

# MISSIONS QUARTERLY

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An Aboriginal Indian Belle

**Topic: THE WEST INDIES**

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## The Official Notice

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Secretary Sabbath-school Department,  
Takoma Park, Washington, D. C.

Dear Secretary:

The splendid efforts of our Sabbath schools while following the Thirteenth-Sabbath-Offering plan of giving to different mission fields have helped our work around the world. These fields, however, in the West Indies, have not before been assisted in their growing work by such an offering. It was therefore,—

*"Voted*, That in view of the needs of the work in the West Indian Union field, with its four thousand believers, and with new enterprises calling for extra endeavor at this time, we ask the Sabbath-school Department to make the needs in the West Indian field the object of the Thirteenth Sabbath Offering for the third quarter of 1917, aiming to reach at least \$25,000."

The situation in the world at the present time appeals strongly to our people. They feel that prophecies are being fulfilled, that we are in the last days, and with that feeling there comes to them a desire to advance the message among their own people. Our evangelists tell us of large companies who come to hear the message, and of hundreds who are accepting the truth. It appears that now is the hour of opportunity to pre-

sent the word of prophecy among the people of the West Indies.

As we pass on this request of the Mission Board to the schools, we do so assuring them of the heart-felt appreciation of our workers in the West Indian Union Conference who are doing what they can to proclaim the word of truth among the people for whom they labor.

Yours very sincerely,

MISSION BOARD.

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## The West Indies

A. J. Haysmer

The field to which the Thirteenth Sabbath Offering is to be given on September 29, is a very needy, but promising, one. The territory is greatly scattered. Beginning at the north-western part, we have the republics of Nicaragua, Costa Rica, and Panama in Central America; Colombia, Venezuela, British, French and Dutch Guiana in South America; and the islands of Jamaica, Cayman, Corn, St. Andrews, Old Providence, Trinidad, and all the English, Danish, French and Dutch islands in the Leeward and Windward groups. The distance from east to west is about 2200 miles, and 1200 from north to south. If a line were drawn around our territory, it would be nearly as large as if drawn around the United States. We have a mixed population of English, Spanish, French, Portuguese, Chinese, East In-

dians and aboriginal Indians, totaling more than twelve millions.

It will be remembered by many of the older Sabbath school family that in 1892 a portion of the Sabbath school offerings was given to the West Indies. The writer and family were sent to this field in the following May, and it was the Sabbath school offerings that bore our expenses. At that time there were very few believers in the West Indies; but if you could now take a trip over the English speaking portion, you would thank the Lord for what you would see. The seed sown during these years has borne fruit, and you would find believers wherever the English language is spoken.

We have ninety church buildings, one hundred fifty-two Sabbath schools, and over eighteen hundred church members in Jamaica. In central America the membership is over six hundred. In British Guiana, and in the Leeward and Windward islands, there are over eighteen hundred members,—an actual total of 4,254.

About twenty thousand dollars worth of literature is scattered each year. I have never labored in a field where there were more results for the efforts put forth.

We are very grateful, as this work was started by the Sabbath school offerings, that our turn has come for a Thirteenth Sabbath offering, and we earnestly desire that while you are planning for a liberal offering for September 29, you will make this field and



its workers a special subject of prayer, that the Lord will give us wisdom to use all means to his honor and glory, and that we shall reap a greater harvest of souls than ever before.

*Riversdale, Jamaica.*

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## **The Beginning of Our Work in the West Indies**

G. F. Enoch

One day a brother connected with the tract society office in New York City asked the captain of a ship sailing for British Guiana, South America, kindly to distribute a roll of religious papers in that country. The captain reluctantly consented to do so.

Not long afterward, a woman living near the wharf in Georgetown, British Guiana, noticed that an old man who daily passed her house did not go as usual to his work. Upon visiting him she found him ill, and on his table noticed a strange looking paper called *The Signs of the Times*. He told her that a few days before, a sea captain had stepped ashore, and scattering a bundle of papers on the wharf, remarked, "I have fulfilled my promise." The old man had brought one of the papers home, and gladly gave it to his visitor. She read it with eagerness. The seed thrown thus carelessly by the wayside found lodging in an honest heart. That woman at once began keeping the Sabbath. Others soon joined in Sabbath

observance. After thoroughly studying that treasured paper, it was carefully folded and sent by mail to her sister living in Barbados. Before it was worn out, several in that place were brought to the light of the Sabbath truth.

But all the story of that fruitful effort goes back further still—to the days of slavery, when a black and pious mother in Barbados, with her children gathered around her knee, and an open Bible in her hand, read to them the fourth commandment. She said to them, in substance: "My children, God made the seventh day holy, and it is the Sabbath. Men have changed it, but some day the true Sabbath will be restored. I may not live to see it, but you will."

They never forgot that Bible lesson and its comment. When that *Signs* fell into the hands of those children, now grown old in years, and they read of a people who were keeping the Sabbath day according to the commandment, they at once with joy accepted it, and said, "Mother told us so."

This tells the story of the beginning of our work in the West Indies.

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## Map Study

The West Indian Union field is made up of scattered territory, which makes it impossible to give an intelligible map on this small page. However, each school should have the benefit of map study. Assign to

some one the work of making the geographical situation clear to all. A bird's-eye view of the field should first be given. Later, as each article is read, the location of the particular country or island should be pointed out. The following summary will be helpful:—

The West Indian Union Conference is composed of three conferences: Jamaica; South Caribbean; West Caribbean.

Jamaica Conference:

Island of Jamaica.

Cayman Islands.

Turks Islands.

South Caribbean Conference:

Trinidad.

British, French, and Dutch Guianas.

Venezuela.

Windward Islands.

Leeward Islands.

Virgin Islands.

West Caribbean Conference:

Panama.

Colombia.

Costa Rica.

Nicaragua.

St. Andrews Island.

Old Providence Island.

Corn Islands.

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## Costa Rica

J. W. Shultz

As a part of the West Indian Union, little Costa Rica must speak of her needs.

The native population, which has ever been held in bondage to a false religion, is beginning to lose confidence in the old forms



and ceremonies, and the more intelligent are seeking for something better. In the lower lands of the Atlantic Coast there are several churches and companies of West Indians who speak the English language. We have there four church buildings, two of these recently completed, awaiting dedication. Literature laden with truth is being freely placed in the homes of the people. A very interesting letter came to me a few weeks ago from a man who found a part of the book, "Daniel and Revelation," in a rubbish heap. Having read it, he and his family began the observance of the Sabbath. He now writes that another family has recently accepted the truth.

In past years some work has been done among the Spanish people, but this is the most neglected part of our field. Yet the Spanish people do respond to the truth. On the Pacific side where the influence of the Catholic church is not so manifest, seventeen recently began keeping the Sabbath. They are not yet fully instructed in all points of our faith, and as there was no one to follow up the work, I fear much will be lost.

We have recently located in San Jose, the capital of the Republic, where we have a small company of believers. A part of the Sabbath services are conducted in Spanish.

Only today a man who has known the truth for some time, but who could not be persuaded to take his stand, told me of his

own accord that he and his family were intending to step out fully for the truth.

There is great need here of intermediate schools where the youth can be trained and established in the truth. The schools of the country do not carry work beyond the fourth grade. Two-thirds of the native people can neither read nor write.

Mrs. Shultz and I have recently been asked to devote our time to the Spanish work. The need is great in this land where there is a fanatical feeling against the Bible and an awful indifference which militates against the teaching of the Scriptures. Yet the Lord has opened doors. Some seed is bearing fruit. May the Lord send forth laborers into these needy fields.

*San Jose, Costa Rica.*

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## First Impressions

J. Berger Johnson

Perhaps, in the minds of many, there exists the idea that in the Latin fields of Central America and the West Indies there is no heathenism. Usually we are inclined to think of heathen countries as India, Africa, etc., but even though the name of Christ is preached in this field there is a superstition and dread of the supernatural which holds these poor people in its clutches. Even after men and women accept the principles of the third angel's message, the enemy of all righteousness works

this master deception upon them to some extent.

In our association with the people we often hear them speak of the "duppies" and the "obia man." These are terrible things to the people because of their long contact with the realms of darkness.

The "obia man" is a sort of medicine man. For a small pittance he will put "the duppies on" anyone whom you designate. Perhaps the victim may be an enemy, or there may be a rivalry in business lines. The ceremony of "putting the duppies on" consists of putting some dried egg shells and the hair of a yellow dog near the threshold where the victim will unconsciously step over them. As soon as he steps over these "emblems" the fates are against him, and immediately his trouble begins. His house may catch fire without any known cause, or something in his house may be taken away without the entrance of any human being; the family may be annoyed and terribly frightened, perhaps even injured, by the casting into the house of stones, bottles, etc.

Then there is the barbaric custom, found in so many heathen lands, of having a nine-night wake after the death of a member of the family. Neighbors and friends come in and sing songs and drink rum to drive away the spirit. After the ninth night they feel sure that the departed spirit will not appear again.

These are the things that greet us on our arrival in this mission field, and some of the odds we must work against. But "The gospel is the power of God unto salvation," and souls that accept the Saviour and his power in its fulness get free from these things. The crying need is for more laborers to carry quickly the light which will liberate these poor, sin-benighted souls from their thralldom and give them peace and confidence in Christ. Will you not give liberally on this Thirteenth Sabbath that the gospel may speedily be carried to the West Indian Union?

"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."

*Bocas del Toro, Panama.*

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## Nicaragua

J. A. Reid

With its 49,200 square miles in area and over seven hundred thousand inhabitants, Nicaragua, one of the Central American States, ranks prominently with any of the neighboring Republics. It has abundance of rivers, mountains, gold mines, mahogany, and a rich soil. It is nearly three years since we came to this field. We began work at Pearl Lagoon, spending eighteen months

there, and organized a church of thirty-two members.

We are now writing from Corn Island, where we have been for about eighteen



**Sumu Indians of Nicaragua**

months. This is a small island with a population of about eight hundred. Nine persons have been baptized and a neat church



building has just been completed, and will be dedicated in the near future; at which time the company will also be organized into a church. The Sabbath school is attended by the children of parents who are interested, and who will, we hope, unite with us in the near future.

Further up the coast among the Miskito Indians, I had a very enjoyable trip in the holiday season, and it was a pleasant surprise to find that two of their villages, Karata and Klilna, had pledged "freedom," the former from alcoholic drinks and the latter from "Wabbul." This "Wabbul" is a dangerous preparation of Casava, ripe plaintain, and other materials beaten together and left for days to be fermented. The use of "Wabbul" produces such a raging inebriety, that life and property are endangered by one who is laboring under its soul-destroying influence. The Chief, who is nearly sixty years old, told me that this absence of the "Wabbul" in the village, is the first experience of this kind within his memory. We find a hearty welcome under the roof of this Chief, who, with his wife and three daughters, is interested in the songs and in the Bible studies which we tell to them in the simplest form. He bought a fine Bible from me, and values it highly. He is not well acquainted with the books of the Bible, for they have only the New Testament in their language. He told me that he was searching it through, and that he found many places

where he saw the word G-o-d. He has a persuasive influence over the people of the village, and we have perfect freedom when holding meetings in his house.

Brother Brooks has been my interpreter. He has also translated many of our hymns into the Miskito language. Many of the youth enjoy memorizing these hymns. The girls of the Chief feel especially proud that they know many of the entire hymns. My heart was deeply stirred at the last Sabbath meeting as they pathetically sang the following which is No. 81 in "Christ in Song":

Yawon pura sunira,  
Won soul dukia helpkara,  
Yawon aisa mai winisa,  
Moiki balma apia ki.

#### CHORUS

Nanara, nanara, nanara Jesus ra bal,  
Nanara, nanara, nanara Jesus ra bal.

The Chief and his family were delighted in having one of the Sabbath School Picture Rolls explained to them.

At Yu-Lu we have an organized church of twenty-three members and have a growing interest. A neat church building is nearing completion. A day school has been very much needed among these Indians. Sister Brooks has now started one with an average of twelve children in attendance. The Government is kindly disposed to our people at this place. We have been granted a good lot of fertile soil for the cultivation of rice, potatoes, beans, sugar cane, etc., for the school. Gold mining and mahogany indus-

tries are of supreme interest among the foreigners and natives. Others engage in rubber cutting, in the growth of banana trees, and in stock rearing. Amidst the opposition, the last message for this generation is reaching the hearts of the Indians as well as other nations, who will all receive a crown of life at that great day.

*Bluefields, Nicaragua.*

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## The Children in "Sunny Caribbean"

MISS MARGARET: Well children, I am so glad that you came over this beautiful Sabbath afternoon. I wonder if any of you have guessed why I told you to find out all you could about the children who live in the countries around the "Sunny Caribbean" Sea?

ALL TOGETHER: I haven't.

MISS MARGARET: It is because that is the field where the Thirteenth Sabbath Offering is to go this quarter. We want to know all we can learn about the children we are going to help. Mildred, you start by telling what you know.

MILDRED: I learned that there are little girls in British Guiana whose parents have come from India to work on the sugar estates, who have to marry between five and twelve years old, so, of course, they can't go to school like the little boys do, and I don't think its fair to punish them that way. When the people hear about Jesus and his love, I'm sure they won't. I tell you I am going to work hard to have lots of money to send them.

FRANK: There are people over there in the middle of the island of Jamaica who live in houses called "palm-thatched, wattled houses." These houses are covered with something that looks like straw, which makes them very cool.

This must be pleasant as they have such hot weather there.

HAZEL: I should say it is hot there! Why you know the little girls go down to a stream and wade in and do their washing, then they spread the clothing upon the bank to boil and bleach in the hot sun. I suspect that is what makes the little girls so dark colored. Instead of bleaching the girls as it does the clothes, it makes their skin dark.

ROBERT: Some of these children go to Sabbath school. Their parents don't go because they can't understand the language that is spoken, but the children have learned it by hearing others speak it. After Sabbath school they go home and tell what they have heard in their class.

RUTH: I've been told that in "Sunny Caribbean" it is summer the year round. The cocoanuts grow in such great abundance that when the children get thirsty they climb the trees for them and drink their water. My, I wish I had good cocoanut water to drink every time I get thirsty. There is also the coco-bolo tree which is such pretty wood. Many of the handles of our knives are made of that wood.

MILDRED: There are Indians down there who don't like the white people, and live away off by themselves in the forest country. They never come to the cities except to exchange nuts and fruits for other things to eat. When they come to the cities where there are water faucets they get under them and call out to the people passing, "Me bath."

FRANK: I feel sorry for the Aboriginal Indian children. Most of their parents pay no attention to them. They are left to find their own food, and often eat things that cause their death. The little boys make bows and arrows. They are very brave; for when dangers threaten, they jump in front of the little girls to protect them.

DONALD: Yes, and they are not taught that stealing is wicked. They just take things when they want them. I think our fathers and mothers ought to help us to give every cent we can to send word about the love of Jesus to these people, so they will be better fathers and mothers to their children.

HAZEL: Many of the men in the tropics are very lazy. The women have to do some of the hard work, such as working in the fields. Then, too, the women go to the markets with large baskets of potatoes to sell, and the children trot along behind with their little baskets.

ROBERT: The death dance of the Talamana Indians is very interesting. When a person dies the body is carried away to the woods and bound with cloth and leaves in a house made of poles. Here they leave it for a year, "until the sun rises again on the day of the person's death." The wind and rain often cleans the flesh from the bones, and the skeleton is then ready to be carried to the mountains where it is placed in a vault that was built by their ancestors. Before taking the bones away, everyone gathers at the former home of the dead person. Here they sing, dance, and eat for a night and a day. Their singing is a chant, and sounds like the wind sighing through the branches of the trees. The dancing is performed with much skill, and is a kind of contest.

RUTH: They claim that when a man is dead he is gone, and never needs anything more, and his children never get his possessions. The people gather and eat up, or destroy, all he had. By all this dancing, eating and drinking they say, "Farewell," believing that the dead is safe. Then the family alone carries the body to the mountains and places it in the vault with some food.

DONALD: One of our workers was telling some of the children about Jesus, and the story seemed so strange to them that they could not



believe it. One little boy said, "Are you tell truth?" A little girl wanted to do something for Jesus and so she gave her earrings that she loved very much, for her mother had given them to her.

MISS MARGARET: I have heard that the little Indian children have been greatly pleased with some out-of-date Memory Verse Cards and Picture Rolls that some of the workers have given to them.

HAZEL: I wish we could send them some nice new ones that would fit the Sabbath school lessons they are studying.

FRANK: We can! We can! Our class will give enough to send them; even then it would only be a taste of the nice things that we have.

ALL TOGETHER: That's what we will do! And we will pray that the largest Thirteenth Sabbath Offering ever given will be sent to the West Indian Union.

MARIAN BROOKE.

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## The East Indians

E. C. Henriques

On coming to Trinidad one cannot help noticing the large number of East Indians. They number one-third of the population of the island, or about one hundred thousand. Most of these East Indians have come to the island as immigrants, to work on the estates, and therefore occupy a low standing. But many of them have risen by their energy and thrift, and are now among the large land owners, merchants, barristers, doctors, ministers, etc. Thousands of these people speak English well, and many have forgotten their own language. The chief

language spoken by them is Hindi; Urdu is spoken by some, and Bengali by a few.

The majority of these people are heathen. There are two sects of Mohammedans. The



**Wattled Houses, Interior of Jamaica**

Presbyterians are doing a good work among them, consequently there are many belonging to that faith. Many are trained as teachers and ministers, and are working for their own people. The school work makes the

most progress among them, for many of the children brought up in the schools become faithful members of the church. This should be a lesson to us.

The worship of the heathen is interesting. The two principal forms are the worship of Husse and the fire-worshippers. Husse is one of their heroes, and the worship is attended with great pomp and splendor, and much money is wasted. It is an annual affair and it requires many weeks of preparation. Well-designed houses are made, framed of bamboo and other light wood, and these are beautifully covered with gold and silver paper. There are sometimes eight to ten of these houses, each estate making its own. They are also of different sizes and designs. When the houses are finished the god Husse is put inside, for he must not be seen. A goat is sacrificed, and the head placed beside the god. When the ceremony is completed, men, by means of poles, bear the house on their shoulders and exhibit it all day. In the evening the beautiful house is taken to some river or to the sea, broken to pieces and drowned, and the worship is ended until another year.

The fire-worshippers are also very interesting. Weeks of preparation are needed for the ceremony. Wood is placed on the ground ready for lighting. A large pole is planted, and many goats are brought for sacrifice. On the night preceding the fire walking, a dance is held, which continues

nearly all night. Only men dance, and they wear very artistic clothing. Their faces are painted, and little bells are tied on their feet. They dance to the beating of drums. About 5:30 in the morning, the man appointed begins to climb the pole. He climbs very slowly as he must reach the top at sunrise. A fire is built at the foot of the pole and he descends in the smoke. The sacrifices are now offered. The head of the goat is severed from the body by one stroke, one foot is cut off and put in the animal's mouth, the blood is caught in a vessel, then the head is taken into the church. The body is then prepared for the feast, which is carried on according to heathen rites. The wood which was lighted before is now ready, and men walk over the live coals without injury.

That which interests us most, however, is the eternal welfare of these people. What are we doing for them?—Nothing. There are a few among them who speak English and who have accepted the message, but the great mass is untouched. How can we reach them? I believe the best way is the way the Presbyterians are reaching them,—through the schools. We ought to have someone who can teach them in their own language. A school among them would do much to bring many to a knowledge of God's truth for this time.

*Port of Spain, Trinidad,  
British West Indies.*

## Publishing Work in the West Indies

H. H. Hall

The story of the entrance of the third angel's message into almost every island of the West Indies, opens with the printed page or the missionary letter. The story begins back in 1883, when a package of *Signs* and tracts was thrown on the wharf at Georgetown, British Guiana, from which sprang an interest that has developed a membership of more than six hundred. The work was continued by Brother Arnold, who in 1888 began a series of five canvassing trips through the islands. On these trips he sold more than \$8,000 worth of books, and turned a thousand names over to the International Tract Society, of Battle Creek, for missionary correspondence.

From 1891 to 1901, Brother and Sister Frank Hutchins (now Mrs. E. R. Palmer), in their little schooner "Herald," sowed and reaped, and sowed again for a still greater reaping, by circulating literature, teaching others to do likewise, giving Bible readings, and treating the sick, in the Bay Islands and Central America.

In 1891 Mrs. M. Harrison, an English lady of Jamaica, received three health tracts from Sister Strong, of Battle Creek, which resulted, through correspondence and additional literature, in her accepting the truth, attending the General Conference, and appealing for help. Brother and Sister Hays-



mer responded, others followed, and now we have a membership of over two thousand in that island alone. Sister Harrison, now seventy-six years of age, still lives, and rejoices in the progress she has been permitted to behold.

In 1903 the West Indian Union field began the publication of a paper called "The Watchman." It has been a very effective soul-winner, having had a circulation of from five to eight thousand copies. The Pacific Press Publishing Association has recently been invited to take over the Union printing plant in Jamaica and re-establish it on a larger basis on the Canal Zone. The Panama Canal authorities have kindly granted us a permit to build on one of their lots free of charge, and have extended to us a hearty welcome.

At the last annual meeting of the Pacific Press Publishing Association, definite action was taken authorizing the erection of a building and the installation of equipment amounting to \$30,000 for that purpose. A shipment of nearly ten tons of Spanish and English books has already gone forward, temporary quarters having been secured. Brother A. F. Haines, who has been connected with the Watchman Press for a number of years, is in charge. A Bookmen's Convention is to be held in the Canal Zone the latter part of August, which will be attended by between thirty and forty of the leading workers. Soon, therefore, another

of earth's strategic places will have its memorial to the Message of the Third Angel, and there within two hundred feet of the historic Panama Railroad and in plain sight of the great Canal, Seventh-day Adventist presses will be turning out the warning message to Spanish and English alike.

*Mountain View, Cal.*

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## The Story of Ruth

Mrs. E. C. Boger

Ruth, aged nine years, was a poor, fatherless, little brown girl, living with a maiden lady. She ran errands, carried water, and acted as general help; this lady being very poor was not able to purchase the clothing she would have liked for the child.

One day the wife of our missionary located in that portion of Jamaica, saw a wistful little face intently looking in from the street at their baby. She spoke to the child, asked her name, and if she would not like to attend the Sabbath school, which was held in the large open room downstairs. Ruth promptly answered, "Yes, but I have no frock." The missionary's wife at once took one of her own garments and ripped it apart, making the child a neat dress. This, with a spare copy of "Christ in Song," was received with keen delight. Every Sabbath morning after, the little girl with a smiling face and a pair of eager, shining eyes, was always in her place.

Soon after Ruth became a really dependable part of the Sabbath school, Elder W. A. Spicer, who was visiting Jamaica, spent a portion of one Sabbath with this little company of believers. The thirteenth Sabbath was drawing near, and he told the story of Cecelia, the little native girl in Africa, who gave her earrings as her Thirteenth Sabbath Offering to Malasia.

Ruth listened with profound interest, and as the story developed, a new thought took possession of her. She had always been faithful in bringing her little offerings to Sabbath school from money gained by selling some old, clean copies of our publications, which had been given her. When the Thirteenth Sabbath morning came and the envelopes were being handed in, Ruth layed her envelope in the hand of the missionary's wife, saying, "Will these do?" On opening the envelope three tiny earrings rolled out. These had been given the child by her mother, the extra one to be used in case one became lost. Evidently these were relics of the more prosperous days when the father lived and helped take care of the family. These earrings comprised her sole store of riches. She had removed the two from her ears, after hearing Cecelia's story, and felt it a pleasure to follow her example.

Many months ago her self-denial had begun bearing fruit in her own island, for as another little Sabbath-school was told of it and Ruth's envelope and contents shown,

coppers and silver pieces began falling on top of the little shining circlets, until they were covered by twenty shillings.

*Port of Spain, Trinidad,  
British West Indies.*

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## **Among the East Indians of British Guiana**

Johannah Hazel Daw

School work was begun for the children of the East Indian immigrants of British Guiana about twelve years ago. A brother in one of the Dakotas supported this school for over seven years. At the close of the school in July, 1912, there were fifty pupils enrolled with a daily average attendance of forty. Their ages were from four to sixteen years, and they came from both Mohammedan and Hindu homes. The majority of them were boys; for the girls are married from five to twelve years of age, and they are not allowed to go to school after that event. The boys have the privilege of attending school if they are ambitious to rise out of the inevitable position of porter or "coolie."

I shall relate a few incidents of my experience in school work with them, which will give you an idea of what these people think of Christianity in general.

One day I called at the home of one of my pupils whose parents were very devout Mo-

hammedans. As I entered the door, I heard a voice sneeringly saying, "Christian!" and some uncomplimentary things in Hindustani about Christians. I didn't know whether I ought to go in or not, when I heard the voice of a little girl, one of my pupils, saying in broken English, "No, bap (father), teacha na Christian, teacha, seven day 'Ventist.'" The father inquired what that meant. The little girl gave an explanation far beyond my expectation, for in it she gave the fundamental principles of our belief. This is what she said:—"Bap, teacha na smoke; na drink rum; na eat pork; na tell lies; teacha love Jesus; teacha na keep Sunday." After this genuine explanation, I was cordially invited in, and always found a warm welcome whenever I called.

Once when I was trying to describe the beauties of the new home that Jesus is preparing for those that love and obey him, one of the girls, her face eagerly alight, pulled at my dress and anxiously asked, "Teacha, you not tell lies, are you? Is all this true? Not lies? true, true, teacha?" My eyes filled with tears as I prayed for wisdom to be able to explain the beauty and love of God, to these heathen children, who were only acquainted with what was false and unreal.

Another incident, which has been of great encouragement to me, shows that the seed planted in those heathen hearts will bear fruit some day.



We were reading the New Testament through in our morning worship and all who could read took part. We had reached 1 Thess 4:15-17. A bright, intelligent boy of fourteen, who had been with us for six years, read these verses aloud. He then looked up, his face aglow with the meaning and thought of the words, as he exclaimed, "Teacher, this is a 'champion' verse." I said, "In what way, Lilyia?" He said, "Just think, teacher, the dead shall be raised alive out of their graves, and with the living go up to meet Jesus in the air. Too wonderful! God is too good!"

Just as we were ready to reap the fruits of our labors, and the boys were grasping a knowledge of the truth of the third angel's message, to our great sorrow the school had to be closed down for lack of efficient workers and means to carry it forward.

A school among these people is absolutely essential, for with their caste-bound creeds, to which they cling with the utmost sincerity, it is almost impossible to get them interested in the gospel of salvation. A school would enable us to educate the children in English, and also to sow seeds of truth in their quick and impressionable minds. Thus the children in turn, may help break down the barriers of prejudice against Christianity, and open the way for successful evangelical work among them.

*St. Helena, Cal.*

## How to Use the Thirteenth Sabbath Envelope

[This exercise should be held early in the quarter.]

**NOTE:** Three children step to the platform holding Thirteenth Sabbath envelopes behind them, while a girl comes from the opposite direction:

**CHILDREN:** Good morning, Mary.

**MARY:** Good morning, girls.

**FIRST CHILD:** Why were you not at Sabbath school this morning? You were the only one absent from our class.

**MARY:** Yes, I'm sorry, I couldn't be there for I studied my lesson every day this week, but Aunt Jennie was taken ill and so I stayed with her while Uncle John went to the city for the doctor. She is better now and I am going home to read my Instructor, that I expect Miss Brown sent by my brother John.

**SECOND CHILD:** You'll find the paper all right, Mary, for Miss Brown never forgets us when we are absent. She always telephones or calls on me when I stay away from Sabbath school.

**THIRD CHILD:** O Mary! we had a fine surprise at Sabbath-school today. Would you like to hear about it?

**MARY:** I noticed you all seemed to be holding something behind you. What is it?

**CHILDREN:** (Show envelopes.) They are Thirteenth Sabbath envelopes.

**MARY:** How fine! You each have one. Why is that?

**FIRST CHILD:** Well, you know our Sabbath-school has been trying to make the Thirteenth Sabbath a Dollar Day, but it has seemed impossible to reach the goal. Now we have a new plan that will do it.

**MARY:** What is it? Do tell me. I was so sorry last quarter that I could only give thirty-five cents to the work in China, but you see we only worked six weeks for the fund.

**SECOND CHILD:** Our superintendent said today that was the reason we didn't reach the goal—we didn't begin early enough and so this time we will try a plan that will make us winners, if each one does his part.

**MARY:** Do tell me,—this sounds interesting.

**THIRD CHILD:** Well, Mr.....passed out these envelopes and he said that if each of us would put one cent every day into the envelope and ten cents on the 13th Sabbath, that we would have a Dollar ready to give when the plate is passed. Isn't that easy?

**MARY:** Yes, that does sound easy, but do let me see your envelope. What is printed on it? (Mary takes the envelope and reads what is printed on it aloud.)

**FIRST CHILD:** We are all going to have a dollar for the offering.

**MARY:** I wish I might, but I fear I can't, for a dollar is a lot of money.

**SECOND CHILD:** Yes, but earn it, Mary. We are going to earn ours.

**MARY:** How? Do tell me.

**SECOND CHILD:** We are going to sell Temperance Instructors. Our Sabbath school ordered a club so we can get them for five cents and then sell them for ten cents. I'm sure I can sell two papers a week.

**THIRD CHILD:** So can I.

**FIRST CHILD:** I'm going to try too, for I do want to give a dollar toward the work in the West Indies.

**MARY:** I must hurry on, but I am so glad I met you and heard of the new plan. This afternoon I shall go over to the superintendent's house for an envelope and two Instructors so you girls won't get ahead of me in working for the Thirteenth Sabbath Dollar.

**FIRST CHILD:** We're glad we saw you, too, for now all our class will be in the work.

**MARY:** Good bye, girls.

**CHILDREN:** Good bye, Mary.

LETTIE LEWIS.

DOLLAR DAY

SEPTEMBER 29



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DOLLAR DAY