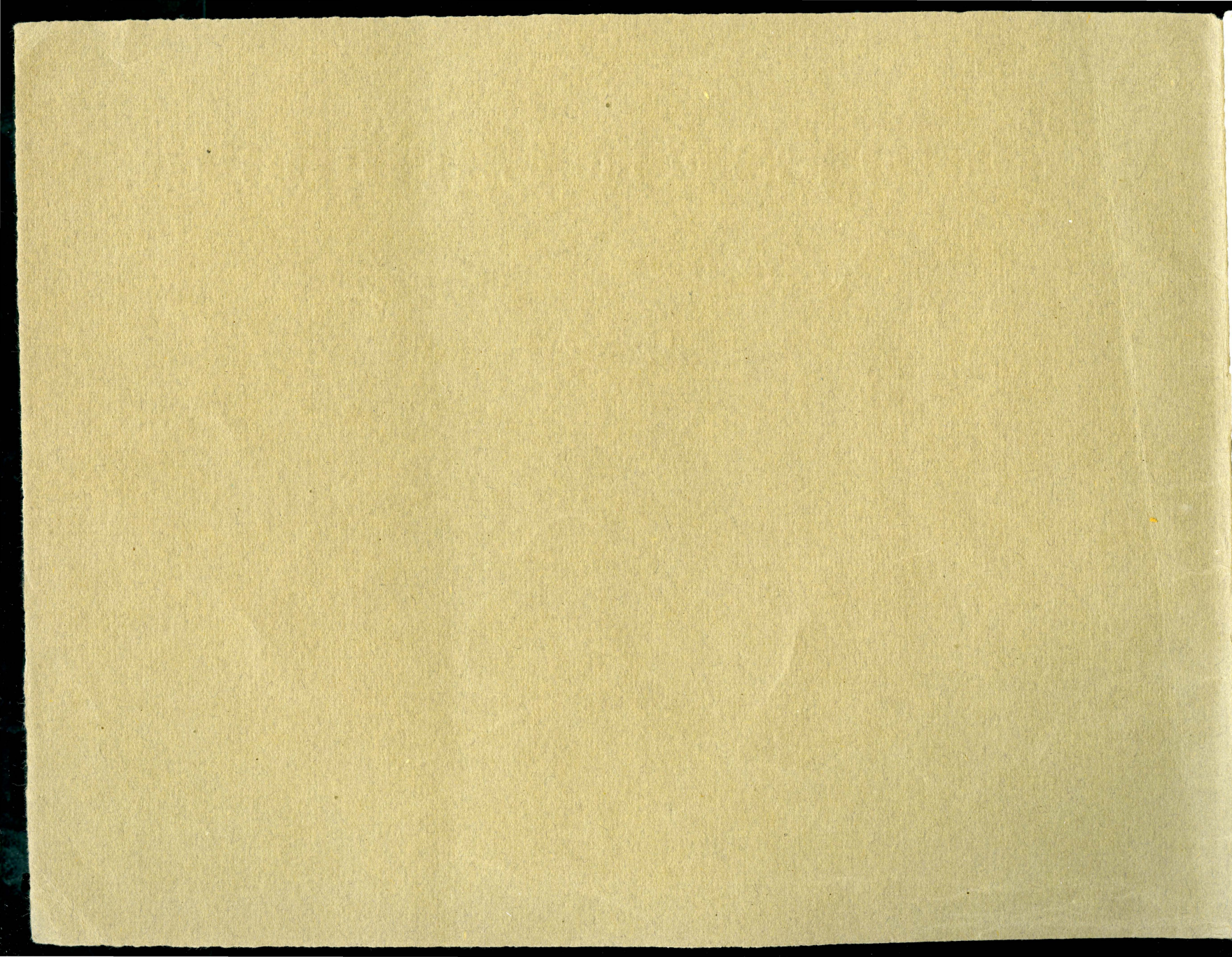


Mrs. A. W. Peterson

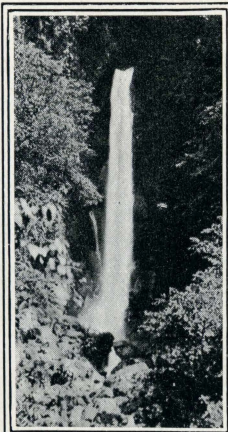
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Glimpses of the Caribbean





The Advent Message in the Sunny Caribbean

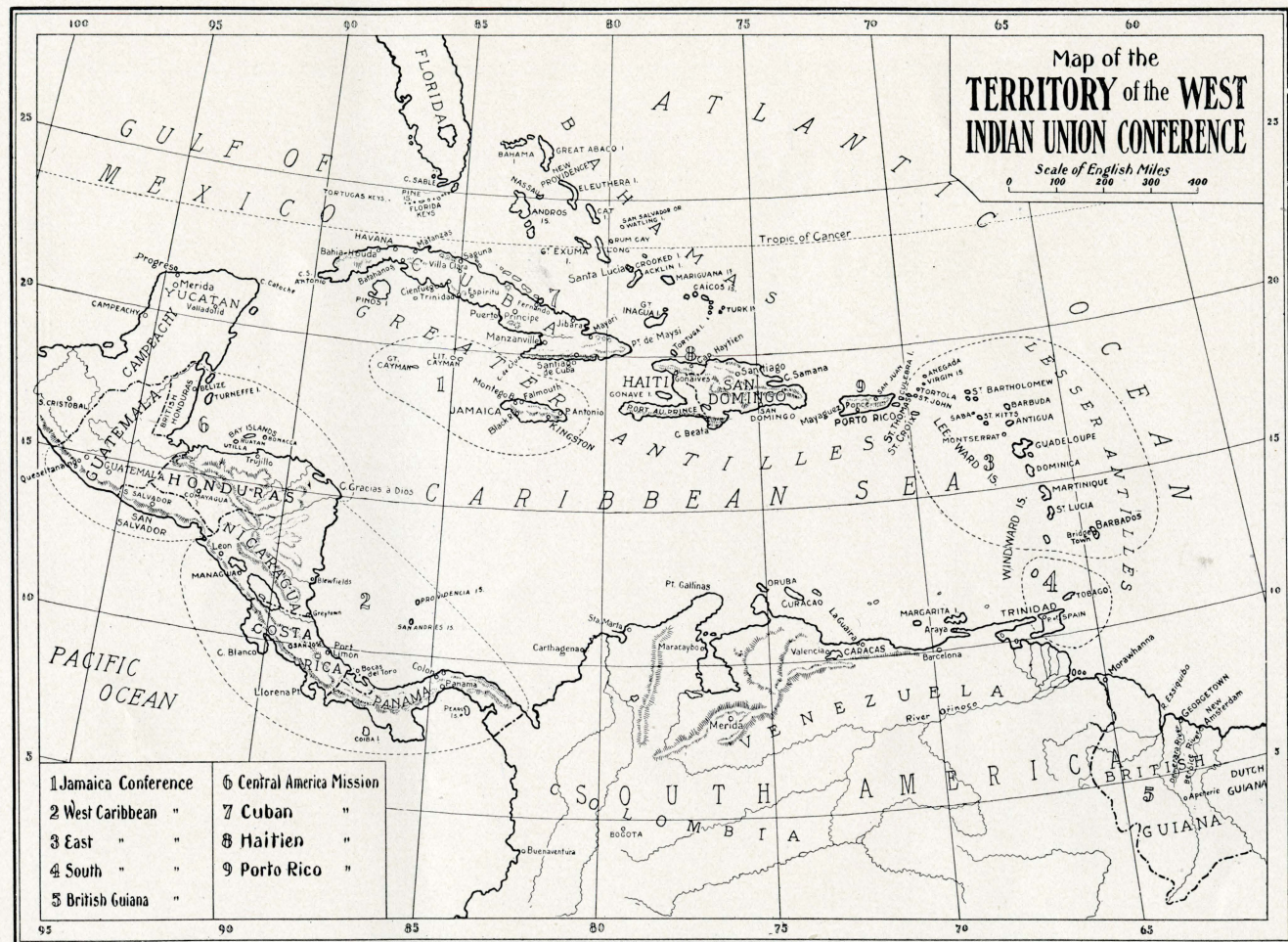


*“ And I saw another angel fly in the midst of
heaven, having the everlasting gospel to preach
unto them that dwell on the earth ”*



Text written by George F. Enoch
Photos by L. E. Wellman





Preface

WE are living in stirring times. The heralds of the second advent, with the banner of the great threefold message, are hastening on with eager footsteps to all the world. It is one of the most thrilling periods of this earth's history.

No servant of Jesus at this time can afford to lose sight of the great commission: "Go ye into all the world, and preach the gospel to every creature." As we enter the last hours of probationary time, and see that millions are still unwarned, our love for him who spake those words will prompt us to a complete consecration of ourselves, our little ones, and all our substance to the finishing of the work.

We need to be encouraged to increased faithfulness and greater sacrifice. To this end this little booklet has been prepared. No long array of figures is presented, but simply a running account, somewhat disconnected, of a few of the incidents in the story of our missionary advance in one portion of the field. Within the small compass of this booklet only a glimpse here and there can be given. It is hoped that the many illustrations will aid the reader in getting quite a comprehensive view of the native types and beautiful scenery.

In the record of splendid results we give all the glory to God. All the power came from him. Men have been his helping hand, and only as they have co-operated with him has the work gone forward. It is manifestly impossible to mention all the names of the great army of workers who, as laborers together with him, have been instruments in the accomplishing of these results. As a rule, names mentioned are those necessarily connected with the opening of various fields.

The Seventh-day Adventist people must be the most intensely missionary people in the world. The message is committed to us that we might hasten on with it to all peoples and tongues. Our houses, our lands, our business transactions must all be shaped in accordance with this great crusade. Otherwise we have no reason for existence as a separate people.

The path before the young men and women of this denomination leads straight to the needy fields. It may lead them through some educational institution for better equipment for service, but it leads on to the dark places of earth. It is the way of the cross, and it is a glorious way, for the Saviour walks with us, and at its end is the crown of life.

The Lord has opened wide the doors into all lands. He has raised up a large body of people, given them means, sanitariums, colleges, and an army of bright young people. He has promised them *all power*. So the doors are opened, and there are men enough, means enough, and power enough, and yet the work lingers. We ask you, dear reader, where lies the responsibility now, if the work is not done, and souls perish in the darkness, who might otherwise be saved.

God says, "Whosoever shall call upon the name of the Lord shall be saved," and his challenge to this people at this time is, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" The majority of the photographs for this book were furnished by L. E. Wellman. The mission story was written by Geo. F. Enoch.

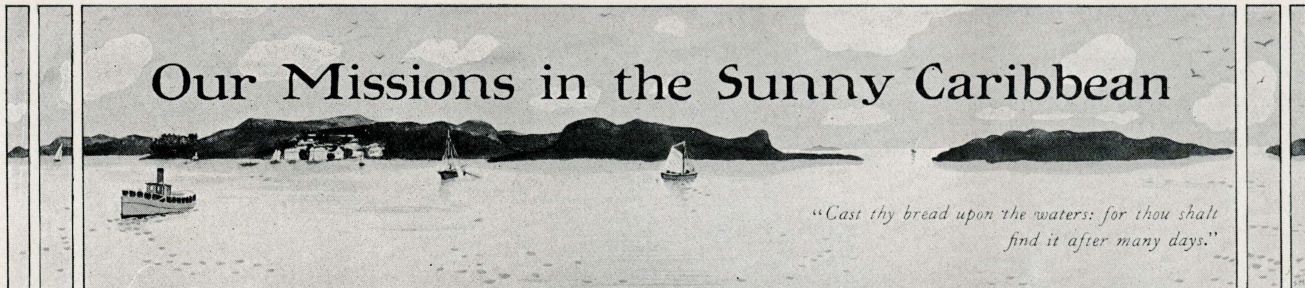
PUBLISHERS.

Page Three



ROYAL PALMS

Our Missions in the Sunny Caribbean



"Cast thy bread upon the waters: for thou shalt find it after many days."



THE story of the rise and progress of the work of the advent message in the West Indian field is a splendid example of the fulfilment of the promise, my word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In the year 1883 a branch office of our International Tract Society was established in New York City. In addition to other duties, the workers there sent barrels, boxes, and bundles of literature by ship to many parts of the world. It was bread cast upon the waters, which has not been lost in the years that have followed.

One day, according to his custom, Brother Wm. J. Boynton asked the captain of a ship sailing for British Guiana, South America, to kindly 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 way-side 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 liv-



ROSEAU HARBOR, DOMINICA, B. W. I.

ing 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."

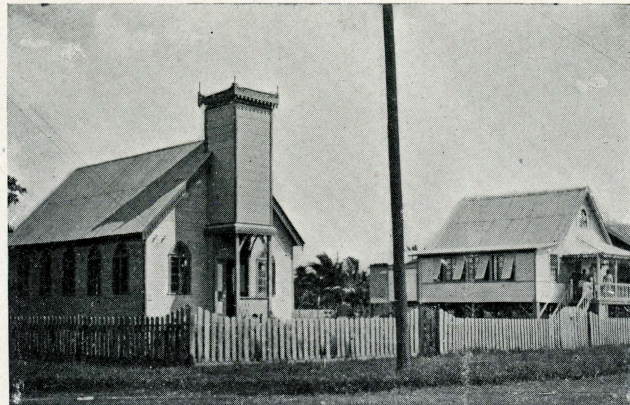
This story is characteristic of our work in the West Indies. The plain language of the fourth commandment carries conviction to the hearts of the pious. The repetition of the ten commandments in the ritual service of all West Indian churches has sown seeds of Bible truth which later were to spring up and bear fruit.

These new believers began a correspondence with the International Tract Society in America, and soon a colporteur was found, who, drifting from Africa to Boston, had become acquainted with Elder S. N. Haskell, and accepted the message. He proceeded to British Guiana, and for two or three years faithfully distributed all literature sent him.

He reported, through the *Review*, Dec. 2, 1886, the first Sabbath meeting in that field.

In 1885 Sister E. Gauterau, of Honduras, who had accepted the message in California, returned to her home in Central America, carrying with her a large supply of

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S. D. A. CHURCH AND MISSION HOUSE, GEORGETOWN,
BRITISH GUIANA, S. A.

reading-matter. She scattered it throughout the Bay Islands, and in British Honduras, furnishing many names to the International Tract Society secretaries. They did their part faithfully, and soon there were many interested ones in that field.

From both British Guiana and Central America letters poured in so rapidly that the General Conference held in Battle Creek in November, 1886, decided that Elder G. G. Rupert should visit British Guiana, and Elder T. H. Gibbs, Honduras and the Bay Islands. These brethren left the States in January, 1887, and found many interested believers.

Elder Rupert was accompanied by Brother G. A. King, of New York, one of our pioneer canvassers, with a supply of books. Their stay was only about three months. During that time Brother King sold over eight hundred dollars' worth of books, and Elder Rupert baptized



THE BRICK-DAM, A STREET IN GEORGETOWN, BRITISH GUIANA, S. A.

thirty persons, leaving a Sabbath-school of forty members.

Elder T. H. Gibbs found a good interest in Central America, but as he was unable to stay, did not think it wise to baptize any. He, however, preached sermons, gave Bible readings, sold a good quantity of books, placed a reading rack in Honduras, secured names for missionary correspondence, and found reliable people to act as distributors of literature. At this time the hungry fields were calling loudly for publications. Thus the leaven of the message was introduced, and left to work.

After the short visit of these brethren, the new believers waited for years for the return of the living preacher. Surrounded by those who were continually ridiculing them, made a peculiar people by the distinctive truths of this message, having had but little actual contact with the denomination, they still held bravely to the message as they knew it, waiting for further help to reach them.

In 1888 Mrs. A. Roskrige, of the island of Antigua, was visiting England, and accepted the message in London. Returning next year to her home, she began at once to do what she could to let the light shine in Antigua.

A little Sabbath-school was promptly organized. Antigua has since been a center for our work in the north end of the East Caribbean.

This same year Wm. Arnold made the first of five very successful canvassing trips to this field. He began work in the east end of the Caribbean. He reports taking thirty orders a

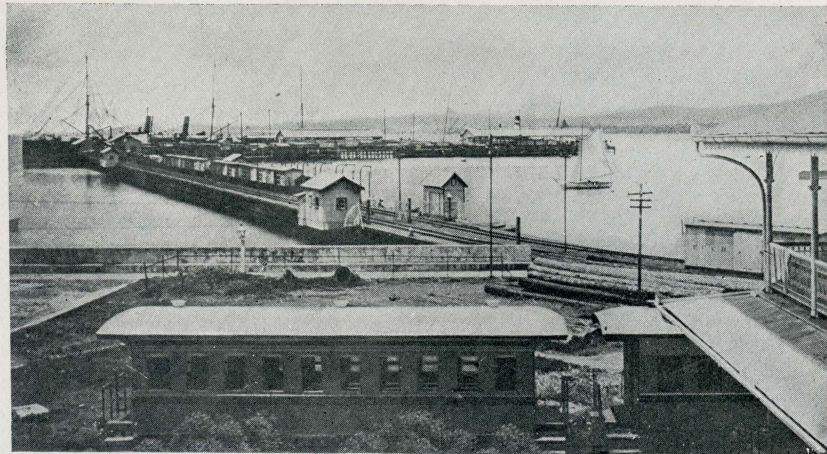
day, and three hundred a month. He worked in almost every English-speaking colony in the West Indies. In 1896 he reported that he had placed five thousand books in the homes of people in the tropics. He also furnished the International Tract Society secretaries with more than one thousand names for missionary correspondence.

In 1889 one of the native brethren passed from British Guiana to Barbados, scattering the pages of truth, and arousing a great interest.

In 1890 Elder D. A. Ball went to the West Indies, visiting most of the islands from St. Thomas to Grenada. He found the leaven of truth working all through the field, and was able to organize working companies in Barbados and Antigua. After two years of faithful service, failing health compelled him to withdraw from the field. This was a source of great trial to the little companies, as it was several years before they were to again have a minister with them.

The little church in Barbados was particularly faithful through these years. We find a letter from Brother E. Rogers, the leader of the little church, written in 1893, thanking some tract society in the States for the gift of a complete set of the "Testimonies for the Church." He says that the reading of these Testimonies in the church had not only kept them from discouragement, and fully established them in the faith, but had also developed new believers. Late that year, A. Beans and W. Hackett, two faithful evangelistic canvassers, located in Barbados. Their coming was of untold value to the little struggling company. These brethren were not only a strength to the church, but from that church in Barbados they trained a corps of our West Indian young men as canvassers, who have stood as leaders in our canvassing work ever since. As early as 1896 W. F. Cozier and R. N. Batson were working in Antigua, and T. Critchlow and J. Lewis





TO THE WHARF IN FREIGHT
CARS. LOADING BANANAS ON
STEAMER, PORT LIMON, COSTA
RICA, C. A.



HARVESTING
BANANAS
COSTA RICA.
C. A.



in Montserrat. These brethren were all members of the Barbados church. Up to 1899, A. Beans reports having received from the publishing houses \$11,117.50 worth of books.

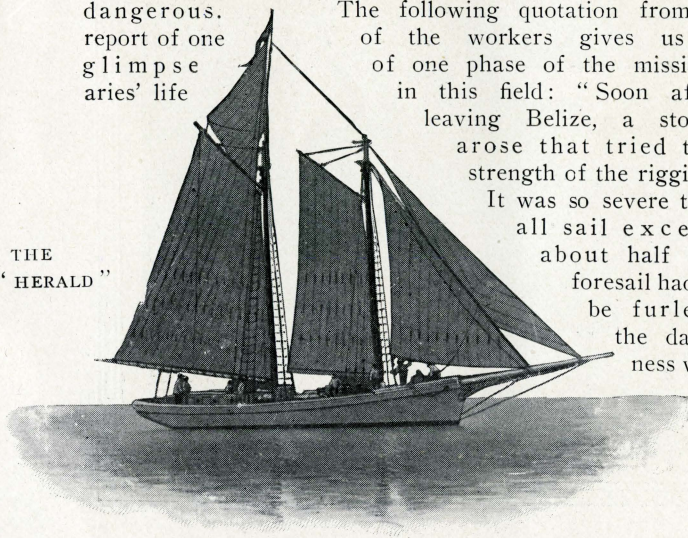
In 1892 relief was sent to Central America. That year Elder and Mrs. F. J. Hutchins went down to pioneer the way along the Central American coast. In the years that followed, they scattered thousands of pages of literature all along the coast, from British Honduras to Colon. Elder Hutchins found about fifteen believers in Ruatan, of the Bay Islands. Soon Utila and Bonacca, other islands of this same group, had believers in the message. The progress of the message was so rapid that a church building begun as a union church was finished as a Seventh-day Adventist Church, almost all those connected with it having accepted the message during its erection.

Traveling along this coast is very difficult and dangerous. The following quotation from a report of one of the workers gives us a glimpse of the missionaries' life

The following quotation from a report of one of the workers gives us a glimpse of the missionaries' life in this field: "Soon after leaving Belize, a storm arose that tried the strength of the rigging.

It was so severe that all sail except about half the foresail had to be furled; the darkness was

THE
"HERALD"



Page Ten

dense; the rain poured in torrents, and great heavy seas dashed over us. The compass was our only guide to keep us in the narrow channel between the cays and the main. Those of us who had to stand on the deck all through the storm were thoroughly drenched and well weather-beaten." Through such scenes as this, oft-repeated, our missionaries scattered the seeds of truth. C. L. Emmerson and wife went to the Bay Islands in 1892.

Those who pioneered the way along this coast soon found that the modes of traveling prevailing were such that it seemed necessary for them to have a boat of their own. Accordingly, in 1897, the "Herald," a trim little schooner of thirty-five tons' burden, fifty feet long, and eleven feet beam, was put into commission. She had accommodation for passengers, and abundant room for a large quantity of books and other literature, and for several years was well-known all along the coast.

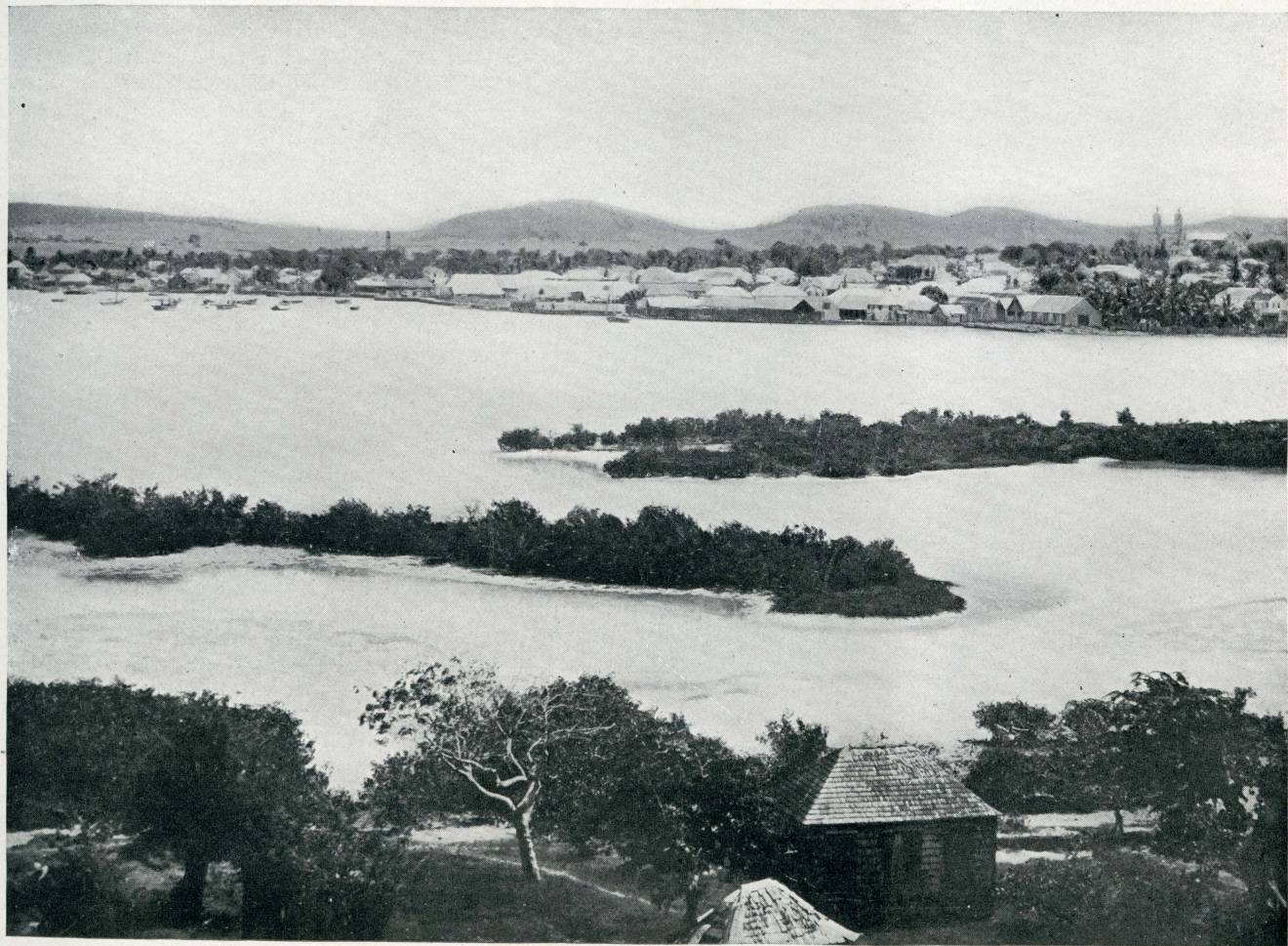
Methods of communication having improved somewhat in 1901, the "Herald" was sold, and a portion of the proceeds purchased the mission property in Bocas del Toro, Republic of Panama, S. A. A gasoline launch was also purchased, to operate among the little isles dotting the lagoons around Bocas.

In 1902 Elder Hutchins, stricken with a tropical disease, died in Bocas del Toro, and awaits the Life-giver.

In 1891 the International Tract Society had in some way received names of people interested in Bible study in Jamaica. The interest aroused by this correspondence led two canvassers to the field the following year, Brethren James Patterson and B. B. Newman.

In Jamaica there was no gap between the coming of the canvasser and the minister, and when the minister came, he located permanently. This proved to be a great advantage to the work.





HARBOR AND CITY, ST. JOHNS, ANTIGUA, B. W. I.

Mrs. M. Harrison, a lady from Jamaica, who had accepted the message there through reading, visited the General Conference in 1893, and pleaded for a minister to be sent to Jamaica. Elder and Mrs. A. J. Haysmer were sent in response to this plea. They landed in Kingston in May, 1893, and found a small company of believers waiting to welcome them. By February, 1894, they were able to organize the first Seventh-day Adventist church in Jamaica. Thirty-one were baptized, and six were received into the church by letter.

In March, 1895, Elder F. I. Richardson joined Elder Haysmer, and found seventy-four church-members. The first tent-meeting in Jamaica, held on the race-course, Kingston, was very successful, and will be long remembered by the early believers.

This infant church was very active in the seed-sowing campaign. Large clubs of *Signs* were taken, and thousands of pages of tracts and pamphlets given away and loaned on the envelope system. The young men and women, as they accepted the message, were trained as colporteurs, and soon our books were to be found in every parish. J. J. Evans and C. M. Perrin, canvassers from the States, joined the workers; Brother Perrin to lay down his life soon after.

That year Brother A. S. Humphries, a native minister, accepted the message. Upon preaching it to his congregation, he was thrown violently out of the church. The little company of believers were bitterly persecuted, but showed great patience through all their trials.

In 1896 Elder C. A. Hall and family joined the force

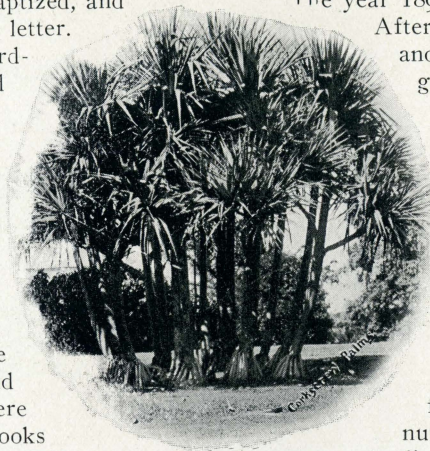
of workers in Jamaica, Elder Richardson passing on to Africa. In that year the Spanish Town church was dedicated. In 1897 was held the dedicatory service of the Kingston church, the largest church building our people have had in the West Indies. (This building was practically wrecked in the Kingston earthquake, Jan. 14, 1907.) In 1896, three hundred members were reported from Jamaica.

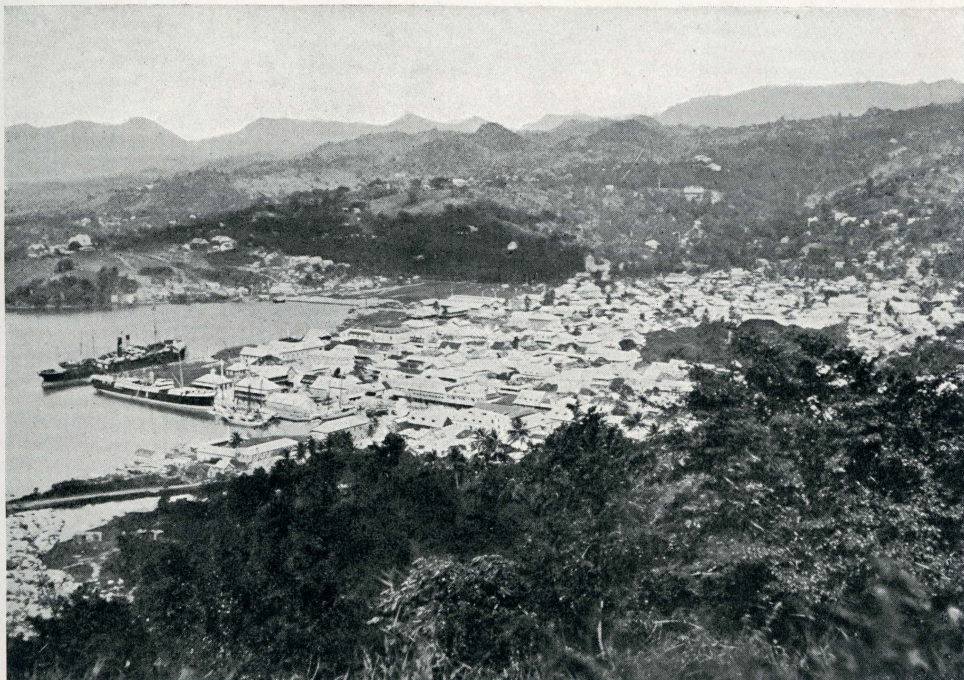
The year 1893 also brought relief to British Guiana.

After so long a time, Elder W. G. Kneeland and wife located in Georgetown, and at once gathered the believers, and reorganized the work. The six years of struggle alone, waiting for ministerial help, had not been for the best. As soon as possible, Elder Kneeland pushed out into the unentered portions of the Guianas along the Coast, and up the great rivers of that country. Dutch Guiana soon reported believers.

Intimately associated with the history of the Guianas is the story of the early Moravian missionaries. It is said that for years their graves here were as numerous as their converts. Yet they were not discouraged. As soon as one laborer succumbed to the climate, another volunteer stepped forward to fill the vacancy. Their noble example of sacrifice furnished an inspiration to all missionary workers.

Early in 1895, Dr. and Mrs. B. J. Ferciot joined the forces in British Guiana with the intention of establishing a medical mission. Phillip Giddings, a native of British Guiana who had spent several years at the Battle Creek College and Sanitarium, returned at the same time. Owing to the very strict medical laws of British Guiana, they





CASTRIES HARBOR, ST. LUCIA, B. W. I.

were not able to open up the medical work as planned.

In July, 1895, Elder Kneeland organized the Bootooba church, up the Demerara River. In this church were three aboriginal Indians. Thus the message had reached yet another race within our union.

In the vast South American forests dwell thousands of the aborigines of the Western Hemisphere. A quiet and inoffensive people, they have been passed by on the

Sabbath truth became specially precious to these Indians. Children of nature, the running stream, hill and vale, the growing tree, the singing bird, all speak to them of the great Giver of all good in a language they understand. They have not yet been educated away from nature, so the Sabbath appeals powerfully to them, being the sign of him who made all things, and who still upholds all things by the word of his power.

other side, and wander neglected in their forest homes, surrounded by nature in her grandest forms. Along the borders of civilization fringing the coast, Christian missionaries have done something for them. But the great majority still wander in the depths of the forest, scattered abroad as sheep having no shepherd. Will not some one's heart be moved with compassion at their lot as they wait in their loneliness for the light that the third angel's message can bring them?

Soon after the organization of the Bootooba church, a colored brother, a school-teacher, visited the Indian tribes living near the mouth of the Essequibo River. The first meeting was held under the shade of a tree in the depths of the forest. The

Of the dedication of their humble church building in December, 1896, one who was present writes: "The time occupied in falling, squaring, and hauling out the timber and putting up the structure, was less than two weeks. We were thankful for the opportunity of uniting our hearts' praises with those whose hands had made the house wherein four nationalities — Indian, Hindu, negro, Caucasian — that Sabbath morning of the dedication could say, 'Our Father which art in heaven.' It was a season long to be remembered when these simple children of the forest waked the woods with their glad songs of salvation."

After this dedication an epidemic of smallpox swept through these Indian settlements, and many died. As a result, the Indians moved farther up the Essequibo, and our Indians located on Tapacrooma Creek, erecting a new church building, where from Sabbath to Sabbath they gather from the depths of the forest to study their Sabbath-school lesson, and worship God. It is interesting to note that these Indians are faithful in paying their tithe, and that they subscribe for the *Review and Herald* and *Caribbean Watchman*. Although they have been left almost alone, two years at one time passing without their seeing the face of a minister, yet they have remained true to God and this message. Their church now numbers twenty-one members, chiefly from the Arawaak tribe, but including a few Caribs. They have sent to us again and again

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MAIL CARRIER

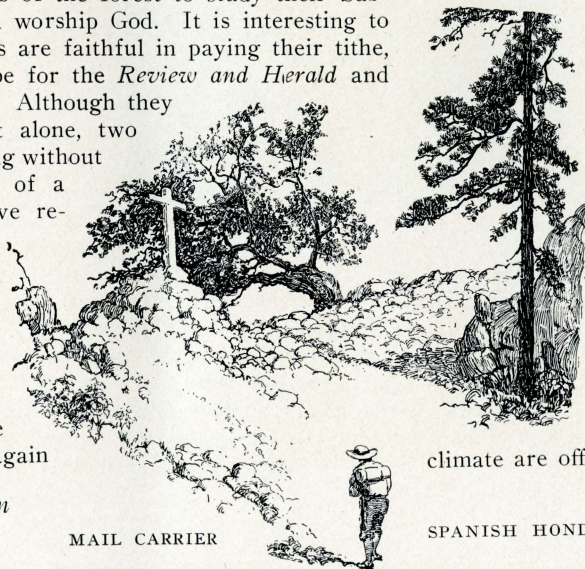
pleading, "Send us a teacher." At our West Indian Union Conference in January, 1907, it was decided that one of our Jamaica teachers should answer this call. But that is barely a beginning.

There is something thrilling in the onward march of the great threefold message. It is binding together in a common cause the hearts of men and women of different races and customs. The same truth that is so precious to those who have had the benefits of modern civilization is manna to the souls of those who dwell in the midst of the simplicity of nature.

While the message was so successfully winning its way in other parts, still another portion of our field was entered. In November, 1893, C. H. Richards and wife pioneered the way into the Bahamas, as canvassers. They were followed in 1895 by C. F. Parmelle and wife, who pushed vigorously forward the scattering of the printed page. Sister Parmelle taught a little school for a time on one of the islands. The Bahama group is made up of many small islands, and the people are as a rule poor. The field for the canvasser was therefore limited. Since the canvassers have withdrawn, nothing has been done for this group. It is surely time now to follow up the work, and water the seed sown.

From the very first missionaries locating in the West Indies down to the present time, there has been a continual plea for our brethren of means to locate somewhere within the borders of our Union Conference and be self-supporting missionaries. Within easy access of the States, a great variety of conditions and climate are offered. It seems strange that there has been

SPANISH HONDURAS





PALM-THATCHED, WATTLED HOUSES. INTERIOR OF JAMAICA



FOREST HOME OF ABORIGINAL INDIANS, BRITISH
GUIANA, S. A.

so little response. But it should be emphasized that it requires capital. Generally, one should go to the West Indies prepared to be an employer of labor in order to make a financial success. The year 1893 records the first effort made in this direction. F. C. Kelley located in the interior of the United States of Colombia. Without capital, he was forced to find some means of self-support. His time for missionary work was thus limited. However, he remained more than two years, sowing the seed in the very heart of the republic. A revolution caused him to withdraw, and no one has since followed up the work. We trust volunteers will soon be found to gather up the scattered threads in the heart of Colombia.

In 1894, our first minister located in Trinidad. The entrance of the message in this island forms another item of interest in the story of our missionary advance. A minister in another island bought a copy of "Patriarchs and Prophets." He did not care for it, so gave it to a catechist. He in turn gave it to a third party, who accepted the message it bore, and was among the first Sab-

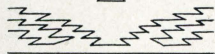
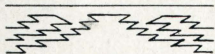
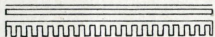
bath-keepers in Trinidad. Later, a brother from the northern islands came as far south as Trinidad, and sold many books and distributed literature. In the year 1894, Elder A. E. Flowers and wife, accompanied by F. Grant and wife, canvassers, located in Trinidad. He found a few believers already rejoicing in the truth. But just as he was getting nicely started in his work, a crushing blow came, that brought home to the hearts of our people the fact that new territory can not be won without sacrifice. After but a few months' labor, both Brethren Grant and Flowers were stricken with that dread disease of the tropics, yellow fever, or "yellow jack," as it is termed locally. Brother Grant recovered, but Elder Flowers succumbed July 29, 1894, and is buried in the Port of Spain



S. D. A. CHURCH, TAPACROOMA, ESSEQUIBO, BRITISH GUIANA,
S. A. BUILT BY FOREST INDIANS IN THE INTERIOR



A MISSIONARY ASCENDING
THE DEMERARA RIVER, S. A.



GEORGETOWN,
BRITISH GUIANA,
S. A.

cemetery awaiting the Life-giver. Two other missionaries have taken their place beside him, having fallen at their post of duty,—Elder L. M. Crowther, dying in Port of Spain, of malignant malaria, in August, 1901, and C. W. Enoch, of yellow fever, Feb. 4, 1907.

Mrs. Flowers returned to the States in the autumn, 1894, reporting twenty-five Sabbath-keepers, and urged that the field should not be neglected. In August, 1895, about one year later, Elder E. W. Webster and wife arrived, and regular pastoral work was at last begun. During the same year Miss Stella Colvin, a trained nurse, arrived, and began medical missionary work. She remained with the field until her death in 1905.

After a little more than a year of faithful service, on Jan. 15, 1897, Elder Webster had the satisfaction of dedicating the Couva church, the first Seventh-day Adventist church building in Trinidad.

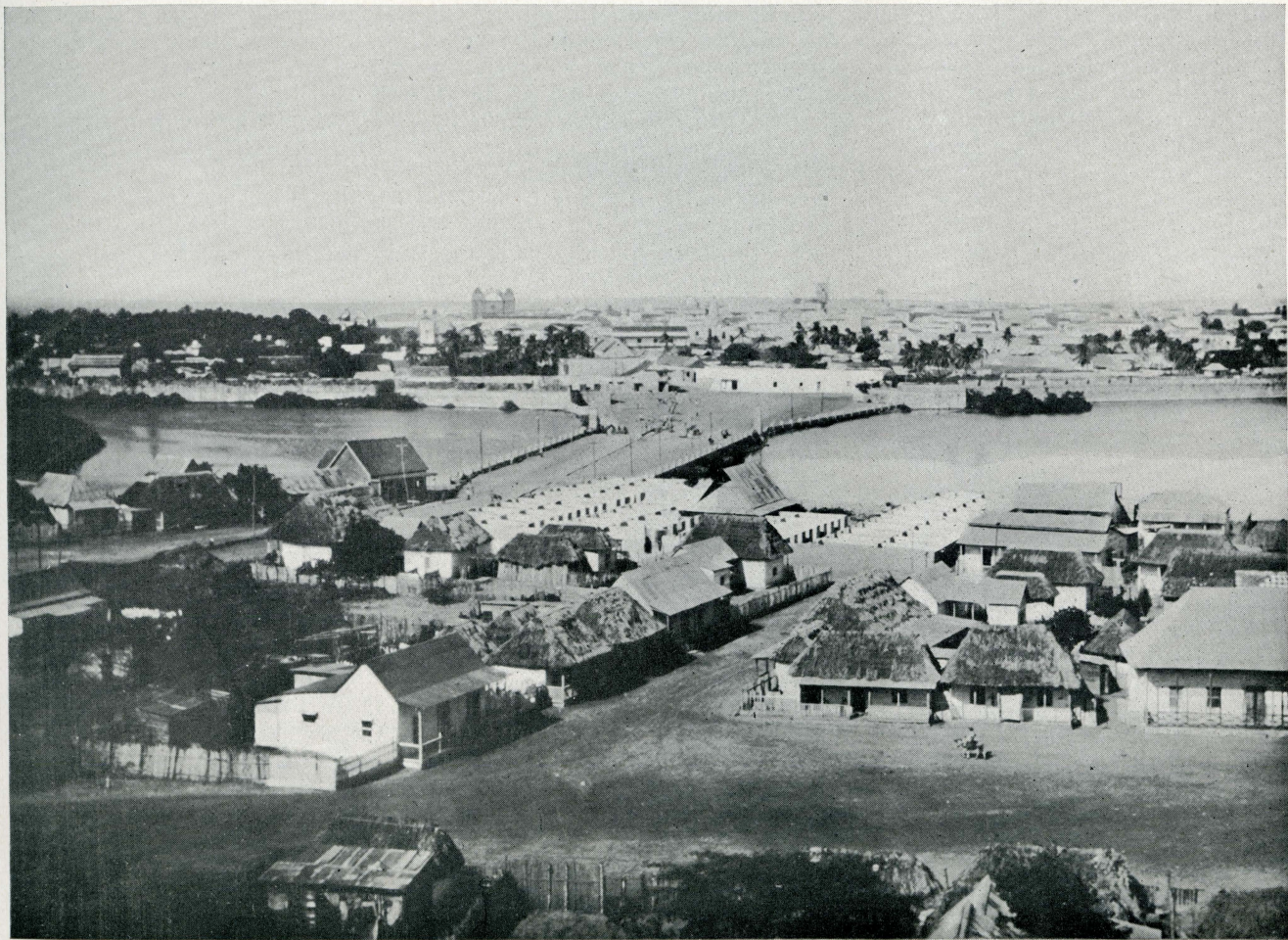
Those who have never been in these islands can scarcely appreciate the great need of at least one church building in each island. So long as we are merely renting, or are holding meetings in temporary places, it is difficult for the people to take our work seriously. There are so many roving missionaries,—mere wandering stars, who are there one day, but off the next,—that any religious movement that has no church building, or other sign of stability, has no standing in the community. It is looked upon as transient. It is therefore a “high day” in the experience of our people in any island when their first house of worship is dedicated.

The year 1895 witnessed the coming of a minister to locate in Barbados. After more than two years of patient waiting, the church there gladly welcomed Elder E. Van Deusen and wife. For six years they labored faithfully in this and neighboring islands, building up the work on a stable foundation. In this, they proved, without a doubt,

that the aged warriors among us are able to pioneer the way into new fields. Not only was Elder Van Deusen able to revive the work that was languishing in the Lesser Antilles, where work had already been established, but he pioneered the way into St. Vincent. It was his joy to be largely instrumental in erecting the “first” Seventh-day Adventist building in Barbados, dedicated Sept. 30, 1900; also in St. Vincent, dedicated in 1902.

These buildings, with their doors open from Sabbath to Sabbath for the worship of Jehovah, have been centers from which the light has been shining clearer and farther as the days have passed. While Elder Van Deusen and wife were laboring in St. Vincent, the supposed extinct volcano Soufriere became suddenly active, and belched forth streams of gas, smoke, mud, and lava, overwhelming the north portion of the island, and visiting sudden destruction upon hundreds and hundreds of people. The small island quivering and shaking, the smoke rising high and enveloping all the country, the dust and ashes falling thickly even in Kingston, where our missionaries were living, and refugees crowding into town telling tales of death and horror, combined to form an experience through which many a younger man or woman has not been able to pass without shattered nerves. This occurred in May, 1902, and added one more sign to the many that foretell this old earth's early dissolution.





CARTAGENA, COLOMBIA, SOUTH AMERICA

In the Roman Catholic Cathedral in this city, is an old inquisition rack serving as a window frame

The year 1895 witnessed the strengthening of the work in North Central America by the coming of Elder James H. Morrow and wife, and Frank Mosebar as a canvasser. The school work started in 1893 in Bonacca was making itself felt in the Adventist community in the Bay Islands. After being without a teacher for some time, in 1898 H. A. Owen and wife arrived, and gave a new impetus to this work. They planned to establish an industrial school in the interior of Bonacca, amid beautiful surroundings. Before they were permitted to see their plans fully carried out, they became interested in the mainland, and transferred their efforts to the interior of Spanish Honduras.

In 1899 Wm. Evans and wife successfully launched the Bonacca Industrial School, and with indomitable courage have built up a work that has proved again in this field that those older in years can do a successful work in new regions.

At the beginning of that work Brother Evans had to shoulder his ax and cut off the pine timber, hewing some of the logs the desired size and shape for the necessary buildings. We read in a report of that time as follows:—

“Brother Evans is happy in his work and home. He is planting quite a garden of pineapples, and already has started a small orchard of oranges, lemons, limes, alligator pears, grapefruit, mangos, and guavas, besides ornamental shrubs, roses, and flowering vines. His log house is neat and substantial. The roof is of galvanized iron, the floor of pine. Rafters, door, and window frames, and the shingles of the roof were hewn out of pine logs. Many fields present just such openings as this. No doubt there are other Christian farmers who could thus profitably go out as self-supporting missionaries. May He who has said, ‘Go ye into all the world and preach the gospel to every creature,’ lay the burden of this work upon the

Page Twenty

hearts of men who are competent to go forth in his strength and teach those that are willing to learn, but have not an instructor.”

Those words were penned in 1899. Our hearts have been sad at the little response that has come in the years that have passed.

In 1900 F. Holmden and family located in Utila, one of the Bay Islands. Miss Winifred Holmden started a school which grew to an enrolment of sixty scholars. This and other church-schools in the Bay Islands have been an important factor in the development of the work. Our great regret is that other parts of the West Indian Union have not been privileged to enjoy the coming of such consecrated laborers.

In 1901 S. Parker Smith and wife located in St. Andrews Island, belonging to Colombia, South America. Here the ship “Herald” had come years before and scattered the printed page, and good substantial believers had been gathered out. The school developed a live interest in the work, and the message commands the respect of the people. J. B. Stuyvesant and wife labored as self-supporting workers in this island for about two years, in 1905 and 1906, while Brother Smith was in the States. They then removed to Costa Rica, and Brother Smith and wife returned to St. Andrews.

The first general meeting of our workers in the West Indies was held Nov. 5-15, 1897, in Kingston, Jamaica. Representatives of the cause from Barbados, British Guiana, British Honduras, Trinidad,





NATIVE LAUNDRY, ROSEAU RIVER, DOMINICA, B. W. I. CLOTHES SPREAD UPON BANK TO BOIL AND BLEACH IN THE HOT TROPIC SUN

and Bonacca were present, in addition to our Jamaica laborers. Elder Allen Moon, president of the Mission Board, was also in attendance at this very encouraging meeting.

At this time Jamaica was made the center of our West Indian Mission, with Elder A. J. Haysmer as superintendent. This marked a new era in our work in the West

Indies. A fresh inspiration was felt throughout the ranks.

But the enemy of souls is ever ready to put forth the utmost efforts to block the forward movement of God's cause. At the time of this council there was an epidemic of yellow fever in Kingston. As soon as the meeting was over, the entire party for the fields away from Jamaica, including Elder E. Van Deusen and wife, Elder E. W. Webster and wife and daughter, Elder F. J. Hutchins and wife, Elder O. O. Farnsworth, W. A. Gosmer and wife, and W. T. Downer, of British Guiana, started for Montego Bay, where the "Herald" was anchored, intending to have the little missionary schooner carry them to their respective fields of labor. But before they reached the schooner, Sister Webster was stricken with yellow fever and died. The re-

mainder of the party sailed on their journey. At Cayman Island they were quarantined forty-eight days; and before they were released, Sister Gosmer was stricken with yellow fever, then little Mabel Webster. The following quotation tells the remainder of the sad story:—

"In just a week Sister Gosmer died and was put into the casket and buried by her own husband and the dear



S. D. A. CHURCH, COUVA, TRINIDAD,
B. W. I.

brethren who so faithfully cared for her. The day following little Mabel died, and was put into her coffin and carried to the road by her own bereaved father, who had survived and was recovered sufficiently to do what money could not hire strangers to do. Then came another long, dreary quarantine of twenty-eight successive days. But God did not desert his servants. They say that no one can tell how precious is his presence without passing through similar trials. God gave such grace that not a murmur or syllable of complaint was heard from their lips through it all. The presence and power of the blessed Saviour were felt constantly, and Elder Hutchins and Elder and Mrs. Van Deusen were healed, surely delivered from the dread disease. Elder Farnsworth felt the same power. Elder Webster's recovery was nothing short of miraculous also. When human strength failed, and they felt almost compelled to give up in despair, they would read the precious promises and pray and sing, and God would immediately strengthen and cheer their sinking hearts. Though sad, it was a most precious experience; and it seemed at times as though many bright angels were sustaining them."

These sad experiences come as reminders of the fact that we are engaged in mortal combat with an evil foe. This advance into all the world is no holiday movement, with loud huzzas and the waving of banners. It is a

Page Twenty-two

serious matter, involving tremendous forces, and is of vital importance to the children of men. Who has ever heard of a war without the sacrifice of life? There is no doubt but these missionary graves bring home to our hearts the serious struggle before us, and impress us as nothing else ever could, with the necessity of arousing the entire rank and file of this denomination to the realization of individual responsibility in this warfare. Can it be possible, that the only way to arouse the indifferent ones, is by permitting the faithful warriors in the battle front to fall at their post, and rest from their labors?

The year 1898 saw a great revival of interest in our work in this field. The faithful missionaries had not laid down their lives in vain. Elder D. U. Hale and wife went to British Guiana, Elder J. O. Johnston and wife to Trinidad, Brother A. Palmquist and wife to the Lesser Antilles, G. F. Enoch and wife, Elder F. I. Richardson and wife, and E. V. Orrell to Jamaica, and H. A. Owen and wife to Bonacca. In 1899 the re-

in force -



INTERIOR COUVA CHURCH



MARINE SQUARE, PORT OF SPAIN, TRINIDAD, BRITISH WEST INDIES

ments still pressed forward, Elder D. E. Wellman and wife, and S. A. Wellman coming to Jamaica, and Elder L. M. Crowthers and family to Trinidad. This year also recorded an act of sympathy on the part of one of our American brethren which will not be forgotten. Brother Sullivan Wareham, of Montana, came to Trinidad and bought a tract of land in the interior of the island. It was Brother Wareham's plan to purchase a property upon which our poor people could earn a living, but another plan was substituted at the last moment. While this enterprise did not meet the expectations of those connected with it, both Brother Wareham and Elder Johnston being driven from the field by sickness, yet the effort was not in vain.

The years 1900 and 1901 record further accessions to the ranks of the workers. Elder H. C. Goodrich and wife entered North Central America, allowing Elder Hutchins to develop the southern half of the field and Panama. Dr. John Eccles joined Elder Hutchins in his field of labor, and determined to see the medical branch of the work established there. Elder W. H. Tanner and wife pressed on to Jamaica, and Elder D. C. Babcock and wife

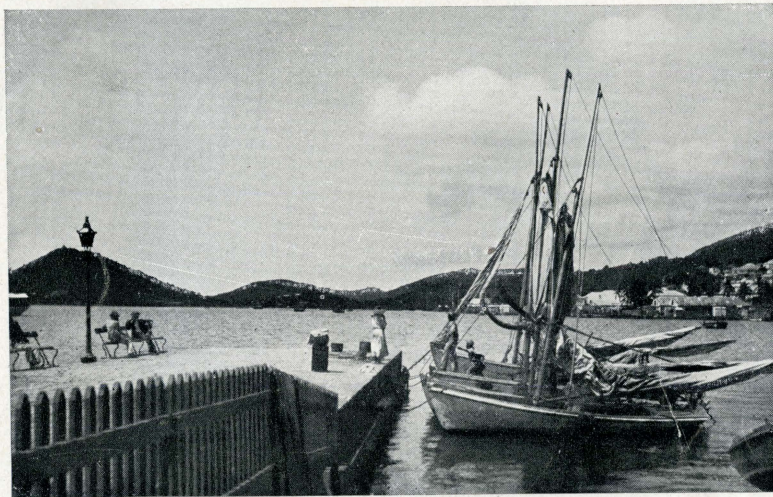
to British Guiana. L. E. Wellman and wife located in Jamaica, to engage in self-supporting work. Elder W. G. Kneeland, who had been compelled to take a three years' furlough in the States, joined Elder L. M. Crowther in Trinidad, just before the latter's death. Elder J. B. Beckner strengthens the force in Jamaica, and Elder W. A. Sweany and wife and Mrs. M. H. Honeywell relieved

Elder Van Deusen in Barbados, allowing him to push on into a new field.

The island of St. Kitts had been opened by Elder J. A. Morrow and wife in 1899, and St. Thomas and the Virgin Islands in 1900 by A. Palmquist, as canvasser, and Elder Haysmer as minister in 1901. This year also marked an exodus of laborers from Jamaica, Elder and Mrs. D. E. Wellman going to Antigua, which had been sadly in need of help for

years, S. A. Wellman and wife to the Lesser Antilles, G. F. Enoch and wife to Trinidad, and L. E. Wellman and wife to pioneer the way in Tortola, of the Virgin Islands.

Soon after the death of Elder Hutchins in Panama, Elder I. G. Knight and wife located in that field. He



WHARF SCENE, ST. THOMAS, D. W. I. SMALL SLOOPS IN WHICH OUR MISSIONARIES TRAVEL AMONG THE VIRGIN ISLANDS

was joined in 1904 by Elder C. E. Peckover, who located on the banks of the Panama Canal. Both these brethren were compelled to withdraw from the field on account of failing health.

In 1903 Elder W. G. Kneeland began ministerial labor in Tobago. He was assisted by James H. Matthews, one of our native laborers, and the banner of the message was planted in that field. P. Porter and C. N. B. Dunmetz had pioneered the way as canvassers, scattering the printed page in all parts of the island. Elder Kneeland early in 1904 passed on to Grenada to open up that island, Brother Matthews remaining until later in the year, when he passed on to the north end of the Caribbean, his place being filled by T. L. M. Spencer, who has remained in Tobago until now. Brethren Spencer and Matthews were ministers in the African Methodist Episcopal church at the time when they accepted the message.

In December, 1904, Elder P. Giddings opened up the work in Dominica. For two years he has labored faithfully in this difficult field. There is now a little company of Sabbath-keepers here struggling to erect a church building. Of the twenty-eight thousand people in this island, more than twenty-six thousand are Roman Catholics.



S. D. A. CHURCH, BRIDGETOWN, BARBADOS, B. W. I.

In 1905 C. W. Enoch and wife opened up treatment rooms in Barbados.

For several years A. N. Allen has been selling literature in the North Central America Mission field.

Jamaica has begun to send her own young men as laborers to other fields. In 1904 Nathan Moulton was sent to Porto Rico. Philip Porter, early in 1906, entered



A ST. KITT'S VILLAGE AND COCOANUT TREES

the Turks or Carcas Islands north of San Domingo, and reports some believers there. At the same time Frank Hall and wife entered the Grand Cayman, and have been made to rejoice by seeing about thirty accept the message. Elder Hubert Fletcher later in the year was transferred to the West Caribbean Conference, being elected vice-president of the conference. Elder M. Jones, one of the first of our native West Indian brethren ordained to the gospel ministry, was sent to the United States, taking an important place in the colored work in the Southwestern Union Conference. Thus the West Indies, after receiving so many workers from the United States, is sending help to the needy fields in the South, giving practical evidence to believers in the United States that their missionary effort has not been in vain.

This year also witnessed the coming of Elder O. E. Davis and wife to British Guiana, and E. L. Cardey and wife to North Central America.

While the message was getting a foothold in the Eng-



INDUSTRIAL SCHOOL, BONACCA, BAY ISLAND, C. A. BUILT BY WM. EVANS

l i s h - s p e a k -
i n g c o u n t r i e s ,
t h e S p a n i s h f i e l d s
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fields. In 1901 Elder A. M. Fischer and wife entered Porto Rico, the first possession of the United States in the Caribbean. They settled down resolutely to the task of mastering the language, and were just reaching the place where it seemed something could be accomplished, when Elder Fischer fell at his post, stricken with fever. Sister Fischer stuck resolutely to the field until reinforcements could arrive. After many weary months of waiting, Elder B. E. Connerly and wife were sent, the New York Conference continuing their support. Hearts in the West Indian mission field rejoiced at this practical demonstration of the fact that the "home" conferences were dividing their means and workers with the great needy "regions beyond." Conference strength is developed for the one purpose of conserving the men, means, and efforts of God's people for the world's greatest need. The missionary in a strange land, and a peculiar climate, struggling with some disease that has brought him down to the door of the grave, has no word of regret to offer, wishing he had remained with friends and relatives in the home land. His only burden as the darkness gathers is the thought, "If I fall at my post of duty, will reinforcements step quickly forward to grasp the standard, or will it be left to trail in the dust, and the work for which I have given my life, be left to come to nought?" Many times the slowness with which the gaps are filled, gives cause for such anxious thoughts. Not that they doubt the ability of God to carry forward his work, but will his people put forth the human effort required for the fulfillment of God's purpose? As another has put it, "All the power belongs to God, all the glory belongs to God, but all the responsibility belongs to man." God has provided infinite resources, but man's co-operation is essential.

The brethren in Porto Rico have demonstrated that literature can be sold in a Spanish field. Their little paper,



S. D. A. CHURCH, ST. JOHNS, ANTIQUA, B. W. I.

La Centinela, has a circulation of between two and three thousand each issue. This little printing-office is also issuing leaflets and tracts in Spanish, which are being scattered everywhere. The plant, up to the present writing, has been carried on largely by the personal sacrifice of Brother and Sister Connerly.

From Porto Rico the little band of workers have been reaching a helping hand over to San Domingo. Well

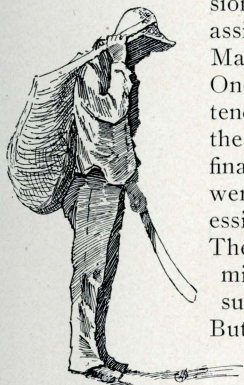
Page Twenty-eight

might they have excused themselves because of the responsibility for the million unwarned souls in their own island, and the inadequacy of their little force of workers. But no, the Spanish-speaking neighbor across the straits, sitting in darkness, appeals to them, and they are pushing in the printed page as rapidly as possible. Some brethren from Port Antonio, Jamaica, have recently gone there. Our Port Antonio church has more than a hundred members. The surrounding country has already had the opportunity of hearing the message; so some of the leading brethren, with the missionary fire burning in their hearts, have volunteered to locate in San Domingo, to be pioneers of the message, supporting themselves by their trades. The hearts of our West Indian brethren and sis-

ters beat in unison with those in other lands in the great world-wide forward movement.

The careful reader will notice that from the years 1901 to 1903 the workers were well scattered, spread out in as thin a line as possible, struggling with varied experiences to get a foothold in much new territory. Those years were years of hard evangelical labor. In the open air, beneath cocoanut booths, or with tents, the representa-

tives of the message pushed on as the Lord led them. There were no well-equipped tent companies. The missionary and his wife, with perhaps a native assistant, formed the entire corps of workers. Many times they did not have even a tent. One worker upon applying to the superintendent of the field for a tent was met with the response that there was none. The finances of the Mission Board at that time were barely sufficient to meet the actual necessities in the lives of the missionaries. There were times, in the early history of our missionary endeavor, when the missionary suffered for the actual necessities of life.



But at last another worker, who had a tent with a "fly" over it, an almost indispensable article in a tropic climate, generously offered to divide, and give the other worker the bare "fly" if it would be of any assistance. It was accepted with thankfulness, and one worker for more than two years went from district to district with no other equipment than that "fly" of a tent and a few canvas stools. But the message had just the same power, and many souls were won for the truth. One night when this "fly" had reached the limit of usefulness, some one cut it all to pieces, carrying away two thirds of it. At the next district it was then necessary to cut poles from the woods, and put a roof of cocoanut boughs overhead. The message was still able to win its way, and churches were raised up.

No sooner was a church raised up than it became necessary to have some kind of a place of worship. There are no suitable halls to be obtained in the tropics. As a rule the houses are not of the kind that can be utilized. So one of the very first demands resting heavily upon a

new company, is that of a place of worship. This has been one of the most perplexing problems with which our workers have had to wrestle.

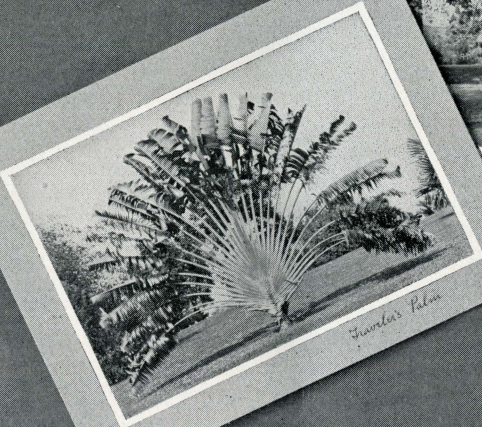
In the large cities our church buildings have cost from one to two thousand dollars; in other places, from two to five hundred dollars. But small as these sums are, the burden has been heavy. With the average wage for ordinary labor—from twenty-four cents or even less in some islands, to forty-eight cents in others,—it can be easily seen that the native brethren, even with great sacrifice, are not able to meet anywhere near the full amount. Thus the erection of the building itself was a literal combination of faith and works. In some places money could be raised sufficient to purchase the wooden frame. At other times the poverty of the brethren compelled them to take axes and saws, and from the forest saw out sills, plates, uprights, joists, rafters, etc. Many times it was necessary for all this timber to be carried piece by piece on the head for miles over rough mountain trails.

In Jamaica a popular way of building quite substantially without great expense, is to put up a wooden frame, filling in between the uprights with a mixture of broken stone, lime, and sand. This is called Spanish wall. In such a case it is necessary first to burn the lime. This is done in an open kiln, great trees being cut down, and a circular pile from seven to eight feet high and twenty feet in diameter built. When broken limestone is piled on this green wood, about five feet high, it is set on fire. This is a particular job, and requires several weeks of weary labor. But the brethren and sisters in Jamaica throw themselves heartily into the work, singing the sweet songs of Zion as they labor. In a number of our Jamaica churches, in the hurricane of

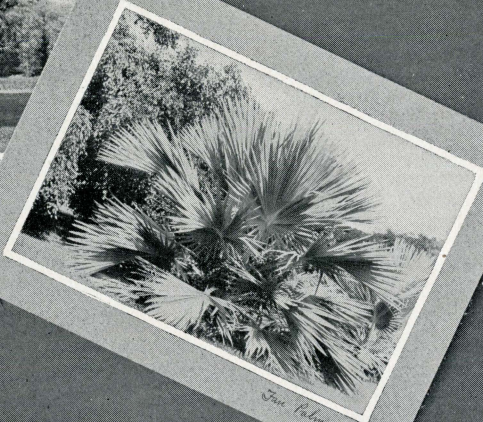




Breadfruit
Tree



Fan Palm



Fan Palm



ON THE SITE OF THE WEST INDIAN TRAINING SCHOOL, BOG WALK,
JAMAICA. NINETY-SIX ACRES IN SCHOOL FARM

1903, our brethren saw two or three years of hard labor destroyed in a night. But they were not disheartened, and set resolutely to work to rebuild. The faith that had prompted those years of sacrifice and toil could not be daunted by a hurricane, even though it seemed for a time that starvation stared them in the face.

Even after all the labor for the building is donated, there still remains two or three hundred dollars cash outlay that must be raised some way. Our poor people have shown notable cases of liberality along this line. One poor sister whose only means of support was the selling of cotton goods from house to house with a very small margin of profit, brought in fifty dollars as her donation when one church building enterprise was started. In another city a sister whose livelihood was obtained from washing clothes from steamers, brought in an equal amount. In one city where a church building was needed, and there was a church of about seventy members, rich

in faith, but very poor in this world's goods, the brethren were almost ready to give up in despair; when the plan was devised of giving a regular monthly subscription by each one. Some could promise but two cents per month, others six cents, others twelve, many one shilling, or twenty-four cents, fewer forty-eight cents, some ninety-six cents, and the largest donation was one dollar and forty-four cents a month. But collectors were appointed, and although the church building seemed far in the distance, everybody set earnestly to work. They have a church building in that city now, and it has cost over two thousand dollars, and there is no debt upon it.

The year 1903 marked a great step in advance in our field. In that year Elder W. A. Spicer, from the General Conference, attended general meetings held in Jamaica and Trinidad. At the Jamaica meeting, the Jamaica Conference was organized with a membership of twelve hundred. At the Port of Spain meeting the East Caribbean Conference was organized with a membership of about eight hundred and fifty, embracing a territory extending from St. Thomas in the north to the Guianas in South America. These conferences were not yet self-supporting, but the liberal policy of the General Conference in organizing with local management caused the believers to realize their responsibilities as never before, and gave a great impetus to the work.

In a field where the distribution of literature has been such an important factor, it is not surprising to learn that the brethren decided at these meetings to start a monthly missionary paper, whose purpose should be to disseminate everywhere the saving truths of the third angel's message.



CHARLOTTE AMELIA AND HARBOR, ST. THOMAS, D. W. I.

The paper was to be a sixteen-page monthly, including colored cover, and was named *The Caribbean Watchman*. This enterprise had no financial backing. The contract for printing was given to a job printer. It was hoped to get the money in month by month to pay expenses. The paper was a success from the start. It began its career with a circulation of three thousand, and increased at once to seven thousand per issue, where it has practically re-

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mained to the present time. This splendid result could not possibly have been accomplished if there had not been an enthusiastic and continued response throughout the field. In almost every church and company around the circle some one responded, and these workers have many of them stood faithfully at their post for four years, selling the paper from house to house. A great effort is now being put forth to increase the circulation.

In 1904 at the session of the East Caribbean Conference, held in Bridgetown, Barbados, it was decided to call for a fund to form the nucleus for a small printing plant of our own. By 1905 over eight hundred dollars had been raised, and the type and other outfit necessary for the setting up of the *Watchman* purchased. The forms were still sent out to a job printer for the press work. But early in 1906, owing to the receiving of further gifts in the West Indies, and the kindness of some brethren in the home land, we were able to purchase a large cylinder press, and a job press ten by fifteen. A thirty-inch paper cutter has recently been purchased, and we have now a small but complete printing plant, which stands ready to

cover the West Indies with the printed page like the leaves of autumn. The little office needs financial aid.

In 1905 Elder E. W. Snyder and wife located in Cuba, where, for a year or two, I. E. Moore and wife, nurses, had worked on a self-supporting basis. Brother O. Walcott and another brother have also come to their assistance, locating a school at Santa Lucia. Several American families have settled in the island as self-supporting missionaries.

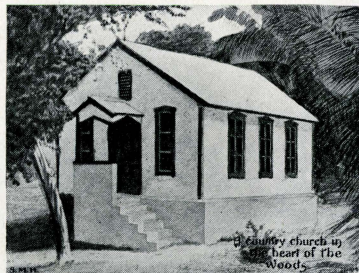
In September, 1905, Elder W. J. Tanner and wife located in Hayti. For more than fifteen years Brother Henry Williams and wife, Jamaicans, have been calling for a minister to come to Hayti. But Brother Williams did not sit in idleness while he waited for the living preacher. He appealed to our people for literature, especially French. During all the years of waiting he diligently scattered the seed. In 1904 a young Haytian teacher, Brother Isaac, accepted the Sabbath, and began to teach it with effect. When at last Elder Tanner arrived he found a harvest awaiting him. Before he had time to learn the French language, the people came flocking to him, and he was compelled to teach them through an interpreter.

In one short year fifty were keeping the Sabbath, and lots have been secured in two places for the erection of church buildings. But money is lacking, and the Haitians are waiting for the erection in their fair land of houses of God, whose doors shall be opened on the Sabbath day. A young man from France has recently joined Elder Tanner in this field.

Tobago and Grenada, in the South Caribbean, also wait their first Seventh-day Adventist church building, as also Dominica and St. Lucia, in the East Caribbean. In these islands there are little companies of believers struggling to hold



Osie M. H. Venter



S. D. A. CHURCH, SHERWOOD FOREST, JAMAICA

attended a fourth annual session of the East Caribbean Conference, in Port of Spain, Trinidad. Elder I. G. Knight and wife, from the Panama Mission field, and Elder J. A. Strickland, from the Jamaica Conference, were in attendance at this meeting, in addition to the laborers and delegates of the East Caribbean Conference. After a careful study of the West Indian situation, the West Indian Union Conference was organized. It was decided to call a fuller representation of the field to meet in Jamaica, in January, 1907. The membership and other particulars of this Union Conference will be found on page 47.

One encouraging feature of our work is the goodly number of our West Indian young men who have developed so quickly into valuable laborers in the cause. In December, 1906, we had twenty-eight native workers bearing their share of the burden, scattered well around the circle. Seven of these brethren have given such proof of their ministry that they have been ordained. This record is very encouraging, and speaks well for the progress of our work in the future.

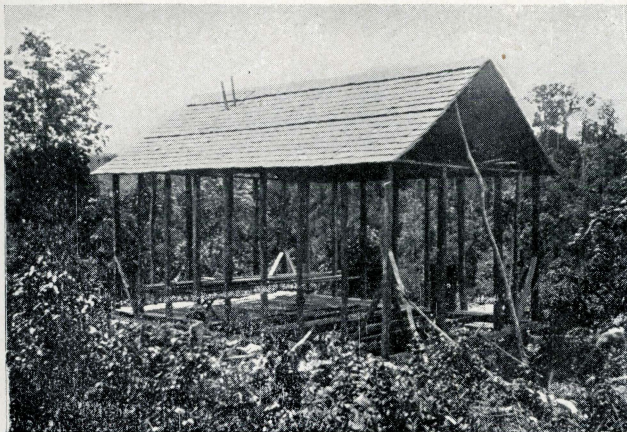
In March, 1906, a delegate from the East Caribbean

up the light. In the face of great difficulties they are trying to erect memorials for God whose doors shall be opened upon his day. They will not give up in despair, but will see their hopes fulfilled.

In June, 1906, Elder I. H. Evans, from the General Conference,



ROADTOWN, TORTOLA, VIRGIN ISLANDS, D. W. I.



A JAMAICA COUNTRY CHURCH IN PROCESS OF ERECTION.
BUILT ENTIRELY BY BRETHREN FROM FOREST MATERIAL

Conference visited Central America and Jamaica to see if all the fields could not unite in some way for the establishment of a West Indian training-school for missionary workers.

As a result of these negotiations, a farm of one hundred acres was purchased in Jamaica. The General Conference Committee donated three thousand copies of "Christ's Object Lessons," which the West Indies pledged to sell for the school. Four thousand dollars of the one hundred and fifty thousand dollar fund, called for in October, 1906, was allotted to the school and Trinidad publishing house. Professor C. B. Hughes and wife were asked to take charge of the school. They were present at the Jamaica meeting in January, 1907, and immediately set to work. Those in charge of the young institution have many perplexing problems to meet. One of the most

trying will be its finances. Our more than three thousand believers in this field have but little of this world's goods, and our young people who will come to this school for an education will have but little money. Many will have to work out a large part of their tuition. But the entire West Indian field awaits the coming of an army of workers from this school, and tropical Africa, with its millions in heathen darkness, appeals strongly to our West Indian brethren. May the coming of this army of laborers be not long delayed. Donations for the upbuilding of this school will be greatly appreciated, and will hasten in the finishing of the work.

The West Indian Union Conference convened in Kingston, Jamaica, Jan. 11, 1907, and was by far the largest gathering of our people ever held in the West Indies. Delegates were present from St. Thomas, Antigua, Dominica,



S. D. A. CHURCH BUILDING, FRENCH HARBOR, RUATAN,
BAY ISLANDS, CENTRAL AMERICA



S. D. A. CHURCH BUILDING, CHARLOTTE AMELIA, ST. THOMAS, D. W. I.

St. Lucia, Barbados, St. Vincent, Grenada, Tobago, Trinidad, British Guiana, Panama, Costa Rica, Spanish Honduras, British Honduras, Cuba, Hayti, Porto Rico, and a large representation from Jamaica.

There were more than four hundred members and delegates in the city.

The conference opened very auspiciously. But on the third day of the session, January 14, there came the awful

calamity which wrecked the entire city. The destruction was almost beyond description. At least two thousand perished in the earthquake, and thousands of others were injured. Of all the delegates in the city but one life was lost. Norman Johnston, the treasurer of the West Indian Union, was in the business portion of the city at the time of the earthquake, and although his body was not recovered, yet it seemed certain he was among the dead.

The conditions were such that it was thought best to transact the necessary business, and then separate to the various fields of labor. The workers returned to their homes to take up the work with renewed courage, having seen with their own eyes such a remarkable sign of the end of all things.

Not alone by the believers was the earthquake and its terrible experiences recognized as a sign of the soon coming of Christ, but a number of others who had heard the message, but who hesitated to accept it, now decided for it, saying, "You told us these things were coming; now we see them. This must be the truth."

Service was being conducted in the Kingston church by Elder Strickland at the time of the earthquake, and

he gives the following vivid description of their experience:—

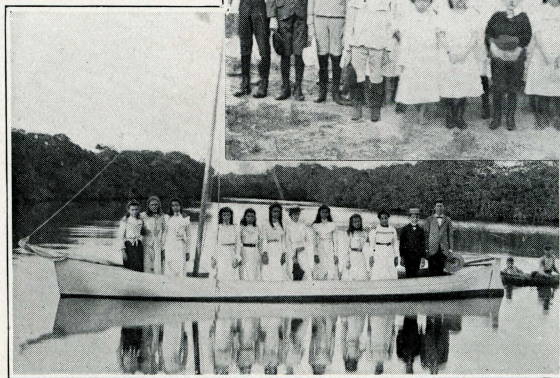
“I shall never forget that day in the church. We were singing No. 732 in ‘Hymns and Tunes.’ We had reached the third stanza of the hymn—

“‘Whate’er events betide,
Thy will they all perform;
Safe on thy breast my head I
hide,
Nor fear the coming storm.’

Just as we finished singing the last line of that stanza, the earthquake was upon us. It came with a moaning, rumbling sound, that

caused the earth to tremble, and the church building quivered from foundation to roof; then there were two or three seconds of stillness—a deadly, oppressive stillness such as I never felt before,

then a rushing, roaring, rumbling noise, and the storm was upon us, as a wild beast might spring upon its prey. The building shook with a violence that made it difficult for one stand on his feet; the floor of the church rose and fell like the waves of the sea; the building



swayed back and forth, the walls twisted, as if a mighty giant was trying to wrench off the roof. Outside could be heard crashing walls and shrieks of people. The timbers of the church cracked as if the building was at the point of a collapse, falling plaster filled the place with

dust, so that a twilight prevailed, and the arched brick entrance gave way, and fell with a crash. When the entrance fell, there was a stampede for the door, the people not knowing what had happened. Then I sprang from the pulpit, and got between the

UTILLA SCHOOL, BAY ISLANDS

people and the door, and began to sing, “Praise God, from whom all blessings flow.” In a moment there was perfect order, and all signs of excitement had disappeared, and our people sang that grand old doxology, sang it gloriously, prayer was forgotten, and only praise was offered to God. When we had finished singing, we hurriedly examined the steps, to see if they were safe for the people to stand upon, and then assisted the congregation out, without hurt or harm. It was the angels of God that kept the building from falling.



THE CARENAGE, BRIDGETOWN HARBOR, BARBADOS, BRITISH WEST INDIES

Earthquakes : Their Lessons

It may be said that earthquakes are of so frequent occurrence, and that because they have always visited our world more or less, that these do not furnish any conclusive evidence as to the nearness of the end, or constitute a sign of the approach of the great day of God.

We concede that earthquakes are not mentioned by the Saviour among the *signs*, given *as such*, to precede his coming; but he does say just at this particular time, *after* the darkening of the sun and the moon (occurring in 1870), and the falling of the stars (in 1833) — unmistakable signs of the near approach of that great day — that there shall be “upon the earth distress of nations, with perplexity; the sea and the waves roaring; *men's hearts failing them for fear*, and for looking after those things which *are coming upon the earth.*”

Earthquakes affect the earth itself, and that men's hearts fail them in these times of calamity we have a very good illustration in the experiences of the people of Kingston itself during this terrible earthquake. An eye-witness speaks upon this point as follows:—

“The great majority were dazed by the awful calamity. And as quake after quake came, many were filled with a terror beyond description.”

In contrast to this company whose hearts were literally “failing them for fear,” were those amid the same scenes, calm and trustful. They could stand upon God's promise, which says: “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed.” Ps. 46: 1, 2.

Thus an eye-witness records of those there who knew the message for this time, that they “were calm in the midst of the ruin, and were kept from the dreadful fear that seized so many.”

We believe God in mercy permits these calamities to overtake the people that they may turn to him for refuge and be saved, while salvation is offered. A time is coming when God shall shake the entire earth by such an earthquake as this world has never known. Rev. 16: 18-21. But that will be too late to repent of sins. In connection with that earthquake the record reads: “And the cities of the nations fell.” We believe this to be a prophecy of the literal fall of *every* city. That this can be fulfilled, no one who has seen the city of Kingston since the disaster



EAST INDIANS AT THE RACES, TRINIDAD



PORT ROYAL STREET, KINGSTON, JAMAICA, AFTER THE EARTHQUAKE.

In upper left-hand corner, Seventh-day Adventist church, Kingston; dedicated April 11, 1897; wrecked in earthquake Jan. 14, 1907

can doubt. Kingston literally "fell." Not two per cent of the houses were left habitable.

One other point. At no time in the history of the

under him, and the buildings he has erected falling in every direction to the ground. It is a humbling experience. And the lesson is needed. We are too many times

world has there been such a record of earthquakes in rapid succession as during the recent past. It is recorded that "from the fifteenth to the eighteenth centuries, a period of three hundred years, there were 2,804 earthquakes, making nine for each year. During the first half of the Nineteenth Century there were 3,240 earthquakes, or sixty-four for each year. From 1850 to 1868, a period of eighteen years, there were 5,000 earthquakes, or 277 for each year. During the last year it is reported that there have been recorded in our observatories, more than 2,000 shocks."

In connection with the last great shaking of the earth, the prophet exclaimed, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isa. 2:22.

There is nothing in this world that can make puny man realize his utter insignificance more than to have the old earth quaking and heaving

influenced in the wrong direction by our fellow men. It is hard to stand for principle alone with God and his Word. Standing in the midst of such ruin, surrounded by hundreds of his fellow men, mangled or dead, who but a moment before were in the full enjoyment of all their senses, one can but exclaim, What is man, after all! We should learn this lesson from the daily procession to the cemetery, but we do not. Will we now learn it as we see sudden death coming to so many thousands? Man aside from God is vanity. All his works, all his reasonings, are vanity. It is only as we link up with God, and through the grace of our Lord Jesus Christ, join our life to his life, that we really amount to anything at all.

“Go ye into all the world, and preach the gospel to every creature.” These last words of our Saviour formed the charter for the early church. Each one of those apostles became a missionary. From the beginning, every convert was imbued with the missionary idea. And the gospel message went to the world with power. But what is the attitude of the world to-day? There are hundreds of thousands of professed Christians, enjoying the benefits derived from Christianity, and the comforts and luxuries of modern civilization—what do these last words of Jesus mean to them? As the Saviour to-day beholds the great unevangelized portions of our earth; as he sees the misery, disease, and ignorance of those who are groping for the light as they perish in the darkness, and all the time those who profess his name, to whom he has committed the work of



CUBAN RESIDENCE

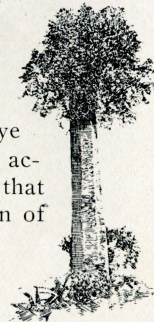
spreading his gospel message, are engrossed with the fleeting pleasures of this life—what more can God do to arouse men from their carnal security?

An apt illustration is found in the two lighthouses that marked the approach to Kingston harbor, which were completely wrecked. By their friendly light many a ship had been guided safely into the harbor on a stormy night. On Wednesday night, January 16, two days after the earthquake, the “Prince Waldemar,” a large Hamburg-American steamer, from the south, approached Kingston in the darkness. They knew nothing of the great calamity. In the darkness the dim outline of the island could be seen; but the captain was looking

for the lighthouse, and not seeing it, supposed himself still far out to sea. Suddenly the watch cried, “Breakers ahead.” The engines were reversed, but it was too late. The beautiful ship, with its living freight, went upon the rocks.

There are many professed Christians like this lighthouse. Once there was a light; but some earthly shaking caused it to go out, and many a craft lies wrecked at their very feet. The professed Christian whose light has gone out is a greater factor for evil than is he who has never made a profession. My brother, my sister, how is your light?

With these facts before us, we shall do well to heed the warning words of Jesus: “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”



The Seventh-day Adventist Denomination

REV. 14:6-12 contains a message that will be carried to every nation of this world. That message is due during the closing days of earth's history. When the time for its proclamation is fully come, nothing can hinder its progress.

The prophecies of the Bible, and the signs multiplying around us show conclusively that we have now reached that time. And there is a people in the world proclaiming everywhere the message, "Fear God and give glory to him, for the hour of his judgment is come."

We give the following statistics of the standing of the Seventh-day Adventist denomination in 1906, for the benefit of those not acquainted with our work:—

UNITED STATES—Eight Union conferences, thirty-nine local conferences, three Missions.

CANADA—One Union conference, six local conferences.

AUSTRALIA—Seven Conferences, twelve Missions.

EUROPE—Germany—Nine Conferences, ten Missions.

Scandinavia—Three Conferences, three Missions.

Great Britain—Two Conferences, four Missions.

Latin Union—One Conference, six Missions.

AFRICA—Two Conferences, six Missions.

SOUTH AMERICA—Three Conferences, seven Missions.

WEST INDIES—Five Conferences, four Missions.

MISCELLANEOUS—China, Japan (Korea), India, Mexico, Bermuda.

TOTAL—Union conferences, sixteen; Union missions, two; local conferences, eighty-seven; Missions, sixty-six. Total organization, one hundred and fifty-three.

EDUCATIONAL COLLEGES—United States, England, Germany, Switzerland, Africa, Australia. Total, twelve.

Academies, twenty-three; Intermediate, twenty; church-schools, four hundred and sixty-six.

Adventist young people in denominational schools, 11,042.

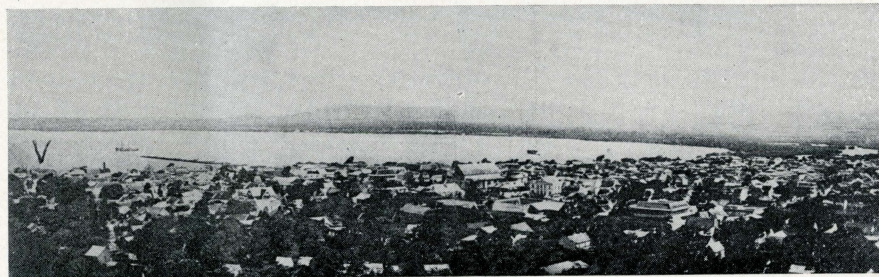
PUBLISHING HOUSES—Twenty-two. Producing literature in fifty-one languages.

SANITARIUMS—Sixty-four.

TREATMENT ROOMS—Forty. Two hundred and fifty Seventh-day Adventist physicians connected with these institutions, and thousands of nurses.

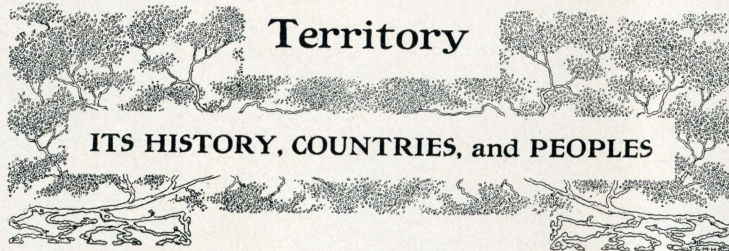
MEMBERSHIP—Dec. 31, 1905, 87,311.

TOTAL FUNDS raised by Seventh-day Adventist denomination in 1905 for evangelistic work, \$1,180,917.64.





The West Indian Union Conference Territory



THE West Indian Union Conference embraces the following territory: the Bahamas, Greater Antilles, Lesser Antilles; British, Dutch, and French Guiana; Venezuela, Colombia, Panama, and Central America. Its land area is about 1,700,000 square miles, and its population, 16,222,886. Spanish, English, French, Dutch, Danish, and Hindi are spoken, also the Indian dialects. Central America and the portion of South America within our union conference are very mountainous. Between the mountain chains flow many rivers, watering rich valleys. The Greater and Lesser Antilles are but the protruding tips of the submerged Antillean chain.

The entire territory is tropical. Here is pre-eminently the realm of vegetable life, where heat and the most abundant rainfall combine to produce the largest, the densest, and the most varied forests, with the greatest development of foliage on the face of the globe. Here vegetation ascends the mountain to higher altitudes than elsewhere.

The beautiful blue waters of the Caribbean Sea have

been aptly termed the American Mediterranean. Swinging around the east end of South America, the equatorial current of the Atlantic finds ingress to this great sea. It divides in two parts, the one skirting the north coast of South America, the east coast of Central America, and bathing the isles of Jamaica and Cuba, sweeps through the gulf of Mexico, out into the Atlantic. It is there joined by the other branch of this current, which has circled in and out among the Windward and Leeward Islands, and forms the famous Gulf Stream, one of the wonders of the world—a great, mighty current, warmer than surrounding water, flowing through the ocean at the rate of from two to six miles an hour, with only water for its banks. This warm stream, together with the northeast trade-winds, makes these isles rank high among the pleasant places on this sin-cursed earth.

Among the most characteristic trees we note the palm, fig, mimosa, and bamboo. The banana plant grows abundantly. Valuable trees are the mahogany, rosewood, logwood, gum (furnishing copal for varnish), and india-rubber. The cocoa, or cacao, from which choc-

olate is prepared, is very valuable. The sugar industry was the leading industry until the advent of beet sugar and European bounties. It still occupies an important place, but is struggling for an existence.

The banana industry in some of the islands and Central America is coming rapidly forward. Oranges, pineapples, and limes are profitable fruits for export. There is also an abundance of tropical fruits too numerous to mention, which those living in northern climates would not recognize if named. Chief among these is the mango. However, as the means for passing these fruits from one island to another is very poor, one can suffer for these things almost in the midst of plenty. Yams, sweet potatoes, tania, arrowroot, and cassava from which tapioca is made, are the leading vegetables.

The history of these countries is most interesting. It was here that Columbus first came. In fact, it was to this part of the Western continent that all his voyages were made. He planted the flag of Spain on almost every



BANANA CARRIERS, JAMAICA

Page Forty-four

island, from the Bahamas and Greater Antilles, down through the Lesser Antilles, to the mainland, at the mouth of the Orinoco.

Spain, France, England, and the Netherlands pressed

in, each appropriating all the land they could grasp. There resulted numerous changes of sovereignty, that make the history of the West Indies an intricate chronicle that can be read only in the light of the world's history of the period.

At the present time England, Denmark, France, the United States, and Holland have colonies in the West Indies, Spain having lost all her large possessions, either as free republics, or, as in the case of Porto Rico, to the United States.

The story of the people of this great territory is most fascinating. First, we have the extermination in all the islands of the aboriginal inhabitants—the Carib and Arawak Indians—and their refuge in the dense forests on the mainland. Then comes the sad story of the importation of Africans as slaves, which went on unchecked for two centuries. But at last the conscience of Europe was aroused, and the traffic in human souls, degrading to slave owners and slave alike, was abolished. The story is most interesting. We can only refer to it briefly.



BAY ISLAND SCENE



ON THE BANKS OF THE PANAMA CANAL, CRISTOBAL COLON, PANAMA, CENTRAL AMERICA

The first great step toward the abolition of slavery in this field had its birth in the French Revolution. That cry, "All men are free and equal," sounded across the sea to the French slave colonies. The aristocratic planters did what they could to keep the knowledge of this principle from the slaves; but they soon learned it, and the iniquitous traffic in Hayti was wiped out in a torrent of blood. The French emancipation proclamation was issued Feb. 17, 1794, France thus leading the United States more than sixty-nine years.

Central America, Venezuela, and Columbia were the next to be free from slavery, which they accomplished in 1823. Great Britain in 1807 yielded to the agitation of those who opposed slavery, so far as to abolish the slave-trade. Denmark had done the same in 1792. But it remained for Queen Victoria, as one of the first acts of her long and beneficent reign, to finally abolish slavery in British possessions.

The neighboring colonies could not continue the system much longer. In 1848 an insurrection of the slaves demanding freedom took place in the Danish island, St. Croix, or Santa Cruz, and the governor arriving from St. Thomas, on his own initiative proclaimed all slaves free. For this he was called home to Denmark and tried, but was acquitted, and his decree finally confirmed. Slavery still continued in the Dutch possessions until 1863, to be replaced by compulsory

labor for ten years, leaving the final emancipation till 1873. In Porto Rico slaves were freed March 23, 1873. Cuba was the last to come in line, her Emancipation Bill not passing into effect until Oct. 6, 1886.

In addition to the descendants of the European and the African, we have thousands of the aboriginal Indians in the forests of Central and South America, awaiting the message of salvation. British Guiana, Trinidad, Grenada, and Jamaica have thousands of East Indians, brought over from India under five-year contracts, to assist in the solution of the labor problem. At the end of their term of office they may have return passage to India, but inducements are held out to them by the government, to encourage them to remain. As a result, thousands have located here, and have become useful citizens, many occupying important positions of trust in the community.

The third angel's message now numbers among its adherents people from all these races and languages, excepting only the bush negro. Only a beginning has been made, but our workers have found the West Indian people responsive to the truth. Wherever tent-meetings are held, results are seen. Hundreds are accepting the message every year. We hope soon to see good, substantial workers going out from these lands to tropical Africa, just across the water, as heralds of the advent message.



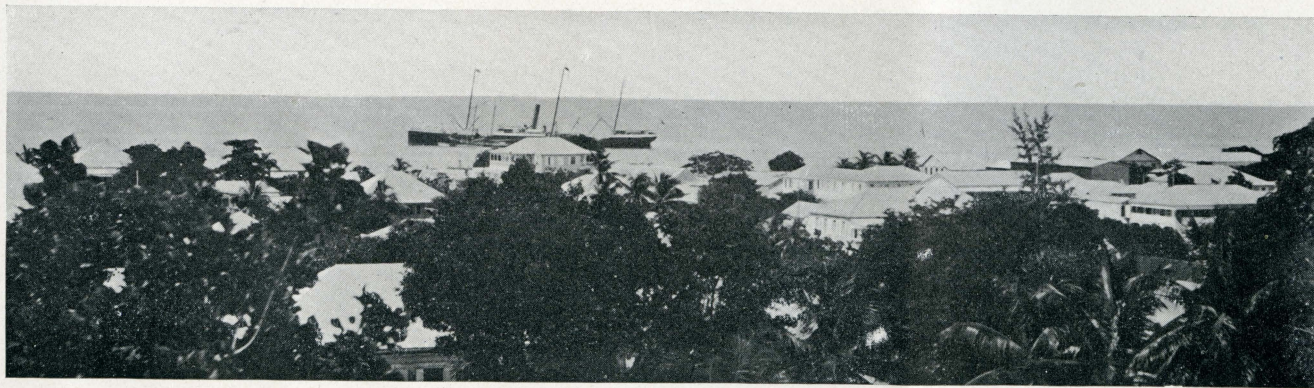
SEAMSTRESS, PORTO RICO, W. I.

Summary

At the end of 1906 in the West Indian Union Conference there were five organized conferences, and four mission fields that have been entered by the living preacher. There are fifty-eight church buildings already erected. Jamaica leads the way with twenty-eight of these. We have also church buildings in British Guiana, Panama, Costa Rica, and on the following islands one or more: St. Andrews Island, Utilla, Ruatan, Bonacca, St. Thomas, Tortola, St. Kitts, Antigua, Barbados, St. Vincent, Trinidad. On the following islands there are companies of believers struggling to erect church buildings, but as yet unsuccessful: Hayti, Cuba, Porto Rico, Dominica, St. Lucia, Grenada, Tobago, and Grand Cayman, also Dutch Guiana, on the mainland. Additional church buildings are needed in Barbados, Antigua, Trinidad, British Guiana, Colon, Panama, British Honduras, and Jamaica. We have

also isolated Sabbath-keepers in St. Johns, Saba, and Nevis. The following countries are unentered as yet, having no living representative of the message: Venezuela, Colombia, Guatemala, Salvador, Martinique, Guadeloupe, Curacao, Oruba, the Bahamas, and some smaller islands on the east end of the Caribbean.

There are now 3,374 baptized Sabbath-keepers well scattered. They have a publishing house for English literature in Trinidad, and a small plant for Spanish literature in Porto Rico. There is also the training school for missionary workers in Jamaica. The medical work also at last made a small but successful beginning. The greatest need just now is for consecrated workers to enter the Spanish fields, and for our brethren with means to locate here and there throughout the field as self-supporting workers, and be a strength financially and morally to the work. The band of believers in this field are toiling on, looking forward with joy to the harvest home.



HARBOR, FREDIKSTAD, ST. CROIX, DANISH WEST INDIES

West Indian Union Conference Statistics, January 1, 1907

MEMBERSHIP, 3,374; churches, 69.

CONFERENCES.—Jamaica, West Caribbean, East Caribbean, South Caribbean, British Guiana.

MISSION FIELDS.—North Central America, Cuba, Hayti, Porto Rico.

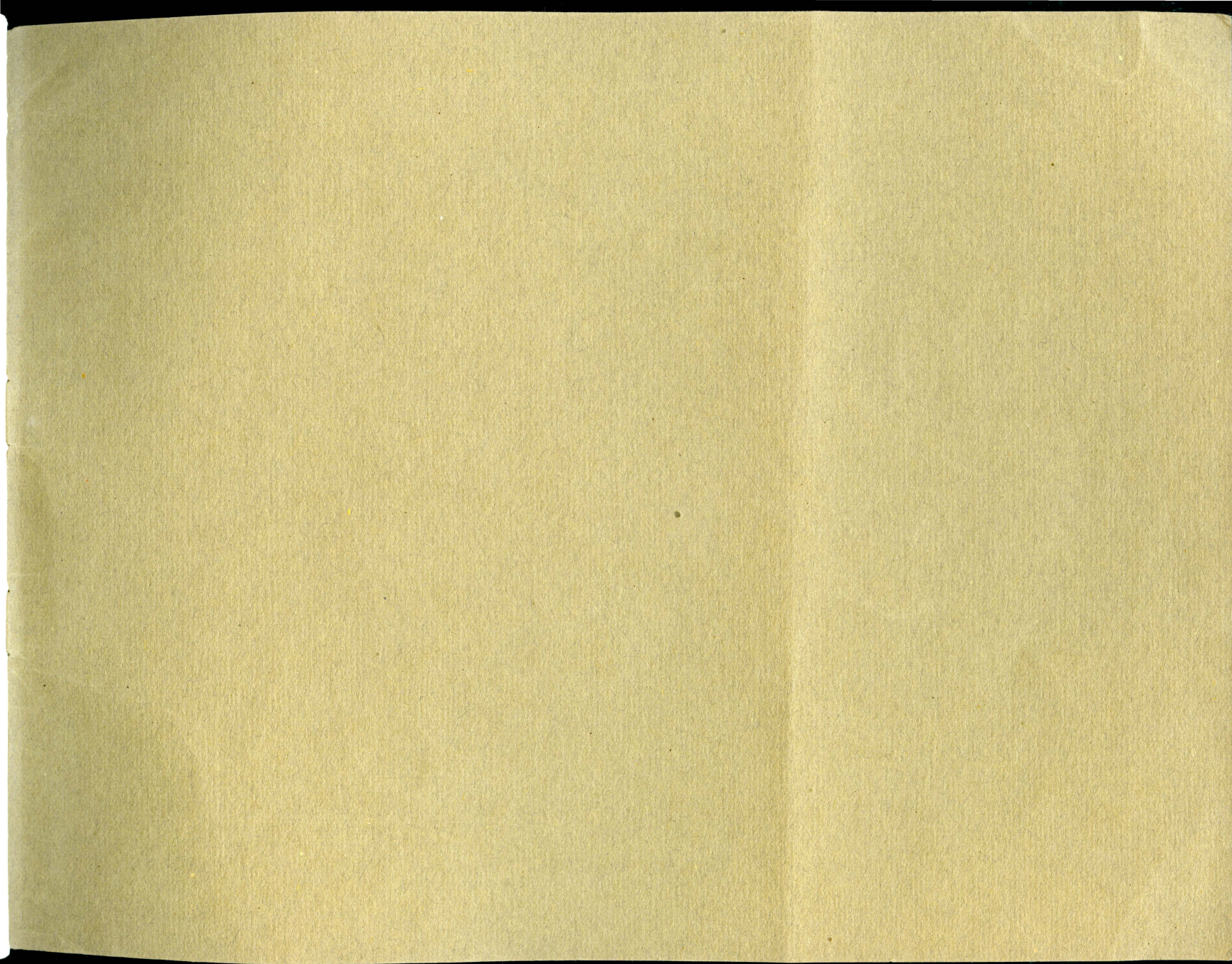
ORDAINED MINISTERS.—U. Bender, Pres.; H. C. Goodrich, E. W. Snyder, W. J. Tanner, B. E. Connerly, W. G. Kneeland, O. E. Davis, L. E. Wellman, P. Giddings, J. B. Beckner, J. A. Strickland, W. H. Randle, D. E. Wellman, W. A. Sweany, T. L. M. Spencer, Hubert Fletcher, H. L. Mignott, S. A. Wellman, E. L. Cardey, J. H. Matthews.

LICENSED MINISTERS.—J. C. Brower, A. N. Allen, Nathan Moulton, John J. Smith, Jas. G. Dasent, W. D. Forde, Frank Hall, Linton Rashford, A. N. Durrant, W. H. Mullings, T. M. Brown, J. A. Reid.

MISSIONARY LICENTIATES.—Wm. Evans, Miss Ada Evans, James G. Smalley, R. Hydar, Miss B. D. Moore, A. A. Clarke, Alex. Smith, W. F. Burkley, Philip Porter, G. Suberan, A. J. Wright, J. V. Stuyvesant, W. H. Dean, Sheridan Archibald, C. Morgan.

CENTRAL AMERICA	AREA	POPULATION
Guatemala	63,400	1,535,632
Salvador	7,225	803,534
Honduras	43,000	400,000
Nicaragua	49,200	420,000
Costa Rica	23,000	243,205
British Honduras	7,562	31,471
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	193,387	3,433,842
GREATER ANTILLES		
Cuba	41,655	1,572,797
Haiti	10,204	960,000
San Domingo	18,045	610,000

	AREA	POPULATION
Jamaica	4,200	750,000
Porto Rico	3,606	953,242
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	77,710	4,846,039
SOUTH AMERICA		
Panama	31,571	300,000
Colombia	482,048	3,700,000
Venezuela	593,943	2,323,527
Guiana, British	109,000	300,000
Guiana, Dutch	46,060	64,372
Guiana, French	46,850	22,714
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	1,309,472	6,710,613
BAHAMAS		
Danish	250	40,000
English	10,000
Anquilla	3,000
Montserrat	12,000
St. Martins	30	6,500
Barbuda	80	2,600
St. Kitts	68	30,000
Antigua	108	35,157
Guadeloupe	722	172,000
Dominica	291	28,000
Martinique	381	200,000
St. Lucia	243	45,000
St. Vincent	132	45,000
Barbados	166	200,000
Grenado	133	50,000
Tobago	114	20,000
Trinidad	1,754	280,000
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	4,472	1,179,257
Grand Total	1,585,041	16,169,753



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Union Conference of Seventh-day Adventists, in 1907