

The Jamaica Visitor

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THE VALLEY OF PRAYER.

There's a quiet, deep valley by the wayside of life,
And the name of this valley is prayer;
It is hid from the world with its tumult and strife,
And the angel of peace dwelleth there.

Winding down through its calm flows the river
of God,
All agleam with the glory on high;
And I feel in my soul, as I kneel on its sod,
A sweet rapture that comes from the sky.

The wild storms that come nigh it soon swoon into
calm
In this deep, hidden valley of prayer;
And the leaves of the trees there are rich with
the balm
That heals all my pain and my care.

Hovering o'er its still depths are the infolded
wings
Of bright seraphs sent down from the throne,
To shelter with love the suppliant who clings
Unto Him whose shed blood can atone.

When the tempest is on me, and fierce in its
wrath,
And my heart is sore pressed with its care,
I turn from the world, and gladly enter the path
That leads down to the valley of prayer.

—CAMPBELL COYLE.

PERFECTION OF CHARACTER.

Christian perfection is a Bible doctrine. "Walk before me and be thou perfect" or sincere, was enjoined upon Abraham by God, and from the lips of the Great Teacher we have this solemn injunction "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48). Paul, wielding the pen of inspiration, wrote the following to the Ephesian Christians and for believers in all succeeding ages, "For the perfecting of the Saints,—till we all come in the unity of the faith, and of the knowledge of the fulness of God, unto a perfect man unto the measure of the stature of the fulness of Christ." Now it is also true, that if any one fail to reach this God-given and God-required standard during life-time, his salvation or future life is a grave question. God's provision for every man's attainment is through a vicarious sacrifice, and this act imparts power to every one who wills to attain to a perfection of Christian character.

To strengthen our faith regarding the destiny of the human family, let us read again Titus 2: 11; "For the grace of God that bringeth salvation hath appeared to all men," and also 1st Timothy 2: 4 "Who will have all men to be saved, and to come unto the knowledge of the truth." If there were

no other texts of scripture upon which to base our assurance that God is willing to save every member of the human family these two are sufficient. God, in revealing truths through His Son, or through the ministry of the Holy Spirit by the written word, has held up this high standard and how it can be attained before all mankind; yea more: He has pledged the emptying of heaven of all the angels for the rescue of even one of His little ones before that one should be deceived, or perish, or fail to consummate Christian character.

When spiritual truths are believed, received and obeyed, God sets in operation a progressive work under the direction of the Holy Spirit. To purify, (1st Peter 1: 22) to sanctify, (John 17: 17); to cleanse, (John 15: 3) and finally save, (2nd Thes. 2: 10-13) is the work delegated to this worthy representative of the Saviour, and unless it is hindered or interfered with, by the individual himself, it will be carried to a successful finish.

This is not to be understood that the human agent has nothing to do but believe, as some teachers affirm; for a systematic study of the Word, daily communion with God, and a whole-hearted surrender to the heavenly Guide, are indispensable adjuncts to the traveller scaling the heights to perfection, and a constant weaving in of the routine of life; that is, a daily, hourly, momentarily practising or living out in every second of life the truths brought to view and kept before the mind, by the Great Teacher.

As in a building materials of some kind are used, so in this character-structure the virtues must find their place. To illustrate: After figuring my tithes the amount called for is one pound two shillings and eleven pence. Oh, said I to wife, just put in the pound, never mind the small balance (2/11) that's not much!

Again, I buy with credit nearly all I want, but the sellers can by no means collect any amount by using words however kind. Did the precious stone of honesty as a virtue find its place in my so-called Christian character edifice? Is my Christian character making any advancement? Did I keep in mind that the minor acts of my every day life are passing into the structure I am preparing to place before God in the Judgment? Over this precious stone, which is a foundation stone, not a few of our people are stumbling; for, while all of our people are agreed that it is right to

be honest, many are failing to act that virtue out in daily business transactions, thereby giving evidence of a deformity in the character structure that must meet the unflinching eye of the Great Architect.

METHUSELAH JONES.

CHURCH LEADERSHIP.

A few paragraphs from the little book, "The Officers of the Church" may be helpful to many who are not familiar with the duties required of church officers. A copy of this little book should be in the possession of every officer of the church in order that they might know just what is required of them as leaders.

As the church leader occupies the first place in the church, we shall give him or her the first consideration.

"The leaders of churches in every place should be earnest, full of zeal and unselfish interest; men of God, who can give the right mould to the work."—*Testimonies*, vol. 5, p. 618. In the choosing of a leader, the church should prayerfully endeavour to secure a leader measuring up to these requirements as nearly as possible. He should not be selected because of his wealth or social position, nor should he be chosen because he is the choice of some dominant faction that is eager to secure the advantage that such leadership would give. The nominating committee should give careful study to the choice of one to fill this important office, and prayerfully unite in a selection to be finally endorsed by the church at the election.

"The fact that a man is chosen to the leadership of a church does not imply that he is to be elected for life, or that he is to be elected year after year so long as he may remain in the vicinity of a church. He may be re-elected with perfect propriety, and serve the church most acceptably; but every church leader is elected for a period of one year only. However, he may discharge the duties of a leader until he is re-elected or his successor is ready to enter upon his service.

"The church leader sustains the same relation to his church that a conference president sustains to a conference. As the conference president endeavours to direct the conference workers to present truth to all the people within the conference territory as rapidly as possible, just so the church leader should direct the members of the church in a well-planned effort to present the truth to all the people within the territory of the church as rapidly as possible. The conference president is the chairman of the conference committee and this committee plan with him for the conduct of conference work. The leader is the chairman of the church council, or church board, and this council or board plan with him for the advancement of the different phases of the

church work. The conference president has certain departmental secretaries to aid in building up important lines of work, such as the Sabbath school, the Missionary Volunteer, the educational, the home missionary, etc. These departments are represented in every church, and the leader should be as familiar with the scope and interests of each as the conference president must be if the work is to succeed.

"To carry the parallel further: As the conference president keeps himself informed relative to the progress of the various departments of his conference work, just so the leader should, as far as he possibly can, keep himself informed as to the progress of the various lines of work these departments in his church are doing. The leader should be as familiar with the finances of his church as the conference president is with the financial condition of the conference. He should endeavour to know the spiritual condition of the membership of his church, as the conference president does of the churches and members in his conference. The leader can bring cheer to the hearts of the Sabbath-school workers by calling attention occasionally to the progress of the Sabbath school, referring to the offerings, attendance, etc. He can greatly encourage the young people and their leaders by attending their meetings, and now and then mentioning in the regular church service the good work being done by the Missionary Volunteer Society. These points are suggested to indicate how the leader may co-operate with the workers in the different departments of the church work in a public way. If the church conducts a church school, the leader should do all in his power to assure its success. He may not be a member of the school board; but because of his office as leader of the church, he should endeavour to enlist the entire church membership as active supporters of the school. His motto should be, 'A Christian education for every child in the church.'

"The leader is responsible for the regular services of the church. If he is unable, for any reason, to conduct such services himself, he should make suitable arrangements in ample time for some one else to conduct the services, so that there will be no confusion.

"As a lay pastor, it is the duty of the leader to visit the sick and to know the spiritual condition of every member of his church. This will necessitate personal visits in every home represented on the membership list. At least one visit should be made each year; and if the task is too heavy for one leader to accomplish, a sufficient number should be elected to care properly for this and all parts of the church work.

"The leader should co-operate with the conference officers in the fullest sense in carrying out the plans of the conference. He

should see that the treasurer's remittance is sent to the conference treasurer promptly at the close of each month. He should also make sure that the clerk's report is sent to the conference secretary promptly at the close of each quarter, and encourage like promptness on the part of the other officers having to send reports to the conference office. If the business meeting of the church is held at a regular time each month, it will greatly aid these various officers to prepare their reports and get them mailed promptly.

"The leader should give much study to the world-wide programme of the church, and keep before the church in a tactful way the needs of our foreign work. He should present to the church from time to time the meaning of stewardship, urging all to render to God His own in tithes and offerings. He should lead out in such campaigns as the Harvest Ingathering and other great efforts to hasten the triumph of the message.

"Those who occupy the position of under-shepherds are to exercise a watchful diligence over the Lord's flock. This is not to be a dictatorial vigilance, but one that tends to encourage and strengthen and uplift. Ministry means more than sermonizing; it means earnest, personal labour. The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life, and in the future life be crowned with glory and immortality. Pastors are needed—faithful shepherds—who will not flatter God's people, nor treat them harshly, but who will feed them with the bread of life,—men who in their lives feel daily the converting power of the Holy Spirit, and who cherish a strong, unselfish love towards those for whom they labour.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Education*, page 57.

W. J. HURDON.

HOME MISSIONARY DEPARTMENT.

A PARABLE.

I have heard the story of a man who was always complaining of being sick, yet he could never tell just what was wrong. He ate good wholesome food, breathed good fresh air, and had most of the ordinary comforts of life; still he was always complaining and to those who enquired after his health he would always answer that he was not well but was unable to tell the trouble. Of course he was always seeking sympathy as such people always do, and his

friends and neighbours gave him enough advice to fill a book but none of it seemed to suit his case.

One night this unhappy man had a dream, and even though it was an unusual dream he did not seem to be astonished, as the most impossible things seem real in dreams. In his dream he seemed to hear the various members of his body in a conversation.

The feet began (the lowest members first) and they said, "We are a constant wonder to ourselves, to see how we bear this body around and carry it here and there, yet we are not appreciated. If all the body would work as we do this would be a different body."

Next the stomach spoke and said, "It is terrible how I am abused. I am expected to take care of every thing which comes my way, whether I like it or not. I am completely disgusted with this proposition."

Then the eyes spoke and said "I think I am the most important of all the members for what would this body know of the things around without me?"

Next the ears spoke up boastfully and said, "It seems that the one who works the hardest is always slighted the most. Do you not realize that it is I who listen for every thing which is said that might be of interest to this body, and not only that, but I stay awake when the rest of you are asleep in order to give alarm in case of danger."

At this the tongue spoke and rattled on and on as if he would never be still. He said in part: "It is I who give voice to all the complaints of all the members of this body, in fact I am never silent but ever ready to express any word of complaint which you suggest. It would seem that you would give me a little credit for my great service. I am sure that if the rest of you would be as diligent as I, this body would be working in first class order."

Next the brain spoke and said: "It does seem strange that I who am the head of this body, and occupy the most important post should be thus slighted in this conversation. I am the general and I am the one who gives orders. If you all kept the general interest in mind as I do, I am sure that this body would get along all right."

After these members had boasted a great deal and quarrelled considerably as to who was the most important and as to whose fault it was that the body was in such a deplorable condition, they realized that the heart had not yet spoken, so they all listened for it to speak.

Finally, the heart said: "I have just been thinking of the difficulty in this body and I fear that I am to blame, for I fear I have not beat heartily enough and I know that a languid heart sends a stupor through the whole body and I am thinking that I expect to beat with a more steady and strong beat than ever before."

At this all the members spoke, for they loved the heart and loved to hear his sweet voice. They said "O no, you are not to blame. You are the seat of love and affection."

The heart said: "It is very kind of you to speak this way but if I am the seat of love and affection, it is because the Lord has placed me so, and I do desire to be faithful at my post."

After this little speech from the heart, a confessing mood fell upon all the members, and the foot said: "I am truly ashamed of myself for I can see that I have done my work grudgingly and this has caused the body to move with a languid step. Hereafter I shall step more briskly."

The stomach confessed: "I see now that I am largely to blame for I have worked unwillingly and have caused sourness to circulate through the body for when I have not fed the blood properly it has caused a stupid condition in all the members. Hereafter I shall cheerfully tackle every tough morsel which comes my way."

The eyes said, "Ah, as I see this thing now, I know I am to blame for I have looked longest at sad disagreeable things and have caused a depressed condition in this body. Hereafter I shall look at the pleasant things and shall rejoice this body with 'whatsoever things are lovely.'"

Then the ears said: "I know I have listened to the unpleasant and unkind. I have not listened enough to the true and the noble. I have been willing to hear gossip and scandal. I shall henceforth listen to the noble and true things, and not to the base and false."

The tongue seemed very much ashamed and said: "Truly I had forgotten that a 'wholesome tongue is a tree of life.' I have been a fire that has kindled mischief in this body and have freely given vent to gossip and have forgotten that there is a time to speak and a time to keep silent. Hereafter I shall be a wholesome tongue, speaking of the things which are of good report."

The brain was much ashamed, and said: "Here I have boasted of my position as leader, yet what a poor excuse I have been. Now I perceive that if I am over all it is that I might serve all. From now on I shall think on high and holy things and 'think of the beautiful; think of the true.'"

The heart spoke again and said: "I have just been thinking of how important each member is and yet how useless it would be without the other members; therefore we are not one member but many and the body is not one but many members, yet one body, and it takes us all to make up this body and it will be a success just as each one of us does his duty."

The next morning the man awoke and could not remember his dream but he seemed to feel altogether like a new man and to those who enquired after his health he answered that he was altogether a new man

though he was not aware of the cause of the change, until long after when he recalled his dream and was able to unravel the happy mystery.

Let our churches heed the lesson. "But speaking the Truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love."

R. J. SYPE.

KENCOT.

Sunday, February 13, 1927 was a red letter day in the history of our work at Kencot; which brought joy and thankfulness to our hearts, for on that day came into being the Kencot Church of Seventh-day Adventists, with an enrolment of thirty-four charter members.

On Sabbath Elder R. J. Sype delivered a very interesting discourse, in which he spoke at length of the beginning and growth of our work in the world, and of the marvellous providences of the Lord in the promulgation of the gospel, also the part each church and member played in the great body organization. This was very appropriate on the eve of our organization.

At 8.15 a.m. on the morning of February 13, Elder Sype buried six dear souls with their Lord in baptism, at the North Street baptistry. One candidate was from the North Street church, and five from our effort at Kencot. May they be faithful to the end.

On Sunday night the organization of our church was effected. Officers were elected, and the names of those who desired letters of transfer from our North Street and other churches to become members of the new church were taken. Pray with us that the Lord may richly bless this new landmark, and that it will be a wonderful power in pointing the way to the Heavenly Canaan. We have just formed another baptismal class. Pray for the work here.

FRANK FLETCHER.

LITTLE LONDON.

You may say, "Why has Little London never reported? Perhaps it is because they are not working." But not so, for we are working, and I thank God for the privilege of reporting my little bit. Since accepting this message a little over three years ago I never cease sounding this truth and asking the Lord to give me even one soul as a result of my labour. Praise His name, He has given not one soul but a whole family of seven, of whom the head has been a preacher in the church from which he came.

Brethren, shouldn't we be more faithful

to God? It is through daily labour that the Lord has added this blessing to me. Our financial goal may not be grand this year at Little London, but we hope to reap a harvest of souls. I ask your prayers that the Lord may help me to do some better work for Him, and also in behalf of the church of Little London.

J. AUTHUR.

THE NEXT STEP.

You have engaged in Harvest Ingathering. You have received the people's money. Now take the next step. Seek out the ones who gave most willingly, and tell them a little more about our work. In this personal house-to-house labour you will be greatly assisted by the lessons in our course "How to Prepare and Conduct A Bible Reading," which is really a course in personal work. Let us tell you about it and about Practical Nursing, and many other interesting studies that will pleasantly occupy your spare time.

FIRESIDE CORRESPONDENCE SCHOOL.
Takoma Park, Washington, D.C., U.S.A.

WARNING OR WINNING?

"Let us stop talking about warning, and talk more about winning" said the pastor as he spoke to the little flock gathered at the mid-week prayer meeting. For fifty years we have been talking about "giving the warning" and it surely is time we changed our view point, and get the vision of WINNING.

It is a noticeable fact that the missionaries coming in from heathen fields do not talk much about "Warning" but they do tell us a good deal about "Winning" souls to the Master. Coming down to the last days of probation this gospel message is to go to all nations, kindred, tongues and peoples, and it is to be a WINNING message for Christ is soon coming for His people.

"He that WINNETH souls is wise" the Word tells us. Is it because we do not have that "Wisdom" that we feel more free to Warn than Win? If so, would it not be well to see where the real trouble lies and find a remedy? The gospel seed has been sown, and now the harvest time is here. Where are the labourers who really can bring in the fruits and gather in the sheaves? Let us catch the vision of Winning and prepare for it. Perhaps the Fireside can help you. Let us hear from those who want to study how to WIN souls for the Master.

LIZZIE M. GREGG,
Registrar,

Fireside Correspondence School,
Takoma Park, Washington, D. C.

"Some people are afraid to lay up treasures in heaven, for fear they will never see them again."

SABBATH SCHOOL DEPARTMENT.

"The Sabbath-school is an important branch of the missionary work, not only because it gives to young and old a knowledge of God's Word, but because it awakens in them a love for its sacred truths, and a desire to study them for themselves: above all, it teaches them to regulate their lives by its holy teachings."—*Testimonies to Church*, Vol. 5., page 389.

"Young men and women are to come forth from our Sabbath-schools and colleges to become missionaries for God. They need the very best of instruction and religious training. They need that virtue that comes from God, added to knowledge, which will qualify them for trying and responsible positions."—*Testimonies on Sabbath-school Work*, p. 53.

"What the cause most needs is consecrated young men and women, who feel a personal responsibility for the advance of the work, and who will co-operate with divine agencies to shed light into the moral darkness of the world."—*Test. on S.S.W.* p. 57.

"The Sabbath-school work is important, and all who are interested in the truth should endeavour to make it prosperous." *Test. S.S. Work*, page 109.

"Entire consecration of soul must be maintained as much by the teachers and superintendents of our Sabbath-schools as by ministers in our pulpits, for all alike are engaged in the work of bringing souls to Christ. Each in his place is to work, as did Christ, in the spirit of love, for the erring and unpenitent. This is what Christ would see in the Sabbath-school work."—*Test. on S.S. Work*, page 42.

MRS. W. J. HURDON.

EDUCATIONAL DEPARTMENT.

CHRIST'S OBJECT LESSONS.

It is now time to close up the Christ's Object Lessons campaign which we inaugurated some time ago. It has occurred to us that a report of what has been done will be in order. To date 201 of these books have been sold and paid for. Perhaps more have been sold but the money has not been sent in. We very much appreciate the co-operation of the churches in this undertaking, and wish to tender our sincere thanks to all who have done their part. Now that the campaign is to be closed we are asking the church leaders to gather together all of the unsold books and send word to the Principal of the West Indian Training College, Mandeville, stating how many books you have in hand. If you know of some one going to Kingston who will

take the books to the Tract Society office kindly send them along. Otherwise we shall arrange for some worker to take the books when they are visiting your church. If there is any money out for any of these books kindly have it collected and sent forward as early as possible. Again accept our thanks for your kind co-operation and please do not delay to co-operate in closing the campaign but let us hear from you.

W. H. WINELAND.

CHILD TRAINING.

"The life of the family is the basis of the life of the nation." "Honour thy father and thy mother," says the Decalogue, "that thy days may be long upon the land which the Lord thy God giveth thee," and this promised reward of filial respect is, it would seem, as much for the nation as for the individual. National permanence depends upon sound family life, and nowhere else is this more forcefully enjoined or more clearly exemplified than in the Old Testament. The first school was and is the home, and the first and best teacher as to the deeper things of life is, or should be the parent. "Therefore shall ye lay up these my words in your heart and in your soul," is the command of the Lord in Deuteronomy, but this command is directly followed by another, "And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way and when thou liest down, and when thou risest up." Only at a comparatively late date did the school as a separate institution, established especially for the instruction of the young, make its appearance among the Hebrews. But parental care to a great degree made good a deficiency which would seem to us, living as we do in the atmosphere of schools, to be fatal to any progress.

Not only was the family a school in morals and religion; it was also a school in the more practical affairs of life. "He that does not teach his son a trade makes him a thief" is a saying of the Talmud which enforces the profound truth that self dependence in the matter of getting one's living is one of the most necessary safeguards of morality. The fact that Jesus was a carpenter was not unrelated to the other and deeper facts of his life and ministry, and the fact that Paul was a tent-maker is as necessary for a complete understanding of the glorious career of the great apostle to the Gentiles as the seemingly more important fact that as a youth he sat at the feet of Gamaliel.

The care of children is a community duty. The words of Jesus about causing little ones to offend mean not only that each of us should be careful of his conduct in the presence of children, but also one of our chief duties is to see that the community

in which we live and that larger community which we call society are wholesome places for children to grow up in. There is scarcely any matter of community welfare but finds one of the chief arguments for its support in the needs of childhood. It may be a concrete question like that of clean milk, or a question of an abstract nature, such as that of an ideal system of taxation, but back of it all is the question of child welfare and of "a fairer world for the coming race than we ourselves have known." Nowhere in the prophetic writings do we find the teachings of Christ in this particular more clearly anticipated than in the noble picture of Zechariah of the better day when "the streets of the city shall be full of boys and girls playing in the streets thereof."

The child is the hope of the race. In every child the race has, as it were a fresh start. The child is teachable; he is unblinded by prejudice; he is sincere; whatever his animal heritage, his mind has tendrils which reach out toward God and the truth and beauty of the religious life just as surely as the growing plant reaches for the sunlight. No wonder then that Christ used a little child as an object lesson in those qualities of mind and heart without which it is impossible to enter the kingdom of heaven. "Thoroughly Furnished," pages 8 and 9.

MRS. W. J. HURDON.

THE MORNING WATCH.

"It revolutionized our home." The antecedent of "it" was the visit of a young student, an earnest Christian who made it his business to keep the Morning Watch. "No matter whether we were planning an outing or the regular routine of the day, Howard always had a verse from the Word of God that he had memorized. We all began to keep the Morning Watch, too, and our home is a different place." Such was the testimony borne by a member of the family to the influence of one who made it his unflinching practice to keep the Morning Watch.

Many who have known the blessing of the little calendar will be glad that the 1927 Morning Watch Calendar has now made its appearance. The verses have been chosen this year not only with the thought of giving a message to the heart, but also of storing in the mind those verses which will enable us to give "an answer to every man that asketh you a reason of the hope" that is in us. For instance, during January we shall not only store our minds with what the Word of God means to us who need its power, but we shall know the verses that tell of its inspiration. Later in the year, we shall see Jesus as our Creator, Redeemer and Friend, and we shall also learn the verses which promise His soon return.

For this reason the 1927 Morning Watch is a particularly appropriate gift for friends,

who do not know the blessed message as we do. It will carry cheer, comfort, and courage, and also the seeds of truth for this time.

Order now through your local book and Bible house so as to have one for yourself and for each of your friends. The price of the plain calendar is threepence a copy, and the gift edition is ninepence, which is but the price of a card of greeting, and yet far more valuable and appropriate for a New Year message from a Christian. You will notice that the price marked in the calendar is sixpence. It has been thought that our young people and juniors may wish to place the calendar in stores or sell them to neighbours. The cost of handling in this way is worth the added threepence, and such a plan will also give those who wish to take advantage of it, an opportunity to earn mission funds. The price of sixpence for such a booklet, when compared with smaller publications, is ridiculously small. But to those ordering directly from the Bible house the original price of threepence for the plain and ninepence for the de luxe holds, notwithstanding the price marked in the calendar itself.

HARRIET M. HOLT.

OUR HEALTH WORK.

Do you want Health? The treatment rooms at 28 Harbour Street, Kingston, Managed by Elder F. Hall and his lady nurses where the most advanced scientific methods are employed to restore Health, are doing a splendid, lasting work. Clergymen, lawyers, doctors, merchants, clerks, ladies, and men and women of other occupations can get rid of all their aches and pains at the LIFE & HEALTH TREATMENT ROOMS.

"Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort."

OBITUARIES.

ALFRED LAWRENCE.

Alfred Lawrence, leader of the Craig Head church, died January 4, 1927. He was born September 26, 1876, and accepted present truth in August, 1912. His life is marked with usefulness to the brethern of the church. Much of his time was spent in training the young people to lives of active service and consecration. He also had good ability in imparting a knowledge of the truth to his people. He was also zealous for the progress of the work among the people for whom he laboured so long. He was in his full senses up to the last moment

when he called his wife and other relatives and bade them good bye. He leaves a wife with five children to mourn. His funeral was largely attended. Words for discourse were taken from Rev. 13: 14 and part of 1 Cor. 15 by the writer. A very good impression was left by the good behaviour of all present.

GILBERT D. HALL.

LUCETTA HOLMAN.

Sister Lucetta Holman, one of the first members of the Montego Bay church, who was born May 11, 1873, and married October 11, 1897, died February 3, 1927. She has been church clerk and Sabbath-school superintendent for several years, serving faithfully. Week by week she spent much time in study and planning to bring the school to a success. She always had the mission fields at heart as seen by the consistent way she urged the offerings week by week for the spreading of the Gospel to other lands.

This sister suddenly took sick on the night of the 30th January and was unconscious until the end. We are glad to know that in the days of her consciousness she made the best use of her time. Not only the family has lost a loving and dutiful wife and mother, but the church has lost a dear sister. Her voice is also greatly missed in the congregation. Her words to me a short time before her death, on a similar occasion, were that the Lord never does anything through mistake, but in everything He has a purpose. We can safely use these words in her case, for the Lord evidently has His purpose in taking her away from us, and we can only say "Thy will be done." Her funeral took place on the evening of the 4th. Brother A. C. Stockhausen presided. She is now awaiting the first resurrection. If faithful I hope to greet this dear sister in the Holy City.

A. M. LAWRENCE.

MEKILDA GARDNER.

Sister Gardner fell asleep at Seaford Town on Sabbath evening January 28th after a short illness of only three days. She accepted the third angel's message just one year ago and was baptized and became one of the charter members of the Seaford Town church just one month before her decease. During the short time that she was connected with us, Sister Gardner proved herself a faithful and willing worker, taking a keen interest in the last Harvest Ingathering campaign. Sister Gardner was laid to rest on Sabbath afternoon by the writer. A large gathering of sorrowing friends paid their last respects to her. She leaves a husband, ten children, and ten grand children, besides a sorrowing church to mourn her loss.

ALLAN C. STOCKHAUSEN.

The Jamaica Visitor

NEWS NOTES.

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TITHES AND OFFERINGS FROM THE CHURCHES FOR THE MONTH OF JANUARY, 1927.

Church.	Tithes.	Offerings.	Total.
Axe and Adze....	1 5 0½	0 6 0½	1 11 0¾
Blue Hole	3 19 9½	0 7 0½	4 6 9¾
Ballimoney	0 2 11	0 2 1	0 5 0
Beverley	0 9 0	0 3 10	0 12 10
Bird's Hill	3 5 11½	0 18 1	4 4 4 0½
Belfield	2 14 0	0 16 10	3 10 10
Bonny Gate	0 7 9½	0 6 9½	0 14 7
Brown's Town...	0 6 0	0 1 0	0 7 0
Beeston Springs	0 4 5½	0 2 2½	0 6 7½
Bagbie	1 6 1	0 8 0	1 14 1
Bellas Gate	0 3 0½	0 3 6½	0 6 6½
Canaan	0 1 11½	0 0 0	0 1 11½
Calderwood	0 0 0	0 10 0	0 10 0
Conference Ch.	24 19 2	3 0 0	27 19 2
Contented Hall	2 3 1½	1 7 3½	3 10 4½
Darlinton	6 18 5	1 16 3	8 14 8
Everton Park	0 0 0	0 3 0	0 3 0
Guy's Hill	2 17 7½	1 3 7½	4 1 3
Glengoffe	3 5 2½	1 0 7½	4 5 10½
Hill Top Coy	0 0 0	1 4 9½	1 4 9½
Hector's River	0 9 2	0 2 6½	0 11 8½
Jointwood	2 1 7½	2 1 4	4 2 11½
Kingston Church	71 10 9½	19 5 6½	90 16 4
Kencot Effort	0 0 0	2 13 2½	2 13 2½
Linstead	0 17 6½	0 6 11½	1 4 6
Lamb's River	0 9 6	0 19 0	1 8 6
Long Bay	0 12 7½	0 7 9	1 0 4½
Mill End	0 5 11½	0 2 2½	0 8 2
Montego Bay	3 4 7½	1 14 5½	4 19 0½
Manchioneal	0 1 11½	0 6 9½	0 8 9
Mount Peace	0 10 1	0 5 4	0 15 5
Mount Providence	2 1 9½	0 7 0½	2 8 10½
Mt. Carey	3 7 10½	1 8 3½	4 16 2½
Mandeville	24 1 7½	3 12 2½	27 14 10
March Town	4 15 10	4 10 10½	9 6 8½
Newell	14 2 10	0 19 6	15 2 4
Old Harbour	1 12 0½	0 6 6½	1 18 6½
Riversdale	1 12 8	0 15 4	2 8 0
Sherwood Forest	0 17 7	1 0 10	1 18 5
Spanish Town....	9 14 6½	1 19 4½	11 3 11
St. Ann's Bay....	1 15 0½	1 1 10½	2 16 11½
Santa Cruz	2 9 0½	0 16 0	3 5 0½
Southfield	2 15 0	0 15 0	3 10 0
Sav-la-Mar	0 2 6	0 7 0	0 10 6
Seaford Town....	1 1 10½	1 0 7½	2 2 6
Trinityville	1 0 9½	0 6 11½	1 7 8½
Upper Regent St., Kingston	8 16 8½	3 4 2½	12 0 10½
Vaughnsfield	1 15 0½	0 3 9½	1 18 10½
Windsor Forest	0 1 8½	0 2 6½	0 4 8
Waterloo	0 17 8	0 12 1	1 9 9
Fustic Grove	0 3 7	0 9 3	0 12 10
Total	217 10 1¾	66 6 5 283 16 6¾	

JAMAICA CONFERENCE,
C. U. WILLIAMS, Sec.-Treas.

We were glad to see Nurse McLaughlin from Grand Cayman, in Kingston for a few days last week. She accompanied a patient who has gone to the asylum. She reported a pleasant and unusually quick voyage over.

Sister M. W. Rhoden, Brompton, who is a Conference Home Department member of the Sabbath School has been in Kingston the past month receiving treatment from Elder Hall. She reports a steady improvement and will be dismissed soon.

Mrs. Lawrence and Baby are spending time in Kingston, visiting her mother.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillip Brooks.

COLPORTEUR WORK IN THE JAMAICA CONFERENCE FOR THE MONTH OF JANUARY, 1927.

Names	Book	Hrs.	Ord.	Value of Orders.
R. B. Campbell	H.W. & D.R.	59	91	64 17 0
U. E. Morgan	H.W.	72	53	26 4 0
				*5 8 9
D. B. Reid	H.W.	55	20	23 3 0
A. Heron	H.W.	64	20	18 4 0
				*1 8 3
G. M. E. Reid	H.W.	28	8	9 10 6
				*1 2 2
E. C. H. Reid	H.W.	28	6	7 5 0
				*8 0 0
A. Haig,	Misc.	24	4	1 13 6
				*1 13 0
J. D. Carter	Misc.	30	10	11 10 0
				*11 10 0
Miscellaneous				49 1 2
				*15 14 3
		360	212	211 8 2
				*44 16 11

*Value of Deliveries.

DECEMBER, 1926.

Names	Book	Hrs.	Ord.	Value of Orders.
J. D. Robinson,	H.W.	44	18	17 1 0
				*12 2 0
R. E. Bowyer	H.W.	15		*4 5 9
A. Haig	H.W. & H.P.	12		*2 15 0
G. M. E. Reid	H.W.	41	11	17 4 9
				*0 12 6
E. C. H. Reid	H.W. & H.P.	52	12	16 11 0
				*0 5 0
U. E. Morgan	H.W.	27	11	9 14 0
				*3 8 0
Miscellaneous				169 6 8
				*89 10 6
		191	52	229 17 5
				*112 18 9

*Value of Deliveries.

O. P. REID, F.M.S.