

The Jamaica Visitor

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GREETING

To the Brethren and Sisters,
Jamaica Conference:

This is just a word of greeting to all our dear brethren and sisters in Jamaica. I arrived last Tuesday (the 3rd instant) and received a most hearty welcome from all whom it has been my pleasure to meet. The voyage, though rough and cold part of the way, was a very pleasant one, and as our eyes met the brethren from the office who met us at the boat we recognized each other, though we have never seen each other before. Jamaica is a most delightful place, and everybody seems happy. Truly it is good to be here. We had the pleasure of meeting Pastor and Mrs. Andross as they passed through on their way to attend a great gathering in England. They seemed to be very tired with the long strain, and should have our earnest prayers.

Pastor Sype drove me to the school at Mandeville—that lovely place, which, like Mount Zion, is beautiful for situation and our joy. The members of the faculty who were there seemed full of courage and confidence in the future prospects of the school. Prof. and Sister Rathbun are bearing the burden of the school with great fortitude, and the Lord has richly blessed them.

Pastor and Sister Meeker were at our table also, full of joy in the results of his Big Week canvassing work. His reports were surprisingly large. Truly the prospects for the work in this lovely island are full of promise.

We have been greatly interested in the map of Jamaica that hangs over the President's desk in the office, with its 93 white spots marking where we are to find our churches and companies. From all parts we are receiving encouraging reports, and our hope in the future results of this year's work soars into the realm of faith and joy. I trust that the Lord may strengthen all the bonds that unite us as a people, for in this unity is the secret of success. In all our relations let us work for unity, and we will see great miracles of grace and wonders of salvation. I ask a large though humble place in your prayers, while I pray that the Lord may bless us all together.

HERBERT J. EDMED.

GOALS

Failure will always stamp its mark on a purposeless life—that is, a life in which

there is no definite aim, that seeks no prize. In a race we enjoy the strain of running and call the pain fun for the glory of winning. But a race is made up of a track with a definite starting and winning post at each end. We must start out at the first with our eye on the last, forgetting even the struggle, oblivious of the roughness of the track. When we win, we are stimulated to greater feats and set our goals at greater achievements; and what is true of a race is true also of our spiritual experiences and ventures in life. One writer says, "The attempt to carry out a difficult task generates strength to recharge the hidden reservoir of dynamic power that is in the breast of every man who will back his individualism." Seldom does a winner refuse to "try another", and it is thus that the greatest men have been made. It is thus that the greatest Christians have been made.

A sister once persuaded herself that she could not sell any papers containing the truth for our time. Dozens laid upon her shelves dusty and unused, while her neighbours were perishing in their unbelief and sin. "Mamma," said little Tommie, "didn't you promise to sell twenty-four of those papers?" "Yes," replied the mother, blushing and embarrassed. "When will you sell them, Mammie?" the child urged, while the mother's heart beat fast with shame that she should be untrue to her promise. During the meal that followed, she ate little and was quiet. Sonnie had awakened a new determination to try the "impossible"; and soon she had the papers rolled under her arm and shut the door, while her little boy cared for the baby. At each door her papers were taken, and she was soon back to the shelves to get more. The goal of twenty-four had been reached so triumphantly that she decided to dispose of the balance, and in a few hours, with the joy of success lighting up her countenance, she began to think of setting high goals for the next campaign, and soon became a leader in the missionary enterprises of the church.

Reading the story of the discovery and development of Jamaica, we were impressed by the courageous spirit of the men who pioneered the trackless ocean in such sailing tubs as we think only fit for our modern museums, facing hunger, tempest, mutiny, and a thousand perplexing disappointments, with only the risk of a stern battle at the finish. But they had set themselves a goal. They believed that somewhere beyond there was land of untold wealth and beauty. They

were men of vision, of courage, of faith, and nothing daunting, they set out in quest for their goal. These were men that God could use in spite of their wicked character. His word had declared that "The Isles shall wait for His law," and these men having set their goal, opened the trail for the gospel to reach the people of this island. These men surmounted the difficulties and won. They inscribed their names on the wall-plates of fame with no other tools than the hardships and trials they endured. They demonstrated that there is in man a quality of latent dynamic force which can accomplish the impossible; and if this is in all men in general, then it is especially true that it is in men of God, who can righteously say, "I can do all things through Christ who strengthens me."

Thousands of persons in this Message are demonstrating YOUR PERSONAL AND INDIVIDUAL ABILITY, for men and women and children as weak as you are succeeding by setting a goal—several goals—and reaching them. We have our campaign goals, our Sabbath-School goals, our Y.P. goals, our Evangelical goals; and they are of God, for every goal set for you is a test of your sincerity and ability. The measure of your success will prove an inspiration, each achievement leading you on to greater accomplishments. Soon we shall be asking you to take up a Harvest Ingathering goal, as was done last year. We shall make a Roll of Achievement, and the first dollar gathered will place your name on it. For every additional dollar, you will receive a gold star, and every star you gain will inspire you to get another, while your neighbour will be stimulated to excel and gain more. We shall hope to see several stars by your name. It was so last year in one of the islands. One man, having succeeded in securing the first dollar, would not rest until he had filled a line with gold stars. This looked so nice that he decided to try another line, and then another, and he could not stop until he had filled all the space possible with thirty dollars to his name. And the success he had inspired others to follow on.

The desperate urge and appeal of our mission fields are pointing their fingers at YOU, asking You to set your goal high this year. Our denominational work has grown since last year. New fields have been entered; new missionaries have gone into the last corners of the earth to be visited. The end, too, is much nearer, and the Lord is waiting to find the people who will help Him cut His work short in righteousness. Will YOU not make the BEST effort *You have ever made* and set the highest Goal *you have ever set*, and work the hardest *you have ever worked*, and get the most *you have ever got*? Discard all your "CAN'TS", and become a partner in God's great "CAN" factory. In the language of another,—“You would sur-

prise yourself if you made an effort. The difficulties diminish in proportion to the effort made to overcome them.” Paul said, “I can do all things through Christ who strengtheneth me.” CAN YOU?

HERBERT J. EDMED.

WELCOME TO ELDER EDMED

Elder H. J. Edmed, elected president of the Jamaica Conference at our last session in January, arrived in the island on the 3rd July, after a period of rest in the Mother Country.

The North Street Church, therefore, took the opportunity of giving him a welcome at his first public appearance, which was on Sabbath, the 7th. A short programme was arranged and rendered a few minutes before the regular mid-day service. Miss Winnie McCatty contributed the first item. She seemed to sing more sweetly than ever as she took up the strains of “The Sweetest Song”, which was of love divine.

Brother Colin Pitter followed this with a poem entitled, “Right is right, since God is God,” which he rendered in his usual fine style. Elder R. J. Sype introduced Elder Edmed to the large congregation present. He assured us that Elder Edmed had had a very wide and long experience in the work, being engaged in the gospel ministry for over forty years in different parts of the world. A welcome address was presented by the writer, a copy of which follows this article.

Elder Edmed then rose to speak to us for the first time, and in very choice language expressed his deep appreciation for the words Elder Sype had spoken and the warm welcome he had received from the church, especially for the address, a copy of which had been presented him. Among other things he desired it to be made clear that he had not come to the island to administer the affairs of this conference in the light that a Government administrator conducts civil affairs—he had come to counsel with us, to labour with us under God, for the promulgation of the work of God. He believed that the greatest power in the world was love; and that, if this possessed the hearts of each one, the members of our faith would be bound together as a united body, and therein would lie the secret of a happy, noble, and successful work for God. This certainly struck an appreciative chord in our hearts and made a very deep impression.

In conclusion Mrs. C. V. Williams sang a beautiful selection entitled “The Bird with a Broken Wing”.

R. HARRIOTT.

THE ADDRESS.

Dear Elder Edmed:—

On behalf of the North Street Kingston Church, which comprises about a quarter of the constituency of the Jamaica Conference,

we hereby extend to you a hearty welcome to these shores, in which welcome we feel sure the entire Conference joins us.

We trust that you benefited physically by your voyage, and have now fully recovered from your illness; and we sincerely hope that in this sunny clime you will even improve in health and be able to prosecute the work which we feel sure lies nearest to your heart.

We are somewhat disappointed in not having the pleasure of greeting your family also at this time; but we trust that we shall have the opportunity of doing so at no distant date.

Doubtless you are aware of the fact that Jamaica is one of the oldest and brightest gems in the crown of our Sovereign Lord the King; and we express the sincere wish that the unswerving loyalty of Jamaica to the British crown may be symbolic of our loyalty as a people to the King of kings.

Though we have had several conference presidents in the past from the proverbial land of liberty and freedom, the birthplace of the message, we nevertheless feel that your selection to the administratorship of this conference as an Englishman has been a happy one, and we look forward to your upholding the traditions of British justice and fairplay in the administration of the affairs of this conference.

We rejoice in the thought that this Third Angel's Message brings together in the bonds of Christian fellowship and love men and women of every nation, kindred, tongue, and people; and we trust that this spirit of unity and brotherhood will be more and more evident "as we see the day approaching".

Fortunately your advent to this field has been immediately preceded by the short period of wise and tactful handling of difficult situations; and we are confident that under the guidance and blessing of heaven, you will be able to steer the Conference past the shoals and shallows, the reefs and narrows that yet remain to be negotiated.

In the great and important task that has been laid upon your shoulders, we hereby pledge, by the grace of God, our undivided support and co-operation. As you shall follow the footsteps of the meek and lowly Nazarene in the paths of service, we feel confident that your every effort will be crowned with success.

May the God Whose we are and Whom we serve bless you richly with His heavenly grace; may you find Jamaica a fruitful spot in the great Vineyard, and may God grant you many more years of successful labour in His service.

Again we welcome you,

And remain,

Yours in the Master's service,
NORTH STREET KINGSTON
S.D.A. CHURCH.

A FAREWELL

On the night of June 27, 1928, a large gathering of the members and well-wishers of the Regent Street Church assembled in their sacred edifice to bid farewell to the founder of their church, Elder W. J. Hurdon, and his family.

The prayer-meeting hour, which was curtailed, consisted of a season of spirit-filled prayers and a talk to the brethren by Elder Hurdon.

The notice of his departure was very short, but how could we allow one whom we have learned to love so dearly to go from our midst without tendering to him our appreciation of his labours among us? The members rallied together, and in two days we prepared an address which was printed in gilt letters, and put up in a beautifully polished oval frame.

The programme was short but very spicy. It was made up of an opening and closing song, the chairman's remarks, three recitations, two vocal items, a violin solo and the presentation of the address and souvenir by the writer.

Below we publish the address:

Elder W. J. Hurdon

Dear Sir:

To-night a pang of regret pervades our feelings as we, the members of the Regent Street Church, gather within the precincts of this building to tender to you our farewells. Words are but crude receptacles to contain our heart-felt appreciation for the noble, self-sacrificing and relentless work which you have accomplished among us.

Four summers ago when we, having no desired haven in view, were drifting like helmless barks on the turbulent ocean of life, you rescued us. You, like the veteran Apostle Paul, led and paved the way to God's oasis in the wilderness of life where man may drink of its water totally unmingled with the ingredients of the many false theories which are promulgated in the world.

Not satisfied with the foregoing assistance which you afforded us, you dauntlessly endeavoured to have a building erected here where our weary spirits, harassed by worldly cares and perplexed with worldly inquietude, may find a sweet refuge. Dear Sir, this building, as a living monument will ever recall fond memories of you.

You possess rare qualities of sterling worth. We have admired you for your frankness, generosity, and unostentatiousness. In all kinds of weather both young and old have been greeted with your sweet smiles and cherry words of encouragement. Your life has been and ever will be an inspiration to the young folks of this church.

In presenting to you this address and small souvenir, we beg you to think only of its intrinsic value. Lowell has said,

"He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives but a slender mite
And gives to that which is out of sight,
That thread of the all-sustaining Beauty,
Which runs through all and doth all
unite,—

The hand cannot clasp the whole of his
alms;

The heart outstretches its eager palms,
For a God goes with it."

By and by you will receive your reward
from the great I Am, and if we are faithful
the crown presented to you, bedecked
with the many, many gems which you have
gathered for the Master, will glow with
resplendent beauty.

We all join in extending to you and
family our best wishes for a bon voyage
across the briny deep. Should uneven events
so shape themselves and hinder us from
meeting on earth again, we gladly hail the
day when we shall possess yonder pleasant
mansions. There the friendships formed on
earth which circumstances, distance, or cruel
death may have severed are never to be
broken; and parted friends shall meet
again, never more to be separated.

"Farewell, beloved friend,
The parting hour has come when you must
leave our sunny isle,

Your home,

And in yon land across the deep blue sea
Find a new home, and call new friends to
thee.

Mizpah! we use the old sweet form;
God guard you safe from ocean's storms,
And when thou in safety shalt come to that
far land,

Thy new home,

God keep from thee all earthly sorrows and
fill

Thy days with His own gladness.
And now with sincere regret we tell to thee
our parting word—

Farewell.

We shall remember you when you are gone;
Our prayers for you to heaven shall ascend,
Though from friends you shall not be alone
For Christ himself shall be your constant
friend;

We still shall hope it's not our last good-bye.
Though now we part to meet we know not
when.

God keep thee safe beneath his loving eye,
Till on yon tideless sea we meet again."
Farewell ... F-a-r-e-w-e-l-l.

Have the members of this church sustain-
ed a heavy loss at the departure of their
beloved pastor? You should have been there
to see the sorrow-stricken hearts or just
ask!

F. GWENDOLINE MORGAN.

"There is no argument equal to a happy
smile."

MOOR PARK

Having left the conference session with
new spiritual blessings and vigour, I started
to conduct meetings at Bangor Ridge in
the Fairfield district, located about three
to four miles west of the Moor Park district.
In notes loud and clear we can hear the Mas-
ter saying: "Go into the highways and
hedges, and urge them to come." In order
that one might reach the meeting place,
he must have moral courage and stamina.
However, the young people take pleasure
in accompanying me to hold meetings
there. The servant of the Lord tell us, "With
such an army of workers as our youth
rightly trained might furnish, how soon the
message of a crucified, risen, and soon-coming
Saviour might be carried to the whole
world. How soon might the end come, the
end of suffering and sorrow and sin! How
soon in the place of possession here, with
its blight of sin and pain, our children might
receive their inheritance, where the right-
eous shall inherit the land and dwell there-
in forever; where the inhabitants shall not
say I am sick, and the voice of weeping shall
be no more heard."

Many and varied are the experiences, but
I am glad to state that our efforts are being
crowned with success. One dear sister has
taken her stand for the truth and is bap-
tized, and many more are interested. We
were visited in June by Elder Stockhausen
and had many spiritual feasts together on
Sabbath the 23rd. On Sunday morning
three dear souls were baptized, and the
ordinances of the Lord's house were cele-
brated.

Some time later in the day, Elder Stock-
hausen and I, along with the young people
and older ones, set out for the meeting
place. Having reached the top of the lofty
hills, we spent some time visiting the peo-
ple. In a short time a large crowd was
gathered and Elder Stockhausen introduced
the topic for the evening. A keen interest
was manifested by the people. The Moor
Park Church is still of good courage to do
missionary work. Will the dear readers
aid us with their earnest prayers?

H. A. DUNBAR.

MONTEGO BAY

Since making my headquarters in Mon-
tego Bay for engaging in the colporteur
work, I have had the pleasure of spending
all my Sabbaths here and have especially
enjoyed the Sabbath-school sessions.

On the 23rd of June a good many bright,
intelligent members, including children,
rendered their Rally Day Programme. It
was indeed a pleasure to listen to the dif-
ferent items that were presented. The en-
tire programme, as outlined in the WORK-
ER, was not only interesting and enter-

taining but instructive throughout. One of the items that deserves to be mentioned is "The Crowning of the School Angel." A chair with appropriate decorations to represent a throne was placed on the platform, with a guard standing by it. Then five different angels came up, one after the other, but the fifth one, "The Angel of the Word of God," was the only one to have the throne. If we all would allow our lives to be ruled by the Word of God, we should surely live better lives.

The same programme (with a few variations) was given the following Sunday at 3 p.m. at a place about five miles from Montego Bay. A fee of sixpence for adults and threepence for children was charged to assist in raising funds for the repair of the church. Between eighty and one hundred persons were in attendance, and apparently they all went away satisfied.

Many of the members of this church are engaged in active missionary work, a few of whom have kept open-air meetings in the neighbouring districts. The little church deserves our earnest prayers that it may continue to let its light shine, so that others may be led to glorify our Father in heaven.

Let us all pray for one another that we all may be faithful to the end, which is surely not far away, and keep the lamp of truth burning bright that many may be saved from sin; and when Christ returns he may see the travail of His soul and be abundantly satisfied.

R. E. BOWYER.

REGENT STREET CHURCH.

On June 17 a Harvest Festival service was held at the Regent Street Church in Kingston. For weeks prior to the function we were actively engaged in practising and planning for our Harvest Festival, although some were dubious about its financial success owing to the severe drought; but we trusted in the Lord and determined to carry it through.

The brethren willingly brought what they had, and when everything was collected and the church decorated, it certainly looked like a Harvest Festival.

We were privileged to have with us on this occasion, Elders Sype, Meeker, and Fletcher, who occupied the rostrum. Some beautiful selections which were very appropriate for the occasion, were rendered by the choir, directed by Sister Emma Harrison. Elder Fletcher, who had been invited from Spanish Town, was the speaker for the evening. He delivered a very powerful and touching sermon. Every soul was indeed watered by the timely admonition from God's Word. Some more beautiful selections were rendered by the choir, and a profitable evening was brought to

a conclusion. Elder Sype, the chairman for the evening, in his usual jovial way, invited the audience to partake of the seven buckets of ice cream which were outside on the premises and informed them that there were willing vendors awaiting patronage, reminding them at the same time of the heat of the weather and the necessity of something cooling and refreshing. The audience willingly heeded his timely advice, and in a very short while the seven buckets of cream were empty. Most of the things were sold on the premises the same evening, and on Monday morning at 8 a.m. the remainder was disposed of. We realized about £10 0s. 0d. from our Harvest Festival. This is very good, considering the severe drought and scarcity of foodstuffs. This money will assist in completing the unfinished church edifice.

FRANK FLETCHER.

CAMPBELL'S CASTLE

As this is the first report ever written for the *Visitor* from this company, it may be of interest for me to give a history of it, for I was the first to accept Present Truth in this district.

In October, 1924, I studied the book of Daniel and was troubled to know the meaning of the fourth beast of the second chapter and also of some verses in the twelfth chapter. I asked God for light, and a book fell into my hands entitled "Our Day in the Light of Prophecy." By reading it I saw the meaning of the fourth beast and the verses mentioned. I saw also the meaning of "The mark of the beast" of Revelation 14. As I was still in trouble, I asked an old friend, Brother Pennant of the Mandeville church for more help, and he lent me his "Bible Footlights." By reading it I saw more light. I now saw the Sabbath. When I went to an acquaintance and told him about it, he abused me very much. He got on his horse and rode away as quickly as he could, telling people as he went how I carried false doctrine to him. He left me standing in his home and I was greatly embarrassed.

I continued to read these two books and saw things that my former parson told me could not be understood. I wrote the brother in Mandeville to ask his minister to visit us and explain Daniel and The Revelation to us, for we were in darkness. He gave the letter to Elder Keslake, who sent me his copy of "The Christian Sabbath." After reading it, I started to keep the Sabbath in my home.

Elder Keslake came to Green Pond five times and held open-air meetings, but not one accepted the message. I then asked him to visit another district, but after two meetings he left Jamaica. Brother Parchment and others from the West In-

dian Training College continued the work and kept the first Sabbath-school in my home. There were six present besides my children. After the second Sabbath-school in my home, we rented a leaky room for our services. Brethren E. Parchment and R. Campbell came and organized a regular Sabbath-School in 1926, about the time my wife and I were baptized.

Since then Brother Parchment has looked after a Sunday evening meeting each week, and by the work and the prayers of the believers others have been added until we now have a Sabbath-school of 12 adults (ten of whom have been baptized) and more than twelve children. We were organized into a company, by Elder Randle this year.

For two weeks of May this year Brother C. H. Reid was with us and did some good work among us. Now Brother W. S. Nation is here, and more are being interested as the results of their efforts. We welcome these workers. They give impetus to the work.

Our motto is "Forward," and the work is onward. We are having calls from another district nearby. We are thankful to God for the Message and are asking Him for His help to continue in it till the end.

J. N. BARNES.

The Campbell's Castle company has highly appreciated the help of Brother W. S. Nation from the Mandeville church. The place where we worship on Sabbaths was formerly a rum shop, a gambling den, and a place for every evil work that the enemy has invented. Because of the reputation of the place the people would not come to our place of worship. Since Brother Nation came, that prejudice has been broken down. The meetings have been well attended. It is marvellous to hear non-Adventists praying on Wednesday nights at our prayer meetings. Some who have never prayed publicly before now take part. Our district and the neighbouring ones are astir, and we are expecting several to take their stand soon. Already we are having new members added. We solicit the prayers of all the readers of the *Visitor*.

R. J. EDWARDS,
Leader.

TEACHING NEW CONVERTS

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect; thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The Bible is the foundation of all true doctrine. Seventh-day Adventists are a Bible people. Our message is based upon the Bible and the Bible alone. Some of

our good people believe that the "Testimonies" are a part of the foundation as well as the Bible, and our opponents make the same claim, but both are in error. The Bible is the foundation.

This has always been the denominational position. The following was written on this question April 21, 1857, and approved by the General Conference Committee, and the position has in no wise been altered: "Every Christian is in duty bound to take the Bible as a perfect rule of faith and duty. He is not at liberty to turn from it to learn his duty through any of the gifts. We say that the very moment that he does, he places the gifts in the wrong place and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it as the rule to walk by and the fountain of wisdom from which to learn duty in all good work. They (the "Testimonies") ever refer to the Bible as the test and standard."

And this is in perfect accord with the teaching of the "Testimonies" on the question. In Vol. VIII, p. 157, speaking of the Bible, it is said, "It teaches the whole will of God concerning the sons and daughters of Adam. It is the rule of life, teaching us of the character that we must form for the future life In the Bible every duty is made plain."

Therefore it should be made plain to candidates for baptism and membership that our message is based upon the Bible, and that they are coming among a Bible people, and that coming into the church means the exemplification of these Bible truths in their lives.

It would be manifestly unfair to those who present themselves as candidates to conceal from them some peculiar doctrine, lest they would be discouraged in going forward. Nothing whatever should be left out of pre-baptism instruction: The place of the spirit of prophecy in the church, the ordinance of humility, health reform, dress reform, tithing, etc., all should be brought to their attention. And it should be made very plain what are tests of fellowship.

One point should be emphasized in our instruction, that there is a difference between uniting with our church and uniting with any other church on earth, and that difference is this, that they are becoming a part of a great prophetic movement, uniting with a people raised up in fulfillment of prophecy to give in the last days the three angels' messages of Revelation 14 to all the world, that they are connecting with the remnant church of Bible prophecy, that this is a great privilege and likewise a responsibility, that every one thus connecting with the movement takes upon himself the solemn obligation to do his part in

giving the message to every nation, kindred, tongue, and people.

But there is something that far transcends all this in importance, and that is to labour to make Seventh-day Adventist Christians in addition to making them Seventh-day Adventist church members.

That this is a most urgent need will appear from the following statements from the spirit of prophecy: "To-day there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like a door upon its hinges . . . The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude."

In our instruction to new members we should hold up the standards of truth that have been set in this church, and we should ever keep the standards held high and never be found guilty of lowering them and letting them trail in the dust to meet the people in their worldliness and sin.

We are instructed in the spirit of prophecy on this point as follows, Vol. I, pp. 248, 249:

"Those who engage in the solemn work of bearing the third angel's message, must move out decidedly, and in the Spirit and power of God fearlessly preach the truth, and let it out. They should elevate the standard of truth, and urge the people to come up to it. It has too frequently been lowered to meet the people in the condition of darkness and sin. It is the pointed testimony that will bring them up to decide. A peaceful testimony will not do this. The people have the privilege of listening to this kind of teaching from popular pulpits; but those servants to whom God hath intrusted the solemn, fearful message which is to bring out and fit up a people for the coming of Christ, should bear a plain, pointed testimony. Our truth is as much more solemn than that of nominal professors, as the heavens are higher than the earth. The people are asleep in their sins, and need to be alarmed before they can shake off this lethargy. Their ministers have preached smooth things; but God's servants, who bear sacred, vital truths, should cry aloud and spare not, that the truth may tear off the garment of security, and find its way to the heart."

It is quite necessary that those coming into the church should be instructed doctrinally, but spiritual instruction is much more important. This is not saying that the doctrines may not be spiritual, but we have been too satisfied in converting people to a set of doctrines till many have come in among us knowing little or nothing about genuine conversion and Christian living. This is the reason for the previous

statements from the spirit of prophecy in regard to the spiritual condition of many. "To subscribe the name to a church creed is not of the least value to any one if the heart is not truly changed . . . Men may be church members, and may apparently work earnestly, performing a round of duties from year to year, and yet be unconverted."—*Review and Herald*, Feb. 14, 1899.

"The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. . . . The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it; therefore they have not received the power and grace that came through sanctification of the truth . . . In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart."

Our first business then is to lead people to Christ, and teach them how to live for Him and grow in grace. In sermons and baptismal classes we should make plain the steps that one of necessity must take to be a Christian, and we must strive to make them very simple; for it is sometimes astonishing how shallow the minds of many are when it comes to comprehending spiritual things, even the simplest things of the gospel. Satan has indeed succeeded in darkening and beclouding the minds of many. The great majority of people have minds of children along these lines, and it is all the more necessary to make the way very plain.

We should make plain what repentance is, and consecration. Righteousness by faith, imputed and imparted, should be set before them in the clearest possible way, so that all may grasp it, even the children who are old enough to go forward. And then instruction should be given how to live a Christian life after going forward in baptism and becoming church members, so that their lives will fully represent Christ and His truth.

J. C. STEVENS.
(Abridged).

RATIONAL TREATMENT OF DISEASE (Concluded.)

I shall cite a few individual cases that have been benefited at our little institution by receiving treatments in harmony with the above-mentioned principles.

"I suffered from neuritis ten years, also chronic malaria for a considerable time. Failing to get cure by the long use of

drugs and patent medicines, I entered Dr. Hall's little Sanitarium. After three months' continuous treatments, I am much improved. Several persons, including the Secretary of my Insurance Company, remarked that I look many years younger than my age." Pastor E. P. Ferguson (Baptist).

"I can surely say it was a happy day when I was recommended to you. I have been to many Doctors and I have not found any as good as you are. The last one almost gave me over. It is only nine days since I started to take your treatments, and they have done me a world of good. I can surely recommend you to any one. Thank you." Miss L. Parsons.

Mrs. P., who had been to almost every physician in the city from 1918 to 1928, came to our Treatment Rooms in January. Through the use of Rational Treatments and Electricity she is restored to health. There is great joy in her home, and this is one of the many cases in which God has magnified His healing power.

We mention these few cases, not to receive the praise of men, but that God be given thanks for His guiding hand in the affairs of men. These people have placed great faith in these treatments, and have learned to rely on prayer and trust in the Lord for His goodness toward the children of men.

There are thousands of people in the island of Jamaica who are suffering at the present time, and so the question of healing is a mighty one. It pains our hearts as we go about the city of Kingston and see the many young men and women who are going down the hill of sad regrets without a knowledge of a Saviour. Many of these youths and older ones, too, think that the real healing is outside of the man. But this is not the case. Nature itself is responsible for the healing of every individual, and that healing power cannot be put up on the Druggist's shelves, or corked away in bottles.

We quote from one of the early physicians of our message, Dr. David Paulson. "The average person should know the harmless and yet efficient thing to do for such a simple trouble as headache, just as the farmer knows what to do when weeds spring up in his corn field, without having to send for a corn doctor.

"Take a Turkish towel, wring it out of hot water, fold it several thicknesses over your face in such a way as to leave only the nose exposed so you can breathe. At the same time put another towel wrung out of ice water over the top of your head, and lie down with an ice bag to the back of your neck. In ordinary cases this will relieve the headache in a few moments, because it lessens the congestion in the head. It must not be forgotten that headaches are

often due to eye-strain, and more frequently due to the excessive use of flesh foods, tea and coffee, and other dietetic sins."

In closing we rejoice in reporting that we are meeting good success in the city of Kingston. We are receiving many patients daily, and the influence of these Treatment Rooms is reaching far out over this island. God is to be praised in all these cases.

The new location of the LIFE AND HEALTH TREATMENT ROOMS is at 126a King Street, Kingston. We are housed in a new building just at a place where thousands pass us every day. We extend a hearty welcome to all our brethren and sisters.

F. HALL.

MARCH TOWN

The following excerpts are taken from the Kingston GLEANER of Monday, July 23, which contained a very complete report of the stone-laying ceremony together with two pictures, the whole occupying four columns of space!

STONE LAYING OF ADVENTIST CHURCH

H. E. the Acting Governor Takes Part in Ceremony at March Town, Lucea.—An Historic Event.—Remarks by His Excellency, Denomination a Power for Good Wherever They go

(By A Staff Reporter.)

March Town, Hanover, July 20.—Graced by the presence of His Excellency the Acting Governor and Mrs. Jelf, the Acting Custos for the parish (Mr. J. G. McD. Robertson) the Hon. H. G. Watson-Taylor, member for Hanover, Mrs. Robertson, Mrs. Beaumont and other representative people of Hanover, the foundation stone of the New Seventh Day Adventist Church building here was laid this afternoon in the presence of a large gathering of people who came from far and near.

The Seventh Day Adventists have been doing splendid work in the district for some years past, including the running of a school of their own. Their little mission house has outgrown its usefulness, and a new and larger building had to be put up. With the energy that characterizes their organization, they set manfully to work to erect their new edifice under their pastor, the Rev. G. A. E. Smith, and this evening saw the beginning of the ultimate culmination of their efforts in the laying of the foundation stone by a representative in the island of His Majesty the King.

Splendid progress has already been made in the erection of the sacred edifice, which is 60 feet long by 34 feet wide and will comfortably seat a congregation of 300. The regular membership of the church is already well past the hundred mark and is growing rap-

idly, the growth being especially marked within the last four yaers. Four weeks ago pastor Smith, who is energy personified, baptized 14 candidates in the old mission house.

On the arrival of His Excellency at 2.30 p.m., the distinguished visitors were received in turn by Pastor H. J. Edmed, president of the Seventh Day Adventists in Jamaica, Pastor R. J. Sype, Missionary Secretary, Prof. Rathbun of the College at Mandeville, and Pastor G. A. E. Smith, who is in charge of the church, and the congregation sang the first verse of the National Anthem, which was folowed by the hymn "The Church's one Foundation." The President, Pastor Edmed (of England), then offered up a beautiful prayer ending with "Our Father who art in Heaven," and called on Pastor Smith to give a brief history of the building.

HISTORY OF BUILDING.

Pastor Smith said that due to the phenomenal growth of the work of the Seventh Day Adventists in the locality, it became necessary, having outgrown the little house which had been erected, to arrange to start the erection of the building. They were all very enthusiastic about it. They were all very pleased that His Excellency had granted them the courtesy of coming there that day to lay the foundation stone of their new church. He thought it was an epoch in the neighbourhood among their friends and brethren—the visit of a representative of the King to the district. Four or five months ago £90 was placed at his disposal to start the foundation of the church. It was estimated that it would take £500 to finish the building. The cost ought to be very much more, but due to the liberality in giving labour on the part of their people and others in the neighbourhood, they could estimate that the cost would not figure above £500. So far they had worked in materials or had materials lying on the ground, which with labour would total up to about £120. They still had a far way to go as they would require £380 more to complete the structure. But they had confidence in God and realized that he would open the heart strings and purse strings of the inhabitants to help them to finish their church. They were a poor people, but a very loyal people, loyal to the King of Salvation and to the King of their great and glorious Empire. He asked for liberal subscriptions that afternoon to help them to complete their building.

ADDRESS TO GOVERNOR.

Pastor Sype then read an address to the Acting Governor on behalf of the Treasurer, and presented a silver trowel as a souvenir of the happy occasion.

ACTING GOVERNOR'S REPLY.

Replying, the Acting Governor said that the pastor of the March Town Seventh Day Adventist Church had spoken of the courtesy which he had shown by coming there that day with his wife. He could assure them that the courtesy was all on the other side. It was courtesy indeed on the part of the Seventh Day Adventists to ask him and his wife to take part in a function that was something historical in that place. They were very pleased indeed to come there. He had known of the activities of the Seventh Day Adventists elsewhere in the world, especially, as far as he was concerned, in the Far East. Everybody knew that they did a very sincere work among the people and were an influence for the greatest good wherever they went. He was sure that their advent at March Town was no exception to the general rule; he knew perfectly well it was not. He wished the Church every possible success. Although they belonged to different sections of the Church, they were all doing service to the one God. They asked in prayer that God's guidance may be given to them always, for, as Tennyson had said "more things are wrought by prayer than this world dreams of." People in Jamaica were not only servants of one God, but servants of one King, George V. Their pastor had spoken of the great British Empire of which they were subjects and he thought they should all remember that they were citizens of no mean State—a state whose influence had always been exercised for the good of the world. It was for them to see that that influence for good went on, that the great work of the British Empire went on, so that the Empire would still keep its proper place in the world. Wherever they lived, whatever their station in life was, it was the bounden duty of every British citizen to uphold the honour and the good name of the British Empire (hear, hear). And in doing that the members of the Church he was addressing would uphold the name and honour of their well-known Church, the Seventh Day Adventist. He thanked them very much indeed for the kind address presented to him and wished to say once more that he wished their Church every possible success. (hear, hear).

His Excellency then laid the foundation stone of the church, saying as he did so, "I declare this stone to be well and truly laid for this church being erected to the honour and glory of God."

Stones were also laid by His Honour the Acting Custos, the Member for the Parish, Mr. George Blair, Mr. A. M. Selby, Mrs. C. S. Ricketts, Elder W. Hurdon, Professor F. O. Rathbun, Mrs. Z. Hill, Mr. H. A. Young, Elder R. J. Sype, Miss A. W. Sangster and Mr. Allan Blair.

Little Miss Sype presented Mrs. Jelf with a beautiful bouquet.

A quartette from Mandeville rendered an anthem.

Before they left, Pastor Edmed extended an invitation to His Excellency and Mrs. Jelf to attend the opening of the church which is expected to take place about the end of the year.

"O praying one, who long has prayed,
And yet no answer heard,
Have ye been sometimes half afraid
God might not keep His word?
Seems prayer to fall on deafened ears?
Does Heaven seem blind and dumb?
Is hope deferred? Believe—believe—
The answer time will come!"

EDUCATIONAL DEPARTMENT.

WEST INDIAN TRAINING COLLEGE.

It is expected that before this is read our new prospectus for 1928-1929 will be ready for mailing. All whose names are on our list will receive a copy.

If you have not received a copy and desire one, we shall be glad to supply it.

The past year has been one of many blessings as well as one of struggles to make the school a success. Quite a number not of our faith have recognized the good work being done at W.I.T.C. and have availed themselves of its opportunities.

The purpose for which our school was established and is being maintained, however, is that it is to be a refuge for the young people of Adventist faith; a place where they can be under an influence that ever keeps before them the important truths for this time.

Just now there is opportunity for a number of young men of mature years to join the school and work a large portion of their way on the farm. We should like to correspond with any of our young men who desire to avail themselves of this opportunity.

Address all communications to the school, or to the undersigned.

F. O. RATHBUN,
Acting Principal.

A recent letter from Mr. Oscar Harriott enclosed the application blank for one of his students at Limon, Costa Rica, to enter the W.I.T.C. at its re-opening on August 15th.

[Doubtless the VISITOR readers will be interested in reading the speeches of the W.I.T.C. graduates of the Class of '28 at the Commencement exercises, the first of which is presented herewith. The others will appear as space permits.—Ed.]

WELCOME ADDRESS AND CLASS MOTTO.

Parents, teachers, fellow-students, and friends, we, the seniors of 1928, heartily welcome you. You have been invited here to share the happiness and satisfaction which have resulted to us from our slight achievements. This long-anticipated event marks the end of four or more long years spent on this hill. To-night, we have reached the goal we had in mind when we stepped into the precincts of this our beloved Alma Mater. Now is completed the great task we undertook at the beginning of our school career. One can enjoy no greater satisfaction than the consciousness of having completed in a satisfactory manner duties which were committed to his trust. Often during our school-life have we been confronted with many of the hard and knotty problems that accompany the acquiring of a true Christian education, and we might have laid aside our text-books and given up in despair; but inspired by the value of the goal ahead of us and the thought that, if one accomplishes anything worthy of recognition, he must conquer the difficulties which rise before him, we took fresh courage and "pressed forward toward the mark of the prize of our high calling in Christ Jesus." As a result we have been able to achieve our apparent success. We stand before you, on this occasion, as living monuments of the patient, faithful, and untiring efforts of our parents and teachers, crowned with heaven's blessings.

Dear parents, as we look into your fond faces, our hearts throb with inexpressible love and gratitude for all that you have suffered and borne for us. In spite of our many short-comings, you have made many free-hearted and long-continued sacrifices in our behalf, and have done all you could for us. Never could we hope to repay you, but we shall by the noble principles taught us in school, and by the help of the Omnipotent, endeavour to play our part in life's great drama faithfully and well. You may rest assured that when the One Who rules and shapes the destinies of each one and gives just rewards shall say, "It is finished," rich indeed will be your reward. We are proud to have you here.

Dear teachers, you also deserve that rich compensation which no human hand can give. Regardless of our perverseness and unfaithfulness, you have endeavoured to mould our rough characters into that which will make us the men and women we ought to be. Indeed, were you not here to share in our hour of triumph, we should be grieved.

Dear fellow-students, to you also we also

indebted. You too have contributed to our measure of success. Our pleasant associations together have helped to shape our lives, and we know you rejoice with us to-night.

Kind friends, your very presence here is an unmistakable evidence of your interest in us. Keen would be our disappointment had we been deprived of your honoured presence to-night. We gladly welcome one and all.

To-night, we stand at the end of a finished course of school-life and at the entrance of an untried world. Although we have received some tokens of success, we sense the fact that our main objective lies yet before us. Soon we shall have to enter into the "furrow of the world's great need" and face squarely life's sterner realities. We know you expect many things of us. You have a right to, for lofty and varied are the objects of a true Christian education. But before starting, we feel that we must have some watchword, in which is embodied the noble principles and ideals of our beloved Alma Mater, to keep before our minds. Hence we have chosen these solemn and vital words, "Truth Forever." What does this motto signify? In it are wrapped up the genuine virtues of uprightness, honesty, modesty, integrity, and truthfulness. It signifies constant fidelity to every trust and an implicit obedience to all of God's requirements. No better definition could be given than that found in the New Testament Scriptures. "Thy Word is truth."

This motto was not adopted to distinguish us as being superior, or to court your admiration. Be it far from us. It was chosen for its sterling significance. It was adopted because of the dire need of its virtues in the world to-day. Realizing the importance of being true to our Alma Mater, to our fellow-men, and best of all to the One Whose very character is expressed in this motto, it is our sincere desire by His help to make it the guiding-star of our lives.

There are two main kinds of truth—scientific and spiritual, the discoveries and revelations of which have contributed a wealth of knowledge, freedom, happiness, and prosperity to humanity.

Louder than ever before is the world pleading for men and women of genuine worth, men and women of truth, modesty, justice, and chastity. Are they needed in only one department of its rapidly growing enterprises? One does not have to resort to the arduous task of seeking to find out; but can hear the call sounding from the industrial realm, from the arena of politics, and from the pulpit. "We need them."

Away back in the beginning of this world's history, our all-wise and all-loving God marked out the way of truth, which, had it been taken, would have rendered this world a far safer, happier, and more peaceful place in which to live, but the enemy of truth and righteousness, who was deprived of the pleasures of heaven on account of his pride and rebellious attitude, subtly approached our first parents, deceived them, and maliciously marred the peace and prosperity of the entire human race. By yielding to his evil enticements, they plunged this once fair world into a condition of chaos, confusion, and untold misery. But all along the stream of time have emerged from this chaos a large number of noble and able defenders of truth and purity. Many could be mentioned, but a few will suffice, such as Enoch, Noah, Abraham, Samuel, and other poets and prophets; then, Christ, the way, the truth, and the life, His faithful apostles, John Knox, Luther, Wesley, and other reformers. It was Wesley who exclaimed, "Give me ten men who fear none but God, and hate nothing but sin, and I will move the world."

For truth's sake have many been flogged, stoned, burnt, imprisoned, and exiled, but they preferred to suffer shame and death for it, rather than to recant and betray it. Well has the poet Lowell said,

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

All persons who have reached and kept great heights of prominence and have left their sphere of this world better than they found it have been seekers of truth.

The great need of the world to-day, is not for men and women who will allow themselves to be lured by dazzling appearances, but men and women who will stand as firm as a rock for principle, men and women whose motives and intentions are pure and unquestionable.

Men are calling for associates who are trustworthy, associates in whom they can without doubt or fear place their confidence. To assist in the noble work of giving to the world such workers is the aim of the all-round training given at the West Indian Training College. Hence it is fitting that the class of 1928 choose the motto, "Truth Forever."

R. E. BOWYER.

GLASS HISTORY

My thoughts have always been with the class of '28, for with them I have lived during the last five years;

"Their virtues love, their faults condemn,
Partake their hopes and fears."

If it were not for histories, ancient and modern, sacred and secular, how would we know the rise and fall, growth and prosperity, of the nations of earth? In every continent, country, town, and village, there have always been interesting data about the lives of the most eminent men and women. To-night we, the Academic seniors of '28, whom perhaps you would not think of taking into account when away from here, come in no way behind in regard to annals.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

As you shall see, *we* have been the sons and daughters of unremitting toil, diligence, and perseverance.

Five commencements ago nearly three times our present number anticipated an occasion like this. But where are they to-night? Because of financial difficulties some were forced to remain home year by year. Only eight of us reached the junior year. We, being very hospitable, took the seniors of '27 to Alligator Pond for a day's entertainment. Well do we remember the ecstasy of that day. Our secretary-treasurer, having planned to return to her home in Canada, did not join us again last fall. Another of our brilliant Junior members left in the Autumn of last year to join his mother in America and is now attending one of our schools there.

Our noble, faithful and true-hearted president, Mr. Rephaiah Erastus Bowyer, was born in the parish of Portland. At an early age he lost his father. He, like other boys, such as Newton, Samuel Johnson, and Shakespeare, encountered hardships and used them as stepping stones towards the vestibule of the highest success. He received part of the foundation of his education in the Titchfield school. Having left Titchfield, he attended three different public schools in Kingston. At a later time he took the Business Course at Technical School. He, however, was not satisfied with the limited success, so there came a day when a longing for a Christian education came as the dawn of a new day upon him. As flowers turn toward the sun, so he turned toward the W.I.T.C. He worked unflinchingly toward his expenses in the sheet-metal department and was ever cheerful and happy. He lives in a spiritual realm. His feet have always been shod with the gospel of peace. During the vacations he has gone over northern, southern, and eastern parishes as a Christian colporteur scattering the printed page.

The most talented amongst us for music and poetry, Miss Ivy Josephine Andrade, is the baby sister of three brothers and

two sisters. Our former capital, Spanish Town, is her birth-place. The pillars of her Christian education were laid in our first denominational school in Kingston. She seems to believe in the old maxim, "Variety is the spice of life," for after her arrival in this parish she attended for two years the girls' High School in Mandeville. Six years ago she came to this, our beloved "Alma Mater." No matter if weal or woe came in her pathway, she was always the same sociable, kind-hearted friend. She is the possessor of a generous supply of humor, common sense, and unsullied principles.

Five years ago, Mr. John Enoch Brodie, the tallest member of our class, realized that "a little learning is a dangerous thing." He, therefore, left his sunny home in St. Elizabeth for this beautiful hilltop on May 18, 1923 to drink from the Pierian Spring of knowledge and at the same time develop his physical powers. Like the Scottish poet Burns he worked hard at the plow for some time out of school hours and was later transferred to the cabinet department. Because of his strenuous efforts and stability, he sits before you, trying not to be proud. As he goes about among us, he ever has the same calm smile and obliging manner.

Eva Evadney Williams, who is one of the daughters of Hanover, arrived here in January, 1922. If it were not for misfortunes, she would not have been one of our number to-night. She would have been with the class of '27. However, discouragements, opposition, and other overwhelming odds only stimulated her to success. She is our Alma Mater's modern "Jenny Lind." Her rich, melodious voice can be heard at all times re-echoing from the neighbouring halls. For the last three months she has been in and out with the children of the normal department as assistant teacher.

"The fairest is a friendly face,
The lightest tread is a friendly pace.
And heaven will be a better place
For a friend so true."

It was on a bright sunny day in the year 1924 that Samuel Mansfield Davis, left friends and loved ones in the eastern end of the island and cast in his lot with us. Among the many who have worked their way through college he is also one. Obstacles to him were only means to attain a well-balanced education. Though he has excelled in mathematics, he does not think himself great or above his fellows in mental capability. He is one of the skilled polishers of the cabinet department and is now aspiring to be a polisher of the hearts of human beings.

And, lastly, the biographer or historian would not be omitted from this interesting group. Five years ago I came here with no decided purpose or aim, but to-night like

the rest I have a definite aim and purpose. My Waterloo was book-keeping, but by the help of the "Master Teacher" and the former principal I conquered. My soul was filled with rapture when the last figure was made. I am not distinguished for poetry, music, or art, but am cultivating the quiet virtues of faithfulness, promptness, and persistence. My English teacher says I have some skill in debate, and my one ambition is to be of use in the world. During these years of school life, the contact of mind with mind has quickened the thoughts and increased the capabilities of us all.

As we stand at the parting of the ways, we see yonder the beckoning star of truth which will guide us on to heights which are ours to climb and will lead us to conquer difficulties in our way. And with "truth forever" on our lips we may go with energy, fortitude, and enthusiasm.

VIDA E. SUTHERLAND.

THE TRUE MAN

Ever since the foundation of the world man has been its dominant factor, either for good or evil. It therefore behooves us to know the nature and qualities of the man who will lend his influence on the side of good.

God created man a social being, and put into him a feeling that he cannot live alone, that he prefers to be in that great organization known as society. True society whose components are true men, knows no selfishness. A true man will, to the best of his ability, at all times when needed do for all men all that lies in his power, without a thought of remuneration. Such a man is not cheap in his ideas, he is not circumscribed in his conception of the golden rule of life; neither is he ignorant of the law of mutual dependence.

He is a true citizen who in his daily pursuits is not tainted by the leprosy of selfishness, who will unflinchingly stand against even the battlements of hell to lift the unfortunate from the corruption of society and the thralldom of sin into an atmosphere of sublimer faith. Such men were Luther, Jerome, Wycliffe, Tyndale, Latimer, and Huss, who for their love to God and the truth of His Word, who because of their burden for souls, and not for a name in the annals of history, suffered death at the stake.

The world to-day owes its history to the few men from among its millions who laboured unflinchingly and untiringly to elevate the character, ennoble the thoughts, and free the consciences of their successors. Where are the men of to-day who will duplicate such characters?

The Class of '28 aims under the Providence of Jehovah to be loyal representatives

of these true men and to stand for right and duty because it is truth.

The clarion call of the day is for the man who cannot be bought or sold, nor be swerved and wielded by other men whose opinions are no better than his own where truth is concerned. There is that tendency in many to shirk, and to allow to lie latent, those moral powers and social qualities which he might best appropriate to the good of his fellows. Such a man is his own deceiver. The other his own star.

A true man is not only he who will meet his monetary obligations and other requirements which are at times exacted of him, but he who in all that he does regards the law of mutual dependence and acts from a sense of right and duty.

There is a need for the man who is ennobled by his nature and not by his wealth; for the man who is not lauded among princes because of his noble birth or brilliant achievements, but because his character measures up to the approbation of the Almighty.

A Christian education makes true Christian men, and we would not fail to call your attention for a while to the character and experiences of true men of the Bible, such as Joseph, Daniel, Paul, Elijah, and Moses, all of whom sacrificed the mundane things that this estate affords and would have given even their lives for right and truth.

Joseph and Daniel and Moses surrounded by unenviable conditions, maintained a high moral and religious integrity, without which no man can be true. Well did Gray voice their sentiments:

"The boast of heraldry, the pomp of power
And all that beauty, all that wealth e'er
gave,

Awaits alike the inevitable hour;
The paths of glory lead but to the grave.

Many of you before us to-night undoubtedly long to be a Joseph, a Daniel, a Moses, or a Paul, that you may diffuse your influence in a similar manner to the good of your neighbour. We then say to you, be chaste as was Joseph, be a leader as Moses, fearless as a Daniel, and zealous as a Paul, for through such means and only such means have their names a place in the pages of Divine History.

John Locke, one of the greatest English philosophers, said that the object of education is the development of character. This is true of the education which exposes the wrong, ennobles the thoughts, and elevates the mind.

If we consider the science of Education in the light of the genesis of this world, we cannot but recognize and accept the First Cause, whose name is Jehovah, the Omnipotent One. In His ways are truth and uprightness. True men, then, cannot but desire that education of which God is

the author. But if one accepts science in the perverted light of evolution and pantheism, we see one who dishonours and rebels against his Creator, one of whom the world is ashamed and afraid, and one who is ashamed of himself, if conscious of his course.

Says Wirt: "The man who is so conscious of the rectitude of his intentions as to be willing to open his bosom to the inspection of the world is in possession of the strongest pillars of a decided character. The course of such a man will be firm and steady, because he has nothing to fear from the world and is sure of the approbation and support of heaven: while he who is conscious of secret and dark designs, which, if known, would blast him, is perpetually shrinking and dodging from public observation, and is afraid of all around and much more of all above him."

As a supreme example of the true man—the only true man who has ever trod this earth—we have the man Christ Jesus. He came to this earth as a man, experienced our joys and sorrows, yet left us an example that we should follow. He was a man of nobility and rectitude. He was bold and courageous in denouncing even the appearance of wrong. He was a leader of no mean order.

Here we see a man who when he was reviled, reviled not again; when he was tempted, yielded not; when smitten retaliated not, and a man in whom no trait of covetousness or self-approbation could be found. The principle of His life was Truth. He said, "I am the truth." The motto of His life was love, for when scourged and mocked he exclaimed, "Father forgive them, for they know not what they do." He was a perfect man.

S. M. DAVIS.

DON'T QUIT.

"When things go wrong, as they sometimes will,
When the road you're treading seems all uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh—
When care is pressing you down a bit,
Rest, if you must—but don't you quit.

"Life is queer with its twists and turns,
As everyone of us sometimes learns,
And many a failure turns about
When he might have won had he stuck it out;
Don't give up, though the pace seems slow;
You may succeed with another blow.

"Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up
When he might have captured the victor's cup;
And he learned too late when the night slipped
down,
How close he was to the victor's crown.

"Success is failure turned inside out,
The silver tint of clouds of doubt,
And you never can tell how close you are;
It may be near when it seems afar;
So stick to the fight when you're hardest hit,
It's when things seem worst you mustn't quit.
—Central Union Outlook.

MAKE A MAN OF HIM

What do you want your boy to be?
"Why, I don't know," you say; "a minister, probably, or a teacher of science, or an editor, or an engineer, or something."

Well what about wanting him to be a man?
"Oh, of course! But I thought you were talking about what he should be educated for."

And I was. It takes more education to make a man than it does to make an engineer, much more than it takes to make an editor. I am not just playing with words. The reason we have not more men who are men is because education is not effectively directed to that end. "The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; 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."

To make that kind of men requires the full force of Christian education, begun at the cradle and continued to the marriage altar. It requires the efforts of parents, of teachers, of employers, of Christian friends. It takes more than books and laboratories, it takes more than assignments and recitations, it takes more than examinations and graduation, to make men and women. And everything that it takes to make men and women is included in education—Christian education.

—Home and School.

WHAT CAN I DO FOR MY CHURCH?

I can be sympathetic with its ideals.
I can be loyal to its appointed services.
I can habitually uphold it in prayer.
I can contribute my part towards its support.
I can aid in its benevolences.
I can cordially welcome strangers.
I can seek out and help the discouraged.
I can help promote good fellowship.
I can invite my unchurched acquaintances.
I can refrain from criticism.
I can help create a spiritual atmosphere.
I can be charitable toward the erring.
I can attempt any work assigned to me.
I can encourage the study of God's Word.
I can dedicate my talents to sacred uses.
I can be genial, kindly, and courteous to all.
I can see the best in fellow members.
I can faithfully keep the Lord's Day holy.
I can discourage fault finding and dissension.

Selected.

"WHAT IT MEANS"

M-ental growth. 2 Peter 3: 18.
O-pened heart. Rev. 3: 20.
R-ight desires. 2 Cor. 10: 5.
N-eeds revealed. John 15: 5.
I-ncreased faith. Luke 17: 5, 6.
N-othing withheld. Ps. 84: 11.
G-od understood. John 14: 7.

W-akened fervour. John 2: 17.
A-nswered prayer. John 14: 14.
T-riumphant always. 2 Cor. 2: 14.
C-hrist victorious. 1 Cor. 15: 57.
H-eaven at last. 2 Tim. 4: 8.

—H. W. LOWE.

If you would increase your happiness and prolong your life, forget your neighbour's fault. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember only the good points that make you fond of them. Blot out as far as possible all disagreeables of life; they will come, but they only grow larger when you remember them.

Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it for sweet memory's sake only those things that are lovely and lovable. —Lutheran Observer.

WEDDING BELLS

On Wednesday evening, May 30th, a pretty little wedding was solemnized in the Regent Street Church by Elder George A. E. Smith, when Brother C. E. Law was united in the bonds of holy matrimony to Miss Beatrice Hinds.

The church was nicely decorated with flowers and evergreen shrubs suitable to the occasion. After a few moments of waiting, the bride, tastefully attired and leaning on the arm of Brother P. J. Bailey (who gave her away), was seen to enter, followed by the bridesmaids, and marched slowly to the altar while the choir sang that appropriate wedding hymn, "O Perfect Love." She was met by the waiting bridegroom, and together they went to the altar, where Elder Smith very solemnly conducted the marriage ceremony which, by the sanction of God, made them man and wife.

After the ceremony the bride and bridegroom repaired to the schoolroom of the church, to sign up the contract, and to receive the congratulations of friends and well-wishers. After this they went to their new home where a very pleasant evening was spent with the invited guests. We all join in wishing Brother and Sister Law God's richest blessing as they tread life's pathway together.

FRANK FLETCHER.

NEWS FROM THE COLPORTEURS

Our colporteurs, who are in the field are sending encouraging letters into the office. Here are quotations from some of them. Alexander Snence says: "My experiences are many and varied, of course all tending to make of me a real tried soldier of Jesus Christ. They are developing my Christian character to such an extent as I never believed was possible. I am not at the present time in the best of health, but I am so full of zeal for the extension of this Gospel Truth, that I am determined to go forward, come what may." Bro. Snence has been in the truth only a short time, has just given up a position as teacher in a government school, and is having his first experience in canvassing. He and D. L. Barnes are canvassing in the vicinity of March Town.

Brother Barnes also writes a good letter. He says: "I am glad to be spared this year to take a part in the Big Week campaign. I expect to do my best in this line. Every day I am convinced more and more that the colporteur's work is a means second to none in meeting a certain class of people. Though it isn't possible to sell a book to everyone, it is possible to say something to each one on this message, of which we are a part. I thank God for the opportunity of working in this phase of His work and ask Him daily for help to continue."

Bro. B. A. Ricketts has the territory around Port Antonio. I quote from his letter of July 9. "I thank the Lord be-

cause He is pleased to keep me on the job. You can see by my report that the Lord is blessing my efforts. I am glad for the day when I consented to do this good work. I am determined to go on in it, except it please my Master to give me something different. I am certain that the Lord is leading, for I know that I can't do anything of myself. It is my desire to consecrate my life more fully to the service of the Master."

We are sorry to report that Brother U. E. Morgan missed two days of work because of illness, but was feeling better when he wrote.

The reports of the results of Big Week are not yet in. Mr. Meecker spent the week canvassing in Mandeville and Williamsfield, Manchester parish. The Lord blessed his efforts, so that he was able to take more orders than at any previous time. His orders amounted to sixty-one Pounds during five days.

Let those who could be in this work but have not had confidence enough in themselves to try it, start out trusting in God to help them and they will feel richly repaid in the souls they will be instrumental in saving.

MRS. B. A. MEEKER.

SOME REASONS FOR FAMILY WORSHIP

1. Because it will send you forth to the daily task with a cheerful heart, truer to your duty, strengthened to meet the discouragements, disappointments, perchance adversity and even blighted hopes that may fall to your lot, and enable you to glorify the Father in it all.

2. Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

3. Because it will sweeten the home life and enrich the home relationship as nothing else can do, resolve all the misunderstandings and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

4. Because it will exert a saving power on your children as they grow up surrounded with its hallowed influence, and will hold them as nothing else can when they have gone from the parental roof-tree.

5. Because it will exert a helpful, hallowed influence over those who may, at any time, be guests within the home, and will furnish an example and an encouragement to other homes for the same kind of life, service and devotion to God.

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COLPORTEUR WORK IN THE JAMAICA CONFERENCE FOR THE MONTH OF JUNE, 1928.

Names	Book	Hrs.	Orders	Value of Orders
D. L. Barnes	H.W.	86	18	22 12 6
F. K. Jones	H.P.	44	8	*0 9 0
B. E. Hurst	H.P.	84	27	43 16 0
V. S. Bent	P.P.F.	72	48	*11 14 6
E. C. H. Reid	H.W.	30	13	14 4 0
U. E. Morgan	R.J.	110	129	55 16 0
B. A. Ricketts	H.P.	70	38	61 7 0
R. B. Campbell	H.P.	92	18	41 2 0
S. Harris	P.P.F.	41		0 0 0
C. J. Ogilvie	H.P.	32	7	6 6 6
S. M. Davis	H.P.	81	46	46 1 0
H. D. Lawrence	H.P.	27	12	15 3 0
R. E. Bowyer	H.W.	44	31	32 5 0
A. Spence	H.W.	42	5	9 6 6
A. R. Haig	H.P.	98	42	40 0 0
Miscellaneous	H.W.			*15 0 0
				72 2 23
				*38 3 9
		953	442	484 3 83

* Value of Deliveries

B. A. MEEKER, F.M.S.

REPORT OF TITHES AND OFFERINGS FOR MONTH OF JUNE, 1928.

Churches and Cos.	Tithes	Offerings
Axe and Adze	0 14 7 $\frac{1}{2}$	1 0 9
Blue Hole	2 8 9	0 10 9
Bellas Gate	3 0 5	0 10 5
Ballimoney	0 9 8 $\frac{1}{2}$	0 3 4 $\frac{1}{2}$
Beverley	0 4 11 $\frac{1}{2}$	0 13 2
Bird's Hill	4 19 9 $\frac{1}{2}$	1 18 7 $\frac{1}{2}$
Bagbie	2 14 0 $\frac{1}{2}$	1 5 11 $\frac{1}{2}$
Kelfield	4 19 11 $\frac{1}{2}$	3 18 4
Bonny Gate	0 11 11	0 14 2
Bluefields	0 0 0	0 0 0
Bryant Hill	5 7 7	2 9 1 $\frac{1}{2}$
Brown's Town	0 0 0	0 0 0
Beeston Spring	0 0 0	0 0 0

Brittonville	0 12 2	0 10 0 $\frac{1}{2}$
Carron Hall	0 8 0	1 2 7
Canaan	2 10 1 $\frac{1}{2}$	0 13 4 $\frac{1}{2}$
Contented Hall	3 7 11 $\frac{1}{2}$	3 4 6 $\frac{1}{2}$
Craig	2 0 6 $\frac{1}{2}$	1 4 11 $\frac{1}{2}$
Campbell's Castle	0 0 0	0 0 0
Coleyville	0 13 0	0 0 3
Duxes	0 5 0	0 5 0 $\frac{1}{2}$
Darliston	5 0 0	6 11 9 $\frac{1}{2}$
Devon	0 0 0	0 0 0
Daivey	0 18 6	0 11 6
Everton Park	2 19 6	1 7 9 $\frac{1}{2}$
East End	0 0 0	0 0 0
Florence Hill	0 0 0	0 0 0
Flower Hill	0 0 0	0 0 0
Fustic Grove	0 6 9	0 14 6 $\frac{1}{2}$
Goshen	0 14 6	0 16 5 $\frac{1}{2}$
Glengoffe	1 18 7 $\frac{1}{2}$	2 13 4 $\frac{1}{2}$
Guy's Hill	4 5 10 $\frac{1}{2}$	1 19 10 $\frac{1}{2}$
Grove Town	2 8 0	1 0 0
George Town	3 15 6 $\frac{1}{2}$	2 11 9
Grantsville	0 0 0	0 0 0
Hart Hill	10 1 1 $\frac{1}{2}$	3 1 1 $\frac{1}{2}$
Hill Top	0 0 0	0 0 0
Hector's River	0 17 11	0 8 4 $\frac{1}{2}$
Jack's River	0 16 3	1 3 3
Jointwood	2 0 8	2 12 9 $\frac{1}{2}$
Kingston	55 18 3 $\frac{1}{2}$	18 4 9 $\frac{1}{2}$
Kencot	4 9 3 $\frac{1}{2}$	5 2 6 $\frac{1}{2}$
Lamb's River	0 0 0	0 0 0
Linstead	0 16 2	0 14 7 $\frac{1}{2}$
Long Bay	0 18 8	0 10 2 $\frac{1}{2}$
Little London	1 1 1	0 14 11 $\frac{1}{2}$
Montego Bay	5 16 10 $\frac{1}{2}$	2 12 9 $\frac{1}{2}$
Mt. Providence	2 18 10 $\frac{1}{2}$	1 13 9 $\frac{1}{2}$
Mt. Peace	0 0 0	0 0 0
Mt. Carey	3 2 9 $\frac{1}{2}$	2 4 9
Mile End	0 0 0	0 0 0
Manchioneal	0 13 9 $\frac{1}{2}$	1 1 3 $\frac{1}{2}$
March Town	0 0 0	0 0 0
Mandeville	14 9 10 $\frac{1}{2}$	6 19 7 $\frac{1}{2}$
Moor Park	1 19 5 $\frac{1}{2}$	0 10 11
Mahogany Grove	0 11 6	0 10 4
Newport	0 0 0	1 2 0
Newell	14 16 3 $\frac{1}{2}$	1 19 5 $\frac{1}{2}$
Norway	0 0 9	0 1 3
New Roads	3 7 0	1 3 0
Old Harbour	1 1 1	0 8 11 $\frac{1}{2}$
Orange	1 1 1	1 6 1
Prospect	0 4 3 $\frac{1}{2}$	0 5 8 $\frac{1}{2}$
Port Antonio	15 4 10 $\frac{1}{2}$	5 14 6 $\frac{1}{2}$
Porus	0 3 6	1 7 9 $\frac{1}{2}$
Port Maria	1 12 5 $\frac{1}{2}$	3 15 4 $\frac{1}{2}$
Riversdale	4 12 8 $\frac{1}{2}$	1 9 2 $\frac{1}{2}$
Race Course	0 2 0	0 10 0
Spring Garden	0 11 6	0 16 0
Sheffield	1 12 7	1 6 4
Spanish Town	6 6 8 $\frac{1}{2}$	6 10 6 $\frac{1}{2}$
St. Ann's Bay	3 7 10	2 3 1
Southfield	0 16 0	1 15 0
Santa Cruz	6 10 0	0 19 8 $\frac{1}{2}$
Seaford Town	1 2 1	2 4 0 $\frac{1}{2}$
Sav-la-Mar	0 0 0	0 0 0
Swift River	1 8 0	0 13 9 $\frac{1}{2}$
Springfield	2 0 0	0 11 7
Sherwood Content	0 0 0	0 0 0
Sherwood Forest	2 1 1 $\frac{1}{2}$	2 3 1 $\frac{1}{2}$
Trinityville	0 0 0	0 0 0
Troy	0 4 6 $\frac{1}{2}$	0 10 3 $\frac{1}{2}$
Tuscany	0 0 0	1 2 0
Upper Regent St.	9 5 8	12 11 9
Vauchansfield	0 15 9	0 14 4
Waterloo	1 3 9	0 19 9
Windsor Forest	0 0 0	0 0 0
White Hill	2 4 5 $\frac{1}{2}$	0 7 4 $\frac{1}{2}$
Isol. and Conference	43 19 1 $\frac{1}{2}$	3 6 6 $\frac{1}{2}$
Totals	291 4 0 $\frac{1}{2}$	144 19 3 $\frac{1}{2}$

J. W. GROUNDS.

Secretary-Treasurer of the Jamaica Conference.

STUDENTS, ATENTION! The first semester of school for 1928-1929 at the West Indian Training College begins August 15. Plan to arrive on the 14th and begin at the beginning of the school year.

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