

The Jamaica Visitor

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No. 13.

A HOLY LIFE.

“It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favour of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth.”

“The life that Christ lived in this world, men and women can live, through His power and under His instruction. In their conflict with Satan, they may have all the help that He had. They may be more than conquerors through Him who loved them and gave Himself for them.”

“The lives of professing Christians who do not live the Christ life, are a mockery to religion. Every one whose name is registered on the church roll is under obligation to represent Christ by revealing the inward adorning of a meek and quiet spirit. They are to be His witnesses, making known the advantages of walking and working as Christ has given them example. The truth for this time is to appear in its power in the lives of those who believe it, and is to be imparted to the world. Believers are to represent in their lives its power to sanctify and enoble.”

“The old hereditary traits of character must be overcome. The natural desires of the soul must be changed. All deception, all falsifying, all evil-speaking, must be put away. The new life, which makes men and women Christlike, is to be lived.”

“The wilful commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God. Jesus cannot abide in the heart that disregards the divine law. God will honour those only who honour Him.”

“I appeal to the churches in every conference: Stand out, separate and distinct from the world,—in the world, but not of it, reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and byways of the earth.”

MRS. E. G. WHITE.

THE BIBLE STUDY.

WE URGE A CAREFUL STUDY OF THIS.

1. Matt. 24:12. What will abound in the last days?
2. Luke 17:26-30. What sins will be specially prominent?
3. Gen. 6:2. How were they represented in Sodom?
2 Peter 2:6-8. It was open defiant s.n.
4. 2 Peter 2:13-22. How does Peter describe such persons?
5. 1 Cor. 15:33. What makes these conditions dangerous to God's dear children?
6. Gal. 5:19. Are such sins natural to us?
7. Eph. 5:3, 4. What becometh saints in such things?
8. 2 Tim. 2:22. What are we exhorted to run away from?
Evidently there is danger in lingering near to these sins.
Impurity and vice caused the flood: Gen 6:1-13: God destroyed 24,000 persons because of these sins, Num. 25:1-9: Joseph resisted and fled from his tempter, Gen. 41:38-44 and God exalted him to be a prince.
9. 1 Cor. 5:11. From whose company should we withdraw?
10. Gal. 5; 19. Is there any place in heaven for such persons?
11. Prov. 31:10. What value does the Lord place on a virtuous woman?
12. Prov. 6:32. What effect does adultery have on the soul?
13. Matt. 5:8. Who only will see God?
14. Eph. 5:11, 12. May we have fellowship with the impure?
15. Rev. 21:8, 27. Who will not be admitted to the Holy City?
16. Eph. 4:29. What should we avoid discussing?
17. 1 Thess. 5:22. What besides the actual sin should we avoid?
18. Phil. 4:8. What should occupy our minds?
19. Isa. 52:11. Should ministers and officers be specially careful in these matters?
20. Isaiah 55:7; 2 Cor. 10:5. What is our only hope in this matter?
21. Matt. 24:38, 39. On what special subject is the mind darkened by the violation of the seventh commandment?
22. Rev. 12:17. Can a man be a member of the remnant church while violating this commandment?
23. Rev. 22:14. Who will have right to the City of God and the Tree of Life?

DIVINE WORSHIP.

Excusing the absence of certain members from a recent service, one of our church leaders said, "They seldom come to church unless there is a special service or a minister." To us this sounded like a very poor comment upon the spirit of the persons referred to. If true, it was, to say the least, (and we say it kindly) sad. We are well aware that the fervency of Divine Worship has been lost, to a very large extent. Personal devotion has given place to entertainment and formality. Reverent Bible Study is superseded by insipid and lifeless orations. Prayer and praise no longer express the deep heart longings of warm devotion to God. In olden times, when one entered God's House a solemn silence prevailed that at once hushed the soul with a sense of the presence of the Lord. We knelt to make connections with heaven, and the Holy Spirit made us feel that it was good to be there. But to many worshippers this blessedness is unknown to day. We go to Church to be entertained to ponder to our carnal cravings—to hear something good. Then we go away unfed, unsatisfied, and with a weakening interest in the church.

In London, I found a beautifully quiet little church in the midst of rush and hurry. It never has a preacher. There is no choir. It is restfully adorned and comfortably seated only for a few. But out of the busy street with its crowded traffic and its thousands of sightseers and shoppers, people go inside, kneel, and quietly meditate. While their heads are reverently bowed, they are thinking of God's great love, His purity, His helpfulness, and His saving power. On these they direct their thoughts while they pray for His blessing, and then they quietly leave, strengthened to meet the issues of a life of struggle and rush.

To watch such persons is a living comment upon the text, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God. My soul thirsteth for God, for the living God. When shall I come and appear before God?" Such words strongly emphasize the value the Holy Spirit sets upon true worship, and they show what should be our individual attitude to the privileges of the church services.

The great Message that makes us peculiar or distinct from other wor-

shippers bids us "Fear God and give glory to Him, AND WORSHIP HIM." "As ye see the days approaching . . ." Paul enjoins us to be, "not forsaking the assembling of ourselves together, as the manner of some is . . ." and, "let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience . . ." Heb. 10: 25 and 22. The Psalmist plainly sets before us the super-reason for attending church in the following words:

"O come, let us worship and fall down, let us kneel before the Lord our Maker for He is our God, and we are the people of His pasture, and the sheep of His hand." Psalm 95: 6. Possessed of this spirit, we shall "Enter His courts with praise."

H.J.E.

NEWS ITEMS.

In 1927, Seventh Day Adventists raised in their Harvest Ingathering the sum of \$1,098,848.10, for our world wide missions. This sum represents 8/8½ per minute. It also shows how people not of our faith appreciate our work. Besides, it reveals the faithfulness of the Lord, who promised more than 2,600 years ago, that our work would thus be recognized, and that those not of our faith would contribute their wealth. Isaiah 61:4-6.

A partial report issued by the G.C. Home Missionary Dept. shows that they had received reports of the printing of three million, eight hundred and fifty-nine Harvest Ingathering magazines this year, in thirty six languages.

Aeroplanes step into the work. An interesting note from the pen of Pastor C. E. Wood, in the H.M. *Promoter*, will be of special interest to our readers, because Pastor Wood is so well known here. It says:—

"You will be interested to know that we are doing some Harvest Ingathering by aeroplane in Inter America this year. Elder Baxter, while spending a few hours in H.I. in Managua, Nicaragua, called upon General McCoy, who has supervision of the elections in Nicaragua for the American Government, and received his donation. The General told Bro. Baxter that he would send out some of the Ingathering papers by aeroplane to the other American officers in the republic, as he kept in touch with them every day. Brother Baxter furnished the General with fifteen papers in each of which a

note was placed requesting that the donation be forwarded through General McCoy. The solicitation was made and the money will be returned by aeroplane.

BIG WEEK in old Jerusalem, is the latest development which shows how the Gospel is coming back to its starting point. The Goal is \$130, and the book to be used, is an Arabic treatise on Matt. 24, in cloth binding. Good!

NOW IS THE TIME to order your Morning Watch and Home Missionary calendars for 1930. They make splendid Christmas cards to send to your friends. Being useful for the year, they far outweigh in value the useless cards whose only message is for one day. Buy them by the dozen and sell them to your neighbors in December. The daily text for each day of the year will keep you and your neighbours in touch with heaven each morning for 365 days, and the cost is about the same as the cost of ordinary Christmas cards.

NOTE:—NOW IS YOUR TIME TO ORDER.

The Morning Watch Calendar recommends itself—, as is shown by the following letter received by the Publishers:

"Gentlemen:

Could I purchase six copies of the Morning Watch Calendar, also would you kindly send me price list and catalogue of any other literature which you have in stock? You are doing a good work to get such literature before the public.

Very truly yours,

R. N. ELCIN, III."

Our brethren in the Eastern end of the Caribbean waters sell thousands of these calendars every year. Could we not do the same?

Marchtown Bible Workers' class was organized in 1926 by the Misses A. W. Sangster and Winnie Thomas. Ten weeks were spent in the study of the "Manual of Instruction" followed by the packages of twenty-eight studies under the leadership of Sister Cath. Innis. At first the members were mature persons, but later, the young people were invited to attend with gratifying results. Special mention should be made of a study given by Gladys Stewart, eleven years of age, on, "Jesus saves the lost," by which she held her audience from start to finish. At a visit by Pastors Edmed and Meeker, the President expressed his appreciation of a study given by one

of the members which now number thirty-four. Our class meets each Sabbath at 8.45 a.m., the Leader criticizes and corrects, and we are all of good courage, looking for the day when we shall meet those for whom we have been working in the Home of the Saved."

JAMES WHITE.

At Florence Hill, our veteran leader, Bro. P. Nookes, has been conducting meetings in adjoining districts with good success. The visit of Brother W. S. Nation on August 17, has added new interest. On Sunday, the 18th, the neighbours having heard of the subject presented at the Sabbath meeting, requested that it be repeated for them. An open air meeting was held which gathered a large number who listened eagerly to the truth. Bro. Nation had to preach two sermons to them, and their good behaviour proved that the Lord was present. It does cheer us to be visited by a worker sometimes.

RUTH MORRISON.

Brother Hall writes from his *Life and Health* institution at Coleyville that the influence of his work is spreading out far and wide, and the people are coming there for healing. He takes delight in answering every call of the hour.

Brother and Sister H. J. Strother, who until recently have been connected with the Kencot Church in leadership, having removed to the country for domestic reasons, have been helping the church at Beverly, (Balaclava) and have sent in a very encouraging report.

The attendance has steadily increased. There is a baptismal class of three persons: one, a prominent gentleman of the district, another a lady who for some time was opposed to our teaching, but on reading our literature has become convinced that we are right. Sister Strother took charge of the Sabbath School class for children. The first Sabbath she had seven members. The second, there were twelve, and the third, there were twenty-five. There were thirty persons present on the last Sunday evening, and the company is feeling of good courage.

One of our lively companies is to be found at Darliston, from whence, Brother David B. Reid writes of a growing work. Twelve persons were recently baptized, and a new baptismal class is already in full swing. While engaged in his colporteur work, Bro.

Reid finds time to do some missionary work. He tells how that one evening, feeling weary from several days' tramping he saw a school on the hill and a gentleman sitting outside. He canvassed him for Bible Readings, and he gave his order for a "Best binding." Then they engaged in a study of the truth which lasted until late. On leaving, the gentleman said, "Mr. Reid, I am convinced, and may the Lord open the Way for me to be true to my convictions."

The Book and Bible House have just got out a new edition of the "Baptismal Class Studies," so ably written by Pastor C. H. Keslake. This is a valuable aid to class leaders and candidates, and is sold post free for 9d. per copy. Accompany cash with order.

The splendid response of the colporteurs to the no-credit plan has enabled the Book and Bible House to meet all its accounts, and to buy on the special privilege of two per cent. discount terms. This is being set aside for the relief of colporteurs who fulfil every part of their agreement, but who may meet a crisis either through adverse conditions, sickness, or otherwise. It always pays to be true to our vows and to work on policies that are righteous.

Miss Masie Wright, who spent some time at our Mandeville School, has returned there to complete her course. She is also doing stenographic work for the Principal.

Miss Thelma Wood, of Kingston, recently succeeded in gaining an appointment as stenographer in one of the local business Houses, but on asking for the sabbath off, was refused. Sister Wood stood her ground faithfully, and lost the work. We are glad to see our young people standing true to their colours. The Lord appreciates faithfulness and will see her through. H. J. E.

"In spite of the rain and hard times, Blue Hole Church held a very successful evening programme, Aug. 18, and raised £1 11s. 6d. in aid of their church building. We extend our gratitude to the Brethren of Bellas Gate, Mount Providence, Bird's Hill, and Mountain River, who, like Aaron and Hur, lifted our hands for the battle. Brother Thomas presided successfully. We solicit the prayers of the Visitor readers."

WILFRED E. LANGLEY.

FAREWELL.

Changes are wrought out rapidly in these days of the quick development of God's work. Two weeks ago an urgent "Call" came from Pastor R. J. Sype asking for Bro. and Sr. Haig to be released to the work in the Bahamas. They immediately accepted the invitation, and Bro. Haig went out to deliver his Big Week orders while his wife superintended the packing up. It was a courageous step for them to take, and we appreciate the unselfish response. A week later they were in Kingston completing the passport and other arrangements necessary, and their good ship the "Lady Somers" bore them away on September 14.

On Wednesday, the evening service at North Street was devoted to "Farewell" from the Conference officers and colporteurs, in the presence of a large congregation. Suitable solos were sung by the Misses Sasso, Ivy Wilson, and Hogg, and Miss Sylvia Wilson, an old friend, recited touchingly. Brother Harriott, with his usual eloquence, presented an address and four of the Colporteurs, Messrs. Hurst, H. Fletcher, Laylor and Robinson, led by Pastor B. A. Meeker, and the President of the Conference, feelingly eulogized Bro. and Sr. Haig's associations in the work, and wished them every success in their new field. A presentation of a complete set of the *Testimonies*, bound in leather, India paper, was handed to them as a token of the high esteem in which they have been held by the office workers and Colporteurs. Another gift of money was handed to them from the College, by Miss Winnie McCatty—of the same class at school. Many of the colporteurs and friends would have liked to be present, but the short notice prevented. Bro. and Sister Haig suitably responded, each with a short speech, and the proceedings, so pleasant, yet mingled with sadness of parting were concluded.

There has not been time for a meeting of the Executive Committee, but owing to the Campaign that is now on, and the consequent absence of some members of the Committee, a temporary arrangement has been made for Miss Annabelle Parchment, Mrs. Haig's sister, to carry on the school at Seaford Town, until the end of the year. The committee will then appoint a successor to Bro. Haig, and make final arrangements for the work at the school.

Publishing Dept.

Byron A. Meeker,

Jamaica can well be proud of her loyal band of colporteurs. During the month of August more than £300 worth of truth filled books were placed in the homes of the people on its hills and valleys.

Some time we wish to tell the Visitor Family just how much the colporteurs contributed to the BIG WEEK extension fund, from their profits of the biggest day's sales during that week. Look for this news item for it may appear at any time.

The colporteurs are also taking a part in the Harvest Ingathering Campaign. Brother Leslie Dillon brought ten shilling to the conference office the other day that he had gathered. No doubt he will do more before the campaign closes. Our colporteurs are calling for papers and are anxious to do something for the Master in this special effort. They are setting us a worthy example to follow.

At this writing, E. C. H. Ried, R. E. Bowyer, S. Harris, Miss Vida Hamilton and Miss D. Armon have left the canvassing field and are now attending the West Indian Training College. Brother S. Harris earned a half scholarship, thus taking advantage of the liberal provision made to encourage our student colporteur to obtain a Christian education. We are always glad to see the young people ambitious for a better preparation for *life's* duties.

We regret to report that sickness has robbed our army of part of its strength. Brother Franklin Jones is quite ill. Others reporting short-horns have been partially disabled. On the whole the workers are faithful, and God is honoring their service.

We are glad to know that interest is springing up all over the conference in the colporteur work. Some are anxious to take up the work. Here is a statement from the Spirit of Prophecy "Colporteur Evangelist" p. 79. "In all parts of the field canvassers should be selected, not from the floating element of society, not from among men and women who are good for nothing else, and have made a success of nothing, but from among men and women who have good address, tact, keen foresight, and ability. Such are needed to make success as colporteurs."

Again on p. 47 we read "No one should have any part in the work of a colporteur, whose hand is defiled with sin, or whose heart is not right with God for such persons will surely dishonor the cause of truth."

In view of the above statements every applicant for the colporteur work should examine himself. God's cause is at stake, and may He forbid that His cause shall suffer because of unconsecrated vessels.

There is some prospect of having a colporteur institute about the time of the holidays. All who are admitted to the colporteur work should have the benefit of the training that is given by experienced men. Only men who are strong in body, men who are willing to work hard, and who are consecrated can really succeed in the work.

The best talent we have in our ranks is needed, for the colporteur army. The call is for men who "will shun debt as the leprosy." The colporteur work is on a strictly cash basis. Men who can not live within their means now would probably fail to do so in the colporteur work. It is always best to have the obstacles removed, whatever they may be before entering the Lord's work.

We will be glad to correspond with those who are impressed that God is calling them to the colporteur work. We wish you to be free to express condition as they are for the committee must pass upon your name before you are permitted to take up this important line of work.

10,000 SERMONS IN ONE WEEK.

When Thomas Bankers gave his heart to the Lord in the Shiloh church the other day he gave his talent also. That was a little over a week ago. He has been in the colporteur work ever since eight days in all, worked 63 hours, and sold \$413.75 worth of "Bible Readings for the Home Circle." Last week he worked 45 hours and sold 54 copies of "Bible Readings for the Home Circle," making a total value of \$311. Since "Bible Readings" contains subject matter totaling 200 sermons, more than 10,000 sermons would be represented in the work of this one week. Are there not other salesmen converts—either new or old—who will dedicate talent, as well as heart to the Lord?

W. I. COLEMAN,

Field Missionary Secretary.

Lake Union Herald, May 22, 1929.

Home Missionary Department.

By: on A. Meeker.

The Harvest Ingathering Campaign has started off with the most enthusiasm this year that I have witnessed anywhere in my experience. At the close of the first week the Mandeville church and College report is just 3d over the conference goal, and they are greatly enthused. Many are expressing the hope that before the campaign is over they will go far beyond their goal.

Which church will be the next to report having reached the conference goal of ten shillings per member. Every where seems to a stirring among our churches. Of course the attainment of the goal will not mean that any will slacken their effort to do more.

When we think of the effort it will take to gather £1,250, surely none will say it is not necessary for them to do their part. Every member of the church should have one of the cards, and use it as opportunity presents. When the card is filled, secure another.

Again I wish to urge that all collections be turned in each week, and the report card forwarded to me by the first mail possible. Let church members co-operate with the officers so that this may be done as regularly as the week rolls round.

All supplies for the campaign must be ordered direct from the Jamaica Book and Bible House, 112 Tower Street, Kingston.

Spiritual blessings are harder to compute than are the offerings we gather but they are more enduring and every one who takes a part in God's work receives his share of blessing.

THINGS TO AVOID.

(in ten-minute Missionary Service).

1. Do not pass out the individual report blanks during any part of the Sabbath school period. These should be passed at the proper time in the ten-minute service.
2. Counsel the church leader that there is barely time to present a few seed thoughts in this ten-minute period, and no time for even a short sermonette.
3. Do not present the monthly missionary report in this meeting, but

in the First Sabbath Missionary Service.

4. Counsel the young people not to delay the ten-minute service and bring in confusion by moving about at the close of the Sabbath school but to wait until the intermission at the close of the ten-minute service.
5. Advise the church members to keep a memorandum of the missionary work they have done during the week, so that there will be no delay in marking the report blank when it is passed.
6. Do not prolong this meeting one minute beyond the ten-minute period.

Sabbath School Dept

MRS. E. J. EDMED.

MORE ABOUT RALLY DAY.

REGENT STREET, Kingston.—Brother W. J. Campbell sent a very encouraging letter. He said, "Our S.S. Rally Day came off most successfully. Our dear Elder Rashford was with us and gave a nice talk, after which a loud 'Amen,' thrilled the building. Rally Day has encouraged us to get the Picture Roll for the children."

MT. PEACE—Sister Admira Scarlett writes: "Rally Day was one long to be remembered. A special Rally Song was sung by the seniors, and the children joined in the chorus marching round the school while doing so. We all enjoyed the programme very much, especially 'Climbing the Year's Mountain,' and it is our determination, by the help of God, to leave the valley and press on to the tip-top."

ST. ANN'S BAY—S. Barnes says: "We are indeed thankful for the Rally program. It has certainly aroused those who were sleepy, both teachers and scholars. May the Lord bless the Sabbath School work."

MT. CAREY—Brother G. A. Headley: "We have highly appreciated the program for the Rally Day. It was really a call to rally round the Sabbath School. It has helped us to resolve to get the picture Roll. Sister Thomas has promised to send us three sets of Memory Verse Cards for a start, which I believe will interest the children. Everyone bore testimony to the value of the Sabbath School."

MARCH TOWN—Sister Sangster reports a good time. She says: "You will be pleased to know we had our Rally Day program on August 10. Many good one-minute talks were given. One brother said, 'I thank God for this little book (holding out his quarterly in his hand): it is this that is keeping me there.'"

NEW PORT—Sr. Reid reports progress. She says: "More are reaching the Daily Study goal, and all the members have made good promises for the future."

NEWELL—Bro. Mullings, junior, sends the cheering word that the Newell Sabbath School is improving along all lines. Fifty out of fifty-six members had made a Daily Study of the lesson during the previous week. Well done, Newell!

BELLAS GATE—Brother S. G. Lindo says: "I am pleased to tell you that Rally Day was a great success. The whole school was zealous in telling benefits they had derived from the Sabbath School."

BIG WEEK.

We are now able to report another nice addition to the amount already raised for this fund. For two days in the first Week of September Elder Meeker and Brother Haig were busy delivering their Big Week orders and returned to the office with a little over \$122 for the fund as the result. Several of our colporteurs have also completed their Big Week deliveries and have contributed the profits on their best day's work. Amounts paid in since the last report are as follows:—

Colporteurs:

B. A. Meeker	..	£15	9	10½
A. R. Haig	..	9	13	11
B. E. Hurst	..	4	0	0
Harold Fletcher	..	1	3	0
R. E. Bowyer	..	1	2	0
A. E. Dawkins	..	8	0	
S. Harris	..	4	0	
A. Spence	..	2	0	

Churches:

St. Ann's Bay	..	1	0	9
Swift River	..	4	6	
Mt. Carey	..	1	3	

Total to date \$738.20

ETHEL M. EDMED.

West Indian Training College.

O. W. TUCKER.

On the twenty-first of August the West Indian Training College officially opened what we confidently expect will be one of the most prosperous years in its history. An enthusiastic group of students had gathered for the opening day and the entire campus was in a whirl of activity, as students and teachers busied themselves with matriculation and arrangements for classes, or in unpacking and getting settled in their new home. From far and near they came, some even from Costa Rica, Nicaragua, Honduras and Cuba. The old students greeted friends again, while the new students were getting acquainted and being made to feel at home.

Even the old students found some thing new to admire, for several improvements had been made during the summer. They could scarcely recognize the worship rooms, for in both dormitories these had been freshly painted and beautifully decorated. The chapel presented a different appearance. In the back was a partition, and three fine new offices, light and airy, took the place of the dark crowded ones of last year. The library had been completely reclassified and catalogued according to the latest system, and its thirteen hundred volumes promised to be of much more use to the students than before. The Normal Room had also received a fresh coat of paint. The whole place in general was fresh and bright, waiting for the busy groups of young people to settle down to the regular activities of another school year.

In a surprisingly short time the school schedule was running smoothly in its ordered routine, with the college bell ringing out to keep all moving in timed order. Study, classes, work—a time for each, all through the week and on Sabbath the privilege of meeting together in the chapel for interesting and helpful services. Surely West Indian Training College is the place for every young person in Jamaica who wishes to train for the Lord's work. It is a "city set on a hill" shedding its light and influence to the farthest corners of the field. Come up and join us.

We hope to give a list of the 73 students that have joined us in the next issue of the *Visitor*.

Parent, is your son and daughter in this list? If not, why not?

O. W. TUCKER.

HARVEST INGATHERING AT THE COLLEGE.

Tuesday, September 10th was set aside as our general field day for Harvest Ingathering. Monday evening those who planned to take part assembled in the chapel where methods were discussed and plans laid for the great event—thirty students and practically all teachers were present. Territory was assigned and petition was sent up to the Father for guidance.

Tuesday morning by six o'clock students and teachers began to scatter, each going to his assigned place of duty. All worked hard and in the evening all assembled again to tell of how God had blessed. The experiences were interesting and proved that God had led in the effort.

The result: when our money was counted we had in cash thirty-three pounds seventeen shillings and $4\frac{3}{4}$ d. But enough had been pledged to put us over our goal of forty-five pounds. We sang "Praise God from whom all blessings flow."

By Sabbath, September 14, we had passed the Conference goal of ten shillings per member, with $3\frac{1}{4}$ d. to spare. Surely the Lord has blessed us!

ANNIVERSARY PROGRAM.

W. I. T. COLLEGE.

It was ten years ago September 16th, that the West Indian Training College was begun at the present location. To celebrate this anniversary the faculty, students, and many former students gathered in the Chapel Sunday evening, September 15th and a very enjoyable program was given.

We were made to realize that God has surely guided in the work of the College, and our hearts rejoiced as the growth and development was presented. Pictures on the screen made the facts more impressive.

Mr. Bailey showed that the school has fully justified its existence in the noble characters developed in the young men and women, who have gone out from its halls. The program which was full of interest closed with the National Anthem.

ALUMNI RE-UNION.

A happy party of people, all of one family, gathered at the home of Prof. Tucker, our new Principal, to spend the evening of Sept. 4 and a really enjoyable time was spent. One family did I say?—It was the "T" family (not "T"-ucker, however) into which all the members of the Faculty were converted for the evening. Really, they represented several branches of a large family, which had adopted a unique nomenclature to preserve identity, as will be seen from some of the names. Here was Prof. Prosperi-T, there, Pastor Abili-T, with Mrs. Generosi-T opposite, while the good host himself, though a young man, seemed quite content to be known as Antiqui-T. His charming wife, in spite of the name, entertained in a most modern way.

The party soon settled down to speech-making, and though one or two were "speechless," we really had much humour. We were also ushered into the realm of art, each pencilling away at a figure, the name of which he had drawn by lot. The result of this ebullition of artistic skill afforded plenty of amusement, to say the least. One can only add that the motor car drawn by Mr. Adaptability, the farmer, was voted first-place for being unlike the real thing!

Culinary skill was much in evidence, but the party showed their skill only in enjoying the product. Needless to say, each one excelled here. Time to say goodnight came all too early, but the party dispersed with pleasant memories of both the host and hostess,—memories they will surely cherish until the next reunion.

P. J. BAILEY.

I spent a good season with the church at Ocho Rios, Aug. 14-18. On the morning of the last date, eleven precious souls were baptized in the presence of a large gathering, many being deeply moved.

A successful Harvest Festival was held at St. Ann's Bay Church on the 13th, bringing in a goodly amount.

September 8, at Devon, another good time was provided by a baptismal service in which fourteen persons were added to our number. Two of the candidates were from Retirement, and one from Brown's Town. We solicit your prayers.

S. U. POWELL.

BRITTONVILLE.

The Lord is doing great things, whereof we are glad. At the beginning of August in the midst of the drought, these brethren decided to hold a baptismal service on August 11, in humble dependence upon the Lord to send water. They then set to work to complete the font and to erect a shed as a catchment near by. Brother Steven Williamson donated the 25 sheets of galvanized roofing needed. On the 6th, the heavens grew dark and clouds hung low, and seemed to say to us, "You are too slow, yet I shall wait until you are through." And when the work was finished next day, there was no sign of rain, and at the Wednesday night meeting we talked to the Lord about it, and our faith was firm, and before we separated, evidences assured us that our faith would be honoured. Some hardly reached their homes before the rain began, and that night it continued till the morning, filling the font.

As this had been announced at a meeting held Aug. 4, and the invited people knew the situation, this experience has created a great interest in the neighbourhood. Two intelligent persons have united with us and many are in the valley of Decision. Eight persons were baptized that morning, and the nearness of the Lord we shall never forget. To Him be all the glory.

Later, the font was dedicated, and the solemn Ordinances of the Lord's House followed the organization of the Brittonville Church. At 3.30 a pleasant afternoon was greatly enjoyed. Fifty-two members from St. Ann's Bay, and twenty-five from Ballinony, who attended, united with us in listening to an inspiring programme. The local young people and children and the young people of Ballinony added much to the enjoyment.

S. U. POWELL.

ADVANCE IN ST. ANDREW.

The readers of the "Visitor" have already been made aware of the fact that the writer has been asked to take over supervision of the Kingston Circuit of Churches during the Harvest Ingathering campaign. This arrangement afforded me the happy privilege of visiting, for the first time, Florence Hill, Glengoffe and Everton Park. I was agreeably surprised to see what wonderful progress the work is making at these places.

Friday evening Sept 13th found me at Florence Hill, where three very happy days were spent. On Sabbath the church was filled to its utmost capacity, and on Sunday morning, we marched to a river near by, where twelve precious souls were buried with their Lord in baptism. A large and orderly crowd witnessed this service, and quite a number showed their deep interest in our message by attending the ordinances of the Lord's House later on in the day. Their faces were again seen in the congregation at the night meeting, which was conducted in another district three miles away. There is every indication that another large baptismal service will be conducted at Florence Hill before the end of this year. Brother Peter Nooks is putting forth every effort, possible to him, to hasten the coming of Jesus, and the Lord is certainly blessing his work of winning souls.

It was not possible to meet the brethren at Glengoffe largely owing to the condition of the weather, but Tuesday and part of Wednesday were spent at Everton Park. We were up at the dawn of day on Wednesday to lead ten more precious souls to the watery grave. Most of these have been won by the lay members in the district of Cooper's Hill, Red Hills, which is some seven or eight miles from Everton Park. Doubtless, before long we shall have another company organized there.

The churches above-named are all enthusiastic over the Harvest Ingathering campaign. They have fixed their goals in harmony with the Conference plan of Ten shillings per member and are putting forth strong efforts to reach it. As we all unitedly work together victory is sure to come to us.

ALLAN C. STOCKHAUSEN.

The office is a busy place these days, Brother and Sister Harriott think we are understaffed, so on August 31st they presented us with two new workers—their twin son and daughter. We are sure all the Visitor family will unite in extending hearty congratulations to the proud parents.

To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest.—"The Desire of Ages," p. 528.

OBITUARY.

We regret to record the death of our second son, Kennett, after a painful illness. He fell asleep Sept. 5. We miss our dear boy very much, but we look forward to the glad day when Jesus will give him new life, and call him forth from the grave.

T. N. BETTY.

After weeks of great suffering, Brother Chas. Dixon, Deacon and Sabbath School Superintendent of the Santa Cruz Church, passed away at his home. He was highly respected by the Church members and our neighbours, and his holy influence will be greatly missed. Shortly before his death he was visited by the President and his wife and Pastor B. A. Meeker, at which time he expressed confidence in God and His truth. We look for him to meet us in the first resurrection. I. HERON.

HARVEST INGATHERING.

Reporting for the Spanish Town Church, Brother C. C. Thompson, the treasurer, says of one sister's experience: "One young sister set her goal at 5/ and then increased it to 10/ which she brought in on the 14th. On the 21st she had 15/ more, and now she sets her goal at 5/ per week." We believe the Lord will reward the faith of this sister with success.

Writing about circuit matters, Pastor W. H. Randle tells of his horse being sick, "So I have to walk." Yet he reports his first week's results at £1 2/ in cash.

Brother C. Reid of Southfield report his first week's collections—£3 1s. 0d.

We happened to drop in to Regent Street Sabbath morning and watched the orderly manner in which their ingathering was collected immediately after the Sabbath School closed. Brother Law, with legal promptness, counted the amount, hoisted the red flag to the goal, and then the Union Jack above it. "We have passed our goal," he said, "We have £3 9s. 0d."

Brother Campbell made a real sacrifice in the interests of his section. He wanted so badly to see Brother Haig off, but—his churches were calling, and he must be there. So he decided for duty first, and wrote how Port Antonio set its goal at £70, and the work going strong.

Mandeville was the first church reach its goal on the basis of 10/ per member. We hear that either Hector's River or White Hill will be second.

YOUNG PEOPLE'S PAGE.

WHO'S WHO.

J. N. LOUGHBOROUGH.

Elder J. N. Loughborough, one of the pioneers of the Advent Movement, became identified with this people as a result of the work of Elder J. N. Andrews, in 1852. He was a native of Rochester, N.Y., and was before this time a First-day Adventist. Almost immediately he began evangelistic work, and from 1853, in company with M. E. Cornell, he travelled through the States of Michigan, Illinois, Wisconsin and Indiana. During this time he was closely associated with Elder and Mrs. White in building up the work in these States. It might be worthy of mention that he and Elder Cornell were the first workers to travel at the expense of a Seventh-day Adventist church, a local company volunteering to pay their expenses while travelling in certain sections. In those days support for the ministry was a very uncertain thing and after labouring for a time he, with others, gave up the work of the ministry for lack of support. But he soon returned, and in 1856 at Waukon, Iowa, reconsecrated himself to the sacred work of preaching the gospel. Ever since that time he has been found in the vanguard of the advance of the Advent Movement. In 1858 we find him in Ohio, building up the work in that State.

He was a strong advocate of Health Reform, with pen and voice teaching the gospel of obedience to Nature's laws. His own long and useful life bore testimony to the wisdom of obeying those laws. At the age when most men retire from active life, he was busily engaged in ministerial work.

In 1868 he volunteered for work in California, and began tent meetings at Pataluma on August 13. He travelled from place to place pioneering in that State. Then in 1878 he was invited to Nevada by the few believers there and did much to build up the work in that State.

In December 1878 he was called to England to help in the establishment of the Advent Message in that country. Here he worked faithfully for nearly two years, baptizing the first British believers Feb. 8, 1880. It was while in England that he sent books and papers to Cape Haitien, thus helping materially to foster the building work in the

Haitian Republic. From England he returned to America to attend the General Conference of 1881, and then went over to California, where he worked for some time.

First in many fields as a preacher, he was first in the denomination to sell literature, offering our tracts and papers for sale at a tent effort held in Michigan. Encouraged by his success he made up a package of tracts which he sold for about 1/6.

Not only in America and Europe did he labour, but in South America, Australasia, and South Africa. He was considered as an authority on the history of the Advent Movement, and wrote a book on its rise and progress. He also wrote a great deal for our leading papers, and thus his influence has spread to all parts of the world.

In 1908, being seventy-six, he began a tour of the world, in the course of which he visited our leading centres in Europe, Africa and Australia. "His presence everywhere imparted new life and interest to believers, for he could speak authoritatively concerning many features of the work in its beginning." Returning home, he settled in Lodi, California. His presence was missed at 1922 General Conference, and two years later he breathed his last at the St. Helena Sanitarium, April 7, at the age of ninety-two. His life has ever been an inspiration to workers, and those who know him personally or through his writings hold his memory dear.

P. J. BAILEY.

THE CIRCULATING LIBRARY is still serving, but is it serving you? If not, why not? Look up the lists of books and send your order now through your church leader to The M. V. Circulating Library, 112 Tower St., Kingston. And don't forget that there are several complete Reading Course Books in the Library.

We have begun the last quarter of 1929. We are thankful for the experiences of the past, but let us not be satisfied with them. Leave the things that are behind and press on in consecration, in study, in service. "Something for Jesus every day." Make this little slogan real in your experience this quarter.

M. V. SECRETARIES, ATTENTION! Have you yet sent in your report for the third quarter? No? Then make it up and mail it *to-day*. We do not want your report to be missing when the totals for Jamaica are to be made up. So come right along without delay.

And still they come—the certificates—but we want to see them roll in much faster. Have you qualified for a certificate of any kind? Then pass in your name to the M. V. Secretary of your church. Here are some more who have qualified for certificates.

STANDARD OF ATTAINMENT: Mrs. Beatrice Law, Theresa T. Brown (certificates), Philmore Kelly, Mrs. M. R. Edmed, Zillah Kelly, Estelle Henry, Hazel Golding, Winnie Thomas (seals).

READING COURSE: George Mitchell, Lucille Hosang, Jessie Chance.

BIBLE YEAR: A. A. Fleetwood.

DECEMBER IS COMING! And with it—I am not going to tell you about Christmas—Standard of Attainment Examination. Keep that in mind, and be ready.

The Mandeville Society has just purchased a set of the 1929 Inter-American Reading Course books. We expect to hear something from them shortly.

FIND THE ANSWER.

ANSWERS TO SEPTEMBER QUESTIONS.

1. Acts 24:25.
2. Enoch. Gen. 5:25 Elijah, 2 Kings 2:11.
3. "For the living know that they shall die, but the dead know not anything, neither have they any more a reward for the memory of them is forgotten. Eccl. 9: 5.
4. The Church, the Local Conference, The Union Conference, the Division Conference, the General Conference.
5. The Parable of the Importunate Widow. Luke 18: 1-5.

QUESTIONS FOR OCTOBER.

1. Give the Scriptural reference to the following words: "Entreat me not to leave thee."

LITTLE FOLKS' CORNER.

2. In what parable does Christ teach us to forgive as we would be forgiven?

3. What is God's plan for the support of the gospel ministry? Give proof text from the Old Testament.

4. What text is fulfilled in the restoration of the Pope to temporal rulership?

5. How often is a session of the General Conference now convened?

* * *

I wonder how many of you read these questions and answers every month, young people. And how many of you try to answer the questions to your own satisfaction? If you have never tried before, do so this month. I am sure you will enjoy looking up these answers. We try to let the answers cover important Bible truths from month to month. Here are the names of those who sent in correct answers to the September questions:

Gwendolyn Palmer, Raphael Dixon, Ina C. Lushington, Clara Lushington, Frederica V. Lushington, Felix N. Barrett, Adora Kissendal, Iris May Samuel Pryce, Albert Crosbie.

P. J. BAILEY.

Names of successful Little Folks

For August. — Kathleen Brodie, Marion Brodie, Jonathan Mullings, Floris Green; September. — Advira Young, Rudley Daly, Hugh Wallace, Cherrie McDonald, Muriel Younge, Zelpha Powell, Edna M. Watt, Owen Kelly, Marie Bell, Gladys Stewart, Elcein Mullings, Cyril Tennant, Kathleen Brodie, Marion Brodie, Necoida Nelson, Claudett Nelson, Isola Lindo, Eva Hinds, Evelyn Fletcher, Willie Fletcher, W. J. Billett, B. J. Billett, Enid Billett, Lucelle Jones, Chester Jones, Roy Crosbie, R. Dawkins, Harold E. Dawkins, Wilfred Henry, Aston Davis, Edgar Bennett, Louie B. Bennett, Eric Plummer, Oswald Laird, Augustus Stephensen, Daisy Stewart.

The answers of Sept. questions are: 1, Jesus Matt, 13: 53-55. 2, A Dove. Gen. 8: 11. 3, Joseph. 4, A Child, 2 Tim. 3:15. 5, Jarius' Daughter, Luke 8: 49-56.

Pastor Ogden's little daughter, Dolores is interested in the "Visitor" and especially in the LITTLE FOLKS' CORNER. She sends correct answers to the August questions.

I must tell you a little story to-day, I like to tell you true stories that I have seen about other little boy and girl Little Folks. One of my Jamaica Little Folks wrote me a lovely letter to tell me how much she liked Vera in the story, and how she saved her brother from being a thief. and she says she wants to be like her. It was such a sweet letter. But now for the story:

Papa had gone to the railway station with the cart to meet the minister. It was twenty-five miles away, and it took him a long time. But the pastor came by another way and reached the home before Papa returned. Mamma was very tired, for she had been busy all day preparing for their visitor and cooking the food so they could attend all the meetings. They loved their Pastor and tried to make him as comfy as they could whenever he visited them. While waiting for Papa, the lady sat by the window with little Florrie at her feet, darning the socks, while she talked to the visitor. Soon Florrie got an idea: "Mamma", she said, "cant I darn a sock?" "I'll do it just like you do." This made Mamma smile, for she knew Florrie could not darn. Yet she was always happy to let her try, and to encourage her girl. So she found a sock with a small hole, threaded a needle, and gave it to Florrie, whose little hand was too small to spread the sock, and soon she was putting the stitches back and forth and across, some too tight, and others not tight enough. Some were crooked, too. But she thought she was doing just as Mamma did. Then her eyelids began to fall, for she was sleepy, and it was not long before her hands dropped down into her lap, and her head against Mamma's knee. Mrs. Blank then took Florrie to bed, where she was soon asleep, but before she went to sleep, she called out, "Mamma you must show Papa the sock I darned, wont you?" "Alright, dear," said Mrs. Blank, and we heard no more of Florrie that night. Coming back to her seat, Mrs. Blank picked up the sock Florrie had darned, pulled out all the crooked stitches, and darned the sock all over again. Then she took it into Florrie's room, and laid it nicely folded on her pillow, where she would see it when she wakened the next morning. Her father came in later, and after a pleasant evening, we also went to bed and had a splendid night's sleep until about five

o'clock, when Florrie opened her eyes, locked upon the sock, so nicely darned, and quickly ran into Papa shouting, "Papa, Papa, look at your sock I darned last night!" Papa could not darn, but he could see when it was neatly done, and as he looked at it, he thought how nicely his little daughter could work, and he thanked her so warmly. Florrie and her Papa both thought that it was her work, and dear, unselfish, Mamma laid there and joined in the happiness.

This made me think of Jesus, and how much like the mother of Florrie He is. When we try to do something for our Heavenly Father, we do it so badly. It is full of mistakes and crooked actions. But Jesus takes it up in Heaven, and makes it look so nice, covers our mistakes with His righteousness, and then shows it to His Father (and our Father) as if it was all our work. And His Father loves us more for it, and clasps us closer to His great heart of love. That must be what Paul means when He says: "Ye are complete in Him," (Col. 2:10) Jesus is so kind. Other men like to expose our mistakes and our bad work. But He covers it all up. He says, "Love covers a multitude of sins." (Prov. 10: 11, 12). So He asks us also not to talk about other's mistakes, but to love and try to help those who make them. Let us thank Jesus for the sweet lesson of Florrie's mother.

H. J. E.

OCTOBER QUESTIONS.

1. Whose grandson was Job?
2. Who held Moses' arms while he prayed?
3. What Bible man lived the longest?
4. What man asked David the question, "Am I a dog?"
5. Who baptized Jesus?

Several have enquired about the Badge. We are still thinking about it—What shall it be like? How big? What colour? Shall we give one to each of our Little Folks? or shall we make it a sign of so many questions answered? Shall we make it a sign of the kind of life we will try to live? These are points we must think about? What do you think? Tell me when you write.

H.J.E.

