

The Jamaica Visitor

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No. 7

IN UNITY THERE IS STRENGTH.

WHILE it is true that the Lord guides individuals, it is also true that He is leading out a people, not a few separate individuals here and there, one believing this, and another, that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly.

It is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren.

Herein lies a grave danger to the prosperity of our work. We must move discreetly, sensibly, in harmony with the judgment of God-fearing counsellors for in this course alone lies our safety and strength. Otherwise God cannot work with us and by us and for us.

The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together.

The spasmodic, fitful movements of some who claim to be Christians is well represented by the work of strong but untrained horses. When one pulls forward, another pulls back; and at the voice of their master, one plunges ahead, and the other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their Brethren, and prefer to act alone.

Satan is no less active now than in Christ's day, and those who lend themselves to do his work will manifest his spirit."

Only as they were united with Christ, could the disciples hope to have the accompanying power of the Holy Spirit, and the co-operation of angels of heaven.

Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging.

MRS. E. G. WHITE.

THE BIBLE STUDY.

THE FALLING OF BRIGHT STARS.

1. Jude 21. We are exhorted to keep ourselves in the love of the truth.
2. Vers 20. By prayerfully strengthening our faith.
3. Verse 18. This is made necessary by the uprising in the church of last-day mockers.
4. Verses 18, 19. These will separate themselves from the church for some selfish motive.
5. Verse 19. The Holy Spirit is not with them.
6. James 3:14; 6. But a "devilish" spirit is.
7. Prov. 18:1. Personal advantage leads men to take this step.
8. Jude 11. They are on the same road as Balaam was.
9. Jude 5. To unite with such men is "not good."
10. Ezek. 4:7, 8. God Himself will deal very sternly with such.
11. Matt. 12:30. We cannot be neutral with such men.
12. Haggai 2:7. (Compare Matt. 20:22 and Luke 22:31). Before the Second Advent, there will be a great shaking.
13. Rev. 3:10. Every child of God will be tried (tested).
14. Jude 13. Wandering stars will be distinguished from fixed.
15. Mal. 3:18. It will then be known who are true.
16. Isa. 17:5, 6. Only those who have strength of faith to hold on will be saved.
17. Verse 6. They have reached a High Standard of experience.
18. Isa. 24: 13-17. Members who have turned traitors will have a hard time.
19. Verses 14, 15. Those who are true will have a glorious time.

"... If God's people would prosper they must take a decided position... and thereby cut off the influence of those who are causing distraction and division by teaching sentiments contrary to the body. Such are wandering stars. They seem to emit a little light; they profess and carry along a little truth, and thus deceive the inexperienced. Satan endows them with his spirit but God is not with them. Jesus prayed that His disciples might be one, as He is one with the Father, 'that the world may believe

that Thou hast sent Me." The oneness and unity of God's truth-believing remnant people carried powerful conviction to the world that they have the truth, and are the peculiar, chosen people of God. This oneness disconcerts the enemy, and he is determined that it shall not exist...." Testimonies, vol. 1, p 327.

A YEAR OF GROWTH AND PROGRESS.

IN THE ANTILLIAN UNION MISSION FIELD

The year 1929 that has so recently passed into history is recorded as a year of the best growth and advancement of the Message of God up to the present time, in our Union.

While we are not satisfied with the results, yet it is a source of pleasure to know that more than ten hundred and fifty souls were baptized in the Islands of Cuba, Jamaica, Haiti, San-Domingo, Porto Rico, the Bahamas and Cayman, during the year; or, almost three persons were buried with their Lord in Baptism each day of the year. The net increase in church-membership was almost seven-hundred and fifty—almost the same number as those baptized the preceeding year.

This increase of membership, loyalty, and faithfulness of our members throughout the Union accounts for the splendid augmentation of the funds for carrying forward the work, the tithes being nearly five thousand dollars more than the previous year. The Missions offerings also increased nearly five thousand dollars, including the Harvest Ingathering funds, making a total increase of tithes and offerings of nearly ten thousand dollars.

One of the outstanding features of interest is the development of the Sabbath School work. The Church membership in the Union has just passed sixty-five hundred—the first time we have ever gone beyond six thousand; yet the Sabbath School membership at the close of the year numbered 9,244. It is evident that in a few months we will have over 10,000 Sabbath School members in our Union. The gain in Sabbath School members last year was more than 1,100, which is another evidence that our above-mentioned anticipations will be realized. It would be very pleasing indeed if we could reach this goal before the midyear of 1930. Shall we do it? It can easily be accomplished if all our members will adopt

the slogan of the Santo Domingo Mission, for each member to enlist at least one new Sabbath School member during the year.

One of the greatest contributing factors to the steady development and growth of the work throughout our union, is the active interest in home missionary activities on the part of the rank and file of our members. The Haitien Mission carries the honours of showing the best reports in this line of endeavour. With a baptized membership at the close of 1929 of 1361 they had 1361 reporting—just two hundred more than their church membership. This is accounted for by the fact that the persons attending the Baptismal Classes are reporting. During the past year the 1561 persons reported having made 83,466 missionary visits. They held 66,146 Bible Readings. Such missionary activity can not result otherwise than in the rapid advancement of the Message. Over 300 were baptized in Haiti during the year, and 454 in Jamaica.

During this year—1930—what might not be accomplished if every member were doing all possible for the extension of the Message? May each member in Jamaica do his utmost by personal endeavour, by faithfully giving the Lord what belongs to Him in tithes and offerings, accompanied by consecration and prayer, and thus make 1930 a year of greater advancement and growth.

A. R. OGDEN,
Superintendent,
Antillian Union Mission.

CONVENTION AT KINGSTON.

The mingling of appointments with disappointments characteristic of the above meetings, held in the North Street Church, Feb. 28, to March 3. did not appear to lessen the current of blessing that fired each meeting and thrilled each heart.

Pastor B. A. Meeker's very earnest appeal, brightened by many precious promises to those who seek the Lord at this time, went straight to the hearts of the vast congregation which assembled for the first meeting.

Some think one thousand persons listened to the Sabbath morning sermon by the Conference President, in which he emphasized that the Lord is waiting to favour His people with, first, a rich and deep experience preparatory to the coming of Jesus; and, second, with a great ingathering of souls. As the Message began at the time appointed, so the set

time has come for the manifestation of that great power that will lighten the earth with the glory of God's final call. In this time God's people will be individually tested. Some brilliant stars will fade into oblivion, but the true light will shine brighter than ever. The speaker concluded with a resolution which was unanimously carried by rising vote, in which all resolved to press into this experience with a deeper and more earnest consecration than ever.

Pastor H. Fletcher kept the current flowing by his heart-to-heart appeal in a beautiful Bible study on, "The Consecrated Life." Prof. Tucker moved his Young People with his practical urge and appeal, and thus the Sabbath hours sped on toward the glories of a gilded sunset which spread its crimson rays upon a people that had been lifted many steps nearer to God. And then our dear Pastor Ogden—the paternal guardian of the Antillian Union Mission Field—unmasked the efforts of Satan to destroy the work of God and prevent the fulfilment of prophecy. Thus ended the first day—SUCH A DAY! It will be long remembered with praise to our Heavenly Father.

Sunday and Monday were convention days. Splendid days they were! The Devotional study given by Pastor L. Rashford was a treat; and Brother Bailey led his Young People through fields of purpose, activity, stick-to-it-iveness, and study. Many touching illustrations placed the Department's aims and slogans before us with irresistible force. Mrs. Edmed followed with the high ideals and marks of the Sabbath School. Goals win souls, build up character; and create interest. As a soul-winning agency, the Sabbath School opens its doors to every member of the church together with their children and their neighbours. The Goals are only useful as they represent the life endeavour and consecration of those who aim to reach them. Travelling, sick, or otherwise incapacitated, every member can have a perfect record, and even babies may become Cradle-Roll members the day they are born.

Pastor B. A. Meeker made the Home Missionary work so attractive that all decided that every member of the church should be a Home Missionary. The Book and Bible House will now look for large orders for literature, and Pastor Meeker will rejoice with us all when every member is at work AND reports.

Prof. Tucker painted no impossible pictures of the Educational Standards,

but he placed them on the highest platform. He made us feel a keen desire to go to the College or the Church school. And he did not stop until everybody voted that there is where we all ought to be, or, at least, our Young people and children.

Where the people came from Sunday evening, we do not know. Inside the church, and in the yard, throngs gathered to hear of "God's Last Call," from the lips of Pastor Ogden. It was just a wonderful meeting and a wonderful message. It showed that God has an appreciative people in the city of Kingston; and it demonstrated that the good old Message has not lost its power. Praise God for such a scene as we witnessed that night, and the next! for once more, the building was filled when Pastor Thompson, who arrived that morning, invited Kingston to receive the Comforter—"Another Comforter." He had occupied most of the time on Monday, but his stock of helpful, enlightening thoughts were exhaustless. As the day's work closed, the general feeling was expressed that we had enjoyed the most blessed time ever realized in Kingston.

H.J.E.

NEWS NOTES.

We are happy to announce the arrival of, and to heartily welcome, Professor F. L. Adams, who has recently joined the Inter-American Educational Department as its Head. For a long time we have looked for the Professor's advent to this field, to help us stabilize and standardize and generally place our Educational work on a united basis. Immediately on arrival, Professor Adams proceeded to Mandeville, and attended the Counsel meeting which was in progress, and impressed us very favourably by his wise and helpful interest in our problems. It is his intention to learn of our real urgent needs and to help us make up our program, and then on his way to attend the coming sessions of the General Conference, to make a search for men who can suitably respond to our calls.

Taking advantage of the presence of our visiting Brethren from the General Conference, several days were spent in counsel with them concerning our local problems. Their counsel was greatly appreciated and their help very valuable. They entered into our appointments

as far as possible, and opened up new visions of our responsibilities as a people along the many lines of our spiritual activity. We know we voice the sentiment of all our people in thanking them for their visit, their help, and their interest; and in wishing them the blessing of the Lord.

* * *

For several weeks Pastor Ogden, of the Antillian Union, has given us his time and talent, and has worked assiduously among us. His inspiring sermons, his helpful suggestions, and his genial disposition have done much to bring love and unity among us, and to inspire us with more earnest devotion. As he leaves this field, we say, "Come again, soon!"

* * *

We are always learning something new about the Colporteur work and its many vicissitudes, and here comes another story. Recently one of the men working in Columbia became weary of the five empty days travel to the interior, so he hopped into an airplane and reached his destination in two hours, having sold two books to fellow passengers en route. Surely that Brother means business and goes about his work in a business-like way.

* * *

Our dear Brother Nooks, of Florence Hill writes, "We are all of good courage, praise the Lord! although my health is very very poor. Yet I will hold fast to the Lord. Our Church is progressing nicely. We have ten in the Baptismal class, and new converts are coming one by one. We are in great need of help, as our building needs enlarging and we are too poor to undertake to do it ourselves."

* * *

It is our painful duty, for the sake of guarding our flock against deception and betrayal, to announce that for reasons that accord with the Gospel, the General Conference Committee have found it necessary to disassociate our denomination as Seventh Day Adventists, from the agitation of Mr. James K. Humphrey, of New York, who laboured in this cause for many years as a minister of the Gospel holding our denomination Credentials. Although Mr. Humphrey still designates himself a "Pastor," we hereby notify all whom it may concern that he no longer carries credentials as a Seventh Day Adventist minister, and that the work he is now doing and the agitation he is

now conducting is entirely disconnected and apart from the Seventh Day Adventist Body. It is indeed painful to us to have to make this announcement.

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TWENTY-ONE BAPTIZED. The first days of March brought great cheer and spiritual uplift to the Churches in and around Kingston. For several weeks we had been looking forward to and preparing for the Convention which had been announced to take place at this time.

At first we were all keenly disappointed that most of those whom we expected from abroad to lead out in the meetings did not arrive in time. But it was not long before we were reminded that He who only can dispense blessing is not dependent on any special persons in order to bestow His gifts.

A cheering feature of the meetings was the hearty response of many not of our faith to the invitations to come in and seek the Lord with us. We look for many of them to take their stand.

On Sabbath, March 8, our hearts were again made to rejoice as we gathered in the afternoon for a Baptismal Service. A timely and forceful address was given to the candidates by our esteemed Conference President, after which the writer lead twenty-one souls to the watery grave.

Seventeen of these connected in fellowship at North St., three at Rollington Pen, and one at Kencot.

The Missionary Bands at North Street and other Kingston Churches are quick and active; and wherever there are interested seekers after truth, it is taken to them. This year promises to be a banner year in soul-winning in Kingston. Our Brethren are giving heed to the summons to universal action, and God is rewarding their seed-sowing with a harvest of precious fruit.

ALLAN C. STOCKHAUSEN.

Publishing Dept.
 B. A. Meeker.

A COLPORTEUR MARTYR STORY.

It was in the year 1556, when the Great Protestant movement was in full swing and the pen and ink of Martin Luther was stirring the world and shaking the foundations of many generations of apostasy and formalism. European Romanism was in the crucible, and its strength was melting

in the fires of truth as proclaimed by the Reformers. It was then that colporteur work became a mighty weapon in the hand of the Lord for the overthrow of error and superstition, and with increasing power this instrument gave to the world the solace of a true gospel.

The old Castle of Turin had become famous for its cruel and wicked treatment of those who cherished a loyal regard for the Word of God. It had been the scene of many a martyr's death. The victims who had suffered there were mostly loveable and devoted Pastors and their followers who dared to proclaim the doctrines which the writings of Luther had sent out, or from personal study of the Bible.

A book-seller, who was also a colporteur, named Barthelemy Hector, travelled from Poitiers far into the Waldensian Valleys. Here the herdsmen and agriculturists tended their flocks and tilled their soil with tranquility; and on the mountain slopes of the mighty assemblage of towering peaks, he frequently gathered the simple inhabitants together to read from his books, and recite from the Scriptures, and then sell them to his hearers for more permanent study. Often the aged women and the happy girls would cluster around to hear him while they tended their goats or plied the distaff.

But he was not left long to pursue his trade in peace. The inquisitors, hearing

of his labours, soon sought out his wanderings, arrested him in the solitudes and took him to Turin to answer "for the crime of selling Christian books."

He was a man of undaunted courage and unyielding conviction, and to every charge he admitted, he offered a defence as heroic as it was wise. On being asked if it was true that he had been caught in the act of selling books containing heresy, he replied, "If the Bible is heresy to you, it is truth to me." "But," said the judge, "You use the Bible to deter men from going to Mass." Without hesitation, he respectfully replied, "If the Bible deters men from attending the Mass, it is a proof that God disapproves of it, and that the Mass is idolatry." The Judge was baffled and confused and decided that the more questions he asked this young "heretic," the weaker became the charge. So he cried out, "Heretic, recant!"

The colporteur then knew that his chances were small and that his condemnation was certain. He was led away to the confines of the Castle as he protested, "I have spoken only truth, can I change the truth as I would change a garment?"

The dungeon into which he was cast was indescribably filthy. Its dismal interior offered no comfort or solace to the pure in heart. The cold stones for his couch, the iron bars for his window, the clanking of his pinching chains on wrist and foot, his only music: his food

Colporteur Report Jamaica Conference, February, 1930.

Name.	Book.	Hours.	Orders.	Value Ord.		Value Deliv.	
				£ s. d.	£ s. d.		
Barnes, D. L.	H.P.	70	19	43	5	3	
Bird, Wm.	R.J.	96	23	20	19	0	
Dawkins, A.	R.J.	88	39	28	13	0	3 10 0
Fletcher, H.	H.P.	96	5	6	16	0	27 15 0
Flynn, L. E.	R.J.	78	42	36	1	0	4 0 0
Hurst, B. F.	H.P.	76	7	9	2	0	27 1 0
Lalor, M. A.	B.R.	74	14	20	16	0	0 0 8
Lawrence, H.	H.P.	1					10 0 0
Reid, D. B.	H.P.	41		25	14	0	
Robinson, A.	B.R.	63	17	29	3	0	0 2 3
Ricketts, B. A.	R.J.	11	1	2	11	3	0 5 3
Ricketts, C.	C.K.	39	27	8	13	0	4 0 0
Spence, A.	R.J.	40					10 3 6
Townsend, H. J.	B.R.	83	11	20	2	0	22 2 0
Williams, C. E.	B.R.	49	5	6	18	3	0 2 9
Totals 15.		1004	210	267	19	9	110 7 6

BYRON A. MEEKER, F.M.S.

of black bread and dirty water sparingly distributed, and not knowing what next—these were all the environments and comforts in those distressing days. But within the breast of this young saint there breathed an heavenly atmosphere. Even here he was in the presence of the Saviour, and the Word of God stored up in his heart, the memory of those beautiful hills from which he was taken, the grateful smiles and tears of joy he had witnessed in response to his readings, and the knowledge that while his lips were closed, his books would still speak—these served to strengthen his soul for the ordeals that awaited him. His enemies thought he would become discouraged. They had brutally murdered so many innocent people that they were in danger of losing the confidence and respect of the masses, and they knew it. So the confinement was prolonged, the torture and deprivation was intensified through long weary months, in the hope that Barthelemy would yet surrender his faith.

But God's colporteurs are not made of that kind of stuff. Their very work develops a spirit of heroism and disregard for their own comfort. It makes them brave and courageous for God and His truth, and now Hector was prepared to meet whatever the Lord would allow.

At last the fatal morning was reached. A rising sun gilded crimson clouds over a quiet horizon. The city was astir, the Castle environs became a scene of commotion and whisperings. Crowds gathered early—not smiling and hap but with a peculiar sense of some dreadful calamity being near. Soon the crowd opened, and down through the hushed silence came the priests, the military guards, the prison guards—and then Barthelemy Hector—emaciated, bent, and weak, but with a face all aglow with courage and faith in God. He was led to the huge pile of faggots chained to a post that arose from its midst, and the fire was lighted. Listen, he speaks! Is he cursing his enemies? Nay! He was praying for them, and singing praises to his Lord. The historian says that "Rivers of tears were shed by the onlookers," as they heard their invectives against the priests and judges that had connived the death of so true a saint.

The flames roared as they devoured that feeble form, but the calm assurances of the Gospel he had preached move

his lips to praise His Lord until they ceased to move.

All was over. An angry people turned away from the sickening scene, many of them resolving that the faith, serenity and courage, manifested by the colporteur in his suffering, proved that his God upheld him as he passed through the fire. Around a thousand dismal hearths that night, sad families drew close to each other to question whence came such faith and confidence in God—and from the hills an echo replied, "The colporteur's books explain."

H.J.E.

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Sabbath School
Department
 MRS. H. J. EDMED.
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During the first half of March, it was our privilege to have with us Elder J. C. Thompson from the General Conference Sabbath School Department. We began Convention work in Kingston February 28th, and continued there to March 3rd. The remaining days to March 16th, were spent at Mandeville, March Town, Darliston, St. Ann's and Port Antonio. At each of these places several of our Sabbath Schools from the surrounding districts were represented by their officers and others, and all took a lively interest in the various phases of Sabbath School work that were considered. Elder Thompson gave very inspiring talks and valuable instruction. He emphasized the importance of the "Missions Exercise" in the Sabbath School program, and of giving to each item the time allotted to it. For variety he would not change the ORDER of the program for, in the sample given us, he felt each item was where it belonged, but would vary the manner of presenting them.

For instance the secretary's report should be read just after the opening exercises in order to link the past Sabbath with the present one, and the "Mission's Exercise" would naturally be presented before the offerings are taken. Then for variety, where it is possible, the Secretary's report could be given as a dialogue, and the Mission's reading as a talk

We give here the program with the time for each exercise as it has been given us.

SENIOR DIVISION PROGRAM.

- Opening exercises (10 minutes) { Song
Prayer
Song or special music.
- Secretary's Report (3 minutes)
- Superintendent's remarks (3 minutes) { Seed thought
- Missions Exercise (10 minutes) { Talk or reading
Song
Short prayer.
- Lesson Review (10 minutes)
- Class records and offerings. (2 minutes)
- Lesson recitation (30 minutes) { Song
Dismissal: Mizpah verse or psalm, Lord's prayer or formal benediction.
- Closing Exercises (5 minutes)

We are glad to report that Spring Garden, and Porus have merited the "Pennant" for the last quarter of 1929. We extend hearty congratulations to these.

The Investment programs have been sent out to our school for the third week in April, and we trust that every member will endeavour to INVEST something for the cause of Missions for 1930. Last year was our best. Let us make this one better yet.

YOUNG PEOPLE'S PAGE.

WHO'S WHO.

THE LIFE AND ACHIEVEMENTS OF
WILLIAM CRAWFORD GORGAS AND
THEIR RELATION TO OUR HEALTH.

By GERTRUDE CARTER STOCKARD,
Home High School, Mountainburg, Ark.

(This essay won first prize in the recent contest, and we commend it to our readers.)

Eternity measures life in terms of service to mankind. So considered, William Crawford Gorgas belongs to the ages. So colossal were his works, that any one of them would constitute the achievement of a life-time.

This man, who was to become "the savior of the tropics," was providentially prepared by birth, environment, circumstance, and lofty character for his work. He was born of gentle and eminent parentage, October 3, 1854, in Toulminville, the little suburb of Mobile, Ala., one of the gulf states of the South, whose inhabitants were yearly scourged by malaria and yellow fever. Entering the medical department of the United States army in 1880, after being graduated from the University of the South at Sewanee, Tenn., and obtaining his degree from Bellevue Medical Hospital, his first assignment, by his own request, as aid in controlling the yellow fever epidemic near Brownsville, Tex., led to his terrible "baptism of preparation"—his contraction of, and consequent immunization from the disease; his inspirational marriage to Marie Cook Doughty whom he attended there during her illness from fever, and to his earnest consecration to the cause of preventive medicine. An interim of experience in the old Indian Territory, Florida, the West, and finally, in our military expedition against Santiago, strengthened his purpose and better fitted him for the cleansing of Havana, the first of his three crowning achievements,—“the redemption of the tropics,” making possible the building of the Panama Canal, and the making of “our greatest army with the smallest death rate in military history.”

He received his appointment as chief sanitary officer of Havana following his service in Santiago, and in less than

eight months had freed the city from yellow fever which had infested it for one hundred and fifty years. When the Walter Reed Board for Investigation of Tropical Diseases corroborated the theory advanced by Dr. Carlos Finlay that yellow fever is transmitted by the stegomyia mosquito, people despaired of relief and scientists scoffed at a remedy that could exterminate billions of mosquitoes. But to Gorgas there were no Alps. With characteristic directness and resolution, he applied, with exhaustive thoroughness the simple methods of screening, fumigating, quarantining, draining and oiling breeding places, with such success that only a very few cases of the disease have been found since that time. This work in Havana also destroyed the anopheles mosquito, carrier of malaria, and, with subsequent care, has virtually obliterated the disease.

Furthering his ambition to free the world of yellow fever, came the opportunity, as appointee to the position of chief sanitary officer of the Canal Zone when the United States undertook the construction of the Isthmian Canal. His work in Havana “pointed to the method and the man.”

Undismayed by the knowledge that France had lost, proportionately, her whole working force every four years from malaria and yellow fever in her unsuccessful attempt to build the canal Gorgas systematically, determinedly, laid his plans, necessitating the stupendous task of draining a hundred square miles of territory by digging some millions of feet of different kinds of ditching, and the application, monthly, of fifty thousand gallons of oil, and the establishment of an immense hospital program. Though delayed by lack of sympathy and cooperation of the government, through decisive action of President Roosevelt in refusing to sanction his removal, and that of his board, as recommended, and making the sanitary commission an independent bureau subject to the chief engineer, and giving them every assistance, he was able to see, by November 5, 1905, the last case of fever conquered, with a subsequent record of only one since that time. As in Havana, he followed the extinction of yellow fever with that of malaria, reducing the percentage of cases from eight hundred twenty-one, to seventy-six per thousand.

During the ten year period spent in Panama more than seventy-one thousand lives and eighty million dollars were saved to the government, nearly forty million days of sickness, and a zone for four hundred years uninhabitable to white men, was made a delightful country with a death rate far below that of the United States. “There has been nothing to match this work in the history of human achievement.”

As surgeon-general, in 1916, when war seemed inevitable, he began the reorganization of his medical corps. Through co-operation with every medical association of the country, and with lay physicians, his remarkable tact in “harmonizing conflicting elements,” unflinching ability in choosing subordinates, his directness, and mental perspective he soon had mobilized the greatest corps ever under one general—a number that exceeded the entire standing army before the war.

By wholesale examination of enlisted men, rejection of the unfit, and adequate hospitalization, he sent ninety per cent. of the wounded back to the front in from three to four weeks, and preserved the lowest death rate from sickness in history of war.

The war ended, he resumed with vigor his combat with yellow fever, as the director of the Yellow Fever Commission of the International Health Board, Rockefeller Foundation, a connection he had held before the outbreak of the war, and which he did not entirely abandon during the trying period of the war, as he visited and made plans for fever-stricken districts of South America and South Africa.

The abolishment of this disease from the earth, being a life ambition, he pursued it with the steadfastness of a Paul in “this one thing I do.” Death, alone, deterred him from realizing the fulfilment of his dream. Enroute to West Africa, with his wife and medical staff, to visit the one remaining place of fever infestation where efforts to control it had not been made, he became ill, and died July 4, 1920, in London where he was accorded the honors of Nelson and Wellington, in St. Paul's Cathedral. Being brought home to America, he was buried in Arlington with every military honor.

the College and see the work that Seventh Day Adventist are doing.

EDWARD KISSENDAL.

Elderslie P.O.

The West Indian Training College like all of our other denominational schools is ordained of God as an institution of refuge for our young people where they may have the advantages of a Christian education. These schools are maintained that our young people may be gathered out from the world and under the influence of Christian teachers and with spiritual surroundings they may receive an education and training that will not only prepare them to more fully and better accomplish the purposes of their existence in this world, but that they may also develop characters that will prepare them for the life to come.

The schools of the world may give all that is essential and necessary for good citizenship in this world, but they cannot deal with the spiritual things of life, in the development of character fitting them for the life to come. Hence the necessity of our own denominational schools. Personally I believe that our own church schools are just as important as is our denominational organization of the church. We cannot expect the popular churches to teach and proclaim the special truths of the Third Angels Message, the message of the soon return of Christ. God has raised up this remnant church for that purpose. Revelation 12:17; Rev. 14:6-7 This is the last church with the last message, the church carrying the distinctive truths of this wonderful message to all the world. Matt. 24:14. Just so has God directed this denomination in the establishment of schools for the education training and preparation of our children for the Lord's coming. It seems evident therefore that just as important as is the Seventh Day Adventist church so important are our schools for the saving of our children.

These schools have been established and are maintained at great sacrifice and much expense. But when we consider the worth of our dear children truly every believer will agree that it is money well spent. What is of more value than the salvation of our boys and girls? They are of more value than all the riches of earth. No sacrifice is too great for their salvation. So while thousands of pounds have been expended in the erection and establish-

ment of the West India Training College, and many other thousands (about eight thousand dollars) annually are received in appropriations from the General Conference for the maintenance of the school that the young people of the Jamaica Conference may have the advantages of a Christian education in a Seventh Day Adventist school it is money well spent.

From my few days' recent visit at the school I was greatly impressed that most of the students are appreciating the opportunities and privileges that they enjoy at the school. I believe that the school is doing splendid work for the youth of our denomination in the Jamaica Conference. It is indeed a worth while institution. God is greatly blessing both teachers and students as they carry on their work. May it ever continue to improve and thus more fully accomplish the purposes of its existence.

A. R. OGDEN.

Some Important Adjustments.

The development of our work having increased the volume of details that must be attended to in our office has made it necessary to re-adjust our staff.

After due consideration and counsel, Brother Nation is now appointed Field Missionary Secretary.

Brother Rupert Harriott is appointed Manager of the Book and Bible House, which will be separated from the Conference Treasurership.

Brother P. J. Bailey will confine his labours to his place on the Faculty of the W. I. T. College, Mandeville.

Pastor B. A. Meeker will combine the Home Missionary and Missionary Volunteer Departments.

Miss Violet Peake will add to her College duties the Superintendency of the field Church Schools.

We sincerely trust that these changes may add strength and prosperity to the lines of work affected.

M. V. NOTES.

OFFICERS' APRIL SCHEDULE.

1. Get your Standard of Attainment students in shape for the examination. Be sure to take reviews of past lessons so that they may be kept fresh in mind. Remember June is examination month.

2. BIG WEEK is April 26 to May 3. Read Again the plans under the Home Missionary Department in the March "Visitor." Be sure to give the young people a very definite part in this work. Set a goal for them—I would suggest the sale of at least two books each.

3. Buy at least one copy of the book "In the Land of Pagodas" for your Reading Course work. Perhaps some good church member will let the young people have the use of "Great Controversy." "In the Land of Pagodas" costs only 1/ when bought for the Reading Course. The usual price is 5/.

4. If there is a secretary who has not yet sent off the quarter's report, please do it now, NOW.

* * *

We publish the following interesting acrostic on the Morning Watch with apologies to Miss Viola Cooke of the Panama Conference:

"JESUS OBSERVED THE MORNING WATCH, DO YOU?"

Mention in meeting the help it is to you. Occasionally have a Morning Watch roll call.

Remember to order your calendars early. Make your order large.

Never weary of urging tactfully the observance of Morning Watch.

It is never too late to give a calendar to a friend.

Now and then give interesting items in meeting about the M.W.

Give the calendar to friends who are not Adventists

Work incessantly to enlarge the Morning Watch circle.

Ask persons not members of the society to observe the M.W.

Tell your society how YOU find time for the Morning Watch.

Cross off from your daily programme things that crowd out M.W.

Have the Morning Watch habit your self.

LITTLE FOLKS' CORNER.

THE STORY OF CONRAD'S VICTORY.

DEAR LITTLE FOLKS:

My story this week is about a boy named Conrad. He was one of those boys we do not often meet, who takes hold of things with earnestness. At Sabbath School he had a teacher who loved to teach, and who studied her lessons so well that she was always able to make them very interesting and easy to understand. Then, too, she urged her class to try and bring new children to the school, and some of them were very glad to try. Her class was growing every week, and she had no trouble to keep the children interested.

One Sabbath the Lesson was about Jesus, and she explained how He had seen the people of this world with their garments of character all stained with sin and the mud of worldliness. He knew they could never go back into God's holy presence like that, so He left His royal home in heaven, came down to earth, and gave His pure, spotless garments of character to us in exchange for our sinful ones.

Conrad kept thinking about this all the week, for it seemed so wonderful that Jesus could be so unselfish. He thought he could not give his nice coat that his parents paid twenty-five shillings for, and in which everybody said he looked so nice.

But when Sabbath day came, he was walking to Sabbath School, humming hymns. The sun was warm, and the hill steep, for the little church was on top of the hill, and he had to pass up a winding road with beautiful trees on either side, through which the breeze carried his happy music. Suddenly as he turned a corner, he met three of his chums whom he had interested in the Sabbath School by telling them such stories as, "Daniel in the lion's den," "David and Goliath, and the lion and bear he killed," and of "Joseph," etc., and they had become so interested that they joined the class.

These stories he had learned in the same class, and he knew so many interesting details that the lads never tired of hearing him. So they walked together and had just reached the point where the main road turned up to the church, when Harry, another school-mate, came along from the market,

"Hello Harry!" Conrad said, "you are for going the wrong way this morning. I was hoping you would come with us to Sabbath School. The teacher has a new picture roll, which makes things ever so plain, and I do wish you would come along." The other lads joined in the plea, and said, "Yes, Hal, it's really fine to spend a morning with Miss Violet, she is so interesting.

But Harry looked sad, hung down his head, and then turned to look away as if he did not want to be seen. Conrad took him by his arm kindly, and with a gentle squeeze, asked him if his Dad would be angry if he went. "I can't go," said Harry, "It's not convenient. Look at my dirty coat. I'm not dressed to attend church. How can I go like this? Some other time I may go if mother will let me." And he began to move slowly away.

Then the lesson of Jesus passed before Conrad's mind, and he thought how Jesus gave his coat to us so we might worship God in heaven. Quickly he called after Harry, "I have a plan: you take my coat, folks will be so glad to see you there that they will forget to look at what I have on," and, suiting his action to his word, he took off his coat and handed it to Harry. At first Harry was too surprised to realize what Conrad meant, but in a few moments the exchange was made, and they walked down the aisle together. All eyes were turned on Harry, and it was not till after class that the change was really noticed. Even the teacher could not quite see what difference there was in Conrad. So the day passed.

The lesson that day had a point in it that impressed Harry, for the teacher drew a heart on the blackboard, marking it with spots which she said represented our sins, and over the heart she wrote this message from Jesus: "My son, give me thine heart, and I will give you a heart like mine." Harry's eyes seemed to melt, his heart throbbed, and soon the sweet lesson of Conrad's humble sacrifice impressed itself so deeply on Harry's mind that he also became a winner of souls for Jesus, for on the roll that morning, the beautiful picture of Jesus hanging on the cross made plain as never before that Jesus, who never sinned, took our sins upon him that His life might become ours simply by believing in Him.

Little Folks, what lesson does this carry to you? Does it help you to understand the love of Jesus? If so, will you try to win some of your school mates to Him?

H.J.E.

THINKING CAP QUESTIONS.

1. What time did children gather with a king and their fathers and mothers to pray for deliverance, in the Old Testament.
2. Who said that the Lord promised the Holy Spirit to children as well as older people?
3. How many persons were inside the ark during the food?
4. A woman stood by a grave, when a man had been buried three days before.

When she looked inside, the dead man was gone, but two others were sitting inside.

They told her the dead had gone and was alive, and as she turned away she saw Him and He spoke to her.

Who was the woman? Why was she weeping? Who were the two men inside? and Who was the dead that lived?

ANSWERS TO THE MARCH QUESTIONS.

1. The King was Jehoiakim; The man that read was Jehudi; He was reading the roll or book which Baruch had written for Jeremiah. The record is found in Jer. 36 chap.
2. God.
3. "Lord, lay not this sin to their charge."
4. The Apostle Peter. 5 Isaiah xi:6-9.

ANSWERED.

NAMES OF THE THINKING CAP BAND.

Louise Benain, S. Billet, Olive T. Dawkins, Cinderla Oliver, Endora Webber, Harold Dawkins, I. Esty, Minis Lindo, Ethel Morgan, Author Morgan, Dalores Ogden, Luna Davis, Chester G. L. Jones, Lucella Jones, Floris Green, Vivia Henriques, Veta Henriques, Ena Henriques, All the Old Harbour children, Floris Green, Enos Bell.

* * *

Please dear Little Folks, remember that every time you put only $\frac{1}{2}$ d. stamp

JAMAICA VISITOR

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Editor, H. J. Edmed. Associate, P. J. Bailey.

LITTLE FOLKS PAGE

Continued.

on your answers, we have to pay 1d. fine. So the letter, really costs one penny-half-penny. Always put a one penny stamp on, **PLEASE!**

SEE THAT CORK.

"Will you please tell us where corks come from?" Surely, that's a happy question. Cork is used for so many things that are useful. We buy a bottle of some liquid, and we find a round stopper in the neck of the bottle that prevents the liquid from escaping or leaking. It is ble to fill the neck tightly, because it is soft. Yet it does not break the glass as hard wood might do if pressed hard enough to act as a stopper.

Corks are made from the bark of certain trees which look something like an English oak, to which it is related. These trees grow chiefly in Spain and Portugal. They grow very tall, lasting about 150 years. When these trees are about twenty years old, and very beautiful, the outer bark is about ready for removing. It is cut in large squares and peeled off, and then trees form a new bark which takes about ten years to grow. Some trees will repeat this as many as ten times, and then they are destroyed to make room for others.

Many years ago, there was a big battle between the Gauls and the Romans, and a soldier was taking a message to his officers when the enemy discovered him, and they would have taken him prisoner had he not seized a large

cutting of this cork and jumped into the water. The cork will not sink, and it held him up while he struggled across the river Tiber and was saved.

While Cork is used for many things, perhaps its best use is as a life-saver at sea. On every ship, a cork belt is provided for each person on the ship, so that if the vessel should be wrecked and sink, they can tie the cork belt round their waist and it will keep them from sinking until some life-boat comes along and rescues them.

When we sail as passengers, we always find one of these life belts in our cabin. Sometime during the voyage, the Captain has a whistle blown in a peculiar way, and every one on board runs for his belt, ties it on, and runs up to the deck where the life-boats are, and the Captain comes around and inspects them to see if they have done it the right way.

So the Cork Life-belt is like the Bible as we sail through the sea of life. Sometimes the Lord lets us sink a little to see if we have His word right in our hearts. Someday this old world is going to be wrecked, and be destroyed because of the sins people commit. If now we get the Word of God in our hearts, and we keep it fast, then in that sad day, it will keep us safely, and Jesus will send His angels to gather us into His Kingdom. That is what He means when He says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come upon all the World to try them that dwell upon the earth." Rev. 3:10.

H.J.E.

NAMES OF LITTLE FOLKS ANSWERING MARCH QUESTIONS.

Enid Billet, Willie Fletcher, Wesley Brodie, Marion Brodie, Kathleen Wallace, Chester Jones, Roy Crosbie, Elizabeth Tulloch, Catherine Dunbar, Hilda Reid, Eudora Webber, Vashtiana Oliver, Cinderella Oliver, Aston Oliver, Lowe Bennett, Eric Plummer, Lena Bennett, Edgar Bennett, Ena Henriques, Veta Henriques, Una Henriques, Urselena Langley, Ulalee Wallace.

NAMES OF YOUNG PEOPLE ANSWERING MARCH QUESTIONS.

L. Oldfield, Oliver Fletcher, Patricia Brown, Eugenia Richards.

We think you are all giving very correct answers, but more should send in.

Our dear Young People have indeed lost a friend and our Educational Department, a devoted colleague, through the departure, which took place, April 1, of Professor O. W. Tucker.

Professor Tucker's heart was in the school. He desired to remain long enough to help us through the school year and he nobly shared with his dear wife the sacrifice that separated them, until relatives began to report favourably as to Sister Tucker's condition. The College Board then felt it would not be right to hold her husband from her longer, and they reluctantly released him.

It was with profound sorrow that we watched the steamer bear him from our shores. His genial, quiet, and gentlemanly disposition, coupled with his adherence to right principle, endeared him to all our hearts, and although we expect soon to welcome another of our fine educational men in his place, we shall cherish a lasting affection for the family named Tucker.

Until the new Principal comes, Prof. Crawford has accepted the invitation of the College Board to be Acting Principal of the West Indian Training College.

Prof. and Mrs. F. O. Rathbun will leave here the first week in May for a well deserved furlough. We wish them a very restful and happy vacation.

Miss Ethel M. Edmed has accepted the invitation of the College Board to be Treasurer of the West Indian Training College.

—Ed.

SUPPLEMENT TO THE JAMAICA VISITOR

APRIL 1, 1930.

EXCERPT OF SERMON PREACHED BY JAMES K. HUMPHREY, BEFORE THE GENERAL CONFERENCE SESSIONS, SAN FRANCISCO, MAY 3, 1922.

"I have determined, my friends, like the Apostle Paul, I shall allow nothing to separate me from the love of God,—nothing!

"In 1905, a brother came to my house and urged me to cut loose from this the Seventh Day Adventist denomination. That man was about twenty years my senior. I flatly refused to do it. I had been only three years in the truth. I refused then to do it and I refuse now to do it. I gave him my reason. I told him that I had never seen in the Word of God a precedent for any man, under any circumstances whatever—of hardships and trials and troubles, of wrong treatment by his brethren—never a precedent for any man to turn aside from God's organized plan of work, and succeed. I therefore said, 'I cannot go with you'.

APOSTASY BUILT ON FALSEHOOD.

"That brother went away, and the next thing I heard of him, he had written a letter to the General Conference, withdrawing from this denomination. There is nothing to his movement to-day. Since that time, others, white and black, have apostatized from this denomination; and some have come up to New York City and endeavoured to split that large church in two. There are four coloured churches in the Greater New York Conference, under my supervision. Not eight men have left that conference to connect with the apostate movement. Backsliders, disgruntled members, and those who have been of absolutely no use to the church, found a home there. And only that kind of people can dwell with apostasy. Men and women who love the truth and honour the Cause of Christ cannot afford to lower the standard of truth and righteousness, and no man can ever dwell and live in apostasy unless he tells that which is not true. Apostasy is built upon falsehood."

—Reported in the General Conference bulletin, vol. 9, No. 11.

THE CHURCH.

"Christ loved the Church and gave Himself for it." Eph. 5: 25.

"The church is God's fortress, His city of refuge, which He holds in a revolted

world. Any betrayal of the church is *treachery* to Him who has bought mankind with the blood of His only begotten Son." *Acts of the Apostles*, p. 11.

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard." *Acts of the Apostles*, p. 12.

"Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging." *Test.* vol. 9, p. 42.

The above statements need no comment. Surely no one who is a believer in the church and a member of the same could tolerate or give countenance to any one who undertakes to cast reflections upon the church, which is God's agency for carrying His gospel to the world: for "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world." *Acts of the Apostles*, p. 9.

Words could not emphasize or explain more clearly God's love for His church, and His purpose for it. We know that the Seventh Day Adventist Church is God's remnant Church. Rev. 12: 17, and 14: 12. With this church Satan is specially angry, and he attacks it "with great wrath." Rev. 12: 12.

He knows that it is God's purpose to unite through His last Message, persons out of every nation, tongue and people. Rev. 14: 6. As an enemy of God, it is his studied purpose to create suspicion, malice, misrepresentation and alienation, and thus to thwart the Lord's purpose. His effort to tear down the church and to bring in division and discord is his way of manifesting his hatred for God and His people. Both he and those who unite with him in such work are traitors to God's Cause. What then should be our attitude toward them? Should it be one of sympathy and help? Nay! Shall we become partners with Satan in his work of undermining the faith, love and unity of the Church? Let the Apostle Paul give the answer:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine ye have learned; and avoid them. For they that are such serve not

the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good and simple concerning evil." Rom. 16: 17-19.

We dare not be neutral in such a crisis. "He that is not with Me is against Me; and he that gathereth not with me scattereth abroad," says Jesus: Matt: 12, 30. Therefore let us avoid those who cause divisions and be wholly for the Lord—fully with Christ and on His side.

—A.R. OGDEN.

ANOTHER'S VIEW.

It is indeed a sad experience for one who has been set apart by the Laying on of Hands to the Gospel ministry to fall away. It is the burden of the Remnant church to make disciples of men and women out of every nation and tribe on earth. It is in that work that Christ promises to be with us always, as is stated in the Gospel Commission.

As this work reaches the outposts of evangelism, all the converts are to be brought into one world-wide fellowship, for is it not God's purpose to "gather all things in one in Christ, 'both which are in heaven, and which are on earth'". Eph. 1: 10. Thus will be answered the touching prayer which in sight of Calvary, Jesus offered "that they all may be one." John 17: 21.

Referring to some who will arise to antagonize this divine purpose, Jude describes them with some very enlightening language. It is often wise to study how things appear in the sight of God, and this one chapter is clear and definite. It speaks of such as "Raging waves"; "Wandering stars"; "clouds without water"; "murmurers," "complainers," speakers of swelling words, admirers of men's persons, mockers, etc. We leave the reader to study the chapter to find the motives that prompt such agitations, for they are plainly set forth.

Fearing that God's people may be lured into alliance with such, Jude gives the counsel: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

In His infinite care for our safety, the Lord sent words of warning in addition to those already quoted, showing that we would face similar apostasies:

"As the storm approaches, a large class who have professed faith in the third message, but have not been sanctified through it abandon their position, and take refuge under the banner of the powers of darkness. By uniting with the world and par-

taking of its spirit, they come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren."—*Great Controversy*, p. 426.

The Gospel minister is designated in the Word of God by many names descriptive of his solemn responsibility. He is a watchman—to watch for souls as they that must give account to God; an ambassador—to act in Christ's stead; a pastor or shepherd—to lead, feed and care for Christ's sheep and to keep them together in one fold; an evangelist—to preach the glad tidings; an elder—to take the oversight and be an example to the church. In not one of these is he an accuser of the brethren, or a separatist. And that he may realize where he should focus his energy and exercise his talent, he is bidden to avoid entangling himself with the affairs of this life. 2 Tim. 2: 4. And all these show that the work of a minister is of the most sacred character. His responsibility is measured by the price Jesus paid for the salvation of His fold. Such an office may not be trifled with, and, as Mr. Humphrey suggested in the address quoted on the front page, his solemn obligation cannot be cast away because something does not please him.

Says the Servant of God: "Ministers cannot do acceptable work for God, and at the same time carry the burden of large personal business enterprises. Such a division of interest dims their spiritual perception. The mind and heart are occupied with earthly things, and the service of Christ takes a second place. They seek to shape their work for God by their circumstances, instead of shaping circumstances to meet the demands of God.

The energies of the minister are all needed for his high calling. His best powers belong to God. He should not engage in speculation, or in any other business that would turn him aside from his great work. "No man that warreth," Paul declared, "entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." Thus the apostle emphasized the need of unreserved consecration to the Master's service. The minister who is wholly consecrated to God refuses to engage in business that would hinder him from giving himself fully to his sacred calling."—*Gospel Workers*, p. 339.

Such solemn counsels form a pathetic background to a booklet which lies before me, entitled, "Utopia—the future spot of

America for coloured people." A photo of one who was once a trusted minister of the S.D. Adventists appears large in the page, and beneath are found the words:

"Pastor J. K. Humphrey,
Director General of Utopia Park."

Lucid and extravagant phrases describe the attractions which resemble those of any good sports enterprise. There is an entertainment hall with costly pipe organ, and a musician designated a "master musician", to entertain. Residence lots may be purchased for \$600.00 to \$650.00, and business lots, for \$750.00. It is to be a "non-sectarian" business—thus separating such coloured members who care to join, from the body of Remnant Church believers, to unite them in a worldly enterprise.

We need hardly point out that this effort to misrepresent our white believers and to separate the coloured believers from them, and to transform a hitherto united people into a communistic society, is diametrically opposed to the plan and purpose of God in the Third Angel's Message. He who commissioned the disciples to go into all the world and preach the gospel to every creature also prayed that those who preach and those who believe on their word might all be one as Jesus and the Father are one. John 17: 20 and 21. Paul shows in Ephesians 1: 9, 10, that in the fullness of times the Lord purposed to gather together all things in one, in Christ Jesus, both which are in heaven and which are in earth. The agency through which this unity will be accomplished is that which establishes out of every nation, kindred, tongue and people, one remnant church. But Mr. J. K. Humphrey has set himself out to destroy this purpose of God, and to break up the unity of the body. Our Message to-day, is one of separation from the world and apostasy, Rev. 18: 1-5, and not from each other.

The Jews held a separate and racial dislike for the gentiles. But, says Paul, our Lord broke down the middle wall that was between them, and reconciled "both unto God in ONE BODY by the cross." Eph. 2: 14-16; therefore it becomes us all to endeavour to keep the unity of the Spirit in the bonds of peace. Eph. 4: 1-6.

The Conference Executive has confidence in the members of the Jamaica Conference of Seventh Day Adventists, their love for the truth, their loyalty to the Cause of God, and their determination to hold fast their faith. We believe that no loyal members will identify themselves with the so-called "United" new church which has for its foundation a dividing of the races, thus thwarting the purpose of our Lord in His Message.—Herbert J. Edmed.

A GOSPEL MESSAGE OF LOVE.

Seventh Day Adventists believe in and teach the Gospel of love. Individuals in the church may not always represent this, nevertheless true Christianity is love. "By this shall all men know that ye are My disciples, if ye have love one for another." John 13: 35.

Jesus was the only perfect example of this principle, but as His followers we should endeavour in all our relations in the church and in the world to make fundamental the principle of Christlike love. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3: 14. "Whosoever hateth his brother is a liar." 1 John 4: 20. Surely, therefore, every true Christian will endeavour to make all his words and actions demonstrate this very fundamental principle of Christianity.

Seventh Day Adventists as a denomination of Christians are showing their interest and love for men of every race and people of the earth by raising millions of dollars and sending forth thousands of its members as missionaries of the Cross to carry this Gospel of love, light, and salvation to perishing humanity. Hundreds of these self-sacrificing workers have paid the supreme sacrifice, laying down their lives for the fields to which they have gone. Their graves in many lands witness to their devotion. This is especially true in Africa and the Orient, as well as the Islands of the sea; and the Lord's appreciation of this is expressed by His stirring eulogy—"Greater love hath no man than that he lay down his life."

This Gospel of love will draw all men together rather than create alienation, discord, strife, and separation. It will unite the members of God's great family. Love is of God—for God is love. But elements of strife and division come from "beneath," see 1 John 4:8 and James 3: 14-16.

Recently one of the esteemed ministers in the United States has started out in an endeavour to turn the people of God away from this great principle of love, and the result is seen in a movement to undermine faith, love, and unity. "By their fruits ye shall know them." It is always sad to see men who have been trusted servants of God turn against the church and the Message which they have endeavoured to build up. To show that this is the spirit and aim of his work, I have only to quote from an article published under his signature in the "New York News," under date of December 21, 1929, in which he says: "We owe allegiance to no denomination or organization." We fail to see, however, how such a declaration can be made in view of the plain teach-

ings of the Gospel. Does the Remnant Church stand for nothing? How can a person be a member of any body as an honourable man and not give allegiance to it? No one is compelled to belong to any church or organization, but certainly, if he does maintain membership, he owes to it his allegiance. "Any betrayal of the Church is treachery." *Acts of the Apostles*, p. 10.

The tenor of the whole article referred to shows that this brother has started a campaign to get people of the coloured race to form an independent and separate organization. There have been several such movements begun in the past, but they have all ended in failure and the loss of souls who have been lured astray. But we pray that God may preserve the loyalty, love, and fellowship of all our dear Jamaican people and that none will allow themselves to be entrapped by any such false and unchristian agitation.

In any great world-movement, mistakes may be made at times by individuals. This is true of both the coloured and the white people. Yet we cannot reject the evidences which demonstrate that God is leading the Seventh Day Adventist body in the greatest work of love and mercy that has ever been carried on in this world. For years we have coveted the Pentecostal baptism of the Holy Spirit that taught the Gospel to people of a dozen languages. But here we are, in the short time of our history, teaching nearly four hundred languages of earth's inhabitants, who are to-day uniting in the bonds of Christian Fellowship and preparing for the soon coming of our Lord Jesus.

The article referred to declares that Seventh Day Adventists are doing nothing for the coloured people. He knows as all may know that a large part of the annual appropriations of the General Conference is being used for the Coloured races of the world. The amount allocated to Africa this year alone amounted to over three hundred thousand dollars. To the Inter-American Division, which consists mostly of Coloured people, another two hundred and forty thousand dollars is given. During the last third of a century many hundreds of thousands of dollars have been appropriated to Jamaica, and we are still dependent upon the General Conference for substantial gifts for the carrying forward of the work in this island. Outside of the small fees of the students, the General Conference pays all the expenses of maintaining the West Indian Training College at Mandeville. White people collected nearly half of the Harvest Ingathering receipts which are now used for Jamaica Church Schools, and Church buildings for our coloured people. How terrible then for a man

to declare that "in no instance has the coloured people gotten any returns or benefits from the white people for their money." Mr. Humphrey must know that for every pound raised by the coloured people (and we credit them with doing their best loyally) many pounds have been raised and contributed by our white brethren. And is this not a very tangible expression of their love for the coloured people, not only of Jamaica and the United States, but also of all nations and races?

Our dear people, you who have been brought out of darkness into God's most marvellous light, we cannot think that you will allow yourselves to be deceived and led to follow any man who leads out on the pathway of rebellion and opposition to this great movement. The Jamaica Conference has had to meet similar issues in the past, as others have started to agitate against the Advent movement as it is organized. But their campaigns have failed. God is either leading in this great work, or He is not; and if it is God's Message and work, He cannot at the same time be leading men to build it up and tear it down. No! Everyone who breaks rank to-day will soon see their mistake, and with sadness and shame because of their mistake, either seek re-admission to the Remnant Body, or give up in despair. The Lord cannot and will not bless any work that counters His plans and purposes. There is nothing that can stop His great Message until His work is done.

Oh, may God greatly bless, keep, and protect every member of our churches from any step that may lead them into disappointment and sorrow—and possibly loss of eternal life. The people whose hearts have united with the Remnant of God in this earth, will soon stand with the same united fellowship of eternal joy upon the Sea of Glass. There they will unitedly sing the song of Moses and the Lamb; and there they will unitedly rejoice in the reward of loyalty and love unending.

—A. R. OGDEN.

August 20, 1922 "Evangelist Manns" in a Tabernacle meeting held in Kingston, delivered an oration antagonistic to the Body and organization of the Seventh Day Adventists. In this, he spoke of his followers as "The Free Adventists," and he said:

"Free Seventh Day Adventists—the organization has come into existence to live forever. And if it dies in Jamaica, I will die with it."

As far as we can see, that organization as such, is dead. A few scattered members appear to exist only—and Evangelist Manns is dead also.

Is this not a sad comment upon a boastful prophecy which the Lord has permitted to come true?

The only true freedom is to be found in the Truth—"The truth shall make you free," said Jesus. And the Truth is committed to the Church, which is His body. Eph. 1: 22, 23. The writer has observed in more than forty years connection with the Body of Christ, that those who break loose usually become shackled by fetters that bind them in perpetual slavery to self. We know of one of the men that designated himself a Free Adventist, who left for reason which he would not like us to divulge. But we venture the opinion that bearing the name "Free," does not free a man from his obligation to be honest. The name may cover wrong in this life, but in the judgment, when the covering is removed, some men will view things differently. In the meantime we can afford to be sweet.

We are glad to announce that Pastors Philip Giddings, of Haiti, H. Fletcher, and H. J. Edmed, of Jamaica, will shortly be leaving the Island for the United States, as Delegates to the General Conference. Pastor Fletcher and the writer are well known to our local members, but Pastor Giddings, a veteran coloured minister of great ability and sanctified life, who has laboured long among the French in the West Indies, may not be so well known in Jamaica.

A recent number of the *Review and Herald* announces the appointment of Pastor G. E. Peters to be General Conference Secretary to the Negro Department of North America. We believe that Pastor Peters will fill this high office with acceptance, judging by the merits of his past labours. We wish him success.

A report of the Mission activities and growth in South Africa, by Pastor A. E. Nelson, gives some gratifying records of

our Medical work among the coloured people of that country. There are six hospitals, besides twenty-one mission stations which are doing dispensary work. Six doctors, assisted by twenty European and twenty-two native coloured workers (nurses) are engaged in this work. During the year, 1928, they treated 167,800 patients.

There are also 201 leper patients in four leper colonies. Twenty-eight unfortunate coloured lepers have been discharged as cured. We surely praise the Lord for this remarkable record of healing among the coloured sufferers in a country where there are no hospitals. We who have so many doctors, hospitals, and dispensaries to supply our own needs can scarcely realize what a blessing such institutions are among the coloured races of what was once the Dark Continent, but is now fast being enlightened by the Gospel.

—HERBERT J. EDMED.

The new church building at Cayman Brac, was dedicated by Pastor I. G. Knight, on Sunday, February 9, thus another little memorial for the truth and message of God. May the building be a monument and its members a light to the people of that little island, and thus indeed one more centre of blessing and influence for the finishing of the work of God in our island field.

Word is also received that Brother Frank Fletcher of the Jamaica Conference who has been working in the Cayman field for the last nearly two years was married to Miss Ermine Lazzari, of Cayman Brac, at the Mission home in Georgetown, Grand Cayman, February 20, Pastor Knight officiating. We wish the signal blessing of God upon this young couple as they unite life's interests, and that as a result of the Union formed that many may be blessed by their ministry and service.

—A. R. OGDEN.