

The Jamaica Visitor

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“SUFFER THE LITTLE CHILDREN TO COME UNTO ME”

“The home should be to the children the most attractive place in the world, and the mother’s presence should be its greatest attraction. Children have sensitive, loving natures. They are easily pleased, and easily made unhappy. By gentle discipline, in loving words and acts, mothers may bind their children to their hearts.

“By entering into their feelings, and directing their amusements and employments, the mother will gain the confidence of her children, and she can the more effectually correct wrong habits, or check the manifestation of selfishness or passion. A word of caution or reproof spoken at the right time will be of great value. By patient watchful love, she can turn the minds of the children in the right direction, cultivating in them beautiful and attractive traits of character.

“The husband and father is the head of the household. The wife looks to him for love and sympathy, and for aid in the training of the children; and this is right. The children are his as well as hers, and he is equally interested in their welfare. The children look to the father for support and guidance; he needs to have a right conception of life and of the influence and associations that should surround his family; above all he should be controlled by the love and fear of God and by the teaching of His word, that he may guide the feet of his children in the right way.”

Ministry of Healing, pp. 388—390.

“In his childhood, Joseph had been taught the love and fear of God. Often in his father’s tent, under the Syrian stars, he had been told the story of the night vision at Bethel, of the ladder from heaven to earth, and the descending and ascending angels, and of Him who from the throne above revealed Himself to Jacob. He had been told the story of the conflict beside the Jabbok, when renouncing cherished sins, Jacob stood conquerer and received the title of a prince with God.

“A shepherd boy, tending his father’s flocks, Joseph’s pure and simple life had favoured the development of both physical and mental power. By communion with God through nature and the study of the great truths handed down as a sacred trust from father to son, he had gained strength of mind, and firmness of principle.

“In the crisis of his life, when making that terrible journey from his childhood’s home in Canaan to the bondage which awaited him in Egypt, looking for the last time on the hills that hid the tents of his kindred, Joseph remembered his father’s God. *He remembered the lessons of his childhood*, and his soul thrilled with the resolve to prove himself true,—ever to act as became a subject of the King of heaven.”—*Education p. 52.*

(Italics ours.—ED.)

Mrs. E. G. White.

THE STUDY

THE TRUE HIGHER EDUCATION.

1. Q. In whom are found all the treasures of wisdom and knowledge?
A. Col. 2: 3. In Christ.
 2. Q. From whence must the wisdom of God's children come?
A. I Cor. 1: 30. It must come from Christ.
 3. Q. What did Job teach is true education?
A. Job 28: 28. The fear of the Lord.
 4. Q. How did Job value this education?
A. *ibid*, vss. 12-19. Its value cannot be measured by any human values.
 5. Q. What value does Solomon place on this education?
A. Prov. 3: 13-18. Its value is the same as Job describes it, because it produces happiness, length of days, wealth, honour, pleasantness and peace.
 6. Q. How did a worldly teacher compare with a Teacher of true wisdom?
A. John 3: 2, 7, 9, 10. Christ was recognized as being sent of God. Nicodemus, though educated high in worldly standards, knew nothing of first principles in spiritual things. His education had led him away from God. It was based on human traditions instead of God's eternal truth.
 7. Q. How did the education of God's children compare with that of the world?
A. Dan. 1: 20. Nebuchadnezzar, perhaps the best educated man the schools of his day could produce, admitted that he found God's children ten times wiser than the children of the worldly schools.
- Note: This did not incapacitate Daniel from carrying high responsibility in earthly and civil matters. Educated in the Lord's simple way, his intellect and wisdom, under the highest test had no peer. Next to the king he was the greatest man—and he taught the king.
8. Q. What does true education avoid?
A. I Tim. 6: 20. Science falsely so called.
 9. Q. Why should we avoid such teaching?
A. *Ibid* vs. 21. Because it leads us from true faith.
 10. Q. How does Paul reiterate this important instruction?
A. Col. 2: 8. Beware of them, they spoil us or ruin us.
 11. Q. What did Satan promise Eve in a wrong education?
A. Gen. 3: 5. Her eyes would be opened. Her understanding improved.

Her knowledge would include knowledge of good *and* evil.

12. Q. When they accepted Satan's assurance, what did the knowledge of Satan's science produce?
A. Gen. 3: 10. They gained wrong conceptions of God, were afraid of Him, and lost their love for Him. In short this knowledge separated them from God.
 13. Q. How was this story repeated as recorded by Paul?
A. Rom. 1: 22-32. Their so-called wisdom led them further and further from God, until they changed the truth of God, and became lost in the grossest depravity.
 14. Q. Is this to be repeated in the last days?
A. II Peter 3: 1-7. Men will scoff at the story of Creation and the flood.
I Tim. 4: 1-3. The fiction of Satan will be accepted instead of truth.
Luke 17: 26-30. They will make the last days like Sodom and Noah's days.
 15. Q. How does God regard the wisdom of this world?
A. I Cor. 1: 20. It is foolishness.
 16. Q. What will become of all false wisdom?
A. I Cor. 1: 19. God will destroy it.
- Note: "This world is a training-school for the higher school, this life a preparation for the life to come. Here we are to be prepared for entrance into the heavenly courts. Here we are to receive and believe and practise the truth, until we are made ready for a home with the saints in light." Testimonies, vol. 8, p. 200.

A GREAT REVIVAL

"It has been the greatest revival we have ever had." "North Street has never been stirred as it has at these meetings." "My heart has never been yielded to Christ so really as it is now." "We have truly enjoyed some refreshing showers of the latter rain." "Several persons who were our enemies not long ago, are one with us to-day."

These are a few of the statements that were made when the recent meetings came to a sad close on Monday night, March 6, when Pastor MacGuire preached his last appeal with eloquent and searching earnestness. A little girl whose moistened eyes and heaving breast betrayed the emotions of her childish heart, whispered, "Elder, why can't we have such meetings all the time?"

This servant of God with indefatigable devotion maintained a ceaseless activity and spent much time visiting with enquirers between the meetings. Three studies a day, besides attending the workers' Con-

vention with unwearying interest must have taxed his strength, but his quiet and unemotional delivery gave him advantage above many others. Then too, he is a man of prayer, and that sustained him.

The series of studies on "Babylon, ancient and modern." were wonderfully instructive, and many historical facts were given a deep spiritual setting which was simplified by clear and forcible illustrations.

A series that covered a typical history of the wanderings of Israel which finds its counterpart in the Great Second Advent movement, was very convincing, inspiring, and thrilling. Many times our hearts burned within us, and conviction did its melting and yielding work until many members of long standing, as well as others seemed to be lifted into a new spiritual atmosphere. Sins were confessed, hearts were won. Joy and happiness and faith took the place of sadness, disappointment, discouragement and unbelief. Perhaps the most effective study was that in which the new birth was expounded. The word "Again" was emphasized. *Ye must be born AGAIN.* This study cast evils from many hearts, and pride from many lives. The appealing illustrations with touching pathos cast a new light on the evils of worldly folly, lip-sticks, rouge, bad tempers, hatred, malice, yes, all disappeared under the illumination of righteousness by faith, and many were actually born again, their lives showing a new vision of right living, and creating an atmosphere of happy consecration. Our greatest sorrow is that any were absent from these meetings.

A large company of friends gathered on the pier to witness the departure of the aeroplane that took Pastors MacGuire and Ogden to Haiti, and when we met in the church that night, there was a sense of someone missing, whose influence will live on until the eternal currents blend us together once more in heaven.

The workers' convention that ran parallel with the others, was happily assisted by Pastors Ogden and Isaac, whose valuable counsels will bear fruit in the activities of the year before us. The workers returned to their field with new courage, believing God will help them to make 1933 our best year.

At the close of the services, a hearty vote was passed, thanking the General Conference for sending Pastor MacGuire to us at this time.

DEDICATION, FEB. 26, 1933.

Ocho Rios—the living, surging, splashing, leaping, whirling, dashing, spraying—place of eight rivers that unceasingly wash through avenues of tropical beauty from the high hills that stand sentinel-like in guard over the blue waters of the Caribbean. Their music, like a charm, draws from the bosom of the earth thousands of spreading ferns while singing birds love to warble and melody among the boughs that catch the spray and soften the air with refreshing moisture. Here one may splash in the quiet rills of the glen, or dance in the crestful foam that challenges and defies the abounding rocks. Here too, Nature has planted a world-famous fern gully whose loveliness plays upon human eyes and melts the astonished heart. This liquid energy storms the embankment of mountain passes until it loses itself in the whirl of the ocean depths, but its diapason never ceases, its appeal never ends.

It is in the midst of such scenes that Pastor Fletcher has planted the flag of the third angel's message. Thirty-six years ago he began this work by distributing literature. Sister Kitty Archer's heart made good soil for the seed thus sown, and February 26 she rejoiced to see the seed bearing its fruit in many souls that have since united with her, and a very attractive edifice erected in which they could fellowship in worship.

The site of the church was selected by Mrs. H. Stewart, the sympathetic lady who owns the wonderful Shaw Park Hotel—one of the finest and most aristocratic homes in the Island, whose heart was not long ago touched by the faithfulness of a brother in our faith who worked for her. He is since deceased. But his works live on, and his wife, Sister Rennals, survives to water the seeds sown by his life. Mrs. Stewart not only selected the site, but donated it, and its boundary on one side is one of those gushing, rushing, business-like streams, whose waters remind one, as we sit in Church, of the discourses of Jesus by the waterside, and His use of the crystal discharge for the healing of the sick. In the missionary services it seems to bid us surge out among the masses and refresh them with sprays from the well-springs of salvation.

The building is not as large as some, and, judging by what we saw, it will soon be too small. It began with five members, and has grown until a Sabbath school of 46 exists, but we do not have a prettier edifice for a place of worship in the island. It occupied 15 weeks and five days actual working-time to build. The Jam-

aica Conference donated £79, the Antillian Union, £50. The other churches in the superintendency contributed £55. 5. 3, making a total cash cost of £184. 5. 3. The labour was donated entirely free of cost, and though some of it was unskilled, the structure is well constructed and a source of congratulation.

The ceremony of "opening the door" was performed, suitably, by Mrs. Stewart. A new idea, that of opening the windows, was introduced and the following persons very kindly performed this ceremony: Mrs. F. O. Rathbun, of Mandeville, Mrs. B. A. Meeker, of Kingston, Mrs. F. Graham, of Clermont, who acted for Mr. G. Harrow, Mrs. C. Wilmot, Miss J. Scott, Mr. P. McKenzie, Mr. J. O'Mally, of Ocho Rios.

Pastor A. R. Ogden delivered the dedicatory address in his characteristic style with much inspiration, Pastor H. Edmed offered the dedicatory prayer, and Pastor B. A. Meeker opened and closed the proceedings with prayer.

Pastor Fletcher was the man of many parts. The programme was well arranged and the agenda well organized. The singers rendered very fine musical selections, responding to Pastor Fletcher's baton like magic. The attack vocal was precise and courageous. The singers were Miss Z. Roberts, Mrs. Elliott, Mrs. Pearson, Miss Nicholson, Mr. R. B. Campbell, H. Moore, C. Nicholson. Miss Olive Fletcher presided at the organ.

There was a great crowd to cheer the workers and reward their labours, and at least half the audience had to stand. Pastor Fletcher stated that after the collection, the enterprise would be entirely free from debt. Brethren W. A. Stevens and R. B. Campbell have assisted Elder Fletcher in the work there, and we rejoice with them in all the good things He, who has given strength and wisdom, has done.

May the Lord bless the Ocho Rios Church.

Two more boys have come into the world and made their bow. They are sons of Bro. and Sister R. B. Campbell, and Bro. and Sister Oscar Harriott respectively. Of course they claim to be the best boys in the world, and we welcome them with a hearty promise to watch and see how they grow. At the same time we congratulate the parents, who will doubtless discover that babies are at least a source of diversion, as well as joy.

One of the greatest tragedies that could happen would be the closing of any of our church schools. Children are the

most fruitful soil for planting the principles of Christ's kingdom. "A child is a man in small letter, yet the best copy of Adam before he tasted the apple. His soul is yet a white paper, unscrawled with observations of the world, where-with it becomes at length a blurred note book." Parents and school-teacher can inscribe spiritual ideals and Christ-like principles on the white sheet, so that the world finds no place for scribble, and that makes the child safe for eternity. Says the Lord, "The school work in a place where a church school has been established, should not be given up unless God plainly directs that this should be done."—*Counsels to Teachers*, p. 157.

In the regular order of things, children are under the school influence about 1600 hours per year; under home influence and Sabbath school, 250 hours per year. Thus during school days the greatest factor in the child's character development is the school. Does it matter what kind of school the child attends? Is it not time that our parents think more seriously over this question?

GEMS FROM THE MINES OF ACTIVITY.

Among the decisions reached at the Workers' Convention and following Conference Committee meetings, were the following:

1. That the Jamaica Conference set its goal to win one thousand baptized converts during 1933.
2. That ministers, workers and church leaders make strong endeavours to awaken our members to a sense of their privilege to return to God what He claims, in faithfulness and loyalty in the payment of their tithes.
3. That we all apply ourselves to the interests and institutions connected with the saving of our youth and children, especially giving our earnest support to College and Church Schools.
4. That the Big Week sales this year be applied to the purchase of needed equipment at the Mandeville College.
5. That the collection in the Harvest In-gathering Campaign be devoted to a fund for the purpose of erecting a Church building capable of supplying the needs of the conference for our gatherings, such as special revival meetings, Conference sessions, etc. providing this is allowed by the I. A. Division Committee.
6. That we ask the I. A. Division, and the A. U. M. to give us their

share of our Harvest Ingathering, Collection this year for the above purpose.

8. That our churches be urged to make more and wider endeavours in the circulation of our tracts and papers.
7. That our members throughout the field organize for the greatest soul-winning effort ever known in this Island.
9. That from April 1, we adopt strictly the "Cash with order" basis for all who deal with the Book and Bible House. This is not to affect such plans as may be adopted in special campaign work.
10. That in our Big Week, we make our goal the sale of 4,451, which equals an average of one book per member.
11. The DATES set for the BIG WEEK were May 27-June 3.
The DATE set for the HARVEST INGATHERING CAMPAIGN to begin, is *September 2*.
12. That a united endeavour be made to enlist every member to take an active and helpful part in reaching the goals of the denomination.

Speaking of the educational work reminds us of a circular recently sent out by the Division Secretary, in which the examination plans are emphasized. It brought back to memory the old fashioned and out of date plan of the annual exams of boyhood days. In those days we used to work easy all through the year, and then about a couple of months before the examiner was expected, we would review the last year's tests, cram and stuff our brains until they had indigestion or congestion, and then—FAIL!!! Occasionally we managed to "Pass." But as soon as we passed, we forgot it all, and hated it more. How many times we said, "Why do they not examine the teacher?" for we most always blamed the teacher if we failed.

The Department, however, does things differently. It demands a daily test of the pupils. Then a test every six weeks, the papers and reports being sent to the Department for closer examination for the purpose of knowing whether the teacher is steadily pushing the school ahead. The Department does not wait until the end of the year to know how pupils and teachers are progressing. It is before them all the time, and that spells Educational strength and efficiency. Students are not deceived as to their intellectual development as they are in the annual cram, and, knowing their weaknesses, they can steadily build up without undue strain.

Another point in the circular emphasizes the value of discipline based upon character-building, rather than the corrective. Certainly it must be far better to maintain disciplinary conditions by the mutual adherence of the pupils to honour, submission, and respect for others, than to enforce it with the tamarind stick. We should understand that there is a vast difference between training a child to do the right thing because it is right, and training it to do right because they fear the stick.

The Jamaica Conference with its 90 churches organized should have at least thirty-five church schools. This would increase the employment of teachers, and open up an avenue of activity of the highest missionary endeavour. It would add great strength to our churches, and in a few years we would build up an efficient and capable set of workers for various branches of our work. But the teachers must be qualified to stand the pedagogic tests of our denominational normal course. They must be Christians, they must be possessed of a real missionary spirit. Rightly conducted the Church School would be to our churches what the queen bee is to the hive—a veritable centre of activity and industry. It would fill our churches with a M. V. Society with earnest and active vitality. It would fill our College with advanced students. It would provide efficient consecrated co-porteurs. It would provide our churches with live-wire leaders and officers. And above all, it would fill heaven with redeemed courtiers to help swell the ranks of those who will follow the Lamb whithersoever He goeth through the eternal ages. Let us all study and pray about this.

YOUNG MEN AND YOUNG WOMEN, please take notice that if our churches should grip and grapple with the problem of opening these church schools, and should decide to make a start, where would we get the teachers? Why are you not prepared to answer a call if it should be made? We cannot have the schools without the teachers; and we cannot have teachers unless they are trained. The right place to get a training is the College at Mandeville. Remember that you cannot teach one of our denominational schools unless you have had the denominational training. Our schools must be first class and highest standard, and the teachers must match.

Plans are already in hand for opening up new efforts. Pastor H. Fletcher expects to commence a series of meetings three miles from our Clermont Church. Pastor W. H. Randle is following up an interest

that Sister Watkiss has created at Milk River, Pastor G. A. E. Smith will go to a place a few miles from Darliston, where an interest has been aroused by the Darliston Brethren, Pastors Smith and Rashford will join hands in an effort at Newmarket. Pastor Lawson will bind off his effort at Troy, and then assume leadership of about ten other churches that have been assigned. The Spring Garden brethren are only waiting for the land transfer to be completed before commencing their new church building. Bro. R. B. Campbell will conduct a series of meetings at Bonnie Gate. Brother Haig will develop the interest at Huntly. As soon as these appointments are over other calls await the Message, and the year will be another busy one. Let us all pray for these interests.

The President and Mrs. Edmed, and Pastor Meeker left for an itinerary through the superintendency of Pastor A. C. Stockhausen, commencing March 11. Pastor Meeker will assist at the M. V. Week of Prayer in several churches, and Pastor Edmed and Mrs. Edmed will hold a series of revival meetings at Sherwood Content and other places. The dedication of the Church at Manchioneal is advertised for March 12. In all these services, Pastor Stockhausen will be Field-Marshal.

The brotherhood of our fellowship seemed to be doubly emphasized at the recent dedication of the Ocho Rios Church, where members from many other churches came long distances to demonstrate their interest. Trucks, busses and automobiles came loaded from all directions, and the occasion served as a very happy exchange of social greetings.

The attendance at the public service on Sunday night, March 5, when Pastor MacGuire preached at North Street, was probably 1,000. Half of these were standing or sitting around the outside of the building. It is at such times that we feel the need of a building that will seat at least 1,200 persons. If the meetings had been a conference session, there would have been probably double that number. We have been made happy in seeing many old friends who recently left our fellowship return to the fold. We welcome them very cordially.

DEDICATION. The date for the dedication of the March Town new church building has been set for May 7, in connection with a regional meeting of several days, at which Pastor A. R. Ogden is expected to lead out and members of surrounding churches will be invited to attend.

The prevailing financial depression should be studied in the light of the following texts: Amos 5: 6-27; Ezekiel 7: 11-19; Isaiah 2: 7-12 and 20-22; James 5: 1-11; and Rev. 18: 1-3, 7, 8, 16, 17, 21-24. Read the last part of verse 19—"In one hour her riches have come to nought." Seventh-day Adventists must learn that when the fall of Babylon is complete, wealth or money will not save. All those texts show the valuelessness of money—silver and gold—in the last days. No, dear brethren, we must spend our time seeking something better than earthly riches now. They that speak often to one another of the love of Jesus "shall be Mine in the day when I make up My Jewels," saith the Lord. Mal. 3: 16. Soul-winning is true riches.

A NEW OPPORTUNITY

In "Fundamentals of Christian Education," page 67, we read: "Children have claims which their parents should respect. They have a right to such an education as will make them useful, respected, and beloved members of society here, and give them a moral fitness for the society of the pure and holy hereafter. The young should be taught that both their present and their future well-being depend to a great degree on the habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. They should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control. Fathers and mothers should make it their life-study that their children may become as nearly perfect in character as human effort, combined with divine aid, can make them. This work, with all its importance and responsibility, they have accepted, in that they have brought children into the world."

EVANGELISM

Paper read by Pastor L. L. Hutchinson before the recent Workers' Convention.

One of the most beautiful words in the English language is Evangel. It means, Good tidings, good news, a messenger, an angel. An Evangelist is a missionary preacher of the gospel of good news, a messenger of glad tidings. The importance of this work of evangelism cannot be estimated because it reaches into eternity.

More than 2500 years ago a prophet of the Lord set forth in most sublime language the work of an evangelist.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, thy God reigneth."

In a special sense this is the work of

every Seventh-day Adventist, because to us has been entrusted the work of carrying the three Angel's messages of Rev. 14, God's last soul-saving messages to the world.

Evangelism is one of the Gifts of the Spirit. This thought alone establishes its supreme importance. In Eph. 4: 11 we read:

"And He gave some, Apostles; and some Prophets; and some, Evangelists; and some, Pastors and Teachers."

These gifts were for the "perfecting of the saints . . . and for the edifying of the body of Christ till we all come into the unity of the faith."

Importance

It has been a great privilege to be an Evangelist in any age, but how much greater is it today, in the time of the finishing of the work of God in the world!

The poet has beautifully expressed it:

"The work that centuries might have done
Must crowd the hour of setting sun:
And through all lands the saving Name
We must, in fervent haste, proclaim."

From a statement prepared by the officers of the General Conference and passed by the Autumn Council at Omaha, 1930, I quote the following: "Our chief work . . . is the work of Evangelism of winning souls. Such a work of aggressive Evangelism which brings souls to Christ and enlarges the Church is altogether indispensable at this time if God's purpose for this message is to be realized."

At this same Conference recommendations were made to all the Union Conference through the world as follows: "Organizing their forces of labourers for aggressive evangelistic advance in each field, seeking to include administrative, departmental and pastoral workers as well as those already in evangelistic endeavour, in an effort to combine all our workers without neglecting their appointed duties, in a supreme effort to preach the great three-fold message of the Gospel to all the world in this generation."

Brethren, the time has come. The call is sounding. There is a movement in the tops of the mulberry trees. I have been connected with this work for forty years and I have never seen such a revival of Evangelism as seems now to be taking possession of this whole denomination.

It must mean the swelling of this Message into "The Loud Cry." It must be the "Latter Rain." It must be the time that that other Mighty Angel commissioned to descend to the earth to unite His voice with the third angel and give power and force to his message, has come.

It must be, brethren, that the great reformatory work or movement spoken of by the Spirit of Prophecy, has started.

"Hundreds and thousands were seen visiting families, and opening before them the word God. Hearts were convicted by the power of the Holy Spirit and a spirit of genuine conversion was manifest."

While the forces of evil are uniting for their last great stand, thank God! the Remnant Church, keeping all the Commandments of God, are consolidating and are entering into the greatest world-wide Evangelistic movement of the centuries. This advance move is now well under way in every land and is gathering strength and power daily.

We are all becoming more and more familiar with the terms: "City Evangelists," "Pastor Evangelists," "Colporteur Evangelists," "Medical Evangelists," and "Singing Evangelists," and now we have the great "Layman's Evangelistic Movement."

This brings us to the subject of

Methods.

The Lord would have the entire Church devising ways and methods to reach the high and low, the rich and the poor with the message of truth.

In the consideration of this phase of the subject, to make it practical, we must recognize the peculiar conditions under which most of our ministers labour. We want to find out how we can spend more time, if possible, in evangelistic efforts and how to make our pastoral work more evangelistic in nature.

There are problems. When a minister is in charge of from fifteen to twenty churches it is quite necessary that he give all some supervision during the year. In the supervision of the churches I believe the following thought from the Spirit of Prophecy will be of help: Vol. 9, p. 82,

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. . . . Let all be taught how to work, especially those who are newly come to the faith." p. 117. "There should be a well organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labour for the upbuilding of the church and also believers."

If the strength of an army is largely measured by the efficiency of the men in the ranks, and the officers count on the individual conduct and loyalty of every man, then, to neglect the training of these soldiers to the highest possible efficiency is but to invite failure. So in the army of the Lord, we have been told that there are but few who realize how much has been lost because of the failure to lay plans whereby the talent of all might be employed in active service.

What a tremendous power is here brought to view and what a mighty source from which to secure help and co-operation in our public efforts.

(To be concluded next issue.)

Home Missionary Department
BYRON A. MEEKER

WEST INDIAN TRAINING COLLEGE. "Our Young People's society has made a very good start this year. Sixty-seven seniors have already linked themselves with the work of the different bands. Some of these are members of more than one band, though we do not count them more than once. The membership of the Senior Standard of Attainment band is 33; the Senior Reading Course band numbers 42; the Prayer and Bible Workers band, 17; Literature and correspondence band, 11; and the Bible Reading Course band, 11. As we see the enthusiasm with which all have started out, we are encouraged to make the work a success, and to do our best to reach the goals.

U. E. MORGAN.

MULGRAVE. "I am now in the third week since I began to conduct Bible studies at my home. The first night thirteen persons assembled with us. The next night 24 managed to get inside and quite a few were outside. The third night a large crowd attended, and since then we continue growing. The meetings are conducted on Tuesdays, Fridays, and Sundays each week, and the people are very much interested. One soul has already surrendered to Jesus, though he has not yet known of the Sabbath. I am living five miles from the church and earnestly request your prayers."

SUSAN C. JONES.

Sabbath School Department
MRS. H. J. EDMED

In the January number of this paper, we suggested that one of our aims for 1933 would be the obtaining of the "Pennant" for the Sabbath School Department of the Jamaica Conference. In order to secure it we must have an average of 65 per cent in Honour cards and offerings. For the fourth quarter of 1932, we had 70 per cent of the Conference goal in offerings, but only 35 in Honour cards, giving us an average of 47½ per cent. This shows that the weak spot is in Honour cards, and we are calling upon the officers and teachers in our Sabbath Schools to do all they can by example and precept to encourage the members to reach the Daily study and Perfect attendance goals which will win the "Pennant". We trust, however, that in anxiety to reach this goal will we not let down the standard

in any way. Let officers and teachers be sure that no card be given to any but those who truly merit it.

We believe a few extracts from an article written by Mrs. L. F. Plummer, secretary of the General Conference Sabbath school Department will be helpful at this time. They read thus:—

"The principle of giving recognition for accomplishments is set forth in God's word. The people of God are admonished not to cast away their confidence, for the reason that confidence sustained to the end "hath great recompense of reward."

Moses weighed the honours of Egypt against the "greater riches." His decision shows that he "had respect unto the recompense of the reward."

"It is remarkable how many Bible incidents are given us of the secret efforts of persons closely connected with the cause of God to get something they were ambitious to secure, but to which they were not entitled. Saul greatly desired the approval of Samuel. To secure it, Saul said he had "performed the commandment of the Lord" in smiting the Amalekites, when in reality he had only *partially*

Comparative Report of Tithes & Mission Offerings
for
Years 1931 and 1932.

JAMAICA CONFERENCE OF SEVENTH-DAY ADVENTISTS

| Churches & Companies | Years | Tithes | Sab. Sch. Off. | Miss. Off. | Totals |
|----------------------|-------|-----------|----------------|------------|------------|
| Axe & Adze | 1931 | £22.12. 8 | £11. 1. 4 | £ 6.12. 3½ | £40. 6. 3½ |
| " " " | 1932 | 21.14. 9½ | 7.17. 1 | 2. 5. 0½ | 31.16.10¾ |
| Amity | 1931 | 12. 7. 3½ | 5. 7. 4½ | 11. 6. 7 | 29. 1. 2½ |
| " " " | 1932 | 9.15. 2½ | 6.15. 3 | 1.19. 0 | 18. 9. 5½ |
| Aughtembeddie | 1931 | 4. 2. 2 | 3. 2. 9 | 0. 5. 1 | 7.10. 0 |
| " " " | 1932 | 4. 5.10 | 3.10. 2 | 0.10. 0 | 8. 6. 0 |
| Ballimonay | 1931 | 5.11.10¾ | 3. 0. 4¾ | 2. 1. 9 | 10.14. 0½ |
| " " " | 1932 | 5. 2. 0½ | 3. 3. 3¾ | 1. 5. 2 | 9.10. 5¾ |
| Bomboo | 1931 | 0. 7. 9 | 1.19. 1½ | 0. 0. 0 | 2. 6.10½ |
| " " " | 1932 | 2. 3.10 | 3. 1. 8¾ | 1.15. 7 | 7. 1. 1¾ |
| Beverley | 1931 | 11. 7. 5½ | 9.12. 2¾ | 3. 4. 2½ | 24. 3.10½ |
| " " " | 1932 | 16.18. 6¾ | 9. 7. 4¾ | 5. 7. 1½ | 31.13. 0 |
| Bird's Hill | 1931 | 45.18. 2 | 11. 4. 5 | 3.13. 4¼ | 60.15.11¼ |
| " " " | 1932 | 49. 1.10 | 3. 8. 9 | 4. 2. 2 | 56.12. 9 |
| Bryant Hill | 1931 | 29. 2. 9½ | 8.12. 0¼ | 8.10. 6¾ | 46. 5. 4¼ |
| " " " | 1932 | 27. 7. 0¼ | 8.15. 1 | 6.19.10¼ | 43. 1.11½ |
| Blue Hole | 1931 | 18.16.10½ | 2.15. 0¾ | 3. 8.11½ | 25. 0.10½ |
| " " " | 1932 | 16. 0. 8¾ | 3. 8. 9¾ | 1.17. 8½ | 21. 7. 3 |
| Beeston Spring | 1931 | 1. 6. 3½ | 1.18. 5½ | 1. 2. 0 | 4. 6. 9 |
| " " " | 1932 | 1.19. 5 | 2. 2. 0¼ | 1.14.11½ | 5.16. 4¾ |
| Bellas Gate | 1931 | 9.15. 0½ | 2. 1. 5 | 1. 4. 4 | 13. 0. 9½ |
| " " " | 1932 | 10. 0.10¾ | 3. 3. 9¾ | 1.19. 1½ | 15. 0. 30 |
| Bagbie | 1931 | 22.13. 9½ | 7. 3.10¼ | 12. 8.10¾ | 42. 6. 6¼ |
| " " " | 1932 | 36.12. 0¾ | 13. 8. 0 | 4.11. 2½ | 54.11. 3¼ |
| Brittonville | 1931 | 8. 6. 2½ | 1.18. 3¼ | 2.13. 3 | 12.17. 8¾ |
| " " " | 1932 | 12. 6. 1¾ | 3. 6. 9½ | 2. 1. 9¾ | 17.14. 9 |
| Bonny Gate | 1931 | 4. 0. 8¼ | 3.17. 5 | 3.19. 1¾ | 11.17. 3 |
| " " " | 1932 | 3.17. 8½ | 3. 9.11¼ | 2.11. 0 | 9.18. 7¾ |
| Blue Fields | 1931 | 0. 0. 0 | 0. 0. 0 | 2.16. 0 | 2.16. 0 |
| " " " | 1932 | 0. 0. 0 | 1.11. 8 | 3. 8. 0 | 4.19. 8 |
| Brown's Town | 1931 | 3. 7. 0 | 1.16. 8 | 0. 7. 0 | 5.10. 8 |
| " " " | 1932 | 3. 5. 5 | 1. 1. 7½ | 0. 0. 0 | 4. 7. 0½ |
| Blackwoods | 1931 | 0. 0. 0 | 0. 0. 0 | 0. 0. 0 | 0. 0. 0 |
| " " " | 1932 | 0. 0. 0 | 3.17. 4½ | 1. 5. 0 | 5. 2. 4½ |
| Broadgate | 1931 | 0. 0. 0 | 4. 9. 3 | 0. 7. 1½ | 4.16. 4½ |
| " " " | 1932 | 16.15. 4¾ | 8.17. 0½ | 3. 9. 0 | 29. 1. 5¾ |
| Banana Grounds | 1931 | 1. 9.11 | 1. 0. 7 | 0. 0. 0 | 2.10. 6 |
| " " " | 1932 | 3. 4. 8 | 1.18. 0 | 1.14. 6 | 6.17. 2 |
| Claremont | 1931 | 31.15.2¾ | 13. 9. 4¼ | 20. 5.11¼ | 65.10. 6¼ |
| " " " | 1932 | 59. 1. 3½ | 21.14. 7 | 5.19. 7½ | 86.15. 6 |
| Carron Hall | 1931 | 10. 0. 8¼ | 8. 5. 3¾ | 8.16. 6¾ | 27. 2. 6¾ |
| " " " | 1932 | 10.14. 6½ | 13. 8. 6¼ | 7.15.10½ | 31.18.11¼ |
| Campbell's Castle | 1931 | 4. 6. 3½ | 3. 8. 6¾ | 3. 1. 5¼ | 10.16. 3½ |
| " " " | 1932 | 3. 0.10¼ | 2.19. 8½ | 2.17. 6½ | 8.18. 1¼ |

| Churches & Companies | Years | Tithes | Sab. Sch. | Off. Miss. | Off. | Totals |
|----------------------|-------|-------------------------|-------------------------|-------------------------|------|--------------------------|
| Cornwall Barracks | 1931 | 15. 3. 9 $\frac{3}{4}$ | 3.16. 8 $\frac{1}{4}$ | 5. 4.10 | | 24. 5. 4 |
| " " | 1932 | 16.19. 8 $\frac{1}{4}$ | 3.11. 8 $\frac{3}{4}$ | 2.18. 1 $\frac{1}{2}$ | | 23. 9. 6 $\frac{1}{2}$ |
| Contented Hall | 1931 | 19. 3. 0 $\frac{3}{4}$ | 13.11.10 $\frac{1}{2}$ | 9.19. 0 | | 42.13.11 $\frac{1}{4}$ |
| " " | 1932 | 23.11. 8 $\frac{1}{4}$ | 8. 9.10 $\frac{1}{2}$ | 4.19. 0 $\frac{1}{4}$ | | 37. 0. 7 |
| Coleyville | 1931 | 27.11. 4 $\frac{1}{2}$ | 14.11. 8 $\frac{1}{4}$ | 19.10.11 $\frac{3}{4}$ | | 61.14. 0 $\frac{3}{4}$ |
| " " | 1932 | 31. 1. 7 | 11. 7. 3 $\frac{3}{4}$ | 5. 0. 0 | | 47. 8.10 $\frac{3}{4}$ |
| Craig | 1931 | 24. 7. 8 $\frac{1}{4}$ | 8. 5. 7 | 8.13. 3 $\frac{1}{2}$ | | 41. -6. 6 $\frac{3}{4}$ |
| " " | 1932 | 17.14.10 $\frac{1}{2}$ | 9.16. 3 | 3.13. 6 | | 31. 4. 7 $\frac{1}{2}$ |
| Canaan | 1931 | 7.11. 7 $\frac{1}{2}$ | 3. 2. 8 $\frac{3}{4}$ | 7.11. 4 | | 18. 5. 8 $\frac{1}{4}$ |
| " " | 1932 | 2.17. 2 | 2. 3. 1 | 4. 2. 6 | | 9. 2. 9 |
| Croft's Hill | 1931 | 2.16. 7 $\frac{3}{4}$ | 1.13. 6 $\frac{3}{4}$ | 0.10. 7 $\frac{1}{2}$ | | 5. 0.10 |
| " " | 1932 | 1.16. 6 $\frac{1}{2}$ | 1.13. 6 $\frac{1}{2}$ | 0. 6. 0 | | 3.16. 1 |
| Comfort Valley | 1931 | 0. 6. 3 $\frac{1}{4}$ | 0.13. 3 $\frac{3}{4}$ | 0. 0. 0 | | 0.19. 7 |
| " " | 1932 | 0. 0. 0 | 0. 0. 0 | 0. 6. 0 | | 0. 6. 0 |
| Cooper's Hill | 1931 | 2.11.10 $\frac{1}{4}$ | 3. 8. 9 | 1. 5.11 $\frac{1}{2}$ | | 7. 6. 6 $\frac{3}{4}$ |
| " " | 1932 | 4. 5. 9 | 3.14. 1 $\frac{1}{2}$ | 1.15. 9 $\frac{3}{4}$ | | 9.15. 8 $\frac{1}{4}$ |
| Cavalier's | 1931 | 0. 0. 0 | 0. 5. 0 | 0. 6. 0 | | 0.11. 0 |
| " " | 1932 | 0. 3. 0 | 1. 8. 9 | 1.16. 0 | | 3. 7. 9 |
| Darliston | 1931 | 39. 5. 5 $\frac{3}{4}$ | 22. 9.10 | 20. 7. 5 $\frac{3}{4}$ | | 82. 2. 9 $\frac{1}{2}$ |
| " " | 1932 | 41.18. 3 $\frac{3}{4}$ | 23. 4.11 | 16. 3. 3 $\frac{3}{4}$ | | 81. 6. 6 $\frac{1}{2}$ |
| Dalvey | 1931 | 3. 5. 9 | 2. 6. 0 | 3. 5. 4 $\frac{1}{2}$ | | 8.17. 1 $\frac{1}{2}$ |
| " " | 1932 | 2.19. 6 | 3. 0. 3 | 1.19. 0 | | 7.18. 9 |
| Devon | 1931 | 7. 0. 3 | 2' 6. 1 $\frac{3}{4}$ | 2.17. 9 | | 12. 4. 1 $\frac{3}{4}$ |
| " " | 1932 | 2. 2. 6 | 1. 1. 4 | 0.12. 0 | | 3.15.10 |
| Dallas Castle | 1931 | 5. 1. 5 $\frac{1}{2}$ | 2.10. 2 $\frac{1}{2}$ | 1.19. 0 $\frac{1}{4}$ | | 9.10. 8 $\frac{1}{4}$ |
| " " | 1932 | 4.15. 7 $\frac{3}{4}$ | 2. 7. 1 | 1. 7. 7 $\frac{3}{4}$ | | 8.10. 4 $\frac{1}{2}$ |
| Duxes | 1931 | 5.10.10 | 1. 7. 7 | 0.16.11 | | 7.15. 4 $\frac{1}{2}$ |
| " " | 1932 | 7. 9. 7 | 2. 8. 2 $\frac{1}{2}$ | 1.18. 5 | | 11.16. 2 $\frac{1}{2}$ |
| Everton Park | 1931 | 15. 1.11 $\frac{3}{4}$ | 14.12. 7 | 13. 0. 7 $\frac{1}{2}$ | | 42.15. 2 $\frac{1}{4}$ |
| " " | 1932 | 12.19. 0 $\frac{3}{4}$ | 12.17. 7 $\frac{1}{2}$ | 7. 3. 0 $\frac{1}{2}$ | | 32.19. 8 $\frac{1}{4}$ |
| Flower Hill | 1931 | 3. 9. 6 $\frac{1}{2}$ | 1.19.10 $\frac{1}{4}$ | 1. 7. 3 | | 6.16. 7 $\frac{3}{4}$ |
| " " | 1932 | 1.19. 7 $\frac{1}{4}$ | 1.15. 4 $\frac{1}{4}$ | 0. 3. 6 | | 3.18. 5 $\frac{1}{2}$ |
| Florence Hill | 1931 | 5.11. 5 | 4. 11.0 $\frac{1}{4}$ | 3. 4. 1 | | 13. 6. 6 $\frac{1}{4}$ |
| " " | 1932 | 12.14. 2 $\frac{3}{4}$ | 8.16.10 $\frac{1}{4}$ | 3. 9.10 $\frac{1}{2}$ | | 25. 0.11 $\frac{1}{2}$ |
| Fruitful Vale | 1931 | 0. 0. 0 | 0.17. 0 | 0. 0. 0 | | 0.17. 0 |
| " " | 1932 | 0. 0. 0 | 1. 0.10 $\frac{1}{4}$ | 0. 0. 0 | | 1. 0.10 $\frac{1}{4}$ |
| Glengoffe | 1931 | 10.14. 7 | 8.11. 5 $\frac{1}{2}$ | 6. 4. 5 | | 25.10. 5 $\frac{1}{2}$ |
| " " | 1932 | 15. 1. 2 | 11. 5. 9 | 7. 8. 7 $\frac{3}{4}$ | | 33.15. 6 $\frac{3}{4}$ |
| Goshen | 1931 | 1. 7. 2 | 2.18. 7 | 2.13. 0 | | 6.18. 9 |
| " " | 1932 | 14.15. 7 $\frac{1}{2}$ | 6.18. 6 $\frac{1}{4}$ | 4. 2. 6 $\frac{1}{2}$ | | 25.16. 8 $\frac{1}{4}$ |
| Grove Town | 1931 | 6.10. 3 $\frac{3}{4}$ | 6.17. 8 $\frac{1}{4}$ | 3.13. 3 $\frac{3}{4}$ | | 17. 1. 3 $\frac{3}{4}$ |
| " " | 1932 | 8.13. 0 $\frac{3}{4}$ | 6. 6. 4 $\frac{1}{4}$ | 3.14. 4 $\frac{1}{2}$ | | 18.13. 9 |
| Gayle | 1931 | 67.12. 5 $\frac{3}{4}$ | 18.18. 4 | 21.19. 7 $\frac{1}{4}$ | | 108.10. 5 |
| " " | 1932 | 45.16. 3 $\frac{1}{2}$ | 17.19.10 $\frac{3}{4}$ | 10. 1. 2 $\frac{3}{4}$ | | 73.17. 5 |
| Guy's Hill | 1931 | 61. 7. 4 $\frac{1}{2}$ | 18.17. 9 $\frac{1}{2}$ | 14.19.10 $\frac{3}{4}$ | | 95. 5. 0 $\frac{3}{4}$ |
| " " | 1932 | 60. 2. 6 $\frac{1}{4}$ | 24. 8.10 | 10.13. 9 | | 95. 5. 1 $\frac{1}{4}$ |
| Huntley Castle | 1931 | 0. 0. 0 | 0.19. 6 | 0. 0. 0 | | 0.19. 6 |
| " " | 1932 | 0. 0. 0 | 1. 3. 3 | 0. 0. 0 | | 1. 3. 3 |
| Hart Hill | 1931 | 60. 1. 8 $\frac{3}{4}$ | 17. 9. 5 $\frac{1}{2}$ | 13.18. 8 $\frac{1}{2}$ | | 91. 9.10 $\frac{3}{4}$ |
| " " | 1932 | 51.10. 8 $\frac{1}{4}$ | 28.14. 5 $\frac{1}{2}$ | 9.16. 0 | | 90. 1. 1 $\frac{3}{4}$ |
| Hector's River | 1931 | 24.12.11 | 7. 2. 6 $\frac{1}{4}$ | 5. 6. 1 | | 37. 1. 6 $\frac{1}{4}$ |
| " " | 1932 | 2. 9. 0 | 4.13. 5 | 2. 0. 4 $\frac{1}{4}$ | | 9. 2. 9 $\frac{1}{4}$ |
| Hill Top | 1931 | 0. 0. 0 | 0. 6. 6 $\frac{3}{4}$ | 0. 0. 0 | | 0. 6. 6 $\frac{3}{4}$ |
| " " | 1931 | 0. 0. 0 | 0. 0. 0 | 0. 0. 0 | | 0. 0. 0 |
| Jointwood | 1931 | 39.15. 7 $\frac{1}{2}$ | 23.14.10 $\frac{1}{2}$ | 12. 6. 1 $\frac{3}{4}$ | | 75.16. 7 $\frac{3}{4}$ |
| " " | 1932 | 45. 2. 7 $\frac{1}{2}$ | 23. 3. 9 $\frac{3}{4}$ | 13.10. 4 $\frac{1}{2}$ | | 81.16. 9 $\frac{3}{4}$ |
| Kingston | 1931 | 806.13. 7 $\frac{1}{2}$ | 165.16. 6 $\frac{3}{4}$ | 255.10. 8 $\frac{1}{4}$ | | 1228. 0.10 $\frac{1}{4}$ |
| " " | 1932 | 745.10. 5 $\frac{1}{2}$ | 174.13.10 | 167.19. 7 | | 1088. 3.10 $\frac{1}{2}$ |
| Kencot | 1931 | 56.11. 2 | 38. 3. 2 $\frac{3}{4}$ | 28.12. 8 $\frac{1}{4}$ | | 123. 7. 1 |
| " " | 1932 | 44. 1. 4 $\frac{1}{2}$ | 41. 6. 1 $\frac{1}{2}$ | 14.19.11 | | 100. 7. 5 |
| Linstead | 1931 | 1.19. 6 | 2.12. 8 $\frac{1}{4}$ | 4. 9.11 $\frac{1}{4}$ | | 9. 2. 1 $\frac{1}{2}$ |
| " " | 1932 | 2.11. 6 | 3.19. 8 $\frac{1}{2}$ | 1. 1. 0 | | 7.12. 2 $\frac{1}{2}$ |
| Long Bay | 1931 | 9. 2. 8 | 5.14.10 $\frac{3}{4}$ | 3. 9. 0 $\frac{3}{4}$ | | 18. 6. 7 $\frac{1}{4}$ |
| " " | 1932 | 3.15. 7 $\frac{1}{4}$ | 3. 8. 5 $\frac{1}{2}$ | 1. 3.11 $\frac{1}{2}$ | | 8. 8. 0 $\frac{1}{4}$ |
| Little London | 1931 | 6.14.11 $\frac{1}{2}$ | 3.16. 6 $\frac{1}{2}$ | 4. 2.11 $\frac{1}{2}$ | | 14.14. 5 $\frac{1}{2}$ |
| " " | 1932 | 4. 8. 6 $\frac{1}{2}$ | 2. 2. 0 $\frac{1}{2}$ | 11. 1.10 | | 17.12. 5 |

(To be continued next month.)

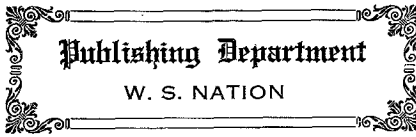
smitten them. The bleating of the sheep and the lowing of the oxen, revealed Saul's deceit. The price he paid for his untruthfulness was his kingdom. Saul probably thought that his "irregularity" was a small matter, and that it would probably not make any difference to the Lord or to Samuel.

"The temptation to deceive by word or action, to advantage one's self by dishonesty, to seek to appear better than one really is, has come down to us in these last days with almost overwhelming power. We need to return to a study of first principles in the fundamentals of truth and honesty. Let us examine our own hearts and our actions in the light of the following statements:—"Lying lips are abomination to the Lord; but they that deal truly are His delight." Prov. 12: 22. "He that speaketh truth showeth forth righteousness: but a false witness deceit." Verse 17.

"The Sabbath School should teach strongly the value of truthfulness, conscientious honesty, and exact veracity in matters small and great. Not merely should these virtues be taught as a theory, but each member should be made to feel their importance to himself in his relation to the school, to the division, and to the class with which he is connected. Some of the plans of the Sabbath school give the finest possible opportunity of emphasizing the value of absolute truthfulness in connection with individual records. The ambition of teacher and pupils to secure and maintain "perfect records" should never be so strong as to tempt a member to make a false report. All honour to the pupil who through great watchfulness and much perseverance is able to report perfect attendance and daily lesson study. Likewise all honour to the pupil who, failing to reach the desired goal, truthfully declares his failure, refusing to receive an undeserved credit.

"The daily study plan has been a blessing to thousands. A multitude are following this ideal with painstaking conscientious exactness. A God-given opportunity is ours to instill the principles of truthfulness and honesty into the hearts of Sabbath School members everywhere, through this very concrete plan of reporting daily study. He who has learned to stand the test of honest reporting in the Sabbath School, has learned one of the most important things the Sabbath School can teach."

"We need a large, reckless, never-despairing faith in working for God. We must break up the most unpromising ground, tackle most unlikely people, plow the sands, and throw in the seed with desperate confidence."



Publishing Department

W. S. NATION

Efficiency is much in demand in every phase of work connected with this great cause. None should be satisfied with their past attainments. This is the time that each one should set for himself a standard for knowledge and efficiency. Every colporteur should be a soul winner. According to the Scripture, "He that winneth souls is wise."

The Ministerial Reading Course is recommended by Elder Finster, to all the colporteurs. This is one of the means of improvement. Unless the colporteur is willing to improve intellectually, his work will never be 100% successful. Too many false prophets have gone abroad and they wear books' clothing. "Study to show thyself approved."

Elder J. A. P. Green will be here around the end of April. We are planning to have our Institute when he comes.

We are glad for the good work Brother H. G. Miller is doing among the Chinese. He has taken 38 subscriptions for the Chinese "Signs of the Times." Results will come.

Here is food for thought: "During the recent fighting between Japan and China, both Japanese and Chinese soldiers volunteered to act as human bombs, to be blown to atoms. Japanese soldiers laden with dynamite jumped into the Chinese barb wire barricades, attracting Chinese bullets which set off the dynamite thus blowing to bits not only the wire entanglements but the soldiers as well. Chinese soldiers volunteered in large numbers for assignments as 'human bombs.' Laden with high explosives they would charge Japanese defenses. Some would saturate their clothes with kerosene and rush into buildings held by the Japs, igniting their clothing and dying willingly as human torches. Such sacrifice can hardly be understood by the occidental mind. But it is this same spirit of sacrifice that brings success to our colporteur work in China. These Chinese colporteurs will deprive themselves and continue under most disheartening circumstances. Married men will leave their families for over a year at a time and penetrate into out-of-the-way places in danger of bandits, plagues, and sickness, without a means of travel other than perhaps a wheel barrow laden with literature that they must push on for days before reaching their territory. Such willingness on the part of the natives is the reason why the literature of the message is being scattered like the leaves of autumn in China."

—The Promoter.

Colporteur Report February, 1933.

| NAME | HOURS | SALES | DELIVERIES |
|-----------------|-------|-----------|------------|
| Cousins, C. S. | 77 | 13.3. 6 | 1.16. 6 |
| Dawkins, A. | 75 | 12.19 0 | 5. 1. 0 |
| Destoe, K. | 34 | 12.16. 0 | 1. 6 |
| Dillon L. | 250 | 65.12. 0 | 25. 0. 0 |
| Farrell, Samuel | 44 | | 10. 8. 0 |
| Grant, H. W. | 36 | 15.12. 0 | |
| Haye, N. E. | 74 | 15.12. 6 | 2.19. 0 |
| Ricketts, B. A. | 37 | | 9.11. 0 |
| Ricketts, C. | 35 | 8. 6. 0 | 2. 6 |
| 10 | 662 | 145. 1. 0 | 56. 4. 0 |

NUGGETS OF TRUTH

(Concluded)

A genuine revelation of Jesus begets such a love for Him as to make all else seem shallow and unworthy.

If we know Him, we love Him; if we love Him, we obey Him; if we obey Him, we abide in Him; and if we abide in Him, we live the victorious life.

Why should we tell a man that he must keep the fourth commandment, when *we* are breaking some other one or more? If we sin at all, we are breaking the commandments.

Do we really love our neighbour as ourselves as Christ commanded? If not, we are breaking a commandment.

What can I do to please my neighbour? Pleasing and exalting self is of the devil; pleasing and exalting others is Christlike.

Do we love even our parents as much as we love ourselves?

The Old Testament standard tells us to love our neighbour as ourselves; the New Testament standard requires that we love our neighbours as Christ hath loved us— as He loves sinners.

We should feel the responsibility of labouring earnestly to give to others the light we have received.

The phrase "in Him" is used 130 times in the New Testament. Familiarity with the meaning of "in Christ," "in Him," will throw light on the whole New Testament. (See I John 2: 28, I Peter 5: 14, Phil. 1: 1, Col. 1: 2, Eph. 1: 3, etc.)

If we abide in Him, nothing comes to us without His permission. His presence separates us from temptations.

God has blessed us with "all spiritual blessings . . . in Christ." Do we exhibit these spiritual blessings?

A life in Christ is a life of restfulness. John 16: 33.

The great blessings "in Him" are peace, righteousness, triumph, and life. These blessings could not come to us without our abiding in *Him*. Without Him such blessings would lure us into deeper sin.

"Faith is the hand by which the soul takes hold of divine offers of grace and mercy." Get your "hand" to work to *take* the blessings offered.

We abide in Christ by giving all and taking all. Take peace, righteousness,

victory, and life. Cultivate consciousness of His presence.

Paul says in Phil. 1: 20, "Christ shall be magnified in my body." Christ becomes a wonderful personality when He is "magnified" in your life. When the starry heavens are magnified, observers see millions of stars unseen before—the glory of God. Christians should know God so that He becomes glorious in us.

We enter spiritual life by carnal death.

The tabernacle service of old represents the living temple in man: the outer court is the body; the holy place, the mind; the most holy, the soul.

We may defile the body by wrong eating or drinking and in other ways; we may defile the mind by reading novels or foolish stories and by looking at evil pictures; we defile the soul by sin.

The "living sacrifice" that Paul tells about in Rom. 12: 1 includes our hands, our feet, our eyes, our ears, and our minds.

Genuine Christianity enters into *every* detail of life. We must say, "I give myself clear away to God, not retaining anything for myself."

It does little good to "turn over a new leaf." What we need is not a new leaf, but a new life.

The fundamental principle of evil is "I will"—self-exaltation—"I will be exalted." The fundamental principle of good, of Christ, is self-abasement, making one's self of no reputation.

Christ told his disciples to follow Him and *He* would make them servants to save men. All He tells us to do is to follow Him; He will do the rest. Have we followed Him if we have never "caught" one soul?

No one is "saved" who doesn't warn others of their danger.

One of the evidences of conversion is the longing to save souls. The story of the Samaritan woman shows that we don't have to wait to be "good enough" to win souls.

The devil always says, "Put it off," when we get an impression to speak to someone about his salvation; but God sends the impression to us and sends another impression to that one.

The only power that can compel men to accept Christ is the power of love. Shall we not covenant with God that we will never rest till we have worked and won one?

The great need of today is for young men and woman who have high, pure ideals.

If you are children of God, you will do the works that Christ did. How can we know what Jesus would do in our place now? By willing to do His will.

Sin and righteousness are dependent upon the will. Christ did the will of His Father. "He used no power that we cannot have." (*Desire of Ages*)

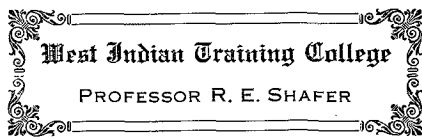
We must keep our eyes on Jesus. He was guided step by step by the Father's will. His Father told Him what to speak. John 12: 49.

Can we say at night that *we* have said nothing but what Christ told us to say?

Christianity is a life—the life of Christ within. We are to reveal Christ.

Living as the Son of Man and not as the Son of God, Christ was dependent on the Father just as we are dependent upon Christ.

Determine to yield your will, and God will immediately take possession of your life.—*From Notes by L. F. Rathbun.*



Saturday night, Feb. 4 we were privileged to have a prominent visitor, The Hon. Chas. Reid, member of the Legislative Council for Manchester, with us to lecture to the student body and faculty. He brought us a very encouraging message and urged that our students take advantage of every opportunity that presents itself while they are in school in order to better prepare them for life's duties. He also expressed his appreciation for the school and the good work it is doing. He has

proved himself a true friend to the institution in many ways for which we are very thankful.

On March 6 we were favoured by a visit from the Educational Director of the Island. He seemed to be very much impressed with the school and stated that he sees a great need for this type of Education in the Island; i.e. scholastic and vocational combined. He also stated that other schools of the Island are calling for the same thing and that we will probably be called on for suggestions along vocational lines.

We are glad to announce that several more of our students have successfully passed London Chamber of Commerce examinations. The official list as we received it from the representative is as follows:

- Bookkeeping:
Colin A. Pitter (Distinction)
Ralph Galliano
Thomas Galliano
Aston Hamilton
- Arithmetic:
Hughenna Gauntlett
Fredrick Henriques
Alberga Laing

During the vacation Mr. Ralph Galliano took the opportunity to meet the requirements for the Jones Spelling Certificate. He succeeded in making a grade of 98.6% over the entire course for which he received his certificates a few days ago.

the ship. Many were wounded, and the men of the beach marvelling at the unusual defence put up by Wilfrid's men, withdrew to consult among themselves. They had almost decided to abandon a second attack, when their priest made a speech that put fire in them, and again aflame with the spirit of murder and revenge, they made another attack.

Wilfrid and a few others knelt and prayed to God for deliverance, and as they prayed a stone from a sling hit the priest on the forehead and he fell dead. This made the savages lose heart and depart crestfallen.

During these awful scenes, the tide had been rising and soon the good ship was floated and sailed as gracefully as before out to sea, with all Nature once more smiling and peaceful.

Wilfrid, however, never forgot these people. How he wished that some day he would have the opportunity of bringing the gospel to them! a gospel that was the "power of God unto salvation." This opportunity did come some years after. He had landed in another section of the island preaching the gospel of the kingdom and many souls were converted. Going on foot, he travelled many weary miles to the very place where he and his companions had had a fierce encounter with wild men.

This time he found them with broken spirits. They looked like people ready to die because there was a drought in the land and their suffering was great. Wilfrid was received more as a saviour than an enemy. He would do them a good turn, so he taught the men to make nets and in their little boats they went out to sea returning with a big draught of fishes. These were roasted and eaten greedily by the famine-stricken people.

And now Wilfrid began to turn their thoughts toward heaven—to the God who so loved the world that he sent His Son to save us from our sins, the God of peace and not of war. They had trusted in gods which could not save them; but the true and living God could save to the uttermost. He was a God of peace, and thus in simple language Wilfrid told the story of salvation. The light of truth was brought to them, and the time came when they in turn bore the torch of truth to others. Today we have a great country that has done more to evangelise the world than any other, and wherever the flag of good old England flies there is liberty and freedom in religious as well as in civil life.

Truly, without the religion of Christ a nation may become despicable and degraded. Without the Message which we love so dearly, a message which has brought to us the fulness of the light of

Young People's Page

WILFRID OF SUSSEX

Many centuries ago, a man named Wilfrid, with one hundred and twenty of his friends, sailed along the southern coast of England. They started out amidst favourable weather conditions, and so their good ship sailed gracefully over the briny deep.

After sailing for some time, however, the captian peered out into the distance and could recognize that there was a terrific wind arising, and it was not long ere the craft with so many souls on board was in great peril. The wind roared with relentless fury, the billows broke over the deck, and the noise of the angry elements struck terror to every heart. The ship could no longer be controlled and so was left to the mercy of wind and current. But nothing struck greater terror to even the stout-hearted captain than when he realized that they were being driven against the

low beach at the nothern edge of the shore. It was not shoals and rocks which he dreaded so much. He knew that the place was inhabited by the fiercest and most cruel savages. It was just such an opportunity that the men of the shore liked. They would kill the men and enslave the women and children that were found on any ill-fated vessel that might happen to be driven against the shore. No wonder then that the old sea captain could not help showing signs of great agitation and fear.

The ship finally ran aground and stuck fast. The savage men with a wild war cry rushed down the beach with spears in hand. Wilfrid stepped forward on the deck of the ship and indicated that he wished to speak to the chief. But the man gave no heed. They were not out for truce. With improvised implements of defence Wilfrid's men beat back the savages who tried to scale the side of

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EDITOR, - - - - - PASTOR H. J. EDMED

truth, how little of real Christian beauty our lives might have! And what a saving force the Adventist youth might become if they "make the house where God may dwell, beautiful, entire and clean!"

R. HARRIOTT.

A word of appreciation and interest from Sister E. E. Andross, our Division M. V. Secretary, will bring cheer to our Volunteers. She says, "I like your M. V. goals for 1933. I see you are taking hold of the reading course work in real earnest. Fine! And think what it will mean to add 300 young people to the forces over there. I just pray that every young person over there may be true to his Master, that even more than that may be won. What a wonderful privilege it is for a young person to be a magnet for drawing other young people Heaven-ward; and no other class can be so strong a magnet Heaven-ward as can the earnest, devoted young people."

B. A. MEEKER.

LITTLE FOLKS' CORNER

Say, Little Folks, we have been having lovely times in Kingston. You know Pastor MacGuire arrived from Central America on the 17th February, and after he had been holding the Week of Prayer for the young people at the College, he came to Kingston and had another set of meetings.

He has been working for young people and children for many years, and knows just how we little folks like the big folks to talk to us. So whenever he preached, he always had a big crowd, for the big people liked to hear him too.

Many of the children and young people gave their hearts to Jesus when they heard him tell so simply and plainly how. He told so many stories which helped us all to understand difficult texts. The North Street church was crowded inside and around.

One of the stories he told was to show how and why we must be born again. It was about a cat and a rabbit. He said that a man once had a cat and a bird, and the cat always wanted to eat that

bird. It was the cat's nature to eat bird's flesh, and he wanted to teach kitty that he must not eat them because it was cruel and naughty. But it took a long time. Day after day he put the cage near the cat, and the cat would sit and watch birdie in the cage, and would put out its paw to catch it, but the man would punish the cat and tell it not to do that again, and as he would punish kitty, he at last seemed to understand that he must not touch it.

Then the gentleman, thinking the cat was not naughty any more, went out and left the two together. But how bad he felt when he returned to find that kitty had eaten birdie while he was away. After all the explaining, and threatening, and punishing, the cat had just the same nature and did the same things.

"Now," he said, "we are like kitty. Our nature is evil, and the Lord wants us to be different from what we are when we are born into the world. But scolding and punishing and denying us of our wishes do not change us and make us good."

Then he told how the man got a rabbit—a pretty one, you know, like the ones we like to keep as pets. He put Bunny in the cage with the bird, and he took no notice. The bird could sit on his back, or do anything, but Bunny did not attempt to eat him because rabbits do not eat flesh. It is their nature to eat green grass and such things. Yet the rabbit did not love God or serve Him, because it did not understand. So we see that if one's nature is different to that of the inhabitants of heaven, we must have a new nature given to us, and one that will not sin. The Lord says we must be born *again*. We must have a new life that loves to do what Jesus wants to do. This new life, sinless and pure, is what Jesus promises to give each one of us when we accept Him as our Saviour and Friend. It comes to us through Jesus coming-into our hearts by His Spirit, and living His life in us. And as He never sins, we will never sin. How lovely! what nice sweet boys and girls we will be when we accept Jesus! And it will be easy to do right because it will become our nature. Somehow I fancy I hear you say, "I do accept Jesus to-day." Do you?

Just a little story this month, as the VISITOR is so full. One day a swarm of bees came into our yard and settled on the branch of a tree. We all felt afraid to go too near, because they did not like anyone to disturb them in their plans. Then, too, we really admired their love for their queen bee, whom they had followed with such devotion. When she wanted a new home, and went out to find one, they were so willing to follow her, although they had just got their old home so comfy and nice, and to be true to her

they must forsake all to follow her. They buzzed around all day waiting for each one to take his place, and when darkness came, they were all packed together so closely, and so happy.

Next day we provided a box and coaxed them to take up a new home; and soon they were settled with their queen, and were working to supply her needs.

Then we thought how those who love Jesus follow Him where ever He goes. Sometimes we too must leave home and comfort for Him, until He finds a place to rest, and then as He wants to win everybody to Him, He builds up a mission in a new place, we deny ourselves to follow Him, and to supply what is needed to win the people to His love. God's dear children too, cling close together. They all go where He goes, and will not allow others to lead them away from Him. We can learn much from the bee, always busy gathering only the sweet from the bitterest flower. May we not also look for the sweet things that cheer people and make them happy in all the little vexations and trials we may have?

THINKING CAP QUESTIONS.

Here's for the Young People over 15.

1. What man of God started to rebuild a city when he had nothing to build with?
2. Why was David not permitted to build Solomon's temple?
3. What advice did Jesus give to those who intend to build a house?
4. What man of God solicited help from an ungodly king to restore Jerusalem when it was in ruins?
5. How many years passed after Paul's call from God before he started his work?

For Little Folks, under 15.

1. What little boy was awakened out of sleep by the Lord?
2. What good man was awakened out of sleep by an angel?
3. What good man dreamed that he saw a tall ladder when asleep?
4. What great man was in a deep sleep when God made a covenant with him?
5. Of whom did Jesus say he was asleep when he was dead?

NOTE: the March VISITOR was sent out late, so we may have to put your names into the May number. Answer the questions, though.

"We must be aided by the abiding influence of the Holy Spirit, which will attract the mind upward, and habituate it to dwell on pure and holy things."—*"Patriarchs and Prophets."*