

The Jamaica Visitor

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A WORD FOR THE DOUBTING OR DISCOURAGED.

"Obstacles to the advancement of the work of God will appear, but fear not. To the Omnipotence of the King of kings, our covenant keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfilment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removing of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable. . . .

"In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day. His understanding will be placed at their service, that they may not err in carrying out His purposes.

"There is to be no despondency in God's service. Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon His servants all the strength they need. He will more than fulfill the highest expectations of those who put their trust in Him. He will give them the wisdom that their varied necessities demand.

"The church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellence of divine power. If she will honour the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind.

"There is before the church the dawn of a bright and glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world.

"The members of the church need now to confess their backslidings, and press together. My brethren, allow nothing to come in that will separate you from one another, or from God. Talk not of differences of opinion, but unite in the love of the truth as it is in Jesus. Come before God, and plead the shed blood of the Saviour as a reason why you should receive help in the warfare against evil. You will not plead in vain. As you draw near to God, with heartfelt contribution and in full assurance of faith, the enemy who seeks to destroy you will be overcome.

"Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in His power and willingness to save. From Christ is flowing the living stream of salvation. He is the fountain of life, the Source of all power. When in faith we take hold of His strength, He will change, wonderfully change the most hopeless, discouraging outlook. He will do this for the glory of His name.

"God calls upon His faithful ones, who believe in Him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another, and to prove Him by living faith."—*Mrs. E. G. White, Test. Vol. 8, pp. 10-12.*

A question has come in asking whether it is right for one whose hair is growing grey to dye it to a black colour by chemical process. Morally, we would regard such a matter as being outside Church decision. Physically, it is not recommended, because the dyes used are strong poisons which no doctor of any standing would recommend. As a matter of taste, we may say that tastes differ. There is a grand and eloquent dignity that adds strength to the counsels of one whose sunset years are crowned with the silver threads among the gold, and now that gold has lost its value, possibly the silvered crown is worth more. Mental poise and balance always follow submission to the Creator's plan. He sends the snow as well as the sun and cloud. Why not enjoy what He sends?

We imagine that one of the "marks of Jesus" that Paul bore in his body, was his grey hair which had changed colour early in life through the many victorious trials and hardships he endured. No wonder he was proud of such marks. Grey hairs are usually revered by many, and it may be that Paul's saved him some suffering at the cruel hands of his persecutors. After all, God's ways are usually best. What say you?

When Daniel described the appearance of God as he saw Him, he said, "The hair of His head was like pure wool." Dan. 7: 9; and in John's vision of the Diety he says, "His head and His hairs were white." Rev. 1: 14.

As we look at the man of years, his silvered hair must, like the bow in the cloud, remind us of God's covenant by which not an hair of the head shall perish, even though death may come to the child of God, Luke 21: 18; and an intuitive respect arises in our hearts causing us to stand to our feet in the presence of one for whom the Creator has cared those many years: Lev. 19: 32. Maybe the case of Daniel impresses us as we remember how God cared for their hair so that not one was singed by the fury of Nebuchadnezzar's revengeful fire. Really, unless our pride debars us from entry into Heaven, we will soon know that He Who made and redeemed us to God by His blood has our hairs all numbered. Matt. 10: 30.

Anyway, why spend money for an impossible thing? Jesus said, "Thou canst not make one hair white or black." Matt. 5: 36. You may perchance by poisoning your scalp blacken your surface hair, but as it grows it will be as it was. So precious money is wasted, and that which could be used for saving souls is sent only on an errand that publishes the pride

of the man who desires to hide his age. In these days of struggle to finish God's great work, let us not spend time picking at our Brethren who seem to us to make mistakes over trivial things when the time could be used in saving souls; and let us not spend money in any way that will diminish our financial support of the work that lies nearest and dearest to our hearts. Ed.

YOUR OPPORTUNITY

Most books have risen in price of late, but here is a choice selection of Mrs. White's early writings that should be in the hands of every family; and to make this possible, *Early Writings* has been specially published at reduced cost, so that you can have a copy for 4/6 post paid while this edition lasts. Order your copy from the Book and Bible House, 112 Tower St., Kingston, today; and we assure you of finding the contents a source of great blessing and spiritual enlightenment, and also a guide to present-day situation.

EVANGELISM

(Concluded from last month)

"Whoso winneth souls is wise."

All winning of souls is evangelism. Soul-saving, whether it is done in a foreign land, or in the homeland, in the church, home, office or school, is evangelistic work and one who engages in this soul-saving work is an evangel or evangelist. It makes no difference whether he is one of the gifted city evangelists, doctor, nurse, teacher, pastor, or lay member.

Lay Members.

We recognize that while the gift of evangelism has been given in a special degree, or poured out more abundantly on certain members of the church, yet, in a measure, this gift has been poured upon every member of the body of Christ. To one was given five talents, to another two, and to another one. When He said: "Go ye into all the world and preach the Gospel to every creature," He included all believers. The one to whom he gave one, hid his talent in the earth. Here lies the great danger of many. They have hid this most precious of all gifts, that of soul-winning, in the earth. They think that because they are not specially gifted in Evangelism that it is not their work and beg to be excused. When a Christian begs to be excused from endeavoring to win another soul to Christ it either reveals the fact that he is ignorant of the simplicity of the transaction, or that something is wrong in his own life, or both.

In the first place let us remember that the most powerful and effective way of

winning souls is the living of a simple Christlike life. The love that emanates from such a life cannot help but win souls to Christ.

On the other hand a cheap Christian life, one that loves the world and the pleasures of the world actually does more harm to the church and the cause of God than one who is not connected with the church or who makes no profession of being a Christian.

It is just as natural for a Christian that has been saved himself to reach out to save some one else, as it is to throw a rope to a drowning man or help some one out of a burning building. We would not hesitate to do that.

The soul-winner's life, or the life of an Evangelist consists largely in ministering to others and passing on to others the glad news of the kingdom and encouraging them to prepare for eternal life through Jesus Christ our Lord.

Primarily and fundamentally it is the positive duty of every Christian to do, as far as his capabilities warrant, the work of an Evangelist. It is his to ever keep in mind and to work constantly for the winning of others to Christ. This work constitutes the only real lasting pleasure that there is in life. It is not burdensome, it is real joy and happiness, and is physical health to both body and soul.

"He that watereth shall be watered also himself." Prov. 11: 25.

One of the happiest men that I have ever seen was a brother in the Colon Church, Panama. He was a hard working stone mason. He spent his evenings and Sundays in working for souls. He became a most successful evangelist. He had but little of the education of the schools but he had something else, and that was a burning love for souls. He would come into my office in Cristobal time and time again telling me of his success in winning others. He raised up a church and built a building to worship in. When Secretary Meyers of the General Conference was traveling in the Conference, I took him out into the bush to the little meeting house and he had the privilege of speaking to the company of believers there. Brother Meyers was much impressed, and counted that experience among his most profitable visits.

Perhaps there is some poor brother or sister in your church who is saying, "Surely I am an exception. I have no education, and I work early and late and have no opportunity for doing anything in evangelism. This one may not know it but in trying to excuse himself or herself, he or she is among that large class of professed believers who are hiding their "Talent" in the earth. Possibly this one has never made an effort or opened his or

her lips in an endeavour to win a soul to a saving knowledge of this glorious truth.

I am reminded of the little woman who told her minister that she could do nothing. Afterwards she went home and worried about what she had said. On her knees before God she promised to try. The next morning she was up before daylight to meet the milkman. Upon seeing her he said, "And why are you up so early this morning?" She made some embarrassing remark and he started to go away. She called him back and said, "Wait a minute. I have something to say to you. Do you love Jesus, and do you know that He came down from heaven to die for you that you might have eternal life? and do you know that He is coming back again soon?"

It is said that the milkman fairly dropped his milkcans as he said, "What on earth provoked you to talk to me like this? Here for two nights I have been unable to sleep worrying over this very matter." There in a few brief minutes, this little woman, who thought she could do nothing, showed this man the way, led him to Christ and he went on his way rejoicing. That sister was instrumental in winning seven adult souls to Christ that year and they all took their places in the church.

The Lord, when he said, "Go," meant that *all* as far as opportunities extend, are under the same responsibility to use their talents in winning souls, whether they have one, two, or five talents. We are told in the *Acts of the Apostles, p. 13*, that every one in whose heart Christ abides, every one who will show forth his love to the world, is a worker together with God! To be a worker together with God means to be an evangelist. It can mean nothing else. From this beautiful thought it can be seen again that not one of Christ's followers is exempt from service. *Whosoever* drinks from the fountain of life becomes an evangelist in the very truest meaning of the term.

The Young M. V. officer who came to me and encouraged me to surrender my life to Christ and dedicate my talent to God was an evangelist altho' he may not have known it. He led me to Christ, and in turn I have led others to Christ.

In this work we must enlist the large army of Young People. We must try and fascinate them with the incomparable privilege of dedicating their lives and talents to this mighty movement in this its last hour. We as leaders must present these lessons to the laity in such a way, that under the influence of the Holy Spirit, they will arise and finish the work.

Preparation for Meetings.

Organize the church territory into districts.

Appoint district leaders.

See that each district is properly officered.

Band leaders should be consecrated men or women held in good repute.

Some are able to lead out in layman's evangelistic effort under supervision, or counsel.

Enthusiastic Prayer bands, Literature bands, Visiting bands should be organized.

All advertising should be dignified and economical.

Wherever possible young people from the school who could be recommended by the Board, should associate with the evangelist and thus gain a practical and valuable experience.

Length of Meetings.

Length of time for public effort varies according to place, conditions and circumstances. The tendency seems to be more toward longer series whenever possible. In some places it is being advocated that our large city tabernacle efforts continue indefinitely with no stop. Our brethren argue that we ought to be as enthusiastic in reaching the multitudes of the city as the continuous moving picture shows, dances and theatres.

Song Service.

Good music and plenty of it helps the evangelist in every way. An inspiring service of fifteen minutes singing helps to gather the people in and prepares them for the message of the hour. An enthusiastic choir master is always an inspiration.

Preaching.

Usually forty-five minutes is long enough for the sermon. Remember they are planning to be with you the following night.

Charts and diagrams help to make the message plain. The use of lantern slides always helps to bring out the people. Not having enough to use all through the meetings, I use the ones I have near the close of the series.

Minister's Dress and deportment in and out of the pulpit should be such as would designate him a man of God.

Offering.

It is well to take up an offering every night to help in paying the expenses of the meetings.

Appeals.

After the meetings are well started appeals may be made as the Spirit of the Lord may lead, but from the very first meeting the minister should extend an invitation to any one who would like to make inquiry or speak to the minister after the service closes. Make the contact with interested ones as early as possible.

Literature.

Place tracts on the subjects presented in the hands of all when possible. *The Family Bible Teacher* is one of the best series of helps I know of. After decisions have been made try to get them to purchase some of our denominational books, especially *Early Writings* and *Great Controversy*. I also use a "Questionnaire" for all who enter the baptism class.

Spirit and Power.

The Holy Spirit constitutes the SUPREME NEED of the evangelist. Today, amid the hurrying throng and the strains of life's intense activities, the life of the evangelist must not only radiate holiness and consecration, the Spirit of Prophecy says that every discourse from the pulpit should be given under a strong conviction of the nearness of the close of probation and the awful judgments soon to fall upon the inhabitants of the world.

We have been told that there are in every congregation minds that are susceptible to receiving impressions of the Holy Spirit and that some may be listening to the last sermon that they will ever hear and thus the cross of Christ, the treasure of His grace, and the unfathomable love of God should be made the background of every discourse, and the great truth around which all other truths cluster.

Often times, because of lack of preparation for the discourse, including the neglect of prayers, holy meditation, and Bible study, the evangelist finds himself bereft of the unction of the Holy Spirit and the sermon takes on the argumentative and theoretical style.

Christ crucified, Christ risen, Christ ascended into the heavens, Christ's work as our Advocate, and Christ's coming again should be woven into all our doctrinal discourses.

Consecration, Spirit, and power are most needed. We may have all the up-to-date organization and equipment and methods, all adjusted perfectly, but without the Holy Spirit we will never witness a Penticost.

More than ever the key-note of all our councils, campmeetings, Conferences, and conventions is becoming that of soul-winning evangelism.

Pastor Watson, President of the General Conference, recently stated that it is the plan of the General Conference officers to make every factor of service more evangelical.

With the programme for the evangelizing of the world in this generation that has been held before us from the beginning of the Great Advent Movement Seventh-day Adventists can be nothing else than a denomination of evangelists.

It has been the aim and purpose of all true S. D. A. parents for their children to

have a part in this movement. For this they have worked and sacrificed. For this they have toiled and economised. They might have sent their children to the free public schools but like Moses rather than enjoy the pleasures or advantages of the world for a season, they esteemed the association of their children with the education of the Great Advent Movement, greater riches than the treasures of Egypt. These God-fearing parents through faith have sent their children to our schools where in their education from the church schools to our higher schools and colleges, the Missionary Map of the world has been held before them continually and earnest christian teachers, both by precept and example, influence them to consecrate their lives to the programme of world-wide evangelism.

The manual of Missionary appointees issued by the General Conference of S. D. A. says:

"By every principle of the gospel and by every reason for our existence as S. D. A. we are commissioned heart and soul, life, money and all, to the cause of world-wide missions."

In the proclamation of our work we must call into requisition all the resources available. A great work is to be done in a short time and we should make mighty intercessions for help.

We are now being called upon to carry forward the strongest forward evangelistic movement that we have ever conducted and the principal thing for us to remember as we go, is, "Lo, I am with you *always*." L. L. HUTCHINSON.

GEMS FROM THE MINES OF ACTIVITY.

BIRTHDAY HONOURS were given by the King of kings to the Morant Bay Sabbath school, which was one year old on March 11. A very appropriate programme was presented under the guidance of Superintendent Cyril Gallier, the children reciting and singing their parts very sweetly. The presence of the conference president and Mrs. Edmed, and Pastor B. A. Meeker gave opportunity for them to offer congratulations, and to wish the school many happy returns of the day.

The day was occupied largely by the visiting party, and the cheerful response of the members demonstrated the spiritual enthusiasm with which the church functions.

The conference trio mentioned above was thus commencing a tour of the churches in the superintendency of Pastor A. C. Stockhausen, who was the capable and obliging Gaius of the party. Arriving at Manchioneal on Sunday, the 12th, we found the environs of the pretty new

church building all astir. Members and friends gathered from far and near, and the looks of appreciation and happiness betrayed a sense of pride and satisfaction as they beheld the attractive exterior of a well finished building, for the solemn dedication of which they had gathered.

Mrs. Edmed opened the door and pronounced the edifice open to "all people." Led by Pastor A. C. Stockhausen, the President, Doctor Cooper M. D., D. M. O., Mrs. Edmed, Pastors B. A. Meeker, O. P. Reid and Leader J. Anderson marched in. The choir rendered several creditable anthems and hymns. A very interesting history of the birth of this church and the building project with its many difficulties surmounted, was given by Pastor Stockhausen. The building had cost £184 and much of the labour was given free by the brethren. It is 22ft. X 36ft., its chief interior attraction being the choice colours chosen which manifest good taste. After the address by the President, and the Dedicationary prayer by Pastor B. A. Meeker, Doctor Cooper, whose common sense and helpful as well as charitable offices are so well known, addressed the meeting very earnestly. His topics were chiefly those of sincerity and character and he called for the grace of love to make the church a better people and to bind its members to a wide range of friends. He complimented the church on its freedom from debt. As the building stands upon substantial pillars, room is afforded below for space in which the children can have their exercises etc. The site was presented by Brother and Sister Benjamin Henry, whose happiness knew no bounds that day.

This being the M. V. Week of Prayer, we divided our interests, Pastor B. A. Meeker going to Port Antonio where he reports some very inspiring and successful meetings. The attendance was not large owing largely to the depression. But the Lord added His Spirit and power as the young people united with older ones in seeking the Lord for a new baptism of the Holy Spirit.

At Sherwood Forest the meetings were well attended, the church building having its seating capacity taxed. The meetings were held at 5 o'clock A.M., 4:00, and 7:15 o'clock P.M. daily. The addresses and studies were of a revival nature, in which plain dealing with sin was the characteristic. The workers shared the meetings and the Holy Spirit moved upon hearts so that each meeting became an occasion of self-renunciation and putting away of wrongs. The night meetings were attended by many of the interested neighbours, whose respectful and warm-hearted demeanour were sure index to their good

spirit toward our work. Pastor Meeker rejoined us toward the end of the week, and the closing meetings were truly inspiring.

On Sabbath morning, Cornwall Barracks became the scene of soul-stirring meetings. Leaving the roadside, we crossed over the great Rio Grande River on a swing bridge which had been repaired and made fit for use the Thursday previous—as if for our use. This saved the brethren from the arduous task of carrying us through the surging stream on their shoulders, as on previous visits.

Reaching the make-shift Tabernacle, which stands on a fine site for a permanent building soon to be erected, donated by Brother George Smith, we found a full house with many of the neighbours who are not united with us, showing the good feeling that the Barracks brethren have created. Like Sherwood Forest, this company has set its goal to double its membership this year. Though outside the usual circle of our rounds, we noted with pleasure an aeroplane flying from Barracks to South America, which had almost reached its destination, and the collection that day put the machine into its aerodrome. In a house nearby and under the floor, we noticed quantities of timber that have been gathered, and broken stone—potentious of ambitious designs that are expected to mature shortly. The day was too short, but it was filled with those happy convictions that impress one of progress and consecration. So earnest, so cordial, so enterprising—may the Lord bless Cornwall Barracks Church!

The next and last place was Moore Park where we were hospitably entertained by our dear Sister Burgess (Sophia) who has a room which she has dedicated to the use of God's ministers, and keeps for that purpose "always ready." Sunday, March 18, opened up with fine weather, and soon brethren began to arrive from Orange Ville, Swift River, Hart Hill, and Fruitful Vale. The church building was filled, and the meetings developed into revivals. We had planned departmental meetings, but the attendance of the public made it necessary to change our plans; Brother Dunbar and his family reported a new awakening in the neighbourhood, and Bro. Thomas Aitkinson told of a revival of public interest in the meetings he is holding at Swift River. A truck load of young people came from Fruitful Vale, and their consecrated enthusiasm matured into a request to be organized into a M. V. Society. The day was spent in study of Christian character, and the closing meeting awakened many stirring testimonies. Like the young people of Sherwood For-

est, the young people of Fruitful Vale and Moore Park took a step higher, which reached its climax in consecration to active work for Jesus.

Plans are also maturing for a new building to take the place of the old at Moore Park, which is decayed and unsafe. With the river close by to supply sand, an abundance of stone, and members who are willing to arise and build, this work will doubtless go forward with speed. We wish the enterprise success.

The Conference workers wish to express their appreciation of the kindness of Mr. and Sister Gregory for the use of their nice home, and the kindly attention afforded us during our stay at Sherwood Forest.

ENDURING AS THE LAW OF GOD.
"The special system of tithing was founded upon a principle which is as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it them. So also will it be a blessing to those who carry it out to the end of time. Our Heavenly Father did not originate the plan of systematic benevolence to enrich Himself, but to be a great blessing to man. He saw that this system of beneficence was just what man needed." *T. 3. pp 404, 405.*

When condemned to death by execution, Sir Walter Raleigh was asked by the executioner which way he would lay his head. He replied, "So the heart be right, it is no matter which way the head lies."

In the heart of a carnal man, earthly things loom up large. Heaven looks so small, even infinitesimal. But in the heart of a converted man earth pales into nothingness, while heaven floods the universe. Earthly calculus classes everything worthwhile among the impossible, while the regenerate heart sees in the Creator measureless possibilities. To Jeremiah's vision, nothing was "too hard for God." To Christ, in God all things are possible. To Paul, the conclusion was, I CAN do all things through Christ. Test your standing by this thermometer.

Before long we shall not live by the products of our land, for the seed shall be rotten (Joel 1: 17), nor from buying and selling, for there will be none. Ezek. 7: 12, 13. For business will be just as rotten as the seed. But, "The just shall live by faith." Heb. 10: 38. Are you preparing for this?

From the Tithes Bulletin No. 12, of the Southern California Conference, we take the following interesting facts:

"Eighty-four persons out of every one hundred are dependent upon others for support in the United States at the age of 65.

"A survey of Seventh-day Adventists in that country shows that less than six out of every one hundred are dependent at that age. Of this six, less than two are regular tithe payers.

"Taking our membership in the U. S. A. it is found that 342 persons are in business on their own account, of whom only eight have been reported to have failed during seven years, not one of this eight being a regular tithe-payer. Of 334 successful business men, 318 have paid their tithes regularly; which shows that in seven years not one regular tithe-payer has failed in business."

Surely there is profit in taking the Lord into partnership and recognizing His claims!

At Sherwood Forest on March 17, Pastor A. C. Stockhausen, assisted by Pastor B. A. Meeker, conducted a service at Blue Hole—one of Nature's greatest attractions in this Island, and four persons were baptized in the presence of a large company.

Pastor H. Fletcher reports a baptismal service in which six persons were united with the Body of Christ. Pastor Fletcher aims to double the membership of his superintendency this year, and to connect Tithe-Revival services with his labours. He reports that already his churches are organized for a big advance. He is now commencing an effort with a tabernacle near Belfield where there is a good interest.

Pastor W. H. Randle reports the baptism of six persons at Milk River, where Brother and Sister Watkis have created an interest. He will also conduct meetings at Plowden.

The Grovetown Church building is fast growing towards completion. On Sabbath March 25 Pastor and Mrs. Edmed accompanied Prof. and Mrs. L. L. Dunn and Mrs. R. E. Shafer to the services and spent a very enjoyable day. Prof. Dunn with the two ladies have made this church their special charge for 1933, and Brother Shand very gracefully resigned in favour of Brother Dunn's leadership. The church members unanimously accepted Brother Shand's good spirit, and our College man was installed in the usual way. The ladies have adopted the Sabbath School for their

activities, Sister Shafer also acting as musical evangelist and leader. It was interesting to watch them instructing the children with their sand box etc., while the adults studied deeper themes. On Sunday night, the same party returned and a good attendance showed that the neighbours around are rallying to the standard. We wish Prof. Dunn and his helpers success. Bro. Cleve Henriques also assists with his violin.

Similar rejoicing has been brought to the Campbell's Castle company; which has been adopted by Bro. Uri E. Morgan, one of the College students. He is at times assisted by other students, taking the whole Sabbath day and Sunday nights for his endeavours to build up a strong work. Already the response is encouraging, and we rejoice to see the College staff and students taking such a practical and keen interest in the churches nearby.

Prof. Rathbun reports that he has enough work ahead to last a month in the printery. The woodwork department and the sheet-metal, are working with mechanical precision to complete their contracts, some of which recently have been quite large. Brother Parchment has suffered in the agricultural department from the dry weather, the loss of some cattle, and sundry results of the weather conditions. But his head is erect with courage, and he still has his bakery running full speed ahead. We were sorry to find his little daughter ill, but rejoice now in her recovery. His next crop will be a bumper one.

The tithe is the Lord's, not ours. Then why do we not give it to Him? Is He right when He says, "Ye have robbed Me." Stop thief! He bids us return unto Him so we may see the windows of heaven opened like Stephen and we will get a new vision of God, His love, His faithfulness, His reward.

How sweet it is to hear from old friends. It happened this way: When Elder H. H. Cobban was here, he handed us a packet of leaflets containing very fine quotations from the Testimonies on the subject of Tithing. Thinking our ministers would like them, we wrote asking Pastor G. A. Roberts, President of the Southern California Conference, which published them, asking if he would sell us enough for each of our workers. In reply, he writes, "I am very happy to send them. There will be no cost whatever. When you pass them out to the workers who were there when I was, please tell them that these come with the

compliments of Brother Roberts, and the Southern California Conference. I will appreciate this little friendly personal contact with them. . . .

I send my love and best wishes to all the folks in Jamaica. I love them all, and some of the happiest years of my life were spent there. May the Lord bless and keep and guide you." We very happily reciprocate these very kind expressions from a former President whose work has left so definite a mark among the progressive movements of the message in Jamaica.

Brother Chester Jones has forwarded several pages for the VISITOR, but for want of space we are obliged to cut them down. The church at Darliston has been encouraged by the visit of Pastor G. A. E. Smith, whose earnest instruction created much interest. The marriage of Brother and Sister Jardine was a great occasion, and a hearty welcome is given to the couple. March 19, a successful programme was rendered to an appreciative audience. The choir was under the leadership of Brother Leslie. Thus Darliston seeks to raise funds for the completion of the new church building.

A harvest Festival was also held at Darliston, March 2, for the same purpose. Pastor O. P. Reid of, Nassau, was chairman. Special sacrifices were made in bringing articles which had not been destroyed by the storm. Everyone felt that the just shall live by faith, and not by crops, says Brother Jones. The proceeds from the two events added £2. 10. to the funds. Thank you, Bro. Chester for the reports, we are always glad to hear from Darliston.

Owing to financial distress around Contented Hall Church, it has been forced reluctantly to close down the Church School, at least temporarily. This is greatly regretted, and we must all pray and work for the re-opening of the school as soon as the Lord will change the situation. Let us all pray that the Lord may show us the way to overcome our difficulties. We sincerely believe that He will help the brethren if they will take hold of Him and work for it in real earnest.

Hitherto the Harvest Ingathering returns have enabled the Conference to give sufficient assistance to the church schools to enable them to carry on. But the last campaign came so far below our needs that we are forced to reduce our help. It should be remembered that this campaign is the one on which we depend for the support of such enterprises. Every

member of the church is a part of the Conference, and carries his share of responsibility in these endeavours. The parable of the ten talents reveals that among Church members more will be lost who make "I can't do it" their excuse for nonparticipation in the Spiritual activities of the righteousness by faith which Jesus gives to them, than any others. They had but one talent. This they hid under the napkin of "can't" and when the Master made His reckoning, He condemned them and they were lost. Oh, that in these days of depression we could

get a vision of the hidden resources of heaven that await our demand and reception. The knife of unbelief and fear is cutting our budgets and robbing the Lord of the facilities for the prosecution of His work. May we in love and very kindly urge our people to seek God earnestly for a new vision of His power, His wealth, His faithfulness to fulfill His promises. Is it not time when God bids us act, that we cease saying, "we cannot! It can't be done!" IF it can't be done, why does the Lord tell us to do it? Does He mock us? Never!

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

JAMAICA CONFERENCE OF SEVENTH-DAY ADVENTISTS
(Concluded from last Month.)

Chuches & Companies	Years	Tithes	Sab. Sch. Off.	Miss. Off.	Total
Maryland	1931	0. 0. 0	1.19. 8 $\frac{1}{2}$	0. 0. 0	1.19. 8 $\frac{1}{2}$
	1932	0. 0. 0	1. 9.10 $\frac{1}{4}$	0. 0. 0	1. 9.10 $\frac{1}{4}$
Manchioneal	1931	14. 6. 9 $\frac{3}{4}$	13.16. 2 $\frac{1}{4}$	5.16.10	33.19.10
	1932	13.15. 9 $\frac{3}{4}$	14. 1.10 $\frac{1}{4}$	3.18. 3 $\frac{1}{4}$	31.15.11 $\frac{1}{4}$
Moore Park	1931	16. 2.10 $\frac{3}{4}$	8. 7. 0 $\frac{3}{4}$	10. 9. 3 $\frac{3}{4}$	34.19. 3 $\frac{1}{4}$
	1932	18. 7. 2	10.13. 7 $\frac{1}{2}$	10.19. 6 $\frac{1}{4}$	40. 0. 3 $\frac{1}{4}$
Morant Bay	1931	0. 0. 0	0. 0. 0	0. 0. 0	0. 0. 0
	1932	86. 9. 3 $\frac{1}{4}$	23. 7. 2 $\frac{1}{4}$	25. 6. 3 $\frac{1}{2}$	135. 2. 9
March Town	1931	50.16.10 $\frac{3}{4}$	18. 0. 7 $\frac{1}{4}$	18. 5. 6 $\frac{1}{2}$	87. 3. 0 $\frac{1}{2}$
	1932	47. 9. 3	16. 5. 7 $\frac{1}{2}$	10. 4. 7 $\frac{1}{4}$	73.19. 6 $\frac{1}{2}$
Mile End	1931	9.18. 6 $\frac{3}{4}$	7.10. 7 $\frac{3}{4}$	1.11. 3	19. 0. 5 $\frac{1}{2}$
	1932	11. 0.11 $\frac{1}{2}$	5.16. 6 $\frac{1}{2}$	7.18. 6	24.16. 0
Montego Bay	1931	78. 1. 5 $\frac{1}{4}$	21. 7. 0 $\frac{3}{4}$	31. 8. 1 $\frac{1}{4}$	130.16. 7 $\frac{1}{4}$
	1932	72. 7. 0 $\frac{1}{2}$	23. 6. 7	13. 9. 6	109. 3. 1 $\frac{1}{2}$
Mt. Carey	1931	31.14. 8 $\frac{1}{2}$	11.15. 3 $\frac{1}{4}$	13.17.11 $\frac{1}{2}$	57. 7.11 $\frac{1}{4}$
	1932	28. 4.11	13. 8. 7 $\frac{1}{4}$	11. 8. 5 $\frac{1}{2}$	53. 2. 0
Mt. Peace	1931	7. 6. 6 $\frac{3}{4}$	3.15.11 $\frac{3}{4}$	3. 3. 5 $\frac{1}{2}$	14. 6. 0
	1932	9. 7. 1 $\frac{3}{4}$	4.17. 2 $\frac{3}{4}$	0.13. 8	14.18. 6 $\frac{1}{2}$
Mt. Providence	1931	26. 8. 7 $\frac{1}{2}$	8.17. 2	7.12. 9	42.18. 6 $\frac{1}{2}$
	1932	36. 5. 2 $\frac{3}{4}$	12. 1. 1 $\frac{1}{2}$	11.16. 6 $\frac{1}{4}$	60. 2.10 $\frac{1}{2}$
Milk River Co.	1931	0. 0. 0	0. 0. 0	0. 0. 0	0. 0. 0
	1932	0. 6. 0	0.11. 3	0. 0. 0	0.17. 3
Mandeville	1931	123.16. 0 $\frac{1}{2}$	87.15.10	74.14. 1	286. 5.11 $\frac{1}{2}$
	1932	132. 0.11	82. 7. 9 $\frac{1}{2}$	75. 9. 0 $\frac{1}{2}$	289.17. 9
Newell	1931	40. 9. 9 $\frac{1}{4}$	14. 8.11 $\frac{1}{4}$	12. 8. 9	67. 7. 5 $\frac{1}{4}$
	1932	37.15. 2	17. 0. 1	6.10. 5 $\frac{3}{4}$	61. 5. 8 $\frac{3}{4}$
Newport	1931	4.10. 5 $\frac{1}{4}$	5. 2. 3 $\frac{1}{4}$	6. 2.11 $\frac{1}{4}$	15.15. 7 $\frac{3}{4}$
	1932	4. 2. 7	5. 0. 0 $\frac{1}{2}$	1.10. 4 $\frac{1}{4}$	10.12.11 $\frac{1}{4}$
Old Harbour	1931	5.14. 2 $\frac{1}{2}$	5. 9. 3 $\frac{1}{2}$	4.10. 6	15.14. 0
	1932	10.10. 5 $\frac{1}{4}$	8. 0. 4	2. 3. 8 $\frac{1}{2}$	20.14. 5 $\frac{3}{4}$
Orange	1931	19.18.11 $\frac{1}{2}$	10.16. 8 $\frac{3}{4}$	6. 6.10	37. 2. 6 $\frac{1}{4}$
	1932	17.10. 2	10.14. 7 $\frac{1}{4}$	4.17. 6	33. 2. 3 $\frac{1}{4}$
Ocho Rios	1931	2.18. 8 $\frac{1}{4}$	4.15. 2 $\frac{3}{4}$	5. 8. 1	13. 1.11 $\frac{3}{4}$
	1932	3. 9. 0 $\frac{1}{4}$	8. 5. 0 $\frac{1}{2}$	2. 7. 0 $\frac{1}{2}$	14. 1. 1 $\frac{1}{4}$
Port Antonio	1931	55. 1. 7	30.13. 3 $\frac{3}{4}$	60.14. 7 $\frac{1}{2}$	146. 9. 6 $\frac{1}{4}$
	1932	43.16.11	20. 5. 9 $\frac{1}{2}$	13.11.11 $\frac{1}{2}$	77.14. 8
Porus	1931	8. 4.10 $\frac{1}{4}$	10. 2. 6	7. 4. 3	25.11. 7 $\frac{1}{4}$
	1932	7. 0. 5 $\frac{1}{4}$	8.13. 0 $\frac{3}{4}$	1. 5. 1	16.18. 7 $\frac{1}{2}$
Plowden	1931	0. 0. 0	0. 0. 0	0. 0. 0	0. 0. 0
	1932	0. 4.10 $\frac{1}{2}$	10.14. 4	0. 0. 0	10.19. 2 $\frac{1}{2}$
Petersfield	1931	2.18. 3	2.17. 9 $\frac{1}{2}$	0. 6. 6 $\frac{1}{2}$	6. 2. 7
	1932	19.14. 4 $\frac{1}{4}$	7.16. 7 $\frac{1}{4}$	1.10. 0 $\frac{1}{4}$	29. 1. 0
Riverside	1931	0. 0. 0	1. 0. 2 $\frac{1}{2}$	0. 0. 0	1. 0. 2 $\frac{1}{2}$
	1932	6. 7. 6	5. 2. 6 $\frac{1}{2}$	1. 8. 0 $\frac{1}{2}$	12.18. 1

Riversdale	1931	20. 8. 6 $\frac{1}{4}$	18. 8. 6 $\frac{1}{4}$	13.15. 1 $\frac{1}{2}$	52.12. 2
"	1932	20.14. 0 $\frac{3}{4}$	18. 4. 0	1.14. 5 $\frac{3}{4}$	40.12. 6 $\frac{1}{2}$
Regent Street	1931	40. 7. 3 $\frac{1}{2}$	19.17. 6	32.12. 9	92.17. 6 $\frac{1}{2}$
"	1932	62. 0. 0 $\frac{1}{2}$	30.15. 5 $\frac{1}{2}$	23. 0. 9 $\frac{1}{4}$	115.16. 3 $\frac{1}{4}$
Rollington Pen	1931	62.17. 0 $\frac{1}{2}$	28.11. 4 $\frac{3}{4}$	32. 7. 2	123.15. 7 $\frac{1}{4}$
"	1932	100. 7.11 $\frac{3}{4}$	33. 6. 3 $\frac{1}{2}$	31. 6. 7 $\frac{3}{4}$	165. 0.11
Race Course	1931	2. 4. 0	1. 4. 0	1.14. 3	5. 2. 3
"	1932	1.10. 9	1. 7. 0	2. 8. 5	5. 6. 2
Sherwood Content	1931	2. 8.10 $\frac{1}{4}$	0.15.10	2. 9. 3 $\frac{1}{2}$	5.14. 0
"	1932	19.10. 6 $\frac{3}{4}$	8.19. 6 $\frac{1}{4}$	5. 6. 8	33.16. 9
Santa Cruz	1931	21.14. 0 $\frac{1}{4}$	6.10.11 $\frac{1}{2}$	2.19. 9 $\frac{3}{4}$	31. 4. 9 $\frac{1}{2}$
"	1932	16. 9. 9 $\frac{3}{4}$	6.19.10 $\frac{1}{2}$	3.17. 7 $\frac{1}{4}$	27. 7. 3 $\frac{1}{2}$
Sav-la-mar	1931	3.14. 0	2. 6. 0 $\frac{1}{2}$	2. 1. 0	8. 1. 0 $\frac{1}{2}$
"	1932	1.18. 3	2.13. 4 $\frac{1}{4}$	1.15. 9	6. 7. 4 $\frac{1}{2}$
Sligoville	1931	0. 0. 0	0. 0. 0	0. 0. 0	0. 0. 0
"	1932	0.16. 3 $\frac{1}{2}$	0. 6.10	0. 1.10	1. 4.11 $\frac{1}{2}$
Sheffield	1931	10.19. 8 $\frac{3}{4}$	6.15. 0 $\frac{3}{4}$	5.19. 9	23.14. 6 $\frac{1}{2}$
"	1932	10. 3. 3 $\frac{1}{4}$	6.12. 7 $\frac{3}{4}$	3.14. 1	20.10. 0 $\frac{1}{2}$
St. Ann's Bay	1931	38.19.10 $\frac{3}{4}$	18.18.11 $\frac{3}{4}$	28.15.11 $\frac{3}{4}$	86.14.10 $\frac{1}{4}$
"	1932	49. 4. 3 $\frac{1}{2}$	18. 0. 2 $\frac{1}{2}$	13.16. 9	81. 1. 3
Sherwood Forest	1931	17.11. 9 $\frac{1}{2}$	10.18.10 $\frac{3}{4}$	8.12. 2 $\frac{1}{4}$	37. 2.10 $\frac{1}{2}$
"	1932	13.13.10 $\frac{1}{2}$	8. 3. 4 $\frac{1}{4}$	2. 7.11 $\frac{1}{2}$	24. 5. 2 $\frac{1}{2}$
Southfield	1931	45. 3. 1 $\frac{1}{2}$	17.16. 1	8.15. 7	71.14. 9 $\frac{1}{2}$
"	1932	49.11. 8	13.16. 6 $\frac{1}{2}$	3. 1. 3 $\frac{1}{2}$	66. 9. 6
Spanish Town	1931	71. 2. 4 $\frac{1}{4}$	33. 2. 7 $\frac{1}{2}$	41.17. 4 $\frac{3}{4}$	146. 2. 4 $\frac{1}{2}$
"	1932	64. 8.11 $\frac{1}{2}$	27.17. 5 $\frac{1}{4}$	25.11. 5 $\frac{1}{2}$	117.17.10 $\frac{1}{4}$
Swift River	1931	10. 5. 5 $\frac{3}{4}$	3.18. 9 $\frac{1}{4}$	6.17.11 $\frac{3}{4}$	21. 2. 2 $\frac{3}{4}$
"	1932	11.10. 8	3.18. 2 $\frac{3}{4}$	2.19. 3	18. 8. 1 $\frac{3}{4}$
Port Maria	1931	21. 7. 9	10.18.10 $\frac{1}{2}$	17.19. 1 $\frac{1}{2}$	50. 5. 8 $\frac{3}{4}$
"	1932	20. 3.10 $\frac{1}{4}$	11.11. 8 $\frac{1}{4}$	6.11. 4 $\frac{3}{4}$	38. 6.11 $\frac{1}{4}$
Spring Garden	1931	18.16. 8 $\frac{3}{4}$	14.14.11 $\frac{3}{4}$	14.19.11	48.11. 7 $\frac{1}{2}$
"	1932	20. 8. 6 $\frac{3}{4}$	17. 1. 0 $\frac{1}{4}$	8.13. 4	46. 2.11
Seaford Town	1931	27. 8. 1 $\frac{1}{4}$	6.19. 8 $\frac{1}{2}$	6. 3. 4 $\frac{1}{2}$	40.11. 2 $\frac{1}{4}$
"	1932	19.10. 9 $\frac{1}{2}$	8.16. 2 $\frac{1}{4}$	4. 0. 0 $\frac{1}{4}$	32. 7. 0
Springfield	1931	18. 3. 1 $\frac{1}{2}$	3.13. 3 $\frac{1}{2}$	9. 8. 1 $\frac{1}{4}$	31. 4. 6 $\frac{1}{4}$
"	1932	21. 0. 4 $\frac{1}{2}$	6.11. 5 $\frac{1}{2}$	7. 3. 8	34.15. 6
Seaforth	1931	1. 9. 2 $\frac{3}{4}$	1.15. 6 $\frac{3}{4}$	0.18. 2	4. 2.11 $\frac{1}{2}$
"	1932	2. 1. 5 $\frac{1}{4}$	0.19.11 $\frac{1}{4}$	0. 1. 5 $\frac{1}{2}$	3. 2.11
Shady Spring	1931	1.19.11	0.15.11	0. 0. 0	2.15.10
"	1932	0. 0. 0	0. 0. 0	0. 0. 0	0. 0. 0
Thompson Co.	1931	0. 0. 0	0. 0. 0	0. 0. 0	0. 0. 0
"	1932	0. 0. 0	0.15. 5	0. 0. 0	0.15. 5
Trinityville	1931	5.10. 4	2.10. 9 $\frac{1}{2}$	0. 8. 4	8. 9. 5 $\frac{1}{2}$
"	1932	1. 3. 0	0.19. 2	0. 7. 0	2. 9. 2
Troy	1931	2.19. 1 $\frac{3}{4}$	1.13. 5 $\frac{3}{4}$	2.14. 4	7.16.11 $\frac{1}{2}$
"	1932	3. 3.11 $\frac{1}{2}$	1.15. 3 $\frac{3}{4}$	1. 1. 8 $\frac{1}{2}$	6. 0.11 $\frac{3}{4}$
Ulster Spring	1931	1. 7. 0	0. 9. 0	0.18. 0	2. 14. 0
"	1932	0. 0. 0	0. 0. 0	0. 0. 0	0. 0. 0
Vaughansfield	1931	19.19. 8 $\frac{1}{4}$	7. 1. 2 $\frac{3}{4}$	3.13. 4	30.14. 3
"	1932	12. 1.11 $\frac{1}{2}$	10. 3. 4 $\frac{3}{4}$	1.19.11 $\frac{1}{2}$	24. 5. 3 $\frac{3}{4}$
Waterloo	1931	8.11. 0 $\frac{1}{4}$	6. 9. 5 $\frac{1}{4}$	0.14. 1 $\frac{1}{2}$	15.14. 7
"	1932	4. 5. 4	5.11. 1	1. 6. 6	11. 2.11
White House	1931	5.12. 1	5. 3.11 $\frac{1}{4}$	1.12. 9	12. 8. 9 $\frac{1}{4}$
"	1932	5.12. 5	3. 2. 2 $\frac{1}{2}$	3. 6. 6 $\frac{1}{2}$	12. 1. 2
Water Mount	1931	18. 7.10 $\frac{3}{4}$	6.13.11	6. 9. 9 $\frac{3}{4}$	31.11. 7 $\frac{1}{2}$
"	1932	21.15.11	9.11.10 $\frac{1}{2}$	5. 5.11	36.13. 8 $\frac{1}{2}$
Williamsfield	1931	7.17. 5 $\frac{3}{4}$	8. 0. 1 $\frac{1}{2}$	1. 3. 6	17. 1. 1 $\frac{1}{4}$
"	1932	9.10. 1 $\frac{1}{2}$	8.11. 1 $\frac{3}{4}$	2.12. 8 $\frac{1}{4}$	20.13.11 $\frac{1}{2}$
White Hill	1931	4.16. 2	4.10. 0 $\frac{3}{4}$	1. 4. 8 $\frac{1}{4}$	10.10.11
"	1932	2.11. 9 $\frac{3}{4}$	3.15. 8 $\frac{1}{4}$	0.14.11 $\frac{3}{4}$	7. 2. 5 $\frac{3}{4}$
Walker's Wood	1931	0. 0. 0	0. 0. 0	0. 0. 0	0. 0. 0
"	1932	0.12. 0	0. 2. 0	0. 0. 9	0.14. 9
Conf. & Isolated	1931	817.17. 7 $\frac{1}{2}$	16. 8. 7 $\frac{1}{4}$	197. 4. 2 $\frac{1}{2}$	1031.10. 5 $\frac{1}{4}$
"	1932	640. 6. 3	43. 2.10 $\frac{3}{4}$	135. 9. 5	818.18. 6 $\frac{3}{4}$
TOTALS	1931	3413. 0. 0	1066. 0. 3	1294.14. 8	5773.14.11
	1932	3353. 5. 0 $\frac{1}{4}$	1227. 9.11 $\frac{3}{4}$	887.13. 5 $\frac{1}{4}$	5468. 8. 5 $\frac{1}{4}$

Saturday evening, April 8, was a pleasant occasion at the home of Pastor and Mrs. B. A. Meeker. For about two years Sister Meeker has carried a Standard of Attainment class at her home each week, some attending not being members of our church, yet interested in the truth, and very welcome members for such an enterprise. Last year they all obtained their certificates, and the gathering referred to was for the distribution of the second year Seals, the presentation being made by Sister Meeker in the midst of an interested gathering which included several of the local workers. Thus the plan of the S. A. is made a missionary agency that strengthens the faith of members while educating prospective members for future union with our number. Songs and a Scripture test made the evening all too short, and the programme was most thoroughly enjoyed.

MOORE PARK. "Sunday, the 19th March, was a day of rejoicing here. We were specially favoured with the presence of Pastor and Mrs. Edmed, Pastors Meeker and Stockhausen who conducted a convention. Visiting brethren gathered from several churches, and four meetings afforded us a Spiritual feast for the day. The Bible studies were real touching. The consecration service gave many an opportunity to express their determination to serve the Lord as never before. When we saw the sun setting, we wished, like Joshua we could lengthen the day, which was all too short." H. A. DUNBAR.

SHERWOOD FOREST. "The week of meetings just closed has been a powerful uplift to us, and we praise the Lord for sending His ambassadors to help us revive our drooping faith and gain a new experience of consecration. It has made us all very happy, and we shall never forget the association we have enjoyed with these dear brethren, and Mrs. Edmed.

A visit to the Government Day school in which the President, at the invitation of the Teacher, addressed the children, created a very favourable impression, and was much appreciated.

The Baptismal service conducted by Pastors Meeker and Stockhausen down at the Blue Hole brought conviction to many, and the public showed their interest in the night meetings by walking several miles to attend.

Sister Edmed gave us a new vision of the Sabbath School work, and we hope the privileges of this week will be renewed again before long."

MRS. IRIS GREGORY.

Bonny Gate Church is enjoying a great revival, and is the scene of large meet-

**Comparative Statement of totals of various funds
for years 1931 & 1932.**

Tithe	1931 <u>3413. 0. 0</u>	1932 <u>3353. 5. 0$\frac{1}{4}$</u>
	3413. 0. 0	3353. 5. 0 $\frac{1}{4}$
Sabbath School Off.		
Regular Sab. "	738. 7. 9 $\frac{1}{4}$	824.11. 8 $\frac{1}{4}$
13th Sabbath "	250. 8. 6	295. 6. 2
Birthday "	12. 4. 4	11. 1. 3
Investment "	<u>64.19. 7</u>	<u>96.10.10$\frac{3}{4}$</u>
	1066. 0. 3	1227. 9. 11 $\frac{3}{4}$
Missions		
Harvest Ingathering	1008. 5. 0 $\frac{1}{2}$	696.19. 0 $\frac{1}{2}$
Annual Offering	31.13. 7 $\frac{1}{4}$	22. 7.11 $\frac{1}{4}$
Mid-Summer "	3. 2. 3 $\frac{1}{4}$	3.13. 6 $\frac{1}{4}$
Extension Fund	126. 5. 0 $\frac{1}{2}$	77.19. 9 $\frac{3}{4}$
Missions	24.18. 7 $\frac{1}{4}$	35. 6. 2 $\frac{1}{2}$
Week of Sacrifice	<u>100.10. 1$\frac{3}{4}$</u>	<u>51. 6.11</u>
	1294.14. 8	887.13. 5 $\frac{1}{4}$
TOTALS	<u>5773.14.11</u>	<u>5468. 8. 5$\frac{1}{4}$</u>
		J. W. GROUNDS, <i>Treasurer.</i>

ings, especially on Sundays. Bro. R. B. Campbell began a series of meetings there, March 26, and the work was inaugurated by special prayer and consecration on the part of the older members. The building has proved too small to hold those attending, and the interest is very promising, several prominent persons being among the interested. Let us pray that successful results may be given from this effort. We feel very anxious to see our young men encouraged by success.

H. T. Marshall, of Vaughansfield, writes as follows: We are of good courage in the Lord in spite of depressions. Last thirteenth Sabbath and the evening of the day following we experienced that expressions added to impressions bring satisfaction. We had a specially prepared programme composed of music, recitations, and dialogues. An organ was dedicated to the church by one of our sisters. We had hoped to make a lasting favourable impression upon our many friends who assembled in our new and nearly complete place of worship.

Many in our vicinity have changed their attitude toward us, and are now in our favour. To God be the glory!"

A report from Elder L. Rashford has come in, and after mentioning the sad conditions which have already appeared in the VISITOR, he says, "It is a wonder that any one survived the dreadful calamity. I went through the narrow crevices and openings in the Bluff, where the

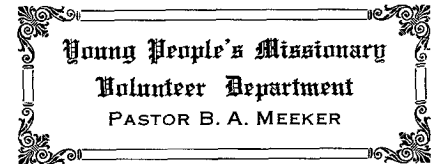
people climed for safety. What a wonderful illustration of the time of the flood it was, when man and beast fought each other for a place of safety! The Islands are small, the largest, Grand Cayman by name. All could be put into St. Elizabeth easily, with space around to spare. All the churches were thrown down on the Brac, but Elder Knight rebuilt one soon after the disaster, and we had some excellent meetings, striving to get the people to take courage and seek God. The people are very friendly and warm-hearted, and show much love to strangers. A goodly number have left the Islands, and others are planning to do so. I enjoyed my stay. At present I am holding a series of meetings at Santa Cruz. The attendance is small, but we are hoping and praying that God will bless."

Another Birthday! The little family Sabbath school started by Gladstone Harris at Richmond Park reached its first birthday, April 9. There were eleven members, and now five are prepared to go forward in baptism. We rejoice with this little company, and pray that they may continue to grow.

Luther Campbell, of Comfort valley, says, "I am doing all I can to encourage myself and others in missionary work; to do all the good we can, to all the people we can, in all the ways we can, and just as long as we can. There has been much to discourage us, but I am learning to love the truth more and more, and nothing can separate me from it. At first we had a little tabernacle, but that had to be

taken away. But our membership has doubled, and though we had no money, we are trying to erect another, and we go to the bush to saw wood for it. We first thought to hire others to do this, but found we could do it ourselves by all getting under the burden, and it would cheer you to watch us working, and hear us singing as we push the work along. We are leaning on the everlasting Arms, and through Jesus we can do all things."

That is a fine spirit, brethren. It is the spirit that wins through. Let us pray for this persevering little company.



"It is with a heart filled with joy that we send you a report of our Y. P. Week of Prayer. We were not blessed by the presence and help of a minister, but the Holy Spirit came very near to us, and His presence always helps!

The studies provided in the Gazette supplied us with real spiritual food, so suitable for these trying days. Our hearts were made glad as we found Jesus to be our never-failing Friend anew, and beholding Him more clearly helped us to see ourselves as we really are, unworthy and sinful, and we prayed as we took our stand for a fresh and deeper consecration.

We ask your prayers that our decisions to serve Jesus, and our renewed consecration may become real in our experience, and that we may reach all our M. V. Goals." ESTHER PALMER, Clermont.

**JONATHAN EDWARDS'
DEDICATION TO GOD**

When Edwards was nineteen he wrote in his diary:

"I have been to God, and have given myself, all that I am and have, to Him, so that I am not in any respect my own. I can challenge no right in myself; I can challenge no right in this understanding, this will, these affections that are in me; neither have I any right to this body or any of its members; no right to this tongue, these hands or feet; no right to these senses, these eyes, these ears, this smell or taste; I have given myself clear away, and have not retained anything as my own. I have been to God this morning and told Him that I gave myself wholly to Him. I have given every power to Him, so that for the future I will challenge no right in myself in any respect. I have expressly promised Him, and do now promise Almighty God, that by His grace I will not. I have this morning told Him that I did take Him for my

whole portion and felicity, looking on nothing else as any part of my happiness, or acting as if it were; and His law for the constant rule of my obedience; and would fight with all my might against the world, the flesh and the devil to the end of my life; that I did believe in Jesus Christ, and receive Him as a Prince and a Saviour; and would adhere to the faith and obedience of the Gospel, how hazardous and difficult soever the profession and practice of it may be; that I did receive the blessed Spirit as my Teacher, Sanctifier, and only Comforter, and cherish all His motions to enlighten, purify, conform, uphold and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication, and to receive me as entirely His own, and deal with me in all respects as such, whether He afflicts me or prospers

me, or whatsoever He pleases to do with me who am His."

Spanish Town

A special series of revival meetings was conducted in this church, April 1-9, by Pastor and Mrs. B. A. Meeker.

The church, which is largely made up of young people, rallied to the support of the meetings in a very substantial way. The attendance was good throughout, and, best of all, the spirit of prayer and surrender to God was manifest.

There were two meetings daily—a devotional service at 6 p. m., followed by a public meeting at 7 p. m.. In the first meetings earnest prayers and testimonies ascended to God, and the way was opened for the Holy Spirit to come in, as He did in a marked manner.

A special feature of the series was a meeting for men, and one for women. It is evident from the good attendance and interest that this time was well spent. Questions of moral conduct deserve our careful attention in these days of vice and degeneracy.

The church was favoured by having the assistance from time to time of some of the Kingston musical talent. This, combined with the local singing, added to the attractiveness of the services.

On the Sabbath day, we were joined by Pastor and Mrs. Edmed, who assisted in the closing services. Many of the members expressed their appreciation of the valuable help of Pastor and Mrs. Meeker's services, regretting that the week had passed so soon. A large gathering assembled at the Sunday night service to listen to a strong appeal to take their stand under the banner of Prince Emanuel. The Spirit of the Lord seemed near, and the whole congregation was moved to respond and surrender all to God.

**Report of Home Missionary Department of the Jamaica Conference
For the Year Ending Dec. 31, 1932.**

Number organized churches, 81; Companies, 27; M. V. Societies, 60; Isolated, 50.
Total church members in the conference, 4451.
Churches reported, 81; M. V. Societies, 60.
Churches holding the First Sabbath Church Missionary Service, 68.
Churches holding weekly Prayer and Missionary Service, 60.
Churches holding the weekly Ten-minute Church Missionary Service, 80.

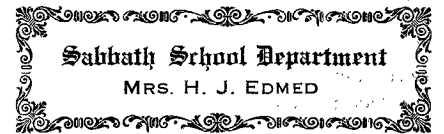
Report of Work Done:

	ADULT	SENIOR M. V.	TOTAL
Number reporting missionary work	1,576	1,463	2,893
Bible reading and cottage meetings	30,019	17,703	47,722
Missionary visits	62,480	33,521	96,601
Persons taken to Sabbath school or other services	11,624	6,695	18,319
Persons given needed help	54,731	31,828	86,559
Treatments given	15,630	9,051	24,681
Articles of clothing given to the needy	6,593	4,425	11,028
Books, missionary periodicals and tracts distributed	43,759	24,090	67,849
Missionary letters written	4,134	2,201	6,335
Number led to Christ and added to the church by personal work	342	292	634

Special M. V. Report

Number of societies reporting	60
Total membership	1604
Total average attendance at Society meetings	1633
Number reporting	1463
Society offerings for local society work	£12.10. 6
Harvest Ingathering funds reported by young people	£ 8.18.11
Big Week funds reported by young people	£ 4. 5. 4
Number observing the Morning Watch	827
Number reading the Bible through systematically	222
Number taking a Reading Course	154
Number studying for Standard of Attainment membership	200

BYRON A. MEEKER, *Secretary*



LESSON HELP

For the present quarter we have a valuable aid to the study of the Sabbath School lessons in the little book by Mrs. Fannie Dickerson Chase entitled, "The Bible—Book Divine."

These are some of the chapter titles:

1. The Bible—Its History
2. The Bible—An Inspired Book
3. The Bible and the Archeologist
4. The Apostles and the Scriptures
5. Jesus and the Scriptures
6. The Message and Power of the Bible

Every one should have it. The price is only one shilling. Order of the Book and Bible House.

A Word from Darliston.

A letter from our young brother, Chester Jones, who is the assistant secretary of the above school, has come in. He says: "I am glad to state that our school is on the onward move. During the quarter just ended we have experienced many blessings. Our superintendent, Sister I. Waldrow, has the co-operation of all the members in her endeavour to get a "come back" of the "Pennant" for at the close of March, we had the highest number of Honour cards on record, there being 49 out of a membership in the Sabbath school of 63. Our Thirteenth Sabbath and Investment offerings were good, and we

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EDITOR, PASTOR H. J. EDMED

are hoping to make the coming Investment program a success, the best for the school since it was organized."

The quarterly report has been received from Darliston and we are glad to announce that they have gone over the average of 65 per cent in Honour cards and offerings and so have their hopes realized of reclaiming the "Pennant." Well done, Darliston!

A Visit to Spanish Town

On April 8, we were happy to meet with this progressive Sabbath school again. It was a pleasure to see the church almost full when the superintendent, Sister Lilian Price, announced the opening hymn. Every item of the programme was nicely rendered including an interesting report from the secretary, Sister A. Folkes, after which Brother James having had a birthday during the week, was called upon to give us his experience. In a few well chosen words he expressed his appreciation for the many blessings received during another year, and told of the joy it had given him in setting aside one farthing for each day of the past year, making his birthday offering 365 farthings or seven shillings and sevenpence farthing. He had a similar gift in 1932.

We feel sure such acts of love and devotion to God's cause will not fail of its reward.

While visiting around last quarter, we were sorry to find at Sherwood Forest our faithful superintendent of that school, Brother Webber, had been laid aside for several weeks with a severe attack of the Flu, and so was unable to attend the meetings that were being held, but we were glad he had sufficiently recovered so that we could have a visit with him in his home, and we were pleased to note the keen interest he took in discussing the work of the Sabbath School. We trust he has resumed his duties again.

THINKING CAP QUESTIONS.

Here's for the Young People over 15.

1. When was it first arranged that Jesus would die for us?
2. When was this death of Jesus first announced in this world?

3. In the Mosaic law, what happened to a man's sin when he confessed it while laying his hand upon his offering?

4. To what priesthood that existed before Moses, does Jesus belong?

5. What long period of time did Daniel foretell, when did it begin and end?

For Little Folks, under 15.

1. To whom did God give a different name when he became converted?

2. Why was Jesus called by this name?

3. What is the last name given to Jesus in the Bible?

4. By whom was Jesus baptized and where?

5. After His baptism, where did Jesus go?

Young People Answering Thinking Cap Questions.

Clifford Alveranga, A. Boyd, W. Boyd, Gertrude Webber, Francella Webber, Eudora Webber, Eric Plummer.

Little Folks Answering Thinking Cap Questions.

Eric Plummer, Pearl Boyd, Wesley Boyd, Gertrude Webber, Luna Davis, Kenneth Robinson, Doris Higgins, Byril Bennett, Lane Bennett, Lenn Bennett, Edgar Bennett.

There was a touch of pathos and reality that draws on one's imagination among the old conquests of Rome. The imperial Dictator had negotiated with the disheartened and defeated people of Collatia about their surrender. As with most of us, the Collatine people desired to make some reserves, for to surrender all appeared too humiliating. But Rome accepted no partial yield. "All or none," was her motto, and when she asked, "Do you deliver up yourselves, the Collatine people; your city, your fields, your water, your boundaries, your temples, your utensils, all things that are yours, both human and divine, into the hands of the people of Rome?" They replied, "We deliver up all." Their surrender was accepted, and they were afforded the liberties and privileges of the Empire's people. So, dear young people, the surrender you are asked to make to Jesus is, "All." All you are, all you have. He accepts no reserve, and His acceptance is accompanied by a share in all that He is and has. The exceeding great and precious promises become yours. His righteousness, His love, His grace, His glory and His kingdom are all yours. The privileges and liberties of Heaven are all yours. Will you not surrender all and say to Jesus, "I deliver up *all* to Jesus to-day"?

ASLEEP IN JESUS

Richard Benjamin Smith, of Canaan, Newmarket, died Feb. 20, aged 73. Brother Smith accepted this message in 1898, under the preaching of Pastor Eastman, and was one of the first members of the Canaan Church, in which he took a prominent part, spending most of his earnings in support of the Cause.

Until unable to be about, he took an active part in the spread of the Message which he ever held dear to his heart. He was greatly beloved by church members and neighbours and his work will still follow on. Words of comfort were spoken by the writer, to many relatives and friends.

GEO. L. HOLNESS.

Mrs. Mary Brown, of Orange Hill, born in 1850, died March 1933. A stroke, which terminated in death after nine days, came upon her after eight years in this Message, which she accepted under the labours of the writer. At her baptism she united with the Moore Park Church and remained faithful, taking an active part in the work of the church. Although advanced in years she was willing to do something for the Master during our last Big Week campaign, and was the first to reach her goal. Her helpful life will long be remembered. We laid her remains to rest, March 5, until Jesus comes. H. A. DUNBAR.

Francis Guy. The Regent Street Church has sustained a distinct loss by the decease of this faithful member, who was born in Manchester, 1910. She accepted the truth under the labours of Pastor G. A. E. Smith, and was baptized by M. Jones in 1926. After a short illness, she died March 26. As a choir member, her sweet voice could be distinguished in the chorus. Faithful in attendance and Christian conduct, she was entrusted with the secretaryship of the M. V. S. but her life was cut short, and a large cortege of mourners and children testified to the respect in which she was held. At the funeral which was conducted by the writer, Mr. Kelly sang:

"O what is life? 'tis like a flower
That blossoms and is gone;
It flourishes its little hour,
With all its beauty on,
Death comes, and, like a wintry day
It cuts the lovely flower away."

J. A. REID.

Sister Vivine Cole-Gordon fell asleep in Jesus, March 15, at the age of 41. She was a devoted Christian for many years and a member of the North St. Church and Choir. She leaves her husband and son, and a host of friends to mourn her loss.

Brother Joseph Rainey also passed away, March 14, and the Church has also lost a faithful member in the person of Sister Qualle. These faithful members are missed, but we rejoice that they died in the Blessed Hope. Pastor L. L. Hutchinson spoke words of cheer and hope at each of the funerals.