

# The Jamaica Visitor

Vol. 1.

KINGSTON, JAMAICA, JUNE, 1927.

No. 10.

## THE BOOKMAN.

A colporteur came to my door one day,  
And delivered a book I had bought;  
But, when I had seen it, I hid it away,  
For I hated the things it taught.  
So it lay in a drawer neglected, unread,  
A casket of jewels, concealed;  
While I was too busy to bother my head  
With riches it would have revealed.

But a day came at last when, chastened and sore,  
My proud heart was wounded, and bled;  
And I turned to the book, neglected before;  
And opened the volume and read.  
I found the message of comfort I sought,  
In the book I so long had abused;  
And wondering said, as I sat there in thought,  
"God's blessings are often refused."

He who in wisdom can see to the end,  
Foreseeing my proud heart would bleed,  
Sent me the book, by the hand of a friend,  
To help in the hour of my need.  
Its message of love touched an answering chord  
In my hungering heart that day;  
And its beautiful truth drew me to the Lord;  
His glory now brightens my way.

I oftentimes think of the bookman who came  
To bring me a treasure so rare;  
In this vale of tears I may ne'er know his name,  
But I'm hoping to meet him there.  
How good it will be on some glorious day,  
(And it may be a part of the plan)  
To have a good angel approach me and say,  
"Come here, and meet the bookman."

I'll clasp the hand of the one who left home,  
And husband, or children, or wife,  
Endured the hardships, consented to roam,  
To bring me the message of life.  
Arm in arm we'll walk by the river so clear,  
Side by side at the throne we'll bend;  
And there, in his ear so no other can hear,  
I'll whisper, "It was kind of you, friend."

—W. R. ELLIOTT.

## PRAYING ALONE.

Jacob was left alone; "and there wrestled a man with him until the breaking of the day." For long years the patriarch had been in a strange land, but now his steps were bent toward his father's abode, the land promised to Abraham, promised to Isaac, and which in his inspired dream had been given to Jacob for an inheritance.

Disquieting news had reached Jacob. Esau the fierce warrior, was on his way to meet him with a band of soldiers. The smouldering hate of years was to fall upon him, as well as upon his family and upon his flocks. He knew that no earthly hand could save him from the wrath of his brother. The lonely hours spent amid the mountains, however, had taught him the power of God, and he had learned to trust that power.

Jacob thought of the helpless women and children, and then more than all else, he deeply regretted the fact that it was his own sin that had brought upon them all this danger. He feared also that his sin had cut him off from the help of God. Jacob alone was the sinner; his was the great offence. Jacob alone must settle it with God. No human ear must hear the confession and the pleading for forgiveness.

The company was sent on before. "Jacob was left alone." The wrestling angel asked, "What is thy name?" The answer was, "Jacob." "I am the supplanter, the one who robbed my brother." In this the patriarch opened his soul. He did not cover his sin. He told it all. Then came forgiveness. No more was he Jacob the supplanter, but his name from now on was Israel, a prince.

This change was wrought, this victory gained, when Jacob was left alone. Victories are gained, battles of the soul are fought and won, when the tempted go alone with God. Try it, O my friend. Shut out the world, shut yourself in with God. It is there your name will be changed. We go before Him, Jacob; we come away Israel. Alone with God, but how sweet the spot. It is there we walk and talk with Him. It is there He stamps upon us His image, and gives us grace and power for the days to come.

W. F. MARTIN.

## A HINDU PARABLE.

As we reflect upon the cheapness of books, pamphlets and magazines, and how void, barren, desolate, dark and hopeless human life would be without them, we are reminded of a significant parable of the Hindus:

An aged merchant who wished to retire from business had two sons, but he was unable to make up his mind which of them was the more clever, and so should control his business. He finally decided to put them to a test. For that purpose he gave each an "anna" (equivalent to a penny) saying, "I wish you to buy with this money something that will fill this house."

The elder son hastened to the market place, priced all kinds of goods that were for sale, and found that the cheapest and bulkiest thing he could buy was straw. Therefore he spent his "anna" for that, but when he took his purchase home he had not even enough to cover the floor.

The younger son, perceiving that his

father had entrusted him with a commission that could be executed only by unusual shrewdness, gave deep thought to the matter. So after thinking he spent his "anna" for candles. These he took home and lighted, one in each room, and the light they gave filled the whole house. "To you," said his happy father, "I give over my business, for you have shown true wisdom."

Those candles filled those rooms with light. God's great candle—His blessed Word—will yet fill the entire world with light. Other books are helping to spread the light. Are you helping to spread those books?

Sister White says, "Our burden can never be laid down till the entire earth is lighted with His Glory." In other words she reiterate the Bible admonition. "Go ye into all the world, and preach the gospel to every creature." The visions that God has given our inspired writer, with the light they have shed on, and ahead of, this movement, invest us with a solemn responsibility to spread that light. Are we doing it?

### PERSEVERANCE WINS.

After having canvassed almost all of a large apartment house and receiving no response whatsoever from its inmates, it seemed useless to go any farther. When I reached the last apartment, and no one answered to my third knock, that old adage, "Perseverance wins the day," flashed through my mind. The fourth knock was a sharp one that brought an answer immediately. A lady grabbed the magazine from my hand inquiring, "Is this an Adventist paper?" I meekly answered, "Yes." Her mother then rushed to the door saying, "Are you an Adventist, a real Seventh-day Adventist?" Having told her I was, she said she had been an Adventist for many years. Her family moved to a small town where no one of this faith had ever lived and after remaining faithful for eleven years under these circumstances, had rejoined the Baptists. I was grateful for the privilege of taking her to our next prayer meeting and thanked God for keeping up my courage.—*R. M. L., in Eastern Canadian Messenger.*

There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. The world has many that agree with it. What it needs, and what it appreciates, is the manliness that can stand apart from it and lead it to a better way.—*Horace Bushnell.*

### "HIS FACE."

A few nights ago, after a sermon on the fulfillment of prophecy in current world events and the doctrine of the second coming of Jesus Christ as a climax to this world's history, a minister of another denomination, who had been one of the audience, said to me:

"I have been much interested in your delineation of world affairs this evening, but cannot agree with you that Jesus Christ will personally return to this earth a second time. When He comes, it will be through the dominance of His principles in the earth, not through His actual presence. We don't need Him here in person; we'll work things out all right in time."

I scarcely could believe my own ears. A vested representative of Jesus Christ declaring that we don't need Him here, and inferring that we really don't want Him to interfere with our running of this planet!

The attitude of the minister as related above is only the logical end of Modernism. Modernism is an attempt to substitute rationalism for faith, naturalism for supernaturalism, materialism for the invisible things of the Spirit. It is a deification of humanity and its capabilities, and a minimization of God's direction in human affairs. The Modernists vainly believe they will themselves make a heaven out of this earth, and they therefore resent the idea of Christ's returning and taking charge of things here.

How impossible is such an attitude when we really love Jesus, our Saviour and Redeemer. If we love Him, we will want to be with Him and have Him with us. Our fondest hope will be some day to walk and to live in His presence. Indeed, if we love anyone we want to be with him; and how much more the Man who died that we might live!

How precious are the promises of God's word which tell us that some day we shall "see His face," and be with Him forevermore!

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God."

"And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads." Revelation 21: 1-3; 22: 3, 4, A. R. V. —*Signs of the Times.*

### TITHING.

1. It is Scriptural, approved of God in the Old Testament and supported by Christ's words in the New.

2. It is a good start in the individual's life of giving.

3. It is spiritual, for personal faith is called into play.

4. It is business-like, for there is definiteness, progressiveness and system.

5. It is a crushing blow against selfishness.

6. It causes the giver to take the initiative in Christian giving rather than holding back one's response until the money appeal is made.

7. It commandeers all alike in quality giving.

8. It safeguards the spirituality of the church by eliminating worldly drives for money.

9. It establishes the individual as a financial steward, accountable to God.

10. It gives confidence in the practice of prayer.

11. It awakens thought, as nothing else, regarding time and service for God.

12. It elevates worship to the high plane of rounded-out sincerity.

13. It makes giving a principle and no longer a spasmodic expression.

14. It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.

15. It means less of the comforts and pleasures of life, but the power to enjoy those that are left is expanded.

16. It creates in our lives a commanding position over others; in the matter of giving, we can use the most effective weapon of example.

17. It makes us twofold before God, our hand held out to give as well as to receive.

18. It destroys the domination of circumstances.

19. It transforms life's retrospect into a joy rather than a dread, we see the line of evidence that permanently records us as givers, through faith and plan.

20. It assures a response to more appeals for the worthy objects of the church, together with out side calls, than before we tithed.

21. It offers to our boys and girls of today the sure promise of escaping from the mature character's greatest blight, selfishness.

22. It leads, with a magnetic leadership, beyond the mark of money-giving, into the realm of worship and Christian service, for it has been found that most tithers are among the largest proportion of regular worshippers and earnest workers.

H. MEYER.

### CHRIST'S PROMISE.

Jesus said, "Go ye therefore, and teach all nations, . . . and, lo, I am with you alway, even unto the end of the world." This promise was given to inspire confidence in the heart of every worker. No child of God who walks in the assurance of this glorious promise can ever feel forsaken or discouraged while engaged in His service.

"Lo, I am with you!" To the colporteur who feels for the moment reluctant to take up again the tasks of a new week, it brings

renewed assurance and a refreshing smile, and he fares forth bravely against the imaginary hard faces that await him. To the solicitor of missionary funds it says, "Go forth, and I will share your labours. I will cheer and breathe hope into your flagging spirits when the work seems difficult. I will soften the hearts of the covetous and melt the hearts of the miserly." To the weakest of the weak it whispers, "I will be strength to you, and you cannot fail."

"Lo, I am with you!" Christ declares it. "Workers in my vineyard, I do not send you forth alone. I walk all day beside you. I share your hardships, I indorse your petitions, I rejoice with you in your victories."

"Lo, I am with you!" Never has this promise been so precious and helpful to the writer as during the present Ingathering campaign. A distinct power attends its return to mind no matter how frequent. Who can refuse to go forth when the Prince of Glory promises to accompany us?

It was a "class" neighbourhood, and contributions came in slowly. A hastily uttered prayer for the occasion ascended as a hard-faced woman opened the door. Before she spoke, that prayer had reached the ear of God.

"I have nothing to give," she said, snappingly, "and if I had I should give it to no solicitor from the street."

Her tone was envenomed, and she was about to shut the door.

"But lady," I pleaded, "this is the work of the Lord in which I am engaged."

I saw her eyes staring at the simple headline on the page I held before her.

"What does that say?" she inquired, bending closer.

I read the line to her, inwardly amazed at the complete change in her facial expression and manner of speech.

"Oh," she said, gasping a little in a relieved way, "I—I thought it said something else." Then excusing herself, she went into another room, from which she emerged with two shillings which she placed in my hand, with a regretful declaration that it was all the money she had in the house, else she would gladly have given more.

And I believed her.

*What did that woman think she saw on that printed page? What voice spoke to her, and what influence stirred within her life at that moment to bring about such an astounding change of manner? I was asking myself these questions as I stepped from the porch, when I heard repeated in my inner conscience, "Lo, I am with you alway, even unto the end of the world."*

"No sir," emphatically declared a man, after a rather lengthy tirade against missions and missionaries in general, "I would not give a penny to any organization on earth except the Salvation Army, and that carries a doubt in my favour instead of a promise."

Then he asked, "Who are you?"

"I am a Seventh-day Adventist, a believer in the second personal coming of Jesus Christ," I replied.

His countenance softened, his eyes became reminiscent, and—he gave me four shillings.

*Why did he do that?* What voice whispered, what memory stirred within him? Hidden away in the hearts of all men are bygone visions,—heart calls, tear-scenes, dialogues, promptings, hopes unfilled, smothered resolutions; these, like long-silent, dust-covered bells, can be awakened into life by the Spirit of Jesus. This is a part of His mission as He goes with you into the highways and byways of life.

The I AM with you! Weak hands strengthened, feeble knees confirmed, fearful hearts made strong, vision and spirit revitalised—all this if we obey the call, "Go!" What companionship, what sublime fellowship, what an invincible crusade! When the army of our youth become fired with this holy conviction that Christ is with them, the gospel of the kingdom will be carried triumphantly on wings as swift as angels' to earth's remotest bounds. Young men and women, speed that day!

E. F. COLLIER.

*In Youth's Instructor.*

"Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself; never pity yourself. Be a hard master to yourself, but lenient to everybody else.

**RESOLVED:** That I will endeavour to cement my friendships, for while I am sure that neither time nor distance can break them, still I believe that they should be kept in constant repair. If we would hold our friends we should not lose sight of them too long. We must write to them when we can and remind them of ourselves lest we lose the thread of their lives.

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## SABBATH SCHOOL DEPARTMENT.

### INVESTMENT FOR MISSIONS

There can be no doubt that the Lord is in this Sabbath School investment Plan for Foreign Missions and that His Spirit inspired it. Last year over \$36,000 were raised by this method, and the plan is quite new, only a relative few of our members having had a part in it. These dollars doubtless did not affect anyone's offerings to missions in the least, they being raised by simple little investments of various kinds, made for the purpose, and with the

understanding that personal givings would not be slackened.

Some interesting accounts are told here and there of the ways in which signal blessings have been received by those entering into this work. For instance, at Santa Barbara, California, a brother recently told in the writer's hearing, of giving a calf to missions. The butcher to whom it was sold said he gave the brother the largest price he had ever paid for a calf. This \$37.50 was donated to the Investment Fund. The interesting sequence is that since that initial act in Investment work several years ago by the brother, the mother of the calf has given birth to twins three times.

Later this same church elder gave liberally to the Investment Fund from a crop of potatoes. After he had done so he was almost afraid he had impoverished himself. But he stated that he had not only had enough for himself from what remained, but had sold more to merchants than he estimated to be in the entire crop when it was dug. And, he added, he didn't seem to be able to exhaust the supply, like the widow of Elijah's day with her meal.

I recently heard of a member who runs a wholesale bakery, who used an interesting plan for raising Investment money. He did not care to sell in a retail manner, but despite his feelings about this, neighbours kept coming in to supply their small family needs. Finally the brother decided that he would turn over to the Investment Fund for Missions all money received from retail selling. Thus that which had been only a nuisance to the baker became a worth while thing, resulting in many dollars each quarter going into the mission funds.

Many and devious are the methods used by our people in this work, which we believe is destined to play an increasingly important part in missions money raising. The spring of the year is the best time perhaps for beginning one's plans. We hope that a larger number than ever will take part in the interesting work this season.

J. C. THOMPSON,

Associate Secretary of the Sabbath School Department.

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## HOME MISSIONARY DEPARTMENT.

### BIG WEEK.

Dear Brethren and Sisters of the Jamaica Conference:—

As it was in the days of Nehemiah, so it is to-day. He kept near his side the one who sounded the trumpet. Now it has been delegated to the Home Missionary department to be the sounders of the

trumpet in this great movement. So before I sound the trumpet at this time I wish to remind you that it will be your duty to "resort thither unto us" and to remember that our God will fight for us. Nehemiah asked them to resort to them to the place where they heard the trumpet. So to-day I am blowing the trumpet for Big Week, and it is thither that I wish every one to resort.

We have sent out material for the Big Week effort and trust that every church will endeavour to do its best for this good work. You are acquainted with it from past years and know what has been accomplished by this campaign in the building of schools, publishing houses, and sanitariums in all parts of the world.

This effort is to be conducted from June 4 to June 11 this year, and Sabbath June 4 is to be the day for the launching of the good work. We have sent out programmes for that day to most of the churches. If you have not received one and desire to take part in it, write to us and we will see that you receive one of these programmes. Also we will have a good supply of the little books to sell for 1/3. We might mention, especially, "The Return of Jesus," "The Bible Made Plain," and "The Marked Bible."

May the Lord bless you in your efforts in this year's Big Week, and give you souls for your hire.

R. J. SYPE.

### HARVEST INGATHERING.

You may think this is rather early for us to be writing about the Harvest Ingathering campaign, but at a recent Conference Committee meeting it was decided to divide the conference into four sections, each section beginning the campaign at a different time. This plan was recommended by several delegates to the Conference session last year, so we are now following that advice. But we felt this the wise thing to do, not only because of the different times of the harvest of the prevailing products of these sections, but also because with all the duties devolving upon us and because of the large number of churches it will be impossible for us to give any personal attention to all parts of the Conference unless we can have it started in this way.

In accordance with this plan the following churches are asked to begin the campaign June 1st:—Guy's Hill, Grantsville, Bonny Gate, Jack's River, Carron Hall, Belfield, Port Maria, Riversdale, Bagbie, Glengoffe, Everton Park, Moor Park, and all the churches in Portland and St. Thomas.

The following churches are to begin the

campaign August 1st:—Linstead, Old Harbour, Blue Hole, Bellas Gate, Duxes, and all the churches in Clarendon, and St. Ann, except Guy's Hill.

Those who will begin the campaign about the first of September, will be the three churches in Kingston, and the Spanish Town church.

All the churches in the Parishes of Manchester, St. Elizabeth, Westmoreland, Hanover, St. James, and Trelawny will begin their campaign the first of October.

We are expecting to receive the papers and other material very soon, and trust all will endeavour to fit into this plan.

It is also hoped that each church will put forth a big effort to finish the campaign in six weeks. At least, let us work to that end.

Another action of the committee was to place our goal the same as last year, £650. We failed to reach this goal last year so let us put forth a big effort to reach it this time. May the Lord bless all as they prepare for this soul-winning campaign again this year.

R. J. SYPE.

### KENCOT.

Another word with regards to our activities at Kencot. On Monday, April 25, the members and friends of the newly born church were to be seen flocking into the Tabernacle by the twos, threes and sixes, until all the available seats were filled and those that came after had to stand — we thus had as many as thirty people standing.

At 7. 30, p.m., sharp, Elders Sype, and Rashford were seen to take their seats on the platform, Elder Sype acting as chairman. Thus began a most enjoyable Temperance programme for which the members of Kencot Church had been planning and practising for some weeks.

There were a number of beautiful selections by the choir, led by Sister Harrison our organist, coupled with many fine recitations and some nice dialogues. There was a fine mixture of the sad and amusing in the pieces rendered. The minds of all present were vividly impressed with the evil results of strong drink, the greatest curse the world has ever seen, also the harmful effects of smoking. The programme on a whole was both instructive and entertaining, and was well enjoyed by all who were in attendance; and there were numerous requests to have another soon again.

We received £1. 14. 0½ as collection for the evening which we placed on our church Building Fund. Continue to pray for the work at Kencot.

FRANK FLETCHER.

**LINSTEAD.**

The work of God knows no defeat, although the devil would have many believe so. A series of meetings were conducted by the writer for thirteen nights during the month of February. The attendance was very good, and as a result I have organized a baptismal class of seven, and there are others who may be in the class ere this reaches the readers of the 'Visitor.'

Our annual Harvest Festival programme came off on Sunday, the 27th of March. We were highly favoured in having with us Elder and Mrs. Sype and little daughter, also Elder and Mrs. Powell, and Bro. Rupert Harriott, of Kingston, as well as other brethren from the nearby churches, including Glengoffe, Spanish Town and Riversdale.

I think that to state that we had an enjoyable evening, would be only voicing the sentiment of the many that were present. However as the shadows of evening were settling down upon us; and the birds were saying farewell, we joined heartily also with them and said farewell to one and all. Yet I am sure that many will be pleased to know that as the result of the evening's programme the tidy little sum of five pounds was raised and turned into the Conference treasury for the advancement of God's cause.

O. PERCIVAL REID.

**DARLSTON.**

Darliston is the least, but I trust not the last, to report progress in the Master's work. Our little company here is slowly but surely on the increase. Since coming to this place the writer and family, midst the many obstacles with which we are confronted, have had several baptisms. The last was April 11, when Elder M. Jones, midst a well behaved audience, "buried" eleven dear souls in the "watery grave." Three were not ready and were left to follow soon. We are holding aloft the torchlight of truth. The Lord helping us we hope to continue to the end.

R. H. MYRIE, Leader.

**MANCHIONEAL.**

You may ask, "Why does not Manchionéal report? Perhaps they are not working to win souls." But not so. We have it hard in contending with the Catholic faith in the vicinity, but we can say that our hardship is not to be compared with what our Master bore; and we thank God that he is now leading souls to the Manchionéal church.

From last year we have been visiting Dillon without fruit, but thanks to the Giver of all good gifts, on Sabbath, the 23rd of April, we saw three souls from Dillon come and determine to hold to the truth. They will soon be added to the baptismal class, making the number four here preparing for baptism.

I am asking your prayers that the Lord may help me to do better work for Him, and also in behalf of the Manchionéal church.

SAMUEL TITUS.

**GRAND CAYMAN.**

Somewhere in the Caribbean, three hundred miles northwest from Jamaica, lies the little Island of Grand Cayman. Little, did I say? Yes, and you will agree with me when I tell you it is only thirty miles long by eighteen miles wide. We have no hills to climb as our Island is quite flat. We have a population of nearly four thousand.

We have four denominations, Presbyterian, Pilgrim Holiness, Latter Day Saints, and Seventh-day Adventist. The last, though least in number, are strong in faith. We have just one worker and his wife, Pastor and Mrs. Lawson, who are putting forth strenuous efforts to carry the truth to these dear souls. Our lay members are responding readily to the distribution of literature, and truly, papers have been scattered 'like the leaves of autumn.'

The majority of this people, professedly Christian, spurn the truth of the third angel's message, and will have nothing to do with the seventh day Sabbath. But God is working marvellously through His nursing representatives, and many barriers have been broken down which would not otherwise have been.

We are praying earnestly for the work here, and God is answering, as in every quarter we see at least one precious soul breaking away from bondage. I believe our prayers are going into the throne room of God and we are going to see many souls saved. Will not our brethren pray with us?

B. O. McLAUGHLIN.

**IN THE CHURCHES.**

Elder Sype spent Sabbath, May 14, at Guy's Hill, where Elder Fletcher is labouring and helping the church in getting ready to finish their building. On Sunday following he assisted in a harvest festival at Bonny Gate. On Wednesday night he held a service at Mile End and reports finding the brethren there of good courage.

On Thursday morning Elder Sype held a baptismal service at St. Ann's Bay at

which five were baptized. The same evening he assisted in a harvest festival in the same place, and the Sabbath following was spent with the Grantsville church.

As this item is written he has just arrived at Mandeville, where he is expected to deliver the commencement address at the graduating exercises of the West Indian Training College.

On Sabbath, May 21, Elder Hurdon preached the baccalaureate sermon at the West Indian Training College. A fuller report will undoubtedly be given in the next 'Visitor.' Following this service Elder Randle was privileged to baptize twenty dear souls, some of whom are students at the College, while others were from neighbouring churches and companies.

Elder Randle expects to conduct an effort at Windsor Forest, about eleven miles from Coolsworthy, after the close of school. Five of those baptized by him on Sabbath were from that company.

R.

### NEWS NOTES.

Word comes from March Town that they have 30 in the baptismal class all ready for baptism. It shows what are the possibilities when members of the church go forth with consecration and earnest zeal to win souls. Let every church follow in the train of March Town and by earnest missionary endeavour add many souls to its fold this year.

From Port Limon, Costa Rica, we have good news, in an indirect way, of the work of Brother Oscar Harriott who was a student of the West Indian Training College for some years until a year ago when he left our shores to establish a church school at the aforementioned place. We quote a few lines from a letter written by him to a friend:—"Since 1927 began, I have enrolled far over 100 pupils. Imagine how taxing this makes my work. No one but he who has experienced it would be able to sympathise. The work is so great for one man that I plan meeting the church committee and we will talk over the matter of an assistant teacher. God has certainly blest me since I set foot on these shores. I am not telling you that life has not been at times as restless as the tide, but all through the different scenes of life's drama for the past few months especially, I have seen Christ as the central figure."

Considering that our brother began the school with about 20, we can rejoice with him for the success God has given. We are certainly pleased to see how good the students who have gone out into mission fields have made.

### WITH THE CHURCHES.

On April 10, it was my privilege to visit the North Street, Kingston, church in connection with their harvest festival programme. The occasion was a unique one, hence there was a large audience. It was my privilege to speak to a crowded church that night. The theme was "The thing that was essential."

On the first of May I visited the Everton Park church for the purpose of presiding as chairman for a missionary programme. The evening was a fair one, for which reason the attendance was above what they expected. The programme was both instructive and inspiring. The promoters should be congratulated and encouraged to hold other like programmes in the future.

The Glengoffe church contributed a number of pieces, but special mention must be made of the recitations rendered by the Misses Brown of that church. The pieces contained a message for one and all, and the effect was carried home through the special attention that was paid by the reciters to the clear enunciation of their words.

The Baptist minister of the nearby district, who was one of the esteemed visitors at the meeting, expressed his appreciation of the entire programme.

I was up until 12 o'clock that night endeavouring to help some who had been led astray by those who have made an attack on the Spirit of prophecy. I believe the Lord helped me to make the truth clear to them on this subject. I left them feeling happy and with a desire to be united with us again. The prospects for Everton Park church seem very hopeful if proper attention can be given to it.

O. PERCIVAL REID.

### GOSPEL IN SONG.

Just a note to inform our 'Visitor' friends that we have in stock a good number of the book, "Gospel in Song." This is a new song book gotten out by our people and it contains some of the most soul-stirring selections. In your Harvest Festivals and other special programmes which our churches launch from time to time, this book will prove of untold value. As soon as this catches the eye of our readers, we are looking for a good number of orders to pour in to the office for it. Don't delay, let each procure a copy now and you will be more than pleased with the excellent musical selections it contains. The book is put up in two bindings—paper covers 1/6, and keratol 4/.

JAMAICA BOOK & BIBLE HOUSE,  
112 Tower Street, Kingston.

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## REPORT OF TITHES AND OFFERINGS FROM CHURCHES AND COMPANIES FOR THE MONTH OF APRIL.

Churches	Tithes	Offerings.
Axe & Adze	1 4 5	0 4 7
Bagbie	0 0 0	0 0 0
Ballimony	0 15 3*	1 12 6
Bellas Gate	0 15 10	0 2 4
Beverley	0 0 0	0 0 0
Birds Hill	5 0 8 $\frac{1}{2}$	0 17 5 $\frac{1}{2}$
Blue Hole	2 6 8 $\frac{1}{2}$	0 3 8
Bonny Gate	0 0 0	0 0 0
Bryant Hill	0 0 0	0 0 0
Bluefields	0 0 0	0 0 0
Belfield	9 9 2 $\frac{1}{2}$	1 11 6
Canaan	1 0 5 $\frac{1}{2}$	0 9 2
Contented Hall	1 12 7 $\frac{1}{2}$	0 16 9 $\frac{1}{2}$
Coleville	2 11 0 $\frac{1}{2}$	0 18 1
Craig	0 18 5 $\frac{1}{2}$ *	2 14 6 $\frac{1}{2}$
Darliston	7 12 8	1 14 7
Devon	0 10 0	0 3 6
Everton Park	1 1 0	0 5 0
East End, G. C.	0 0 0	0 0 0
Florence Hill	0 0 0	0 0 0
Fustic Grove	0 0 2 7 $\frac{1}{2}$	0 8 8
Glangoffe	1 11 7 $\frac{1}{2}$	0 12 3 $\frac{1}{2}$
Grant's Ville	0 0 0	0 0 0
Grove Town	1 5 5	0 9 11
Gay's Hill	2 17 8 $\frac{1}{2}$	1 7 7
George Town G. C.	0 0 0	0 0 0
Hector's River	0 18 10	0 7 9
Hart Hill	5 10 4	1 3 8
Jointwood	4 11 13*	4 9 9 $\frac{1}{2}$
Jack's River	0 0 0	0 0 0
Kingston	63 11 7 $\frac{1}{2}$ *	48 12 2 $\frac{1}{2}$
Kencot	5 10 2 $\frac{1}{2}$	3 11 5 $\frac{1}{2}$
Lamb's River	0 0 0	0 0 0
Linstead	0 16 11 $\frac{1}{2}$	0 8 8
Little London	0 0 0	0 0 0
Long Bay	1 11 9	0 9 1
Mahogany Grove	0 0 0	0 0 0
March Town	4 0 9	2 6 3 $\frac{1}{2}$
Mandeville	12 3 10	5 1 10
Mile End	0 6 0	0 5 1
Manchioneal	0 5 9	0 12 1 $\frac{1}{2}$
Montego Bay	3 8 5 $\frac{1}{2}$	1 11 4 $\frac{1}{2}$
Moore Park	2 12 6	1 8 3 $\frac{1}{2}$
Mount Carey	2 17 9*	2 14 10
Mt. Providence	2 10 3*	4 4 11 $\frac{1}{2}$
Newell	3 9 9	1 3 8
Old Harbour	1 6 9	0 5 2 $\frac{1}{2}$
Orange	1 19 0	0 1 2
Port Antonio	5 14 2 $\frac{1}{2}$	2 3 0 $\frac{1}{2}$
Porus	0 5 9	0 16 10 $\frac{1}{2}$
Riversdale	0 15 5 $\frac{1}{2}$	1 0 3 $\frac{1}{2}$
Port Maria	0 5 9	0 7 3 $\frac{1}{2}$
Santa Cruz	3 4 10 $\frac{1}{2}$	0 9 4 $\frac{1}{2}$
Sav-la-Mar	0 6 0	0 1 3
Sheffield	0 0 0	0 0 0
St. Ann's Bay	1 9 8 $\frac{1}{2}$	1 6 4
Sherwood Forest	0 0 0	0 0 0
Southfield	1 2 0*	3 14 11
Spanish Town	0 0 0	0 0 0

Churches	Tithes	Offerings.
Swift River	0 0 0	0 0 0
Trinity Ville	0 11 10	0 5 9 $\frac{1}{2}$
Troy	0 0 0	0 0 0
Upper Regent Street	14 1 2 $\frac{1}{2}$	2 18 8
Waterloo	0 10 3	0 10 3
Vaughanfield	1 10 6 $\frac{1}{2}$	0 4 5 $\frac{1}{2}$
Windsor Forest	0 3 4 $\frac{1}{2}$	0 1 7 $\frac{1}{2}$
New Port	2 1 0 $\frac{1}{2}$	1 0 11 $\frac{1}{2}$
Seaford Town	2 4 7 $\frac{1}{2}$	0 14 7
Hill Top	0 0 0	0 0 0
Mt. Peace	0 0 0	0 0 0
New Roads	0 0 0	0 0 0
Brittonville	0 7 0	0 2 7
Spring Garden	0 0 0	0 0 0
Beeston Spring	0 7 3	0 2 9
Isolated	0 16 6	0 4 0

\*Indicates Churches that have sent in Harvest Festival money — Jam. Conf.

## COLPORTEUR WORK IN THE JAMAICA CONFERENCE FOR THE MONTH OF APRIL, 1927.

Name of Colporteur	Book	Orders	Hrs.	Value Orders
H. D. Lawrence	H.W.	34	105	30 16 6
H. J. Strother	"	22	95	* 1 6 6
A. A. Dixon	"	12	26	* 21 12 6
G. M. E. Reid	"	4	20	* 11 4 3
J. D. Carter	Misc.	22	95	* 5 7 0
Miscellaneous				* 20 0 0
				* 35 13 3
				* 22 4 1
		94	341	124 13 6
				* 46 8 10

\*Value of Deliveries.

O. P. REID, F.M.S.

## NEWS FROM ABROAD.

The eyes of the people of Jamaica are watching vividly on the waters for the arrival of Dr. Bobo who has qualified himself and has been practising in England and France for some time.

His coming, as was expressed by a sick man, will be next to that of the Duke of York.

F. HALL, Medical Secty.

## OBITUARY.

### SOPHIA HUNT.

Mrs. Sophia Hunt was born in the district of Riversdale in the year 1844. She was the mother of two sons and four daughters, which, with the exception of Mrs. Mary Brown, her youngest daughter, all preceded her in death. The latter cared for her till the time of her death on the 7th of April, 1927. Sister Hunt accepted the faith of Seventh-day Adventists under the labours of Pastor H. Fletcher in the year 1910, and baptized in her new found faith she remained a faithful and consistent member of the Riversdale Church to the day of her death. She leaves a sorrowing daughter and a large circle of relatives and friends to mourn. A fact worthy of our notice is that our aged sister was born in the year 1844, when the hour of God's judgment and the great second advent movement began. Words of comfort were spoken by the writer from Isaiah. 57: 1.

O. PERCIVAL REID.