

The Jamaica Visitor

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No. 1.

WHOM WILL YOU SERVE?

BACCALAUREATE SERMON AT THE WEST INDIAN TRAINING COLLEGE, 1927.

By W. J. HUDSON.

Service is universal. Service is the most natural thing in all the world. It is just as natural to serve as it is to breathe. We serve unconsciously. We could not stop serving if we tried. We must serve dead or alive, for we serve through our influence and our influence can never die. All the patriarchs, prophets, and apostles still serve; Luther, Wesley, Knox, and Miller still serve, because their influence can never die.

It is not necessary that we be great men and women in order to serve. It is not essential that we possess a splendid intellect to enable us to serve. God has given every man his work. No kind of circumstance, condition, or environment can prevent us from serving. Be we rich, or poor, free or bond, deaf or dumb, blind or maimed, we must serve. All things were made to serve, whether they be animal, vegetable, or mineral, animate or inanimate.

I quote from the servant of the Lord: "All things both in heaven and in earth declare that the great law of life is a law of service. The infinite Father ministers to the life of every living thing. Christ came to the earth 'as He that serveth.' The angels are 'ministering spirits, sent forth to minister to them who shall be heirs of salvation.' The same law of service is written upon all things in nature, the birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass and the flowers, the sun in the heavens and the stars of light—all have their ministry. Lake and ocean, river and water-spring, each takes to give.

"As each thing in nature ministers thus to the world's life it also secures its own. 'Give and it shall be given unto you' is the lesson written no less surely in nature than in Holy Writ."

So the question is not *whether* we will serve, but the great question is *whom* will we serve?—"Choose ye this day whom ye will serve." The text implies two ways of serving and two masters to serve. And as "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other," therefore we have the admonition—"Choose ye this day whom ye will serve."

With one of these masters there is no power to force the choice, and on the part of

the other there is no *desire* to force the choice; but there is a power invested in every soul that enables it to make its own choice; and upon this choice hangs its eternal destiny; and I want you to note that the time is just as imperative as the choice. "Choose ye this day"—"Today if ye will hear His voice, *harden not your hearts.*" Herein lies the danger. By procrastinating our hearts will become hardened and we shall eventually lose the power of choice. God says, "Today;" Satan whispers, "No, not today;" and to whom we yield ourselves servants to obey his servants we are to whom we obey. Everytime we say, "Not today," we are yielding the power of choice into the hands of the enemy; and soon he takes it from us and then we have no power to make the right choice.

Your class motto is "Service;" but I ask you, students, what kind of service. **Unquestionably** we shall serve, but whom shall we serve? On the one side stands Satan ready to show us the world with all its glories and pleasures, telling us that all we have to do is to wish and we can have them all. On the other side stands Jesus. His hands and feet are torn; in His side there is an ugly wound; His brow still bears the marks of the cruel thorns. He says to all, "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul? Shall we not exercise the power of choice that we may now enjoy and praise God by tangible service, by doing all in our power to advance the glory of His name? Shall we not bend all our energy to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity; and that we are expecting larger and yet larger blessings from His infinite fulness?"

Are we willing to consecrate ourselves *without reserve* to God's service, placing His service above the ties of kindred and all other earthly associations? Shall we rise above the question of compensation, and glory only in the thought that we are co-labourers with Christ?

This kind of service is productive of the

highest degree of satisfaction, the deepest and most lasting joy. The spirit of true service in the heart, governing the life, hedging the path, nourishing the soul, inspiring and enriching the whole being, will work out a far more shining example of character than any service the world can ever give.

And now, my dear students, I should like to press home the thought that "*now* is the accepted time;" and like the good old Quaker it is for every one of us to say, "I expect to pass through this life but once; if therefore there is any kindness I can show, or any good thing I can do for my fellow human beings, let me do it now; let me not defer or neglect it, for I shall not pass this way again."

In some of the museums there are mummies and relics of the Inca Indians, supposed to be more than three thousand years old. These people had some very foolish notions. They had no conception of the Bible truth that "There is no work, nor device, nor knowledge in the grave," but they buried the warrior and his bow and arrows together. Beside the workman his tools were carefully placed, and with the housewives, long wooden needles and a coarse yarn were laid that they might be enabled to go on with their work. Hunger and thirst were expected and provided for; food and drink were placed in the grave with the bodies; treasures were buried with their owners; immense ward-ropes were found encased with the body of some princess of fashion; but the tools, the food, the ready material, the rich toilets, the wealth have all remained absolutely unused since the day of burial. How fruitless, how vain this ignorant expectation.

Now let us be sure of this: that every living man or woman of us will have a chance to use these earthly tools but once. The dropped stitches of life *are dropped*, and you cannot go back to pick them up. None of us can pass through this life and go back and try it over again. We cannot do that with a single day or even an hour.

The servant of the Lord warns us that "Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time."

The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment.

"Now is our time to labour for the salvation of our fellowmen. Every moment is freighted with eternal consequences. We are

to stand as minute-men, ready for service at a moment's notice. The opportunity that is now ours to speak to some needy soul the Word of Life may never offer again. God may say to that one—"This night thy soul shall be required of thee." And through our neglect he may not be ready. In the great judgment day, how shall we render account to God?"

We would be wise if we would consider ourselves and the relationship we sustain to the great plan of God in the light of the judgment. It would cool that ardour of covetousness and help us to value lightly the things which we here possess. It would lead us to set our affections on things above and not on the mouldering things below. It would often check us when we are about to sin, for if we would look at sin in the light of the judgment lantern, we would see more of the hollowness of sinful pleasure and of the emptiness of worldly vanity. It would surely help us to place a higher value upon the souls of men and lead us to a more active service in the cause of God, if we understood that *we must all appear before the judgment seat of Christ.*

"He that is not for me is against me," might well be spoken here. We are told that the father of the Webster brothers on one occasion found his boys listlessly lounging about, and asked one, "Ezekiel, what are you doing?" "Doing nothing," said the boy. "And what are you doing, Daniel?" "Helping Zeke, sir." It does seem that there are a good many Seventh-day Adventists who just spend their time "helping Zeke." They hang like a dead weight upon the wheels of progress; they are deceiving themselves; they are not for Him, they are against Him.

Then there is another class who are like the man who served the Lord off and on for forty years. They are like old pumps with cracked buckets and worm-eaten valves. To get a little of the water of life from them, some one has to shake them again and again. Even then the little service comes from them with sundry gurglings and grumbling protests; and the moment the pressure is off, the effort dies away with weary sighs. Such efforts count for little. Running a life by jerks of effort is like running a railway train on a track in which some of the rails are missing here and there. We might put this kind in the "foolish virgin" class. They may be good, but they are not good enough. They may have oil, but they do not have oil enough; and eventually will find themselves on the side of all those who have done evil.

To such I would quote a few lines from "Christ's Object Lessons." Would you know the value of a soul; would you know its worth? Go to Gethsemane, and there watch with Christ through those hours of anguish when he sweat as it were great drops of blood. Look upon the Saviour uplifted on

the cross; hear that despairing cry, "My God, my God, why hast Thou forsaken Me?" Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul." What will men not risk for earthly fame and glory? For some high position no sacrifice is thought too great. For money, men and women will sell themselves body and soul. *If for money*, power, and the praise of men, the children of this world make such tremendous sacrifices, should not the children of God be willing to spend and be spent in the service of Christ? The children of the world while reaching for some earthly prize stumble and fall into the pit of destruction; the children of God while stooping to lift some lost soul are exalted in the kingdom of heaven.

A most beautiful and touching story is told of the artist Stenburg, who loved his art, and now and again became so absorbed in his work that he forget all else than the picture upon his easel. His work was excellent but he desired something more; he as yet had never satisfied himself. To the world he appeared as a jolly, prosperous man, but within himself he was not satisfied. One day a priest called upon the artist and arranged for the painting of a large altar-piece, the central feature of the picture to be the crucifixion of Christ; the grouping of the accessories was left to the artist. No price was arranged for as it was to be the gift of a penitent. Stenburg studied his composition and penetrated into the Jewish Strasse for models for his figures.

Before the picture was finished a hunger had seized the artist's soul to leave Dusseldorf, and with his sketch book he wandered over the surrounding country. On the borders of the forest he came one day upon a gipsy girl plaiting straw baskets. Her face was beautiful; her coal-black hair fell in waving ripples to her waist; and her poor, tattered, red dress, faded and sunburnt to many hues, added to her picturesque appearance. But her eyes were the feature that caught the artists's regard,—restless, limpid, black eyes, whose expression changed every moment; pain, joy, and roguery were reflected in their depths. "What a picture she would make!" thought Stenburg; "but then who would buy a gipsy girl? No one!" The girl noticed the artist, and, flinging her straw down, sprang up, raising her hands above her head, and snapping her fingers to keep time, as she danced lightly and gracefully before him, showing her white teeth, her glance sparkling with merriment. "Stand!" cried Stenburg and he rapidly sketched her. "She is not only beautiful," thought he, "she is better—a capital model. I will paint her as a Spanish dancing girl." So a bargain was struck. Pepita was to come

thrice a week to Stenburg's house to be painted.

Duly at the appointed hour she arrived. She was full of wonder. Her great eyes roved around the studio, glancing on the pieces of armour, pottery, and carving. Presently she began examining the pictures, and soon the great altar-piece, now nearing completion, caught her attention. For days she gazed at it intently. At last in an awed voice she asked, "Who is that?" pointing to the prominent figure. "The Christ," answered Stenburg carelessly. "What is being done to Him?" "Being crucified," ejaculated the artist. "Who are those people about Him—those with the bad faces?" "Now look here," said the artist, "I cannot talk to you. You have nothing to do but stand as I tell you." The girl dared not speak again, but she continued to gaze and speculate. Every time she came to the studio, the fascination of the picture grew upon her. Sometimes she ventured an inquiry, for her curiosity consumed her.

"Why did they crucify Him? Was he bad, very bad?" "No; very good." That was all she learnt at one interview, but she treasured each word. "Then, if he was good why did they do so? Was it for a short time only? Did they let him go?" "It was because—" The artist paused, then as he looked at her, the eager, questioning face moved him to pity.

"Listen. I will tell you once for all, and then ask no further questions;" and he told her the story of the cross—new to Pepita, though so old to the artist that it had ceased to touch him. He could paint that dying agony, and not a nerve of his quivered; but the thought of it wrung *her* heart and her great black eyes swam with tears. The "dancing girl" was finished. Pepita's last visit to the studio had come. She looked upon the beautiful representation of herself without emotion, but turned and stood before the altar-piece, unable to leave it. "Come," said the artist; "here is your money, and a gold piece over and above." The girl turned slowly. "Thanks, Signor;" but her eyes, full of emotion, were solemn. "You must love Him *very* much, Signor, when He has done *all that* for you, do you not?" The face into which she looked flushed crimson. The artist was ashamed. The girl passed from the studio, but her plaintive words rang in his heart. He tried to forget them, but it was impossible. He hastened to send the picture away; still he could not forget, "*all that for you.*"

(To be Continued.)

KINGSTON

The close of the last quarter found us with as good a report as might be expected, taking all things into consideration. All departments of the church have made a good

showing, though there is room for improvement.

The Home Missionary Society has suffered in some way, and yet we can note considerable activity. The Big Week Campaign was heartily entered into, and 400 small books were taken from the office. Already more than three-quarters have been accounted for with the Bible House.

We were greatly favoured with the presence of Elders Andross and Leland, though their stay was very brief, especially that of Elder Andross, president of the Inter-American Division. The three churches in the city united on Sabbath afternoon of July 2 and on the Sunday night following to listen to Elder Andross, whose touching appeal to the people to be ready to meet their soon-coming King will long be remembered.

On the last Sabbath of June a baptismal service was conducted in the North Street church by Elder Hurdon, the pastor not being well enough at the time to perform the rite. Nine souls covenanted with their Lord and went forward in the holy ordinance.

During the past quarter it was my privilege to unite in holy wedlock two couples; viz., Brother Carlton George Westney and Sister Rosetta Waneter Vaughan, both of Kingston; and Brother Cornelius Harrison and Sister Ambrozene Fuller of Riversdale.

Two visits were made by the writer to the Riversdale church, one to Spanish Town, one to Florence Hill, and one to Everton Park. The members in all these places are plodding their upward way, and endeavouring to keep the torchlight burning.

S. U. POWELL.

MT. PEACE

When I came to Hanover, I saw a funny-looking thatched booth where the believers met for prayers and praise. It did not look well to me and so I started to lay plans, and in 1926 we erected a building to relieve the appearance. The top is covered with shingles. With hard work and some delays we are now putting on the last long side.

On Monday, the 11th of August, we were truly glad to have Elder M. Jones with us on the beach down at Kew Wharf. His text was taken from Daniel 12: 4, and as he spoke about the increase of knowledge, it caused many people to be in great agitation. After this wonderful sermon he led two dear souls into the watery grave, as they had determined to walk with the Lord. We then assembled ourselves in our little church to celebrate the ordinances of the Lord's house. We were truly glad for this opportunity.

On the following day I accompanied Elder Jones to Jericho, where he joined a couple together according to the law given by God in Eden when He joined the first pair together.

Morning and evening we meet in our

church building, asking our Heavenly Father to fit us for the work which He has assigned to us, and to send forth more labourers into His harvest. On Sabbath we were very glad to see a couple of people determine to keep the Sabbath by the help of the Lord. Brethren, we solicit your prayers.

For two months now I have been holding open-air meetings at Jericho, and a few people believe the message given, but some of them are afraid to step out because of their parents. I pray that the time will come when these dear people will be released from bondage.

C. N. GILLIAM.
Leader.

MISSIONARY VOLUNTEER DEPT.

SMITH VILLAGE

Through the infinite goodness of God we met on the 16th day of July, 1927, to celebrate the third anniversary of our Young People's Missionary Volunteer Society. It had been thought quite impossible for an evangelistic effort to produce such momentous results as have taken place in this part of the Master's harvest field. I can indeed say that when the man of God was sent to sow the gospel seed in this part of the city of Kingston, it fell not only by the wayside and among thorns and on stony ground, but also on very good ground, and has brought forth an abundant harvest. We therefore celebrated this our birthday with pride and rejoicing in the success and progress that has been made through the leadership of Jesus Christ, our Lord and Saviour.

We realize that we are not only a daughter but member, and also an active working unit of the greater organization of Missionary Volunteers which was called into being about twenty years ago. And we are proud to know that missionaries have been sent from the ranks of this world organization to earth's remotest bounds. We are therefore resolved, God helping us, to cast our lot with those faithful brethren and fight the fight of faith, in spite of everything else; for our one determination is to see souls saved in the kingdom of God.

On this anniversary occasion the church was well decorated, and the meeting was well attended. A beautiful selection was given by the choir. I would not fail to mention the kind help that Brother Rupert Harriott contributed. We are certainly indebted to him for the part he took on our programme, that made it such a success. Brother Collin Pitter closed our meeting with prayer, and that delightful Sabbath passed into eternity.

D. E. McDONALD,
M. V. Leader.

WHAT CHAPTER IS IT?

Here is an arithmetic problem based on Bible facts that will make an interesting Sabbath afternoon exercise for the Juniors. They may need the help of some of the Seniors in getting the right answer. You can prove your answer by reading the chapter through.—*Editor.*

ADD:

The number of years the devil is to be in the bottomless pit—(Revelation 20: 2)

TO:

The number of years the tribulation saints shall reign with Christ—(Revelation 20: 6)

SUBTRACT:

The number of furlongs mentioned in Revelation 14: 20.

DIVIDE:

By the number of angels seen after Christ's ascension—(Acts 1: 10)

DIVIDE:

By the number of daughters the evangelist Philip had—(Acts 21: 9)

DIVIDE:

By the number of mites a widow put into the collection box—(Luke 21: 2)

SUBTRACT:

The number of men selected by the early church to serve tables—(Acts 6: 3)

SUBTRACT:

The number of days Jesus was lost from his parents—(Luke 2: 46)

AND YOU WILL HAVE:

The number of the chapter in I Corinthians which is called the "Resurrection Chapter."

WHICH CHAPTER IS IT?

—*Selected.*

AN EXCUSE ANSWERED

A universal excuse to be met with in the Harvest Ingathering work is, "Oh, we give to foreign missions through our church. We have our mission boxes in our home."

I have found that the best way to meet this is to mention that almost all denominations have their mission work and appeal through their church, and we do the same with birthday boxes and different offerings; but different denominations have different ways by which they appeal to the public for aid, some having balls, others fairs and bazaars, whilst others hold sports, but all with the object of raising funds to carry on their work; whilst we appeal from door to door leaving our magazines so that all may get an insight into the work to which their money has been given. I have found that this generally brings fruit.

—*Australasian Record.*

EDUCATIONAL DEPARTMENT.**WEST INDIAN TRAINING COLLEGE**

NOTE.—The managers of *The Witconian* regret to say that contributions for publishing the official organ of the Old Teachers and Students' Association have not been sufficient to enable them to issue the triple Commencement number as planned. Since we believe that all the readers of THE VISITOR will be glad to read the addresses given by the W. I. T. C. class of 1927, we shall present them in these columns as space permits.—*Editor.*

BIOGRAPHICAL PARALLELS**PART II. (Concluded.)**

In 1925 Miss Morgan turned her steps to the W. I. T. C. where she has always been a diligent student. Her name will ever be remembered by the children of the Normal school, whom she has been partly instrumental in training. Her youthful ambition is still her guiding star and very soon she will go to fulfil her mission in molding the lives of the youth who must carry this last Gospel to earth's remotest bounds.

Six years ago the attention of Jesse Albert Fletcher was attracted by this alluring spot as he sought for a fount of learning to drink deeply therefrom. During his college career his ability was shown in different departments. His skilful fingers have artistically painted some of the beauties of nature with which the earth is decorated. As we hear him play the violin we are reminded of the youth David, when his fingers swept the strings of the harp with such dexterity that he soothed even the melancholy moods of King Saul. Many beautiful pieces of furniture have been produced as a result of Mr. Fletcher's diligent work. On account of his impaired health he was obliged to retire from the busy activities of school life, but here he reaps the fruits of his unrestrained efforts in the pursuit of an education. Touched by the sufferings of humanity, he longs to be able to render assistance, and so he looks forward to the time when he will be a medical missionary.

Here shines a jewel in the crown of Manchester—Philip Jonathan Bailey, one who has distinguished himself as a brilliant scholar. He showed his marked mental ability while yet a lad in the elementary school by taking second place in both the second and third year Pupil Teachers' Examinations and was eligible for a free entrance into the Mico Training College. But looking beyond into a wider scope he choose rather to imitate the Master teacher in training souls both for time and eternity, and so shortly after the establishment of the W.I. T.C. he enrolled as a student. He has never been surpassed in his studies, because he has never merited anything less in all the subjects that he has pursued, than a first grade. After serving as teacher here for the pre-

paratory grades, he accepted the call to the principalship of the Kingston church school, the largest in the island belonging to this denomination. While still a student he bore the responsibility of Missionary Volunteer Secretary for the Jamaica Conference. You cannot avoid recognizing the gift of oratory as your feelings are captivated and your imagination kindled by his fluent expressions. He is also a composer of poetry and music and is still aspiring to greater heights in his education, for is he not working toward his degree?

Here we assemble as a united band ready to sail forth upon the ocean of life, whose waters are disturbed by many a wave of opposition, under the banner of "Service"—service to our king and country, service to our Alma Mater, service to humanity, and service to God whose image we bear.

M. LOUISE PARCHMENT.

THE EDUCATED MAN

An educated man is a trained man. Ever since the fiat of the Almighty brought this world from chaos and His hands formed the first man, education has been in existence.

The Romans tried to give the meaning in the word *educare*, to lead out, which is about the nearest approach we have to a definition; but men have found that for six thousand years their scientific and philosophical researches have not carried them farther than the suburbs of the vast area into which human beings may be led.

If we consider the meaning of the word "to lead," we find that it is a leading out of those dormant but latent powers which abide in the inner recesses of man; and when he realizes the fact that a good deal of his ignorance is eliminated, he thinks himself educated. But who is an educated man? If we want to have a conception of God's plan for an educated man, we should go back to the time when man was in his infancy, when he knew no sin, and see how he was initiated in this process of education. He had the Creation as his teacher, nature as his lesson book, and the garden of Eden as his classroom or workshop.

When Adam came from the Creator's hand, he had the likeness of the spiritual, the intellectual, and the physical nature of his Maker. It was God's plan that the longer man lived the more fully he should reflect this image. God would hold direct communion with Adam often. Oh, how many heart to heart and face to face talks they had, thereby strengthening Adam's spiritual faculty! Then before man lay the mystery of the visible universe—the handiwork of God, who is perfect in knowledge. What a challenge to his intellectual powers!

But that alone could not suffice. God told him to dress the garden. Man in his pure

state had to use his hands in order to complete his education. Had he remained loyal to God, man's spiritual vision would not be dimmed, his intellectual capacity would not be lessened, and his physical powers would not be weakened; but in order for these to be restored God was revealed in Christ. As says an eminent writer, "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose of his creation might be realized—this was to be the work of redemption; this is the object of education, the great object of life."

No less is required of men today in their education than these three general phases—the spiritual, the intellectual, and the physical.

Oliver Wendell Holmes, an American essayist, had a true idea of education when he admitted that, "This section of the Universe is an educational institution, as far as the human race is concerned."

As God is the source of all knowledge, it is evident that the first object of the Creator was to direct our minds to Himself; and not only has nature provided a necessary means to lead us to God, but the sacred Scriptures are given us that we may have imparted to us true wisdom.

Note how the poets of the Victorian age persisted in presenting nature in their productions. Tennyson, the last poet of that age, said that everywhere throughout the universe, he saw the greatness and goodness of God, and the study of nature was particularly dear to him. All the natural sciences lead our minds to the Creator, who is infinite in power.

The education given our first parents, as has been said, was threefold—that which would improve the character, elevate the mind, and improve the bodily health. In the true sense of the word a man is not educated who is indifferent to the physical side of education. Every man should learn a trade, and every woman should learn how to do housework.

Recent recommendations as to the best schools for our time, were for those that will give the threefold education. One of Jamaica's best educated legislators in a recent lecture at the West Indian Training College said that our mother country is advocating technical education. What is technical education but "how to use the whole of one's self," to use the words of Henry Ward Beecher?

God has used England in the past, and is still using her in that she is giving equal attention to all the branches of education.

We believe that God has established the W. I. T. College to foster this complete education; the study of the Scriptures and of nature, the study of the experiences of life, and useful work.

Not in abstract reasoning or empty theory,

but in living reality, we shall find that when a man complies with the plan of God spiritually, intellectually, and physically, he is, as far as the human race is concerned, an educated man.

ARTHUR W. HERON.

COLPORTEUR WORK IN THE JAMAICA CONFERENCE FOR THE MONTH OF JULY 1927.

Names of Colporteurs	Book	Hrs.	Orders.	Value of Orders.
Albert Haig	H.P.	65	22	30 0 0
	H.W.			*2 0 0
A. W. Heron	D. & R.	107	99	72 10 0
				*1 10 0
S. M. Davis	H.W.	148	74	72 15 3
	R.J.			*2 5 3
R. E. Bowyer	H.W.	102	94	98 19 10
				*38 8 10
R. B. Campbell	D. & R.	132	54	57 7 9
	H.W.			*30 12 9
U. E. Morgan	H.W.	112	52	41 19 9
				*33 14 9
D. B. Reid	H.W.	80	30	38 7 0
				*10 0 0
D. L. Barnes	H.W.	59	63	51 7 6
	C.O.S.			*3 10 0
H. D. Carter	Misc.	60	50	35 10 0
				*35 10 0
H. D. Lawrence	H.W.	95	39	33 13 0
	C.O.S.			*0 2 0
E. C. H. Reid	H.W.	47	10	16 19 6
	H.P.			*11 10 0
E. G. Bramwell	Misc.	15	9	4 14 0
A. A. Dixon	H.W.	16	2	2 8 9
				*2 8 9
J. D. Robinson	H.W.	27	21	22 8 0
				*1 5 0
Miscellaneous				36 9 11
				*31 13 7
		1,065	619	615 10 3
				*282 10 11

* Value of Deliveries.

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

NOTES FROM THE FIELD

The message of Christ's soon coming in nearly three hundred homes in four days! Most of that number of books are in the hands of the elite, those who will not come to hear the truth for this time at our meetings. Along with my colporteurs I had the wonderful privilege of meeting this number of people in their homes.

Some I have had personal talks with about Present Truth, and after they had paid for their books I left them smiling with an invitation to visit them at any time that I should happen to come their way. The Lord is surely behind this work.

Recently while Brother Albert Haig was about to enter a home to deliver a book, he heard the gentleman of the home telling his wife about the dream he had had in the quiet hours of that very morning. His dream was that Mr. Haig, from whom he had ordered the book, did not come and he was greatly disappointed. Just then Brother Haig rapped at the door with the book. The man was very glad and paid for the book immediately. He thought the coincidence a wonderful one.

The last gospel message is going to be finished in a large measure through the printed page, we are told. Let us all therefore remember the colporteurs, in our prayers at the throne of Grace, that the Lord may give them strength and courage to continue the work, and to be able always to speak a word in season to him that is weary.

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

AN ENEMY OF COLPORTEURS

Wherever colporteurs go, they have to meet with dogs which the devil, our greatest enemy, is always trying to use as barriers between us and the people; but the promises in Isa. 41: 10, and 43: 2, are especially for colporteurs. As soon as one takes up that work, he has to continue it for only a short time to find out that those promises are especially for him. While I am doing such a work, sometimes very often during the day I am led to say, "Surely the Lord is with me."

One day after canvassing a woman I enquired about the kind of neighbours she had. She told me all about them, and showed me the direction I should take to get to another woman's home. "You have to be very careful. She has bad dogs," she remarked emphatically. I asked her if she would be so kind as to allow one of her children who was accustomed to the home to go there with me. She consented and sent a little boy.

The little fellow went on calmly and quietly, as if the dogs were not anything to be troubled about, and I followed him. As soon as we were in sight of the house, I heard the sound of one dog. In an instant four dogs were around me. The noise of the four of them was enough to scare one half to death. With my bag that I had in my hand and my hat I tried hard to keep them from hurting me. One of them held on to my bag and was pulling on it as hard as he could. With the hat in the other hand I did what I could to keep the other three away. Finally the mistress of the home came to my rescue. She had much difficulty in getting them away from me.

After she had succeeded, she was a good while wondering how it was that I was not hurt by them. She said the dogs were so bad that even the inmates of the home sometimes had trouble in coming in there. I did not wonder, because I know that the same power that held fast the mouths of the Babylonian lions can hold fast the mouths of dogs. All during that time the little boy was standing a short distance from me admiring the scene.

That woman had owned one of the same books that I was presenting, but someone had borrowed it from her and she was not able to locate it. She was very glad to give me an order for one of them, and to pay half the price in advance so as to be sure of getting it. God was leading me into that home, but the devil was trying to keep me out.

While in another district, I heard of a man who is fond of buying good books, but he too had bad dogs. The woman who gave me the information volunteered to let her little daughter go to the home with me. While we were on our way and were nearing the house, the little girl exclaimed, "See the dogs there Sir!" As she said that she immediately ran up into a tree. I stopped and looked. About one chain from me were the dogs lying down among some grass, one with head up and ears pointing forward as if ready to make a spring at any moment. I thought for a few seconds; then I turned back and went to a little shop that was near. On enquiring I was told that the owner of the home was not there, and he would not be back until evening. Late that evening I secured a boy who was accustomed to the home and went with him to see the man. After securing his order I told him of what took place while I was coming to his home during that day. Like the woman, he was astonished to know that the dogs did me no harm.

"The angel of the Lord encampeth round about them that hear Him, and delivereth them."

U. E. MORGAN.

"Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is low,—these are regarded by the Saviour as if spoken to Himself. As hearts are cheered, the heavenly angels look on in pleased recognition."

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REPORT OF TITHES AND OFFERINGS FOR MONTH OF JULY, 1927.

Churches and Companies.	Tithes	Offerings.
Axe and Adze	0 0 0	0 0 0
Blue Hole	1 2 7½	0 2 7½
Bellas Gate	1 14 3½	0 3 5½
Ballimoney	0 1 7½	0 7 8½
Beverley	0 0 0	0 0 0
Bird's Hill	2 2 3	0 18 3
Bagbie *	3 12 8½	1 19 9½
Belfield	0 0 0	0 0 0
Bonny Gate *	0 18 0	0 9 10½
Bluefields	0 0 0	0 16 0
Bryant Hill *	5 8 1½	2 3 10½
Brown's Town	0 12 6	0 3 0
Beeston Springs	0 14 7	0 3 4½
Brittonville	0 17 0	0 1 9
Carron Hall	0 0 0	0 0 0
Canaan	1 15 2½	0 19 8½
Contented Hall	6 8 0½	1 17 1½
Craig	3 15 0½	1 10 6
Campbell's Castle	0 0 0	0 0 0
Coleyville	0 0 0	0 0 0
Duxes	0 0 0	0 0 0
Darliston	4 16 2	1 19 7½
Dalvey	0 0 0	0 0 0
Everton Park	2 15 0½	5 5 6½
East End	0 0 0	0 0 0
Flower Hill	0 12 0	0 2 0
Florence Hill	0 0 0	0 0 0
Fustic Grove	0 13 3	0 7 9
Goshen	1 12 3	0 12 7
Glengeffe	0 0 0	0 0 0
Guy's Hill	3 7 4	1 9 2½
George Town	0 0 0	0 0 0
Grantsville	4 14 10½	1 12 9½
Hart Hill	3 2 4	1 13 8
Hill Top	0 0 0	1 2 6½
Hector's River	0 7 2½	0 6 9½
Jack's River	2 3 10	1 8 2
Jointwood	5 4 11½	2 9 10½
Kingston	69 6 7½	13 5 11½
Kencot	3 17 7½	4 17 4
Lamb's River	0 0 0	0 0 0
Linstead	1 0 9½	0 7 7½
Long Bay	0 16 0½	0 13 10
Little London	0 9 2½	0 13 2
Montego Bay	6 19 4½	2 3 9½
Mt. Providence	3 10 10½	0 11 5½
Mt. Peace	0 0 0	0 0 0
Mt. Carey	3 7 8½	1 6 2½
Mile End	0 8 0½	0 5 1½
Manchioneal	0 6 4	0 11 5½
March Town	5 16 4	2 6 3
Mandeville	8 4 9	4 5 5
Moore Park *	8 17 1½	3 16 0
Mahogany Grove	0 0 0	0 0 0
New Port	1 7 6½	1 0 8
Newell	3 3 8½	0 15 11½
New Roads	0 0 0	0 0 0
Old Harbour	0 17 6	0 5 6½
Orange	0 18 5	0 10 4
Prospect	0 2 3	0 4 0
Port Antonio	0 0 0	0 0 0

Porus	0 0 0	0 0 0
Port Maria	0 8 8½	1 9 0
Riversdale	2 10 6½	1 14 4
Regent St.	12 4 6	3 12 1
Spring Garden	0 0 0	0 0 0
Sheffield	0 12 8½	0 4 5
Sherwood Forest	0 0 0	0 0 0
Spanish Town	0 0 0	0 0 0
St. Ann's Bay	3 18 5½	2 17 7½
Southfield	1 12 9	0 15 5½
Santa Cruz	2 6 2	0 18 1½
Seaford Town	0 18 11½	0 9 8½
Sav-la-Mar	0 9 3	0 0 6
Trinityville	0 6 3	0 6 2½
Troy	0 0 0	0 0 0
Tuscany	0 0 0	0 0 0
Upper Regent	0 0 0	0 0 0
Vaughansfield	2 4 10½	0 3 11
Swift River	0 0 0	0 0 0
Springfield	0 0 0	0 0 0
Waterloo	0 10 6	0 8 0
Windsor Forest	0 5 1½	0 2 1½
White Hill	1 8 1½	0 6 9½
Race Course	0 15 0	0 5 0
Sherwood Content	0 0 0	0 0 0
Norway	0 0 0	0 0 0
Springfield	1 5 0	0 5 1
Isol.	3 1 6	0 8 6½
Conf.	0 0 0	0 8 0
Sherwood Forest	1 15 3½	1 6 3½

Total £215 15 2½ 84 5 10½

Churches having the asterisk after them indicate two months' tithes and offerings. Those with blank after them indicate no report received or report received after 10th of the month.

Please report every month and report on time.

W. J. HURDON.

CONFERENCE NOTES

Brother Ricketts of Port Antonio, who started canvassing this year, writes: "I am proving this work to be one of the best for a Seventh-day Adventist to do. It seems to me that it is only the doctors and nurses have such an opportunity to preach Christ as the colporteurs have. My earnest desire at this time is to have a deeper consecration that I might be a more suitable instrument in the hands of the Lord."

Word has reached us that Brother Albert Haig, one of our student colporteurs, is seriously ill. A couple of weeks ago Brother Haig made a record delivery of books amounting to about ninety Pounds (£90), and after a few days' rest had planned resuming duties in the field. We trust the Lord will impart to him His healing power, and enable him to recuperate speedily.

Perhaps not all have read the new book, "Protestantism Imperiled." It is a book that will arouse the interest of any well-thinking man as it outlines in a convincing manner how Protestantism has begun to stretch its hand across the gulf to clasp hands with Catholicism, and the great issues which are at stake. Order of the Jamaica Book & Bible House. Read the book yourself and see to it that your friends and neighbours also peruse it.—Price 1/- less usual discount to churches.

On Sunday the 24th of July, the little church at Florence Hill had its Harvest Festival. A most appropriate and interesting programme was presented. Apart from Brother P. J. Bailey, who gave a most spiritual and interesting discourse on "Seed-sowing," there were present more than 20 young people of the North Street Kingston S.D.A. Church. Among these were some of the choristers, who gave three musical selections.

On Sunday, August 7th, six candidates received the rites of baptism at the little church at Linstead. One came from Ewarton, one from Spanish Town, and four from Linstead. Brother O. P. Reid has made earnest efforts to build up the work in that place, and the Lord is blessing his endeavours.

W. J. HURDON.