

The Jamaica Visitor

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SEVENTH-DAY ADVENTISTS

Before the League of Nations.

When the Protestant princes made their famous protest at the diet of Spires, they probably had not the slightest realization of the terrific impact their action would have upon future generations. They stood courageously for their convictions because the hour seemed to demand it. And from thence sprang Protestantism and liberty.

So also only the passing years will reveal the full value and meaning of the witness for God's truth given at Geneva during that ever-memorable week of October 12-19, 1931.

Never before has so amazing an opportunity been given to this people. Peter's audience at Pentecost does not begin to compare with the international character of the League of Nations. There, at the Fourth General Conference on Communications and Transit, were gathered 111 delegates, observers, and experts from forty-two nations. Thither had come ambassadors and statesmen, men who mingle with kings and presidents and the legislative councils of the world. To such as these was the witness to God's last message given; and the effect thereof must inevitably resound to the uttermost parts of the earth.

The assembly was profoundly impressed by the size of the Seventh-day Adventist delegation. No less than eleven brethren were there, representing six world divisions of our work. Many members remarked on the amazing earnestness of a people that would even send men from South Africa and America to appeal to the League on a matter of conscience.

By the kind, overruling providence of God, our delegates were granted exceptional facilities for addressing the assembly. Although, according to the original plan, only one representative from each body was supposed to be heard, yet on the first

afternoon, by the courtesy of the chairman, addresses were given by Brethren Longacre, Anderson, and the writer. In addition we had the unusual privilege of preparing the address delivered by one of the Jewish delegates!

Then, toward the close of the discussion, when everything seemed to be going against us, the chairman granted our request that the Seventh-day Adventists should be privileged to reply to some of the misstatements that had been made about them.

This was the crisis hour. The burden was placed upon Dr. Nussbaum, of Paris. God stood by him and clothed him with a power that for twenty minutes held the assembly enthralled. Distinguished gentlemen referred afterward to the exquisite eloquence of this masterly address. One ambassador said that he had never heard such beautiful French before. "It was perfect," he said.

From this moment the tide turned. After Dr. Nussbaum sat down, there was a tense silence. No one seemed able to speak. The calendar reformers were for the moment overwhelmed. After that, almost every speech seemed in our favour. The opposition was never more completely silenced. We all felt like rising and singing, "Praise God from whom all blessings flow."

Space forbids our telling how thoroughly the calendar propagandists were defeated. Suffice it if we say here that the "reformers" who had journeyed to Geneva with such high hopes of success, left the conference utterly dejected and disillusioned.

"You Adventists have set this reform back a hundred years," said one.

"I shall never live to see it now," said another.

The victory was complete.

ARTHUR S. MAXWELL

Our New Year's Greeting To All.
We Pray That The Lord May Keep You By His
Saving Grace Through 1932.

THE BIBLE STUDY

A DAY AT A TIME THROUGH THE NEW YEAR.

1. Q. How do we spend our years?
A. Psalm 90:9. As a story is told line upon line.
2. Q. What time is allotted to each life?
A. Psalm 90:10. Seventy to eighty years.
3. Q. Then what must each one do?
A. Rom. 14:12. We must give an account of our time.
4. Q. On what basis will our account be judged?
A. Gal. 6:7, 8. On the basis of how we live.
5. Q. What part of our time should we be specially concerned about?
A. Phil. 3:13. Not the past.
Matt. 6:33. Not tomorrow.
Matt. 6:11. But, "This day."

NOTE: The clock does not move fitfully or spasmodically. Its wheels move steadily a tick at a time. Thus almost imperceptibly its hands move on achieving its daily task, and, like the sun, starting afresh from day to day. In like manner the child of God is not fitful; moved today by some spasmodic thrill or unusual impulse and then sleeping until some new emotion wakens the soul only to relapse again into spiritual lethargy. No! Each day must mark the onward march of the pilgrim to the land of hope and glory. This is how the Lord led Israel of old:

Exod. 16:4. They gathered manna every day.

Exod. 29:36. They offered sacrifices each day.

Exod. 30:7. They burned fresh incense each day.

6. Q. How does the Lord deal with us each day?
A. Job 7:18. He visits us each morning.
Lam. 3:23. He renews His mercy as the day returns.
Zeph. 3:5. He reveals to us His truth each morning.
Exod. 14:24. At the Morning Watch He speaks to us.
7. Q. What should we observe each morning?
A. Hab. 2:1. Observe the Morning Watch.
8. Q. How should we begin our Morning Watch?
A. Psalm 145:2. With praise to Him.
9. Q. What should accompany this praise?
A. Psalm 61:8. The payment of our vows.
10. Q. How will the Lord respond to this?
A. Psalm 68:19. He will load us

with benefits.

11. Q. How should we follow our praise?
A. Psalm 86:3. By earnest praise.
Dan. 6:10, 13. By kneeling before Him thrice daily.
II Thess. 5:17. By unceasing prayer.
12. Q. How should we treat our natural inclinations?
A. I Cor. 15:31. We should die to self.
13. Q. How should we relate ourselves to others?
A. Heb. 3:13. We should exhort one another daily.
14. Q. What about the Scriptures?
A. Acts 17:11. We should search them daily.
John 6:58. We should feed upon them.
15. Q. When we see new light in them, what should we do?
A. Luke 9:23. We should take up the cross and follow.
16. Q. Thus living each day at a time, how will 1932 result?
A. Psalm 65:11. The Lord will crown the year with His goodness.

NEWS FROM THE FIELD.

The President of the conference was called away unexpectedly to attend the meeting of the Inter-American Division Committee which was held at Balboa Nov. 22 to Dec. 6. Sailings were found to be very convenient, and landed him the day before the meetings began, and left for Kingston the day before the end.

About twenty representative men from all the Unions and local Conferences were in attendance, besides Pastors I.H. Evans who represented the General Conference Committee, and Pastor E. E. Andross, President of the Inter-American Division of the General Conference.

Naturally, with the growth of our work, every such meeting is laden with importance, while the present economic world-crisis served to intensify the value of this session above any that has been held.

The daily program was a busy one, requiring strenuous application and thought. It was coated at each end with the sweetness of a Bible study conducted by I. H. Evans in the morning, and a report from each of the field superintendents at night. On Thanksgiving Day, the ladies of the campus entertained the committee with a banquet, which served as a very pleasant and grateful relaxation from the strain of the work in hand.

It would be impressive to recount all the wonderful experiences our workers are meeting throughout the Division. But space does not permit. If it did we could

tell of seven hundred new believers raised up in Mexico, and hundreds more in other parts, as related by Pastor C. E. Wood, who once figured so successfully in the work in Jamaica. We could tell of Pastor Baasch's pictures of several new companies that have sprung up in Columbia, in spite of the Romanist opposition; of his one picture where the centre of interest lies in a Roman Catholic priest who has renounced his old religion, and has become a preacher of our Message. He stands in a group of about forty fine converts. Then there is Barbados, where converts are becoming so numerous that there is no place large enough to hold them. There too, the Lord has healed our beloved Brother, Doctor Cave, who is running a private Sanitarium which is flourishing, and patronized by the elite of the Island, His Excellency the Governor himself being among the patients. At Trinidad an effort has resulted in adding over 250 to our ranks, and the School is succeeding well. Even down in old George Town, British Guiana, a tabernacle effort now in process has already enrolled over 400 converts, and more are coming in. It is expected to pass the 500 mark. The Roraima Indians, persecuted by the priests, having their homes burnt, and their properties destroyed, are loyally adding to our ranks and await the return of the Missionary to expand the work. Then Haiti and San Domingo, and, yes, dear old Jamaica added their story of advance and progress. Oh, it was thrilling to realize that the work is going with a force beyond our most sanguine expectations.

But—yes, there was a "BUT" in it—we were there to decide how this growing work could be cared for and developed with a reduced income and a cut budget. There is but one solution, and it could only be found in united sacrifice. Thank the Lord! His true soldiers are ever ready to sacrifice their all for their King and Country. For years our dear Brethren oversea have been sacrificing to bring the truth to our doors, and now, when they are passing through the economic crisis, we readily responded to the demand of the hour. If we returned with a message of a cut budget, we did it cheerfully, knowing that the Lord will care for His own.

After the President had given his report of the work in Jamaica, he was warmly greeted by the brethren. Pastor I. H. Evans, taking his hand warmly, exclaimed, "I must go to Jamaica!" And we expect him for a few days, January 15.

A letter from Brother Albert Shaw, Leader of the Bird's Hill church says, "I am having a good time with the East In-

dians at——Estate. I go there at night and study with them, and I have as many as forty some nights attending. It is indeed a great movement with these poor people. From this effort I have eight in the baptismal class, and these are paying their tithes already. I hope they can be baptized soon.”

Pastor H. P. Lawson did not enjoy a very encouraging patronage when he first opened his meetings at Sherwood Content. But now he writes,—“I am still having good meetings. Ministers and leaders have opened up a warfare against us, but last night the building as well as the yard was packed. The Spirit of God was present in a marked manner. It is too early to give a substantial report, but twenty-four persons stood last night when I made an appeal for the keeping of God’s commandments. I am hoping that quite a number will take their stand for the truth.”

Here’s another word from Brother J. N. Barnes of Campbell’s Castle which reports that a brother he recently led into the truth, who is residing at St. Elizabeth, informs him that some families residing at Plowden, about five miles from Alligator Pond, desire a teacher to establish them in the message. He found them while engaged in Harvest Ingathering. Four families have already begun to observe the Lord’s sabbath, and a gentleman has offered to lend an empty shop in which to conduct meetings. That is how the work speeds on in Jamaica.

Pastor L. Rashford found time in the midst of his building program to visit Southfield, where he added five members by baptism to the local Church, and has five more to follow shortly. At the time of writing he was leaving for Jointwood where he is to conduct another Baptismal service.

At Montego Bay, Dec. 5, 6, Pastor Geo. E. A. Smith spent two very stirring days. He says in his report that “the Master was precious near by His Spirit. Nine were baptized, and one other was received by profession of faith.”

Brother J. W. Grounds took a couple of days out with Pastor Meeker in the Harvest Ingathering work, and they brought in twelve pounds sterling for the two days. Had it not been for car trouble more would have been done, but the automobiles seem to have a knack of acting the mule at inconvenient times. Anyway the returns were certainly worth while. Professor Shafer is out with Pastor Meeker now, combining educational interests with

the Ingathering work, and we wish them every success.

It may not be known that at a recent meeting of the Executive Committee, Brother Haig was invited to join our staff in preparative ministerial work; Sister Haig to take charge of the Seaford Town school. They have accepted the call and will be fully in harness very shortly. Welcome to the Haigs!

Pastor H. Fletcher has managed to get the church building at Ocho Rios sufficiently convenient for the meetings, and the company met in the unfinished edifice last Sabbath for the first time, much to their joy.

Pastor Fletcher has baptized 11 persons recently, and expects another twenty to go forward before December 31.

Up to date the total cash received by the Conf. Treasurer on Harvest Ingathering account, is £820 (\$4,100.00). Church Treasurers will kindly remit the funds immediately at the close of the year, as all that is not in by January 10, will be excluded from the report of 1931.

TO THE NEW CHURCH OFFICERS.

Here we are starting out for a trip through 1932. No doubt we shall find the pathway rough, hilly, and often precipitous. Maybe we shall meet a few landslides, for a good downpour of rain always causes these conditions more or less; and we are in the time of the Latter Rain. These showers are sent to bless and save us and our neighbours, but unless we relate ourselves aright to the best rains, they may do us damage.

We wish to express our welcome to all the newly elected church officers in each department, and to wish them much of the Lord’s help and guidance in carrying on their work. We commend you to Him under whose benign direction you must labour if you would be a success.

To the Church leaders we would say, be men of the moment. Watch the members of your flock, and feed them with the choicest of heaven’s food. Be prompt, kind, forbearing, frank, earnest, prayerful. Welcome the return of prodigals, comfort the feeble, care for your poor, lead your church into line with every onward movement of the Body, and pray much. Keep every member active in some suitable and agreeable missionary work. Make 1932 a soul-winning year. Take a special interest in your youth and children. They love encouragement. Do nothing to cause them to stumble. 1932 is a year of opportunity to prove yourselves

worthy the high calling of your office. Do not magnify yourself, but magnify the principles of truth and righteousness. Avoid every appearance of evil, for leaders must be an example to the flock. Watch the tithes and offerings. Be prompt in the reporting plan. Ever remember that your flock will largely reflect you.

And the same is true of all the officers. Let all work together. Be sure to educate some others to fill your place if you should be taken away. Keep in touch with the office. When there are special campaigns or services, get together and pray and plan, so that the whole church benefits and has a part.

We are in the last days. Soon you and I must give an account to the great Judge of all the earth for our stewardship. How solemn is that thought!

We in the Executive departments are your brethren, and desire to stand by you and help where we can. We look to you for your loyal co-operation, and if we all pull hard and together, this year will prove to be a great year, and it will bring us untold happiness. Now, in closing, let us endeavour to make this the *greatest* soul-winning year. Let us work for our members to take the reading courses, to be regular in attendance, and faithful in all things.

We commend you all to the Lord, and pray that His blessing may attend your every endeavour.

H. J. E.



Sabbath School Department

MRS. H. J. EDMED

A few more Investment experiences will be of interest to the readers of the VISITOR I am sure. They show what our Sabbath school members are doing to increase their gifts to the great mission cause. This is especially appreciated in these times of financial stress when each one should do their very best for the progress of this message.

Sister H. Fletcher the superintendent of the Riversdale school writes: “You will be glad to know that our Investment program came off nicely. It was a real fine one, and all in the Sabbath school enjoyed it very much. I feel sure the Lord’s blessing was with us as we sought to introduce to a greater extent to our Sabbath school this “Wandering Orphan” adopted by the General Conference Sabbath school Department in 1925 for the advance of missions. It was certainly interesting to hear each one tell how they obtained their offering. Some brought cash and others brought gifts of fruit, eggs, etc. which made it look like a little harvest; these were disposed of after the Sabbath and

our total offering to the Investment fund was £2. 4. 0. There are still others whose products have not matured, which will be brought in at a later date. We trust that our next Investment Day shall see greater things."

Sister Lilian Price of Spanish Town says: "We certainly spent a happy time on Investment Sabbath; the program was nicely carried out, and the items made an impression on everyone. At the close the members gave their experiences. One sister had made jelly and raised chickens, and brought in 9/-. A brother dedicated a breadfruit tree; it bore over a hundred and very few dropped off. He also brought 9/-. Another brother who is a mechanic got the job of repairing some toys for his employer's children; after doing them all, an old tricycle was discarded by the employer as useless. Our brother asked for it, repaired it and sold it for the Investment Fund.

Two juniors received 2/6 for their three little chickens, and one little seven-year-old junior told of how she planted a few pumpkin seeds. Jesus let them grow and the vine bore four small pumpkins which she sold and brought in the results on Sabbath. I embroidered an afternoon tea cloth. Before it was finished a lady ordered it, and as soon as it was done, I sent it home and received the money, so the Lord always leads the way. We were all greatly encouraged to do better in the future and with God's help do our little to advance His cause until He comes." The amount brought in was £1. 8. 9½.

Sister Irene Harper of North Street Sabbath school relates her experience:—"When I first heard of the Investment plan it did not appeal to me so I took no direct interest, but after sometime I thought I would invest something. A hen brought out six chickens, and I decided to give one to the fund. It grew to be a lovely hen, and from its eggs I have realized about 20/- for my investment offering. My next investment was an Ockra tree. I had several so set one apart for the Lord, and to my surprise it outlived the others and bore right through the year. I had also planted a Breadfruit tree which from the start of its bearing, I tithed, but there was a branch which bore sparingly. I thought I would invest that branch and from the time I did so I can say that it has borne heavier than the other. I have raised 3/- from that branch and hope to get 7/- more ere the fruits are finished. To my mind this proves how the Lord watches our motives and increases our faith. It is not giving the refuse to the Lord (as some think), but it shows that He is able to do great things."

Sister McKenzie of Sheffield Sabbath school regrets that they have not yet had

their program but are preparing for it. She has invested one hen out of her three, and collected and saved all the bright colour silks and sateen cuttings from dresses etc. and made a spread which she sold for \$1 to be given to the Investment Fund. Another sister invested a few roots of Ockra, and they are bearing bountifully. Sister McKenzie adds, "It is wonderful to see how God cares for His own."

When this number of the VISITOR is in your hands we will have entered upon 1932, and this department wishes to extend to all our Sabbath Schools its good wishes for the most progressive and truly happy year. It will be if each member strives to reach the ideals set before us in our wonderful Sabbath School organization.

Let each officer and teacher determine to take the Teacher's Training Course, and begin at once, so that their work may be more efficient during the coming year.

Every member strive to win *one* for the Master; to be more faithful in the Daily study of the Sabbath school lesson; to be Present and On Time each Sabbath; to give a liberal offering to make this message known to others.

May we all try and thus make 1932 our best year in our relation to the Sabbath school, which is the heart of the church.



A BEAUTIFUL TRIBUTE TO OUR COLPORTEURS.

Mr. Henry Porter, who resides at Colorado, has been identified with philanthropic work of different kinds. In 1929 he and his daughter erected a modern 100-bed sanitarium and hospital, with a splendid home for nurses, on a beautiful forty-acre tract in the city of Denver, and gave it to the medical work of the Seventh-day Adventist organization.

Mr. Porter has written several books. From his book, "Christianity and Science Versus Paganism and Idolatry," published in 1930, pages 102 and 103, I quote the following:

"Seventh-day Adventists have established a chain of publishing houses that belts the globe. These plants—fifty-eight in number—are located at strategic points throughout the earth, so that the various language areas can be reached most advantageously. At the present time they are issuing their literature in approximately one hundred forty-five languages and dialects, and their goal is ultimately to have every man studying the gospel message in his own tongue.

"Seventh-day Adventists distribute most of their book literature from door to door. More than 2,700 colporteurs every day traverse the highways and the byways of the world, taking the printed page from home to home. These missionary salesmen sail along the waters of the Amazon into the interior fastnesses of Brazil; on mule-back they go among the valleys of the high Andes; afoot they trudge the lonely jungle trails of Burma and Java; astride a bicycle they pedal from village to village on the wide African veldt; by wheelbarrow they wend their way among the rice fields of China; on sleigh they visit the far flung farms of Canada by winter; up and down the streets of teeming metropolises of the world, everywhere and every time, with no heat too hot, no cold too frigid, no mountain too high, no stream too deep, do these dauntless and consecrated literature ambassadors of Christ go in the blessed ministry of the printed page.

"And what is the fruitage of their labour of love? Thousands in all parts of the world are every year learning for the first time of the love of Jesus Christ and the beauty of Christianity as a religious system."

What a splendid tribute Mr. Porter has paid to the Seventh-day Adventist Publishing Department, and the loyal men and women comprising its ranks! Coming from a man who makes no religious profession, but who bases his remarks purely upon knowledge and information, the above quotation is quite significant. Best of all, it is every word true.—*M. Leslie Rice, in The Review and Herald.*

THE COLPORTEUR EVANGELISM OF REFORMATION TIMES.

Thrilling accounts of the success of the sale of evangelistic literature are handed down to us from the days of the Great Reformation. When Martin Luther's pen became more powerful than his voice, the dignity of this work was lifted high, renowned scholars entering the army of salesmen. At Basle, Switzerland, there resided a certain very learned man named Rhenanus. Indefatigable in the circulation of Luther's writings himself, he had learned, "that the hawking of books was a powerful means of spreading the evangelical doctrines." Finding a likely candidate and a promising Christian, named Luscan, Rhenanus sent him to Zwingle. Luscan had travelled almost all over Switzerland, and had become acquainted with almost everybody—a recommendation to any prospective colporteur. Yet Rhenanus felt that the selection of a colporteur in those days, as it should be in these days, should be very carefully made.

It was evangelical work of the highest order, and only men should be chosen who would maintain the dignity and honour of the work, as well as its holy character. So he wrote to Zwingle: "Ascertain whether this man possesses sufficient prudence and skill; if so, let him carry from city to city, from town to town, from village to village, and from house to house, among the Swiss, the works of Luther, and especially his exposition of the Lord's prayer written for the laity. The more they are known, the more purchasers they will find. But you must take care not to let him hawk any other books; for if he has only Luther's he will sell them so much faster. By this means a ray of light penetrated the humble dwelling of many a Swiss family." From *History of the Reformation*, Vol. 2. p. 353, D'Aubigne.

Points to notice:

1. The colporteur Rhenanus was a great scholar.
2. Yet he faithfully went to every house

- in Switzerland.
3. Prudence and tact are needed for successful salesmanship.
4. Profane and sacred should not be mixed.
5. The better you become known, the better will the sales be.
6. The more the books have been sold, the greater will be the future sales.

H. J. E.

**Colporteur Report
November, 1931.**

NAME	HOURS	SALES	DELIVERIES
Chen Chang Wang	10	£80. 0. 0	£82. 2. 9
Cousins, C. S.	102	14. 7. 6	6. 7. 3
Dawkins, A.	155	50. 4. 0	25. 2. 0
Destoe, K.	69	27. 2. 3	14. 7. 6
Dillon, L.	160	70. 0. 0	21. 0. 0
Edwards, J. N.			1. 2. 0
Hurst, B. E.	124	80 10 0	53.18. 0
Ricketts, B. A.	51	31. 2. 0	14.16. 6
Ricketts, C.	54	28. 3. 0	
Stern, Linval	42	15. 1. 3	
Wallace, R.	106	22. 7. 0	23.17. 3
11	873	£419. 7. 0	£242.13. 3

W. S. NATION, F. M. S.

Young People's Page

QUESTION. What do you advise each one of our youth to do during 1932? That's a good question. The Lord answers it thus: Remember thou thy Creator in the days of thy youth." Another says, "Thou wilt keep him in perfect peace whose mind is stayed upon Thee." That means not to remember Him occasionally, but all the time, in every place, in all society, at every pastime, in trial and sorrow, as well as in joy. Do not forget Him. Study 1 Cor. 15:58, and 1932 will be a happy year for you—th.

During the recent committee meetings at Balboa, Sister E. E. Andross was deeply burdened for our young people in Jamaica. She is anxiously watching to see how we respond to the Reading Courses, and to missionary activity. She expressed a deep longing to meet us all again, and when we parted, she wished us to extend to each one of our young people her very tender regards. We are hoping that she may come over for a few days about middle year. Shall we extend a special invitation to her to come and hold a Young People's Rally in Kingston? Write and tell me what you think about this.

I wonder whether the story of Kitty Smith helped you. This month we have one to encourage the wanderers home.

BURKE THE BURGLAR.

Valentine Burke was a burglar. He had a courage born of many desperate "jobs." Twenty years Burke had spent in prison. He was a big, strong fellow, with a hard face, and a terrible tongue for swearing, especially at sheriffs and gaolers.

There must have been a tender spot somewhere about him, you will say, or this story could hardly have happened. I have yet to find the man who is wholly gone to the bad, and is beyond the reach of man and God. If you have, skip this story, for it is a true one. Mr. Moody told it to me.

It was twenty-five years or more ago that it happened. Moody was young then, and not long in his ministry. He came to St. Louis to lead a revival meeting, and the *Globe-Democrat* announced that it was going to print every word he said, sermon, prayer, and exhortation. Burke was in the St. Louis gaol awaiting trial. Confinement was wearing on him, and he put in his time railing at the guards. Somebody threw a *Globe-Democrat* into his cell and the first thing that caught his eye was a headline like this: "How the Gaoler at Philippi Got Caught." He sat down with a chuckle to read the story of the gaoler's discomfiture.

"Philippi!" he said, "that's up in Illinois. I've been in that town."

The reading had a strange look, out of the usual newspaper way. It was Moody's sermon of the night before. "What rot is

this?" asked Burke. "Paul and Silas—A Great Earthquake—What Must I Do to Be Saved? Has the *Globe-Democrat* got to printing such stuff?" Burke threw the paper down with an oath, and walked about his cell like a caged lion. By and by he took up the paper, and read the sermon through. The restless fit grew on him. Again and again he took up the paper and read the strange story. It was then that something came into his heart and cut its way to the quick.

"What does it mean?" he asked. "Twenty years and more I've been a burglar and a gaol-bird, but I never felt like this. What is it to be saved, anyway? I've lived a dog's life, and I'm getting tired of it. If there is such a God as that preacher is telling about, I'll find out if it kills me to do it." He found it out. Toward midnight, after hours of broken prayers, and bitter remorse over his wasted life, Burke learned that there is a God who is able and willing to blot out the darkest and bloodiest record.

Next morning when the guard came round, Burke had a pleasant word for him, and the guard eyed him in wonder. When the sheriff came, Burke greeted him as a friend, and told him how he had found God, after reading Moody's sermon. "Jim," said the sheriff to the guard, "you'd better keep an eye on Burke. He's playing the pious dodge, and the first chance he gets he will get out of there." In a few weeks Burke came to trial, but the case failed, and he was released.

Friendless, and known only as a daring criminal, he had a hard time for months. Men looked at his face when he asked for work, and upon its evidence turned him away. But Burke was as brave a Christian as he had been a burglar, and struggled on. Seeing that his sin-blurred features were against him, he asked the Lord to make him a better-looking man, so that he could get an honest job. Something or somebody really answered the prayer, for Moody said a year from that time when he met Burke, he was as fine looking a man as he knew.

Shifting to and fro, wanting much to find steady work, Burke went to New York, hoping far from his old haunts to find honest labour. He did not succeed, and came back to St. Louis, much discouraged, but still holding fast to God. One day there came a message from the sheriff that he was wanted at the courthouse, and Burke obeyed with a heavy heart.

"Some old case they've got against me," he said; "but if I'm guilty, I'll tell them so; I've done with lying."

The sheriff greeted him kindly.

"Where have you been, Burke?"

"In New York."

"What have you been doing there?"

"Trying to find a decent job."

"Have you kept a good grip on the religion you told me about?" inquired the sheriff.

"Yes," answered Burke, looking him steadily in the eye, "I've had a hard time, sheriff, but I haven't lost my religion."

It was then the tide began to turn.

"Burke," said the sheriff, "I have had you shadowed every day you were in New York. I suspected that your religion was a fraud; but I know you've lived an honest life, and I have sent for you to offer you a deputyship under me; you can begin at once."

He began. Steadily the old burglar went about his duties, until men high in business began to tip their hats to him, and to talk of him at their clubs. Moody was passing through the city and stopped off to meet Burke, who loved nobody as he did the man through whom he was converted. Moody found him in a room in the court-house serving as a guard over a bag of diamonds. Burke sat with the gems in his lap, and a gun on the table. There were £12,000 worth of diamonds in the sack.

"Moody," said he, "see what the grace of God can do for a burglar. Look at this! The sheriff picked me out to guard it." Then he cried like a child as he held up the glittering stones for Moody to see.

Years afterward the churches of St. Louis were waiting for the coming of the evangelist; but something happened, and he did not come. One of the pastors suggested that Valentine Burke lead the meetings. Burke led night after night, and many hard men of the city came to hear him, and many were turned from lives of crime to clean, Christian living.

There is no more beautiful or pathetic story than that of Burke's gentle and faithful life in the city where he had been chief of sinners. Moody told me of his funeral, and how the rich and the poor, saints and sinners, came to it; and how the big men of the city could not say enough over the coffin. And to this day there are not a few in that city whose hearts soften with strange tenderness when the name of the burglar is recalled.

"Through all the depths of sin and loss,
Sinks the plummet of Thy cross."

—Prof. H. M. Hamill.

LITTLE FOLKS' CORNER

Now chicks here's a puzzle for you, with my good wishes for a Happy New Year: Roy was six years old last August, in 1931. Now it is January 1932. Why is he not seven years old?

I have a little story for you again this month. Eric and Ruth were little brother and sister living with their parents. The other brothers and sisters had grown up and had gone to business. Their home was a lovely place with three stories and a high tower, from the windows of which one could see far away into the country. In front they could see large fields of lavender, meadows with shade trees under which the cattle rested. All kinds of wild flowers grew among the grass of the fields, and Eric and Ruth often took needles and long thread, and made chains of the pretty flowers which they would wear, or hang about the house. Every day the bells of the Beddington Church pealed over the hills some sweet hymn tune, and if the wind blew right, they could listen to the sacred music of one of England's oldest churches, a thousand years of age.

At the back, the hop fields of Kent were seen. The hops look like the yams growing on sticks, and at seasons, the pickers would gather by hundreds and sing merrily as they earned their living in the field.

Amidst these lovely scenes this little boy and girl loved to play together; and being so often alone, they became very devoted to each other. But one day something happened that brought great sorrow to them both. Eric had a bad habit of teasing, and although his mother had warned him about it often, he still enjoyed playing a trick on Ruth. He did not mean to be unkind, but he did not realize how he wounded her heart and grieved his mother when he did those mean little things "just for fun," which made his sister cry.

One night, they were all sitting down to eat supper. As a special treat the children had been allowed to sit up and eat with their parents. But as they were eating, mother found that the servant had failed to put something on the table. So she asked Ruth to go down stairs and fetch it from the pantry. It was very dark down the stairs, so Ruth took a lamp, and went down in obedience to mother. As soon as she had gone, Eric slipped out, took off his slippers, and followed her.

Stepping behind the door opposite the pantry, he waited until Ruth came out, and as soon as she had reached the bottom stair, he clapped his two slippers together and frightened her. She dropped the lamp, screamed, and fell fainting to the floor. Her parents came running down, only to find poor little Ruth lying as if she was dead, surrounded by broken glass, and lighted oil. Father picked her up and took her to her little cot, and the doctor was sent for. Poor little Eric! Ashamed and frightened he hung around wondering what had happened. Papa sent him to

bed. But he lingered until dear old Dr. Ross came in, and shook his head and said, "She may recover, we'll do what we can," he went to his room, his eyes wet with tears, and his heart very sad.

But he could not sleep. He tossed over and over between his sheets, and often crawled to the door quietly to try and hear how his sister was; and then, unable to endure his grief, he would call and ask Mamma how Ruth is. But he was only told to go back to his bed where he would lie and weep bitterly and ask Jesus to forgive him and make Ruth well.

It was toward morning when Ruth opened her eyes and cried out, "Eric, why did you frighten me so?" She then closed her eyes again leaving her parents to ask Eric what he had done. At first he was afraid to tell, for he knew he would be punished. But as he thought more about it, he decided that he had been wicked and deserved to be punished. So he told Papa the whole story; then throwing his little arms around his parent's neck, he cried, "Papa, I did not mean to hurt Ruth, I love her so much. Forgive me this time, and I will never tease her again."

Papa loved his little boy, but felt that he should be punished, so that he would remember how wrong he had been; and having whipped him, he kissed him good night, told him he forgave him, and Eric was soon fast asleep.

By the time Eric awoke the next morning, Ruth had partially recovered and grew better day by day. Eric was no longer permitted to see her for three days, which seemed to him like a month. But on the fourth day, he clasped her in his arms, kissed her, and asked her to forgive him. He would go out and buy her a few sweets, and gather flowers for her dollies, and after three weeks they took their first little walk together into the fields.

Eric had learned his lesson. He never teased his sister again, nor would he tease any one else. And the years rolled away until they were both getting up in years, when Eric was at Ruth's bedside holding her hand and repeating the 23rd Psalm together. It was Ruth's death bed, and as a brother and sister they had kept devoted to each other until Jesus took her to rest. Someday, because of the lessons learned and the wrongs put away, Jesus will come and take them to the fields of Heaven. The golden Buttercups, the royal Blue Bells, and pretty daisies of the New Jerusalem will make pretty garlands of never fading love in the land that is fairer than day.

Thinking-Cap Questions

1. What three boys were put into a fire and were not hurt?

2. What text shows that angels write?
3. Who sent Joseph down to Egypt, and why?
4. What great preacher was stoned to death in the New Testament?
5. When will we be made so that we will never die if we love Jesus?

**Names of Little Folks answering
Thinking Cap Questions:**

Curdell Duhaney, Swiftly McIntosh, Evelyn Fletcher, Roy Crosbie, Daphne Crosbie, Chester Jones, Lucelle Jones, Eric Plummer, Louise Bennett, Eudora Webber.

**CONTRIBUTIONS TO THE FOUR
THOUSAND SHILLING FUND**

(Concluded from October VISITOR)

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Race Course: 2/- each: A. P. Riddell, E. M. Riddell. 1/-: Eva Riddell.

Rollington Pen: 4/-: J. L. Allen. 3/-: R. Gooden. 2/6 each: G. Francis, C. Wiles. 2/- each: E. Francis, H. J. Leay, C. V. Gallimore, I. C. West, M. Taffer, J. W. Thorbourne. 1/- each: M. Shaw, V. Perry, J. Lolly, W. Morgan, M. Gayle.

Regent Street Church: £1.12.6.

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St. Ann's Bay Church: £2. 0. 0.

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nott & Smith, D. Christian. 1/- each: J. Ferguson, A. Ferguson, D. Ward, O. Boied, F. Boied, K. Destoe, E. Clarke.

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Seaford Town: 5/-: Josephine Hughlings. 3/-: Edward Brown. 2/- each: Chas. Groscof & wife, Fred Kissendal. 1/- each: Fred McFarlane, P. Hall.

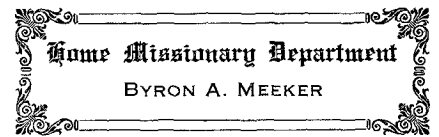
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Only the names of those contributing 1/- or more have been included in the above list. Where the Church treasurer failed to supply us with the names, the total amount received from the church is given.

J. W. GROUNDS



A little note of the final Harvest Ingathering tour of conference workers in the year 1931 will be of interest to the churches. We rejoice together in the successes won in this great Campaign.

We are glad that Brother Grounds could get away from his duties in the Conference office for a few days and unite with the writer in campaign work. God blessed our united efforts and we found the same kind reception among the people as before, and although times are hard still we received some liberal gifts.

It was with regret that Elder Edmed had to forego the privilege of going on the Harvest Ingathering tour to the Western end of the island as he has done for the past three years. Our Chinese friends missed him this year, and often enquired where he was. Professor Shafer accompanied me and this year we visited a large number of estate owners and business men with good success.

Our average daily collections this year have not measured up to the records of the past. Last year we received better than £10 a day, while this year the actual cash has been an average of between £6 and £7. In the last ten days of our campaign we gathered £66. 0. 0 This year we have promises from reliable men for sums ranging from 10/- to £5, amounting to perhaps £25. We also have great hopes that large donations will be made to our work by wealthy people to whom we have presented our needs. The last day we gathered over £10. God's work does not seem to diminish, but is always bright till it is finished. Last year one of our best days was the home run.

In many ways the Harvest Ingathering has been the best this year I have ever known. God has blessed us as we have presented the needs of His cause to those entrusted with worldly wealth. Really we

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EDITOR, PASTOR H. J. EDMED

can expect this for has He not given us by inspiration this instruction: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life." I Tim, 6: 17-19.

A complaint has come to us that in certain sections our brethren sometimes annoy their neighbours, calling on Sundays to sell books and collect funds. Care should be taken that our neighbours' rights are respected. The work of the church should be organized so that the neighbours are not solicited time after time in the same campaign.



West Indian Training College

PROFESSOR R. E. SHAFER

OUR CHURCH SCHOOLS

I have just had the opportunity of visiting our church schools and checking up on their work. It was my first opportunity of visiting all the schools since I was asked to take over the Educational work.

There are a few observations which I made that I feel should be passed on to all our believers. First is the matter of attendance. It is impossible for children to learn unless attendance at school is regular. In some schools I found students who did not average attending school more than two or three days per week. Yet, I will venture to say that the parents of some of these children will blame the school because their children failed to pass in their subjects. Parents, it is your responsibility to see that your children attend school regularly.

The second point is the matter of promptness. In the five schools which I visited I did not find one pupil who had been neither absent nor tardy during the school year unless I overlooked some in checking the records. In some schools nearly all the pupils come late some mornings. If we as parents could only

realize that our children are forming habits day by day which are to be the rule of their lives in later years, we would surely endeavour to help them to form the proper kind of habits. Surely the habit of promptness is of grave importance. Why do we not see that our children form this habit while in school?

Third, the matter of books. Books and their contents are the tools of Education. A would-be carpenter cannot learn his trade unless he has the opportunity of using the necessary carpentry tools. Neither can the pupil receive the necessary training without the opportunity of using the necessary tools, the books. I know they cost money, but every thing that is worth while in this world requires sacrifice to get it. The sacrifice made in behalf of the education of our children is well worth while.

I might also mention the meeting of the financial requirements of the school; teacher's salary, equipment, etc. Every school has fallen very short on these matters. If each one did his little part faithfully the burden would not seem so great. The servant of the Lord has said, "The subject of Christian education should interest EVERY Seventh-day Adventist." None are excluded even though they may have no children.

Now Parents, a new school term will begin Jan. 11. Why not resolve to co-operate with your sacrificing teachers to make our church schools what they should be? They should be a light, not a stumbling block. Pray for the school, work for the school, sacrifice for the school.

I plan to visit the schools again perhaps in February, and I hope that I may find conditions much improved to what I have found this trip.

I enjoyed my visit to the schools and churches, but my heart sank in some instances when I observed the lack of interest manifested on the part of so many. It is my prayer that we might sense the responsibility resting upon us in the matter of rightly training our children that they may be better citizens in this world and also have a citizenship in the world to come.

Attention Young People!

Are you satisfied with your standard of education and living? If not, are you bending every effort to change that condition?

The West Indian Training College opens for a new school year January 12. Why not plan to be there for the 1932 term? If you are interested write to me stating your situation.

R. E. SHAFER, *President*,
Box 22,
Mandeville.

OBITUARY

PATTERSON.—Sister Jessie Patterson was taken to rest on Sabbath Nov. 7, attended by her husband and family and many friends. She was calm in resignation resting in the Blessed Hope of a home with Jesus when He returns. The funeral, which was conducted by Pastors Hutchinson and Smith, was attended by a large circle of friends who have felt the sweet spiritual influences of her consecrated life. To the mourners we extend our sympathies.

R. HARRIOTT.

OLIVER.—It is with a feeling of deep regret that we chronicle the death of Mother Isabel Oliver who embraced the Message in the year 1904, and ever since lived a life of consecration and labour for the advancement of the cause of God. Our sister was satisfied with long life, having 97 years to her credit. Sister Oliver preserved her physical vigour and strength up to a few months before her death. Suddenly, however, her strength began to lessen after almost a century of life filled with all the ills which sin has brought.

The members of the North Street Church can never forget her smiles, and her amiability. We fancy we still see her bended form going up the aisle of the church to give her usual birthday or investment offering. She took an active part in all the campaigns of the church and did as well as others who were blest with the strength of youth.

The funeral moved from Retirement Crescent at the home of Sister Allison who always proved a kind and loving friend to our aged sister. A short but solemn service was conducted in the North Street Church, Pastor Hutchinson speaking words of cheer and hope to a large gathering of brethren and sisters and others who had learned to love and esteem Sister Oliver highly.

Every heart seemed grieved at this great loss to the church and the community in which she moved, but amidst the gloom the Star of Hope shed its rays. We could restrain our tears and look forward with fond anticipation to that time when, "The day dawns and the shadows flee away;" and we meet in the glad reunion day.

R. HARRIOTT.

A large circle of friends gathered at the Birds Hill chapel on Monday Oct. 5, to pay their last respect to Brother Zacheus Francis. He passed peacefully away after a few weeks illness on the 4th inst. at the Government hospital at Lionel Town, leaving a wife and two children to mourn his loss. He died at the age of 32, having been faithful since his baptism by Pastors W. H. Randle and R. J. Sype in 1927. We feel assured that he awaits the Lifegiver when He comes to make up His jewels.

JASPER HARRIS.