

The Jamaica Visitor

VOL. 8

KINGSTON, JAMAICA, JANUARY, 1934

No. 1

TURNING THE LEAF

TURNING the leaf that the New Year brings
To the worn old book of life,
Is turning your back on a tired past,
With its fear and distress and strife;
Turning the leaf, you may turn to love,
To brightness, and joy, and laughter;
But it isn't the turning that counts so much
As what comes after!

It's writing that counts in the book of life,—
It's the message you pen each day;
It's whether the page be rosy hued
Or touched with a sullen gray.
It's what we may teach as we humbly write,
And what we, please God, may learn;
What really counts, as the New Year dawns,
Is what comes after—the turn!

—Margaret E. Sangster.

“A PERSONAL WORK”

“MANY have gone to ruin who might have been saved, if their neighbours, common men and women, had put forth *personal efforts* for them. Many are waiting to be personally addressed. In the very family, in the neighbourhood, the town where we live, there is work for us to do as missionaries for Christ.”—“*The Desire of Ages*,” p. 141.

“This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathising with them, you will win hearts. This is the highest missionary work that you can do.”—“*Testimonies*” Vol. IX, p. 41.

“Personal effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communicating with men, communicate with Christ. At the throne of heavenly grace, obtain a preparation for ministering to the people.”—“*Christ's Object Lessons*,” p. 147.

“None would ever have been brought back to God if Christ had not made a personal effort for them; and it is by this *personal work* that we can rescue souls.”—“*Christ Object Lessons*,” p. 194.

5. “Nothing will so arouse in men and women a self-sacrificing zeal as to send them forth into new fields to work for those in darkness. . . . Men must learn to bear responsibilities. Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of souls for whom Christ died.”—“*Testimonies*,” Vol. VIII, pp. 147, 148.

FAREWELL TO PASTOR AND SISTER EDMED

Address and Suitable Gifts Presented to Retiring President and His Wife.

Pastor H. J. Edmed, who came to Jamaica in the midsummer of 1928, and who has served as President of our Conference for the past five and a half years, has responded to a call to Trinidad to serve as President of the South Caribbean Conference. Sister Edmed, who has been Conference Sabbath school Secretary here, will have both Sabbath school and Missionary Volunteer work in the new field.

It was fitting that a suitable farewell should be given these beloved workers before they sailed on December 7. On the evening before, at the North Street Church in Kingston, a memorable service was conducted, with Pastor L. L. Hutchinson presiding. The building was filled with members of the four Kingston churches and representatives of several others and their friends, who heartily united in singing

"Blest be the tie that binds
Our hearts in Christian love."

After words of supplication to God for continued blessings on Pastor and Sister Edmed, offered by Pastor Fletcher, the Rollington Pen. church choir sang a selection. The principal address of the evening (which is found elsewhere in this issue of the VISITOR) was given by Pastor A. R. Ogden, President of the Antillian Union Mission.

The various departmental workers of the Conference, as well as the ministers of the various parishes, spoke in the service, and many and profuse were the expressions of appreciation for the earnest and sincere labours of our departing President and his wife. One spoke of their diligence in the Harvest Ingathering campaigns, which had continued even to that very day. Others spoke of the President's deep interest in the colporteurs, their institutes, and labours. Some referred to him as a father and wise counsellor, and still others to his helpful interest in the children and young people and in the College. Special mention was made of Sister Edmed's persevering work for our 110 Sabbath schools, and of the fact that they have been raised to higher standards than ever before.

Among the speakers of the evening were Pastor B. A. Meeker, Home Missionary and Missionary Volunteer Secretary of the Conference; Pastor J. R. McWilliam of the Union and W. S. Nation of the local Field Missionary department; Pres. R. E. Shafer and Prof. F. O. Rathbun of the West Indian Training College; and Pastors H. Fletcher of St. Mary, G. A. E. Smith of St. James, A. C. Stockhausen

of Portland, H. P. Lawson, of Trelawny, L. Rashford of St. Elizabeth, and J. A. Reid, assisting Pastor Hutchinson in the work of the Kingston district.

A beautifully prepared and appropriate address from the Conference was presented by Brother J. W. Grounds, the Secretary-Treasurer of the Jamaica Conference, which is quoted elsewhere in this paper. Brother Rupert Harriott, Secretary of the Book and Bible House, then presented in behalf of the workers of the Conference a beautiful mahogany folding table; and Pastor Mc. William presented in behalf of the colporteurs a portable, revolving bookcase of the same material and attractiveness. Music interspersed these items: a vocal solo, "One Fleeting Hour," beautifully sung by Mrs. R. E. Shafer; and a violin solo by Mr. Cleve Henriques, both from the College.

As opportunity was given to Pastor and Sister Edmed to respond to all these expressions of appreciation, they did so with both humour and pathos. They regretted having to leave the many pleasant associations they had had here, but rejoiced in the prosperity that had attended their years in Jamaica through the blessing of God and the co-operation of Workers and laymen alike. The North Street church choir sang an appropriate selection, and Professor Rathbun pronounced the benediction.

"It will be," as stated in the *Gleaner* report, "not only by the members of the Adventist Church of Jamaica that the Pastor and his wife will be missed, but by a host of friends representing all creeds and classes of people of the island, who will feel the loss of a real friend and brother."

FIVE YEARS OF PROGRESS IN THE JAMAICA CONFERENCE A SUCCESSFUL ADMINISTRATION

During the years 1928 to 1933, Pastor H. J. Edmed has served as the President of the Jamaica Conference, and now that he is leaving the field to go to the Trinidad Conference, to serve in a similar capacity, it seems but fitting that we should give a brief resume of the results of these years of faithful service. It is a pleasure for the writer to state that these years have been marked by a steady and rather unusual growth along all lines of the work. At the beginning of 1928, the membership of the Conference stood at 2,694, and at the close of the third quarter of 1933, after five years and three quarters, the membership numbered 4,671, or a net increase of nearly 2,000 members. When the reports for the third

show considerably more than 2,000 net increase of membership. The number baptized for the five years and three quarters totalled 2,621, and it is expected that for the last quarter of of this year the baptisms will reach at least two hundred more. With nearly three thousand baptisms in six years and a net increase of membership of over 2,000, it is indeed quite a remarkable record, especially for an old worked field like Jamaica.

Jamaica is one of our oldest fields outside North America, and to see such a steady growth of membership is indeed most encouraging. But it is not only in church membership that this phenomenal growth is evidenced. There has been a corresponding growth in all lines of the work. The Sabbath school membership, under Sister Edmed's efficient leadership, has nearly reached six thousand, there being more than one hundred Sabbath school organizations in the Conference. The tithes and mission offerings annually have reached splendid proportions. The Harvest Ingathering has gone as high as £1,200, or more than \$6,000.00, in the more successful years. This is indeed very remarkable, considering the time.

The Training College at Mandeville is making good. Especially are the industries of the institution prosperous. These afford work for many students and also give to the people of the Island an object lesson of what the heart, mind, and body of a student can accomplish. This College has a good reputation throughout the Island, and it is largely because of the good work of the school that people respond so liberally year by year to the Harvest Ingathering appeal.

To Elder Edmed's service, as a man of long years of experience, and especially to his ability as a strong organizer, is the success of the work in the Jamaica Conference largely due. Never in the history of the work in the past has there been such an encouraging and gratifying result as during these years of Brother Edmed's administration in the Jamaica Conference. May the good, strong, and solid foundation that he has laid be but the beginning of a yet greater and more successful work in the years to come.

There is one other feature of the work that I must not fail to mention, and that is the unusually large number of church buildings that have been erected. During these past six years, nearly thirty buildings have been erected. True, most of these are indeed humble little structures in country communities, yet they represent an aggregate expenditure of about £6,000, or \$30,000.00, and afford seating capacity for several thousand persons. quarter of 1933 are gathered, they will

Some one may ask, how has all this been accomplished? The answer is simple—push and determination to answer a crying need. But little can be accomplished in the way of permanent and lasting results only as meeting houses are provided for the people who accept of the message. In these tropics, where the sun beats down so hot and where the heavy tropical rains deluge the country, for tropical rains do come down in torrents, it is impossible for our churches and Sabbath schools to meet unless they have places in which to gather to worship the Lord. I may say in behalf of the administration that the erection of these meeting houses in the Jamaica Conference has been accomplished largely, almost wholly, by the resources provided within the conference by Harvest Ingathering, special gifts of the people, and by the hard and unflinching efforts of the members with their friends and neighbours to “rise and build.” The work on most of these buildings has been done largely by the people themselves, the natural resources being gathered from trees and rocks, abundant in most parts of the Island. The people, “having a mind to work,” have carried the rocks and burned the lime and cut the trees and in other ways have largely done the work, especially in the erection of the more humble country houses of worship. The cash outlay has been for the framing, roofing, and such materials as have had to be purchased from the markets. But it all represents the great love and devotion of a faithful people to erect memorials to the worship of God, where they might come to pray and study the Word of God together.

Elder Edmed has given his most hearty and full support in every way possible to the brethren in the erection of these church buildings. In this he is a man after my own heart, for I feel that if we had, through the years in all of our world work, given more definite heed to the wise counsel of the Spirit of Prophecy on the question of the erection of meeting houses wherever groups of believers are raised up, our work would be on a much more solid and permanent basis than it is in many fields where this work has been sadly neglected. I feel that Elder Edmed is to be especially commended for what he has been able to see accomplished along the line of church buildings, and especially with so little help from the outside. With the exception of a very few hundred dollars given by our Antillian Union Mission to help in two or three most needy places, the financial load of this work has been carried wholly by the effort of the Jamaica Conference itself. They have received no material help of any special appropriations from outside their own field.

Truly the work of the Jamaica Conference is being left from every viewpoint in a much stronger condition than when Elder Edmed arrived in the mid-summer of 1928 to assume the heavy load of the Conference responsibilities. Memorials for the good growth and permanent upbuilding of the Cause remain to testify to the unceasing and untiring efforts of the President, with the hearty co-operation of his faithful band of associate workers and the help of a host of loyal devoted people.

May the Lord bless the incoming administration as He has the outgoing, that the work may continue to advance. Elder C. E. Andross and family will arrive early in the year 1934, to carry on in the work of the Jamaica Conference. The work is the Lord's and not man's, and we are sure that with Heaven's blessing a still greater fruitage and ingathering of souls await the harvesters in the years to come than what we have even seen in the past.

A. R. OGDEN, Supt.,
Antillian Union Mission,
Havana, Cuba.

FAREWELL ADDRESS IN BEHALF OF THE JAMAICA CONFERENCE.

Dear Pastor Edmed:

After five and a half years of service as President of the Jamaica Conference of Seventh-day Adventists, the summons has come for you to labour in some other part of the Master's vineyard. Like a loyal soldier of the cross, you have answered the call; and the unpleasant duty comes to us to bid you farewell.

We thank God for the way in which He has signally prospered the Advent Cause since you assumed the reins of your presidential office. So far as the progress of the Message is concerned, the past five and a half years of your regime will constitute a very bright spot in the firmament of past achievements. You have displayed an unusual interest in all departments of the work—the evangelical, educational, and other interests have had your full and loyal support. The Sabbath school department directed by Mrs. Edmed has reached an unprecedented mark of advancement and achievement in the history of the Jamaica Conference. And so as we think of you as connected with all the ramifications of your presidential duties, we are bound to give to your dear companion her share of consideration.

Our colporteurs will think of you as one who has shared their sorrows and their joys, and the messages you have sent to Seventh-day Adventist children in Jamaica through the official organ of our

body here, the VISITOR, of which you have been an able editor, will serve to deepen in their hearts the fondest memory of you.

It is your happy privilege at this hour to look back upon the long period of forty years of ministry in different parts of the world. As you face the setting sun of active service, we wish that your closing years may be crowned by the brightest and most precious experiences. This is a solemn hour. With the reality of eternity before us, we trust that the blessing of the Almighty will ever be upon you and Mrs. Edmed, and that we shall clasp hands together again in the glad reunion day.

We leave the farewell words of Farrar with you: “There must be something sad and solemn in partings. They remind us that there is nothing in this world which we can call our own; that all which God gives us, is His, not ours; lent, not given. . . . At the best, we, like our fathers, are only dwellers in tents. Here and there,—by some sweet well, under some spreading tree, on some green spot,—we linger for a time; but the evening comes at last, the stars come out, the encampment is broken up, and we must move away. And very soon we shall have made our last stay of all; the sky will flush with the crimson of its last sunset; the last long shadows of the twilight will lengthen round us; the last farewell will be sighed forth from weary lips. After that our tent will be moved no longer; for then we hope that it will be pitched for the last time, under the walls of the heavenly city, and the sun shall go down on us no more.”

Sincerely yours in Christian fellowship,
JAMAICA CONFERENCE OF SEVENTH-DAY
ADVENTISTS.

J. W. GROUNDS, *Secretary.*

*December 6, 1933,
112 Tower Street, Kingston.*

The following presentation address from the colporteurs and their leader was read by Pastor J. R. McWilliam, Field Secretary of the Antillian Union Mission:

“We, the undersigned, Field Missionary Secretary and Colporteurs of the Jamaica Conference of Seventh-day Adventists, having learned with regret that you have been called away to another field of labour and thus will be separated from us, take the opportunity of expressing ourselves in a few short though inadequate words, in order that you may have a faint idea of the great estimation in which you are held by us.

“For the past six years you have occupied the position of President of the Jamaica Book and Bible House, and

during that time we have had the privilege of proving you to be a real father to us, also an invaluable master and co-worker, a faithful servant of God, a brother, and a friend.

"We highly appreciate the valuable help both spiritual and material that you were always ready to give. We are most grateful for the kind sympathy and encouragement you nobly extended to us. These and other things have served to greatly endear you to our hearts.

"We shall never forget you, Elder Edmed, and we know we shall not be forgotten by you. But in order that you may have a concrete evidence of our love for you, we take pleasure in presenting you this tiny memento—a portable miniature book case. We trust that each time you see it you will think of the colporteurs of Jamaica. We bid you farewell and God speed, Pastor Edmed, trusting the Lord will give you and Sister Edmed a safe and pleasant voyage to your new field, and may God bless you abundantly.

"If it is the will of the Lord, we hope to meet once more; otherwise, let us hope to meet when the Saviour comes, never to part again.

"Some day, Lord, we'll cease our traveling

Up and down, and here and there;
Some day we shall end our going

Out and in, and everywhere;
Some day we'll buy our ticket through
To the great Grand Central Station
In Jerusalem the New.

Then we'll leave our extra baggage—
Yes, we'll throw our grips away.

Praise the Lord, our journey's ended!
We'll be going home to stay."

"We remain

Your brethren in the Blessed Hope,

W. S. Nation, F. M. S.

B. A. Ricketts

C. Ricketts

C. S. Cousins

L. Dillon

J. S. King

H. Fletcher

M. A. Lalor

K. E. Destoe

H. G. Miller

B. E. Hurst

R. B. Wallace

N. E. Haye

H. W. Grant

S. Farrell

G. L. Claypole

A. E. Dawkins

F. Hutchinson (Miss)"

DEPARTURE

Pastor and Mrs. H. J. Edmed left on the *Santa Marta* about 7 P. M. on Dec. 7,

for Cristobal and the Canal Zone. They will attend the Division meeting in Balboa before turning eastward toward Port of Spain, Trinidad, the headquarters of their new field. Pastor Ogden accompanied them as far as Balboa.

Most of the Conference workers, six of the College teachers including Miss Ethel Edmed, and a host of church members and friends were down at the wharf to say farewell and God speed. Many charming bouquets of roses and other personal gifts were left in the Edmed stateroom as tributes of love and esteem.

After several hours of delay the *Santa Marta* was finally ready to depart. With many a pull on our heart strings and amid waving of hats and handkerchiefs the steamer slowly left the wharf, making us all long the more for the time when there shall be no more partings.

"We'll miss the glance of a happy face,

The clasp of a hearty hand;
But then one day, at the end of the fray,

We'll meet in a fairer land.
This buoys us up as the days go by—
This cheers the heaviest heart:
When the warfare ends, we shall meet our friends,
And meet no more to part."

THE ERECTION AND CARE OF CHURCH BUILDINGS

During the past six years, a number of new church buildings, about seventy in all, large and small, have been erected in the various fields of our Antillian Union Mission. I desire in this connection to call the attention of workers and church members to the importance and great responsibility of making these buildings continually fit representative memorials to God and to his great message of truth.

When a building has been erected in a community, the responsibility of the local church has just begun. There is much importance attached to the proper care and order of these buildings that they may properly represent and honour the great cause and message that they are erected to represent. In ancient times God was very particular as to all of the care and order of His sacred house. "Let them make me a sanctuary; that I may dwell among them." Exodus 25: 8.

The sanctuary of God, therefore, is to be His dwelling place on earth. How appropriate and important, then, that as the dwelling place of the Eternal God it should be kept in harmony with His character and perfection! Can we imagine in the earthly sanctuary erected by God's people anciently that, after the structure was erected according to all of the specific directions which God Himself had given as to its construction, the peo-

ple afterward became careless and unconcerned as to its proper care? Personally, I cannot imagine that dirt and filth of any kind was allowed to accumulate in that holy place. As I think of that sanctuary, I think of it as being kept immaculately clean, not even a speck of dust being allowed to accumulate in that holy dwelling place of the Most High. God assured them again and again of the fact that the sanctuary was His dwelling place. "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God." Ex. 29: 43-46.

Words could not make clearer the fact that the sanctuary was to be God's dwelling place among the people. How scrupulously clean and perfect it must therefore be in all of its arrangements and service! Not only was the building itself to be perfectly clean, but those who came to minister before the Lord were instructed as to the cleanliness of their persons. They were to wash before coming into the presence of God. (See Ex. 30: 17-21.) It was a life-and-death question. Surely if God was so particular then, and He changes not, He must be just as particular regarding the sacredness of His holy temple and the service of His people in this our time.

I have been both pleased and in some instances greatly pained as I have visited some of our new church buildings that have been erected so short a time ago. Some of the churches are kept perfectly clean and in good order; while others, to the shame of the worshippers and the dishonour of God, are so untidy and carelessly kept that surely God must be greatly dishonoured. What can be the influence upon people of taste and refinement if when they visit an Adventist church they find it dirty and unkept? People of this class seldom go to a dirty church. Such a condition will never enable us to reach the people of the higher classes, who are just as precious in God's sight as others and should be worked for with the same anxiety for the salvation of their souls. But if we ever expect to reach people of this class, our churches must be kept in such a condition that they will appeal to people of high standards. We would want to have our houses in good order and well kept if we expected a President or King to visit the place. How much more

should we desire to have everything in connection with the church building and all the worship of God in such order as to be pleasing and inviting to the Most High!

Not only should the interior of the church always be clean and presentable, but also the exterior of the building and premises should be kept in such order as to be pleasing to God and appeal to the people who pass by. The public will judge of the religion inside the church by what they see on the outside. If they see a churchyard in disorder, with sticks, rocks, weeds, bricks, and rubbish about, they will naturally draw the conclusion that the people's religion is of no better quality. On the other hand, if they see our church buildings and properties well kept, it will have a good influence upon the passer-by, though he may never enter to hear the preaching of the message of truth by the minister.

I do sincerely trust that all of our workers and people will see to it that every Seventh-Day Adventist church building throughout our Antillian Union Mission may be an object lesson, both within and without, of God's Holiness and presence in His sanctuary. I am sure that in some places more careful attention should be given to the proper care of our churches. If man is made to feel ashamed at the conditions, as seen in some places, how must our God feel when He views these untidy and unkept places that have been built and erected supposedly for His glory? Is He, the Eternal One, glorified or dishonoured by what is seen and actually exists in some places? Give this matter careful thought. Workers and church officers should take this matter seriously to heart and make every church building both within and without a continual testimony to the high character of our religion. Where janitors are employed, they should be taught to do their work well and pleasing as unto God.

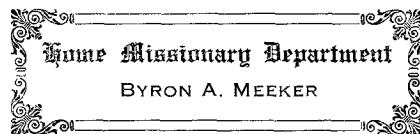
In one place recently visited, where a neat little building had been erected and dedicated less than two years before, on entering for a Sabbath service, I observed the railing about the platform decorated with cobwebs that had accumulated during the short space of time since I had officiated at the dedication. At other places the benches were so disorderly arranged that it looked as though the aisles had been marked by a snake path. What an impression it gives a visitor to find such disorder, when just a little care and attention would place the pews in perfect line and order! Some one may ask, What difference does it make? Just all the difference that there is between a God of order and a being of confusion.

Which is it? Is our God a God of order or one of confusion? Let the neatness, cleanliness, and order in all of our churches testify as to the character of our Holy God and the character of the wonderful message of truth that has been given to us for the world for these last days.

In some places I have been made to feel ashamed of the disorder in the pulpit, where it is made to be a catch-all — a dumping-place for rags, dusters, papers, boxes of envelopes, and whatever may accumulate in and about the church. How ashamed one would be to take a minister of taste and refinement into the platform to see such a condition as I have seen in some churches! The pulpit should be made so as to be closed up, so that whatever is placed therein is hidden from view,—and even so all should be placed in order. Surely anything that is worth doing at all is worth doing well, and especially so when it has to do with the worship and service in God's Holy Temple. Also ragged and soiled charts and maps are sometimes allowed to accumulate on the walls of our church buildings. Where such are used, they should be clean and kept in order.

May our church buildings and properties throughout our Island Field be kept in such a condition as to be an honour to God and such as will appeal to the people of the highest refinement and culture. Though the place may be very humble, it can be kept in such a way as to glorify God, for whose worship it has been erected.

A. R. OGDEN
Havana, Cuba.



God's Call to the Church

"The Church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere labourer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to His entrusted ability, to the saving of souls."
—*An Appeal to Our Churches*, p. 28

"If every member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Test. for the Church*, Vol. 9, p. 32.

Organize the Church for Work

The Home Missionary and Missionary Volunteer Societies form a part of the church organization for the very purpose

of putting the foregoing instruction into practice. The missionary report blanks suggest lines of service. Every member should do something to strengthen the body, and report his activity each week.

The officers of these societies have a great responsibility, for it is their duty to enlist all, and plan with the church for active missionary work. The band idea is very effective. We recommend that Christian Help bands, Literature bands, and Correspondence bands, be organized as circumstances may require. The Dorcas society is a splendid idea for our sisters in the church.

Our church officers cannot be satisfied when only a part of the membership are engaged in missionary work. Some members are dying spiritually because they are inactive. God is calling us all to arise and do the appointed work while there is time and opportunity.

What will 1934 produce in souls won to the kingdom? Let the timid ones take heart and labour to win the lost. God is counting on every saved soul to save others. May God grant that this year may be a year of precious experiences to our church members throughout Jamaica.

A Cheering Report

Sister L. Lunan, Missionary Secretary of Sherwood Content, gives the following interesting account of a family of five who have come into the Truth as a result of the Harvest Ingathering Campaign:

"I am glad to report to you that as a result of the Harvest Ingathering Campaign a family of five persons has accepted the Truth.

"The first morning that I started out on this campaign, this home was the first that I entered. The gentleman told me he would give me an offering, but he didn't want to hear anything about S. D. A's. Anyway I spent about two hours with them, showing what the Lord says. I left and sent them "The Marked Bible," which they read and enjoyed much. I wrote them the following week asking if they would permit me to have a Bible study with them at their home. They were willing and asked me to come at any time. I took the Leader of the Church with me and spent a good evening studying the Word of God. And that very evening, at the end of the study, they decided to obey the Lord. They are in the Candidates' class and are strong and happy in the Message. Elder Lawson has not been here to see them, but will be soon, he wrote to say. To God be the glory! Please remember Sherwood Content in your prayers, as there are many others whom we are studying with at this time."

Let all note that this cheering result comes from "follow-up work." Always remember any interested persons you meet during campaigns and follow them up later with a paper, a tract, a book, a letter, or a Bible study if possible.



Sabbath School Department

MRS. J. W. GROUNDS

A LESSON HELP

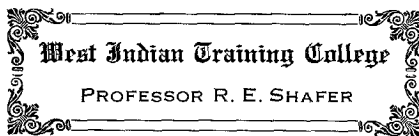
The Southern Publishing Association has presented the Sabbath School Department with a copy of Elder W. H. Branson's lesson book, *The Holy Spirit*. As our Sabbath School lessons for 1934 are upon this topic, and as it is a rather difficult subject to fully understand, a lesson help written by a man of Elder Branson's experience will be most timely and beneficial. In this book the author has filled every chapter with material that will lead into deeper spiritual experience. The book is bound in a very attractive paper cover, contains 160 pages, the same as the cloth edition, and retails at 1/6 per copy. Some may prefer the cloth bound book. The price is 5/- per copy.

TEACHERS' TRAINING COURSE

Word has just come telling us that the Teachers' Training Course for 1934 consists of the *Sabbath School Worker* and the book, *The Christ, the Church, and the Child*, by Carey Bonner, published in England. The price will be 2/-. "Progressive Sabbath Schools provide for the Training Course. Efficient teachers take it."

The Sabbath School Department wishes you a happy and prosperous New Year.

MRS. J. W. GROUNDS,
Acting S. S. Secretary.



West Indian Training College

PROFESSOR R. E. SHAFER

NOTICE! This is the last issue of the VISITOR before another school year begins. Young people, have you given thorough consideration to your educational needs and Christian training? School opens January 24. You still have about three weeks in which to make your definite plans for being here at the opening.

In view of the serious times in which we are living, we should give serious thought to our preparation for the culmination of events which are before us. Parents, are you doing all in your power to give your children the training they

need? Are you making every sacrifice to save them? If you have not received one of our new 1934 calendars, please let us know, and we will send you one if you are interested.

R. E. SHAFER.

NEWS NOTES

We are glad to report that all our industrial departments are having plenty of work now. A few months back our Sheet Metal and Plumbing men were out of work, but now they have so much to do they hardly know which way to turn. We are very thankful for this large amount of work, as it gives the students opportunity to put in long hours during the vacation so that they can build up a credit for school.

Prospects are good for a larger enrolment for next year than we had the past year. We are expecting several more foreign students, also quite a number from our own local field. We hope that all our last year's students will find it possible to return.

Mr. J. Cooper has recently taken over the work on the lawns, which are responding nicely to the interest he takes in beautifying the campus. We miss the great pine tree north of the Administration building. The storm of October 29 blew it over, and Mr. Cooper has dug it out and levelled off the spot like the rest of the lawn.

We were glad to have another few days' visit from Pastor McWilliam on his way back to Cuba from Haiti. He was here in time to join the other "Pilgrims" in celebrating Thanksgiving at the home of President Shafer on November 27.

On November 13 Pastor and Sister Edmed made their last visit to the College. At joint worship in the evening some time was taken for short speeches of appreciation by various members of the Faculty and some of the students for help and inspiration they had received from these workers who were about to leave our shores. The College owes much to this president of the Board.

OUR SCHOOL

"We have long wanted to visit this school, and would like to see it all," said one of our many groups of visitors to me. "I shall be glad to show you around," said I.

"Thank you. We'd appreciate it."

"As we are walking down to the dormitory in front of us, I will tell you what is taught. Should a child come here

to start school, it would take him fourteen years to finish; that is, if he were a full-paying student. A working student would take longer. There is the elementary or normal practise school, including grades one to eight; then the academic or secondary-school course, which is equal to the high schools in Jamaica, with grades nine to twelve; and three advanced or specialized courses—the ministerial, normal, and commercial—of two years each."

"What do your students do after they finish?"

"During the last nine years there have been fifty-six graduates from high-school or advanced courses. Twenty have held teaching positions. Five salesmen, four ministers, three nurses, three cabinet-makers, four stenographers, and two bookkeepers, one baker, a certified plumber, a sanitary inspector, and one doctor are included and are making good. The doctor, of course, received the latter part of his training abroad, but all of his credits here were accepted there. Here we are at the girls' dormitory."

"My! what beautiful posters!"

"Yes, there are many all around. You see they help to keep the mind full of something good all the time."

"Are all the rooms like this?"

"Yes, each room is made for two."

"How well kept and beautifully arranged they are!"

"The boys' dormitory is just like this. Here is the girls' worship room, where they meet morning and evening. Beyond is the dining room. Both boys and girls eat here. The tables are supplied with a host and a hostess and a waiter, though the cafeteria plan is used. A purely vegetarian diet is served. At the meals proper social training is given. Apart from these the boy and girls do not associate except on Saturday nights when something is on in the chapel: a program, lecture, march, recital, or other entertainment. At all these times the associations are supervised by members of the faculty."

"And what is down there?"

"Oh, that is the laundry. You see, those girls who are working some or the whole of their way through school have a chance of earning considerable here."

"Let us now go to the Administration Building. These are the class rooms along the way. The students are together in classes. Here is the chapel. Those benches over there are for the choir. The students are taught to sing and to appreciate good music."

"Those are the business offices. There are two girls and one young man working part time in here, as you see."

"Upstairs is the library, with nearly 2,000 books and twenty-five magazines and daily, weekly, and monthly papers."

"What place do we visit next?"

"The sheet-metal department. Seven young men students are employed here. As they are eager for an education, they work to help pay expenses. Plumbing and guttering are done all around Mandeville, and all kinds of buckets and pans of all sizes are made here. The amount of work done last month was a little over £116.

"The wood-working department is next. All kinds of furniture are made here. Windows, doors, tables, bureaux, chairs—anything you want—can be made to order. The amount of work last month amounted to £178, and eight students were furnished work.

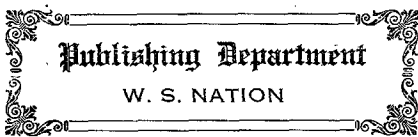
"That large building is the boys' dormitory. In the basement is the printery. Some of the Island's best printing is done here. It is new and small, but it helps seven students to earn their way through school. Last month its sales amounted to £111.

"The bakery, across the highway, is another of our industries. It turns out first-class bread, cakes, and buns and supplies private houses, schools, and shops in and around town throughout the year. Its sales last month amounted to over £242. The superintendent also superintends the farm, where vegetables of fine quality are grown. It supplies the dining room as well as the teachers. All of these departments help the students to earn their education in the classrooms. The school educates the head, the heart, and the hand."

"Well, I see you really have a good school here. But we must not take more of your time, and we should be on our journey around the Island. Thank you for showing us around."

"I must thank you for your visit. We shall be glad for you to come again and bring your friends. Good bye."

CLEVE HENRIQUES



Colporteurs all, and Friends of the Literature Ministry! Let me take opportunity of wishing you a happy and prosperous New Year. The year 1933 has left us with many hard experiences, but shall we not use these very experiences as stepping stones to success this very year? Let us take a review of our lives, and by God's help cast out the things that have hindered us in the past. Let us not take one discouraging thought over into

the spotless pages that God is turning over for us. Surely the word of the Lord to us at this time is, "Be strong and of good courage."

Colporteurs, we must not expect to find 1934 any easier than 1933, but remember that God is making bare His arm to finish the work in power, and it is for us to unite our will and energy with His to achieve success. Make an early start, for does not the early worm belong to the early bird? We are nearing the end of the conflict, and we shall need to spend more time on our knees this year than ever before if we would sell the books that contain the Message, for the enemy is more determined than ever to keep the people in ignorance of the issues of the conflict. Our Captain bids us step boldly into the firing line now, for soon He will set up His kingdom of everlasting peace and righteousness.

SOME DAY, COLPORTEURS!

"When the shadows of the evening
Come a-creeping up the hill;
When the wheels they cease a-turning
And the hum dies at the mill;
When the toilers in a hurry
Scatter from the day's work done,

Then there's in my heart a longing,
For I want to be at home.

"When I sit beside the hearthstone,
With strange faces all around;
And amid the friendly chatter
Not one voice familiar sounds;
When I hear the young folks singing
And the organ's cheery tone,
In my heart there's such a longing,
For I want to be at Home.

"Some day, Lord, I'll end my travelling
Up and down, and here and there;
Some day I will cease my going
Out and in, and everywhere.
Some day I will buy my ticket,
And I'll check my baggage through
To the great Grand-Central station
In Jerusalem, the New.
Then I'll throw my grips away—
Praise the Lord, my travelling ended,
I'll be going home to stay."

**Colporteur Report
November, 1933.**

NAME	HOURS	SALES	DELIVERIES
Cousins, C. S.	6	17. 6	11. 0
Claypole, G. L.	196	13. 4. 0	10. 4. 0
Dawkins, A.	72	10. 5. 0	12. 0
Destoe, K.	61	4.10. 0	10.13. 6
Farrell, S.	60	15. 4. 0	
Grant, H. W.	42		12.14. 0
Haye, N. E.	30	15. 1. 0	1. 6
King, J. S.	78		11.18. 3
Ricketts, C.	79	23.11. 0	6. 5. 0
Wallace, R.	10		3. 4. 0
10	634	£82.12. 6	£56. 3. 3

Young People's Page

**FOUNDING OF THE PIATA MISSION
AS TOLD BY ITS CHIEF**

The founding of the Piata Mission is a tale of woe, sorrow, and suffering, which afterwards brought joy and peace. It is a tale of adventure full of thrills as told by its chief. It was Chief Gregorio who was responsible for the bringing of the evangelist pastor to the Huancane district and the village of Piata.

The village of Piata is situated in a small narrow valley bordering on Lake Titicaca, in Peru, South America. Many a white Peruvian has coveted the fertile land in this valley, and wished he might plant within her borders his habitation; but God had a different purpose for this little village and this beautiful valley. Here was to be planted, instead, the Adventist Mission that would stretch forth its arms, and lengthen its stakes, until today it embraces the larger portion of the Huancane Province.

About ten years ago there was a movement on foot by the white Peruvians to compel the Indians of Piata to sell their lands to the influential men of the district. The plan was cunningly devised so as not to bring themselves into

trouble, but other Indian villages round about. They animated some two thousand Indians of other villages to pillage the Indians of this little valley.

"Without any warning," declared Chief Gregorio, "and unknown to the Piata Indians, at the dead of night, when all were wrapped in slumber, the sound of strangers was heard in the camp. The crackle of broken doors aroused numberless Indians to the realisation that a pillage was on. From all quarters came the yells, 'Pillage, Pillage!' From all sides could be heard the moans of those who resisted as they were struck down by clubs. Babies and little ones cried as mothers awakened them from their dreams."

Sheep, cows, clothes, grain, potatoes, and money were carried off by these night marauders.

"We could not save anything," he told me, "although we fought like tigers. Finally we escaped to the lake and the hills to save our lives. Everything was carried off. Our wives and daughters were insulted by those who hated us. All of us were in mourning worse than if we had lost all our loved ones by plague. We

[Turn to page 9.]

**REPORT OF TITHE AND OFFERINGS FOR MONTH OF
OCTOBER 1933.**

Churches and Companies	Tithe	S. School Offerings	Offerings to Miss.	Harvest Ingathering
Amity				
Auchtembeddie				
Axe and Adze	0.15. 6½	0. 5. 0	0. 1. 6	
Ballimonay	0.13. 7½	1. 4.10½		0. 7. 3
Bamboo				
Beverley [XX]	1. 5. 7¾	0.13. 5½		0. 8. 3½
Bird's Hill	1.15. 6¾	0.19. 8½		
Bryant Hill				
Blue Hole	0.14. 8½	0. 1. 2		0. 9. 3
Beeston Spring				
Bellas Gate				
Bagbie	2. 1.11	0.13. 7	0. 0.10½	
Brittonville	0.10. 1½			
Bonny Gate	0.12.11¼	0.19. 1		0.10. 1
Broadgate	1. 0. 9	1.11. 8½		
Blackwoods				
Brown's Town				
Carron Hall				
Campbell's Castle				
Cornwall Barracks				
Contented Hall	0. 4. 3	0. 3. 7½		0. 1. 0½
Coleyville				1. 1. 0
Cumberland				
Cooper's Hill				
Comfort Valley				
Cornwall Mt.				
Clermont				
Coker				
Cross [X]	0. 4. 7½	0.16. 1½		0. 5. 6
Craig	0. 9. 1¼	0. 1. 8½		
Cave				
Croft's Hill				
Devon				
Darliston	1. 7. 7	1.12. 1		0.13. 5
Dalvey				0.12. 0
Dallas Castle [XX]	0. 9. 0½	0. 3. 1¾		0. 4. 7½
Dias [X]	0. 3. 8½	0. 2. 6¾		
Duxes [XX]	0.17. 3½	0. 2. 0½		
Everton Park	0. 1. 7½	0. 4. 5¼		0. 7. 0
Flower Hill				
Fruitful Vale				
Florence Hill [X]	1. 2. 9½	1. 6.7¼		0. 4. 6½
Glengoffe	1. 3. 2½	0. 7. 1	0. 0. 1½	0. 6. 6
Goshen	0.15. 7¼	0. 2.10¼		0. 2. 9
Green Castle				
Grove Town				
Gayle	4. 1. 5	2.14. 4½		3. 1. 0½
Guy's Hill	3.11. 8	1. 3. 0½		0.12. 9½
Hart Hill	1. 0. 0	1. 0.10		1.16. 5
Hector's River	0. 5. 4½	0. 7. 8½		0. 9. 4
Huntley Castle	0.11.10	0. 1.11½		0. 4. 2½
Jointwood	1. 7. 9¾	1. 0. 9¾	0. 0. 1½	0.16. 6
Kingston	59. 8. 7¼	14.14. 6¾	0.10. 7	18.17. 9¼
Kencot	3. 8. 3½	1. 6. 9		
Linstead	0. 2. 4½	0. 0. 9		
Long Bay	0. 1.11	0. 4. 9½	0. 0. 2	
Little London [X]	0. 8. 8¾	0. 3. 1¼		
Manchioneal	0.13.11½	1.10. 7¾		0. 4. 6
Mt. Terza				
Maryland				
Milk River				
Moore Park [XX]	3. 2. 5¾	0.17. 5	0. 0. 8¾	
Mandeville	10.12.10			5. 1. 6
March Town[XX]	4.14. 3½			1.11. 8½
Mile End	0. 8. 8¼			0. 5. 0
Montego Bay	3.14. 0½			0. 8.11
Morant Bay	5.15. 2¼			2. 3. 3¼
Mt. Carey	1.17. 5¾			0. 5. 9¼
Mt. Peace				0. 0. 3½
Mt. Providence	0.18. 9¼			1.16. 8¼
Newell	1.12. 7½			0. 8. 9¼
New Port				0. 0. 4½
New Market				
Old Harbour	0.10.10¾			0.17. 3
Olive Mount	1. 5. 7			0. 5. 0
Orange				
Ocho Rios [XX]	1.13. 5¼			0.19.10
Petersfield	0.14. 5½			1. 3. 8
Prospect				0.16. 6
Plowden [X]	0. 0. 9½			0. 5. 0
Port Antonio	1. 8. 9¾			0.17. 0¾
Port Maria	0. 6.11½			0.11. 6½
Porus				
Riversdale	0.19. 5¼			0.15. 0½
Regent St. [XX]	7.18. 2¼			2.14. 1½
Rollington Pen	7. 9.10¾			1.19. 8
Race Course				0. 0. 2½
Reeves Mountain				
Robin's Hall				
Richmond Park				
Santa Cruz	1.13. 8¾			0. 9. 3¾
Salem				
Sligoville				
Sav-la-mar				
Sheffield	0.18. 0			0. 5. 2¼
St. Ann's Bay	2. 6.11½			1.13. 5¾
Sherwood Content	0. 8. 5¾			0. 5. 4½
Sherwood Forest	0.10. 6¼			0. 6.10½
Southfield	1. 8. 0			1.18. 7
Spanish Town	5. 0. 4¼			6.10. 2½
Swift River	0. 4.10½			0. 4. 5¼
Spring Garden	0. 7. 1			0. 3.1½
Seaford Town	1. 6. 5			0. 7. 6¼
Springfield	0.13. 6½			0.17. 8
Troy				0. 1. 0
Trinityville				
Thornton				
Vaughansfield	0. 4. 2			0.10. 9¼
Waterloo				
White House	0. 5. 9			0. 6. 6¾
Water Mount				
Williamsfield				1.15. 3
White Hill	0. 4. 0			0. 4. 9½
Isolated & Conf.	45. 0. 5			0. 5. 4
Totals	206.18.8½	73. 14. 3½	18.18. 1½	109. 4. 4½
[X] Remittances for the month of October.				
[XX] Remittances for the months of October and November.				
Sabbath School Offerings consist of,—				
Regular		45. 1. 1		
13th. Sabbath Off.		11. 5½		
Birthday Offerings		2. 9¼		
S. S. Investment		27.18.11½		
Offerings to Missions consist of,—				
Foreign Missions		1. 5. 9½		
Week of Sacrifice		17. 12. 4		
Total Harvest Ingathering funds received to date,	461. 7. 9¾			

J. W. GROUNDS
Treasurer.

had nothing to eat, and only the clothes that were on our backs."

With tears streaming down his tanned cheeks, and his rough worn hand rubbing his eyes, he confided to me these words:

"Hermano Pastor (Brother Pastor), everybody hated me then. I was blamed for their losses. They told me that if I did not better their situation they would stone me. They said they were tired of abuses, and were going to sell their lands to the white Peruvians. I worked hard with all of them, and begged with tears in my eyes that they would not sell their lands. I promised I would get them an evangelist pastor who would protect them and save us from further abuse."

Chief Gregorio had heard how our Missions in other places had saved the Indians from untold hardships and abuses. He decided to go to Umuchi and ask for a pastor for his people. The sufferings this poor man went through on his trip over there as told in his own words, are full of adventure.

He said in part, "I left early one morning for Umuchi. I did not know the way but travelled in the direction of Moho. I lost my way, and night came on. It was pitch dark. I knew not where to go. I knew I must be among thieves, for thieves lived in this part of the country. Tired and weary, I sat down on a rock close by to contemplate what I should do. Large hot tears rolled from my eyes. I was alone; it seemed nobody loved me. I did not know of the Saviour's love for poor abandoned souls like me."

Soon it began to rain. Chief Gregorio had no shelter to go to. He was a stranger in the land. Crawling behind a rock he covered himself with the Indian blanket he wore, and curled into a ball for the night. After deliberate attempts at sleep, slumber overtook him. He awoke in the morning with the sun shining in his face. Stiff and sore, he aroused himself, spread his meagre fare and devoured it hastily, anxious to be on his way.

"On looking around," he continued, "I found I was within a few feet of a path. An Indian near by told me it was the road to Umuchi. I was everjoyed. Picking up my belongings, I ran down the hill without even thanking the Indian. Jumping from rock to rock downward and onward, I descended. I felt I could not get there quick enough. I just must bring back a pastor for Piata, I said to myself."

Arriving at the top of the hill overlooking Umuchi Mission, he stood for a moment to contemplate the view. He had never seen an evangelist mission before. The white galvanised iron roofed buildings shining in the sunshine struck him with awe. Here lived an evangelist pastor like he wanted. Would he give him one

for Piata? Oh, that his hopes might be realized!

These were some of the thoughts that flashed through his mind: He saw by faith a pastor in Piata; no more abuses from the white Peruvians, and oh, the joy of sitting each Sabbath and hearing about the true God! Large white buildings loomed before him on the side of the hill overlooking his valley like those he had just seen. Awakening from his ecstasy as from a dream, he ran faster than ever down the small incline that separated him from the mission. He almost bumped into the director, who was just coming out of the door.

"Hey man, what's the trouble, what are you in such a hurry about?" were the words that greeted him from the director of the mission. Somewhat abashed, Chief Gregorio trying to collect himself blurted out,

"I'm looking for the evangelist pastor of Umuchi."

"I am he;" said the director "what can I do for you?"

"I am from Piata," continued Chief Gregorio, having somewhat calmed down by now. "I am the chief of Piata, district of Huancane. I have come for a pastor for our village. We want you to give us a pastor. We want to learn of the true God, and have a school in our village."

[To be concluded next month.]



Dear Little Folks:

Now that Elder Edmed has gone away from Jamaica to Trinidad, I am sure you will miss him very much. As he traveled around among the churches and became acquainted with you, he seemed like your very own friend. But now someone else must look after your CORNER in the VISITOR. While I am looking after the paper for a few months, I hope to get acquainted with you through letters.

All the older folks were studying this past quarter about Health, and so I am giving you a poem to learn about the things that are necessary to health. When you write to send me the answers to the Thinking Cap Questions, please tell me if you have learned this poem. Then there is also A Health Creed. A creed, you know, is made up of the things you believe in and do your best to live up to. I should like to publish a list of all the children who will send me their names as adopting this creed. Will you do it?

For the Thinking Cap Questions this month you are to name the chapter containing the Twos, and also the verses,

which are in three groups. Few answers have come in to the questions in the December VISITOR. Perhaps you did not know whether they would be wanted after Elder Edmed left. But I want them and hope you will still send them in. Please don't disappoint

Your friend,
The New Editor.

TO HEALTH

T is for Tub where a bath we will seek.
If we're wise, it will be more than
once in each week.

O is for Out and for Open-air play;
Out of doors we must romp for a while
every day.

H is for Health in water we drink;
Drink four glasses a day, and 'twill
help us think.

E is for Eating the food that we should;
Every day some fresh fruit and some
vegetables good.

A is for Air that we breathe every night,
With our windows, wide open from
dark until light.

L is for Light in the eyes, and Long Life;
If we're rid of all waste, we avoid
aches and strife.

T is for Teeth. They'll be healthy and
white
If they're brushed after meals, or at
least morn and night.

H is for Happy. We'll feel fine as silk
If we cut tea and coffee, and drink
good sweet milk.

—Popular Health.

A HEALTH CREED

**The Body is the Temple of the Soul,
Therefore**

I will keep my body clean within and
without.

I will breathe the pure air and I will live in
the sunlight.

I will do no act that might endanger the
health of others.

I will try to learn and practise the rules
for healthful living.

I will work and rest and play at the right
time and in the right way, so that
my mind will be strong and my body
healthy, and so that I will lead a use-
ful life and be an honour to my
Maker, my parents, my friends, and
my country.

—Selected.

A CHAPTER OF TWOS

In what chapter of the Bible do we
have:

Two gates—strait and wide.

Two ways—broad and narrow.

Two classes—many and few.

Two destinations—life and destruction.

The Jamaica Visitor

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EDITOR, - - - - MRS. L. F. RATHBUN

NOTICE

At a meeting of the executive committee of the Jamaica Conference of Seventh-day Adventists, held in Kingston Dec. 6, 1933, the following action was taken:

"WHEREAS Pastor H. J. Edmed, who has been the editor of the JAMAICA VISITOR for the past five years, is leaving us and can no longer serve in that capacity, it was voted that Mrs. L. F. Rathbun of the W. I. T. C., Mandeville, be editor of the JAMAICA VISITOR until the arrival of Pastor C. E. Andross." Everything to be printed in the VISITOR should be sent direct to her.

J. W. GROUNDS

Too Late for This Issue

An interesting letter from Elder Edmed in mid-ocean the day after he left Jamaica arrived too late for the January VISITOR, but will appear in the February number. The same is true of the dedication of the Regent Street, Kingston, Church.

[Continued from page 9.]

Two trees—good and corrupt.
Two fruits—good and evil.
Two things done to trees—hewn down and cast out.
Two houses.
Two foundations—rock and sand.
Two builders—wise and foolish.
Two storms.
Two results—one house stood, the other fell.

ANSWERS TO THINKING CAP QUESTIONS

from Young People and Little Folks

V. G. Hamilton, Sephlin Hamilton, Ivan Hamilton, L. E. Flynn, Eric S. Flynn, Rhoda M. Conley, Carmel Brown, Madeline Chin, and Linnett Anderson answered November Questions correctly. Although Paul wrote a beautiful chapter in his first letter to the Corinthians about love, the apostle John is the one who wrote most about love. Read John's Epistles especially and the 14th and 15th chapters of his Gospel as examples. With the exception of the third question, Doorly Douglas, Melvin Douglas, Louise Hall, Gerda Suth-

erland, and Enid Swaby answered the November questions correctly.

As the October questions arrived late, some answers were incomplete. Edgar Bennett, Eric Plummer, Kenneth Robinson, and Laurette Taylor sent correct answers as far as they went.

The answer to the last of the December questions is that as soon as the thief on the cross prayed, Christ promised that He would grant the request when He came in His kingdom. The prayer was answered on that very day by the promise. But the promise is not yet fulfilled, because Christ has not come in His kingdom. This should be made clear in your answers. Those who have sent answers for December are Gladston Hylton, Louise Benain, Eudora Webber, Edith Webber, Madeline Chin, Carmel Brown, Eric Plummer, Kenneth Robinson, and Laurette Taylor, but the last three should have said that Christ prayed three times in Gethsemane just before His trial.

Eudora Webber sent good answers for the December Y. P. questions, but Neh. 4: 7 gives a more definite answer to Ques. 3, and for Ques. 5 Rev. 19: 10 should be given along with Rev. 12: 17. Another paper from Sherwood Forest had no name signed. Eric Plummer had correct answers to the questions he answered.

OBITUARIES

Brother Walter James Taylor was born 28th November, 1901, and fell asleep in Jesus in the Public Hospital at Port Maria after a painful illness. Our brother accepted the third angel's message and was baptized by Pastor Fletcher in 1932, becoming a member of the Carron Hall Church, and since that time has continued faithful. In his death the church has lost an intelligent and devoted member. He always possessed a deep and earnest missionary zeal, and was always engaged in telling others of this message of salvation, specially enlisting the Missionary Volunteers in his endeavours. At the time of his decease he held the office of Sabbath School teacher in the Junior Division, and his teaching was always spirit filled. The high esteem in which he was held was made manifest at his burial by the presence of friends in every walk of life, near and far. Members also of the Bagbie and Guy's Hill churches were present. It was the largest funeral gathering in these parts for many years. To his bereaved wife and year-old baby, father, brothers, sisters, other relatives, and a host of friends we extend our deepest sympathies.

The impressive funeral service was conducted by Brethren D. Walker and H.

G. Miller, assisted by Brethren C. Livingstone, A. Butler, and T. Gray. We laid him to rest in a sure hope of a bright and glorious resurrection to immortal life on that blessed morning when sin, parting, and death shall be no more.

"Asleep in Jesus, soon to rise,
When the last trump shall rend
the skies;
Then burst the fetters of the tomb,
And wake in full immortal bloom."
Adlyn Boyd.

Mrs. Eliza Blake of Santa Cruz (mother of Dr. Blake, who died some years ago) died Oct. 4, 1933. She accepted the Truth more than thirty-two years ago, and with her husband and family remained faithful to the time of her death. She was seldom absent from Church, and her husband testifies of her consistent Christian life, as do also her neighbours. Her husband feels the loss very keenly, but with the hope of meeting her in the near future. She was eighty-four years old and was active up to a day or so before she died.

Lin Rashford.

Joseph Uriah Billett was born on the 25th of December, 1886, and fell asleep in Jesus on the 27th November, 1933. Our brother accepted Present Truth under the labours of Pastor H. Fletcher in the year 1911, and lived a most faithful and consistent life. Nothing was more dear to him in life than this precious Faith which he loved until death.

He served as Deacon, Sabbath School Superintendent, and Leader, in our Riversdale Church and in every capacity did his best. He was truly an ardent worker, and his great burden for the salvation of souls and the welfare of the church proved his love and untiring zeal for his Master.

Never very strong physically—severe illness fell upon him in 1932, which lasted to the end, which came from heart-trouble. Great were his sufferings, but amidst them all he was calm and patient, and his faith was unshaken. Our brother longed for divine healing, but our Father saw otherwise and he was resigned to God's will. He leaves a sorrowing wife and many children to mourn his loss. Great is the vacancy left in his home and church by the loss of our faithful brother. For the faithful wife and mother, who tended him untiringly through his long illness, as also the children, we feel the deepest sympathy and unite in comforting them with the precious words found in I Thess. 4: 15-18.

How very glad we are that this auspicious hour of Joy hastens on apace!
M. Fletcher.