

# The Jamaica Visitor

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No. 4

## BROTHERLY LOVE

"After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of the communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another, they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds, they strove to kindle this love in other hearts.

"The believers were ever to cherish the love that filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, 'As I have loved you, that ye also love one another.' John 13:34. So closely were they to be united to Christ that they would be enabled to fulfil His requirements. The power of a Saviour who could justify them by His righteousness was to be magnified.

"But the early Christians began to look for defects in one another. Dwelling upon mistakes, giving place to unkind criticisms, they lost sight of the Saviour, and of the great love He had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they forgot their own errors. They forgot the lesson of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts.

"The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of His death, he urged upon the believers the constant exercise of love for one another. His letters to the churches are filled with this thought. 'Beloved, let us love one another,' he writes, 'for love is of God. . . . God sent His only-begotten Son into the world that we might live through Him. Beloved, if God so loved us, we ought also to love one another.' I John 4:7-11.

"In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together. The people of the world are watching us to see if our faith is exerting a sanctifying influence upon our hearts. They are quick to discern every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith."

—E. G. White, *Test. Vol. VIII*, pp. 241, 242.



### A RECOMMENDATION CONCERNING MARRIAGE CEREMONIES

At the Autumn Council held at Battle Creek, Michigan, considerable discussion was given to the question of the importance of simplicity of marriage services in our churches and among our people. I give below the recommendation that was passed at that time:

#### SIMPLICITY IN MARRIAGE CEREMONIES

"Whereas, There is appearing in the church an unwholesome trend toward elaborate and costly weddings, patterned after the extravagance of the world, and often creating a spirit of emulation or rivalry, all of which is decidedly at variance with that simplicity that should characterize the practices of the remnant church and the performance of its rites and ceremonies; and,

"Whereas, The ministry of our church has a solemn and inescapable duty in relation to this trend, which should be exercised in public admonition and private counsel; therefore,

"Resolved, That this Council hereby registers its disapproval of elaborate or costly marriage ceremonies in our churches or in the homes of our people, as contrary to the spirit of the gospel, particularly in these remnant hours of time, and by this action asks our ministers to exert their influence against this unwholesome trend by personal counsel and public admonition; and further,

"Resolved, That we request the *Review* and the *Ministry* and our union papers to print articles for the church and the workers, as an educational measure in harmony with this objective; and that our union conference papers be requested to delete such expressions in their printed reports of weddings as would tend to perpetuate these extravagances."

#### TRUE TO GOD

In looking at a statement prepared by Elder G. A. Roberts, president of the Southern California Conference, I was impressed anew that it pays to be true to God in the payment of tithe.

"Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God."—*Messages to Young People*, p. 248.

"But does it pay here and now in a material way? In considering this, it is fair to divide people into two groups, those who serve God, and those who do not.

"Put those who DO NOT pay tithe in one group and those who PAY tithe in another.

"Statistics prepared by life insurance companies over long periods of years indicate that:

84 men of every 100 Americans are mainly dependent upon others for support at the age of 65 years.

"A survey of Seventh-day Adventists in America shows that 5.88 men out of every 100 who are 65 years of age or more, are dependent upon others, and of this number only 1.68 out of 100 were tithe payers.

"These comparisons show that it pays here and now to serve God,—pays financially and in every other way Now, and in the hereafter.

"The survey respecting this denomination as to membership in this country shows that 'of 342 Adventists in business on their own account, only eight were reported to have failed during a seven-year survey, and not one of these had been a regular tithe payer.

"Of the 334 successful business men, 318 were reported to be regular tithe payers.

"The survey shows the significant fact that of the number engaged in business, not one who is a regular tithe payer has failed in business during seven years."

#### BIG WEEK, 1934.

With the passing years the importance of our various missionary campaigns increases. There are two very well known and permanently established campaigns carried on annually in our Denominational work; viz., the Harvest Ingathering and the BIG WEEK. The first is to help our ever growing and expanding work in a general way—while the latter, the Big Week, is to help in providing funds for specific and more local needs, as may be determined by the Division and Union Committees. The Big Week is in reality the only effort that is used directly in helping to foster and encourage the work within our own territory.

For the current year of 1934 it is planned that the BIG WEEK funds of the Antillian Union shall be used in helping our educational work, as the Union Committee may decide at its forthcoming annual meeting. The funds gathered in this campaign, it may be said, will be used specifically for educational work. Undoubtedly the major portion will be allocated to help the West Indian Training College in providing some greatly and urgently needed equipment for the industries of the school—that these may be placed on a better basis for operation.

In this institution, the largest educational work in our Antillian Union if not indeed the largest in the Division, there are several important industries: such as printing, wood work, sheet metal, and

bakery; yet they are very inadequately equipped for the important work that they should be accomplishing. A few hundred dollars will add greatly to the possibilities in these industries, that more students may be given some work to help themselves through school in securing a Christian education, and at the same time that they may be made a real financial assistance to the institution. We sincerely hope that our people throughout the entire field will rally to the Big Week work in the 1934 campaign as never before, that some-urgently needed funds may be provided to help this important department of our growing work.

This is, indeed, a two fold missionary work: first, in that it places in the hands of the people precious truth-filled literature by the sale of the small books that our members are asked to dispose of for this work; and, second, it secures funds by the proceeds from the sale of the books to help in the work as already mentioned. What more laudable and commendable work could be accomplished by our people than this Big Week work? I indeed trust that it will be a real BIG week this year, that much seed may be sown in the literature sold, and that sufficient funds may be gathered to give real assistance to some of the present urgent needs of our educational work. Let every believer work and pray earnestly for the success of the campaign, so that the 1934 campaign may be more fruitful in results than any year of the past. Our schools will be greatly benefited directly and indirectly by this good work.

A. R. OGDEN, *Superintendent,*  
*Antillian Union Mission.*

#### "INDIVIDUAL SERVICE FOR INDIVIDUALS"

The BIG WEEK, or MISSIONS EXTENSION FUND, is welcomed each year by thousands of our brethren in all parts of the world. They see in it one more opportunity to visit their neighbours and friends and become better acquainted with them.

Personal ministry for the individual seems to have been Christ's preferred method, and it is of more than ordinary significance that at least seven of the twelve disciples were won by this method. "The Lord desires that His word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labour. This was Christ's method." *C. O. L. p., 229.*

Last year the students in one of our colleges determined to have a part in the BIG WEEK; so they formed bands and went to the different localities around the school, some to the far places on horses,

and others walking nearby. All came back in the evening filled with joy telling their experiences, surprised to see the number of books sold.

"We came to a nice home away back in the country," said one who had gone on horse, "and the lady who answered our call was a bit frightened and didn't show any interest at all. So we took out one little book after the other, and after a while she asked the prices and surprised us by selecting four and paying for them. This was in the morning, and later in the day we were hurrying past her home, trying to get back to the school before dark, when we heard her call. The first thought was that she was not pleased with the books and wanted to return them. So we stopped, and to our surprise she wanted a copy of each of the other books that she had not bought. She said it was the first time anyone had ever visited her with such good books and she didn't know how soon anyone else would pass that way."

There are many such people living near you, Brother, Sister, and they are only waiting for your visit. How long will you make them wait? "Go to your neighbours one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and, as you can, gather a few together and open the Word of God to their darkened minds. Keep watching as he that must render an account for the souls of men, and make the most of the privileges that God gives you of labouring with Him in His moral vineyard. Do not neglect speaking to your neighbours, and doing them all the kindness in your power, that you 'by all means may save some.' We need to seek for the Spirit that constrained the Apostle Paul to go from house to house pleading with tears, and teaching 'repentance toward God, and faith toward our Lord Jesus Christ.'" *Review & Herald, March 13, 1888.*

Let us all with one accord, "work and pray and pray and work," that this BIG WEEK may be the best we have ever experienced in the Antillian Union.

J. R. McWILLIAM, *U. H. M. Secretary.*

#### NOTES FROM THE FIELD

Pastor and Mrs. C. E. Andross and daughter Miss Sophia and Mrs. L. L. Hutchinson arrived in Kingston on February 27, on the S. S. *Haiti* from Cristobal. A large group of workers and church members went down to meet them and gave them a hearty welcome. We are informed that the newcomers have already won the hearts of our people in Kingston.

"The best kind of tact is contact."

Doubtless Pastor Andross has been as busy as two men, getting settled and attending to the accumulated business in the Executive Department of the Conference and planning for the coming session of the Jamaica Conference. The temporary editor of the VISITOR has accordingly been asked to continue her work a month longer.

Pastor C. E. Weeks, one of the secretaries of the General Conference Publishing Department, and Pastor W. A. Bergherm, Home Missionary and Field Secretary of the Inter-American Division, arrived in Jamaica on March 13 and were driven the same evening to the College, where they are leading out in the Colporteurs' Institute. Pastor Weeks's long and broad experience in the Publishing work throughout the world, has furnished him with a copious supply of thrilling experiences to relate, and our only regret is that his stay in this island is limited. He and Pastor Bergherm expect to leave on the 29th for Cuba to conduct another Institute.

The Antillian Union Auditor, Brother F. I. Mohr, arrived from Cuba February 21 and has been auditing the Conference books. On the 6th of March Brother Harry Beddoe, Accountant in the Union Office arrived in Kingston to assist Brother Mohr. Both will be going up to Mandeville for the Convention, March 20-27.

Attending both the Colporteurs' Institute and the Bookmen's Convention at the College are the Field Secretaries from Porto Rico, Brother Hernandez; Santo Domingo, Brother Paul Johnson; and from Cuba, Brother Mattison, who arrived March 13. At one chapel hour these brethren told of some interesting experiences from their fields, Pastor Bergherm translating for Brother Hernandez.

The other visiting brethren mentioned in the March VISITOR, Pastor McElhaney from the General Conference, and the officers of the Inter-American Division and of the Antillian Union, as well as of the several Missions in this Union, are to arrive from three directions on March 20, for either the Union Council or the Bookmen's Convention. Some of these will remain for the Conference session, while others will return to their fields by the first boat to be obtained. Pastors McElhaney, E. E. Andross, and A. R. Ogden are at this writing holding a General Meeting in Haiti.

Owing to the fact that the last number of the VISITOR was required a week earli-

er than usual, the following report from Pastor Lin Rashford concerning the work at Coker was too late for that issue.

On Sunday, Feb. 11th, there was perhaps the largest gathering of its kind at the Bagdil bridge to witness the baptism of twelve candidates. There was perfect order, and but for the splashing waters as they dashed themselves against the huge stones on their march to the sea, all was quiet. The ones baptized have been keeping the Sabbath—some for more than two years, none for less than one year—and have been taking regular studies from the manual for baptismal classes. Our great setback is a proper meeting place, and it sometimes amuses to see so many trying to find a seat where there is hardly even standing room.

Those baptized will become members of the Jointwood Church, although Coker is nearly eight miles away; but of course this is their nearest organized church. We are asking the prayers of God's people on their behalf for faithfulness and constancy in these days of severe testing and embarrassments. Several others are showing signs of interest, and we are praying that they will cast in their lot with us. Brother David Green is their leader and is striving to help on the good work. He gives promise of being a good worker. It rains every afternoon, and night meetings are almost out of the question. God works all things for good. So we trust His leading.

Following their week at the College Pastors McWilliam and Stockhausen made a brief visit to southern St. Elizabeth. The former stopped at Southfield and the latter was taken on to speak to the Newell church on Sunday night, March 11. Pastor McWilliam spoke at Southfield, and neither church building could hold the audience that attended the meetings.

#### A TOUR OF THE EASTERN PARISHES

During the month of February it was the happy privilege of Pastor B. A. Meeker and the writer to visit all the churches and companies of St. Thomas and Portland in the interests of the Home Missionary and Young People's Missionary Volunteer work. In spite of adverse weather conditions, there was a good attendance of our brethren and a splendid response on the part of the neighbours and friends to the invitations to attend the services, in so much so that at almost every place the seating capacity of our church buildings was taxed to the utmost. Friday night and Sabbath, Feb. 2nd and 3rd, were spent at Morant Bay, and on Sunday the 4th we visited Trinityville. The

attendance at this latter place was the poorest we had on the whole trip, owing to the incessant rains all day, but we found the brethren there of good courage.

We next visited Dalvey, Hectors River, Manchioneal, and Long Bay. Our hearts were made glad at that last-named place to find that a long cherished hope of the believers there was well on its way to being realized—that of getting into a more representative place of worship. For many long years they have been worshipping in a little shed, stuck away in a corner, so that people passing through Long Bay would never even dream that there were any of the Advent People living there. Now, however, we can rejoice with them that they are well on their way with a nice little building in the centre of the district and set on a hill, where all who pass through can see it. We pray that it will be as a light-house sending forth its warning beams to save many from being stranded on the rocks of eternal destruction. We were glad to be with the brethren there for the opening services in this new place of worship, and were made happy to see it filled with interested friends at the evening meeting.

Our second Sabbath and Sunday were spent with the Churches at Sherwood Forest and Port Antonio. At each of these places there is a large company of young people, and we were glad to reach Port Antonio just as Mrs. Hill, who makes a very capable Young People's Leader, was commencing her meeting.

The next two days were spent at Cornwall Barracks, and there we found the brethren just as happy as ever to have us present. We had several meetings there, but the church building was always filled with the members and interested friends. At this place we were joined by Pastor J. R. McWilliam, the Union Home Missionary Secretary, who remained with us for the rest of the trip, leading out in most of the meetings. From Cornwall Barracks we proceeded to the new company at Olive Mount. As the car was not able to get within four miles of this place we had to leave it by the banks of the Rio Grande and continue our journey by mule-back. The brethren there did all that they possibly could to make the two days that we spent with them happy. At this place we feared that the rains would wash out all our meetings, but God answered our prayers and blew away the storm clouds. While the believers and friends had their shoes and clothes soaked the first night in getting home, their ardour to hear the message was by no means dampened, and they came again next afternoon bringing others with them.

Our stay at Hart Hill was a short one, and many who would have liked to be

out were prevented by the rains. Our third Sabbath and Sunday were spent at Moore Park. Fortunately the rains did not start here until after the brethren had reached the church, and then they could not get back home on account of the swollen condition of the river; so they just had to stay near the church. At this place four precious souls made their covenant with the Lord by baptism.

Swift River and Fruitful Vale were the last two places visited. As these are both small companies, we were greatly surprised and cheered to see how many attended the services—there being about one hundred in attendance at the night meetings at each place. At Swift River Brother Joseph Wright and Sister Consis Simpson were united in marriage; and a similar ceremony was performed at Fruitful Vale, where Brother Sievwright and Sister Ruth Shelton were made man and wife.

From the testimonies given at each church visited we believe that there will be a great layman's movement on the east end of the Island this year, and we confidently look forward to a great in-gathering of souls in all these districts during 1934.

To God be the praise and glory for His protection while we made the trip and for the many evidences of His blessings to His people.

ALLAN C. STOCKHAUSEN

#### COLPORTEUR EXPERIENCES CUBA IN

A colporteur in Cuba, having a very hard time financially, met a wealthy man and sold him a book, in fact two books. The man was so impressed with the conduct of the colporteur that he later sent for him and offered him a salary much larger than the meagre income that his colporteur work offered him. He refused the offer. He told the man that the Lord had called him to the work and that until the Lord released him he could not accept another position. The man was so impressed with the decision of the colporteur that he decided to do something to help him advance his work for the Lord; so he gave him a nice house equipped with lights, water, and good sanitary quarters and a place to hold meetings. God blesses the Colporteur who recognizes that he is called of God, and who refuses to let other things detract him from his calling.

The other day we met a man in a sugar mill who bought a book from us. Soon after delivering it we returned to sell books in the territory and visited the man who had brought the book. He was so favorably impressed with it that he

told us he had set aside \$32.50 for books for his family for 1934, and that he wanted our colporteur to choose for him books to that amount similar to the one that he had bought at first.

A Methodist minister, who has all of our books, practically, promised to buy our last book out in Spanish as soon as he could afford it. He had just been through a severe cyclone and had had to repair his house, which cost him a great deal. He told us that he admired the Adventists because of their fidelity to their beliefs. He said he thought that we were a little fanatical but that our fanaticism was on the right side.

R. R. MATTISON, F. M. S.

*Cuba Mission*

#### FROM THE BAHAMAS

Upon arriving at the College in the lovely hills of Manchester, I was asked by the editor to write an article for the VISITOR. This is indeed a pleasant task, for it brings back sweet memories of the past. It is a real joy to me to be spending a few days in the lovely and hospitable island of Jamaica.

For nearly five years we have been labouring in the Bahamas, where we have enjoyed our work and have found a fine and loyal membership, though much smaller than Jamaica has. We have many difficulties to meet in reaching the various sections of that Colony, which you do not experience in Jamaica. Instead of one island we have some thirty inhabited islands, and they are spread out over a distance of 800 miles. A recent tour took three months for me to visit five churches.

Instead of traveling from place to place by auto, we travel by boat. In some instances these trips are rather strenuous. It takes four days for me to reach one of our churches in a distant part of the Colony.

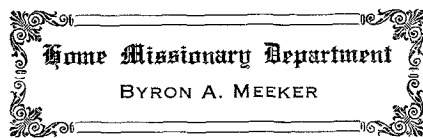
We have had many interesting and inspiring experiences in that scattered island field. The membership is increasing rapidly, and there is a good spirit of consecration to be observed in all the churches. One experience might be of interest to the readers of this paper.

We have long been desiring to enter one island where there were no believers. I had wondered just how to accomplish this, since our little band of workers were fully occupied in their places. One day three of the members of our Nassau church came to me and said they had been impressed to go to that unentered island and sell small books. They went and upon entering a village found the people in a prayer meeting. They also found some studying the book *Bible Foot Lights*.

These brethren sent for me to come and hold a series of meetings. I spent a short time there and then sent a local church elder over to follow up the interest. Today as a result we have a church of 30 members and a fine little chapel. Several of the worst opposers later became staunch and faithful Seventh-day Adventists. So another island was entered, and we were again reminded of the text which says, "The Isles shall wait for His law."

I trust we shall all be faithful and meet when they shall come from the North and the South, the East and the West to sit down in the Kingdom of God.

R. J. SYPE.



### THE BIG WEEK APRIL 21-28

For a number of years Big Week has been a regular thing in the plans of Seventh-Day Adventists. This year we move forward with renewed hopes and new consecration. Let our new members join the ranks of willing workers and scatter our truth-filled literature in this special campaign.

The order blanks for Big Week books were sent out to the churches early this year so that the Book and Bible House might be informed as to just what books are required. Churches which answered this enquiry and sent in their orders will be able to take home from the Conference through their representative the books they ordered.

Where the church has failed to comply with this plan, we can offer you a chance to select from the splendid books we have in stock. It is not our plan to send books without the sanction of church officers.

We again invite all to take part in the Big Week Campaign. If you have not ordered even one book, still you may be able to help the church sell the books it has ordered. It should be the prayer of every Christian that the Lord may work mightily through his church in these times of special effort for the salvation of souls. Do your part and share in the blessings God bestows upon His faithful servants.

### ORGANIZATION HINTS FOR THE BIGGEST "BIG WEEK"

1. Church officers pray and plan together.
2. Present plans to church, so that all are informed.
3. What plans shall be laid?

(a) Bands working under leaders.  
(b) Bands responsible for certain districts.

(c) The church united in action and acting promptly.

(d) The church to consider the work finished only when books have been sold and territory worked.

(e) The Big Week campaign is to be confined to one week. If unforeseen circumstances prevent the church from having Big Week April 21-27, the next available week may be employed, but in no case shall the campaign be carried on indefinitely.

(f) All books unsold to be returned to the Book and Bible House in good condition, or full credit cannot be given the church for them.

(g) Books are not to be sold on credit.

(h) Cash for books is to be sent in to the Conference office by the church treasurer not later than the May remittance.

### INCENTIVES TO LABOUR

1. Our neighbours need the truth, which has brought us so much light.
2. Our institutions need the help that comes from the profits received from the sale of the books.
3. We need to labour in God's vineyard, that spiritual strength may be developed.
4. The salvation of souls is the goal.

Big Week comes but once a year. Remember the date: April 21-27. When it comes, do your best to make it a real success.

BYRON A. MEEKER

### MY PART

If I am a layman, I plan to devote at least six hours to the sale of literature, applying the profits to the Missions Extension Fund.

If I am a colporteur, I am invited to share in the Big Week plan by giving the profits of my biggest day's sales during Big Week.

If I am a conference or institutional worker, I can share in Big Week by selling literature and applying the entire profits on the sales to this fund, in addition to my personal income for one day.

If I am a student, I plan to take part in the field day which my school will hold.

Under no circumstances am I to solicit money from the public for Big Week funds.

(Where lack of time or opportunity prevents the sale of literature during Big Week, conference and institutional workers and lay members are invited to make a contribution to the fund equivalent to at least one day's income.)

"We aim above the mark to hit the mark."



### WHY I AM A SABBATH SCHOOL MEMBER

Because I need a deeper and more comprehensive knowledge of the Word of God.

Because I need to feast daily on spiritual food, as I would upon temporal food.

Because I want my example and influence to help others, both young and old.

Because I need the blessing and inspiration the school will bring to me for Christian service.

Because of the close personal contact I have with others in the class recitation and general exercises.

Because of the spirit of social good will and fellowship fostered by the work of the school.

Because I get a fresh glimpse each week of some part of the world missionary field.

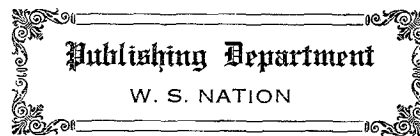
Because of the opportunity it affords me to give for the advancement of the work in these fields.

Because I need the training the Sabbath school can give every member of the church.

Because many devoted men and women have said that the Sabbath school, more than any other one agency, has kept them in the love of the truth, and I want it to do that for me.

Because I like the varied programme—the songs, the prayer the missionary exercises, the review, the class study and the freedom from formality in the exercises.

Because the Lord has set His approval upon this work, and has sent us this message through the Spirit of Prophecy, "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Sabbath School Leaflet Series.*



### STORIES OF EXPERIENCE

We are happy to have another Institute the early part of the year, and though we are only half-way through at this writing, we have no doubt that it will be the best we have ever had in Jamaica.

Thirteen of the old colporteurs with six new ones are having a feast of good things, learning how to change human needs into human wants. We are privileged to have with us Elder Weeks

of the General Conference, Elder Bergherm of the Inter-American Division, and Elder McWilliam of the Antillian Union to lead out; also brethren Mattison, Johnson, and Hernandez, Field Secretaries for Cuba, Santo Domingo, and Puerto Rico respectively.

I wish it were possible for all the readers of the VISITOR to hear the wonderful experiences as they are related by the colporteurs. But since this is not possible we have given them the opportunity of writing a few of these experiences, trusting that many more may be inspired to join the Bookman's Army.

Brother K. E. Destoe writes thus: "I had called at the home of a gentleman who was a Public Works officer. He being absent from home, I canvassed his wife. I was then working with *Home Physician*, which was selling for 32/- and 42/-. At the close of my canvass the lady decided to buy the book, saying her husband suffered from indigestion. Just then the gentleman came in, and she thought it best that he should give the order. Before I could see him, she told him about it, telling him the price was 42/-. He became alarmed, declaring he would not buy another book, save a Bible; furthermore he would not think of paying two guineas for a book then, since he had just paid one guinea for a medical book that was no good. Without seeing the gentleman (as he was in his room), I told him that the reason why the book wasn't good was that it was too cheap! He replied that I must be mad, but I asked him to come and see my book. As a result he looked it over and without any argument wrote his name for the best binding, two guineas."

Next is Brother G. L. Claypole's story.

Canvassing in a remote district of my territory, I visited a home, where I found an old lady 96 years old, sitting in the sun reading a religious book.

I canvassed her for "Our Day," but she said the price, 12/-, was too high for her. I then produced "Steps to Christ" and "Christ Our Saviour," but she said she had read both already. She then began to speak highly of the works of Mrs. E. G. White. I immediately canvassed her for "Great Controversy," and she ordered a copy in the 22/- binding and added, "I hope I will be alive to receive it at the appointed time."

Something different is reported by Brother E. Haye: Very recently while I was canvassing near Cave Valley in St. Anns, I went to a certain school. When I had introduced myself, the headmaster invited me in. I gave him a canvass for "The Science of Food and Cookery," and seeing the importance of the book, he

asked me to lecture to the children upon the subject of Diet, as he was interested in that theme as well as I. I brought out many points on foods, hygiene, sanitation, etc. My speech was appreciated by teachers and scholars, and at the close two orders were given. Thus the colporteur work has many possibilities for good.

Brother C. Ricketts is encouraged to be persevering by the following experience: It was my great privilege, after hard perseverance, to get a man to buy a copy of "Our Day" along with the *Watchman* magazine for a year. After he saw the importance of having such a work in his home, I had no trouble delivering it. Recently I received a letter from him relating how much he is enjoying both the magazine and the book; so I am determined to scatter "Our Day" like the leaves of autumn.

That the writings of Mrs. E. G. White are appreciated is the conviction of Brother A. E. Dawkins. He says: Not long ago while canvassing for "Great Controversy," I came across a gentleman who declared that it was no use showing him any book, for he had already more books than he could read, and had therefore decided not to buy any more books. Any way I asked him to give me time to show him my book, which he agreed to. After going through it quickly, he inquired who was the writer. When I told him, he said, "I have a book written by that lady, and it is one of the best books I have ever read." He gave me an order for "Great Controversy" in the best binding. I asked for an advance payment of 2/-, but he put his hand in his pocket and gave me 20/-, leaving only 10/- to be paid when the book is delivered.

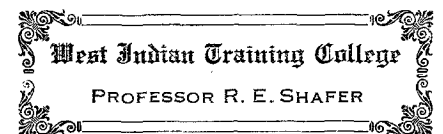
Brother B. E. Hurst has proved again that "Prayer changes things." He writes: Not long ago I found myself in great need. There was a bill to meet and no money to meet it. I was distressed and wondered what to do, but the thought came suddenly, Take it to Jesus. I turned to my room and there opened my heart to God. That day after working for hours and giving away the 10/- that was in my pocket, I was encouraged by one man to canvass another. I didn't want to, but after a little serious thought I went. He was very pleasant, but said he had no use for such a book as *Great Controversy*. After I had offered a few words of silent prayer, however, I made another effort and the gentleman decided to take the book. Then he inquired, "How do you live? Can you make a living selling books, paying all expenses?" "Sir," I said, "that is God's business. I do His work and look to Him to provide for me." "Well," he said, "if you don't mind it, I will make

you a present." He went away and on returning presented me a cheque for £6. 17, saying, "Take out the price of the book, £1. 17, and keep the remaining £5 for your expenses." He also said he would like to have me work for him; he would give me the use of a nice house and good wages. But I refused his offer, as I felt it was better to work for the Great Creator than for a man.

"It's good to know that there's nothing too hard for God," Brother Hurst continues. "When I approached Sir Arthur Jelf at his home and canvassed him for "Home Physician," he told me he was too poor to buy a book so expensive as even the cloth binding. I went away, but later called on Lady Jelf with *Great Controversy*, and she decided to have it in the best binding, though it would be more expensive than the one her husband had objected to. Likewise Mr. Justice H. I. C. Brown and the Hon. Altamont DaCosta, although they at first refused, after a little encouragement gave their orders. Sir Arthur Farquharson ordered a copy of the same book with very little persuasion."

#### Colporteur Report for January & February, 1934.

NAME	HOURS	SALES	DELIVERIES
Claypole, G. L.	230	47.13. 6	3.10. 0
Cousins, C. S.	102	23. 1. 9	3. 5. 6
Dawkins, A.	134	47. 6. 0	6. 1. 0
Destoe, K.	47	17.19. 6	2.15. 6
Farrell, S.	121	30.14. 0	
Grant, H. W.	40	10.19. 0	
Haye, N. E.	93	36. 1. 0	12.16. 9
Hutchinson F.	33	20. 3. 0	18. 1. 6
King, J. S.	88	46. 2. 6	
Ricketts, B. A.	66	32.18. 6	1.14. 6
Ricketts, C.	36	11. 8. 0	2. 3
Wallace, R. B.	80	27. 4. 6	11. 6
12	1070	£351.11. 3	£48.18. 6



#### NEWS NOTES

It appears that March, 1934, will have been a memorable month, especially for the College. First came our Week of Prayer, to be followed in just three days by a Colporteur's Institute lasting until the 20th, when the Bookmen's Convention the Union Committee Meeting, and the annual College Board will convene. No sooner will these meetings close than the local Conference session will begin. This of course will not be held at the College, but we hope that many of the College family may find it possible to attend.

Nearly thirty of the workers from all parts of the Union will be present during the meetings to be held here. We are very glad for the opportunity of getting acquainted with these workers, as many of

them seldom find it possible to visit the school.

We have just received the returns from another of the London Chamber of Commerce examinations in Bookkeeping, which several of our students wrote. We are glad to report that six out of the seven who wrote were successful. Those who passed were:

- Edith Boyd
- Harold Belisle
- Zoe Ualee Laurence
- Clyde Nebblett
- Alwyn Parchment (with Distinction)
- Mamie L. Waller (with Distinction)

Several of our young ladies are doing some very profitable missionary work by going out to one of the nearby districts on Sabbath afternoons and conducting children's Sabbath Schools. They report a good attendance each week. May God bless their efforts as they endeavour to plant the seeds of truth in the minds of these little ones.

**THE WEEK OF PRAYER**

Sabbath, March 3, marked the beginning of another very profitable Week of Prayer at the College. Pastors McWilliam and Stockhausen led out in the studies, while Professor Isaac took general charge of the meetings. There was a good spirit manifested throughout the week, and we firmly believe that some major victories were won. The studies were all very practical and given in a very plain and convincing way. Two meetings were held each day, one in the morning from six to seven o'clock, and the other beginning at 6:30 in the evening. We feel that the Spirit of God was indeed with us and that our connection with heaven has been greatly strengthened. We solicit the prayers of the readers of the VISITOR that this connection may continue to grow with each one of us, until it is sufficiently strong to carry us across that great chasm into the New Earth.

**REPORT OF TITHE AND OFFERINGS  
For Month of February, 1934.**

Churches and Companies	Tithe	S. School Offerings	Offerings to Miss.
Amity	1 5 8	0 0 0	0 0 0
Auchtembeddie			
Axe & Adze	1 18 3½	0 5 7	0 0 0
Ballimonay	0 11 1½	0 3 1	0 1 0
Bamboo			
Beverley	1 8 9½	0 6 5	0 0 0
Bird's Hill	4 1 1½	0 14 9	0 0 0
Bryant Hill	2 17 9½	0 16 11½	0 3 7½
Blue Hole	0 12 4½	0 3 3½	0 0 0
Beeston Spring	0 9 0	0 7 6½	0 0 0
Bellas Gate	0 8 3½	0 2 0	0 0 0
Bagbie	1 19 1½	0 13 7½	0 0 6

Brittonville	1 14 5½	0 9 0½	0 0 3
Bonny Gate	0 10 0½	0 7 0	0 0 0
Broadgate	2 0 2½	0 11 7	0 0 0
Blackwoods			
Clermont	4 11 8½	2 6 0½	0 0 0
Carron Hall	1 8 10½	0 9 11½	0 0 0
Campbell's Castle	0 11 1¼	0 5 2½	0 0 4
Cornwall Barracks			
Contented Hall	0 10 6½	0 5 5	0 0 4½
Coleyville	4 6 0	1 4 7½	0 0 0
Cumberland	0 7 3½	0 19 3	0 0 0
Cooper's Hill			
Comfort Valley			
Cornwall Mt.			
Coker			
Cross	0 12 11½	0 10 9½	0 0 0
Craig	0 16 6½	0 6 1¼	0 0 0
Cave			
Croft's Hill			
Devon			
Darliston	1 10 9½	0 19 4½	0 0 0
Dalvey			
Dias	0 1 9	0 1 9	0 0 0
Dallas Castle			
Duxes	0 15 4½	0 1 5½	0 0 0
Everton Park	0 4 6	0 5 6½	0 0 0
Flower Hill			
Fruitful Vale	0 4 0½	0 3 0	0 0 0
Florence Hill	0 11 4½	0 14 4½	0 0 10½
Glengoffe	1 2 8½	0 10 1	0 0 5
Goshen	0 16 10	0 3 2	0 0 0
Green Castle			
Grove Town			
Gayle	4 3 9½	1 3 5	0 0 0
Guy's Hill	2 1 3½	0 13 4½	0 0 0
Hart Hill	2 6 11	1 16 11½	0 0 0
Hector's River	1 6 8½	0 3 9½	0 0 0
Huntley	0 4 11	0 1 3½	0 0 0
Jointwood	2 2 2½	0 17 0½	0 0 9½
Kingston	51 7 10	9 10 3	0 18 2½
Kencot	4 17 11½	1 11 0½	0 0 0
Linstead	0 6 2½	0 3 11½	0 0 0
Long Bay	0 2 6½	0 3 7½	0 0 2
Little London	0 4 1½	0 1 7½	0 0 0
Manchioneal	1 1 4	0 13 4½	0 0 7
Mt. Terza			
Maryland			
Milk River			
Moore Park			
Mandeville	15 15 6½	5 6 1½	0 2 9½
March Town	3 13 0	0 19 3	0 0 6
Mile End	0 8 9	0 6 7	0 0 0
Montego Bay	3 12 8	0 16 1½	0 0 0
Morant Bay	6 19 2	1 1 9½	0 10 9
Mt. Carey	1 17 8	0 7 6½	
Mt. Peace	3 13 11½	0 17 11½	
Mt. Providence	1 3 3½	0 7 3	0 0 3
Newell	3 18 3½	0 11 4½	0 2 0
Newport	0 9 2½	0 12 9½	0 0 4½
New Market	0 15 7	0 0 0	
Old Harbour	0 13 7½	0 12 1½	
Orange	1 6 4½	0 6 5½	
Ocho Rios			
Olive Mt.	0 11 0	0 4 0	
Petersfield	2 1 7½	0 12 0	
Prospect			
Plowden			
Port Antonio	4 0 3	0 17 0½	
Port Maria	0 19 6½	0 8 3½	
Porus	0 8 9½	0 6 6½	
Riversdale	1 4 0½	0 11 9	
Regent Street	5 10 0	1 4 11½	
Rollington Pen	6 9 9½	1 17 4½	
Reeves Mt.			
Robin's Hall			
Richmond Park	0 12 4		
Santa Cruz	2 11 8½	0 10 5½	
Salem			
Sligoville			
Sav-la-mar			
Sheffield	1 10 10½	0 1 9½	0 0 1½
St. Ann's Bay	1 13 5½	1 2 9½	
Sherwood Content	1 16 10½	0 7 3½	
Sherwood Forest	0 17 6½	0 16 1½	0 1 5
Southfield		0 10 0	
Spanish Town	4 6 7	2 0 4½	0 4 6
Swift River	2 8 3½	0 7 4	
Spring Garden	1 7 0½	0 7 11½	
Seaford Town	0 17 4	0 4 6	
Springfield	0 18 0		
Troy			
Trinityville	0 3 10½	0 1 4½	
Vaughansfield	0 11 6½	0 12 3	
Waterloo	0 16 2	0 5 10	
White House	0 5 0	0 4 0	
Watermount	1 7 0½	0 10 8	0 0 8½
Williamsfield			
White Hill	0 2 9	0 5 3	
Conference & Isolated	38 18 2½	0 7 6	0 2 4½
Totals	235 11 2½	58 9 7½	2 12 11½
Receipts Feb. 1932	227 13 5½	63 16 11	1 19 11½
Gains	7 17 9½		0 13 0
Loss		5 7 3½	

J. W. GROUNDS,  
Treasurer

Young People's Page

ONCE UPON A TIME

Once upon a time there was a missionary Volunteer society whose members banded themselves together to do some active soul-winning for the Master by conducting cottage meetings and Bible studies. After getting organized and praying for God's blessing upon their efforts, the leader one Sabbath morning, after securing permission from the church elder, inquired of the church members if any of them would like to open their homes for cottage meetings or Bible studies. He stated that the young people wanted to do some definite work along this line and would be glad to come to

any home with their song books and Bibles if some one would open their home and invite in their interested neighbors.

A man stood in the rear of the church and invited the young people to his home, promising to have some neighbors present. The invitation was accepted and one night during the following week, eight or ten young people with their song books and Bibles started out with the elder of the church to conduct their first cottage meeting.

Arriving at the home, they found the family with two near-by neighbors awaiting them. It turned out to be one of the most inspirational evenings any of this



## The Jamaica Visitor

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EDITOR, MRS. L. F. RATHBUN

group of young people had ever spent. At the conclusion of the study, and after the closing hymn had been sung and the closing prayer offered, both neighbours came forward and requested that similar meetings and studies be held in their homes. This was a most encouraging beginning for the cottage meeting and gospel workers' band.

As the weeks went by, other openings came. After a few months the time came when every night during the week there was some cottage meeting or Bible study being conducted under the auspices of some of the young people of that society. Such an effort could not but have its results.

Results came in three definite ways. First, it really became difficult at times to carry out the programs at the regular society meetings. So many young people just had to relate the experiences they had been having the week before in their missionary activities. Somebody just had to tell how interested some of their friends were becoming in the truth. Everybody was enthusiastic, and best of all the enthusiasm spread and more young people came to the meetings and began taking part in the weekly activities.

The second result noted was that there began to be a very decided and earnest ring to the testimonies that were given at the regular monthly young people's social meeting. Some young people who had been going to the "movies" had actually become interested in going out with some of the cottage meeting groups. A growing spirit of earnest consecration began to be manifest in the society.

But still another result became manifest and that was some of the people to whom the studies were being given began to take more than a mere interest and began attending the church services. They were introduced to the pastor of the church. As the months went by, a number began keeping the Sabbath and were baptized, and became members of the church.

Is it any wonder that Missionary Volunteer society became the liveliest and the leading society in all M. V. activities? Is it any wonder that it sent more young people than usual to the academy the next year or two?

This is a true experience and actually took place in a certain city church.

—N. P. U. Gleaner

### A LESSON FROM THE CAMEL

"Morning and Evening and at Noon Will I Pray."

How does the camel take its load?

When it is standing up it is too high; we could put nothing on its back without a ladder. So in the morning the driver gives the word of command, and the camel kneels down, and the driver can put on the load easily. Then the camel goes away doing its task.

During the day the load is sometimes shaken out of its place. The ropes work loose. The burden is not properly balanced. The camel begins to grunt and complain. So the driver makes him kneel down again, takes off the load, arranges it, balances it carefully and ties it tightly. Then the camel goes in comfort.

At night when they come to the camp the driver makes it kneel once more. The load is taken off and the camel goes off to find food, and then to lie down to rest unburdened.

It kneels in the morning to have the load put on. It kneels during the day to have it put right. It kneels in the evening to have it taken off.

Let us take our load from God in the morning. Let us come to Him if things go wrong during the day. Let God take it off at night.

### LITTLE FOLKS' CORNER

Dear Little Folks:

We must surely have a story this month, for I could not give you much of anything last month. So I have selected one about a boy who was really brave. I hope there are many of our Little Folks who will be brave in this way when they do something wrong.

#### An Honest Tongue

Joe could not find his knife. The boy sitting behind him, he thought, had taken it. He said that Fred stole his knife. Most of the children in their school room heard him, and believed Joe. But that night he found his knife at home!

Next morning Joe stood up in the school room and told everybody that he had found his knife at home, and was sorry he had said someone had taken it.

"My, I couldn't have done that!" said Herman at noon. The teacher should not have made you."

"The teacher didn't make me say so. I made myself," said Joe. "Suppose I had

made a mistake and carried away Fred's knife that is so like mine. Would it not be pretty mean not to give it back? It was much worse to say words that helped to take away Fred's good name. Of course I had to be honest enough to pay him back as well as I could."

### THINKING-CAP QUESTIONS

1. What slave mother trained a son who became the world's greatest leader?
2. What mountain is the most honoured mountain of the earth because the Lord came down upon it?
3. When were people forced to drink genuine gold dust?
4. How was the costly material provided for the building of the Tabernacle in the Wilderness?
5. What lesson may we learn from the fact that the Tabernacle was very beautiful and richly furnished on the *inside*, but very plain on the *outside*?

Find the Bible references for each answer. To help on the last question, I will say that it is given in I Peter; but you must find the chapter and verse.

### Answers to the Questions for February

Perfect answers and references were sent by the following: Edna Mae Watt, Hermie Campbell, Eudora Webber, Gertrude Webber, and Edith Webber. Eric Plummer, Laurette Taylor, and Kenneth Robinson sent correct answers except that one reference was missing; Enos Mount had ten correct answers, and Linnett Anderson had seven. I was much pleased with all these replies and hope to get more.

### OBITUARY

Sister Margaret Powell, born in 1880, accepted Present Truth under the influence of Brother Thomas Peart, father of the writer, was baptized by Elder Beckner, and passed away after a short and painful illness, resulting in an operation at the Ulster Spring Hospital, on the 31st January, 1934.

From the time she accepted the Message and was baptized, she never wavered in her faith nor in her love for Christ; and her influence was manifested in a stirring testimony given by Mr. E. Campbell, Catechist of the Anglican church, her nearest neighbour. Every one who heard it should have been inspired to determine to live a life as she did of love and usefulness.

The funeral services were conducted by Elder H. P. Lawson.

She leaves a mother aged 84 years, a husband, four sisters, two brothers, and other members of the family whom she adopted, to mourn her irreparable loss.

"Blessed are the dead that die in the Lord." We have this blessed hope that if faithful we shall meet her at the first resurrection.

P. S. PEART.