



## The Sabbath Day

The sun has set, 'tis Sabbath now,  
And nature sinks to rest;  
We gather round the family board,  
And feel the hour is blest.

The busy week of toil and care  
Has run its hurried span,  
For God has planned six working days,  
The seventh "was made for man."

In it we rest, we praise His name  
For mercies daily given,  
When no distracting care of life  
Should mar the peace of heaven.

So, in its calm tranquillity  
That quells each earthly care,  
We call the Sabbath "a delight,"  
Assured that God is there.

How sweet to rest at home with God,  
From every burden free!  
Surely this hallowed day is blest  
And may a blessing be.

Remember, not one day in seven,  
But, just the "seventh day,"  
In it all men must cease their work,  
Who would God's law obey.

Edward Hare.

[Edward Hare was the first Seventh-day Adventist in New Zealand. He still lives to see the triumph of the message. The above poem was composed on his ninety-first birthday.—Editor.]

# The Mystery of the Trinity

One of the mysteries of the Bible is that it teaches that God is a Trinity.

There is one God, and yet He exists in three persons. This does not mean that God is one and three in the same sense, which is impossible. God is one in respect to substance, or nature, but in three persons.

The first occurrence of the word "God" in Gen. 1: 1 is a translation of Elohim, a noun in the plural number, "im" being the sign of the plural number in Hebrew, as in such words as cherubim and seraphim. But the verb following Elohim is singular; for example, in "God created," "God said," "God made," and "God saw" the verb is singular. This shows that the three persons of the Godhead act together as one.

The word for "one," to express the oneness of God, implies compound unity.

"Hear, O Israel: The Lord our God is one Lord." Deut. 6: 4. The word here for "one" is "echad," which does not mean absolute unity, but compound unity. The first occurrence of this word is in Gen. 1: 5. "Evening was, morning was, day one." Here we have the word "echad," because it takes these two parts united to make one day. The second occurrence is in Gen. 2: 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The word for "one" is "echad," the same word as that used to express the oneness of Deity. Now, a man and his wife are never said to be one person, yet the Bible states over and over that they are "one." Matt. 19: 5; Eph. 5: 31.

We see, then, that this word, "echad," means compound unity, where two or more units are gathered into one. The Hebrew has another word for one, "yachad," which means absolute unity. But this word for one is never used of the oneness of Deity. God said to Abraham: "Take now thy son, thine only son Isaac." Here the word is "yachad," because it means one individual, just one person. But in such cases as the following, "yachad" would not do.

"And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff." Num. 13: 23. Here we have a number of

units gathered into one, therefore the word for "one" is "echad," because this word implies compound unity.

"Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh." Judges 20: 1. The word for "one" here is, of course, "echad," because it does not mean one person, one individual.

The next verse tells us how many were gathered as one man. "And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword." Judges 20: 2.

We see, then, that four hundred thousand can be one, but not one person. It simply means that they came together harmoniously with one purpose.

A Christian worker was speaking on the streets of St. Louis, in the Jewish quarter. On one side of him was a Hebrew Christian with his Hebrew Bible, and on the other was the speaker's wife. The street was full of young Jews, who were protesting at every point. When the Trinity was mentioned they became boisterous. One young Jew held up three fingers and shouted out most triumphantly, "How can three be one?" At this he took down his three fingers and held up one finger. That brought a laugh from the entire company, that showed they had completely silenced the speaker, or thought they had.

Said he, "Hold on a minute, boys."

Turning to his Hebrew friend with the Bible, he said, "Please turn to Deut. 6: 4. 'The Lord our God is one Lord.'" The Jews all crowded around him to see the sentence in Hebrew. Probably not one of those Jews knew the Hebrew, but they could read the word because they did know the Yiddish, and the letters are the same.

The speaker asked, "What word is used here for 'one'?" His Jewish friend said, "Echad." They all looked, and saw that he was correct.

"Please turn to Gen. 2: 24," directed the speaker. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one

flesh.' What word is used here for 'one'?" It was "echad," the very same as in Deut. 6: 4. The Jews all saw that this was true. The speaker continued, "This is your own Hebrew Bible that you have been looking at, and if two can be one, cannot three be one? Your Bible says that my wife here by my side and myself are one. But this is not all. Look at Judges 20: 1. What word is used when it says all Israel gathered together as one man?"

"It is the word 'echad.'"

"Please read the next verse and tell us how many there were."

"Four hundred thousand." "Now," concluded the speaker, "since four hundred thousand can be one, certainly three can be one."

This completely silenced them, and they listened without further interruption.

The Jews formerly believed in the Trinity, and the Talmud is said to teach it. God revealed himself to Abraham as Almighty. This word in Hebrew is Shaddai. The first letter of this word is Shin. It has three strokes joined together into one, and is the letter at the head of the next to the last section of Psalm 119. The Jews took this letter as symbolical of the Godhead, because it had three strokes, one for each person, but joined together to show the unity.

The change to Unitarianism came when the Jews were persecuted so much by the perverted Christians that, in order to deny the deity of Christ, they denied the Trinity. Every orthodox Jew is supposed to recite the creed of thirteen articles in Hebrew every day. This creed was prepared by Moses Maimonides, a Spanish Jew, about the time the Jews were driven out of Spain by the Spanish Inquisition, in the twelfth century.

The first article, translated, reads: "I believe with a perfect heart that there is one God, and there is no unity like His."

In writing this article Moses Maimonides did not use the Hebrew word that Moses, the lawgiver of Israel, used. That is, he did not use the word "echad" for "one," but "yachad." Considering the Jewish reverence for their Hebrew Bible, and their usual care in reproducing every word and letter in quoting it, this alteration is very remarkable. And it led practically the whole of Judaism into Unitarianism, and they have been Unitarians ever since. Most Jews are not aware how they have been cheated.

But are there any plain passages in the Old Testament in which the three persons of the Trinity are mentioned, as they are in the New Testament? Yes, there are a number of such scriptures. Take, for example, "Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and His Spirit, hath sent Me." Isa. 48: 16. Here we have clearly three distinct persons. The speaker is Christ, and the Lord God is the Father, and then the Holy Spirit is named.

Again, in Isa. 63: 8-10: "For He said, Surely they are My people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them, and He bare them, and carried them all the days of old. But they rebelled, and vexed [grieved] His Holy Spirit: therefore He

was turned to be their enemy, and He fought against them."

God the Father is the Saviour here, because the salvation is from the bondage of Egypt. Redemption from sin is always by blood. This was pictured in the pass-over; redemption from bondage is by power. This is the Father's work: "For by strength of hand the Lord brought you out from this place." Ex. 13: 3.

The Angel of His presence is the uncreated Angel, or Messenger, Jesus Christ our Lord. We meet with this Angel again and again in the history of Israel. He wrestled with Jacob at Peniel, and Jacob said of Him, "I have seen God face to face, and my life is preserved." Gen. 32: 30. He appeared to Abraham at the door of his tent in Mamre, and revealed to him the destruction of Sodom and Gomorrah. See Genesis 18. He went before Israel in their journey from Egypt, and guided and protected them. Ex. 14: 10; 23: 20.

Then we have the Holy Spirit, as a person, distinctly mentioned in Isa. 63: 10: "But they rebelled and vexed His Holy Spirit." This cannot mean an influence. It is impossible to vex an influence. You may resist an influence, or quench an influence, but you cannot vex or grieve an influence.

The word "Jehovah," always translated "Lord" printed in small capitals in the Authorized Version, may be used of any person of the Trinity, and of all of them together. We have an example in which each is called Lord in Num. 6: 24-26: "The Lord bless thee, and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace." This is the very counterpart of 2 Cor. 13: 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you

all." Paul's benediction and Aaron's benediction are strikingly alike because they refer to the same God, existing in three persons.

Thus we see that the Old Testament as well as the New teaches in the clearest way that there are three persons in the Godhead, and that these three persons are equal in nature and eternal existence.

But they are not equal in office. Our Lord could say, "My Father is greater than I," because Christ was, and is, and is ever to be, subordinate to the Father in office. In the covenant of redemption, called the new covenant, He became flesh, and humbled Himself unto death, even the death of the cross. He was born of a woman, and made under the law that He might redeem them that were under the law.

The Holy Spirit takes a lower place still. He proceeds from the Father, through the Son, to each individual believer. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." John 15: 26.

But subordination in office does not mean subordination in nature, or substance. In this the three persons of the triune God are equal.

A crown prince can say of his father, "My father is greater than I." But he does not mean by this that his father has a superior nature, for they have the same nature, but only that he is greater in office.

Nothing that is new is stated in this editorial, but these truths may be new to some readers of this paper; and they need to be restated over and over again to fortify the mind against the false teaching that is being dealt out today in high places.

---

## World-Wide Missions

---

### En Route to Society Islands

#### SAMOA

The pleasant and profitable days spent with our missionaries in Fiji soon sped by, and at 4 p.m., Tuesday, October 25, the "Hauraki" slipped quietly from the Suva wharf, swung round with its nose yet again to the great Pacific Ocean, and once more we were settling down to life at sea.

Next morning upon awakening it was still Tuesday; for between Fiji and Samoa is that mysterious (to some) line of longitude known as the date or day line, where a ship suddenly sails out of one day into the day before. Just for a moment it does give one a peculiar feeling to wake up and find it is yesterday morning!

Early Thursday, a bright, perfect, tropical morning, we passed Savaii on the left, and came close to Apolima on the right, with Manono a little beyond, and Upolo with its Tofua crater rising in the sky-line. Soon we were at Apia, the capital of Western Samoa.

The Bay of Apia is shaped like a half moon, the distance between the two points of the crescent being approximately two miles. Right and left from these two points the reef—a sheer submarine wall of coral—stretches towards the middle point of the chord, leaving in the middle, opposite the point where the river enters the bay, a wedge-shaped space of deep water. In ordinary weather the bay gives a harbourage as reasonably secure as a mere roadstead can give; but in rough weather it is extremely dangerous. Right in the centre of the reef, in full view of the ships coming into the little bay, one sees what is still left of the German warship "Adler," which was thrown up so unceremoniously in the great hurricane of 1889, when altogether six warships (German and American) were either sunk or smashed to pieces in the terrible "hell-broth," when the sea rose up in its might and in a few hours caused to be strewn on one beach so many broken ships and their drowned crews!

As soon as our ship was "cleared" by the doctor and customs, the row-boats began to make their way from the shore. Soon I could discern the smiling face and waving hand of our superintendent, Pastor Reye; and right good it was to be once more with those of the Advent family. Brother and Sister Petrie also arrived soon after from their station down the coast, and it was fine to meet them again. (The last time I had visited with this family was at Matupi, New Guinea.)

As the ship was timed to leave in just twenty-four hours, the most had to be made of every moment. However, short though it was, this little visit to Samoa will ever be a green spot in memory's garden.

Until late that night the hours were spent in visiting, and in counsel over the problems of the work, and in gathering with our believers in Apia. An ordination service had been arranged, and it was a solemn but happy company that met in our Apia church that evening to witness Afaese's ordination to the gospel ministry. He is an excellent man, has a good companion, and I have every confidence that God is going to continue to bless their efforts.

Another service also was held, at which were shown views of our work in other sections of the island field. All seemed intensely interested. It is so seldom that visiting workers can come to Samoa that it is a great day for the people when one arrives.

About daybreak next morning I was taken by Pastor Reye, accompanied by Pastor Afaese, fourteen miles along the coast, a drive of exquisite beauty, to our training school at Vailoa, where Brother Petrie is in charge. Here we have one of the finest training centres in all the island field. After a few moments in the mission home, we proceeded to the school and church. The young men looked fine as they lined up for inspection, introductions, and drill. Entering the church, the students (including the junior section) were soon seated. Following the address of welcome by Brother Petrie and a few remarks by the writer—Pastor Reye interpreting—the young people and children rendered a most inspiring "programme" of song. Saoni, an Adventist business man of Apia, and an expert choir leader and bandmaster, conducted.

After an inspection of the dormitories, married students' homes, grounds, etc., we returned to the green in front of the church, and were treated to an excellent performance by the college brass band—the "Band of Hope." The band boys, sitting in the hot tropical sun and perspiring freely, "warmed up" to it, and would have kept going lots longer, but I had to think of the journey back to port and of the ship that was to take me to still another island field. As I wished to see the conductor play two cornets at once, Saoni played "Larboard Watch"—both soprano and alto parts together—the band accompanying. Then came a very sweet rendering (at their special wish) of "Good-bye, My Friend, We Will Not Forget You"; and finally, "God Save the King."

A good-bye (tofa), a wave of the hand from the car as it dived along the grassy slopes to the road, a quick and safe journey to port, the row-boat going to the gangway, one last wave, and my visit to Samoa had come to its close.

Samoa has quite a trying climate, and in many respects is a difficult field; but a very solid work is being done right in the face of relentless prejudice amounting practically to persecution on the part of some of the other religious bodies operating in the group. On the other hand, I rejoiced to discover a real evangelical spirit pervading every phase of the mission activities, and a determination on the part of both missionaries and people to go forward in faith, under God (and that, in spite of base budget cuts and the entire elimination of provision for new work) to win more souls than ever during the coming year.

May Heaven's special benediction rest richly upon the work in Samoa through whatever days there may be still ahead before the harvest is finally reaped.

S. V. Stratford.

## *Choiseul, Solomon Islands*

The annual district meetings in the mission field are the counterpart of the homeland camp-meetings. In the absence of Brother J. G. Howse, the director of this field, who is away on furlough, it has been the writer's privilege, accompanied by Pastor Rore, and Viva and Koloburu, three leading native workers, to care for these special seasons in the three districts on the large island of Choiseul.

These general meetings are designed to strengthen the faith of the believers in God's last message, as well as to lead to a deeper heart-searching and consecration of life. The presence of God was realized, and we believe that the people returned to their homes determined to live nearer to the Saviour.

Workers' meetings were of special value in helping our teachers to greater proficiency in their village work. The 5.30 a.m. prayer bands were a feature contributing to the daily presence of God and to the ultimate success of the series of meetings.

And now picture the scene of an island baptism. The colourful array of the natives assembled on the white beach combines with nature to present a scene of unique charm. Beyond the calm, translucent waters of the foreshore, a row of combers spend themselves in a fury of foam against the upthrust reef. Back of the straggling village, mountains rise sheer to lose themselves in a silvery sea of clouds. Tropical vegetation has grown with gusto, clothing rocky steeps with a profuse dress of tropical green, while the fronds of stately coconut palms lend languorous grace to this charming setting for the service of the hour.

As the sweet strains of a consecration hymn are wafted across the tropic seas, eight men and women clothed in white, with hands clasped, are led into the water by Pastor Rore, who has taken the central position. "What hath God wrought!" Not many years ago Choiseul made a hunting-ground for the cruel and bloodthirsty natives of Dovele, and now we behold a Dovele man, ordained to the gospel ministry, baptizing these Choiseul believers into the name of the Father, the Son, and the Holy Ghost.

This inspiring scene was repeated at each of the series of meetings, followed by

the ordinances of the Lord's house, a fitting climax to these seasons of refreshing. A total of twenty-one baptisms is indicative of the successful labours of Brother and Sister Howse and their team of native assistants as they devote their lives to the needs of this field.

Tomorrow we go on to the Marovo District, where two more district meetings will be held during the festive season and into the New Year. We then expect to again "visit" our home on Rononga, after an absence of seven weeks.

James E. Cormack.

## *Return Thanks*

Dear Readers,

We feel that to God and His people in a special sense we owe a debt of gratitude which through the passing of time we can never repay.

An attempt to write individually to all who contributed to my recovery by prayerful intercession would be setting an impossible task, so we do it through the medium of this paper, trusting that any whose kind letters or telegrams we have failed to acknowledge may read in this their reply.

I have lived to know that during those—for us—dark days of August and September a circular letter sent abroad in Western Australia brought our names on the prayer lists of many. Then in the dear home state of South Australia a similar thing happened. In New South Wales and Victoria we now know of many who ceased not to plead for me that Heaven would be merciful. Then last but not least are the dear workers and believers, both European and native, in distant Fiji, the land of so much happiness in association and labour, yet so full of saddest memories.

To God, who in the midst of sickness, sorrow, and fear never forsook, but daily made His presence a comforting reality—to Him we humbly place on record our gratitude, and on the altar of sacrifice for service our all.

To His people—who have, along the steep path of returning health, kindly supported our oft-times weary feet and fainting souls by prayerful thought and kindly messages—we gratefully tender our sincere thanks. Only to those who have passed this way can come a realization of the sustaining comfort to be found in the knowledge that God's people are remembering daily to pray for such a one.

We do not know what 1939 has for any of us, but to those who shall be called to face affliction, sorrow, and trouble, to them we can confidently say that the promise of God for grace sufficient is enough. The pathway of human experience leading into the new year is lined with darkened clouds which are pregnant with awful possibilities, but beyond the stormy billows and troubles of earth lies our Father's home of peace to which we are hastening. May the dear Lord keep us until the vision of those pearly gates becomes to us all a glorious reality.

A. E. and W. T. Hooper.

"No cloud can overshadow the true Christian but his faith will discover a rainbow in it."

# Church and Field

## "Aflame for God"

[The following is a very condensed report of the Baccalaureate Address given at the Australasian Missionary College by Pastor J. W. Kent. We regret that lack of space prevented us from publishing the whole address.—Editor.]

My dear Graduates,

You have done me the honour to select me to preach your baccalaureate sermon. Thereby you have placed upon me a great responsibility. Permit me to congratulate you upon the achievement of that for which you set out when you came here. You step into service in an hour that is altogether unique. Never in the hectic history of the world has there been another like it. The world has reached the crucial hour, and it cannot stand up to the test. Vital things which we thought to be as enduring as the lasting hills are giving way. Foundations are slipping. Ideals are shifting. Nothing seems secure. Collectively speaking, faith and fidelity have gone from the world. This is the lament from the political, the spiritual, and the educational world of today. The penetrating eye of the statesman moves Anthony Eden (late Foreign Secretary of Great Britain) to this terrible lament: "The world is suffering from a surfeit of broken promises. Good faith is at a discount, and the condoning of such a state is a positive menace to the security of the world." And for such a time God fills your hearts with a message and bids you proclaim it. You call attention to Him, for such conditions being fulfilled are signs of His Son's second advent. Here are the words of the message He bids you proclaim for Him:—

"This know also, that in the last days . . . men shall be truce-breakers." He wishes you not merely to accuse the world of such a great destroying weakness, but to point it hopefully to the fact that these things are but the predictions of your Lord's return and the coming of the kingdom where broken promises will never be known.

Turning to the spiritual realm, to the sanctuaries of religion, where we have a right to see the sinews of faith being nourished and strengthened, we are told this: "We are nearing a pagan generation in a land glutted with church buildings."—"Why Sunday," page 43, by a London journalist.

From a depressing outlook like this, both political and religious, like some weeping Jeremiah we get us unto the "wise men and will speak unto them, for they have known the judgments of their God." We therefore approach unto the oracles of wisdom, even unto the seats of world learning, and, lo, this is what we find. From the words of Dr. Harris Kirk, in the Princeton Seminary Bulletin, we quote: "The stream of life has passed into a whirlpool, on the surface of which are floating fragments of religious philosophies and morals of the past, and no one can predict the direction it will finally

take." In such an hour as this you quietly come before us as a class of graduates, and you confidently unfurl your banner upon which you have inscribed with your own hands of consecration these words, "Aflame for God."

Where did you get such an inspiration? Have you made a discovery hidden from the eyes of men? With all my heart I believe you have. Yes, I know you have. Your motto is the offspring of faith in a Book which the world largely has discarded. It is a living Book. The heart-throbs of a living Saviour are found therein. This surely is the secret of your inspiring motto. You are children of a message that springs from that Book. That message is the last to fall on the sin-deafened ears of men. It points with unwavering faith to the consummation of the purposes of God in the revelation of the second advent of our returning Lord. That purpose is the eternal purpose of God. It is the same down all the ages. In the darkest hours, when circumstances seem most forbidding, and the challenge to that purpose the most unanswerable, it has flamed forth with light and hope and afflame to a distracted world. It has always found a banner upon which to blaze forth in the darkness, and it produces the messengers to bear it aloft before the eyes of men. Today, in the desperate situation of the world, it unfolds itself with the same eternal purpose of the everlasting gospel in its last setting—that of the judgment hour—and there is found a people fired with the zeal of that purpose of carrying it to despairing men and women through all the world.

The Bible has light for every age; yes, it is the guardian of life and light. It is life and it is light. In it we are told there is a life that is "the light of men." That is why it is the preserver of life. To invert the figure, we could say that the ages have marched through the open Bible and are now nearing its final chapter, and in every age the Bible has been the preserver of life and light. Let me illustrate that by way of text. Back in Genesis, the third chapter and the twenty-fourth verse, I read: "So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Sometimes I think we misread this verse. The Word of God is a two-edged sword, and in another illustration of it we find it is a flame of fire. That Word guarded the way of the tree of life. It was not placed there merely as a prohibition to sinners, but it was placed there to guard life—the tree of life. We must not forget that. There was hope there. Life was preserved by that flame of fire. It was really lighting the way of transgressing men back again to the possession of that which the tree symbolized. That life could not be degraded. It must be preserved and kept unsullied. Only those with clean hands and pure hearts, cleansed by that Word, could go back there. That was why the flame of fire lit up the surroundings of the tree of life, and guarded the way thereto.

And so you, my dear graduates, as your motto indicates, "Aflame for God," are the prepared keepers of that way. What a tremendous task is yours! There is no common purpose inscribed on your banner.

There is another illustration that I would like to share with you. You will find it in Ex. 3: 1, 2. Between life and death, between Egypt and Canaan, between the world and heaven again the Word appears. This time it flamed forth in a desert. It seeks a standard bearer for the unfurling of a banner upon which it can leap and flash forth its message to men. Let me read it. Ex. 3: 1, 2. "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." I want you to notice the place where that flame of fire flashed forth. It was out in the wilderness—where the feet of men scarcely ever passed along. There the call of God in the burning bush came to Moses. Do not forget it, graduates, that flame of fire was the Word of God. Yes, and that Word was made flesh and dwelt among us, for I read on the authority of the martyr Stephen the statement that Jesus was the One who appeared to Moses in the burning bush, to call him as a messenger aflame for God.

In verses 7-10 there follows the call to service. The Lord has seen His people ruined by sin, ground down in oppression, their ways darkened by wrongdoing, and so He sends forth a flame of living fire into their midst to light the way out of their bondage and bitterness of sin. "I have surely seen," He says, "the affliction of My people, which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows." Thank God for that. That is why your banner is gleaming before us this morning. God has heard the cry of a world's bitterness, and is sending you to light the way before the face of His children. You must not forget that this call came to Moses in the wilderness. The ways of the world did not come to the spot where that call was found. Moses had to turn aside, we are told, to hear it and to catch a vision of the purpose of God.

Coming to another great epoch in the world's saddening experience of sin, we have another message flaming forth in the wilderness, and it is found on the banner of John the Baptist. Said the Christ of him, as he marched from the wilderness with his message, "He was a burning and a shining light: and ye were willing for a season to rejoice in his light." John 5: 35. John, you will remember, according to Matthew, preached in the wilderness. It was there that his light burned for God. The ways of God's purpose were corrupted by men. They had turned aside from His biddings and had lost themselves in the wilderness of sin. And into that wilderness God sent His servant John, "aflame for God," that burning and that shining light.

And now I come to the last feature of the world, even to the time of the message to be proclaimed in the world today, and in Rev. 18: 1 I read: "And after these things I saw another angel come down from heaven, having great power; and the earth

was lightened with his glory." There is a message that comes through the world in this the very last hour of time, and it is "aflame for God." I believe that this is why you have been inspired to write that on your banner.

You may ask me why I have selected Moses, John the Baptist, and the work of this people. Rev. 15: 2-4 will explain that purpose. In the closing down of the ages, a song of triumph will go up from the lips of those who have lived for God in service, who have carried His banner alight through the darkness of the world.

J. W. Kent.

### *Organization of New Church, Bowen, North Queensland*

Beautiful for situation is Bowen by the sea. Situated on the tropic coast, in full view of the Whitsunday Islands, and possessing one of the most magnificent harbours in Australia, is the almost unknown township of Bowen. The Great Barrier Reef and the Whitsunday Islands protect it from the stormy ocean and the cyclone's fiercest onslaught.

One of the first settlements of Northern Queensland, Bowen was first named Port Denison. Apart from its bays and beauties it is noted for its tomatoes, and also for the number of hotels it supports. Back almost twenty years ago, Pastor E. H. Guilliard, now President of the Victorian Conference, began evangelistic work for the religiously indifferent people of this place. Several families accepted the message, but one family survived the years, a family loyal and true—the Hess family. They constituted the nucleus of the present vigorous church.

One year ago the writer, assisted by Brother J. C. Dever, launched an evangelistic effort which, while carefully planned and enthusiastically run, ended with small but good results. From that effort seven were baptized. On December 3 of last year we realized the consummation of twenty years of labour for Bowen—a church fully organized.

On that day we were privileged to have the presence of Pastor C. E. Bird and the members of the Executive Committee, Brother M. S. Ball the Townsville evangelist, and a party from the Proserpine company. This augmented the number to seventy. Sabbath school proceeded with more than ordinary enthusiasm. Immediately afterwards we were transported by cars, lorries, and utility trucks to one of the beautiful bays, backed by shady trees. Here in this delightful spot an impressive baptismal service was conducted when five adults participated in this ordinance.

Sabbath afternoon we met again, as a company, for the last time. Pastor Bird gathered the charter members to the front seats, then the newly baptized members, then the members to be, and lastly all the girls and boys who will in the course of a few years greatly augment the church. Opportunity was given for the members to consecrate themselves to God, and this they did unreservedly. Election of officers proceeded with the utmost smoothness and goodwill. Bowen is now fully officered by enthusiastic and competent leaders.

That same evening the first business meeting was convened. The spirit of giving was rife, and scenes reminiscent of the erection of the tabernacle under Moses, when the people gave so willingly, were witnessed. The entire equipment for the ordinances of the Lord's house was donated.

The spirit of liberality has characterized the Bowen members from the very start, and today they can look forward with confidence to the erection of a church building in the very near future. More than half of the money for such a project has been raised.

With a membership of twenty-four, a Sabbath school attendance of fifty, and a church building in the offing, Bowen can look forward to a period of healthy growth and progress.

May God keep this church in the fervour of its first love. R. A. Greive.

### *A Tribute to Our Leader*

Leaden skies and showers could not keep home the young people of the Melbourne churches on Sunday, November 27, for that was the day planned for the farewell to Pastor Meyers and his family.

Several bus loads of young folk left the city early, bound for the camp at The Basin, and such were their spirits that before the morning had gone, the happy laughter and fun had brought out the sun again, and the whole bushland looked delightfully fresh and green.

Some of us explored the camp site and the little creek that dashed along through the fern glades and under the big gums in the gully. We found tracks that led us up the hill on the other side, from where we could look over the camp with its green-and-white kitchen, the neat bungalows, its marquee, and the happy throng of people. Others renewed friendship with old school chums; and everywhere children and young folk talked and laughed. Why should they not? This was their very own camp, and a delightful place it was. Those who had had the pleasure of spending some time there assumed an air of proprietorship as they showed which was "my bunk," and before long the rest of us were claiming the bunks which we declared we would use at the first possible chance.

And so the morning passed, and when the bugle summoned us to lunch our keen appetites proved what the fresh mountain air could do to young Australians. Afterwards many explored further afield, climbing up steep bush tracks to catch a glimpse of the far-flung vistas that make the Dandenongs so dear to those who are city-bound all the week.

At three o'clock all assembled again in the marquee, which was crowded to overflowing with those who had come to wish our leader God-speed—the numbers paid eloquent tribute to him. Some of the young people presented to Pastor Meyers and his family the tokens by which the members of the Victorian Conference wished to express to them their love and appreciation. It was a solemn occasion as we remembered in our hearts just what a wonderful friend and fine leader he had been to us in those ten years of selfless service. He was going to leave us; but how many of us felt that there would ever

live in our own hearts a memorial to his shining example and unfailing help! Some of the young people told of what the camp had meant to them—of how God had spoken in the early morning, there by the clear stream; of how one may have a spiritual cleansing, and at the same time enjoy a wonderful week of healthful sport and clean fun.

It was a fitting place in which to farewell our leader. As we roamed around we realized what an immense amount of toil had gone into the making of such a place. We learned that plans were being made to erect a hall and build a swimming pool, and saw that there would still be much labour to come; but what a fine place it already was, where a band of young people could have a thoroughly enjoyable camp! The bungalows with their bunks were delightful, and the big, roomy kitchen looked capable of turning out meals sufficient to satisfy even the appetites which that keen air aroused.

Before the day had passed, we had spent some hours down on the playing field in exciting games of basket ball. Rules don't matter much, on such occasions, we decided, because everyone plays with such goodwill and spirit.

And when the evening shadows fell over that hillside home, we felt that there, shut away in the quietness and peace of the Dandenong Ranges, we had witnessed the realization of a dream. We cannot sufficiently thank those who have toiled to make that dream come true. Those of us who had never seen it before resolved that we, too, should know the charm of staying there, drawn not only by the camp itself, but by the fact that it will always hold memories of our beloved leader.

Dulcie Stewart.

### *Farewell to Sunny South Australia*

After a brief sojourn of two years in sunny South Australia, we are called to take up labour in another field. Such is the fortune of an evangelist, for the harvest is great. New fields must be opened up, and changes must be made. It often becomes necessary under these circumstances to say farewell.

We want to say, friends, that we will miss you. We shall miss your words of cheer and encouragement, your smile as we pass along the busy thoroughfare. The words of that beautiful hymn which you sang to bid us adieu continue ringing in our ears—"God will take care of you." Yes, friends, those are true words both for us and for you.

A sad word is this "farewell," though withal we must not forget that the "good-byes" among the members of God's great family are only temporary, serving to urge us in an ever-strengthening determination to join in the great gathering from which there shall be no partings. As your prayers follow us, and ours return for you, may our happy comradeship continue at the feet of Jesus, and shortly culminate in His visible and eternal presence.

Yours in faith and fellowship,

T. A. Anderson.



## Notes from Tasmania

Eleven were baptized at Bridport early in December, and a new church was organized.

In the Moonah church, Hobart, a baptismal service was held on Sabbath, December 17, when fifteen took this important step. Most of the candidates were our own young people, who had been prepared by Brother Stuart Uttley, our recent conference M. V. Secretary, and the writer. This was the first baptism in the Moonah church, a new baptismal font having been built by Pastor Wicks and two of our young men. The people gathered from various districts until at least 150 crowded into the Moonah church to witness this sacred and impressive service.

The Launceston church is planning to have a baptismal service next Sabbath, December 24.

We are happy to welcome a number of new workers to our conference. Sister Rogers arrived recently in Hobart, where she will reside and engage in Bible work in conjunction with the mission we are conducting at Claremont, and with the radio work here in the city.

Pastor and Mrs. E. Behrens and their daughter Dulce arrived last Wednesday at Burnie. They are now settled in the Ulverstone district, taking up the work laid down by Pastor and Mrs. H. C. Harker, who left our shores last week. Brother Harker's work has been very much appreciated in this field, and the good wishes of all our people follow him and his wife and family as they connect once again with the South N.S.W. Conference. Their daughter Phyllis is remaining in Tasmania until the opening of the college year at Avondale.

Pastor G. Peacock and family, who arrived in Burnie about six weeks ago, are well settled down to their work in the Smithton and Irishtown district, also on the north-west coast. Pastor Peacock is finding himself busy in visiting our own people and planning for aggressive evangelical work. He is arranging to conduct meetings in Smithton and also at Roger Creek.

We give all these incoming workers a very warm welcome, and assure them of our hearty and prayerful co-operation in their work.

At New Norfolk a mission has been commenced under the leadership of Brother A. E. Magnusson. Some interest has been created there through the radio broadcasts from Hobart. We recognize that this is a very difficult town to work, but are hopeful of results.

Here in Hobart and its environs we are endeavouring to win souls for Christ. The writer, with the help of Pastor Wicks, is conducting a mission at Claremont. There is a little interest that is growing nicely there. The first meeting opened on the night of a terrific storm, which naturally spoiled the preparatory work which had been done; but by visiting the people the interest is found to be increasing. Our radio work from 7HO is meeting with success. We are studying with some interested persons, and they are a very fine class of people.

A very central site has been secured for the camp-meeting, from February 7 to 19. This is on the main road, four miles

from the heart of the city, and is bounded on two sides by a tramline. Our people are looking forward to the visit of Salau, one of our Solomon Island evangelists from New Guinea, as well as other Union Conference workers, and we are hopeful of a large attendance. W. M. R. Scragg.

## Folkestone, England

From a letter to hand from Brother A. J. Mustard, whose address is 176 Shorncliffe Road, Folkestone, England, we pass on the following paragraphs, as we know they will be of interest to our readers.

"I wonder if you could give me a few lines in the 'Record' to send my greetings to all my old friends in Australia and New Zealand. They may be interested to know that I am engaged in evangelistic work in this corner of the South England Conference, where at present we have no organized work. A church is in process of building here, the result of a handsome gift made by a new Sabbath-keeper. I commenced a campaign in the Folkestone Town Hall this month with an attendance of 280."

"The work is going ahead here, and a new spirit of evangelism is among us. We believe we shall see mighty things done in old England before the end. There is much joy in the work, and our people are very loyal to the message."

"I shall always have a very warm corner in my heart for Australia, for it was there that the Lord found me and gave me His truth, and called me to the work of the ministry. The weekly visits of the 'Record' are very welcome, and I rejoice to know that the work goes ahead so well there. I follow the work of my old comrades of Avondale days with great interest, and rejoice in their success in the work."

"I wonder if I might make a suggestion to the evangelists 'down under.' It might be of mutual benefit for us to exchange handbills, newspaper advertisements, etc. If any of the brethren would care to do this, I shall be glad to send any copies of handbills, etc., I can get hold of in addition to my own."

## Taree, N.S.W.

After two happy years labouring for God in the Taree district, my wife and I are glad to report a few of the many evidences of His blessing and providence.

We have heartily enjoyed our association in service with the church members of the district, and thank God for the privilege of being used to bring others to Christ and His message. To God be the praise for the good souls baptized, and also for those now on the verge of the kingdom.

Many diverse creeds flourish in the district. Opposition has been met; but God brought it to nought. One opponent of the message was removed from the district through lack of financial support; his mainstay became deeply interested in the truth of God, and is emulating his good wife, who has taken her stand, having been in attendance at the recent Parramatta camp-meeting.

During this year three baptismal services have been held, the first at Easter, when Pastor Kent our president was with us,

and four were baptized. One candidate came from a babel of beliefs, futurism included, a leading man in his community. Previously he had renounced bad drinking habits, but now had smoking to overcome. He had tried before, only to fail. As he fully embraced the message, God gave him complete victory, and today he is in all respects a living witness to the transforming power of the gospel. His neighbourhood is aflame with his intelligent enthusiasm, and men of wealth have been known to seek him out for light on the prophetic Word.

On July 9 Pastor H. R. Steed baptized four new converts, two of whom are with us because of the influence, in the first instance, of "The Signs of the Times."

A week before camp another baptism was conducted. Six were ready for admission to the church, but of these, three found it inconvenient to go forward on that occasion. A sister, baptized last July, had the joy of seeing her husband accept the message as we studied with him, and he on that last Sunday went down into the watery grave.

To go to camp, we had to leave a promising interest aroused by meetings in a small country school, where several souls are in the valley of decision. We are glad that in the providence of God Brother W. E. Rudge has been appointed to carry on that work. God will grant His grace, we believe, to lead them fully into the light of truth.

With our fellow workers in this conference, we press on to greater achievements for God during the coming year.

S. H. and M. L. Wood.

## An Appreciation

It is with a deep sense of loss that we record the passing of our friend and fellow student, Warren Ensbj.

During the three years we spent with Warren, in the Faculty of Medicine at the Sydney University, we learned to love and respect him as a Christian gentleman. As we worked together with him, whether in the lecture theatre or in the practical classroom, his bright, cheery smile, his pleasant yet keen sense of humour, and the confident manner in which he attacked life's little problems, were always an inspiration to us.

During the months in which he lay ill in hospital, his spirits remained high and his courage firm, and even towards the last, when he realized that the thread of life was so very slender, his faith in God, which was to him a practical experience, never wavered.

Warren also distinguished himself as a student. He matriculated to the University from Canterbury High School, gaining the highest scholarships available in this state, and this record of success he maintained at the University. We feel sure that even greater success would have attended his pathway had he been spared to devote his life to the healing of the sick and suffering, yet we must bow to the will of the great Creator who holds the power of life and death over each one of us.

With the passing of Warren, we have lost a true friend, our University has lost a worthy member, and our denomination has lost a gracious Christian gentleman.

S.D.A. Medical Students,  
Sydney University.

## Australasian Record

THE OFFICIAL ORGAN OF THE  
AUSTRALASIAN UNION CONFERENCE  
OF SEVENTH-DAY ADVENTISTS

EDITOR: - - - REUBEN E. HARE  
ASSOCIATE EDITOR: - A. W. ANDERSON

Single Subscription, per year, post paid - 5/-  
Order through your conference office, or  
send direct to the Signs Publishing Co.,  
Warburton, Victoria.

All copy for the paper should be sent to The Editor,  
RECORD, "Mizpah," Wahroonga, N.S.W.

Printed weekly for the Conference by the  
Signs Publishing Co., Warburton, Victoria

### WEDDING BELLS

**CRAMP-COLLEY.**—In the Wahroonga S.D.A. church, on December 22, 1938, Frank Cramp and Thelma A. Colley were united in marriage. Miss Colley had been for a number of years the dining-room matron at the Sydney Sanitarium. We wish them much of God's blessing as they continue their life together. R. E. Hare.

**COX-CHESTER.**—On January 5, 1939, John Bruce Cox and Marjorie B. Chester were united in marriage in the S.D.A. church, Wollahra, Sydney. Both of these young folk have been for some years teachers in the Education Department of New South Wales. Marjorie, of course, resigns her position to assist her husband, who is first assistant in the state school, Canberra. We commend them to God's care and keeping. R. E. Hare.

**HODGKINSON-PEATEY.**—On December 22, 1938, Charles Kenneth Hodgkinson, second son of William George Hodgkinson, of Haden, Queensland, was married to Hughina (Ina) Emily Peatey, eldest daughter of Hughina Mowat Peatey, of Rockhampton. A number of church members and friends assembled to witness the ceremony, which was conducted in the Seventh-day Adventist church, Rockhampton. We wish the young couple all that Heaven can bestow upon their union.

F. A. McFarlane.

**DEVER-PARKER.**—On December 20 the Ayr church, North Queensland, was the scene of a very pretty wedding, when Joseph Collins Dever and Alice Parker were united in holy wedlock. The church was very tastefully decorated for the occasion by members of the Ayr church. The contracting parties come from well known and highly respected families. For the past two years Brother Dever has been engaged in evangelistic work in this northern field, and his bride, who for many years had been connected with the S.H.F. Department, travelled from her home in Melbourne for the ceremony. The many expressions of goodwill, and the numbers of congratulatory messages received, testified to the high esteem and respect in which the bride and bridegroom are held. All their friends join in wishing them the richest blessing of the Lord as together they devote their lives to the grand work of soul-winning. Charles E. Bird.

## OBITUARY



**JONES.**—Marion V. Jones, wife of Pastor G. F. Jones, was born in Buckinghamshire, England, on July 18, 1860, and passed away at the Sydney Sanitarium on the evening of January 2, 1939, in her seventy-ninth year.

At the age of twenty-six, Sister Jones was united in marriage to Captain G. F. Jones in Cheshire, England. She accepted the message as taught by Seventh-day Adventists in the year 1892, one year before her husband embraced the same faith. Soon after becoming members of the church, Brother and Sister Jones united in labour with the Doctors Kress in the establishment of the first Sanitarium in England. In the year 1900 they went to the United States, where they were graduated from the Keene Academy. The following year they were called to the Society Islands, where they commenced upon their long and fruitful foreign missionary service. In the year 1904 they sailed for Singapore, and subsequently laboured in Java, Sumatra, Borneo, and the Malay States.

During the first year of the Great War, Pastor and Mrs. Jones opened up work in the Solomon Islands, and later laboured in Papua, New Guinea, and New Caledonia. Subsequent to their retirement from active work in the South Seas, they again went abroad and for a time assisted in the London City Mission. From here they went on to Algiers, Gibraltar, Spain, and South Africa.

For the past four years they have been on Lord Howe Island where, as in the other fields of their labour, they greatly endeared themselves to the people among whom they lived.

In all they have laboured in eighteen different countries, among people speaking thirty-two languages.

Sister Jones was a cultured, refined, and efficient Christian worker. Though naturally timid, she always responded to the call of God. She endured hardships without any complaint, and never hesitated to live in any clime. Her last illness, which lasted some eight months, was borne with true Christian fortitude, and death to her

has come as a release from pain, bringing to its close a long and fruitful life.

In the many fields where these veteran missionaries have laboured, there are left to carry on the work many native workers, so that she "being dead yet speaketh." Of her it can truly be said: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

We laid our beloved sister to rest in the Northern Suburbs Cemetery, there to await the call to life eternal and the acceptance of the "crown of life that fadeth not away." Among those who stood beside our bereaved Pastor Jones were Oti and Salau, Solomon Island workers from New Guinea, who represent a long line of such workers who very deeply regret the passing of one from whom they first learned of God's message of love.

We very sincerely express to Pastor Jones our deepest sympathy in his great loss, and earnestly pray for the coming of the day when "God shall wipe away all tears."

Pastors C. H. Watson, E. B. Rudge, R. Hare, and the writer assisted in conducting the burial services. A. G. Stewart.

**ARDLEY.**—William Ardley, late of Macquarie Fields, passed to his rest on November 18, aged fifty-four years. Sudden illness necessitated his removal to Liverpool Hospital, where an operation was performed. Hopes were entertained for his recovery, but he suddenly collapsed and died two days later. Our late brother accepted present truth under the labours of Pastor L. R. Harvey about sixteen years ago. Among the many friends who paid their last tribute of respect were a number of returned soldiers who bore testimony to his sterling character. We extend our sympathy to his family of two sons and one daughter in the loss of a devoted father. We laid him to rest in Rookwood Cemetery on the afternoon of God's holy Sabbath, until the day break and the shadows flee away. The service at the graveside was conducted by Pastor W. Morris. B. Hart.

**CLARK.**—At Tuapeka Mouth, South New Zealand, on November 30, 1938, Brother James Easton Clark, aged seventy-six years, fell asleep. For twenty years he had been in indifferent health, but when Brother A. Mitchell took this message to his home eight years ago, a new ray of sunshine brightened the lengthening shadows of life. Baptized with his wife by Pastor Sharpe in Auckland, our brother loved this message till his decease. Sister Clark was very brave in the confidence and hope this message imparts, and to her and her three sons and two daughters our sympathies are extended. Thomas J. Bradley.

**HISTED.**—Jessie Josephine Histed was born in Winchester, England, eighty-one years ago, and accepted present truth under Pastor Roy Anderson in 1928. Although confined to her home through illness for the past eight years, her confidence in God and in His message remained firm until her death, December 31. We laid her to rest in the Toowong (Brisbane) Cemetery after words of comfort were spoken to sorrowing relatives and friends by the writer. S. W. Carr.

## News Notes

Brother and Sister L. I. Howell arrived from Papua for a short rest, on January 9.

Brother Glen Phillips has connected with the North Queensland Mission as a colporteur.

Miss R. Cleeve has left Melbourne to connect with the Papanui church school in South New Zealand.

Brother Herbert Christian has connected with the South New Zealand Conference for colporteur work.

Miss E. McIntosh, under transfer to the church school at Papanui, has taken up her duties in South New Zealand.

Brother C. E. Mitchell with his family returned to Papua after a brief furlough by the s.s. "Macdhui," on January 16.

The South New South Wales Conference has invited Miss F. Grolimund to connect with that field as a Bible worker.

Brethren Allan Rowe and H. J. Windeyer, under appointment to the Queensland Conference, have entered upon their work.

Five trainee nurses of the Sydney Sanitarium spent their annual leave in attendance at the Victorian camp with their parents.

Miss C. Fletcher, who is under appointment to the West Australian Missionary College, left Melbourne on January 13 for West Australia.

Miss A. Hardy of the Wahroonga church school staff has been transferred to Victoria to connect with the educational work in that conference.

Nurse Alma Wiles is enjoying a well-earned furlough in the homeland. Some of the time will be spent with her parents in South Australia.

Miss B. Speers recently passed through from the S.H.F. Company, Cooranbong, en route to Warburton to connect with the S.H.F. Company there.

Brother Cliff Murchison, under appointment to the South New Zealand Conference as a ministerial probationer, has proceeded to his field of labour.

Brother E. P. Jewson, under appointment to Queensland for evangelistic work, has taken up his duties there. His wife and daughter spent a few weeks at the Sanitarium on the way.

Miss Delphia Phillips of the South New South Wales M.V. Department, under appointment to the West Australian Missionary College, left Sydney on January 12 for her new field of labour.

Brother and Sister J. E. Martin, after a brief furlough in the homeland, sailed from Fremantle on January 10, and left Sydney on the 19th, for Fiji, again to take up their duties in that field.

Brother T. Rutter, under transfer from the New Zealand Missionary College to the Australasian Missionary College, accompanied by his wife and daughter, arrived in Sydney on January 6 en route to Avondale.

Brother F. Grubb of the Papanui S.H.F. Company factory staff, accompanied by his wife, has recently returned to New Zealand, after visiting relatives at Cooranbong and spending some time assisting in the factory there.

Pastors E. B. Rudge, A. G. Stewart, W. J. Westerman, Brethren T. A. Mitchell and Oti and Salau were in attendance at the Victorian camp, which closed yesterday. Full reports of the meeting will appear in early issues.

A cable has just arrived from Norfolk Island from Pastor Smith, conveying to us the sad news that Brother George Wise passed away on January 10 as a result of an accident. So far particulars are not to hand, but a full report will be given when it arrives.

Some changes have been found necessary in our Educational Department, and Pastor C. S. Palmer has been appointed Principal and Business Manager of the New Zealand Missionary College.

Pastor Palmer with his wife and family sailed for New Zealand on the "Niagara" on January 19, to take up his new duties.

Pastor and Mrs. A. H. Weil, under appointment to the New Hebrides, sailed from Sydney on the s.s. "Morinda" on January 7, a fortnight earlier than expected, due to a mishap to the s.s. "Pierre Loti" in Indo-China, which meant cancelling a trip of that vessel. They took with them Charles and Margaret Johnstone, for whom Brother Weil has been caring.

We learn that Brother R. W. Johnson, the Director of Music at the A.M. College, has been notified by the Teachers' Registration Council of the Society of Teachers that he has been made a life member of the Royal Society of Teachers. This entitles him to use for professional purposes the designation M.R.S.T. His daughter Iris is making a good start in her musical career by passing her A.L.C.M. examination in pianoforte, playing at the age of thirteen. Our congratulations to them both.

### WANTED

Full particulars of small cottage or self-contained flat, suitable for young married couple, within walking distance of A.M. College. Reply to R. Millsom, care S.D.A. School, Yaamba Road, Rockhampton, Q'ld.

## APPOINTMENTS

### Camp Meetings

Tasmania: Feb. 7-19.

West Australia: Feb. 21 to Mar. 5.

South Australia: Mar. 7-19.

North Queensland: May.

## A Little Child Shall Lead Them

In one of our city Sabbath schools, the Investment Plan had been introduced and explained by the superintendent. At least one teacher felt the call, and caught a vision of the possibilities wrapped up in such an idea. So passing her home one Sunday afternoon, one might have seen this young teacher with her very small pupils grouped around her, seated on the sheltered veranda deep in discussion of ways and means whereby even "a little child" might have a part in sending this gospel of the kingdom to every nation.

One little boy was moved by the earnest appeal of his teacher, and touched with the needs of the heathen. He belonged to a home where there was no father to provide the daily bread, and where there were other brothers and sisters to feed, clothe, and educate. Life was a struggle in that home; necessities were hardly won, and luxuries unknown.

Little Tommie had earned a penny here and another there running messages and such like, until after months and months of careful saving, he had accumulated the large sum of 3s. He felt himself quite wealthy. He had saved all through the year with the object of taking his mother and himself to the Agricultural Show. But, alas, when the time arrived, mother was too sick to go.

Tommie had longed all his life for a scooter, but, as we stated, luxuries were unknown, and it seemed that Tommie would always have to long for a scooter. But now Tommie said to his mother, "Mother, if we cannot go to the show, may I buy a scooter with my 3s.?" "Yes," replied mother, "you may."

After he returned home on this certain Sunday afternoon of which we have been speaking, Tommie was very quiet and thoughtful. Something was troubling him, and it was not long before he opened his heart to mother.

"Mother, you said I could buy a scooter."

"Yes, I did."

"Well, since teacher told us about Investment, I don't think I'll buy a scooter."

"Don't you want a scooter now, son?"

"Yes, I want one very badly, but I don't think I'll spend my money that way."

A little pause. Then, "Mother, would you miss my money?"

"Why, Tommie, what's in your little mind?"

"You know, mother, we were going to the show with my 3s., and now we haven't gone, if any of it would help you, I would like to give you some. But if you really and truly don't need it, I will give it to teacher for Investment."

The mother's heart was touched. "It is your very own money, Tommie, and you do with it just what you like."

"But are you sure you do not need it? Can you manage without it?" The little face was very anxious.

And although hard pressed, the mother bravely answered, "Yes, dear, I can manage without it."

The child's face brightened, as he very emphatically said, "Then I will give it to teacher for Investment. I can do without the scooter, can't I?"

Thus the first gift which found its way into teacher's Investment tin was the result of a covenant made with God by sacrifice by one of whom Jesus said, "Of such is the kingdom of heaven."

Florence Cherrett.