

they are given to Abraham as a token of good-will, and as a means of refreshment. *There is nothing sacrificial in the gift.*"

4. Nor did Abraham represent merely "fleshly Israel" on the occasion in question. At his call to leave Ur of the Chaldees for a land of promise, he was given to understand that he was to be the channel of divine blessing for "all families of the earth" (Gen. 12:3), who were to be found in "all nations of the earth," and who should benefit equally with the Hebrew nation (Gen. 18:8). "Fleshly Israel" would be an important part, but only a part (Acts 3:25). In other words, Abram at Shaveh represented an earth-wide and age-long family of spiritual birth into a life of faithfulness. Paul recognised that when he penned Galatians 3:8, 9, embracing both Jews and Gentiles (verse 14) who would have faith in Abraham's seed (verse 16). *Therefore "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (verse 29), with all the spiritual obligations of the venerable earthly father—of which tithe-paying was one.*

5. Some may raise an objection that Abraham sacrificed animals and thus kept some sort of ceremonial law, which by parity of reasoning would be considered a present-day necessity. This contention loses its value when one calls to mind that every phase of the sacrificial system typified Christ as the world's Redeemer-to-be. The animal, the blood, the act—everything, in fact, pointed forward to the person and mission of Him in whom the whole plan of redemption centred. Of what could the tithe be a self-evident type? What redemptive grace did it foreshadow? If it does not typify Christ—and it does not—it cannot be part of the ceremonial law. It could not even be said to be absolutely obligatory, for Jacob made his promise to pay tithe conditional on God's continuing presence and help. (Gen. 28:20, 22.)

6. It has been erroneously adduced from Numbers 18:24, 32, that the tithes became "heave offerings," which were sin offerings. The Hebrew word translated "heave offering" here is *terumah*, which is derived from *rumm*, both words bearing a wide range of meanings. Gesenius defines it as "an offering, a present, hence an obligation, an offering to God or to idols." It embraced "(a) offerings of the Israelites for erecting and ornamenting the sacred tabernacle, and (b) other offerings to the temple," including (1) "the annual offering of a half shekel, (2) the offering made to Jehovah after a victory, (3) offering of first fruits, (4) of the tenth of the tithe which was to be paid over by the Levites to the priests, (5) of the portions of the sacrifices which belonged to the priests and which it was unlawful for others to eat, especially the oblation-shoulder which together with the wave-breast . . . was the portion of the priests, (6) of the territory reserved for the priests." In his note, Gesenius further says, "Many of the rabbins, though not all, assign to *terumah*, the significance 'elevation,' and refer it to a certain rite in sacrifice, the heave offering so-called, consisting in presenting the offering with a motion up and down. . . . But this signification is supported by no certain knowledge."

The Septuagint in this text, and also in Exodus 29:27, 28, does not use the expression "heave offering," but employs the term "separated" offering, thus bearing out the contention of Gesenius in his note. In further confirmation, Winterbotham in the "Pulpit Commentary" on Numbers 18:24 says, "This means nothing more than an 'offering' apparently. It is not to be supposed that any ritual was observed in the giving of tithes."

Dr. Barnes on Malachi 3:8 in the Cambridge Bible has this remarkable comment: "The heave offering (Hebrew, *terumah*) is according to its name that portion which is lifted off or 'separated from' (Septuagint, *aphairema* in Leviticus 7:14, 34) a larger mass as a contribution for the service of the Deity." (Driver's "Exodus," p. 263, Cambridge Bible.) Practically, "heave offering" is equivalent to "first-fruits" (Septuagint, *tas aparchas ton cheiron humon*, in Deut. 12:11). *It does not appear that the word signifies that the offering was ceremonially "lifted up" before God. The wave offering which was to be waved before Jehovah is designated by a different Hebrew word (tenuphah). Keil and Dalitzsch in their commentary on Numbers 18:24 also adhere to the idea of "lifting off" a small portion from a larger, but give no ceremonial procedure. It is thus quite unnecessary to add any ritualistic qualification to a term which meant merely special "offering" of gratitude, and nothing more.*

7. Another argument put forward and based on Malachi 3:7, 8, is that because "ordinances" are referred to in Colossians 2:14, 20 and Ephesians 2:15 as being "nailed to the cross," and the word "ordinances" is found in Malachi 3:7, associated with "tithes and offerings" in verse 8, therefore all "ordinances" refer to the ceremonial law, which therefore must include tithes and offerings (*terumah*) in its vanishing grasp.

It is interesting to note that the word "ordinances" here is in the Hebrew *chôq*, and in the Septuagint *nomima*. The former word is first found in Exodus 18:20, concerning which Rawlinson says, "Statutes and laws, as in verse 16. It is not quite clear how these differ." Driver writing on Exodus 18:20 says: "He [Moses] is, as he already has done, to bring important cases to God and to advise the people of the general laws which follow from their determination, . . . and so make known to them how they are to act when such cases arise." (Cambridge Bible.) As a matter of fact, Gesenius shows the varying significance of *chôq* by defining it as "something decreed, prescribed, appointed," and applying it in four ways: "(1) An appointed portion of labour or task, Ex. 5:14; Prov. 31:15; of food, an allowance, Prov. 30:8; (2) an appointed bound, a limit, Job 26:10; Prov. 8:29; (3) an appointed time, or set time, Job 14:13; Micah 7:11; (4) prescribed statute, ordinance, or law, Gen. 47:26; Ex. 12:24; Ps. 81:5. In the singular also collectively, of a body of laws, Ex. 15:25; Isa. 24:5. In the plural, statutes, laws, Deut. 4:5, 8, 14; 6:24; 11:32; 22:1, or the laws of nature, Job 28:26; Ps. 148:6. A decree of God, Ps. 2:7. A statutory portion, appointed portion as fixed by law, Ex. 29:28; Lev. 7:34; 10:15; Num. 18:8. A

custom having the authority of law, Judges 11:39."

Three other words translated "ordinances" are found in the Old Testament, namely, *chuqqâh* (feminine of *chôq*), *misphât*, and *mitsvâh*, and all have varying meanings, referring to various laws, enactments, etc. Therefore to claim that the word "ordinances" is confined to the ceremonial law, or that its use in Malachi 3:7 is so applied, is unwarranted, unwise, and rightly open to question. The Septuagint term here, *nomima*, simply means "usages, customs," and is therein translated, "Ye have perverted My statutes." Calvin has also, "Ye have turned aside from My statutes." For "ordinances" in Ephesians 2:15 and in Colossians 2:14, 20, a quite different Greek word is used, namely, *dogma*, which in its turn only means "a decree, an ordinance, whether human or divine."

Notice well that it was robbery, not the tithe, that brought the curse or condemnation of the law on Israel. It is true that Christ by His death has "redeemed us from the curse of the law, being made a curse for us." If I do not avail myself of the gift of Calvary with its resurrection-power from death "in trespasses and sins," the curse still remains on me. If I embrace the cross, I am redeemed from the curse of sin, of which robbery is a part. Therefore the death of the Saviour removed the possibility of eternal condemnation for robbery, but not the thing stolen—in other words, the tithe.

8. When we examine the law of Moses as a whole, we find that it legislated for four distinct relationships. Three of these touched the everyday life of the men and women who formed the commonwealth of Israel as one among other nations. True, Israel alone was a theocracy, and God governed all four relationships. Nevertheless, there was a fourth or special relationship which sweetened the soul of the people as the other three provided for the corporate needs. It was the nation at worship, as the others were the nation at work, etc. Here was the perfect combination of church and State, and such it remained until misguided Israel refused to have a powerful and loving God reign over them any longer, and elected to be ruled by a man as weak and unjust as themselves. In the theocracy, the leader guarded the secular rights of the people, while the high priest ministered to their spiritual natures. We find in the law of Moses then, laws affecting the civil, criminal, and constitutional affairs of the Hebrew nation. The first dealt with the community life of right-living citizens as equal civil factors. The second controlled the actions of erring citizens; and the third ensured the constitutional rights of the leader who represented the heavenly King. The decalogue was the groundwork of all four. It was necessary, however, to have a special method of worship that would prepare an untaught people to receive the Lamb of God. To this end God formulated the ceremonial law with its wealth of ritual and typical significance. Time has demonstrated that every type has met its antitype, that each shadow has melted in the warmth and iridescence of the Light of the world. In this ecclesiastical division, tithing never had a place, because it was beyond the scope of rites and ceremonies. These were to end

when they reached their focus on Calvary; but the other three relationships were to last, at least until the second coming of the Melchizedekian High Priest as King of kings and Lord of lords. *Tithing was a civil tax and therefore, belonging to that division, could not find its fulfilment at the cross.*

9. There is no direct command found in the New Testament after the close of the Levitical period, because such was not necessary. Jesus had instructed His disciples to teach all nations those things that He had commanded. They had heard His discourse on paying tithes and knew "This ought ye to have done" (Matt. 23:23), and required no further authority.

10. Perhaps one of the strongest proofs of all is *personal experience*. Like love, a verbal or written explanation cannot possibly describe it. Born in the heart, it directs the future course, and no amount of argument can quench it. Selfishness may turn the heart to stone, and kill the gentle passion, but the sweetness of its experience can never be undone.

So when a Christian really senses the joy of rendering to God His own tenth freely, voluntarily, and fully, no theological hypothesis can prevail. He has tasted the richly-poured-out blessing, although it may be in the sorrows of life's desert, and the bringing of the "tithes into the storehouse" is at once his devotional duty and his hallowed happiness.

T. A. BROWN.

man came and said to him, "Can't you help me, too?" He prayed with him also and gave him hope. He also was released. A murderer came to him, altogether without hope or prospect of release. They talked and prayed, and he was converted. They held Sabbath school together. The murderer said, "I am not worthy, but if the Lord should see fit to set me free, I will be baptised." He also was liberated, and has since written to Brother Bauer reminding him of his promise of baptism.

Other prisoners interviewed him. "Why have you come here?" they said, "Where is your God? Why does He not let you out?" The ringleader, who had been sentenced to twenty years in that fearful place, came to him and said, "Mr. Bauer, I have watched you day and night since you came here and you have never lost your patience, you have never cursed any one. How do you do it?" They talked together and at last the criminal said, "I believe that your Saviour can help me."

Another Miracle

Brother Bauer's release was another miracle. By Rumanian law his imprisonment made it impossible for him ever after to act as a minister of the gospel, but during his confinement in prison a new law was passed by the Rumanian Parliament exactly fitting his case, so that he retained his standing. Afterwards a Member of Parliament said, "We put this in the new code to liberate that Adventist minister."

And then word reached Brother Bauer that the man who had reported him to the authorities and brought about his imprisonment was in the meeting one evening. "I must go and reconcile myself to him," he said. The man rose and went to go out, but Brother Bauer held out his hand and the man broke down and said, "Forgive me. I have had no peace day nor night since you were taken to prison." They embraced each other and tears streamed down their faces as the reconciliation was completed.

A. S. MAXWELL.

News from Afar

In Prison for the Gospel

ONE of the most interesting meetings of the European Division Council was held on the Sabbath afternoon, when Brother Bauer, President of one of our Rumanian conferences, told of his experiences while in a military prison. He was in prison for ten months of 1927, and during that time no fewer than ten new churches were added to the conference. He stated that he would have been willing to stay in longer if that would have advanced the cause more rapidly.

The trouble began on February 3, 1927. Brother Bauer had planned to give a lantern lecture one evening, but owing to an oversight on the part of an assistant he was unable to get the slides he required. Just before eight o'clock, when the meeting was timed to begin, he received a set of slides on the temperance question. There was no time to examine them properly, but he decided to go ahead. One slide showed an Easter festival in Russia, with a drunken priest. He gave an appropriate explanation and the meeting closed without trouble.

Three weeks later a police inspector arrived at his office and asked to see the slide in question. Brother Bauer showed it to him and he went away. Suspecting trouble, Brother Bauer notified all the churches in the district, inviting the church leaders to meet the next Friday evening. When he arrived he met a police officer, who said he had orders to close and seal the church. This was done, and then they motored to another church and sealed that. Afterwards they went to the office and sealed that also.

Brother Bauer was taken to a military court, as martial law still exists at Bucharest. He was examined and cross-examined, and the case was postponed until March 19. When it was again called, crowds of people poured in. Our brethren and sisters were there, also the priests. It soon became evident that the case was not against Brother Bauer, but against the whole work of Seventh-day Adventists in Rumania. Brother Bauer admitted that he had shown the slide, and told how it came about. The priests

were called in and they talked against Seventh-day Adventists for a long time, dragging the proceedings on for no less than six days. The case was reported in the newspapers in an unfavourable light, and when at last the verdict was announced all the other religious organisations in the city rejoiced. Brother Bauer was given the most severe sentence permissible in such a case. He was fined 50,000 lei and given one year's imprisonment.

Day and night he was watched over by soldiers with fixed bayonets. One of them was a Hungarian, a kind and sympathetic man. Just before the verdict was announced, a priest came to him and said, "Is your gun loaded? This man will try to escape, and you must take your rifle and shoot him." The man replied that he had received no command to load his rifle and did not intend to do so.

A Wretched Dungeon

After the verdict had been announced, Brother Bauer was taken to a prison outside Bucharest. It is an old fort, twenty-five feet below the ground. The walls are four feet thick, with heavy bars of iron in the windows. No sunlight enters, and the sanitary conditions are appalling. Every cell is full of lice. Water drops from the ceiling, and the floors are never dry. There are no mattresses and no straw, and one is lucky to get a mat on which to sleep. The cold air in this dark dungeon was intense. The prisoners suffer severely from rheumatism and tuberculosis. The food is very poor, only two meals a day being served, and those almost uneatable. The moral conditions, said Brother Bauer, are like hell itself. However, in the midst of all this corruption Brother Bauer was able to be a blessing to some of the desperate criminals confined there.

Prisoners Converted

One little Jew who, appalled by the fearful conditions, had decided to commit suicide, came to Brother Bauer, who prayed with him and read to him from the Bible. In two weeks that man was delivered from prison. Another young

"The Means of My Soul's Salvation"

FROM one who is now rejoicing in the truth, this letter was received by the editor. Our papers have a ministry all their own. How often God speaks through the printed page.

"I have often felt I would like you to know the great joy I have through the reading of the papers. They have been the means of my soul's salvation. I have gained the victory. Wonderful peace has come to my heart; the world seems a happier place now. God has been guiding right through the year.

"It was in the middle of the year that I read something in the *Signs* that affected me. Since then I have thought and wondered about things, and sometimes the answer has come in the very next paper. It all seems so wonderful.

"I don't hear the sermons in church except when there is a loud speaker, and so the RECORD and other papers make up for it. Sister White's writings are beautiful; they have helped me. I trust and pray that the dear Lord will continually be my guide and use me to do service for Him."

Our Mission Field

Opening a New Mission, Papua

I WOULD like to tell you something of the starting of our work here at Vilirupu [Vil-i-roo-poo]. Sabbath morning, November 10, we steamed out of Port Moresby in a small coastal vessel bound for Vilirupu. The trip should have taken us two days, but owing to heavy seas and a very strong head wind we were three days in reaching our destination. On arriving in the Macfarlane Lagoon we were greeted with the cheering shout of "Sail O!" from the different villages along the shore.

A short distance up the lagoon the boat dropped anchor, and we were at our journey's end. Then came the task of conveying our things ashore. As we had no boat, and the nearest land was about two hundred yards away, we had to wait until the natives came out in their canoes.

After a while we were able to procure a canoe large enough to land our things by making three trips across. As we reached the shore, crowds of natives gathered about us. Among the first to greet us were some of those whom Brother Lock and I had treated on our previous visit. As we made it known to them that we had come to stay, they all said they were very glad. They soon had our luggage carried up to a small native house where we were to stay.

I might add that after we put our goods in, there was not too much room to spare. As we tried to straighten things out a bit, the natives did not want to miss anything, so they used every crack for a peeping place, and there are a good many cracks in the house. As soon as we were settled, I called the boys together and talked to them about building our house. It was interesting to note that one of the first to offer his services was a young man whom we had previously treated for sores on his face. They had all cleared up, and he seemed thankful for the treatment he had received.

The natives here seem very much interested in our work. We have been here only a few days, and already some have made inquiries about school, etc.

We are anxious to have our house finished in order to have more time to attend to the needs of the people. Two very outstanding habits with these natives are the use of tobacco and betel-nut. Men, women, and children alike are addicted to these degrading habits. They chew and smoke all day long.

At the present time we are greatly handicapped by not having a boat. So far we have not been able to buy even a native canoe in which to travel. There are no roads, which means all travelling must be done by water; so you will all readily realise that a boat is very essential. Yesterday I was unable even to hire a canoe, so with my work boys I started out to walk to the mission land, a distance of about two miles. To make a long story short, we walked and climbed and waded through swamps and thick scrub, taking

over four hours to reach the place. I trust that soon we shall be able to have a boat, as our work is at a standstill without one. Then we shall be able to visit the people and do a more effective work. Brethren and sisters, we ask that you will all remember this new mission in your prayers.

Vilirupu, Papua.

C. E. MITCHELL.

Wainibuka School, Fiji

WE are all well and happy in our work here at Navuso. My wife is keeping in better health than she was before we went home on furlough. This speaks well for our holiday to the homeland.

Miss Edwards and Miss Joynes are both very well and enjoying their work. Miss Joynes has been a great help to us in being able to assist us with the sick and suffering. She loves to help those in need, and has plenty of this work to do. How glad she will be when I am able to fit up the new hospital, which is made possible by the kind gift of one of my old school chums in Australia who loves God's work for the poor and needy people of Fiji.

We have endeavoured to work hard in order to catch up a little of the time spent on furlough, but there is just as much work left to do now as there was when we started. I was mentioning the fact to a native who was standing watching me in my workshop the other day. I was hot and tired, perspiring freely, so I said to him, "Senitiki, there is such a lot of work to be done here." He merely looked up at me and said, "Sir, when you are dead and gone there will be lots left still." The inference was that it was absurd to try to overtake the work.

We do get tired often, but we still love the work and look forward to the time when many sheaves will be won for God's kingdom. Then we shall find our rest. The joy will make up for all the hardships here in this life.

We feel very grateful to the good souls, whoever they are, who so kindly sent the two sewing machines for the girls. The girls are very happy indeed about them, and they have cause to be, as the machines are good ones. We have had many reasons for rejoicing this year in that so many of our friends in the homeland have come to our help in so many ways. We know it is true that God helps those who humbly rely upon Him for their needs. The times have been very hard in the homeland this year, and yet we have not lacked.

The end of our school year has now been reached, and with the rejoicing has come the sorrow of parting. There was much gladness as we all sat under the long bower where a native feast was spread, as is the custom in this land. All the little boys and girls with their bright, eager faces were patiently waiting for the blessing to be asked, and then they became unspeakably happy. Not one of them

wasted any time. They enjoyed their little feast, as they knew it meant they were soon to be going home for the vacation. Their smiles were plentiful that night, but a few days later large tears replaced the smiles as the good-byes were said.

They all promised to be back at the time appointed for the opening of our new school year. We are looking forward to their return, when we shall again have them with us, and will live with them through their joys and through their hardships.

Baptism of Nine Students

We are glad to endure the loneliness which sometimes comes to those who are far from home and loved ones for His sake. During the year the Lord has been very gracious to us. In His loving kindness He has prevented any serious epidemic, and has given His divine protection to every one connected with this school.

In spite of the unavoidable dislocation of the work owing to our furlough to the homeland, the Lord poured out His blessings on the work of the school, and we greatly enjoyed the remaining months of class work. He enabled us to close the year in a very fitting manner. Early in the year a baptismal class was formed, consisting of nine of the older students,—four boys and five girls. During the few months' study we were able to lead these candidates to a realisation of the wonderful love of our Saviour in giving up heaven, and what it meant to Him to come down to this miserable, sin-cursed earth, here to bleed and die for a rebellious people. Our hearts were touched as we saw them in their need reach out after their Saviour and the great hope of the hereafter.

As if typifying the brightness of the Christian's hope in this dark world of gloom, the sun endeavoured to brighten the early morning scene, peeping through the overcast sky, as we met last Friday morning at a very pretty spot on the bank of the Wainibuka River to participate in this solemn rite. It was with sincere joy in their hearts that these dear, blood-bought young people went down to their watery graves and arose to live the Christ-life before their fellow students.

We look forward to the time when, in the earth made new, we shall rejoice with you dear folk, and shall be able to point out those whom we have been instrumental in saving through your efforts to provide the means. Our confidence in you all is great. We know that you will continue to pray for us and help us with all your might. May God richly bless you all.

H. R. STEED.

THE choicest productions of art possess no beauty that can compare with the beauty of character, which is the fruit of the Holy Spirit's working in the soul.—"Ministry of Healing," p. 37.

ONE soul misled, forfeiting eternal bliss—who can estimate the loss! And yet one rash act, one thoughtless word on our part, may exert so deep an influence on the life of another, that it will prove the ruin of his soul. One blemish on the character may turn many away from Christ.—"Prophets and Kings," p. 86.

Education Department

West Australian Missionary School

AFTER our school work had been running smoothly for a few weeks, suggestions were invited for a school motto, and about thirty were handed in. The board of management decided that the students should make their own selection.

"Greatness Through Service" was easily the most popular, and has thus become, we believe, the objective, not only of the institution, but also of every one within its doors.

The following extracts are gathered from the statements of the 1928 students, made in expressing themselves as to what they consider the motto to mean and their individual attitude towards it.

A. E. SPECK.

"Greatness Through Service"

H. W. Hollingsworth : As the thought of greatness through service comes to my mind, it brings encouragement with it. It does not imply that I am required to perform some mighty act to be accounted great, but that I must serve faithfully in whatsoever place I find myself. So I unite with the corps of servers, that when the righteous Judge shall appear I may hear His words, "Well done."

Isabel Casley : The majority of people have a very keen desire to become great in some way or other. Some spend their time and money in order to become what the world would term famous, but in so doing, they miss the necessary preparation for true greatness. Jesus has set us a wonderful example of becoming great through service. For He so loved the world that He was willing to leave His riches in heaven to become the Son of man, and humble Himself as a servant, that He might redeem us and teach us the way to live. He said to His disciples, "Take My yoke upon you." The yoke is the symbol of service, and He calls His followers to labour as He did by performing acts of kindness as opportunity presents itself; for the best preparation for greatness is in doing faithfully the things that lie nearest to us.

A. W. J. Boyle : This word "greatness" has two meanings, —one for the man of the world, and the other for the Christian. The meaning with which we as a people are concerned is the latter. We all have the ambition to become noble men and women in the Master's service. We take the Bible as our guide, and the lives of God's chosen servants as our examples. We find that with them it was first honest-hearted labour in service and then the reward of greatness.

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they while their companions slept,
Were toiling upward in the night."

To be a true follower of Christ, one must of necessity have

the passion for winning souls to Christ. To have such a passion would mean to have the character of Jesus impersonated in us. This brings us to the logical conclusion that as Jesus obtained greatness through His service upon this earth, therefore, if we have His character impersonated in us, we also must become great as He did.

Lena Risbey : God's standard of greatness is vastly different from that of man. Christ says, "The last shall be first." Those

feeling that they have little talent, yet humbly depending upon God, will be greater in His sight than those who with great talent are overconfident of their own abilities. "He that humbleth himself shall be exalted." Christ came to this world, not to be ministered unto, but to minister, and He is now exalted to the right hand of the throne of God, as King of kings and Lord of lords. Our humble, faithful, earthly service in winning souls to Christ, will be the means of fitting us for greater work in the world to come. And they that turn many to righteousness shall shine as the stars forever and ever.

Ivy von der Heyde : God called Moses to serve Him in leading His chosen people out of bondage to the Promised Land. He obeyed, and did his work so well that he is ever remembered as one of the great Bible characters. He attained "greatness through service." When God calls us to serve Him in these last days, we can likewise obey. The path may not seem clear for us to carry out God's will, but let us walk on in faith, trusting God to lead us in the right way. Fame does not come to every man, and the work the world calls great may not be great in God's sight. But the spirit of unselfish service is the essential of true greatness.

L. J. McKinnon : True and lasting greatness is attained only through unselfish service on behalf of others. This has been clearly illustrated in the life of Christ, "who came not to be ministered unto, but to minister, and to give His life a ransom for many." As one considers the lives of some of the so-called great men, such as Napoleon,

one is tempted to covet a similar position in the praise and adoration of men. But "when I see these men stripped of their greatness in the light of eternity, every inordinate desire leaves me in the realisation of the instability of worldly greatness." "For the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." This text should be our personal test of greatness. If it is of the world, it will surely perish with the world; while on the other hand if our greatness is attained through doing the will of God, we can rest on the promise that it will abide forever. I can see in this motto a personal call to a renewed dedication of my life to ennobling service for the Master, to be used of Him in a more effectual way than before, and I earnestly pray that the students who will walk these halls in coming years may catch

Greatness Through Service

Into our little life there flow,
Like rivulets of silver, sunshine-kissed,
Some lives so full of hope, so full of truth,
So near to God and freighted with His love,
That when the sad day comes when we must part,
Some portion of our life seems plucked away,
Some pleasant plant uprooted from the spot
Where spade of love had turned the willing soil
To give it place. We feel a biting loss,
An emptiness we cannot hope to fill
Save with a fuller measure of the love
That flows unfettered from the heart of God.

Such lives are never fruitless. Round them cling
The tendrils of ten thousand other lives,
God-lifted upward toward the heights of day.
Such lives are ladders on whose sturdy rungs
The souls of men mount upward toward their God.
They are God's instruments, and through their use
The outposts of His cause move ever on
Toward final victory over Satan's hosts.
We cannot hope to hold them when we know
The wide world needs them and their ministries.
The sin-parched soil of every continent
Cries out for service such as they can give.

There is no greatness in this world of ours
But that which comes through service and through
love.

He is the least who takes and does not give,
And he the greatest who gives all he has.
Our God has given in the gift of Christ
A lesson which the universe must heed;
A heaven filled with self a hell would be;
A heaven of service is a heaven indeed.

To such a service Heaven now bids us go;
His benediction on our heads shall be,
Each life a light along the upward way
For souls that hunger for the Canaan land.
God keep us, then, and make us fruitful there,
His guiding hand be over us for good,
May precious souls our joy of service be
When God shall bring us to the home beyond.

C. M. SNOW.

a vision of the crucified Christ and go forward grasping the sickle of service, so reaping for themselves an everlasting crown of greatness.

Eileen Lethridge : Only by serving can we become truly great. Those whose names live longest in the hearts and memories of men, have gained this pre-eminence, not merely by the performance of great deeds, but by forgetting self in others' needs. Christ's promises of the eternal rewards of heaven are for those who labour untiringly in His vineyard here below, and the servant of the Lord has said that all who would be sons and daughters of God must be co-workers with Christ. Thus we see the necessity of true service before we can attain to the perfection of Christ.

Doris Chapman : Many men, such as David Livingstone and Robert Moffat, laid down their lives for the dark-skinned people with whom they laboured for years. Their names are now spoken with reverence and love as their stories are rehearsed to children's children, for they

gained honour by toiling for mankind. There are many false ambitions, such as money or worldly fame, after which the world strives, but these will never lead men to a higher plane of living and a knowledge of God. By doing good to others, we may become great in the eyes of God, if not in the world's estimation. School is an ideal place for young people to become great soul savers, thus fulfilling the school motto, "Greatness through service."

Grace Stanley : "Greatness through service!" How much is implied by these three simple words! Our pattern is our Lord Jesus Christ, who left His peaceful, sinless home to come to this sinsick, troubled earth to minister to all, yes, even to the lowest of men. He even humbled Himself to wash His disciples' feet. But through His lowly service He became the greatest of the sons of men. We can think of many who have followed the Master in lowly paths of service. Some may not be known as great men in this world, but in the world to come they will receive their reward.

forged a letter to us, signing his name to it, all unknown to the old gentleman, telling us in the letter that it was impossible for him to take the book because he was a pensioner and not able to pay the amount owing on it. In fact, we were sure the letter was from the old gentleman when we received it, and felt that he was in earnest. However, we went to deliver this book and found that he knew nothing about the letter, and was waiting for the book with the money all ready laid by. He was glad to receive his copy of "Daniel and the Revelation" in the half-leather binding.

Seekers for Truth

Once again while I was with Brother Jackson on a delivery, he went into a house to deliver the book while I held the horse. I thought he was a long time getting his book delivered, but after a while he came out and called me. I went inside to meet the husband and wife and family, and found that they were deeply interested in the truth as we teach it, especially the Sabbath question. We were glad to give these people a good Bible study on various points of doctrine. We had prayer with them before we left, and with tears in their eyes they told us that surely God had sent us to them. Since then the *Signs of the Times* has been visiting these people week by week. We also sent them a little book, entitled "The Christian Sabbath," and feel that in due time the Lord will water the seed sown.

T. A. MITCHELL,
Q. Field Missionary Secretary.

Publishing and Canvassing

Experiences in the Colporteur Work

RECENTLY one of our colporteurs met a man who said he had plenty of books and did not want to buy any more. The colporteur tried to persuade him that this was a good book, one which would be an asset to his library. After a while the colporteur noticed a book on the mantelpiece, and said to the gentleman, "What is that book you have?" He replied, "That is 'Daniel and the Revelation.' I have never read it myself, but I lent it to a man on the rivers when living down there. The man read it, and it sent him mad; he turned out to be a Seventh-day Adventist. He gave me back the book. I have never read it myself, but I may do so some day." The colporteur was glad to know that "Daniel and the Revelation" had been the means of bringing one man into the truth, even though that man may have been accounted mad.

The same colporteur, while attending our last camp, met a lady to whom he had personally sold a book. He was pleased to notice the good Christian experience that she was having. He therefore spoke to her about keeping the Sabbath. She said, "You may be surprised when I tell you that I have already been keeping the Sabbath at home." This was a happy surprise to our colporteur.

Again this same colporteur recently met another lady whom he used to serve when he was in business. This lady noticed his shop was shut Sabbath by Sabbath, and it so impressed her that she inquired into the matter, and to-day she is keeping the Sabbath as best she knows how in her own home.

A Hard Day Becomes a Happy One

When I was starting one of our colporteurs on "Daniel and the Revelation," we commenced early in the morning and had a very hard time for several hours. It seemed as if the devil was doing all he could to discourage us, for we continually met people who were very antagonistic to our message. One man in particular was an atheist. We talked to him and his son about the things of God, and it seemed at the time that we made very little impression, but he ordered one of our books. After trying many homes it appeared as if we were going to have a very hard day. However, we crossed a paddock to a humble-looking house, and the lady was so impressed with the book, that she gave us 7s. 6d. deposit.

Then after visiting several more houses we came to a Catholic home where the lady refused the book herself and did all she could to prevent us from going into her paddock to see an old-age pensioner who was living there in a hut, but we decided to go and see the man. He ordered a book and paid a deposit. He was a well-read man, and had been a great traveller in his time. That evening we were glad to come home with six orders for the day even though the morning had been so trying.

I might add that to-day that atheist we met, is attending our city mission in Brisbane, and our people tell me he is very much interested. His son is a health reformer, and is living right up to the message as far as health reform is concerned.

The Roman Catholic lady mentioned above, who did not want us to visit the old-age pensioner, found out that this man had ordered the book. And when we sent our notification card to him she



Have You Received One?

BEAUTIFULLY illustrated labels for self-denial missionary boxes are prepared by the Sabbath School Department each quarter, giving information regarding the special object for the Thirteenth Sabbath offering.

Every member is entitled to one of these labels. A liberal supply has been sent out to each conference for all the Sabbath schools and the Home Department members. If any have failed to receive them, application should be made to the Conference Sabbath School Secretary.

A God-Given Message

In making use of these boxes we are following the instruction given us: "In every home there should be taught lessons of self-denial. Fathers and mothers, teach your children to economise. Encourage them to save their pennies for missionary work. . . . Spend as little as possible upon yourselves. **Keep in your homes a self-denial box into which you can put money saved by little acts of self-denial. . . . Time is short; in due season, when time shall be no longer, you will receive your reward.**"—*Testimonies*, Vol. IX, p. 131.

"We plead for the money that is spent on needless things. . . . Indulge in nothing that is simply for display. Your money

means the salvation of souls. . . . Let the children act their part. Let parents teach their children to save their pennies to give to the Lord."—Vol. IX, p. 55.

All our members are invited to provide themselves with suitable tins upon which the labels can be pasted. We hope that in every Seventh-day Adventist home this little box will have an honoured place. If this comes under the notice of any who have not already adopted the plan of having a self-denial box, will you not begin now? Make 1929 a good year in this respect. The investment in missions will bring its own reward.



Our Noble Youth

INSPIRATION has faithfully recorded the noble acts of young men and women. And nothing is more inspiring in all the Word of God than those incidents of determined resolutions for purity, love, courage, and integrity on the part of Joseph, Jonathan, David, Daniel, Esther, and the little Jewish maid in the home of the Syrian captain. "When Israel was a child, then I loved him, and called My son out of Egypt." Hosea 11:1.

How sweet and beautiful is youth when given over to the service of the Master, when zeal and fervour link themselves with those nobler graces of the Spirit. Joseph won out where millions have failed, in his stern stand against that tremendous temptation forced upon him by a profligate woman. Jonathan was a very giant when he sank self beneath his noble love for the one who was chosen before him for kingship. David inspired a world when through strong faith in his God he smote the boastful giant. Daniel immortalised his name by his earnest resolve to stand against all defilement. Esther's courage and sweet devotion for her people has set an example that ages can never grow weary in extolling, while the simple faith of the Jewish maid must ever remain to inspire simplicity and faith in the God of the Hebrews.

In childhood and youth, love, purity, and nobility find great and powerful influence. "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven," are the words of Jesus. The new birth makes straight paths for those who would enter into the matchless character of the Son of man. The new birth is the child stage of the spiritual life.

Recent Experiences

Here in New Zealand a short time ago, a certain young lady endeavoured to get some young men to accompany her with some others to a picture show. The following conversation took place over the 'phone with three of our young men within a short space of time. "Is that you, R——?" "Yes." "Could you come to the pictures with me to-night?" "No, I think not; I don't go to pictures." "Is that you, H——?" "Yes." "What about coming with me to the pictures

to-night?" "No, thank you, I don't go to the pictures now." "Oh!" "Is that you, A——?" "Could you come with me to the pictures?" "No, thank you, I don't think it right to go." "Oh! you are the third one I have given a ring who has declined to go. If it's wrong for you to go, it is wrong for me also." So the invitation was dropped. I thank God for such young men who cherish their purity and faith so highly that they have resolved not to go into those places of the devil's corrupting.

One of our young men was inveigled into placing one shilling in a raffle. He thought the shilling handed by him to a collector in the business establishment where he was working was to go to some gift for a certain need. It turned out that it found its way into a shilling raffle, and that he won. The article raffled was worth between two and three pounds. Eventually our young man was informed that his shilling had won him the prize. He resolutely refused to accept it, stating he would not because the principle was wrong. Raffling was gambling. He was called a fool in round terms, but he held firmly to principle and would not take the article or have anything to do with it.

One of our girls who found it very difficult indeed to find employment because of the Sabbath, was offered a good position if she would work on the Sabbath day. Her mother left it solely to her to decide. She declined the position. Her mother asked her why, and her reply was, "Mother, if I had accepted the position, they would not have respected me, neither would I have respected myself for having done so."

Thank God for such integrity among our dear young people. Such instances of loyalty to God and care for eternal things are inspiring to us all. May God bless our young people. Surely our hearts respond with love toward them as we gratefully acknowledge such splendid contributions as these incidents to the "reasonable" and high standards of Christian faith and integrity.

W. M. R. SCRAGG.

From an Onlooker

THE following letter was received recently at one of our conference offices:

"Dear Sir:

"Please accept the enclosed amount (12s. 10d.) by postal note for tithes, for the furtherance of the gospel. I do not wish to disclose my identity, so require no receipt. I am an interested onlooker of the Adventist religion."

Wanted.—Position as housekeeper, lady's companion, or domestic help. Well recommended. MRS. L. HILLS, c/o Editor, "Mizpah," Wahroonga, N.S.W.

For Sale.—Weatherboard and fibro cottage, recently built; four rooms and front verandah. One acre land, all cleared ready for planting. Near Avondale Industries. Price £225. Apply P. DEAVES, Cooranbong, N.S.W.

For Sale.—Organ, solid walnut, rich tone, 14 stops. Suitable for church or home. Bargain, £45. Apply W. FAIRFOUL, "Retreat," Cooranbong, N.S.W.

WEDDING BELLS

Carlson-McKenna.—On December 19, in the Arcadia church, N.S.W., Herman W. Carlson was united in the holy estate of matrimony to Hazel Grace McKenna, the church being tastefully decorated for the occasion. A large circle of friends wished them happiness and prosperity; and as they unite their labours in church work, we pray that heaven's blessing will rest upon them. A. SMART.

Teasdale-Cammell.—On December 13, 1928, Theodore Teasdale, elder son of the late Pastor G. Wantzlick, was united in marriage with Estella Alice Cammell. The ceremony took place in the Windsor church, Melbourne, in the presence of a large number of friends, whose good wishes follow them in their new career.

E. H. GUILLIARD.

Symes-Mitchell.—Our Bendigo church was tastefully decorated on the occasion of the marriage of John Richard Symes and Eunice Sophie Mitchell, which took place on December 24, 1928. As these young people unite their lives in this solemn ordinance, we wish them much of God's blessing. As they expect to settle in Bendigo, their help will be appreciated.

E. H. GUILLIARD.

Bullas-Semmens.—On December 24, 1928, Brother Raymond Bullas, an evangelist of the North N.S.W. Conference, was united in marriage with Miss Arum Semmens, an employee of the Signs Publishing Company at Warburton, Vic. Pastor Imrie officiated at the service in the Windsor church, which was neatly decorated for the occasion. As Brother and Sister Bullas unite their efforts in the cause of God, we wish them the presence and blessing of God in their service.

OBITUARY

Brooks.—Peter Noel Brooks was born Nov. 13, 1928, and died a few weeks later on Dec. 15, of peritonitis. Little Peter had suffered much almost from birth, and while kind hands and loving hearts rendered every possible help, God willed otherwise, and the little form was laid to rest in the quietness of the Fremantle cemetery to await that day when the children "shall come again from the land of the enemy." His parents, Brother and Sister H. G. Brooks, with a sister and brother, mourn their loss, but they sorrow in hope of seeing him again when Jesus comes. Words of comfort were spoken by the writer. H. S. STREETER.

Fulfilment

I know my hand may never reap its sowing,
And yet some other may;
And I may never even see it growing—
So short my little day.
Still must I sow,—though I go forth
with weeping,
I cannot, dare not, stay.
God grant a harvest, though I may be
sleeping
Under the shadows gray.

—Selected.

Australasian Record

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OF SEVENTH-DAY ADVENTISTS

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OUR churches in Melbourne and Warburton again gave their willing help in the annual appeal for Melbourne hospitals, and were able to send in last month over £300. Of this amount, £20 was received by the S.D.A. Brass Band, which played on three consecutive Sundays.

AFTER seven years' service in India, Brother and Sister E. R. Streeter, with their two children, have returned on furlough, reaching Sydney by the *Narkundah* December 27. Brother Streeter has been in charge of the Chuhar Kana Boys' School. They are now staying with his father and two sisters in Wahroonga.

PASTOR AND MRS. L. B. MERSHON are at present spending two or three weeks of their furlough at the Sydney Sanitarium. They plan to be in attendance at the Victorian camp-meeting. Brother Mershon's interesting mission talks on Borneo, where he has laboured thirteen years (besides one year in Singapore), are much enjoyed by the Sanitarium patients and the Wahroonga church.

"WE are all well here at Bisiatabu," wrote Pastor W. N. Lock on December 16. "On Thursday next we break up for the Christmas holidays. We are giving the boys and girls three weeks' holiday, and most of them will be going away. Naphtali left for Efogi this morning. We hope they will have a good trip. A letter from Brother and Sister Mitchell tells us that their temporary house is almost finished. They should be in it by now. I plan to pay them a visit in the near future. Brother Engelbrecht has been down with a bad attack of fever, but was on the mend when he wrote. Sister Engelbrecht was well. We find plenty to do to keep us busy. We appreciate the mail and good papers."

WRITING to the Union office, Pastor A. W. Anderson makes the following brief mention of his visits to various centres in the South Island of New Zealand: "Since the ministerial institute I have been visiting the churches at Timaru, Dunedin, and Invercargill. Last Tuesday I took a meeting at Timaru, and at the close the people asked me to stop off there again on my way back to the camp. Hence this is my second visit to Timaru. I had two evening meetings at Dunedin, Wednesday and Thursday, and we had good congregations both nights. At Invercargill I took the Sabbath meeting, and assisted at a baptismal service at the municipal baths when nine

candidates were buried in baptism, and admitted to church membership at the meeting in the afternoon. On Sunday night I preached in the church to a good congregation. Over twenty visitors were present. They have fine church buildings at Timaru and Invercargill. They are a credit to the cause."

A CABLEGRAM received at the Union Conference office brought this sad message from Fiji: "Liviana passed away December 26." Our readers will remember that Liviana, the widow of Ratu Tevita Daivalu, with her two little children passed through Sydney about three months ago on her way home to Fiji from Papua. She was suffering from consumption, and general weakness as a result of malaria fever. We had hoped that a return to her native land would result in Liviana's recovering her lost health, but evidently the effects of the malaria fever and the trying experience through which she had passed in Papua were more than her physical strength could withstand. Thus another noble life has been willingly given for the winning of the people in dark Papua.

It will be remembered that one of our Monamona Mission boys, Willie Newbry, contracted leprosy and had to go to the Peel Island leper station. We had the privilege of quoting from some of his letters, which showed how strong were his courage and faith, and how he was letting his light shine among his unfortunate associates on the island. The treatment for his cure was successful, and he was able to return to his kindred and friends at Monamona in time for Christmas, leaving two new Sabbath-keepers on Peel Island. One of our workers in Brisbane writes thus of his visit there on the way through: "Last Sabbath Brother Willie Newbry was with us from Peel Island, on his way back to Monamona. He is quite well now. He has left two witnesses behind him on the island, and 'many sad hearts,' so the native that was with him told Pastor J. S. Stewart. He was dearly loved by all."

En Route to Australia Again

WE are now on our way to Singapore. We expect to reach Colombo in four days, and are due in Singapore on December 9. A young American doctor and his wife (Dr. and Mrs. Calvert) are with us, going to work in Penang, Straits Settlements. They will relieve Dr. Gardiner and family, who have been in that field for nine years.

Our last visit in Europe was to France and Switzerland. We much enjoyed meeting our people: the Sanitarium staff at Lake Geneva, the workers at the European Division headquarters, and also the teachers and students at Collonges, France, our Training School for the Latin Union Conference.

I took several meetings in each place, telling of our work and experiences in the islands. The young people at Collonges are as fine a company of advanced young people as I have met anywhere. The school has every modern improvement for training the youth for service in all phases of our work. On the Sabbath afternoon I spoke at the young people's meeting. The building was crowded,

and at the close of my talk they most enthusiastically gave a vote of thanks to the Australasian people for their generous gifts which have placed the school in the happy condition in which it now is.

Could our people in Australasia only see what their gifts and labours in the Big Week for this school and the printing establishment have accomplished, they would rejoice that they have had the privilege of doing something, by no means small, for this enormous Latin field. There were twenty nationalities represented at Collonges, and it was the greatest inspiration to see how lovingly and peacefully they work together. Here, indeed, at Collonges is God's own "League of Nations."

French is the language in which everything is taught. Some of the students come here without knowing a word of French, but they stumble along, each one with a twirl of his own national tongue, and through perseverance, they are able in a short time to understand and speak the French. What a privilege it is to be young in these days, where such opportunities are given for training and experience in God's work! Many of these young people come from countries where liberty to worship according to His Word is not granted. In obeying the truth they experience cruel persecutions and imprisonments, in some cases even unto death.

They are all full of fire for the truth's sake, the fire is in their prayers and in their singing. I never heard anything like it before. You can well be proud of the part you in Australasia have taken to help them on their feet. In this you have done something great even if you have done little else. How these young people did show their appreciation when giving their vote of thanks to Australasia! It was worth coming thousands of miles to see and hear. It was a good conclusion to our furlough in Europe.

G. F. JONES.

On Board S.S. *Athos II*, Indian Ocean,
Nov. 29, 1928.

"REPORTS from almost all our fields are most encouraging," writes Pastor L. V. Finster, superintendent of the Malaysian Union. "Borneo, where only six were baptised the previous year, has already baptised sixty, with many others preparing for membership. From the Celebes Pastor A. Munson reports eighty-two baptised, and fifty are in preparation for this rite in Soerabaia, Java. In Singapore Brother Lake baptised fifty-nine during the first six months, and expects to baptise fourteen or fifteen more tomorrow. West Java is also having good success."

Important Dates

Education Day: To be arranged quarterly by each local conference.

A.M. College re-opens: Feb. 27, 1929.

W.A. Missionary School re-opens: March 13.

N.Z. Missionary School re-opens: March 13.

Week of Prayer: June 15-22.

Annual Council: August 27—

Camp-Meetings:

Victoria: January 17-27.

Tasmania: February 14-24.

West Australia: February 28-March 10.

South Australia: March 7-17.