

Vol. 41, No. 42

Sydney, Monday, October 18, 1937

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper

“Into the Storehouse”

“Into the storehouse,” and not into some private business of our own, or into some missionary enterprise of our own choosing, or into a loan to any one else or to ourselves, is the tithe to be brought, — into the storehouse, according to God’s direction, for the Lord has said, “Bring ye all the tithes into the storehouse.” Never, so far as the tithe spoken of in this verse is concerned, has He ever made provision for it to be placed anywhere else than in the storehouse, that is, out of our possession and into the possession of the properly constituted office designed of God for the reception of the tithe.

There are some who feel that there is authority, founded on the Word of God, for the use of the tithe by an individual and for its payment into the treasury after such use with an added fifth; that the Lord is willing for us to borrow the tithe if we are willing to pay Him 20 per cent interest for its use. There is no more foundation in the Word of God or in the Spirit of Prophecy for this theory than there is for keeping Sunday instead of the Sabbath. Nowhere in the blessed Word is permission given for such a use.

One may ask, “But what about Leviticus 27? Does it not say that ‘if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof?’” Yes, it does say that, but that is vastly different from robbing the treasury of God for a time, under the guise of a loan, by withholding the tithe that should be paid in, and then finally paying it back with an added fifth. The verse itself plainly shows what is meant. It says, “If a man will at all REDEEM ought of his tithes.” To redeem a thing is to purchase it back after it has gone out of one’s possession. A thing, to be redeemed, must first be sold or lost, or it must have been disposed of in some other way, or have gone out of one’s possession. It must be in another’s possession. Take for example the redemption of our souls. We sold ourselves for nought. Sin had dominion over us. We were under the power of Satan. To undo all this and redeem us, Christ gave His precious life as the redemption price for the lost race and the lost world.

REDEMPTION OF THE TITHE

You may ask, “What, then, is the purpose of that verse?” In the olden times, men tithed their cattle and sheep and

crops, and even houses and lands. We understand that animals were caused to pass through a stile; and a rod, with some marking substance on it, came down on every tenth animal, and the owners were required not to search whether it were good or bad. If any man should search whether it were good or bad and simply take one tenth of his flock without reference to every tenth animal, both the one marked and the one that should have been marked became holy, and were turned into the priests’ field. God would not have man tamper or temporise with His plan of tithing. If, however, in this process, the rod came down on the only sire in his flock, or upon some special animal required to keep his flock or herd in the best of condition; or if the rod came on an animal that for any other reason the man wished to retain in his flock, he should, after the animal had passed under the rod and was counted a holy, dedicated thing, go to the priest with request for return of the animal. The priest then set his estimation upon it, and in order to redeem it the man was required to add the fifth part to the priest’s estimation, placing the estimation price and the added fifth into the treasury, and that redemption money then became holy. The animal was returned to the man, and became a secular thing again, and could be used for barter or trade, or for any secular, common purpose.

This is the only plan by which the holy, sacred tithe could be used, under any pretext whatever, for common, secular business, without sin; for as long as it is tithe and has not been redeemed it is not to be used by any except the priests, and that in the divine service. We should learn from this that the Lord does not want us to touch the tithe at all under any circumstances whatever. Think you that He would be satisfied with 20 per cent interest on the tithe, and that to meddle and temporise and tamper with such a holy, sacred thing could be justified by adding a usurious per cent? Think you the tithe is no more holy than that?

One may ask, “But what should one do if he has borrowed the tithe?” We reply, He should not borrow the tithe. He has no more right arbitrarily to borrow the tithe than he has to open a storekeeper’s till and take out money under the guise of borrowing. The tithe simply is not ours, it is God’s; and unless God gives permission

to borrow it, we have no right to touch it, and God gives us no such permission. The only term God applies to the use of the tithe by an individual is robbery. Never does He call it a loan, and in no sense can it be such.

Let us illustrate the fallacy of using the tithe under the added-fifth idea in these modern times. We pay our tithe in money, not in kind. To carry out the Biblical provision to redeem the tithe so that it may be used as a common, secular thing, one would need first to pay his tithe into the treasury, whatever amount it might be, say £50, then go to the treasury and state his desire to use that money, and that he is willing to pay an added fifth. In order, under God’s plan, for him to secure that £50, it would be necessary for him to pay into the treasury the sum of £60, which would be an absurd transaction, for if one could find £60 with which to redeem the £50 he would not need nor have any desire to redeem it, nor would any sane person do such a thing; nor does God make foolish propositions to any one.

MAKING RESTITUTION

The question might be asked, “What, then, shall one do who has ‘borrowed’ the tithe?” God would have His word carried out, “Bring ye all the tithes into the storehouse”—the back tithe and the present tithe. He would have us repent of robbery against Him, if we have used His tithe, and He would have a repentance so deep and genuine and so based on a knowledge of the enormity of the sin, that the offence will never be repeated. Repentance toward God and confession of sin is the only safeguard against future wrongs. The requirement of a high rate of interest on tithe used would be no safeguard, for the payment of tithe would not then be a matter of love.

No, dear friends, it is not a question of per cent, but a question of right and wrong, a question of sin and righteousness, a question of God’s way or Satan’s way. When Satan has deceived a person into thinking that he can borrow the tithe, under the impression that it can be returned with 20 per cent added, and thus appease God’s wrath, he always makes it very hard for the borrower to find the tithe and the 20 per cent. Doubtless there is much unpaid back tithe today because of this very thing — men and women

waiting, waiting, waiting, until they can get the added one fifth. Thus the added one fifth becomes a discouragement, and men remain in delusion and under sin on this point.

God's requirement is the tithe, one tenth of the increase; and if it is withheld, it is still the tithe, one tenth of the increase, and should be returned with repentance toward God and confession of robbery against our Creator. This is the satisfaction that can be acceptably offered Him when we have used His tithe.

When Jacob returned from his long stay in a heathen land, where he could not pay his tithe, he then paid it and added a proper amount for its use, and this was all right.

Jacob made his vow while refreshed by the dews of grace, and invigorated by the presence and assurance of God. After the divine glory had passed away, he had temptations, like men in our time; but he was faithful to his vow, and would not harbour thoughts as to the possibility of being released from the pledge which he had made. He might have reasoned much as men do now, that this revelation was only a dream, that he was unduly excited when he made his vow, and that therefore it need not be kept; but he did not.

'Long years intervened before Jacob dared to return to his own country; but when he did, he faithfully discharged his debt to his Master. He had become a wealthy man, and a very large amount of property passed from his possessions to the treasury of the Lord.

'Many in our day fail where Jacob made a success. Those to whom God has given the greatest amount have the strongest inclination to retain what they have, because they must give a sum proportionate to their property. Jacob gave the tenth of all that he had, and then reckoned the use of the tenth, and gave the Lord the benefit of that which he had used for his own interest during the time he was in a heathen land, and could not pay his vow. This was a large amount, but he did not hesitate; that which he had vowed to God he did not regard as his, but as the Lord's.—'Testimonies,' Vol. 4, pp. 466, 407.

You will notice that Jacob paid the tithe on his POSSESSIONS, and that he added an amount for its use during the time he had the tithe portion of these possessions, which he had to retain in his own care till he could pay it into the treasury. He could not have paid it to the heathen, but must carry it to the treasury. But the writer is not aware of any comment of the Spirit of Prophecy on any requirement of an added fifth.

The principle of a proper added use was recognised some years ago, during meetings held in the Battle Creek church, when the matter of back tithe was considered.

'Some have not dealt honestly with their neighbours, and they confessed these sins, and have since made restitution. During the following week, some of those who had not been dealing justly with God and consequently had been separating themselves from Him, began to restore that which they had withheld. One brother had not paid tithes for two years. He gave his note to the secretary of the conference for the tithe he had withheld and interest on it, amounting to \$571.50. I thank the Lord

that he had the courage to do this. Another gave his note for \$300. Another man who had backslidden from God so far that but little hope was cherished that he would ever turn his feet into the path of righteousness again, gave his note for \$1,000.'—'Testimonies,' Vol. 5, p. 643.

Let every soul who has borrowed the tithe, give careful study to the instruction on this matter, both from the Bible and the Spirit of Prophecy, and then bring 'all the tithe INTO THE STOREHOUSE.' Then there will be 'meat in Mine house,' saith the Lord, and He 'will pour out a blessing that there shall not be room enough to receive it.' Prove Him, dear ones, on this point.

Somewhere in the tithing question are bound up some of the greatest blessings God has ever promised to His people. It surely behooves each one to seek such great blessing by returning to God His own in tithes and offerings.

G. A. ROBERTS.

"That Author Is Inspired"

These were the words of an influential lady after she had been persuaded to read 'The Desire of Ages' while visiting our England Sanitarium. She returned from her reading all aflame with interest and exclaimed:

'Why, a little people like you ought not to have this book! It should be in the hands of the great London publishers so it could be brought to the attention of all.'

Naturally she began to read other books by the same author of 'The Desire of Ages' and was amazed at their wonderful teaching. 'That author is inspired,' she declared, and she wrote out this testimonial:

'After a lifetime of studying the religions of the world — the efforts of the human soul to get into contact with the Infinite — I have come across a book by Ellen G. White, the very name of which describes its motive, 'The Desire of Ages.' Since reading this truly wonderful book my most ardent wish for this suffering, distraught world is that every man and woman should become, through its pages, familiar with its supreme Subject, and that the mind of every child should be nourished on it. I can imagine no gift to mankind that could help humanity more really to live, for in it are, indeed, the words of eternal life.'

In her statement 'That author is inspired,' she recognised the real authorship which is given to us not only in 'The Desire of Ages,' but in many other priceless volumes which have come to us through inspiration.

One of our colporteurs down in the West Indies approached a professional man who had already secured and read 'The Great Controversy.' He had been so impressed by the reading of this book that he exclaimed to the colporteur: 'That book was not written by education; it was written by inspiration.' He, too, recognised its divine authorship.

One of our French colporteurs working in the French Catholic islands of the Caribbean Sea has among his customers a Catholic priest who has bought a large number of books from him. Among them

are at least six books by Sister White. They are, 'Ministry of Healing,' 'Patriarchs and Prophets,' 'The Great Controversy,' 'The Desire of Ages,' 'Education,' and 'Steps to Christ.' Through the reading of these books, this priest has become very friendly to the colporteur and to the literature which he carries. Recently when the colporteur called on the priest he exclaimed: 'Another book by Mrs. White? I like these books by Madam White. They are well written. I believe I will make this writer a friend of mine.'

A SURPRISING COMPUTATION

What a treasure house we have in these books God has given us through inspiration! To read them is to love them. To read them is to be strengthened in the spiritual life. Aside from the Word of God, no other reading so fortifies us against the deceptions which are so rampant in our world today. What a reading course they provide us! If we were to read ten pages daily from them, increasing the number to twenty-five on the Sabbath, we would have more than sufficient time to read through the following volumes in one year: 'Patriarchs and Prophets,' 'Prophecies and Kings,' 'The Desire of Ages,' 'Acts of the Apostles,' 'The Great Controversy,' and 'Ministry of Healing.' What could we do that would strengthen our spiritual life more than to follow a course like that during the coming year?

In order that more of our people may have access to these wonderful volumes of inspiration, a special discount is being given to our people on the 'Testimonies,' and the 'Conflict of the Ages' series. If you do not have these books in your possession, by all means endeavour to secure them.

C. E. WEAKS,
Gen. Conf. Publishing Dept.

A Sad Commentary

There stands in the public park, Albury, N.S.W., a monument of a woman, about six feet in height and standing on a base four feet high. She is dressed in a robe of white, with a coronet on her brow, and in her partly covered hand she holds a dagger, apparently with the intention of self-destruction. On the base is this inscription, 'Presented by Alderman Chas. Schmidt, 1892.'

Meeting the gardener, I asked him what it meant. He replied, 'I call it Tragedy.' Years ago the alderman visited his native country Germany, and brought back the monument and presented it to the public. 'I laboured for that man,' the gardener continued, and the sad part of the whole experience is the fact that later in life the alderman, through some disappointment and evil impression, destroyed himself by hanging.

The Holy Scriptures present a divine lamentation over God's people, whom He brought out of Egypt by a mighty outstretched arm. He says, 'O Israel, thou hast destroyed thyself.' Hosea 13:9. 'My people are destroyed for lack of knowledge: because thou has rejected knowledge, I also will reject thee.' Hosea 4:6. Self-destruction is the worst tragedy that could befall any individual or nation.

A. SMART.

THE HOME

O Parent! Where Is Thy Child?

My attention was recently attracted, then gripped, by a cartoon in a large city daily. The scene depicted was in an average home, the father seated before the fire-place in an easy chair, with the evening paper spread out before him. He, as well as his wife who stood looking over his shoulder, evinced consternation at the headlines before them bearing such titles as, "Boy Murders Chum," "Petting Parties," "Boy Thieves Rob Bank," and others of like nature with which we are only too familiar. A placard labelled the couple as "The Parents," while the cartoon bore the heading, "Where the Responsibility Lies."

True, the church shares it as does the school. But the basic foundation rests upon the home. And if the home fails in assuming and discharging its responsibility, only a feeble result can be effected by other forces which can only work to the highest advantage in co-operation with the home.

If the blame for the general lawlessness and crime attributed by the courts and Press to the youth of today in the world at large be laid upon the parents and home, how much greater a responsibility for the safety and guidance of their children falls upon Seventh-day Adventist parents and homes! For their task and privilege is to train for good citizenship not only in the world that is, but for the world to come. Therefore how much greater the opportunity — how much more vast the responsibility!

Those of our people who live around our institutional centres or in small or isolated country places, do not have a tithe of the handicaps and hardships which confront those who unfortunately must bring up their families in the cities. Of course the ideal way would be for them to remove from the cities, — but some will not, many cannot, — and the children must be saved.

It is a stupendous task, one which taxes our resources as parents and teachers to the uttermost, yet which must be met, and, by the grace of God, overcome.

Do you know where that boy, that girl, is at all hours of the day? "Oh, yes," you answer, "they leave home at eight for school and are home by four, and for that much of the day are safe." Maybe they are — more likely they are not. Do you know what company they keep, going to and from school? What associations they are forming at school? Do you visit the school often to see that the grounds are supervised at ALL play periods and your child's welfare is properly guarded at such times? Are the noon periods carefully supervised, and does your child eat his lunch under such supervision; or must he depend upon what questionable articles of diet he can procure for a few pence at the corner grocery for his noon meal? These are pertinent questions, pregnant with meaning, for the child up to and of adolescent age spends six to eight hours each school day away from the home and the parent, and

the parent should know with what environment he is surrounded during that time.

Are you personally acquainted with the teacher of your boy or your girl, so that you know just what influence he exerts over those under his charge? If you are not, you should be, for that child must be subject to his influence a great part of his waking hours, and only by personal contact with it can you be sure it is all that it should be. So much for the school.

The full responsibility for evenings, Sabbaths, and holidays falls upon the parents. Is your family pew at church complete, or are your boys and girls, who are supposed to be somewhere in the audience, somewhere outside instead?

Are they at home evenings, or out riding unchaperoned, or visiting questionable places of amusement? Do you KNOW where they are on holidays and festive occasions, or do you have only a hazy idea of where they SAY they are going? That girl with whom your girl chums may seem to be very nice, but when your girl goes to her home to spend the night, do you know if they are in bed asleep or lying awake until the "wee sma' hours" reading some forbidden book secreted for such an occasion? "Oh," you say, "I can trust my girl. She would never do that!" Perhaps not, but some do. How do you KNOW yours would not?

When your carefully reared boy goes out in a mixed crowd or to a picnic or party, he may find it his lot to accompany some one's carelessly reared girl who will in a very short space of time dash to pieces the ideals and standards which you have been trying all the years of his life to erect. And to what place are they going for amusement?

The movie and like institutions of this pleasure-mad age beckon on every hand. It is not enough to say, "Thou shalt not enter such." In fact, it is only breeding trouble, discontent, and rebellion, if such commands are made and nothing is supplied that they MAY do. Every home where there are children or young people, however humble it may be, can and should be made so attractive and pleasant for them that no other place will have a greater appeal.

Parents who encourage and aid the social life of their young people have a hold upon them that nothing can break. Encourage them to invite their young friends to their homes for the evening. Plan simple games, a lively good time, with promise of another soon to which to look forward and for which to plan, and a companionship will spring up in the home that has not existed before. Make special occasions of birthdays, of the holidays that are proper to observe; have some evenings when just a group is invited in to pop corn or make candy and enjoy the wholesome good time they have together.

On Sundays, whenever possible, pack a lunch and take the family and occasionally a few friends, and drive out into the country for the day, or to the beach, or mountains, where a good time may be enjoyed by all in "God's great out-of-doors."

Many of our people plan Sunday as the one day they can accomplish a great deal of work with the children at home to help. And that is all well and good a part of the time. But look upon it also as a day

when you can get out with your young folks and really become acquainted with them and they with you.

A little mother recently said to me that she seemed to have no day in which to get caught up with her work for the week, as the family always planned a picnic or hike for Sunday when the children were home from school. And has it paid? It certainly has, for she has the loveliest boy and girl it has ever been my privilege to know, and they were reared within the confines of a great city.

Oh, yes, it calls for sacrifice of well-laid plans, of personal inclinations, and even comforts at times. But what shall that amount to a little while from now when you are asked the great question, "Where is thy flock, thy beautiful flock, which I have given thee?" if you can answer, "Here am I, AND THE CHILDREN Thou hast given me?" — "Home and School."

As Exciting as Election Day Results

From Viliuru mission, Papua, Sister C. E. Mitchell wrote by a recent mail: "We have had a visit from the Queensland school inspector, who visits many, if not all, registered schools. Usually we are notified by the Government Secretary, but this year we did not know when we might expect a call from him till we saw the Government vessel coming up to our anchorage. It was Sabbath afternoon and I was teaching our children some little songs when they anchored. The inspector had brought his wife to see something of Papua, too. When they came ashore on such a glorious day, they stood for some time to admire the beautiful, peaceful surroundings. They remained with us four days, and we did enjoy their company. They were delighted with the mission and the evidences of progress. The inspector chatted freely with the natives, and commented many times on their clean appearance. On Monday he examined the school.

"We wondered how the pupils would do, as we have had some broken time; but we were pleased to hear that all had passed. This is the first school to succeed in getting all its students through. The pupils were very pleased, and were as anxious to hear the results as any one in Australia is to hear election day results. Our visitors had never met Seventh-day Adventists before. They admired the routine and the order of the mission."

Advent Radio Church

2UE SYDNEY

*Subjects for Sunday Afternoon Sessions,
5.15 to 6 p.m.*

OCT. 17: "Judas, the Man Nobody Is Named After. Was He Predestined to Betray Christ?"

OCT. 24: "Creation or Evolution?"

OCT. 31: "The Price of Peace. What Is the Remedy for This Troubled World?"

Invite your friends to listen in!



"Awake Thou That Sleepest"

In view of the great Judgment that is now taking place in heaven; in view of the increasing crime waves that are seeking to swallow up our young people and children; in view of the fact that the coming King is already standing at the door, do you feel satisfied with our Sabbath schools, and with your Sabbath school in particular? Do you think that our Sabbath schools are doing all that God wants them to do in connection with the third angel's message? Do you think we are doing all that we might do to gather in the sheaves before the great storm of God's wrath comes, the storm that will sweep away every refuge of lies, and every house that is not founded on the solid Rock?

What about those little lambs that the Good Shepherd has placed in our care? Are they all in the fold? What about those thoughtless, foolish adolescents who sometimes try our souls, but who are so beloved and so precious in the sight of the Good Shepherd? Have we once tried to put ourselves back at their age, and recall how we felt? Have we manifested a tender, yearning sympathy for them, and shown a real interest in them during the week as well as on the Sabbath?

What about those middle-aged sheep that are weary and bruised and torn, needing to be anointed with oil, and to have a little rest in the green pastures and beside the still waters? What have we done for them? What about those aged ones who find the road so rough and steep? Are some of them also hard to understand, and do they sometimes seem to want their own way? Patience, patience, undershepherd! Suppose you were in their place! Be sympathetic, for last Sabbath may have been your last opportunity to encourage and comfort them with the rod and the staff. Did you tenderly and sympathetically and faithfully do your best for them?

Can you not hear the voice of the Great Shepherd, with a bit of sternness in it, crying out, "Awake thou that sleepest, and arise from the dead?" Eph. 5:14. We have been asleep, yes, dead, have we not? What shall we do? He says if we will only wake up, and arise from the dead, Christ shall give us light; He will tell us what to do, but we must walk "circumspectly" (cautiously), "redeeming the time," that is, making the best use of our time. In other words, Christ says that instead of being thoughtless, negligent, and selfish, using the time all on ourselves, we must "make the best of our time" for Him. Then we must look to Jesus for inspiration, strength, wisdom, patience, loving-kindness, stick-to-itiveness, and all things that we need.

When we look to Jesus, what do we see? Do you see Him studying His lessons from the latest story magazine, perusing the comic page of the newspaper, or attending questionable places of amusement? Do you see Him merely glancing through the lesson pamphlet?

WHERE?

Where did Jesus study His lesson? It was in the Scriptures, and in God's great book of nature. Nature is the key to the treasure house of God's Word, the shadow or reflection of heavenly things. How do we know that He studied the Scriptures and nature? Every lesson He taught was coloured with them and bubbling over with examples from them. No wonder the common people heard Him gladly! He talked about something they already understood. He made His lesson fit the housewife as well as the judge, the farmer as well as the king, the young as well as the old.

WHEN?

But how could He find time to prepare like that for His teaching? He did not find the time; He took it. How often did He study the lesson during the week? Seven times? No, only once, "without ceasing," as He prayed. He carried His lesson on His heart so continuously that everything He saw and heard during the entire week turned into a lesson.

HOW?

He studied humbly, prayerfully. He mixed prayer all through every bit of His reading and studying and thinking. If He could do nothing of Himself, how can we?

WHY?

Why was Jesus willing to spend so much time in prayerful preparation before He would attempt to teach His class? Oh, the love of God constrained Him; He saw the value of souls, and the sacredness of a teacher's work. I want to be a teacher like Jesus, don't you?

JESSIE F. MOSEER.

A Record for "Record" Readers

"Clop, clop, troppity clop."

What is this you ask? Only the slow, measured trot of two horses who seem to know each step of the way; and so they should, for behind those hoof-beats lies a story of undaunted courage and unbounded faith. No kind of weather, — rain, hail, wind or storm, — has deterred those weather-beaten hands from grasping the reins to guide the horses on their Sabbath journey of forty miles.

Forty miles! you gasp. Yes, forty miles, and not only doing this for one or two Sabbaths of the year, nor only for one or two years, but for every Sabbath for thirty years.

But to whom does this honour belong? Well, come with me to a little home tucked away in obscurity behind a low range of hills, from which winds rush with keen penetration and rain comes down with heavy sweep. Here is the home of Brother and Sister H. Speck, who, for all those years have journeyed to Sabbath school in Gawler, S.A., twenty miles away.

Has it been worth it? you ask. Allow Brother Speck to answer. "Yes! if I had another life I would do it again, for you see all my family are in God's truth. We used to take them all with us. The time came when Avondale called, and although it meant sacrifice, yet mother and I are

glad, for our children have an active part in this great message of God."

Go where you may, in the surrounding district, you will find that because of these examples of loyalty and faith, coupled with a Christian life, the name of our brother, "Harry Speck," as he is known, is respected and honoured by all.

How far away is your Sabbath school? Do you complain about the bituminised path being wet after a recent shower? Do you remain at home because only a few attend? Does boisterous weather keep you indoors. Then remember the distance travelled, the clay roads with muddy pools traversed, and the few awaiting the arrival of their leader, confident that in all weather he will, with his wife and family, be at his post to do his duty faithfully.

Can your loyalty to church and Sabbath school measure up to this? What effort do you make to safeguard the flock entrusted to your care? Is every member of your home in attendance at Sabbath school because of your example of loyalty? Are you as anxious for the salvation of your children as was this good brother? If not, then ponder again the possibilities of a noble example.

JOHN A. CHARLTON.

They Paid Their Tithe and—

A few months ago, we were on our way back to the Philippines. Pastor Shultz from West China, who was on the same boat, told me a remarkable story of tithe paying, which illustrates the way in which God blesses faithfulness and curses unfaithfulness.

He said that there was a certain church in China that was having much trouble. Quarrelling and dissension were common among its members. The Chinese pastor was having a hard time to reconcile their differences. The sad part of it was, they were winning no souls, because a troublesome church cannot draw men to Christ. Pastor Shultz decided to visit this church. He spent a long time on a sermon in Chinese, which he thought might help the brethren and sisters.

He arrived at the place of meeting and got up to preach, but for some reason he could not find his notes. Then the impression came to him to preach on tithe. That seemed very strange to him, because they were having a terrible famine in that section, and thousands were actually starving. But the impression came stronger, "Preach on tithe." He was led to preach very strongly. The Chinese pastor, who was with him said, "Aren't you being hard on these people? Don't you know they are having a famine?" But he kept right on preaching, just as hard as he could, and pressing the lesson home. By and by, before the sermon was over, the ring-leader of the trouble in the church, got up and went out of the meeting. He returned after some minutes, bringing with him a sack of grain. "This is my tithe," he said. Then another got up, and did likewise, and then still another. Before the meeting was over, there were several sacks of grain in front of the chapel.

After Pastor Shultz returned home, he received a letter from the Chinese pastor of the church, saying that the trouble between the members was all gone, and that everything was made right. Moreover, the

unbelievers had heard about the payment of the tithe, and wanted to know about the true God. More than forty people have become interested in the truth, and the church had all it could do to instruct these people in the faith. Victory came when they paid their tithe.

E. N. LUGENBEAL,
In "Far Eastern Division Outlook."

What Others Say About Us

We do not have many reports from the Warburton Sanitarium (Hydro), but Dr. Sherwin has very kindly shared with us just a few of the recent letters received from patients.

"I would like to take this opportunity of placing on record my warm appreciation of the excellent services rendered to me by the employees of the Hydro, from the doctor and matron down to the cook — or, perhaps I should say, UP to the cook when one takes into consideration the excellence of her cooking, which, to me, was a perfect revelation, seeing that I was practically a stranger to a vegetarian diet. Her dishes were so nice that she has succeeded in converting me from a meat-eater to a vegetarian. I shall not rest content until I have put in at least a month or two at that wonderful institution, for which it is difficult to find adequate words of praise, and, needless to say, I shall not fail to advise any of my friends who are run-down to give the Hydro a trial."

"I feel deeply indebted to you all for your attention and loving kindness to me since I have been in your care. Please accept my humble thanks. I cannot help expressing my gratitude, and will do my best to recommend any one I can to the Sanitarium. May God bless you all in your labours."

"Although the people there seemed so homely, it did not seem a bit like being in a guest-house or anything like that, but as if we were on quite a family footing. I could not describe how beautiful it was to be able to do just whatever I liked. I thank you all very much, matron, nursing and house staff, not forgetting yourself. I shall never forget the happy and peaceful atmosphere of the Hydro."

"I would be obliged if you would tell Matron that I feel very well indeed since returning, and am very grateful to the Hydro and to those who seem to make its management a perfect combination of graciousness with efficiency. Again thanking you."

"Dr. Sherwin was very pleased to receive one letter of thanks from a patient who had been given free help on the Endowed Bed plan, that he wanted it passed on to the 'Record' with the accompanying text," his typist writes. "Many have received its benefits, but this is the first one who has sent along a word of appreciation; in fact, the most complaints are made by those who are being given free treatment and rest." This letter follows:

"And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."—Luke 17: 17, 18.

"Just a line of appreciation regarding

the treatment given to my wife while at the Hydro the past fortnight. I must say that both my wife and myself are thankful for the courteous and sympathetic words and attendance of the doctor, matron, and sisters, and we pray that God will richly bless in the work done by them all. We would ask you to please convey our thankfulness to them, and let them know that my wife is now enjoying the best of health since her treatment, and not suffering from any of the aches and pains or discomfort that followed her first operation.

"While I seem to have been rather unfortunate financially, I will by God's help send along to you as good a donation toward the upkeep of the institution as I can afford, and as soon as possible. I know that the Lord will open the way, as He has done for me to meet my camp pledge and other missionary efforts.

"I pray that with God's blessing we shall not need your services in such a way again. With the rest of His people we look for the time when there will be no more sickness, sorrow or partings, but we shall be united in one big happy and healthy family in the kingdom.

"Once again we ask you to accept our heartfelt thanks."

The Warburton Hydro

Where would you go for motor run?
Oh, take me please to Warburton,
For at the Hydro as a guest
I know I'll find a perfect rest,
From whose outlook — Oh, what a view!
Bold gum-topped heights 'gainst heaven's
blue,

And lovely slopes with verdant shades,
Brown browsing kine on sun-kissed glades;
And down the vale 'twixt gnarl-ed fronds
The streamlet glints like crystal ponds.
Then if you're run down with jaded nerves,
Blood-pressure wrong, or spinal curves,
Indeed, if any way infirm
Lo! needle baths and "Diatherm!"
With showers cold or showers hot,
Hot-boxes — and I don't know what!
They'll set you right — they'll make you
laugh —

The doctor, matron, sisters, staff —
They're minist'ring angels one and all,
And happy Christian folk withal.
So if you feel you'd be carefree
Just come to Warburton with me!

—CAPTAIN GERALD S. DOORLY.

"The moment of greatest disappointment is the time when divine help is nearest."—"The Desire of Ages," p. 528.

Important Dates

CAMP MEETINGS

North N.S.W.: Nov. 30-Dec. 12.
South New Zealand: Jan. 5-16.
Victoria: Jan. 11-23.
North New Zealand: Jan. 18-30.
Tasmania: Feb. 10-20.
West Australia: Feb. 22-March 6.
South Australia: March 16-27.
North Queensland: May 10-22.
Big Week: November 13-20.
Appeal for Missions: Feb. 19—
Week of Prayer: May 7-14.
"Interpreter" Effort: June 11 —
Annual Council: August 30—

BIG WEEK

Do Not Miss This Opportunity

People today are hungering for a positive gospel, for a message which is authoritative; and for some one who will tell them plainly out of his own experience what he knows to be true, because he has put it to the test himself. Personal witness counts for much today.

Big Week, which is to be held from November 13-20, will afford us another splendid opportunity of personally witnessing to the goodness of God, and His power to save and to keep. A splendid introduction is provided by the set of Big Week books. The senior book, "Earth's Last Hour," is the latest written by Carlyle B. Haynes. It is an analysis of the evidences now manifesting themselves everywhere, of the nearness of the long-foretold return of our Lord and Master, and the establishment of an enduring world government. It is a book with an important message which we must leave in as many homes as possible.

We received a very pleasant surprise when news came of a still further number of that wonderfully interesting series of books known as "Bedtime Stories." The stories for the children contained in Number 13 are some of the loveliest the author has written since he started writing the series in 1924.

The new "Health" journal, too, is a wonderful asset to the set, for it is recognised as one of the most up-to-date health journals in the southern hemisphere. The November-December issue is an especially attractive number, and just full of information on many questions pertaining to health so vital to all.

The helpful little Morning Watch Calendars complete the set. They are annually welcomed in many homes, and prove a real inspiration and blessing throughout the year.

We would advise you to place your order early, and plan to take an active part in visiting the homes in your neighbourhood with this good literature. The books sell for 1s. 6d.; "Health" for 1s. per copy, 6s. per year, plus 6d. for posted subscriptions; and the Morning Watch Calendars, de luxe and plain, 9d. and 6d., respectively.

There is a wonderful inspiration and blessing in contact with those who know not the Advent message and Jesus Christ as a personal Saviour. "By the grace of God I am what I am," said the Apostle Paul, "Therefore I will very gladly spend and be spent for you." "The Apostle Paul never forgot the infinite grace that had saved him from his sin, revolutionised his life, and made him a true Christian. It was the remembrance of that grace that made him speak out of a profound conviction, based upon his own experience, and this was the inspiration of all his service for God. So must it be with us. A clear, positive assurance that we have been saved from sin, that we are in living relationship with Jesus Christ, that He is our very life, that He is our all in all, that we could not live without Him, and that He is so much

to us that we want all the world to know Him, too, — that is how we must feel if we are to bear witness to others which will compel them to say, 'We would see Jesus.'"

"You may not have expert knowledge of the Bible or theology, or much skill in argument, but you will be a soul-winner all the same if you have an unshaken, unshakable knowledge of what Christ has done for you, and a determined purpose to share that knowledge with those with whom you come in contact."

HOME MISSIONS DEPT.

Death of Pastor W. C. White

Our readers will regret to learn of the death of Pastor W. C. White, son of Mrs. E. G. White, which occurred on September 1, at the St. Helena Sanitarium, California. On August 29 Pastor White celebrated his eighty-third birthday, and he pursued his usual work in the office up to within seven hours of his death, which was caused by embolism.

"Pastor White's long life spanned the greater part of the history of this movement," the "Review and Herald" states in announcing the passing of this standard-bearer. "After the death of his father, Pastor James White, he became the chief helper of his mother in her invaluable services to this denomination. And since her death he has been secretary of the board of trustees appointed by her for the promotion of her writings.

"Brother White was a faithful and efficient worker for his Master, a loyal standard-bearer in connection with this movement. His loss will be keenly felt. In his personal life he was a man of generous impulses and loving disposition. By correspondence and personal contact he diffused hope and courage to thousands of believers. If those to whom he has done some kind deed or spoken some cheering word could bring a flower to his tomb, he would sleep beneath a wilderness of flowers. We extend to his wife and sons and other relatives our deepest sympathy.

"The last work he did in his office before he laid down his pen was to write a note of appreciation which he desired to appear in the 'Review,' and a second statement as a little general letter to be sent to many of his friends who remembered his birthday. We believe that both these will be of interest in this connection.

A NOTE OF APPRECIATION

"I wish to say to the hundreds of friends who have sent to me messages of congratulation on my eighty-third birthday, that I greatly appreciate their kindly remembrance. The day was spent by me in a trip to Mountain View to take part in a meeting of the White Estate Trustees. I was accompanied by Pastors Dores E. Robinson and my son Arthur L. White, who are my associates in the work of the Elms-haven office. . . .

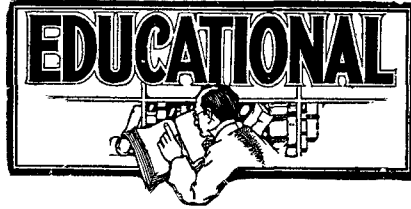
"Frequent meetings of the E. G. White Estate Trustees make possible the more efficient execution of the work of the secretaries acting as custodians of the E. G. White writings at the Elms-haven office."

"Dear Associates in the Master's work:

"Please accept my heartfelt gratitude for your kind remembrance of me at the

time of my eighty-third birthday. Your message finds me well and happy in my work. . . .

"My work is very interesting, though somewhat taxing on my eyes and nervous system; I am slowly wearing out. Nevertheless, I hope to continue to plan and supervise the 'Sketches' for the 'Review' for some time to come. The study of God's leadership of modern Israel fills me with astonishment, adoration, and praise. I am hoping that the reading of the articles we are furnishing to the 'Review' may arouse the same sentiments in the hearts of the readers. Pray for us."



A.M. College Notes

Avondale was a happy place in which to be during the week-end commencing with the Friday evening meeting on September 24. Pastor Rosendahl, who gave the address, asked the question, "What is the greatest need of our time?" Not money, education, nor any worldly advantage, but the answer is found in Luke 24:49, to be "endued with power from on high."

Pastor G. Peacock, Superintendent of the New Guinea mission field, who was a welcome guest at the college, spoke briefly, but most encouragingly, in the Sabbath school concerning the activities of this department of the work in New Guinea. There are over 4,000 members in the Sabbath schools of New Guinea, due to the efforts of the people of the homeland. "God is blessing in an abundant way the work the Sabbath school is doing," concluded Pastor Peacock.

In his address during the worship hour, Brother Peacock took as his text Hebrews 1:3, which speaks of Christ "upholding all things by the word of His power." The address continued the line of thought introduced by Pastor Rosendahl the previous evening. "We forget," the speaker said, "that the same power will accompany us as attended people in Bible times, if we but ask and pray for it in the same earnest manner as they did." We attempt things in a human way, instead of going to the Source of all power. He instanced several cases where divine power alone was relied upon, and confidence and faith were abundantly rewarded. Once, on being called to a sickbed, prayer was offered for an apparently dying native. The man fell into a sound sleep, and a few hours afterwards was well.

Another time, Pastor Peacock was speculating just how long it would be before contact could be established with a certain tribe, very hard to reach. He prayed about it, and circumstances altered so that within a fortnight all those people had heard the message. Such experiences strengthen one's faith.

God is bringing these people on quickly to finish His work. Some of them, only six months in school, do money sums, and do them well. The strongest lever in mis-

sionary work is fervent, heartfelt prayer. The transforming power of Jesus Christ is evident daily in the mission fields. Obnoxious habits are relinquished, and a gradual change comes over the life, which culminates in baptism. More than 1,000 have been baptised, and there are scores in the baptismal classes. There is a high standard of strong character among the candidates.

On Saturday evening a concert was held in the college chapel, in which the children took part, under the leadership of Brother Large. The programme was varied and entertaining, and was greatly enjoyed by a large number of students, teachers, and visitors. The proceeds, amounting to £9 6s. 9d., will assist in equipping the new primary school with a work bench, kit of tools, pictures, encyclopaedia, etc.

MYRTLE SEYMOUR.

The Service of the Lord Means Victory

"Good morning, Mrs. —! I am Miss —. I am happy to find you at home." Oh, yes, it is quite exciting when the canvass is given to a fellow student in the sales class, but when it is the real thing, somehow we wonder if we truly believe it is a good morning.

It was the "real thing" for the first group of the sales class, who, trained and encouraged by the untiring efforts of Brother J. R. Kent, ventured forth from the A.M. College to the town of Kurri Kurri one grey day to "spy out the land."

And what report did these five spies bring back to the waiting thirty-four that night? — Victory! Sure victory! Orders? — Twenty-seven. Faith? — Strong in the Lord. Service? — A kindly smile, a word of greeting, and to many, words of refreshing along life's desert way.

So, forward, class, rejoicing! The service of the Lord means victory!

OLIVE M. BATHGATE.

Parramatta Camp

SOUTH N.S.W. CONFERENCE

The grass for a carpet of emerald green,
The heavens of sapphire above,
The willow-fringed river so peaceful and calm,
All remind that our Father is love.

The blessing of friendship, so tender and true,
Cheery smiles, sweet thoughts, helping hands,
Are just a reflection of Father in heaven
As He heeds our unceasing demands.

The morning devotion to start well the day,
And inspiring sermons at night,
The heart-felt rejoicing in hymns full of praise
Help tell others the message of light.

Now as we return to our homes far and wide
Let us live all the lessons we've learned,
In full consecration of heart, mind, and life
Till our neighbours to Christ we have turned.

GLADYS WHEWAY.

Baptism at Stanmore

A very encouraging feature of our church work for the quarter just closed, was a baptismal service conducted by Pastor A. H. White in the Stanmore church on Sabbath afternoon, September 18, when thirteen candidates followed their Lord in baptism. About six months ago, one of our members, Brother G. Gray, began the class with a membership of five. The class grew week by week until it reached a membership of twelve.

As Brother Gray had to move away, Pastor White kindly carried on the studies to completion.

We were pleased to see that among this number were six members of our Missionary Volunteer Society. Two of the candidates are the direct result of the work of the Advent Radio Church. One other, the fruits of the "Signs of the Times." The four remaining members are the result of home missionary work. Twelve of those baptised having been added to our church membership, gives us great encouragement to press forward in home missionary effort. We pray that God will richly bless them, and make them shining lights to guide others into the path of truth and righteousness.

RUTH SALTON.

WEDDING BELLS

DOUGLASS - POTTER. — The 27th of September, 1937, was a day of great happiness in the lives of Norman Bronte Douglass and Joyce Adeline Potter, both of Adelaide. The city church was most tastefully decorated with a wealth of flowers, and a very large number of well-wishers assembled to witness the ceremony by which this young couple were united in sacred matrimony. As both are united in religious sentiments also, we can sincerely pray that a successful union may be theirs while life shall last.

F. A. McFARLANE.

BROWN - PEREZ. — On Sept. 16, 1937, in the beautifully decorated church at Ponsonby, Auckland, Vera Mary Perez and Ronald Pavitt Brown were united in the sacred bonds of matrimony. The large number of friends assembled to witness the ceremony, testified to the high esteem in which these young people are held. May the setting of their marriage — spring evening, fragrant flowers, and music, hallowed by the presence of the Divine — be typical of their experience through life.

N. C. BURNS.

WILSON - CROPLEY. — On August 15, in the Longwarry church, Victoria, Brother Robert Wilson and Sister Beatrice Cropley, both of the Gippsland district, were united in the bonds of holy matrimony. This, we understand, was the first wedding celebrated in this little sanctuary, dedicated to the service of God about twenty years ago. As this newly wedded pair take up life's responsibilities together, we wish them God's continued blessing in their united lives.

M. GROLIMOND.

OBITUARY

WICKS. — After a brief illness, Mrs. Madeline Wicks fell asleep in Jesus at the hospital in Rarotonga on Sept. 11, 1937. Our late sister was born in Newcastle. Her early years were spent in New South Wales, West Australia, and South Australia. About twenty-eight years ago she accepted this message, and shortly afterward attended the college at Avondale. From here she joined the nursing staff at the old "Health Retreat," and when this institution was closed in 1912 she was accepted into the Sanitarium as a trainee. On graduating in 1914 she was married to the writer, and together we sailed for the Cook Island mission field. She laboured for five and a half years on three of the islands, where her nursing experience was put to very practical account. After this she worked for a number of years in the Solomon Islands. Never at any time did she spare herself when any one was in trouble or in need, and often she faced dangers at which many a stouter heart might quail, spurred on by the thought that some one was in need, and knowing full well that she would have to suffer several days from malaria fever as a result. After six years in the Solomon Islands, the malaria fever had so undermined her constitution that the doctors' counsel was for her not to return again to a malaria area; so, late in 1927 we again went to the Cook Islands. Here she continued her work of helping the sick and needy, right up to the day that she was stricken. She was a devoted wife and mother, a good missionary and nurse, a wise counsellor, and a friend to all. Her motto ever was "Spend and Be Spent." Truly a mother in Israel has fallen asleep in Christ. Nearly all the European residents of Rarotonga and several hundred natives were present at the service conducted in the church and at the graveside. The writer was assisted by the two resident ministers of the London Missionary Society, Mr. Carter and Mr. Challis. We laid her to rest in the churchyard at Titikaveka to await the call of the Life-giver.

H. B. P. WICKS.

DIXEY. — Brother John Dixey fell asleep in the Christchurch hospital on September 2. Although a sufferer for years, he was able to attend the Sabbath services until a week before he died, in his seventieth year. His wife predeceased him a few months. Now both sleep in Jesus. The funeral services at the home and at the grave were conducted by the writer.

W. J. SMITH.

LAWS. — At the Sydney Sanitarium on September 18, Sister Tamzon Laws passed to her rest at the age of 78 years. Sister Laws accepted the third angel's message in Melbourne, in 1918, under the instruction of Mrs. A. W. Martin (nee Hilda Brown). For many years she was an earnest member of the Epping church, Sydney. Sister Laws was a consistent Christian, and her passing will be greatly felt by her many friends. To mourn their loss are three daughters, all in the faith, and two sons. Several grandchildren are engaged in the work of God in various fields. To all we extend our deepest sympathy in their great loss.

A. W. KNIGHT.

BOCHE. — On September 2 at the Bairnsdale hospital, Victoria, Sister Boche passed peacefully to her rest at the age of nearly 83. Our late sister had been an Adventist for about forty years, and attended the first camp meeting held in South Australia. She was predeceased by her husband some years. A woman of lovable disposition and strong faith, she retained her confidence in her Saviour and His message, undimmed until the end. We laid her to rest in the Bainsdale cemetery to await the life-giving call of the Master she loved so well.

M. GROLIMOND.

CAPSTICK. — Sister Harriett A. Capstick passed to her rest on September 14 after a long and painful illness. She had reached her sixtieth year. She accepted the truth chiefly by reading our books and papers, and was baptised in 1932. Our late sister was a faithful Christian, and bore her sufferings patiently. She longed and prayed for rest, knowing her sleep would be but a short one. We shall miss her much. The comfort of God's Word was presented to the invalid husband and grown-up family by the writer.

W. J. SMITH.

JAMIESON. — A well-known identity of Enfield, Sydney, in the person of Mrs. Robert Jamieson passed away on September 28. Brother and Sister Jamieson were the first to accept the message on the South Coast, having received Bible studies from Dr. E. R. Caro while he was practising in Bega. Since moving to Enfield about fourteen years ago they have been members of the Ashfield church. From a statement of her death appearing in the Press of September 30, we quote: "A highly respected resident for many years, Mrs. Jamieson earned the esteem and affection of all with whom she came in contact during the eighty years of her life. In her early years she was a prominent education employee. She was a member of a highly capable South Coast family, several of whom held prominent positions. The funeral on Wednesday was representative. Sympathy is expressed with the sorrowing relatives, and particularly with the husband, who is 80 years of age."

G. G. STEWART.

A NEW BOOK

"Your Bible Says"

By Gwynne Dalrymple

You will enjoy it yourself,

Excellent to give or lend to friends.

Where did sin come from? Why does God permit evil? If God loves men, why doesn't He destroy the devil? What will eternal life be like? What can Jesus do for me?

If you desire an answer to these questions, and many more, read this new book. Question after question is answered by the Holy Scripture itself. And there are helpful notes which make the subjects clear and plain. Do not fail to read this comprehensive book, written by a versatile and well-informed author.

Price only 1s., plus 2d. postage. Obtainable from your local Tract Society or from Signs Publishing Co., Warburton, Victoria.

WANTED. — Reliable housekeeper for two Sydney business people. Good home, all conveniences to lighten labour. £1 per week. Ring MA 1909.

Australasian Record

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

Editor: Viola M. Rogers

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Order through your conference office, or
send direct to the Avondale Press,
Cooranbong, N.S.W.

All copy for the paper should be sent to
Miss V. M. Rogers, "Mizpah," Wahroonga, N.S.W.

Printed weekly for the Conference by the
AVONDALE PRESS (A.C.A. LTD.), COORANBONG, N.S.W.

A good camp meeting has been in progress for three days in the beautiful old Parramatta Park, fourteen miles from Sydney, when this paper goes to press. The encampment comprises about 320 tents. Ideal weather conditions prevail, and the campers are very grateful to God for the peaceful conditions under which they are able to meet.

At the conference session two days after the camp meeting opened, Brother Herbert White laid down his work as Field Missionary Secretary of the South N.S.W. Conference, in acceptance of a call to the foreign mission field. A little presentation was made to him on behalf of the bookmen and conference workers. The delegation stood while Pastor A. G. Stewart committed our brother and his future work to the Lord's care, and this was followed by the congregational singing of "God be with you till we meet again." Brother White sailed at three o'clock that afternoon, October 7, for New Guinea. Sister White and their four-year-old twins, Yvonne and Veronica, will follow a little later.

Also travelling to New Guinea by this trip of the "Macdhui" are Pastor G. Peacock, the superintendent of that mission, and Brother Alex Harrison from South Australia, who was appointed at the Council to go out for a year's special building work.

On coming over to the recent Council, Pastor Peacock was reunited with his family after nine months' separation, but he returns to the mission field alone, as it is necessary for Sister Peacock to remain near the Sanitarium to continue to receive weekly treatments for arthritis. The sacrifice of home life is part of the price of missions; and, as mentioned last week in connection with the departure of Sister N. A. Ferris to the Solomons, the separation from one of her little children in delicate health is also part of the price.

Missionaries arriving from Fiji the day before the camp opened were Sister S. W. Carr, Brother and Sister A. G. Jacobson, and little son Brian. Sister Carr is attending her first camp meeting in over twenty years. She has preceded her husband home on furlough that she may spend a little longer time with her son Arthur at Avondale before he sails for New Guinea early in the year. Brother and Sister Jacobson will be proceeding shortly to their new field of labour in the Cook Islands.

Brother R. R. D. Marks wrote from the Territory of New Guinea by a recent mail: "At the date of writing, we have just

said good-bye to seventeen young men who have been moved from our school on Mussau. Four of these are to go as missionaries to Bougainville, and the others to the new school at Put Put. About two weeks ago four other young men went to the Admiralty Group to take up mission work. In March five others were sent to Bougainville. In this way Mussau has supplied quite a number of missionaries again this year, and we still have some hopefuls in the school."

Letter from Pastor Wicks

By the first mail from the Cook Islands after the death of our esteemed Sister Wicks, Pastor Wicks wrote to Brother A. G. Stewart on September 17, regarding the recent sad happenings there. We understand that Sister Wicks's death was due to a paralytic stroke.

"It is with heaviness of heart that I write to you today. I had hoped to send you a full description of my trip to the northern islands, but the sickness and death of my companion have made that impossible. We knew that she might be taken at any time, and that is why I asked that you consider replacing us, as I did not feel free to go on long schooner trips, leaving my wife and Ethel alone. When the opportunity came for me to go to Puka Puka some weeks ago, however, my wife was the first to urge me to go. I did not feel like leaving her with only Ethel, but you know how it is when the work calls.

"We had a really miserable trip, heavy weather all the time. During the first five weeks we made good time, but it was most uncomfortable on the ship, and the last thirteen days was a 'dead beat' against a heavy southerly. Much of the time one could not even read, and for days could not venture out on deck, but just had to lie on the bunk and go back and forth to the table for meals. My wife's condition haunted me all the way, and the only comfort I could find was in constant prayer.

"I was home only four days when the blow fell. That morning she went out and worked in the garden. About an hour and a half later I went up and helped her for about a quarter of an hour; then we walked home together. We had breakfast and worship, and she went about her usual household duties. A call came from Avarua, and I went to the telephone and received the wireless from you, stating that we had been appointed to Tasmania. I came home and told her the news, and we talked it over for a few minutes. I went out and was doing a minor repair on the car, when about an hour later she was taken with a stroke. I sent for the doctor as soon as I was able, and the next day she was taken into the hospital. She lingered for six days, and then at midday on Sabbath passed away. From the time she was stricken, she was not able to speak to us.

"I received your wireless, and thank you for your sympathy. You ask me of my plans. I do not know what they are yet. I would like to take Ethel somewhere to have the advantages of a church school, but I would not like to be parted from her yet, as she is too young. Just how we can manage I do not know. For her sake I would like to leave here in January, but if I do, that would give me only two

months with Brother Jacobson after his arrival. It may be that I will send Ethel to New Zealand in time to commence school while I stay on a little longer to help establish Brother and Sister Jacobson in the work here. I do hope that they can be here by the November boat. . . .

"I must not write more this time, but assure you of our loyalty to the message. It is in times of stress and perplexity that the truth of God stands out clearly and its strength to sustain is seen."

Letter from Pastor Parker

Our veteran missionary, Pastor C. H. Parker, in writing to a friend from his home in Camino De Gloria St., Puente, California, speaks thus of his health:

"When I wrote my farewell letter to my dear Australasian brethren and sisters, the doctors at the Glendale Sanitarium had consigned me to the grave. They told me there was nothing more that medical science could do for me, and led me to understand that my days were numbered. When they gave me up, I called in our leading brethren, and they carried out the instruction of James 5 on my behalf.

"Since coming to my new home in the Sierra Mountains I have begun to feel a little better. I am eating and sleeping better and am doing little things about the house, inside and out, but I tire very quickly. The pain has left my lungs and bronchials. What the doctors cannot do, the Lord can do. 'Man's extremity is God's opportunity.' And He loves to do the impossible for us. How sweet and restful it is just to lie in His everlasting arms and be cuddled to His great breast of love. If the dear Lord says, 'Come ye apart, and rest awhile,' I will be happy in this. If He sees fit to heal me, I shall be happy in this. Just to be what He wants me to be is all I ask.

"Ramona and her husband are living with me, and we are a happy family together. It is so good to have Ramona with me. She is like her dear mother in a great many ways. The Lord is very, very good to give me this pleasant association and constant care and love."

How Many Times Have You Read the Bible Through?

Pastor J. O. Corliss, who started the plan of cottage meetings, claimed to have read the Bible through seventy-three times.

Pastor S. N. Haskell read the Word from cover to cover sixty-seven times. [These two men were the first Adventist ministers in Australasia.]

Pastor J. N. Loughborough, shortly before he died, recorded in his Bible that he had read the Book through the seventy-sixth time.

The first Adventist missionary to Europe, Pastor J. N. Andrews, could have reproduced the New Testament word for word, and on hearing any verse repeated from the Old Testament, could repeat the verses before and after. — "British Advent Messenger."