



## “How Much Owest Thou?”

Part II

### Interesting Experiences of Tithe Payers

MANY years ago a lad of sixteen years left home to seek his fortune. As he trudged along he met an old neighbour, a captain, who said to him, “Well, William, where are you going?” He replied, “I hardly know, sir. Father’s too poor to keep me at home any longer, and says I must now make a living for myself.” “There’s no trouble about that,” said his friend. “Be sure that you start right, and you’ll get along well.” William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home. “Well,” said the old man, “some one will soon be the leading soap-maker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound; and I am certain you will be a great, good, and rich man.”

When the boy arrived in the city, he found it hard to get work. . . . The very first dollar he earned, however, brought up the question of the Lord’s part. He looked into the Bible and found the Jews were commanded to give one-tenth; so he said, “If the Lord will take one-tenth, I will give that;” and so he did. Ten cents of every dollar were sacred to the Lord. As time passed he advanced in the business. After a few years both partners died and William came to be the sole owner of the business. He now resolved to keep his promise to the old captain; he made an honest soap, and gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two-tenths; he prospered more than ever; then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give Him all his income. He prospered more than ever.

This is the true story of Mr. Colgate who has given

millions of dollars to the Lord’s cause and left a name that will never die.

It was in the year 1858 that the attention of Seventh-day Adventists was first called to the principle of tithing. In the winter of 1859-60, Pastor Loughborough was introducing the subject to several churches in the State of Michigan. He says, “While at one place in Montcalm County, all endorsed the plan with the exception of one brother who said, ‘I have a debt on my farm of \$350; I have tried for several years to clear the debt but I cannot. I do not even succeed in collecting debts due to me, and I do not see how I can promise to pay one-tenth of my income. I believe the principle is right, but you will have to excuse me from paying the one-tenth.’ So he made no promise. Thus the matter stood till the opening of spring. He made no advance in paying his debt, yet he was filled with perplexity, desiring to be in harmony with his brethren.

He began his spring ploughing in a field across the road opposite the house of the church treasurer. Suddenly it came as clearly to him as though spoken by an audible voice, ‘You are in a worry all the time about your debt; but there is a greater debt that you owe to the Lord to which you give no attention.’ It made such an impression upon him that he immediately went over to the treasurer’s house and entered his pledge with the others. ‘Suddenly,’ he said, ‘all the worry about the debt left me, and I returned to my work a happy man, with the assurance in my mind that debts and tithe would come out all right.’ Hardly a day passed after that, before men, who had long owed him money, began to call on him, unsolicited, and pay their debts, some of whom he had about decided would never pay him. He also had a pair of young steers that he had tried to sell at \$80, but there was no sale for them. Soon, however, a butcher came and said, ‘have you a pair of young steers for sale?’ He replied, ‘Yes, I have tried to sell them, but I have a nice clover pasture where they can run for the summer, and they will be worth more in the autumn.’

The man went and looked at the cattle and then said, 'What do you ask for them?' The brother replied, 'I can keep them until the autumn; my price now is \$100.' He said to the brother, 'If you will drive them to Ionia, I will give you \$100 for them.' The brother replied, 'I will not drive them a rod, I can keep them.' 'Well,' said the man, 'here is your \$100, I will drive them myself.'

"This brother telling his experience later, said, 'In a few weeks after I began to pay tithes into the church treasury, every man who owed me had paid me. Those debts on my place are all paid—and I have money in my pocket.'"

WHEN introducing the principle at another church, a brother said, "I have a debt of \$350 on my place. I have tried to pay it off for several years, but it remains the same from year to year. I do not see how I can agree to pay one-tenth of my income while I still owe that debt. I believe the system is all right, but how can I do it?"

He had a fine fruit orchard and from it he got a good crop each *alternate* year. I spoke to him, says Pastor Loughborough, of the Lord's promise in Malachi of opening the windows of heaven upon his crop, and I was impressed to say to him with much force, "Brother, the Lord could easily make your trees bear an abundant crop of apples every year." I was somewhat startled myself after I had said it, especially when he replied with much force, "Do you think so? I will make the pledge." And so he did, and was very happy as the result of his decision. The tide of affairs with this brother began to turn at once. That year he had the finest crop of apples he had ever had, while the crop of fruit in the adjoining orchards was short. This brother also related his experience at a later period and said, "My debts are all paid, I have several shares in the Publishing Association, and cash on hand."

But now for the sequel of this story. Some years later the daughter of this brother, meeting Pastor Loughborough, said to him, "Do you remember what you said to my father when you were urging him to take hold of the tithing principle?" He replied, "Yes, I do, and I was startled after I had said it, and he decided so quickly to take hold with us. I was not a prophet, and the thought occurred to me, now he will expect a big crop of apples, and if he does not get it, what can I say?" "Well," the daughter replied, "there has never been a year since but that orchard has borne a fine crop of apples. It not only helped father out of debt, but furnished means with which to help the cause. That is not all. That fruit orchard is noted all over the country. Nurserymen come to ask father how he manages to get such great crops of apples every year. To be candid, he says, 'I do not treat my orchard any differently from what my neighbours treat theirs, I can only call it the blessing of the Lord.'"

But there is still a further sequel to this. Many years after Pastor Loughborough met the son of this brother at a General Conference meeting, and spoke to him of his father's orchard experience. The son said, "Father has been dead several years. In the settling up of the estate the farm sold for a great price because of the orchard's reputation. The place was sold to an outside party (i.e., to one who was not a member of the S.D.A. body, or a tithe payer). After it was sold, the trees dropped back again to their old habit, as before the

tithe paying. It has had none of those remarkable crops since."

ANOTHER interesting experience is related by Pastor Loughborough respecting a brother who owned, unencumbered, as fine a farm as was to be found in his district. And not only was he free from debt, but was supposed to have money in the banks. The idea of giving anything systematically for the support of the gospel was new to him. However, he finally said, "I desire to move in harmony with my brethren; I will venture to pledge ten cents a week." Pastor Loughborough said to him, "You admit the system to be right. If you do not propose to carry it out in full, you take your own risks." In the spring this brother planted his field of corn. Not more than a fourth of it sprouted, and what did grow had a sickly appearance. He replanted the vacant places, with no better results. This went on until it was too late to plant more. About this time the church elder called upon him and said to him, "Brother, what is the matter with your corn?" He replied, "I do not know, I *never* was served like this." The elder said, "Let us take a fork and pick up the land and see what is the matter." They did so, and found the ground well permeated with white grubs. Then they turned the land in the adjoining field, but found none of the grubs there. Thereupon the brother said to the elder, "I think it must be that the Lord is cursing my land because I am stingy."

When the corn was harvested, the ten acre paddock only yielded an ox-cartload of small ears of corn, and as the brother dumped the load on the barn floor, he sat down crying bitterly. He said to the elder, who happened to call there at the time, "I know what this means; the Lord's curse is on my crop because I have failed to do my duty. You will see what I will do next year."

At the beginning of the next year when the members of the church were re-affirming their adherence to the tithing principle, this brother drew from his pocket a roll of green-backs (American Bank Notes) and said, "Count that." They did so and found it to be an even three hundred dollars. When asked what it was for, he replied, "I give that to the cause to start with. It is a trespass offering." Then he joined the others in pledging his tithe. From that time onwards he had no complaints of shorter crops than his neighbours.

In a meeting where tithe paying experiences were being related, one good sister who had been a nurse, stated that her first case away from home was a very serious one, and she had been obliged to remain for many months; consequently, she became exceedingly homesick. She was a long distance from home, and it required quite a little money to pay the railway fare. When her patient had recovered, she was very desirous of going home for a time. She counted the money she had saved, and found that when she drew her final pay she would have just enough to take her home if she did not pay tithe. She thought that it would be hardly right for her not to pay her tithe, and yet she was so homesick that she felt she must go home. She prayed earnestly over the matter several times, but found no relief. Finally she told the Lord that she would do right, pay her tithe, and give up the idea of going home. She thought that that had settled the matter. However, when she drew her pay, she received in addition

the full amount of her fare home and a little extra help besides. She thought it paid to follow the Lord's instructions in regard to paying tithe, as well as in other things.

A DUTCH farmer from the Orange Free State, in bearing testimony to the blessedness of tithe paying, said, "Ever since I began paying tithe, God has blessed me abundantly," and then sat down. But another brother stood up and said, "One thing I want to add to what our brother has just said. I happen to know that one of this brother's farm labourers—one not of our faith—said not long ago that he was going to begin paying tithe himself. 'I have been watching Mr. \_\_\_\_\_,' he said, 'and I see that God prospers him. When sheep and cattle diseases are about, he does not lose his sheep and cattle as the rest of us do. God surely protects him. I mean to pay tithe, too.'" F. L. SHARP.

(To be continued)

### A Notable Court Case in Which God Undoubtedly Intervened

OUR people in Sydney have been very interested in a case which came before the Industrial Court on April 20. One of our brethren was making an appeal for exemption from an award. As much was involved in the decision of the court, not only as far as this brother was concerned, but as it would be a precedent for future cases of the same kind, we all felt the urgency of bringing this case in a special way before the Lord.

Knowing that our people in the other conferences would be interested to know some of the details, we take pleasure in publishing the story as related by Brother Beeby himself.

When we receive a special blessing from God it is our duty to record it for the benefit of others. When the hours of labour were forty-four per week and no work on Saturday, God sent His messenger into my home in the person of Sister Bridgett.

For months she was reading the Bible with my wife, and I was objecting: I even lost time from my work to try to encounter Mrs. Bridgett in my house, fully intending to bundle her and her Bible out. But God had a hand in the business, and I never once came in contact with her until I was converted. I caused my wife many sleepless nights, threatening to pull her out of the mission tent in which Brother A. Shannon was putting forth an effort to bring souls to the foot of the cross.

About September 12, 1921, I went to have it out with Brother Shannon, and to pull my wife out of the tent, or to cut the ropes, hoping in the catastrophe resulting to satisfy my insane anger. Some one having passed the word along to Mr. Shannon that I was there, he met me with his Bible in his hand and read some Scriptures to me and, asked me certain questions which I could not answer.

Before I left that night, I was convinced I was doing wrong. I was fighting the truth, and God's Holy Spirit was striving with me. The work of my sinful life was gradually being revealed, and I could see a loving Saviour waiting with outstretched arms to receive me.

We were thus led into the truth by these two faithful servants of God. Many happy nights were afterwards spent in my home reading the Bible with Mrs. Bridgett as our teacher. As soon as the brethren of Stanmore Church thought we had had sufficient teaching on all points of doctrine, my wife and I were buried in Christian baptism in November 1921. I was then working forty-four hours a week and no work on the Sabbath, so at that time it was quite easy for me to keep the Sabbath.

One year and eight months passed, and we were always in our places in the church on the Sabbath. My wife and I learned our Sabbath-school lessons together. We could sit and read and talk and pray together; and gradually we came to understand many of the Bible texts. Our faith in a true and loving God grew strong, and together we could glorify His holy name.

Suddenly we were attacked by Satan; but thanks be to God the enemy did not win. The hours of labour were changed back to forty-eight hours per week (six days a week, including four hours on Sabbath). I absented myself on Sabbath six times from work, then I received a notice to resume work on April 7, at 7:30 a.m., or consider myself dismissed.

The brethren and sisters at Stanmore had been praying to God, and my wife and I had prayed also that something might happen to prevent my losing my work. Everything now looked as though we were in for a hard time. I said to my dear wife, "What shall I do?" God answered through her in these words, "What is right? Will you work on the Sabbath and lose your claim on the kingdom of God, or will you keep the Sabbath of our God and gain eternity?"

As my wife was willing to sacrifice worldly comforts for her faith, why should I not sacrifice all for my faith? So I determined not to work on that Sabbath, April 7. I had given twenty-three of the best years of my life in the service of the railway commissioners, and I was now fifty-six years of age, and only four years from receiving my superannuation allowance of £2 5s. 0d. per week. Apparently this was to be forfeited unless I worked on the Sabbath. We prayed to God to show us a way out, and I went and saw friends and procured legal advice. All the time I could hear that still small voice saying "Courage, brother, do not stumble." Everywhere I went I would meet with some of God's good people who would cheer me along the road. I prayed to God throughout the day, whether in the tram cars, in the streets, or wherever I went. I knew He would help me through because He had promised, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

I could not get any satisfaction from any one in the Railway Department, so I went to the law courts and asked for an exemption from the award which governed the hours of labour and working conditions of my trade. The parties concerned were all summoned to appear. The day fixed came round, and we entered the court. The counsel engaged by me did not give me any hope of success. We were unable to see a road out of the trouble, but I knew and told my counsel there was a greater power, the power of God, ruling in this matter.

My case was called,—"Beeby, for Exemption from Carpenters' Award." All was silence. The solicitor for the commissioners addressed the court. My counsel followed, after which the Secretary of the Union spoke. Then the judge remarked upon the absolutely unusual step for an individual to ask for exemption from an award which protected him from harm which might befall him. The judge noted the seriousness of the step, and commented upon the sacrifice which was being made for a religious conviction. He asked the counsel if I realised the seriousness of the sacrifice being made, to which the counsel replied, "Mr. Beeby's religious convictions led him to do this; he is fully acquainted with what it means to him." The judge said, "It is a most unusual thing; I will make an order and grant the application."

Who will say that prayers to God, when offered in implicit faith, are not answered?

Brethren and sisters, my dear wife and I have cause to thank God for His love and goodness towards us. We pray that He will ever keep us faithful and worthy to bear His holy name.

J. AND C. BEEBY.

Stanmore, N.S.W.

### Missionary Volunteer Department Foreign Missions' Offering, 1923

KNOWING that our young people are keenly interested in the work that is going forward in the islands of the sea, and realising that upon the Australasian Union rests the burden of carrying the third angel's message to the islands of the South Seas, we are glad to be able to present at this time a definite suggestion whereby the offerings received from our young people in the conferences will be devoted to helping in this great work. The matter of our young people's offerings has been under consideration for some time, and we are glad to be able to announce that it has been decided that the offerings received from our young people during 1923 will be devoted to the support of the work in the New Hebrides.

In 1917 the sum of £2,381 was received in offerings from the young people throughout the Union Conference. This money was used in the purchase of the mission schooner *Melanesia* for use in island work. We realize that a special effort was put forth during that year; and would also emphasize the fact that with the passing of time the needs of our island missions have increased considerably.

Last year the young people raised £1,630 1s. 3d. for foreign missions. This is indeed a substantial sum and represents many sacrifices on the part of our young people. At the recent session of the Union Conference held in Sydney, it was voted that we expend £1,945 10s. 2d. during 1923 in the carrying forward of the work in the New Hebrides. Believing that our young people will accept this responsibility during this year, we have confidence in placing it before them.

There are many ways in which money can be raised for foreign missions. Perhaps one of the best is the sale of our literature, for this gives the truth to the people while it brings to us the needed money. It is therefore a twofold work and brings a threefold blessing. Tracts, periodicals, and books, can all be sold and the profits used as missionary offerings. In many homes a missions' collection box is kept. The children show it to visitors and tell them about the mission work and ask if they will not put something in to help. Many will do so, and in some homes a fair amount of money is realised in this way, and often the visitors become interested in the work. Much money may be made for the cause by the dedication to the Lord of a small piece of land to be used for His service. In some cases where families are orchardists, trees could be dedicated to the Lord, the fruit of which shall be His. Fowls and chickens could be dedicated for this purpose. It is a fine thing for children to have their missionary gardens to cultivate, and missionary fowls and chickens to care for, for if they take an interest in working for

the Lord when they are young, they will work for Him when older. For those who live in cities there are indoor ways of earning money. Articles may be made and sold and profits given to the cause of God. These articles should be useful, such as people really need, and only a fair price should be asked for them. Other ways and means will no doubt come to the minds of many of our young people as they engage this year in providing the necessary means for the carrying forward and extension of God's work in the New Hebrides.

While the work of God needs your money, it is true that the work does not need your money nearly so much as you need the blessing that comes from giving. Giving of our means is one of the elements of true Christian living, and there is a double blessing in cheerful, systematic, Scriptural giving. Such giving helps to support God's work on earth, and brings to the giver elements of character that are of inestimable value. The young people who are constantly helping to supply the "sinews of war" cannot continue to live self-centred lives. Giving develops unselfishness. It enlarges the interests of the givers, broadens their sympathies, increases their faith in God's work, discovers for them the deep joy of giving, and helps them to see what true success in life is. "Giving reveals and corrects false standards of success. It makes us understand that success is not in what gain comes to us, but in what gain goes out from us to others. It develops our faith in the blessedness of unrewarded service. It shows us that there is more glory in sacrifice than in any other sort of success. It makes us followers in the steps of Him who came not to be ministered unto, but to minister."

As our young people rally to the work this year, we will see the blessings of God attend their efforts and the great work of spreading the gospel carried forward in that island group—the New Hebrides.

H. C. WHITE.

## News from Near and Far

### Galokisa, The Bush-man of Choiseul

GALOKISA, an old bushman of Choiseul, was taken very sick in the inland village. Two witch doctors tried with their medicines and devilism to restore the old man, but all to no effect; and then they said they could do nothing more, and that he would surely die. One of them afterwards suggested that they should send for Jugha, just to see if he could help. With that they sent a man down to the Mission, and when he found Jugha he asked him to come and pray for old Galokisa, as he was very sick and they thought that he was going to die. Jugha told him that he could not go then as he had the fever, but that he would send Nangaha and Kioto. The two boys then followed this man back up into the bush, and when they

reached the house they found Galokisa very sick and not able to speak. They first sat down and had a quiet talk to him, and told him of Jesus who would save all such as believed on Him; then they prayed. When they had finished, the sick man was able to speak to them, and said that if he got better he would believe in Jesus. From that time he began to mend, and in several weeks was quite well again. Whilst he was convalescent Kioto visited him several times and instructed him in the Christian way. One day he related the following dream to Kioto: "In a dream I saw a most beautiful land, far more beautiful than I have ever seen before, and someone called to me and said that in order to come to this beautiful place I must go to the *Juapa Rane* Mission and follow all the teaching of

their Holy Book." Galokisa then said to Kioto; "I now believe in Jesus and will follow Him with all my strength." When he recovered from his sickness he came down to the mission, and is now living there, and is growing daily in grace and in the understanding of Jesus the Saviour. At the last testimony meeting he arose and testified that in days gone by he was a desperate character, a fighter, a thief, and a follower of evil spirits; but the God of Heaven had healed him in his sickness, and so now he had given up all the works of darkness and devilism, and his one desire was to follow Jesus.

The people of this district are amazed at the wonderful power that is attending this message. Surely the latter rain is beginning to fall, for many souls are turning away from darkness and heathenism because of these wonderful manifestations, and are looking to Jesus in faith.

H. B. P. WICKS.

"GOD has given us our intellectual and moral powers; but to a great extent every person is the architect of his own character."—Mrs. E. G. White.

## News from Big Bay, North Santo

### The First Outstation

UNTIL a recent date there had been very little change in the routine of our work. The same few living on the mission, learning the truth; the same few coming on Sabbaths, who of course do not learn very quickly, nor do we influence their lives very decidedly.

Then some people returned from plantations to their home at Vileasu, a village six or seven miles along the coast from here. We went first and bought some taro from them, paying with matches. We talked with them then, suggesting that they would be wise to live Christian lives, instead of returning to heathen worship, spiritualism, pig-killing, and such things. Some agreed that it would be good, but the majority did not.

One old man, a chiefly man because of pig killing, was quite enthusiastic. He acted as guide, taking me to a Christian village that I had visited twelve months before. From the old man's house we followed a river, crossing and recrossing to those sides of the rocky river bed that were not covered with water: frequently we were obliged to wade along the river because of the steep banks on either side. It takes ten to twelve hours to reach the village.

We found that the people had lapsed completely into heathenism, and appeared to have no desire to return. Their school-house was in ruins. I spent that night on a native's bed, snatching what sleep those tiny inhabitants of natives would allow.

Some time later, when visiting the people of Vileasu again, we found them a little more interested than before. Some wanted to "school," others wanted to kill pigs first in order to initiate one of their number as chief.

On another occasion the men were away. The wife of one of the men told me to come and hold meetings right away. I said I was ready to come but wanted to hear from the men. The next week Brother Stewart visited us; and we went to the village on the horses, and learned that on the previous Sabbath they had waited for me and were disappointed. I arranged to be there the next Sabbath, when we held two meetings. In a few weeks they had built a meeting house with no cost to the mission. I promised them that when they built the school house we would send them help.

### The First Teacher

The married couple who had been with us so long were anxious to help. When we asked them if they were willing to

give up tobacco, the husband said, "It is not my food," and putting his pipe in the fire hole said, "It is finished now." His wife also gave up smoking, and they went to our first outstation to conduct worship and school. Including the teacher and his wife there are sixteen living at the station. After three months there are but three or four who use tobacco.

### The First Baptism

When Brother Stewart visited us for the last time, we arranged for the first baptism. A company of about fifty people gathered at the flooded river nearby to witness the baptism of four souls who had promised to be loyal to Christ. One boy was asked to wait because of his youth. He was somewhat disappointed, but he said, "I have given up unclean food, and I have promised to follow Jesus, it is as good as if I had signed with Him."

Satan of course, has been busy trying to hinder the good work.

### The First Wreck

A few days after the baptism, a wind came in from the north, and in a short time we were unable to launch a boat in the surf to get to the mission launch *Eran*. Two boys swam out, and while I was preparing to do the same she turned over at anchor. An hour or two later we had the hull of *Eran* pulled up on shore, and had gathered up most of the pieces of wreckage from her decks; but she had opened up "like a book" and was really a wreck.

We took Brother Stewart home in the Santo launch *Tila*, which did good service for the first time for many months.

### The First Death

When we went off in the *Tila*, Mrs. James was left to care for a number of sick folk. I was shocked on my return to learn that the teachers' child had died suddenly a few days after we had left. Her name was Ruby, aged two years and three months. It was a severe trial to both parents, but they are consoled with the blessed hope. They believe that she is only sleeping, and are determined to be faithful, and to meet their little one again. It was the first death we had experienced on the mission. Some superstitious sick ones went home, and some witch-doctors said they would cause the death of all the children who connected with the mission. Some believe it will be so, but we know that the truth will triumph against such sophistry.

In the two weeks that I was away there were ten deaths in this locality. The death rate is very heavy, while the birth rate is proportionately small. The saddest part is that they do not realize their need of a Saviour. We rejoice that some have accepted the true Sacrifice, in place of the sacrifice of pigs. ROSS JAMES.

## Victoria-Tasmanian Conference

THE thirty-fifth annual session and camp-meeting of the Victoria-Tasmanian Conference was held at Hampton, Victoria, from January 9 to 21. A beautiful site, immediately beside the local public school, was secured through the kind favour of the Department of Repatriation and of Messrs Ralph Bros., local dairymen; while the public school conveniences were also placed at our disposal, and the School Board likewise showed a friendly spirit by loaning a piano. Thirty churches were represented from Victoria, and the Union Conference delegates were Pastors W. J. Westerman, R. Hare, H. C. White, L. H. Wood, J. M. Johanson, C. M. Snow, Brethren E. Watson, H. Stacey, and also as visitors Pastors E. B. Rudge, Eric Hare, E. H. James, Brethren G. McLaren, R. A. Thrift, and the president elect, Pastor A. W. Cormack. The studies presented were exceedingly helpful, and the Spirit of the Lord came preciously near to the people, particularly in the early morning studies. Brother S. L. Patching acted as camp superintendent, and Brother W. E. Battye as assistant. All the arrangements went through without a hitch. The people of the neighbourhood were remarkably friendly.

The Constitution was amended to provide for the inclusion of Tasmania, and the number of executive officers was increased as a consequence from seven to nine. From the reports that were presented we cull the following items of interest:—

The president's report for Victoria showed an increase of members from 1,369 to 1,408, being a gain of thirty-nine. Missions had been conducted during the year at Ballarat, Buninyong, Balwyn, Daylesford, Trentham, Moe, and Bendigo (laymen's). A goal of £2,500 had been exceeded by £534 on the Appeal for Missions. The Missionary Volunteer Department in Victoria revealed twenty-eight societies with a membership of 715, and increased offerings amounting to £571 16s. 1d. Three new churches had been built and dedicated at Mont Albert, Warrnambool, and Moe, respectively; the last named succeeding an old building which had been sold. The treasurer's report instituted a comparison between the four-year period ended June 30, 1922. The funds received over four years were £57,205. The tithe for the year ending 1914 was £16,779; for 1918, £19,495, and for 1922 it was £33,941 which is 100 per cent. better than the 1914 period and 74 per cent. higher than in 1918.

The Field Missionary's report for the year, for Victoria alone, showed increased sales from £5,510 to £6,733, represented by

1,553 more books sold, totalling 3,725 in the city and 2,392 in country, the deliveries effected being respectively 90 per cent. and 70 per cent. The Sabbath school secretary reported for nine months. There were forty-three schools in Victoria, with a membership of 1,746; and of these, 333 were punctual; and the offerings exceeded the preceding term by £77. Tasmania had fifteen schools, with a membership of 389, and the offerings amounted to £213.

A call to release Pastor A. H. Piper from the presidency, to go to Avondale, was agreed to, after which Pastor J. H. Woods expressed appreciation of the retiring president and wished him God-speed in his new sphere of labour. A rising vote was carried to this effect, and the whole congregation sang "God be with you till we meet again," Pastor Piper returning thanks to the kindly sentiments spoken by officers and laity upon the occasion of his departure. Farewell was similarly bidden to Pastor A. C. Chesson, who left this Conference to go to north Queensland. Not only was his evangelical work extolled, but his manual labour in the erection of the Mont Albert church (in conjunction with those of Brother J. B. Conley, and the honorary services of Brother George Blackburne) was appreciatively spoken of.

Good reports were read from North Fitzroy, Warburton, and Bendigo church schools, showing steady progress throughout the year.

The report of the Committee on Nomination was as follows:—

PRESIDENT: Pastor A. W. Cormack.

SECRETARY: J. L. Smith.

TREASURER: J. S. Harding.

EXECUTIVE COMMITTEE: Pastors A. W. Cormack, C. H. Parker, T. H. Craddock, Brethren W. J. Wright, C. L. Litster, R. A. Natrass, W. A. Bussau, P. Appledorff, J. Cornell.

MISSIONARY VOLUNTEER SECRETARY: A. W. Knight.

HOME MISSION SECRETARY: C. A. W. McGowan.

FIELD MISSION SECRETARY: E. A. Turner.

SABBATH SCHOOL SECRETARY: Miss D. L. HORLEY.

EDUCATIONAL SECRETARY: Pastor A. W. Cormack.

RELIGIOUS LIBERTY SECRETARY: Pastor T. H. Craddock.

A splendid wave of missionary zeal swept over the whole encampment when funds were solicited on behalf of the work in the island mission fields, and the response of the people in cash and kind amounted to £1,050, for which the Lord be praised.

J. L. SMITH.  
Secretary.

### Various Ways and Means

THAT God is not confined to any one way of bringing to precious souls a knowledge of His infinite love, and of acquainting mankind with the wonderful truths of His Word, is the impression being made upon our minds as we meet the standard bearers of the north coast of New South Wales. Undoubtedly, our isolated brethren and sisters constitute God's advance guard.

Mrs. B. observed that a neighbour living opposite refrained from serving in her husband's shop on Saturdays, and she became curious as to the reason. Again, when the same neighbour's child was ill—even to the point of death—she learned, upon enquiring, that the mother was not worried or down-hearted for "she had placed the case in the Lord's hands." Mrs. B. told her mother that she desired to become acquainted with the religion that gave such peace and calmness of mind and heart. The neighbour, Sister W., gladly acquainted the seeker with the teachings of God's Word, and the result was the acceptance, in all its fullness, of God's everlasting gospel. Truly the life is indeed the light of men.

"Well, Brother and Sister—, we are anxious to learn of your experience in embracing the message." The husband was a Protestant by birth, but shortly after his marriage joined with his wife in attendance at her church—the Roman Catholic. Still, there was a yearning in his soul that remained unsatisfied. He determined to search God's Word. In this his wife joined, comparisons being made between the Douay and the Authorised Versions as their study continued. Reaching the closing verses of Luke 23 and reading on into the twenty-fourth chapter, led to a crisis in the experience of these dear souls. The Sabbath truth seemed to shine out in letters of gold. God was opening to their view wonderful things out of His law. Unitedly the decision was made. Not knowing of another Sabbath keeper, husband and wife stepped into the path of obedience to all of God's commandments. Shortly afterwards a colporteur found his way to their home. For many years these souls have stood valiantly for the threefold message of Revelation 14.

A young man and his wife were residing upon an island near the mouth of one of the north coast rivers. The visit of a colporteur found them without the means to purchase a book. Just before leaving the isle, our "knight of the road" called again and stayed awhile as the rain was torrential. Joining with the husband in some work, he also enjoyed the hospitality of the home. Ere he

departed, the "seed-sower" loaned to Mr. L. a little book of Bible studies. Happy consequences! both husband and wife entered into a covenant with their Maker to obey, by His grace, the further light that was shining on their pathway. The husband in his youthful days had perused "Great Controversy," and the impressions then made had never been effaced. Ere departing from this home our hearts were made to rejoice to hear the testimonies of confidence in God.

In turn, our isolated members are passing on the Word to others. May the Lord of the harvest water the seed they sow.

A. H. WHITE.

### A Remarkable Bible Library

PROBABLY the finest collection of Bibles in the world is that in the library of the General Theological Seminary in Chelsea Square, New York. In the fireproof Bible room on the second floor are more than 1,200 different editions of the Bible, in all about 2,500 volumes arranged on shelves and in glass cases. Of these, 555 editions are in Latin, comprising 1,053 volumes. Of polyglot editions (in more than one language) there are 93, in 500 volumes. The most interesting of the Bibles is the Gutenberg volume, printed at Moguntia between 1450 and 1455 by Johannes Gutenberg, which has always ranked as a masterpiece of art. The Bible of 1462, the first printed Bible with a date, is also an interesting and beautiful book.—*Sabbath Observer*.

### Sunshine and Season

"NOT enjoyment, and not sorrow,  
Is our destined end today,  
But to act that each tomorrow  
Finds us further than today."

—*Longfellow*.

### A Test

I HAD engaged a load of wood to be delivered on Thursday. A storm prevented the man from delivering it. I said, "Do not come on Friday."

Friday night, after sunset, the man drove up, saying, "I have brought your wood."

I said, "The Sabbath began at sunset, and I cannot take it now."

He was disappointed, and drove to his own home, half a mile away. He needed the wood himself, but would rather have had the money.

Had I anticipated his coming after I had told him not to, I would have told him that the Sabbath begins at sunset, as the reason. He had a long distance to haul it, and could not easily get there earlier. In the future, I hope to avoid the same difficulty. I learned a lesson, and I suppose my neighbour did too.

ALBERT WEEKS.

"THE real greatness and nobility of the man is measured by the power of the feelings that he subdues, not by the power of the feelings that subdue him."—*Mrs. E. G. White*.

**Too Busy**

Too busy to read the Bible,  
 Too busy to wait and pray,  
 Too busy to speak out kindly  
 To someone by the way!  
 Too busy with care and struggle  
 To think of the life to come;  
 Too busy building mansions,  
 To plan for the heavenly home!

Too busy to help a brother  
 Who faces the winter blast;  
 Too busy to share his burdens  
 When self in the balance is cast.  
 Too busy for all that is holy,  
 On earth, beneath the sky,  
 Too busy to serve the Master,  
 But not too busy—to die!

R. HARE.

**A Direct Answer to Prayer**

“CALL upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.” The following experience reveals that this promise is being fulfilled in these days:

A widow who has found it hard to support her family, was one morning worried about the payment of the baker's bill, which amounted to only a small sum. Having confidence in God's care for His children, the mother, at the morning family worship, asked the Lord to help her meet this account before the end of the week so that she would not be in debt. She knew of no way out of her difficulty. She then left her home. On returning at the noon hour she received a

letter by mail containing the exact amount of the debt that had been incurred. The sender of the gift asked her to accept the money as coming from the Lord, and this mother in Israel received it as a direct answer to her prayer of the morning. Surely the Lord does work in a marvellous way for His children. The blessing in this act was twofold. The widow and her family were helped, and the giver rejoiced when hearing that her gift was a direct answer to prayer. The Lord's ear is not heavy, that it cannot hear.

May this experience increase the faith of others to trust Him in time of perplexity, and also prompt us to be in that place where the Lord can use us in answer to the prayers of His children.

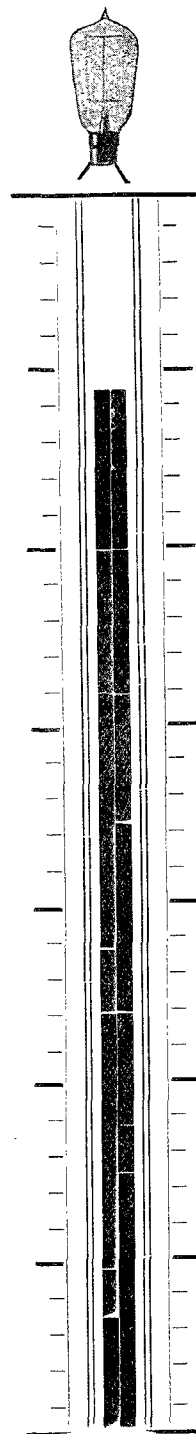
BESSIE A. DOWELL.

**Tenth Week of the Campaign**

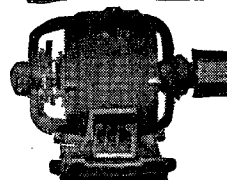
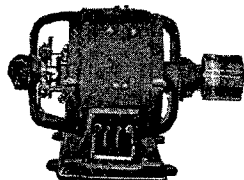
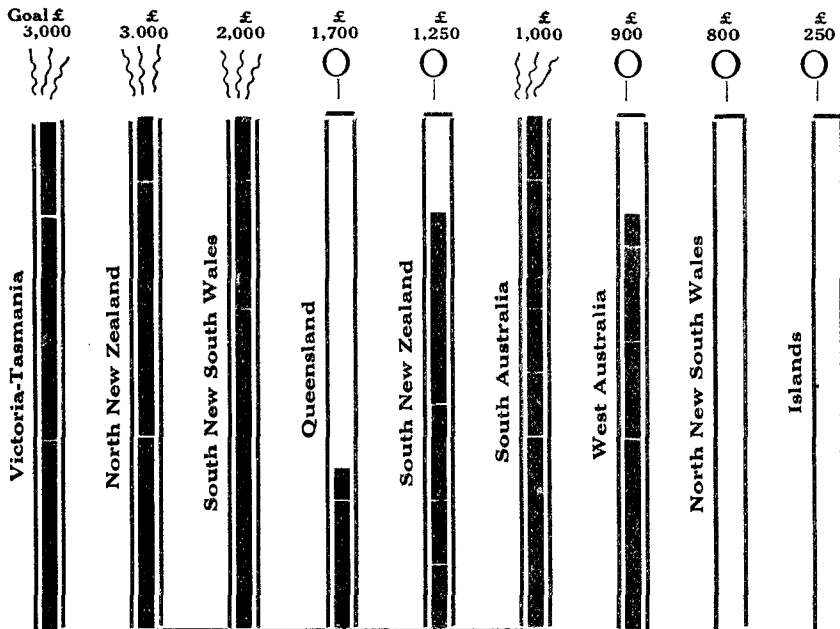
	£	per cent of goal
South N. S. Wales ...	£2,145	107
North New Zealand ...	3,191	106
Victoria-Tasmania ...	3,024	100
South Australia ...	1,034	100
South New Zealand ...	1,025	82
West Australia ...	739	82
Queensland ...	525	35
<b>Union Conference Total</b>	<b>£11,683</b>	<b>83</b>

“To love God as you ought is impossible so long as you let the devil carry the key to your purse.”—*Ram's Horn*.

£14,000



Union Conference Goal, £14,000



## Australasian Record.

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### "Certainly I Will Be With Thee"

Exodus 3:12

"CERTAINLY I will be with thee!"

Father, I have found it true;  
To Thy faithfulness and mercy  
I would set my seal anew.

"All the year Thy grace hath kept me,

Thou my help indeed hast been,  
Marvellous the loving-kindness  
Every day and hour hath seen.

"Certainly I will be with thee!"

I would prove it day by day,  
Know Thy presence ever near me  
All along my pilgrim way."

—Selected.

### Health Food Department Notes

A FEW weeks ago the writer had the privilege of visiting New Zealand in the interests of the health food work. It was good to have an opportunity of meeting with the brethren who are carrying the burden of the work there, and to plan with them for the further building up of the business of the department in the Dominion. The new factory which was erected in Christchurch about eighteen months ago is a very fine building. It is well equipped with the necessary plant for the manufacture of our foods, and we can well be proud of the way in which it represents our work in New Zealand. Although last year was the first year of the factory's operations, the turnover exceeded £25,000, and we are now unable to meet the demands being made upon us for our foods. In view of this it was necessary at the time of my visit to give serious consideration to the matter of enlarging the factory in order that additional equipment might be provided for the purpose of increasing the output of the various foods. Plans were prepared and approved by the New Zealand Central Board before my departure; and since my return authorisation has been given for the work to be proceeded with. The brethren in New Zealand have lost no time in getting the work in hand, as from a letter recently received from Brother Dyason, the factory manager, we learn that the foundations are now completed, and that a good deal of other work is well on the way. The additional facilities which are being provided will enable the factory to more than double its output of last year.

At the time of my visit to Christchurch new premises for the retail business were opened at 708 Colombo Street, which is right in the business centre. The shop is very nicely fitted up and looks very attractive. The services of a sanitarium

trained nurse are being used to good advantage at this branch. The public are invited to interview the nurse in regard to our diet system. Quite a number have already taken advantage of this opportunity, and we are thus able to do something definite in educating the people in respect to our health principles.

A new branch has recently been opened at 93 Princes Street, Dunedin. The position is excellent, and the shop and café are splendidly fitted up. The retail business is steadily growing and should soon be quite profitable. The café is already a profitable department. It is under the patronage of a very fine class of people, including doctors, leading business men, and the Chief Justice of New Zealand. Cooking demonstrations are now being held regularly. These are well attended, and we are pleased to report that a keen interest is being manifested in this phase of our work.

In planning for the work of our cafés we are endeavouring to keep in mind that "we are not commissioned to feed the world, but we are instructed to educate the people." In Volume 7, page 115, we read:—"Hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed." "As the people are taught how to preserve physical health, many opportunities will be found to sow the seeds of the gospel of the kingdom." The real work of our cafés is here clearly defined. We are glad that "our restaurants can be so conducted that they will be the means of saving souls."—"Testimonies," Vol. 7, page 120.

We look to the Lord to teach us how to walk in the light of His counsel in order that His purpose in the establishment of our cafés will be fulfilled, and we might thus be assured of His divine blessing upon our work.

W. O JOHANSON,  
Secretary, Health Food Department.

### Wedding Bells

A QUIET wedding took place on May 10, 1923, when Miss Amelia Rose, for many years nurse at Wahroonga and Warburton Sanitariums, was united in marriage to Brother R. A. Nattrass, 41 Spring Street, Melbourne, who is well-known to many of our people. The ceremony was performed by Pastor J. H. Woods in his home in Elsternwick, Melbourne. Our best wishes attend this couple as they journey together, and we pray that they will accomplish still more in their united service for God.

### Obituaries

HEATON.—Sister Eliza Heaton, born at Rothbury, near Maitland, in September 1848, died April 17, 1923, being at the time of her death seventy-four years of age. Sister Heaton, with her husband, who was laid to rest two years ago, accepted present truth in the year 1898, as an indirect result of missionary work done by teachers and students of the Australasian Missionary College. One who had taken hold of the truth through Bible studies conducted by these brethren, placed in the hands of Sister Heaton a copy of *Bible Echo*, and this is how she and her husband first heard the message. Living at

Awaba, eight miles or so from Avondale, they regularly attended the Avondale church for many years. Sister Heaton expressed her confidence in God in clear terms just before her decease, and her last words were, "Though He slay me, yet will I trust Him." For five years she has had very poor health, while for two years she has been practically an invalid, unable even to lie down for weeks and weeks at a time. During this illness she has been lovingly cared for by her daughter, Mrs. Aleck Stewart. She leaves to mourn their loss three sons and two daughters, with their families. Sister Heaton was laid to rest in the Avondale cemetery, Pastor Butz and the writer officiating.

J. MILLS.

LYONS.—Ester and Herbert J. Lyons, two beloved children of Brother and Sister Lyons of Bickley, West Australia, aged eleven and six years respectively, were claimed by the hand of death within a short period of each other. Esther was buried at Karrakatta on April 7, and Herbert, better known as Jimmie, died on May 7. Both the children were very fond of the Sabbath school, and gave evidence of acceptance of Jesus as their Saviour. Our heartfelt sympathy goes out to Brother and Sister Lyons in their sad bereavement. But we are glad to know that they look forward in joyful anticipation to the realisation of "that Blessed Hope."

H. E. PIPER.

CARR.—Sister Isabella Carr, aged seventy-seven years, died May 4, 1923, at her son's residence in Aspendale, Victoria, after a short illness. Our sister was born in Glasgow, Scotland, and arrived in this country sixty-nine years ago. During her long lifetime the illness to which she succumbed was the first she ever had. Sister Carr was one of our old Australian pioneers. She accepted the third angel's message under the labours of Pastor J. O. Corliss, thirty-three years ago, and was baptised by Pastor A. G. Daniells. Her husband died many years ago, and left her with a young family of eight children. Each Sabbath morning they walked with mother to Sabbath school and church from their home in Richmond to North Fitzroy, a distance of five miles each way. Her son Harold is actively engaged in evangelical work in the North New South Wales Conference. Six sons and one daughter are left to mourn their loss. A devoted and consecrated mother in Israel has fallen. We laid her to rest in the Melbourne General cemetery. A large number of relatives and friends assembled at the graveside. Services in the home and at the grave were conducted by the writer.

J. H. WOODS.

### For Sale

HOUSE.—Seven large rooms, seven-foot-six verandah three sides, two brick fireplaces, stove, enamel bath, 9/4 acres land all cleared, fowl run for 200 head, two-sheds, horse and farming implements, crops. Handy to church and College. Boating and swimming. Further particulars X.Y.Z. Avondale Industries, Cooranbong.

"THAT which has been done, no wishes can undo."