

AUSTRALASIAN RECORD

"Sound an alarm: for the day of the Lord cometh, for it is nigh at hand."

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Forget Him Not

The following beautiful hymn was composed by Dr. William Carey's first convert in India. No doubt he was the forefather of the aged brother referred to in Brother Mookerjee's report in a recent number of the Record.

Oh thou, my soul, forget no more,
The Friend who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget Him not.

Jesus for thee a body takes,
Thy guilt assumes, thy fetter breaks,
Discharging all thy dreadful debt;
And canst thou e'er such love forget?

Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor Him forget, who left His throne,
And for thy life gave up His own,

Infinite truth and mercy shine
In Him, and He Himself is thine:
And canst thou, then, with sin beset,
Such charms, such matchless charms
forget?

Ah! no; till life itself depart,
His name shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
And join the chorus of the skies.

Ah! no; when all things else expire,
And perish in the general fire,
This name all others shall survive
And through eternity shall live.

—*Krishna Pal, 1801.*

In the Mount with God

"Come up unto Me into the mount," God bids us. To Moses before he could be God's instrument in delivering Israel, was appointed the forty years of communion with Him in the

mountain solitudes. Before bearing God's message to Pharaoh, he spoke with the angel in the burning bush. Before receiving God's law as the representative of His people, he was called into the mount, and beheld His glory. Before executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, "I will . . . proclaim the name of the Lord before thee," "merciful and gracious, slow to anger, and abundant in lovingkindness and truth, . . . and that will by no means clear the guilty." Before he laid down, with his life, his burden for Israel, God called him to the top of Pisgah, and spread out before him the glory of the promised land.

Before the disciples went forth on their mission, they were called up into the mount with Jesus. Before the power and glory of Pentecost, came the night of communion with the Saviour, the meeting on the mountain in Galilee, the parting scene upon Olivet, with the angel's promise, and the days of prayer and communion in the upper chamber.

Jesus, when preparing for some great trial or some important work, would resort to the solitude of the mountains, and spend the night in prayer to His Father. A night of prayer preceded the ordination of the apostles and the sermon on the mount, the transfiguration, the agony of the judgment hall and the cross, and the resurrection glory.

THE PRIVILEGE OF PRAYER

We, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience can not be a sufficient guide. We must have the continual light that comes from God.

Christ is ever sending messages to those who listen for His voice. On the night of the agony in Gethsemane, the sleeping disciples heard not the voice of Jesus. They had a dim sense of the angel's presence, but lost the power and glory of the scene. Because of their drowsiness and stupor, they failed of receiving the evidence that would have strengthened their souls for the terrible scenes before them. Thus to-day the very men who most need divine instruction often fail of receiving it, because they do not place themselves in communion with heaven.

The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path. The reason why so many are left to themselves in places of temptation is that they do not always set the Lord before them. When we permit our communion with God to be broken, our

defence is departed from us. Not all your good purposes and good intentions will enable you to withstand evil. You must be women and men of prayer. Your petitions must not be faint, occasional, and fitful, but earnest, persevering and constant. It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labour. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer.

It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, of noble life, men and women who will not for any consideration be swayed from truth, right, and justice. All are pressed with urgent cares, burdens, and duties, but the more difficult your position and the heavier your burdens, the more you need Jesus.

It is a serious mistake to neglect the public worship of God. The privilege of divine service should not be lightly regarded. Those who attend upon the sick are often unable to avail themselves of these privileges, but they should be careful not to absent themselves needlessly from the house of worship.

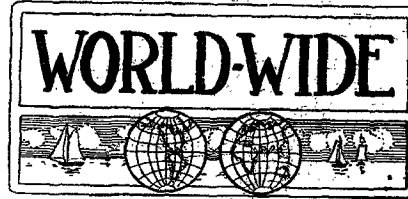
In ministering to the sick, more than in any merely secular business, success depends on the spirit of consecration and self-sacrifice with which the work is done. Those who bear responsibilities need to place themselves where they will be deeply impressed by the Spirit of God. You should have as much greater anxiety than do others for the aid of the Holy Spirit and for a knowledge of God as your position of trust is more responsible than that of others.

Nothing is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else

can give. Of this power he must not allow himself to be deprived.

We must live a twofold life,—a life of thought and action, of silent prayer and earnest work. The strength received through communion with God, united with earnest effort in training the mind to thoughtfulness and care-taking, prepares one for daily duties, and keeps the spirit in peace under all circumstances, however trying.

MRS. E. G. WHITE.



In Japan a successful workers' institute, or school, has been conducted; twenty-five young people being in attendance.

THE book "Christ Our Saviour," by Mrs. E. G. White, has now been translated into the Polish language by our Hamburg publishing house.

A new paper, the *Gospel Medical Messenger*, is just out. It is a local paper of the Virginian Conference, U. S. A. As its name implies, it is to contain reports of the progress of the work along medical and evangelical lines.

In Hawaii, Sandwich Islands, a new message-filled tract has just been issued, and Brother C. D. M. Williams writing from that field says, "We take up the evangelical work with renewed energy, and pray that the Lord will give us greater success in winning souls for His kingdom."

THE sending of one sample copy of the Catholic Peril Number of the *Protestant Magazine* to a clergyman in Chicago brought forth these words: "The *Protestant Magazine* is just what we need. It should be placed in the hands of every American citizen. Enclosed find cheque for \$2.75 (11s. 4d.) to pay for sending this magazine one year to ten professors. Shall try to get more readers for you. Send copies to Mr. Roosevelt, and do not forget President Taft. May God bless your efforts and ours."

THE following word from German East Africa is of special encourage-

ment: "Brother A. C. Enns, on returning to the mission in Victoria Nyanza, after a short furlough in Europe, reports that during 1911 their church membership doubled, having passed the one hundred mark. In the four main stations and the thirteen out-station schools there are now about one thousand students enrolled. They are being taught the message in their own language, and so trained that later they may join in giving it to the millions who have not yet heard it."

PASTOR H. KUNIYA, of Japan, reports seven baptized in the ocean at Kagoshima, as first-fruits of a tent mission in that city. He tells of a little girl who also desired baptism with her aunt. She was but seven years old, and was advised to wait. "She felt very badly about it," Pastor Kuniya writes, "and could not rest at night. Her mother later tried to send her to school on the Sabbath; but the little girl remembered that it had been said in one of the sermons that those who knowingly break God's commandments can never enter the gates of pearl or walk the golden streets. She refused to go to school on the Sabbath, saying: 'Heaven is more precious than school for me. Please, mama, do not send me to school on the Sabbath day.'"

FROM the pen of Elder J. T. Boettcher, of the Little Russian Conference, we have the following interesting items:

A newspaper is unknown in this part of the world. One can hardly understand how difficult it is to get the truth before a people like this. All instruction must be given orally. Yet it is remarkable how they can repeat all they have heard. One tells another, and in a short time the whole village knows the news. In this way, too, the message of truth goes. What they have understood they remember, and they sit and talk together for hours. They have plenty of time.

We have learned of another village where more than two hundred persons are keeping the Sabbath of the Lord, and we are planning to send a worker to teach them.

The Lord blesses the work of His servants. We have thus far baptized twenty-six, and organized another group of eight, thus taking into the church over thirty new members. The tithes and offerings also are increasing. The work is growing, and Brother Perk is not able to answer all the calls that come for help.

During the second quarter, the membership of this field was 605, but for the third quarter it will be about 650.



In God's Care

I know not what beyond may lie,
When sunset tints illumine the sky;
To-morrow, be it dark or bright,
Is sealed and hidden from my sight;
When flowers fold, and shadows creep,
I lay me down in peace to sleep.

I know not what the day will bring,
What lesson hold, what new strange thing
In life's deep meaning I may trace,
Where light and shadow interlace;
My Father's hand the way doth keep;
I lay me down in peace to sleep.

I know not what the day will bring
Of joy or pain—what changes ring
Ere day and night complete the year;
But calm I trust and have no fear,
For God's great love is strong and deep;
I lay me down in peace to sleep.

—Julia E. Abbott.

Adelaide City Mission

DURING the past summer the writer has been connected with two tent efforts in the city of Adelaide proper. The first series of meetings was held at Hutt St., where we secured a favourable site in the midst of the residential portion of the city. The working force consisted of Pastor A. H. White and the writer as ministers, Sister Westerman as Bible-worker, and Brother Harold Lukens as tentmaster. The attendance, especially on Sunday nights, was good. Pastor M. Lukens spoke frequently on Sunday evenings, and gave many helpful suggestions for the carrying on of the work.

We were especially successful in securing the names and addresses of persons attending the meetings. This is, of course, very important and often difficult to accomplish. At the close of each discourse it was announced that we would give away a series of tracts on the subjects being presented, and that we would be glad to have the names and addresses of those who would like to have this literature, so that we could see they were supplied with the full series, even though they might not be able to be present at all the meetings. The best thing about this plan is that it works. We soon became acquainted with many people.

Every Thursday evening we took up a collection to meet the expense of this literature. This, with the profit

on books sold, more than covers our bill for tracts. We had more than £1 to the good at the close of the tent season, besides paying for three subscription books presented to persons who had helped the mission in various ways. We received from other offerings £21 9s. 9d., and our incidental expenses for the summer's work amounted to £20 15s. 7½d.

About the third week of January we moved our tent to King William Street, which runs through the centre of the city. Our attendance here was not so large as at Hutt Street, but was made up largely of people from many different suburbs. Our force of workers was depleted by Brother H. Lukens and Sister Westerman connecting with the Unley tent mission. However, considerable interest was aroused by this series of meetings.

The writer is planning to follow up the work during the winter by holding cottage meetings in various portions of the city. The interest is scattered, and consequently more difficult to develop. However, we are looking confidently for a greater result from the summer's work than we have yet seen. Some souls have decided to walk in the light, and have either been baptized or are preparing for that ordinance. We desire the prayers of God's people for those who are still in the valley of decision.

W. W. FLETCHER.

Rockhampton, Queensland

SINCE coming to Rockhampton we have continued a steady round of work with our literature, striving to awaken interests, and following up with visits and Bible work any opening arising therefrom.

For several months I supplemented this effort by holding public meetings on Sunday nights in the church.

During my entire stay at Rockhampton I arranged to keep in touch with the company of believers at Calliope by visits at various times, also following up the interests awakened at Mount Larcom, at which latter place a strenuous resistance to the progress of the message is being waged by seven ministers and local preachers, who also visit this district at set times. Among these there is a German minister who is striving to collect the new emigrants, among whom are several families who hold together, both parents and children, in their

reverence for the Word of God, as far as they have had the light, and are steadily learning concerning the message of present truth.

While one man with his wife and grown-up son, and also the wife of a government employee with her three boys, have taken their stand for the truth, our expectation reaches out for still others whom we believe the Spirit of truth will seal for the kingdom of heaven.

Last October we moved out into the districts near Rockhampton, some nine miles, where I have been working in different localities. We have been much encouraged with the good response in one place where a farmer consented for me to hold meetings on Sunday nights at his house, which has a suitable room measuring 12 by 20 feet. The attendance during the past eight weeks has averaged twenty-five.

One in attendance is a neighbouring farmer with a family of five sons and four daughters. He invited me to his home last Sunday to practise the singing of our Advent hymns. The grandmother, aged eighty-four, though totally blind, rejoices to hear more of the truth. We are praying daily to the Lord for His help to enable us to secure these souls for His kingdom.

The weather is delightful at present. The intense heat has abated, and copious showers of rain have fallen, reviving vegetation and brightening temporal prospects.

Our hearts are full of thankfulness and praise to the Lord for all His goodness in dealing so mercifully and kindly with us.

G. A. WANTZLICK.

Rhyndaston, Tasmania

"Hitherto hath the Lord helped us."

"I WILL instruct thee and teach thee in the way which thou shalt go." This promise has truly been fulfilled to us in this place. It was while the brethren were in council at the Launceston camp that the Lord directed their minds to open a mission here. A canvasser who had recently been working through this district was invited to this meeting, and in reporting several places in which he thought an interest had been awakened he mentioned having met several families in Rhyndaston who had disconnected themselves from the nominal churches, on account of the many traditions they held, and who were professing

to follow in all the ways of their Saviour. Some of these people had expressed their willingness to have studies, which would lead them to walk in the ways of Christ more perfectly; so the brethren decided to send Pastor Rogers and the writer to open work here.

On January 13, our mission tent was erected in a grass paddock adjoining a hop field. Thus the green foliage of the tall hops made not only a good break-wind, but a pretty background for our white canvas. I well remember the first remarks of our evangelist on arrival here, "A very pretty place," but there being only about a dozen houses in sight, he added, "but surely it hardly warrants a tent effort, for where are the people." Needless to say when forty-one adults confronted him on Sunday night, he thought the interest worth the effort.

A very noticeable feature of our work here was the readiness on the part of all who attended, to acknowledge the truths presented, and especially was this true of the fourth commandment. Unfortunately, however, most of them, like Felix the Roman governor, while convinced of the truth, decided to put off obedience to it for a more convenient season, which we assured them seldom came. When it came to the time to remove on account of the wet, cold weather, seven adults and seven children were left to witness for the truth. For this we praise the Lord.

Not being able to get either rooms or a house here, we decided to move to Oatlands, fifteen miles off. Here we intend working during the winter, visiting Rhyndaston every week-end. Up to the present we have made no public effort here in Oatlands, but are introducing our missionary paper and tracts into the homes of the people. While thus engaged, I have been surprised to find the *Signs of the Times* has gone ahead of us, being sent by our young people at Bismark. I also find many of our larger books, which have been left by our faithful canvassers. That God may richly bless the efforts of our young people to sow the seed through the post in this way, also our faithful canvassers as they do the pioneering work of this message in these isolated towns and districts, is the earnest prayer of the writer.

H. C. HARKER.

South Australian Conference

THE twelfth annual session of the South Australian Conference was held in connection with the Unley camp-meeting, from April 2-14, 1912. Seven meetings were held. Eight churches were represented by the seventy-two delegates present, one church being unrepresented. Pastors Teasdale, Gates, and Anderson, and Brother L. D. A. Lemke, were the representatives from the Union Conference.

Committees were appointed as follows:

PLANS AND RECOMMENDATIONS: W. W. Fletcher, L. D. A. Lemke, W. G. Hodgkinson, N. J. Walldorff, E. B. Rudge, C. Davey, B. J. Smith.

NOMINATIONS: A. H. White, G. Teasdale, P. H. Pretymian, W. Bowhey, J. Hokin, C. D. Baron, J. T. F. Steed.

CREDENTIALS AND LICENSES: E. H. Gates, R. Hare, T. A. Brown, T. J. Smith, G. Maybee.

The financial report of the conference revealed a net loss for the year ending June 30, 1911, of £70 10s. 3d., but it still had a credit balance of £139 15s. 9½d. The balance sheet of the tract society showed a loss for the year of £64 18s. 7½. An additional report for the nine months ending March 31, 1912, showed that the tract society had made a gain of £34 during that time. The balance sheet of the Adelaide Sanitarium was presented, which showed that the institution had made a profit during the year of £54 15s. 9d. The Adelaide Cafe had made a gain of £81 7s. 6d. Subtracting from this amount £54 7s. 5d. received in donations, leaves a net gain on the year's running of £27 0s. 1d. The Sabbath-school department showed an increase in Sabbath-school donations over the previous year of £18 8s.

The Committee on Plans and Recommendations presented the following report, which was adopted:

WHEREAS, God has abundantly blessed His people during the past year, prospering the work of each department of this cause,

1. *Resolved*, That we as a conference unitedly praise Him for His loving care, and that we consecrate ourselves anew this day to His service.

2. *Resolved*, That we endorse Recommendation No. 49, as passed by the recent Union Conference Council, relating to the Sustentation Fund.

WHEREAS, this conference is in urgent need of dwelling tents for camp-meeting purposes,

3. *We Recommend*, That a sum of £150 be raised as a Tent Fund.

WHEREAS, the Adelaide Sanitarium is in

urgent need of funds for improvements and appliances,

4. *We Recommend*, That £30 be raised in cash to assist the sanitarium, and that the balance needed be raised by selling the 300 copies of "Ministry of Healing" held in stock by the tract society.

5. *Resolved*, That all present adopt the Church-school Fund, which calls for one penny per week per member for the support of our church-schools. And that we urge all members of this conference to support this fund.

6. *Resolved*, That the young people's societies of South Australia make it their aim to raise £1 per week for the support of Pauliasi and to assist in the support of Brother and Sister Thorpe in Tonga.

7. That we adopt the form of organization of the Publishing Department as passed by the Union Conference as follows:

Local Publishing Department:

Executive Head: Conference Committee.

Administrative Department: Conference Committee, State Agent, Field Missionary Secretary, Tract Society Secretary.

The Object:

1. To carry into effect such plans for the publishing work as may be recommended by the Conference Committee.

2. To build up and encourage aggressive work in the circulation of our literature,—

(a) By the regular subscription book work.

(b) By the periodical work.

(c) By the free distribution and selling of tracts.

(d) By encouraging resident canvassing by church members.

(e) By vigorously fostering the effectual use of literature in connection with the aggressive work of the missionary campaign.

8. That every family of believers in this State become subscribers to the AUSTRALASIAN RECORD.

WHEREAS, the tithe is the Lord's, and God has given it to the work of the proclamation of the gospel,

9. *Resolved*, That we will render to the Lord His own in tithes and offerings, and that we give ourselves anew to God, beseeching Him to raise up the labourers needed for the extension and completion of His work.

10. That in order to ensure uniformity of doctrine and loyalty to the fundamental principles of our faith in our churches, all candidates for office be required to express their convictions regarding such to an accredited representative of the conference, and that they be not elected unless they are in full harmony with such principles.

11. That a ministerial institute be held in this conference once a year; such institute to include instruction for our local church officers in all branches of church work.

12. That we as a conference heartily thank Mr. and Mrs. Toms for their kindness in giving us the use of the ground for our camp-meeting. (Voted that a copy of this resolution be presented to Mr. and Mrs. Toms.)

The following report was presented by the Committee on Nominations, and adopted:

PRESIDENT: Morris Lukens.

VICE-PRESIDENT: W. W. Fletcher.

EXECUTIVE COMMITTEE : Morris Lukens, W. W. Fletcher, W. G. Hodgkinson, P. H. Pretyman, T. J. Smith, G. Maybee, J. Hokin.

SECRETARY : Miss E. R. Carter.

TREASURER : P. H. Pretyman.

STATE AGENT : W. G. Hodgkinson.

MISSIONARY CAMPAIGN SECRETARY : W. G. Hodgkinson.

EDUCATIONAL SECRETARY : Morris Lukens.

SABBATH-SCHOOL DEPARTMENT SECRETARY : Miss E. R. Carter.

YOUNG PEOPLE'S DEPARTMENT SECRETARY : W. G. Hodgkinson. Assistant Secretary : Miss E. R. Carter.

RELIGIOUS LIBERTY SECRETARIES : T. A. Brown, W. W. Fletcher.

TRACT SOCIETY SECRETARY : Miss R. V. Stratford.

TRACT SOCIETY TREASURER : P. H. Pretyman.

SANITARIUM BOARD OF MANAGEMENT : Morris Lukens, W. W. Fletcher, E. B. Rudge, P. H. Pretyman, W. G. Hodgkinson, T. J. Smith.

ADELAIDE CAFE BOARD OF MANAGEMENT : Morris Lukens, A. H. Rogers, W. W. Fletcher, P. H. Pretyman, T. J. Smith.

The Committee on Credentials and Licenses presented the following report, which was adopted :

FOR CREDENTIALS : Morris Lukens, R. Hare.

FOR ORDINATION AND CREDENTIALS : A. H. White, W. W. Fletcher.

MINISTERIAL LICENSE : N. J. Walldorff, T. A. Brown.

MISSIONARY LICENSE : P. H. Pretyman, W. G. Hodgkinson, Miss E. Westerman, Miss E. R. Carter, Miss R. V. Stratford, E. B. Rudge, H. A. Lukens.

TEACHERS' LICENSE : Miss M. De Jersey, Miss A. E. Brown.

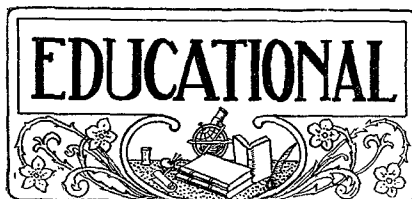
CANVASSERS' LICENSE : W. Bowhey, A. T. Start, F. Masters, G. H. K. Backhaus, B. J. Smith, J. W. Parsons.

All the proceedings of the conference were harmoniously conducted. At the first meeting application for admission into the conference was received from the Woodville Church, which was organized during the year. This church of fifteen members was received into the conference.

The blessing of the Lord has rested upon the work and workers in this State throughout the year. His presence has been with us ; and we step forward in courage and faith.

MORRIS LUKENS, *President.*

ETHEL R. CARTER, *Secretary.*



The Teacher's Prayer

O Father, hold my hand,
When stormy winds of trouble blow,
And low'ring clouds conceal blue sky ;
When hope and faith at ebb-tide flow,
And dark horizons I descry,
Teach me to understand.

O Father, guide my feet
O'er sharpened stones, up shaded steep,
O'er mountains rough and gloomy ground,
O God, my weary footsteps keep,
Until at last my way I've found
Into Thy presence sweet.

O Father, guide my mind.
Give grace to meet the petty strife,
To fight life's battles without fear ;
To know Thy purpose in my life.
Give strength to work with willing cheer,
And peace in Thee to find,

O Father, hide Thy child
'Neath Thy protecting wing of love ;
Ope Thou mine eyes, that I may see,
In wisdom sent me from above,
The hidden paths Thou leadeth me,
O Father, keep Thy child.

O Father, guide my life,
Lest through its influence some one stray ;
Or thoughtless word is set adrift,
And some feet falter along the way ;
Teach me the load of life to lift,
And look beyond the strife.

EVA E. EDWARDS.

The Three R's

Reverence, Respect, Refined Speech

WHAT three words are more familiar to the teaching world than the three r's—reading, riting, and 'rithmetic? These are very essential to the child's education.

But for the eternal welfare of the child, there are three r's which should receive earlier and more earnest attention. These are, reverence, respect, and refined speech. The school in which these should be taught is the home, and the teachers are the parents. Some one has aptly said, Men are cast iron, but children are wax, and how true it is? Childhood is the impressive age ; how important then that on the plastic child mind are impressed true reverence, respect, and purity of speech. This, too, is the teacher's work in the school. But the work of the teacher should supplement that of the home, not take its place. It is to be a continuation of the good work begun.

Much of the success of Moses, Samuel, and Timothy was due to the training each received at his mother's knee. Not only did they receive a training by precept but one of example. Very early in childhood, even in infancy, can lessons be given in reverence. In telling the little ones picture-stories of the Christ-child, they can be taught to speak gently and softly the name of Jesus, thus impressing the thought that it is a name above all other names. They can be taught that the Bible is God's book and should be handled with care. The weekly memory verse, so often repeated parrot-like, at random, and without any knowledge of the true meaning, should be explained and the child taught that the words are sacred and are a part of God's letter to us.

A few years ago I spent some time in a Wesleyan's home. Every evening it was a custom of the four little ones to say their prayers either with the mother or alone. I have never forgotten how particular those little ones were to be quiet when one would be praying. Many times in the middle of some childish fun, or a romp, one would announce "I'm going to say my prayers now," and almost immediately all would be quiet. The same reverence was manifested in their deportment in Sunday-school and church.

What a contrast to many homes where the light of the third angel's message has entered! Frequently during prayers some children are allowed to eat, others whisper and play, and often the worship is interrupted. Sometimes the offending child receives a hasty rebuke, accompanied by some threat, or sharp blows. O what a scene for heaven to look down upon! Can such worship feed the soul with living bread? Can pleasant memories be left on the mind of the hour which God says should be the best of the day? Can the soul be strengthened for the daily battle?

Some of the perplexities with which church-school teachers have to grapple are irreverence and disrespect during the worship hour. How much depends upon the home influences. Nor does the evil end in the schools. We meet it in the Sabbath-schools and the church, in the whispering and loud talking before and between meetings ; in the going in and out between the services.

Many of our island churches, whose members have so recently been claimed from heathenism, would put our homeland churches to shame. The silence

that exists before the meetings can be felt, for the Spirit of the Lord is present. Even the little children move quietly and reverently and take their seats without talking.

When the Israelites met with God at Mount Sinai there was a period of silence before the worship began. This is what should be in our churches. The Lord says we should come before Him with reverence. The short intermissions between the services would be well spent if silent prayers were offered for God's blessing upon the approaching service.

Sometimes a bell is rung or some other signal is used to call to order those who may be engaged in conversation, or who may be outdoors. Even in a day-school "it is a mistake to use a bell to secure quietness. A clap of thunder or any noise startles us for a moment but it soon loses its effect." How much more then is it out of place in God's house!

Irreverence and disrespect are inseparable. They walk hand in hand, side by side, in the drama of life, while their nearest relative, unrefined speech, walks in their footprints not far behind. The homes in which obedience is the first rule, and where reverence and respect are lessons given in babyhood, will be the homes where refined speech is used.

Note the following extract from "Christ's Object Lessons," page 337: "It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to one another and to their parents. They must be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ."

This, too, must be the teacher's work, but he must have the co-operation of the parents. What is more ennobling, inspiring, and soul-uplifting than an atmosphere free from discord, impure speech, and strife, and where the mind and soul are brought in closer contact with the divine life, by pure and correct language and pleasant and courteous words.

EVA E. EDWARDS.

A NEGLECTED Bible means a starved and strengthless spirit, a comfortless heart, a barren life, and a grieved Holy Spirit.—F. B. Meyer.



Monthly Summary of Australasian Canvassing Work

New South Wales

APRIL, 1912

Practical Guide to Health—	Hrs.	Ord.	Value
R. E. Hare	81	20	£21 2 6
J. Eggrins	128	64	70 15 0
F. Hedges ... ..	...	3	3 15 0
Great Controversy—			
W. J. Stevens	85	16	14 1 6
W. H. Stevens	151	25	20 12 0
W. E. Prees	90	7	6 1 0
L. W. Davey	74	49	45 12 6
Heralds of the Morning—			
A. Mounstain	171	72	48 7 0
A. Munson	166	49	32 15 0
Christ's Object Lessons—			
H. S. Cozens	117	30	17 10 0
Other Books—			
Miscellaneous ... ..	...	23	7 2 0
Tract Society ... ..	...	8	3 15 0
Helps sold by Agents ...	...	...	10 14 0
	1063	366	£302 2 6

Queensland

APRIL, 1912

Practical Guide to Health—	Hrs.	Ord.	Value
H. C. Bonney	23	16	£19 0 0
E. L. Bonney	37	31	38 10 0
W. E. Lamo	109	20	26 7 6
C. F. Hodgkinson	103	22	25 15 0
F. Allbon	59	3	3 0 0
P. Joseph	79	22	26 2 6
G. S. Joseph	75	29	32 15 0
Desire of Ages—			
Mrs. K. M. Newley	105	24	20 0 0
J. Tinworth	141	14	14 0 0
Christ Our Saviour—			
J. Tinworth ... ..	...	16	3 12 0
Heralds of the Morning—			
C. Tinworth	135	8	4 3 6
House We Live In—			
C. Tinworth ... ..	...	2	9 0
Helps sold by Agents ...	...	...	2 19 3
	866	207	£216 13 9

South Australia

MARCH, 1912

Practical Guide to Health—	Hrs.	Ord.	Value
W. Bowley	30	8	£8 7 6
F. Masters	126	20	20 7 6
B. J. Smith	143	15	16 2 6
Desire of Ages—			
J. W. Parsons	181	23	27 12 0
Patriarchs and Prophets—			
A. T. Start	105	47	32 15 6
Christ's Object Lessons—			
G. H. K. Backhaus	134	26	15 5 0
Life and Health—			
Miss F. Green	87	17	2 17 9
Miss H. Osmond	65	24	4 4 0
Miscellaneous—			
Helps sold by Agents ...	...	...	1 4 6
	871	185	£147 6 1

South Australia

APRIL, 1912

Practical Guide to Health—	Hrs.	Ord.	Value
B. J. Smith	19	0	£—
Desire of Ages—			
J. W. Parsons	58	13	10 1 0
Patriarchs and Prophets—			
A. T. Start	54	28	20 18 6
Christ's Object Lessons—			
G. H. K. Backhaus	96	42	23 1 0
Life and Health—			
Miss F. Green	25	3	10 9
Miscellaneous—			
Helps sold by Agents ...	...	...	5 16 3
	243	86	£64 18 6

Victoria and Tasmania

APRIL, 1912

Counting King—	Hrs.	Ord.	Value
Miss Barlow	37	21	£8 18 6
Miss Parkin	23	14	5 14 0
A. Robinson ... ..	...	1	10 6
Christ's Object Lessons—			
A. Robinson ... ..	...	7	4 8 6
Great Controversy—			
A. Bullas	44	20	16 6 6
F. Harker	49	11	6 17 6
Heralds of the Morning—			
H. Swain	52	10	6 3 6
W. Armstrong	99	97	47 1 0
G. McIntosh	81	62	31 2 0
Miss Pascoe	58	34	14 17 6
Practical Guide to Health—			
S. G. Tank	71	11	11 0 0
Mrs. Tank	100	37	37 7 6
J. Saunders	50	11	11 0 0
P. Lloyd	180	37	37 15 0
J. Moore	141	31	32 17 6
H. Stacey	36	38	39 2 6
C. Aitken	95	24	24 7 6
J. McKechnie	41	7	7 15 0
J. Diverall	33	19	13 0 0
Seer of Patmos—			
A. Chesson	60	7	4 12 6
C. Fisher	44	9	6 17 0
M. Wilson	36	33	23 13 0
R. Vicary	71	5	4 0 0
Helps sold by Agents ...	...	...	19 0 3
	1551	546	£414 7 3

New Zealand

APRIL, 1912

Counting King—	Hrs.	Ord.	Value
...	...	1	£ 7 6
Daniel and Revelation—			
State Agent ... ..	...	5	4 2 6
R. H. Tutty ... ..	...	1	12 6
Desire of Ages—			
F. Byford ... ..	...	2	1 5 0
Great Controversy—			
W. H. Allom	94	16	12 1 6
F. Byford	51	19	12 13 6
G. H. Edwards	93	50	38 14 0
Miss Hodgetts	23	11	7 4 6
Miss Howles	70	34	24 15 0
H. Kirk	130	62	44 17 6
H. Letts	32	13	10 2 6
J. L. McFarlane	27	11	7 8 0
State Agent	1 5	60	51 10 0
R. H. Tutty	115	34	24 7 0
G. H. Wordsworth	139	76	61 11 0
J. Wordsworth	128	47	38 14 0
Practical Guide to Health—			
C. H. Ellis	51	14	15 10 0
Mrs. Masters	8	1	1 0 0
...	7	5	5 0 0
W. J. Redhead	27	8	8 7 6
C. Scheffler	49	6	6 15 0
J. J. Watkins	47	18	18 0 0
Other Books—			
...	...	3	3 3 0
G. F. Hansford	32	10	12 7 6
Helps sold by Agents ...	...	...	7 15 9
	1228	507	£418 4 9

Totals for April, 1912

	Hrs.	Ord.	Value
New South Wales ...	1063	366	£302 2 6
New Zealand ...	1228	507	418 4 9
Victoria and Tasmania ...	1551	546	414 7 3
Queensland ...	866	207	216 13 9
South Australia (March) ...	871	185	147 6 1
South Australia ...	243	86	64 18 6
	5822	1897	£1563 12 10

Importance of a Thorough Preparation for the Canvassing Work and How to Obtain It

THE canvassing field is world-wide in extent, and affords to the enthusiastic worker greater scope and opportunities than does any other field in the world. There are no limitations to the possibilities of a canvasser's career, excepting the limitations of human capacity of endurance. In no other period of the history of the message has the book work occupied such an important place as it does to-day, and it is still progressing at a greater speed than ever before. Let us not think that the best days of the canvassing work have passed. No, we are right in the midst of them. Right now the opportunities of success are greater than they ever were, but in order to benefit by them we need to reach a higher standard of education; a more thorough preparation for the work.

The following advice appeared some time ago in *Prutee's Ink*:

A salesman must know his business, know every single article he handles. He has got to learn its good points; why it is better than this one or that one, and be able to give his prospects the proper information regarding that article. . . .

One of the most foolish mottoes ever written was the one, "A salesman is born, not made." It is true that some salesmen are naturally born sellers of goods. They possess a certain temperament which enables them to go out and meet people and win their confidence; but where you find one man of this kind you find one hundred others who do not possess this natural ability. *These men must have their talents developed by competent instruction.* If the great manufacturing concerns of this country waited for salesmen to be born, there would not be any goods sold. These concerns are wise enough to know that, given the necessary ability, with the proper help and right surroundings, *a man can be trained to sell goods.* Some of the greatest successes of to-day are men who started in early life with no idea at all of selling goods.

This reveals very clearly that the business men of the world recognize the importance of giving their salesmen a thorough training, in order that they may achieve great results. Why should not we, who have to do the Master's business, which is the

most important of all, give our salesmen the very best training obtainable? We are told to "*Educate, educate, educate young men and women to sell the books, which the Lord, by His Holy Spirit, has stirred His servants to write.*"

Again we read: "In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment and go forth to proclaim the last message of mercy. *As rapidly as possible they are to be prepared for labour, that success may crown their efforts.*"

"As the canvasser visits the people at their homes, he will often have the opportunity to read to them from the Bible or from books that teach the truth. When he discovers those who are searching for truth, he can hold Bible readings with them."

"Canvassers should be able to give instruction in regard to the treatment of the sick. They should learn the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and bodies of the suffering."

These are just a few statements taken from the Testimonies, although many others might be quoted, and they show clearly the importance of the canvassing work, and that in order to fit men and women quickly for this work, the education given them should be of a practical nature.

Realizing this, the Union Conference has started a Missionary Training Home for canvassers in connection with our publishing house at Warburton, and already a number of canvassers have shared in its benefits and are out in the field. The subjects taught are: Bible, history, English, reading and voice culture, salesmanship, canvassing, bookkeeping, physiology, and simple treatments.

Our next course will begin June 3, 1912, and we are expecting a good attendance. However, there may be some who have not responded to the Lord's call for service because they felt their own inefficiency, or who have not heard of this new institution. To these we extend a hearty invitation to communicate at once with Pastor A. W. Anderson, Signs Office, Warburton, or with the writer.

"All through the large cities God has honest souls who are interested in what is truth. . . . Time is short; the Lord desires that everything connected with His cause shall be brought into order. He desires that the

solemn message of warning and of invitation shall be proclaimed as widely as His messengers can carry it. . . . We have no time now to give our energies and talents to worldly enterprises. Shall we become absorbed in serving the world, serving ourselves, and lose eternal life and the everlasting bliss of heaven? O, we cannot afford to do this! . . . We cannot afford in the few days we have here on earth to spend our time in trifling and nothingness. . . . Christ gave His precious life to save souls that are perishing in their sins. Shall we refuse to do the work assigned to us, refuse to co-operate with God and heavenly agencies? . . . I appeal to our brethren to wake up."

Brothers and sisters, whether old, middle-aged, or young, let us heed the Lord's pleading with us, and consecrate ourselves fully to His service, and live to save others.

L. D. A. LEMKE.

Obituary

FEHLBERG.—On May 7, 1912, Carl Fehlberg, of Bismark, Tasmania, fell asleep at the age of 59 years, in the Hobart Hospital, where he was taken just a little over a week before. About three months previous to this the first signs of failing health were noticeable.

Up till then he had always enjoyed the best of health, being a strong and vigorous man. But creeping paralysis caused the strength to give way to weakness. First his memory failed him, then he lost the power of speech, and finally his whole body became powerless. We are reminded of the words of the Lord in Ps. 90:5, 6: "In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." And how true in our brother's case. "In the midst of life we are in death." Brother Fehlberg was a member of the Bismark Church, having accepted the truth over twenty years ago, and joining the church at its inception. For many years he was its elder. His presence at church and Sabbath-school will be missed, as he was a regular attendant at both. His kindly disposition endeared him to all who knew him. And the loss of his help in the district where he lived will long be felt. He leaves a sorrowing wife and grown-up family, and a large circle of relatives to mourn their sad loss. A funeral service attended by a large number was held in the church, and also at the graveside. Comforting words were read from God's holy Word, and spoken by the writer, who emphasized the blessed hope, the coming of the Life-giver, and the great reunion of souls at the resurrection of the just. In a quiet resting-place we laid our brother away in the keeping of a merciful God, until He come whose right it is. Appropriate hymns were sung, and we left, sorrowing not as those who have no hope.

A. H. ROGERS.

Australasian Record

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OF SEVENTH-DAY ADVENTISTS

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WHEN your copy of the RECORD comes in a red wrapper, it indicates that your subscription is expiring, and that your renewal is kindly solicited. Please order promptly, that no copies may be missed.

PASTOR CADY left Brisbane, May 17, to visit the churches in Northern Queensland.

PASTOR TEASDALE has joined the tent effort in Brisbane, where there is still a good interest, and many doors are open for visiting and personal work.

A LETTER just received at our office from Sister Wood of Java states that Pastor Jones is ill, and has been advised to leave Singapore at once. He was planning to go to our rest home at Soember Wekas, Java, to recuperate.

PASTOR G. C. STEWART of Tonga informs us that Brother and Sister Thorpe are opening work on the island of Vavau of that group, which has hitherto been unworked by us. At the time of writing Brother Stewart was just starting for Haabai, and hoped to visit Vavau before returning to Nukualofa.

BROTHER AND SISTER HUNGERFORD of Java have been called to Singapore to assist in the work in that important centre; and left for that field about the first of May. This transfer was no doubt made necessary by the failure in health of Pastor Jones. Let us remember these great fields where the force of workers has been so depleted by sickness, praying that the sick may be restored and that the health of those still in active service may be preserved.

OF the city mission effort that is being conducted at Sydenham, a suburb of Sydney, Pastor Burke writes: "The interest in the meetings now being held in the tent at Sydenham is still being maintained, the attendance at the Sunday evening services being specially good. There is a good interest in the district. Some have already decided to obey God and keep all His commandments, and others are on the deciding line."

OWING to the fact that many of our young people were not able to secure the reading course book, "Story of John Paton," to begin with the others at the commencement of the year, it has been decided to allow another three months before taking up the next book, "Christ's Object Lessons." We trust that a large number will plan to begin the reading of this work so full of precious gems of truth on October 1.

Essentials to Success in Church Mission Work

"BE ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain, in the Lord."

Persistency is essential to success, and more so in the work of winning souls than in any other undertaking. A revival of some phase of church mission work is often taken up with great enthusiasm, but too frequently it oozes out before the goal is reached. Work truly begun with that earnestness and zeal which springs from a deep conviction of existing needs, is frequently allowed to lag when difficulties come in the way, and at last to drop entirely, through lack of determination and persistency, when the unseen goal is only a little ahead.

Another essential is that of thorough organization. As a denomination we have the best, absolutely the best, form of church organization, because we follow so closely the Bible plan. That which is so frequently lacking is the vitalising energy which is developed only as we carry into effect the life-giving principle underlying the organization. This principle is one which makes work easy because it distributes responsibility and causes each member to recognize individual responsibility to work for that which concerns the common interests of the body—the church.

It makes every church officer a

leader in mission work, and every church member, a member in particular, indispensable to success in the work which the body—the church—is ordained to do, that of the ministry of reconciliation.

Unfortunately this principle is not generally recognized in our churches, but it is the duty of the church mission secretary to keep this important matter before the church officers, so that with their help as leaders, the whole church will be engaged in such earnest, aggressive work as will show results in souls being won for, and established in the truth. J. M. J.

Our Canvassers Can Help

WE are sending from week to week a large amount of literature in the Braille type to blind readers, and letters of appreciation are continually coming to us, but what we are doing is so small when compared with what might be done, did we know the addresses of more of those afflicted with blindness. There are thousands of such in Australia.

No doubt our canvassers, periodical sellers, and other workers come in contact with blind persons frequently. Will you please ascertain from such if they can read the Braille type (it must be Braille, other systems will not do), and if so, please secure their names and addresses in full. Then will you send to the Union Conference office or your State office, if more convenient, such names and addresses.

Surely our hearts should go out in loving sympathy to those who are in both physical and spiritual darkness. You can help them in this way.

L. D. A. LEMKE.

For Sale

HOUSE and allotment on main road. Good soil for vegetable garden. Good opportunity for students wishing to attend Australasian Missionary College. For particulars and terms apply, E. H. J., "Sunnyside," Cooranbong, N. S. W.

For Sale

HEALTH Food business and medical treatment rooms combined, in Napier, New Zealand. A good opening for married couple to do self-supporting work. Full particulars on application through this office.