

AUSTRALASIAN RECORD



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

Vol. 17. No. 45

SYDNEY, MONDAY, NOVEMBER 17, 1913

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

If

If I truly loved my Saviour,
If my heart were cleansed from sin,
If I walked in sweet communion
Every day and hour with Him,
Would I then deride the message
That His coming now is near?
Would not I with joy prepare to
Meet the One I love so dear?

If I truly loved my Saviour,
If my treasures were in heaven,
If my heart from all the follies
Of this world were truly riven,
Would not I prepare to meet Him
In a pure and heavenly dress?
Not in garments of my weaving,
But His spotless righteousness.

If I call Him Lord and Master,
Will that all suffice for me?
Can I trample on His precepts,
And from that great sin be free?
Can I rob Him of His birthright,
Take His portion for my own,
And escape the awful sentence,
"Thou shalt reap as thou hast sown"?

If I truly loved my Saviour,
Would not my desire be
To behold Him in His glory—
Lamb of God who died for me?
Would not I each day be striving
To obey His every word?
Would not I with joy receive each
Omen of my coming Lord?
MAGGIE A. PULVER.

Holidays Unto God

Part I

WOULD it not be well for us to observe holidays unto God, when we could revive in our minds the memory of His dealing with us? Would it not be well to consider His past blessings, to remember the impressive

warnings that have come home to our souls, so that we shall not forget God?

The world has many holidays, and men become engrossed with games, with horse races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of Life, but that the prince of darkness rules and controls them.

Shall not the people of God more frequently have holy convocations in which to thank God for His rich blessings? Shall we not find time in which to praise Christ for His rest, peace, and joy; and make manifest by daily thanksgiving that we appreciate the great sacrifice made in our behalf, that we may be partakers of the divine nature? Shall we not speak of the prospective rest in the paradise of God, and tell of the honour and glory in store for the servants of Jehovah? "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." We are homeward bound, seeking a better country, even a heavenly.

EXCITEMENT AND ENTHUSIASM

The world is full of excitement. Men act as though they had gone mad over low, cheap, unsatisfying things. How excited have I seen them over the result of a cricket match! I have seen the streets in Sydney densely crowded for blocks, and on inquiring what was the occasion of the excitement, was told that it was

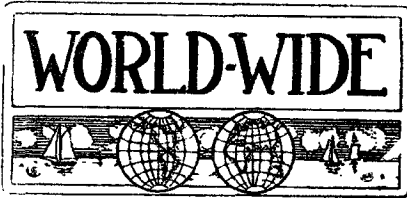
because some expert player of cricket had won the game. I felt disgusted. Why are not the chosen of God more enthusiastic? They are striving for an immortal crown, striving for a home where there will be no need of the light of the sun or moon, or of lighted candle; for the Lord God giveth them light, and they shall reign for ever and ever. They will have a life that measures with the life of God; but the candle of the wicked shall be put out in ignominious darkness, and then shall the righteous shine forth as the sun in the kingdom of their Father.

THE HOLY WATCHER IN OUR SCHOOLS

Why should we not expect the holy Watcher to come into our schools? Our youth are there to receive an education so that they may do all in their power to acquire a knowledge of the most high God, and to make Him known as the only true God. They are there to learn how to present Christ as a sin-pardoning Saviour. They are there to gather up precious rays of light, in order that they may diffuse light again. They are there to show forth the loving-kindness of the Lord, to speak of His glory, to sound forth the praises of Him who hath called us out of darkness into His marvellous light.

Those who are faithful will be clothed with white robes, will have palms of victory in their hands, and will stand in the heavenly courts. John says, "I beheld, and, lo, a great multitude, which no man could num-

ber, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." MRS. E. G. WHITE.



Visiting Isolated Sabbath-keepers in Java

DURING the last two months I have visited three isolated families, and have been working and distributing literature in the districts surrounding their homes.

Soekaboemi, where our most earnest Chinese family lives, is a lovely mountain climate, and the visit there was for the benefit of my health as well. We were able to sell tracts, books, and take subscriptions to the value of about six pounds.

Soekaboemi is the place where Brother Sisley is teaching English. He has done what he can in spreading the message, and his work has not been in vain. I was called to teach the Bible to some girls in a home where Brother Sisley has been teaching English. The oldest of the girls, who is very bright, wrote down all the texts that we studied, as she wanted to read them again with her parents. As I was leaving, they gave me several little presents to show their appreciation of the Bible lessons. I have promised to go there once a month to study with them, and our earnest prayers are that they may obey.

This last month I went to Cheribon and Indramajoe. Sister Kwie Nio and her mother accompanied me, selling literature to pay their traveling expenses. Near these places we have two more Sabbath-keeping families. Though alone, we found them of good courage in the Lord. These two families have let their light shine both in example and teaching, until some are keeping the Sabbath as a result. In one place the daughter, formerly a Mohammedan, has taught her mother until she is about ready

for baptism; also another Mohammedan woman has become interested, and she sat for hours listening to the message as I presented it to her. If you could realize how hard it is to get hold of these hardened Mohammedans you would rejoice with us when we find one here and there who is willing to listen and believe.

Brother Tian Eng, the head of the other family, taught our church-school in Batavia for almost a year, but since the beginning of this year he has taught a self-supporting school in this place. At the same time he has given Bible readings in the homes of interested ones, and many gather on the Sabbath, as well as all his school children. Quite a number have become interested, and two have begun to keep the Sabbath. One of these seemed a very earnest man indeed. He was a slave to tobacco but decided to give it up. Another man also decided to obey while I was there. These were all Chinese heathen. The people in these small, country villages are more ready to accept the gospel than those in the large, wicked cities, where the people's hearts are as hard as stone, through the terrible influence of evil. They also asked me to come back every month to teach them more. We left the brethren very happy and thankful to us for our visit that had helped to encourage them in the faith.

We then started for Cheribon, the town where Brother and Sister Sharp have spent two years teaching English, and doing what they could in presenting the message. Though the hearts of the people there seem hard, just as in the large cities, yet we have no doubt but that the seed prayerfully sown will spring up in some honest hearts. We spent two days there, and sold a number of tracts and books. One night we visited the captain's daughter (Chinese) in her magnificent home. Brother and Sister Sharp have been teaching this family, and what they taught them of the gospel has not been lost. She received us kindly. Our conversation was on the message all the time and she seemed interested, and promised to read the tracts and the copy of "Christ Our Saviour" that she purchased. In the home of the parents they also bought one of all the books we have printed in Malay, and also the new "Bible Readings" by Brother Munson.

The other evening I visited the lawyer who became interested in the truth while travelling on the same

boat with Pastor Munson on his way to Australia. He has copies of all our books in English and Dutch, and has come twice to our mission to buy tracts, and has also given money for our work. He has a clear understanding of all our doctrines, and confesses that he believes them all, but his faith has not become living and practical yet. He says he does not do any work on the Sabbath except when people come on special business. I showed him that that is not Sabbath-keeping, and impressed upon him the necessity of making a complete surrender now that we are so near the end. Let us pray for this man.

In Indramajoe, a small town not far from Cheribon, the Dutch Reform Mission has a church, and some of the members seem very earnest Christians. They are building a new church costing about one thousand pounds. We sold seven "Bible Readings" to them. We found three or four families who were very eager for the truth. One is a prominent teacher in the Chinese school. Strange to say, as soon as I met him he seemed to know who I was. He told me some one had sent him some tracts from Soekaboemi, and said, "I know that which is written in these tracts is the truth, and also that the seventh day is the Sabbath. I have been telling my Christian friends about it until the missionary is angry with me." At night some came to the Chinese hotel where we were staying and bought some more books. A servant was sent from a home to ask my sisters to go and teach them; while the teacher already mentioned and another Christian came and made enquiries about the truth, and we read together until late. We felt that it was a very profitable ten days' journey, and we sold tracts and took subscriptions to the value of about seven pounds ten shillings.

We have not seen much fruit as the result of our hard labour, as the government has prohibited us from working outside of the three large cities. But they cannot prevent us from selling literature, and in this good work we find precious jewels waiting for the message.

A short time ago a Dutchman from the resident office in Ambon ordered some tracts. He was so interested in them, as were also his neighbours, that he has ordered some for them. Thus we see how the message enters these new fields. P. TUNHEIM.



Faith and Humility

Humility sat the wayside by
 With meekly folded hands, and said,
 "I never can climb the mountain high;
 I faint so oft I fear to try
 With others stronger and swifter than I."

Then Faith came up with buoyant tread,
 But his eyes were fixed on the light afar
 That gleamed from the golden gates ajar;
 And he saw not the weary, drooping head
 Till he heard Humility's cry.

Then he stooped and looked in her tear-
 stained face:
 "Come, lean on me, I will quicken your
 pace;

I need moreover your childlike grace
 "To keep from presumptuous pride."
 She looked at his shining armour bright,
 In his starry eyes with visions light,
 Then trustingly walked by his side.

And thus they travel the King's highway,
 Hand in hand till close of day.

In whatever ills betide,
 Humility finds in Faith her stay;
 Faith's eager course brooks no delay;
 So Faith and Humility thus abide.

MRS. MARY H. WILLIAMS.

En Route to New Guinea

WE are now at sea within about five hours run off Port Moresby, and shortly should sight land. The trip has been as nearly perfect as one could wish, and I am thankful that I have not felt the slightest discomfort since leaving Sydney. The *Tasman* is an excellent ship, steady, airy, and comfortable, and the officers have been most courteous and kind.

After a brief stay at Brisbane, which enabled me to pay a flying visit to the camp-meeting, and spend a little while with the workers, we renewed our voyage. On Sabbath we steamed through Whitsunday Pass and greatly enjoyed the changing scenery. The many small islands dotted here and there with their sandy beaches and verdure-covered slopes, reminded me very much of the entrance to Auckland, and they vied with the latter for natural beauty.

We have with us as passengers, six doctors out of a company of forty-five all told. One of them remarked to me, "pity help the poor fellow who gets sick, with six of us at him." But fortunately all have kept well,

though a few have been a little affected with sea-sickness. Most of those on board are setting out in quest of fortune in the East. Some are returning to their positions after holidays and others are going to pastures new. It makes one sad to think that few, if any, of these have any place in their plans for the heavenly country with the city whose Builder and Maker is God. I have found only three of the passengers ready to converse on religious themes. Many times the words of our Saviour "When the Son of Man cometh, shall He find faith on the earth?" come to mind with much force.

C. H. PRETYMAN.

At Sea, October 20, 1913.



Tasmania

"AND some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." Acts 15 : 36.

In fulfilling the Bible plan, and acting upon the suggestion of the brethren, I spent the greater part of the winter visiting the churches and scattered members. In Tasmania there were many isolated brethren whom I had not met, and who had not been visited for a long time. Many of them do not have the privilege of meeting with any of like precious faith. Under these circumstances the reader can imagine how much my visit was appreciated. I was pleased to find them all cheerful in the Lord, and of good courage.

As I presented to them the solemnity of the times in which we are living, and the need of a deeper experience in the divine life in order "that, when He [Christ] shall appear, we shall be like Him," many expressed a desire, with the help of the Lord, to purify themselves "even as He is pure."

Many opportunities were given for me to study the Bible with those who are not of our faith. The brethren opened their homes, and invited their friends and neighbours in to hear the message for this time. This was indicative of the missionary spirit.

Some expressed themselves in favour of the plain truths of God's Word. Our prayer is that the Word presented may prove fruitful like the good seed upon good ground which produced an hundredfold.

While there are many among the church members that are not what we would like them to be, still on the whole there is a coming up on higher ground, for which we are very grateful. To God be all the praise.

The evangelical part of the work is bearing some fruit. While there is not as large a number accepting the truth as we desire to see, yet those who are stepping out are proving to be loyal to all the principles of truth. Thus the workers can say with the apostle Paul in vindication of their ministry, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." Acts 20 : 20.

The time of our camp-meeting is drawing rapidly near, and we are making the necessary preparations. We trust and pray for a successful season, and for the outpouring of God's Holy Spirit in a large measure.

A. H. ROGERS.

A Day at a Sydney Suburban Church

OCTOBER 25 will not soon be forgotten by those who had the pleasure of participating in the services held at Ashfield on that day.

Being, as it was, so near the time of Pastor Piper's departure for the West, we were glad to have him spend his last Sabbath in New South Wales with his "home church," and especially in view of the fact that he had rarely been able to meet with the church where he held his membership during the busy two years he has had the oversight of the work in this conference.

The doctrinal texts for the quarter that ended September 30, on "Tithes and Offerings," had been carefully studied by nearly all the young people of the Ashfield Church, and it fell to the lot of Pastor Piper on this occasion, to award certificates to those who sat for the examination, and passed successfully. Brother Piper expressed pleasure at noticing from the list of names the co-operation and union of those older in the church in the memorizing of the texts. The oldest

member of the company, aged eighty, had studied the verses daily, and passed the examination with hardly a mistake; while the youngest child in regular attendance, a little boy just turned five, had set a good example of interest and industry to all. Of the eight members of the society under the age of eleven, all had been faithful in the study.

It was also encouraging to note that among those who went forward to receive their certificates from the hand of Pastor Piper, were the Sabbath-school superintendent and other officers of the church. And, by the way, it might be mentioned that at the young people's meeting held that afternoon, there was evidence that the minority who were not among the certificate-winners this time, are planning to be on the next occasion. May the verses learned be a blessing to all.

As the older ones have united with their children in learning the verses on "Tithes and Offerings," and repeating them week by week, we believe it will not only result in establishing those growing up in the message, but that it will help us all to maintain that spirit in giving which will make our offerings acceptable to God; for we have realized that to honour the Lord by our offerings is a part of our worship when we come before Him, and is acceptable to Him only as a service of love.

Before continuing with the opening of the morning service, the church elder presented for admission into church fellowship, the names of three young people who had been baptized recently. Pastor Piper referred to the fact that "a church that is not a growing church is a dying church," and as he individually welcomed the three young people to membership, expressed the hope that they would be a great blessing to the church, and that we would all go through to the kingdom heart-to-heart and shoulder-to-shoulder.

Pastor Piper based his sermon upon the scriptures found in John 13:35 and 1 John 3:16. John wrote, "Because we love the brethren, we know that we have passed from death unto life." The early church was one wherein love was manifest, and as a result, "With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all."

One aspect of the judgment scene

reveals the fact that our cases will be decided on the merits of our love to the brethren, as unto Christ. Matt. 25:32-46. If we have this love, "we may have boldness in the day of judgment," "because as He is [and He is love] so are we in this world."

In the afternoon, the children were much interested in what Pastor Piper told them of the beautiful island of Aitutaki, and of the good work being done by Brother and Sister Sterling, the missionaries whom the young people of New South Wales have the privilege of supporting.

All much enjoyed the graphic description Brother Piper gave of various places he had visited on his journey to the General Conference, and felt that they had seen the cities along the route (even though it were only by proxy).

The sentiments of the closing hymn, "God Be With You," expressed the farewell wishes of all present. We are glad to have had Pastor Piper among us, and wherever his future work may call him, the prayers and good wishes of those who have so much appreciated his labour in this conference, will go with him and his family.

VIOLA M. ROGERS.

Queensland Conference

THE eleventh annual session of the Queensland Conference convened in connection with the camp-meeting at Indooroopilly, October 7 to 19, 1913. This was the largest meeting ever yet held in Queensland, some one hundred and eighty souls being comfortably housed in fifty-two tents.

For the first time the idea of devoting two or three days solely to the business of the conference was tried, and found to be a decided improvement. Five meetings were held and well attended by the ninety church members encamped on the ground, which constituted the delegation, in harmony with last year's revised constitution. Besides all the local conference workers, there were in attendance, Pastors M. Lukens, R. Hare, F. A. Allum, Dr. T. A. Sherwin, and L. D. A. Lemke.

The standing committees were appointed as follows:

NOMINATIONS: M. Lukens, H. J. Cooper, C. J. Lund, C. F. Hodgkinson, A. S. Thorpe.

CREDENTIALS AND LICENSES: R. Hare, F. L. Wiltshire, J. H. Mills.

PLANS AND RECOMMENDATIONS: L. D. A. Lemke, J. Allen, H. E. Mills,

B. Cozens, W. G. Hodgkinson, W. A. Jull, H. E. Streeter.

Interesting and encouraging reports were presented by each of the conference labourers; success having attended their labours during the year to the extent of between fifty and sixty souls having decided to obey the message, most of whom yet awaited baptism. The membership of the conference had increased by twelve, and stood at 356 on June 30, while the total Sabbath-keepers numbered 397.

The tithe, while only £14 11s. in advance of the previous year, constituted another record, its total being £1,487 8s. 4½d., the whole of which, with the exception of a few pounds, was used in operating the conference through the year. The net worth had increased to £756 9s. 4d., representing £327 7s. 3d. tithe, £375 5s. 9d. property, and £53 16s. 4d. other funds on hand, being a gain to the conference of £139 15s. 10½d. for the year.

The tract society for the first time in its history reported a credit balance. Sales of subscription books, amounted to £2,474 0s. 6d., trade books £302 14s. 2½d., and periodicals £286 17s., the profit accruing from the same, meeting the running expenses for the year, as well as providing £99 10s. 11d. for any future emergency.

There were eleven Sabbath-schools on June 30, with a membership of 335, the contributions from which amounted to £215 8s. 10½d., being £22 6s. 8d. in excess of the previous year.

The missionary volunteer report for June 30 shows there were nine missionary volunteer societies, with a total membership of 1198, and the amount raised by them during the year was £86 14s. 9½d.

The fourth Sabbath offerings for the year were £87 4s. 10½d., and the week of prayer offerings £62 13s. 2d., besides almost another £20 for the blind and miscellaneous foreign missions. The foregoing is in addition to £186 17s. 5d. received by the conference for home mission work, and £48 17s. 7½d. used in local church work.

The report of the Committee on Nominations was adopted as follows: PRESIDENT: C. H. Watson.

EXECUTIVE COMMITTEE: C. H. Watson, H. J. Cooper, W. J. Hodgkinson, F. L. Wiltshire, B. Cozens.

CONFERENCE SECRETARY AND TREASURER: J. H. MILLS.

STATE AGENT AND MISSIONARY
CAMPAIGN SECRETARY: W. G. Hodg-
kinson.

TRACT SOCIETY SECRETARY AND
TREASURER: J. H. Mills.

SABBATH-SCHOOL AND YOUNG
PEOPLE'S SECRETARY: Miss L. M. Bree.

RELIGIOUS LIBERTY SECRETARY: C.
H. Watson.

ASSISTANT RELIGIOUS LIBERTY SEC-
RETARY: J. H. Mills.

EDUCATIONAL SECRETARY: J. H.
Mills.

CAFE BOARD: C. H. Watson, G. S.
Fisher, Miss Cooper, W. G. Hodgkin-
son, J. H. Mills.

The Committee on Credentials and
Licenses submitted its report as follows,
which was adopted:

CREDENTIALS: C. H. Watson, J.
Allen.

MINISTERIAL LICENSE: B. Cozens,
H. A. Hill, L. Currow.

MISSIONARY LICENSE: H. Streeter,
L. Newbold, W. G. Hodgkinson, J. H.
Mills, Miss Westerman, Miss L. M.
Bree.

CANVASSER'S LICENSE: G. S. Joseph,
J. Tinworth, Mrs. K. M. Newley, C.
F. Hodgkinson, E. C. Watts, Mrs.
Macleay, A. E. Hodgkinson.

That all other names be referred to
the Conference Executive Committee.

The following report of the Com-
mittee on Plans and Recommendations
was unanimously adopted:

WHEREAS, The Lord has been graciously
pleased to abundantly bless this confer-
ence during the past year, as manifested
in the large measure of success and
prosperity which has attended our united
labours in all departments of our work;
therefore,

1. *We Recommend*, That this conference
place on record its grateful thanks to our
Heavenly Father, attributing to Him all
the praise, through Jesus Christ to whom
He has committed all power. And that
in recognition of His manifold mercies, we
individually as workers together with Him,
reconsecrate ourselves at this hour to His
service in the third angel's message.

2. *We Recommend*, That in harmony with
"Testimonies for the Church," Vol. V,
page 494, in order to promote the spirit of
reverence in our churches, the congregation
should remain for a few moments in silent
prayer after the benediction has been
pronounced.

The Testimony referred to, reads as
follows:

"When the benediction has been pro-
nounced, all should still be quiet, as if
fearful of losing the peace of Christ. Let
all pass out without jostling or loud talk-
ing, feeling that they are in the presence
of God, and that the eye of God is upon
them, and that they must act as in His
visible presence."

3. *We Recommend*, That when a church
has lapsed into a state of careless living,

as manifested in unseemly or unruly con-
duct of members in the house of God by
interrupting the worship, thus desecrating
God's house and His Sabbath, and showing
a disregard for the principles of the mes-
sage, or when forms of heresy creep in
that antagonize the truth, the church be
disbanded, and reorganized with only the
loyal members who accept the truths of the
message, and that such action be taken
only by direction of the Executive Com-
mittee.

4. *We Recommend*, (a) That in harmony
with Recommendation 31 of the Union Con-
ference Council, this conference obtain its
workers by recommendation from the
Union Conference Committee. If, however,
it be found advisable to obtain additional
labourers between the sessions of the
Union Conference Committee, we recom-
mend that such labourers be employed
provisionally only, pending Union Confer-
ence recognition.

(b) That the names of all prospective
church, Sabbath-school, and missionary
volunteer officers be submitted to the
Executive Committee for its approval be-
fore their election. And if in the judgment
of the Executive Committee those nomi-
nated are not qualified, the church remain
unofficered, and that the Executive Com-
mittee appoint a leader to labour under its
direction. And, to enable the church to
place its nomination before the Executive
Committee in sufficient time to receive its
approval or otherwise, the church appoint
its nominating committee at least three
weeks before date of election. We further
recommend that the use of the ballot box
in the nomination and election of all
officers be discontinued.

5. *We Recommend*, That in all the
churches where there are missionary volun-
teer societies or church missionary societies,
or both, there be a general missionary com-
mittee, composed of officers representing
the different departments of church work,
to lay general plans for missionary work,
the details of these to be arranged by the
respective societies.

6. That we endorse and adopt Recom-
mendation 18 of the recent Union Confer-
ence Council, which reads as follows:

"That we encourage our local conferences
to renew their interest on behalf of their
work for the blind:

"(a) In securing the names and addresses
of the blind for the labourers in charge of
this work.

"(b) In collecting funds for the support
of the work."

7. *We Recommend*, That each of our
churches put forth earnest efforts to in-
crease the circulation of *Life and Health* to
a number at least five times its membership.

WHEREAS, We have been repeatedly in-
structed by the Spirit of Prophecy that
colporteurs "need to be educated and
trained" to do efficient work in selling our
literature, and

WHEREAS, The Union Conference has
established the Warburton Missionary
Training Home to meet this need; therefore,

8. *We Recommend*, That our heartiest
support be lent to this project; (a) by
seeking out consecrated and promising in-
dividuals to take the course of training offered
at Warburton, and (b), by raising at this
meeting a fund of £50 to be called the "Col-
porteurs' Educational Fund," the purpose
of which shall be to defray the expenses at

the training home of worthy individuals
who are unable to finance themselves, it be-
ing understood that such individuals place
themselves under obligation to return to
this field at the close of their course under
contract to work for at least one year, and
that they refund the money advanced, on
the basis of so much per cent on the value
of business done by them, until full
amount is covered.

9. *We Recommend*, That in view of Ben-
nie's support being already provided for
the ensuing year, the young people be en-
couraged to raise £90 this year, and that
one-third of this amount be applied to the
support of our missionaries at "Mon-
mona," one-third to the purchase of camp
equipment, and one-third to the colporteurs'
educational fund.

10. That in view of the fact that one of
our field tents needs replacing in the near
future, and in view of insufficient family
tents being available for hire at this meet-
ing, provision be made for the purchase of
a new field tent and twenty new family
tents during the ensuing year.

WHEREAS, We recognize the impor-
tance of the *Outlook* as an effective agent
under the direction of the Holy Spirit in
proclaiming the third angel's message to
the world in this generation; therefore,

11. *We Recommend*, That our churches,
missionary societies, workers and people
generally, pledge themselves to put forth
earnest effort during this year in placing the
same in the homes of the people; and that
this conference order an additional two
thousand copies for this purpose.

One of the best of an exceptionally
good series of meetings was the early
morning meeting of the last Sunday
in camp, when £130 2s. 6d. was sub-
scribed towards the carrying out of
Recommendations 8 and 10.

An excellent spirit prevailed through-
out the entire encampment, and we
feel sure the good experiences and
blessings received will linger long in
the minds of those who were privi-
leged to be in attendance.

C. H. WATSON, *President*.

JOHN H. MILLS, *Secretary*.

Bathurst, New South Wales

WE left Boolaroo on October 14,
and on arriving here at Bathurst we
called at the station enquiring for our
goods, but found they had not yet
arrived. Straightway we went to the
two rooms that were engaged for us
but as they appeared too small we
went in search of rooms that Sister
Craigie, of Auburn, had enquired
about. These we found to be very
comfortable. The people of the house
very kindly loaned us bed and bedding
till our goods arrived, which was not
for a full week after they left Boolaroo.

We can see it was a right move of
the conference committee in sending
workers here at the present time, as

the church attendance has dwindled down to two members with their children.

Sister Petterson has directed us to homes where the inmates have either apostatized or lost the interest they once had in the third angel's message. We find there is much of the old-time prejudice left, especially in one home. But the Lord has opened the way for me to give treatment daily to the head of the house. One day during our conversation he said, "Judging by your conversation, I see you believe in saving souls." This was a surprise to his wife, who said she was always much prejudiced against Seventh-day Adventists because they taught that their sole work was to gather God's people out of the churches and not to seek the salvation of the unconverted. But I assured her we were labouring for all souls, whether converted or otherwise. At this she was delighted. We greatly praise the Lord for the entrance to this home, as it is quite an influential one and they have a very large circle of friends consisting of a nice class of people. As I meet these they make enquiries about our methods of treatment and health reform. In this way I have obtained invitations to other homes to give treatments.

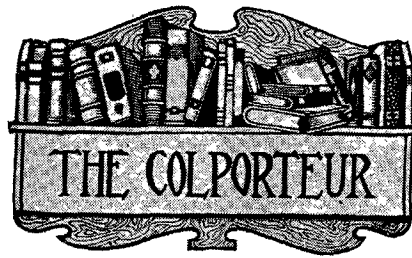
I expect to do quite a good deal of medical work here. This makes me very thankful for the year we spent at the sanitarium. I always find simple treatments an excellent means of entering homes and breaking down opposition.

We are of good courage, and earnestly request you all to ask the Lord to blot out the ill-feeling that exists here, and once more fill the vacant seats of our neat little church, and raise up a company that will honour God's name.

G. E. MARRIOT.

"YOUNG Christians may make mistakes in working for Christ, but they make a greater mistake in not working for him. No failure in making the attempt is so bad as to fail to make it."

THE mountain top must be reached no matter how many times we fall in reaching it. The fall is not counted; it does not register; the picking up and going on counts in life.—*Flora Howard.*



Gospel Salesmanship—No. 11

The Value of Tact.

Part 3

THE majority of people respond to courtesy, and appreciate the polite colporteur even though they may not appear to do so.

In spite of what has been said in our previous article, there may be a time when tact will demand that you antagonize the customer. If after every other device has been used without success to induce the mute individual to talk, this may be used as a last resort, for it is certain that no business can be done unless he speaks. It will be a rare occasion when such a case is met, but they do occur occasionally. It is then quite permissible to say something which you know he will disagree with, if by this means you can induce him to talk. Even then you may fail in the attempt. No formula can be laid down for dealing with such cases; they must be taken on their merits, if, by the way, they possess any merit.

Tact demands that the colporteur does not tell too much concerning his book. Some men exhaust all their information in their first canvass, and then when the canvass is finished, and the real work begins, they have no reserve fund to draw on. The finest selling points should be held in reserve. If the order can be secured without them, well and good; but if not taken on the first canvass, the salesman now has the opportunity to put in some telling shots and will very likely capture his man.

It is frequently a good plan while turning the leaves of the book, to allow it to lie open at some striking picture while talking on some entirely different matter. Hold it thus until the customer's attention is riveted, and then pass on without saying anything concerning it. This will often arouse curiosity, and curiosity is one of the strongest passions of human nature, which craves to be satisfied. If this point is handled with a little

carefulness and tact, it will be found a real selling factor.

We need hardly say that the tactful man will never enter into argument. If he has the weaker case, he may just as well keep quiet anyhow. If his case is the stronger, he will certainly vanquish his opponent, but should remember that a man beaten in argument is in no mood to give him an order. If you can do it without the sacrifice of principle, always agree with your prospect in whatever he says. Put him into a pleasant mood, make him feel that you recognize his superior knowledge, and you stand a good chance of having him agree to your proposition.

"How forcible are right words! but what doth your arguing reprove?" Job 6:25.

"A soft answer turneth away wrath: but grievous words stir up anger." Prov. 15:1.

Some salesmen have a set form of canvass which they give to every individual alike, never deviating from the old course, nor allowing circumstances to guide them. If their exhibition takes fifteen minutes in this case, it must also take fifteen minutes in that. Such men are "at home" when interviewing individuals who have as much time to waste as they have; but the business man, whose time is precious, they dare not face. Stereotyped canvassers of this class are foreigners to that quality we call tact, for tact demands that the agent suit his canvass to the circumstances of the individual. It may be that fifteen minutes can be profitably spent in the one case, while in the other two minutes must be the limit. Under such conditions, the salesman must be prepared to give a good canvass within the prescribed two minutes.

Be careful to consider the other man under all circumstances, for by so doing you are considering yourself.

Your information should be given smoothly and politely, yet forcibly and in moderate doses.

It has been said "The secret of all success lies in being alive to what is going on around one; in adjusting oneself to one's surroundings; in being sympathetic and helpful; in knowing the wants of time; in saying to one's fellows what they want to hear and what they need to hear at the right moment. It is not enough to do the right thing; it must be done at the right time and place."

Tact knocks at the front door of

the house, while indiscretion goes to the back. Tact sits in the drawing-room; indiscretion does its business in the kitchen. Tact gains entrance at the private office; indiscretion gets no further than the counter. Tact, in fact, will admit you almost anywhere, where others have no possibility of gaining entrance.

The tactful colporteur remembers that he may be seen even before the actual meeting with the individual, and so by his walk, his bearing, endeavours to create a good impression in approaching the house.

We are acquainted with a man who had much success in the canvassing field, who invariably adopted the following plan when greeting the customer at the door:

As the door would open, he would bid them the time of day, begin to brush the dirt from his boots, and remove his hat. Of course it was his intention to let the person know that he wished to step inside, and he usually got there. The impression left on the mind of the customer, however, by such unmannerly procedure, would not aid him in securing his order. This mode of greeting showed a decided lack of tact on his part, as the very first impression made, was anything but helpful to his cause. He did not appreciate the delicate situation he would often place the individual in.

The question is frequently asked, "Is it tactful to make known the fact that you are a Seventh-day Adventist?" The answer is "No" and "Yes," according to circumstances. We say "No" first because it is more often the case. Yet there are times when circumstances indicate that it will be good judgment to tell plainly that we are Seventh-day Adventists.

It will be remembered that when King Ahasuerus commanded that fair virgins be sought out and brought to the royal palace, so that from them he might choose a wife to take the place of Vashti, there was one, Esther, the cousin and foster daughter of Mordecai, brought in with the rest. And it says often, "Esther had not showed her people nor her kindred: for Mordecai had charged her that she should not show it."

For twelve months she was in the keeping of the king's chamberlain, until the days of her purification were ended. It is said of her that "Esther obtained favour in the sight of all them that looked upon her," yet during all this time she kept her nation-

ality unknown for the sake of the cause she represented.

On her appearance before the king, she immediately obtained favour in his sight and was taken to be queen in the place of Vashti. He appointed a great feast in honour of the occasion. Yet even up to this time Esther's connection with the despised people of Israel remained a secret.

Not until she was forced to reveal her nationality, did she do so. Had she done so earlier she would have jeopardized the interests of her cause. Then again, there was no need to state it, and consequently no sin in remaining silent on this point.

This, we believe, should be the canvasser's position. To advertise the fact that we are Seventh-day Adventists will do our work no good. On the other hand, if we are asked the plain question, it will be tactful to give the plain answer, for tact is always truthful.

H. M. BLUNDEN.

The Students at Work

WEDNESDAY, October 15, at 10.20 p.m. found the writer in company with four of the Avondale students boarding the train at Strathfield, bound for Junee, a town situated on the main Melbourne line, some three hundred miles south from Sydney. We were not bound for a pleasure trip, but our purpose in going there was to carry the good news of a soon coming Saviour, found in the book "Heralds of the Morning."

Two of our number had been in the field before, but the other two were to break the clods for the first time in canvassing. Our train landed us in Junee about two hours late, and after attending to our things, we set about to find a place to stay, hoping that we could secure one where we could all be together. We visited a number of homes without success, but we felt sure that the Lord had a place for us somewhere, and before the sun set we were comfortably settled in two homes within a stone's throw of each other.

It was Friday before we were able to make our first canvass, but we hoped to secure at least one order each, to break the ice, and we were not disappointed. It being Sabbath the next day, we looked around for a nice quiet spot that we might spend the day together in peace and quietness. We soon found the desired spot on a mountain side, and there we formed our Junee Sabbath-school with a

membership of five. A superintendent was appointed, also a secretary as well as a teacher, and after singing a few hymns, we bowed in prayer to our heavenly Father to ask His blessing on the exercises of the day. Sunday found us all busy making preparations for a good week's work, but when Monday morning came round, we learned that the Premier, and Minister for Works, were in our town, and there was to be a great day in Junee. New water works costing over £60,000 were to be opened, also a new school building. After this the crowd left for the picnic ground, where the rest of the day was spent in the usual way. We were unable to do much that day, as most of the people were out, but we set out on Tuesday morning, determined to make good use of the remaining four days, and the dear Lord blessed our efforts and gave us good success. On Friday afternoon, when we made up our reports, we found that between us the Lord had given us ninety-three orders, valued at over £60, or an average of £15 each, for the four days' work.

The next day being Sabbath we again found our way to the hillside, where we spent a very pleasant Sabbath in the study of God's Word, and in singing praises to Him who gave His life for us.

After Sabbath we went to the station, when the writer again boarded the train for Strathfield, and thus it was with gratitude in my heart for what the Lord had done for us, that I left this happy company to carry forward the good work already begun in that place. We know that the readers of the RECORD will not forget these dear brethren in their prayers, and also our other faithful workers who are at the battle's front. W. N. LOCK.

Obituary

JOHNSON.—On October 28, 1913, Brother J. J. Johnson passed away at his home in Campsie, New South Wales. For two years he had been ailing through heart weakness, and a few months ago he suffered with pneumonia, followed by paralysis. His condition gradually became worse until death released him. Ten months ago he accepted present truth, and after baptism in April last, he became a member of the Ashfield Church. He was fairly regular in attendance at its services until confined to his bed. He was laid to rest in the Presbyterian portion of the Rookwood Cemetery to await the coming of the Life-giver, in whom he trusted during the trying hours of his last year in this earthly life. We believe he will be numbered among the saints of God in the day when Jesus gathers His jewels.

L. J. IMRIE.

Australasian Record

THE OFFICIAL ORGAN OF THE

AUSTRALASIAN UNION CONFERENCE
OF SEVENTH-DAY ADVENTISTS

"Mizpah," Wahroonga, N.S.W.,
Australia

All subscriptions should be sent to this address,
or to your State Tract Society

The rates are as follows:

	s.	d.
Single subscription per year, post paid	4	0
New Zealand and Foreign countries, per year, post paid (\$1.25)	5	0

Editor: Mrs. James Hindson, "Mizpah,"
Wahroonga, N.S.W.

Printed weekly for the Conference by the Avondale
School Press, Cooranbong, N.S.W.

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.

BROTHER L. R. HARVEY and wife (formerly Miss Alice Adair) and Brother George T. Newbold sailed for West Australia, their appointed field of labour, on November 8.

PASTOR GATES and wife arrived in New South Wales on Friday, November 7, from Victoria. Pastor Gates was elected president of this conference at the recent meeting of the New South Wales Conference.

BROTHER R. GOVETT has recently connected with the business office of the Sydney Sanitarium. That he might be conveniently located for his work, he has removed his family to Wahroonga.

HAVING had a brief holiday after severing his connection with the work of the Sydney Sanitarium, Brother P. Foster is now taking up his duties as secretary and treasurer of the New South Wales Conference.

At Suva, Fiji, on October 12, Brother Allen Butler and Sister Hazel M. Hoskins were united in marriage by Pastor A. G. Stewart. They are located at Buresala where Brother Butler is connected with the school work. We wish them health and happiness in their labour for the Fijian people.

BROTHER B. CORMACK sailed for Auckland, New Zealand, on Monday, October 20, by the *Niagara*, the Canadian mail steamer. Brother Cormack now has charge of the Auck-

land Cafe and Food Store. He has been connected with the head office of the Sanitarium Health Food Company for several years.

ONE of our sisters in a suburb of Sydney, who has taken in a little boy and reared him to the age of nearly eight years, finds it necessary on account of her health and for other reasons to find another home for him, and is anxious that some member of our church, who can do justice to the child should take him. She says that the little fellow is bright and useful, and that a remuneration is paid. Correspondence may be addressed to the RECORD.

In a recent letter Sister Ferris of Norfolk Island writes: "At our last missionary volunteer meeting we planned to work Norfolk Island thoroughly with the *Signs of the Times*. There are 144 homes on the island and twelve volunteers have promised to place a copy of the *Signs* each in twelve homes every week. Kind friends have sent us sufficient papers on the last boat to make a beginning, and we are also going to take a club of *Signs*, and trust that we can collect the required amount to meet the expense."

WE would draw the attention of our readers to *The Sydney Mail Annual* for 1913, which has just been issued. This paper contains many beautiful pictures of Australian scenery, both inland and on the coast, also interesting items concerning our country, its people, products, etc. One page is devoted to an illustrated and well-written article concerning our sanitarium at Wahroonga. We feel sure that you would all like to have a copy of this annual, especially as it contains a description of an institution in which we are all interested. It can be obtained from any New South Wales newsagent for 6d. Send it to your friends, and thus help to bring our medical work before the people.

THE growing demand for our granose, granola, and other health foods is keeping our factory at Avondale very busy. The output of nearly every month exceeds that of the previous one. The increased demand for melsitos, which is really a wheat and malt-honey extract, has induced the Sanitarium Health Food Company to put up a larger tin containing five pounds of this delicious extract. It

is a sweet containing no cane sugar; therefore it is perfectly safe to use it in almost any quantity and under any circumstance. We understand that the price of melsitos is to be reduced throughout the field, and in future it will be obtainable at any of our Australian depots in one-pound tins at 8d, or five-pound tins at 2s. 6d. The New Zealand price is a little in excess of this on account of duty; namely, 9d per pound, or 2s. 9d. for the five-pound tin. We can confidently recommend this to all our people.

Wanted

YOUNG men, young women! "In order that the work may go forward in all its branches, God calls for youthful vigour, zeal, and courage. He has chosen the youth to aid in the advancement of His cause."

"To the youth of to-day as surely as to Timothy, are spoken the words, 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.'"

"The youth must soon bear the burdens that older workers are now carrying. The cause of God is constantly progressing, and we must obey the command, Go forward. There is need of young men and women who will not be swayed by circumstances, who walk with God, who pray much, and who put forth earnest efforts to gather all the light they can."

"Never before was there so much at stake; never were there results so mighty depending upon a generation as upon those now coming upon the stage of action."—"Counsels to Teachers," chapter entitled "Youth to be Burden Bearers."

The Australasian Missionary College was established by specific instruction of the Lord, for the express purpose of training young people to fill important positions in His work. Who dare neglect the call to prepare?

"All through our ranks are young men and women who should be trained for positions of usefulness and influence. Education is necessary, both for the proper fulfilment of the domestic duties of life, and for success in every field of usefulness. Under the guidance of the Holy Spirit, these youth may be educated and trained so that all their powers will be given to God's service." G. TEASDALE.