

# AUSTRALASIAN RECORD



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

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## A Prayer

"Lord, teach me to pray. I do not know How I should speak to Thee; My best desires are unexpressed in words; There comes to me the consciousness That even now Thou knowest the things For which I crave."

## Getting Right with God

THE week of prayer is rapidly approaching. It is a special season to all our brethren and sisters, who are invited to petition the throne of grace, as one man, in behalf of the greatest work ever committed to mortals.

But while there is going up to our Father in heaven this mighty petition that wraps the whole world in its embrace, and concerns a work that is to touch every portion of earth, God would have His people realize that a right relation to Him, on their part individually, is of greater importance to the work, to themselves, and to Him, than any amount of time spent in the repetition of words of prayer while the life is out of harmony with the purpose of God and the principles of the closing message. It must not be a season of lip service. That, our Saviour says, is hypocrisy. "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me." Matt. 15: 7, 8. Such service is not recognized by the Lord as service unto Him.

When we pretend to possess what we do not possess, we act a falsehood. When our lips speak one thing and our lives another, we act a falsehood, and in so doing bring into disrepute the cause we pretend to serve. It is better not to pretend than to pretend and not do. But that does not release us in any sense from our duty of service. Service is our duty; to possess the things of God and to experience the blessings of service are our privilege.

We are in the time of the end; and because we are, this admonition and invitation of the Lord is particularly applicable to this generation, and to us individually: "The day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar." Joel 2: 11-17.

The whole chapter and the chapter following deal with the same thing. It is God's personal call to

His people to turn from the service of the world to His service; and the reason, written plainly through the whole book, is that it is the day of Jehovah's preparation for His last great work, and He will not leave His people unwarned. But mere profession will not do. It is true heart service to which He calls His people now. The rending of the garments—the formal and outward profession of sorrow and repentance—will not suffice. The Lord sees not as man sees; He looks not on the outward appearance. He sees the heart and searches the purpose; and when He sees stubborn and unconverted hearts covered with the rent garments of professed conversion and professed repentance, He says, "Ye hypocrites," "rend your heart, and not your garments." If we refuse to do that, we are lost; for pretence and profession without possession are abominable in the sight of heaven.

"But," one says, in excusing himself from the service of God and accusing others for not living up to their profession, "I do not make any profession," as if that were something to be commended. That does not help the matter; for, while God refuses to permit the hypocrites to enter His kingdom, He also refuses entrance to those who make no pretence of service. The kingdom of righteousness is a kingdom of loyalty, of truth, of sincere service, of unquestioned devotion. The characters that go into that kingdom will not be clouded with sin and selfish ambition. The search-light of God will play

upon those characters and find in them nothing but the pure crystal. Therefore God calls them His jewels. They are His precious trophies mined out of the dark and dismal shafts of this world of sin.

The purity of character which God requires has been held before the eyes of some by Satan in order to discourage them by the very impossibility of human attainment. But God has not left man to himself to accomplish that undertaking. "My grace is sufficient for thee." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." What is necessary is submission to the divine will. When the soul is yielded to God, so that God can work out His will in the individual unhindered, the work will be accomplished.

Christ said, "I and My Father are one." They were one because there was only one purpose between the two. Now if there is only one purpose between us and God, we also shall be one with Him, true children of God the Father and true brethren of the Lord Jesus Christ. Then the prayer of Jesus in our behalf will come true in our experience: "Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as we are." John 17:11. Again: "Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us: . . . I in them, and Thou in Me, that they may be perfected into one." Verses 20-23.

As we, through the grace of Christ, put out of our lives those things that hinder our being at one with God, we shall at the same time and by the same act put out of our lives those things that hinder our being at one with one another. As we draw nearer to God in reality, we draw nearer to one another in reality, and find less and less occasion for fault-finding against one another. It will be a wonderful, glorious, and soul-satisfying thing to step over the line from mortality to immortality, and realize that all the sorrows and disappointments and woes of this world are in the past, while eternity stretches before us in the kingdom of righteousness, where nothing can ever come to hurt, to destroy, or to annoy. But those who long for that blessed experience must realize that in order

for such a kingdom ever to be, God must see to it that no one who enters there shall have in his soul the taint or contagion of sin. While God makes the requirement, He also furnishes the facilities for bringing it about. In the life and the sacrifice of Christ, and in the power and grace He has promised, man finds all he needs to enable him to pass within the gates of the New Jerusalem and to share with all the redeemed what God has in store for His faithful children.

Therefore let this be a season of true heart searching, of consecration, of glad yielding to God's leading, of drawing nearer to God and nearer to one another. Then we can say, "The Lord hath done great things for us; whereof we are glad."

C. M. SNOW.



### Jottings from Samoa

WHEN last I reported, we were living up on the hills some miles from Apia. It was during this time that Brethren Butz and Stewart came over to help Mr. Howse to select a site for our new mission home. You have already received reports of their visit, and of what they did, so I need not add much.

After thoroughly spying out the land both on this island and on Savaii, a desirable site of thirty-two acres about sixteen miles down the coast from Apia, was chosen. There was considerable delay in completing the purchase, Mr. Howse having at the last to appear at the court several days in succession. One day a native was missing, next day a substitute appeared, and finally the man himself. At the present time we are waiting as patiently as we can for a permit from the Government to build.

We are now living in a beautiful home close to the old sanitarium. We were glad to secure it, the other place being inconvenient for Mr. Howse's work, and moreover as the wet season came on, the mosquitoes increased to a multitude, so that we could not rest day or night. We must leave this place in April, as the

owner wishes to occupy it himself when his family returns from New Zealand. By that time we trust we shall be able to move into the new place.

While we are glad indeed that the time has come to establish a permanent mission home, we shall be sorry to part with the brethren and sisters here, to whom we have by long association become much endeared. God has blessed our little church, there having been a steady growth in grace with the lapse of time. Now it has pleased the Lord to add to our number, Brother Butz having baptized four persons during his visit.

Probably you have heard something of the recent trouble here with the Samoan soldiers employed by the Government. In brief the story is as follows:

Four soldiers broke up a Chinese gambling den, and were reported to have stolen some of the money. For this they were sentenced to three years' imprisonment. Taking rifles, pistols, and a large stock of ammunition, they proceeded to the home of the two German planters who had laid information against them, shot and mortally wounded both. The Germans were conveyed to the hospital, but died next day.

The Government sent a band of soldiers to capture the runaways, who were discovered hiding in long grass near a village. A small battle ensued, firing being kept up on both sides from 9 a.m. till 3 p.m. At length no response came from the hidden men, and it was found upon investigation that two were dead and two wounded. One of the latter died shortly after, and the only survivor was taken to the hospital and hanged next day. During the skirmish, another German was killed, and one wounded, but not seriously.

As we live close to the hospital, we saw the wounded men being taken in, and afterwards the mournful funeral processions wending their way to the cemetery.

This affair has cast a gloom over the whole community, and caused no little unrest and dissatisfaction on the part of many. To us it is another omen of worse troubles to come, and an incentive to greater zeal and earnestness in the work of making known the precious truth,—the only remedy for sin-sick souls.

While in the past our work has not been as aggressive as we could

wish, we know God has blessed the efforts made in weakness to spread the principles for which we as a people stand.

At one time few seemed to know who we were, or what we believed, and we were commonly called *Iutaia* (Jews), even official notices from the Government being so addressed for the benefit of the Samoan letter-carrier. But of late there has been manifested a spirit of inquiry from all quarters, the natives asking especially with regard to the Sabbath, and the state of the dead. Both natives and *papalagi* desire to be informed concerning our health principles. I will mention a few cases of interest.

Some time ago Mr. Howse asked me to visit a lady with whom he had at times left papers. I did so, and was very cordially received. Though living in a beautiful home, and tenderly cared for by a kind, considerate husband, she was not happy, and was rapidly drifting into a low, nervous state of health. Her baby, too, was not well, and she was worried, like many another in this land, because she was not able to secure reliable domestic help.

After two visits I did not see her for months, but she had already begun to substitute our coffee for the much-loved tea, and was also eagerly studying *Life and Health*, to which she had subscribed.

When we moved down to Apia again and I renewed the acquaintance, I was pleased to notice a great change in her. She said she felt so much better. A little over a week ago, by invitation I spent a day at her home, taking with me little John and baby Lois. We spent a most profitable day together, conversing on health topics and other points of truth. She said, "Since you came to me I feel like a little child. I am only just learning things I should have known years ago." She had a nice vegetarian dinner cooked for me, and she and her husband are favourable toward a vegetarian diet.

This week a young man of the Mormon faith with whom we have long been acquainted visited me. He has a baby boy, and came to learn how to take proper care of him. He asked questions on all points, and went away thanking me for the advice given.

About two weeks ago the old chief who started keeping the Sabbath as the result of Mr. Howse's labours,

died. Mr. Howse attended the funeral, and was asked to speak at the grave. A few days later the wife of the dead chief visited me, bringing, as a memento of the departed man, a most beautiful mat, made specially for chiefs. The son of this chief, a young man, told Mr. Howse he desired to learn what we believe, as "he wishes to follow his father."

These are a few of the experiences that serve to cheer our hearts and nerve us to press on toward the goal,—the seeking and finding of those from among this people who will be obedient to the faith, and who will at last shine forth in the kingdom of our God. Brethren, pray for the work in Samoa. E. B. HOWSE.



### A Place for Me

Use me, God, in Thy great harvest-field,  
Which stretcheth far and wide like a wide  
sea.

The gatherers are so few, I fear the precious  
yield  
Will suffer loss. Oh, find a place for me.

A place where best the strength I have will  
tell!

It may be one the other toilers shun;  
Be it a wide or narrow place, 'tis well,  
So that the work it holds be only done.  
—Christina Rossetti.

### West Australian Conference

THE twelfth annual session of the West Australian Conference was held in connection with the camp-meeting in Forrest Park, Mount Lawley, one of the suburbs of Perth. Most of the business was attended to during the three days preceding the camp, but one meeting was held later.

According to the constitution all members in good and regular standing are delegates; so there was a good representation of most of the churches.

In addition to the local workers and ministers, we were pleased to have with us Pastors Fulton and Hare, also Brethren L. D. A. Lemke and G. S. Fisher.

The standing committees appointed were as follows:

NOMINATIONS: J. E. Fulton, W. J. Smith, G. W. Hawkins, G. Chapman, D. Smith, J. Borgas, E. M. Martin.

PLANS AND RECOMMENDATIONS: L. D. A. Lemke, G. S. Fisher, G. H. Palmateer, C. E. Ashcroft, E. Behrens, L. J. Imrie, R. H. Constandt, H. Ward.

CREDENTIALS AND LICENSES: J. E. Fulton, R. Hare, L. J. Imrie, W. C. Smith, A. A. Shapcott, J. Clarke, J. E. Ashcroft.

The president, Pastor A. H. Piper, in the opening address stated that the Lord had blessed the work in this conference. In every department but one there had been prosperity. Since the last report there had been thirty-nine baptisms, and the membership of the conference now stands at 469. Tent missions had been held at Leederville, Osborne Park, North Perth, and Bayswater. At each of these places the Lord had blessed the efforts of the workers, and there are some awaiting baptism.

There are fifteen workers in the conference employ, including two who devote their whole time to the sale of our periodicals. The weekly wage amounts to £34. For the twelve months ending June 30, 1913, the balance sheet shows that the tithe receipts totalled £2,420 11s. 9d., an increase of nearly £100 over the preceding twelve months. The credit balance of the tithe account, with the value of the property and the general funds, shows the present worth of the conference to be £1,406 13s.

The tract society was likened to the sick child of the family, as this is the only department where there had been a loss. The sales for the year amounted to £1,467 17s. 10d. The expenses had exceeded the profits on the sales by £74. This condition of things is attributed to the fact that we have had so few agents in the field.

There are four church-schools in the conference with the same number of teachers. With a little assistance from the Conference Educational Fund, the churches that have these schools have managed to meet all expenses.

The Sabbath-schools have a total membership of 707, and the offerings contributed for the year totalled £449 12s. 4d., an increase of £56 over the preceding year. In the Missionary Volunteer Department good work

has been done. The membership list has reached the three hundred mark, and £118 8s. has been contributed by the members to the support of their island missionaries, Brother and Sister Giblett.

The report of the Committee on Plans and Recommendations was as follows:

1. *Recommended.* That we adopt and endorse Recommendation No. 18 of the last Union Conference Council, which reads as follows:

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

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

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

2. (a) That in harmony with the recommendation of the Union Conference Council this conference obtain its workers by recommendation from the Union Conference. If, however, it be found advisable to obtain additional labourers between the sessions of the Union Conference Committee, we recommend that such workers be employed provisionally only, pending Union and local conference recognition.

(b) That the names of all prospective church, Sabbath-school, and missionary volunteer officers be submitted to the State Executive Committee for its approval before their election. And if, in the judgment of the Executive Committee, those nominated are not qualified, and suitable persons are not obtainable, the church remain unofficered, and that the Executive Committee 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 the date of election.

3. That when a church has lapsed into a state of careless living and disregard for the principles of the message, 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: that such action be taken only by the direction of the Conference Executive Committee.

4. That we encourage our people throughout West Australia to use every legitimate means, such as the circulation of suitable literature and obtaining signatures to petitions to the Federal Government, to secure the abolition of the compulsory clauses in the Military Defence Act; that such petition blanks be obtained through, and be returned to, the local conference secretary.

WHEREAS, the press is the greatest medium for reaching the masses; therefore

5. *We Recommend,* (a) That steps be taken to organize a press bureau on lines similar to those adopted by the General Conference, and,

(b) That in order to make this work a success, our church officers be invited to send in to the conference office the names of any of their church members who may possess qualifications which would fit them to act as local press correspondents.

6. That in view of the need of increased

accommodation for our conference and tract society work, steps be taken to procure more suitable premises than we now occupy in the city of Perth.

7. After due consideration being given to the establishment of a health home and cafe in this conference, your committee considers the time is not opportune for starting these enterprises.

8. That each of our churches put forth earnest efforts to increase the circulation of *Life and Health* to at least five times its membership.

WHEREAS, We recognize the importance of the *Signs of the Times* as an effective agent under the direction of the Holy Spirit in proclaiming the third angel's message to the world in this generation,

9. *We Recommend,* That our churches, missionary societies, workers, and people generally, pledge themselves to put forth earnest efforts during this year in placing the same in the homes of the people.

10. That in view of the present deficit in our Tent Fund and the need of new tents for our camp-meetings and field work, also the urgent need of funds for the Educational Department, provision be made during this conference to raise a substantial sum toward replenishing these funds.

The Committee on Nominations presented the following report:

PRESIDENT: A. H. Piper.

VICE-PRESIDENT: L. J. Imrie.

SECRETARY AND TREASURER: R. E. G. Blair.

EXECUTIVE COMMITTEE: A. H. Piper, L. J. Imrie, W. J. Smith, C. E. Ashcroft, A. A. Shapcott, A. G. Minchin, H. Ward.

TRACT SOCIETY SECRETARY AND TREASURER: R. E. G. Blair.

STATE AGENT: J. A. Moore.

RELIGIOUS LIBERTY COMMITTEE: A. H. Piper, L. J. Imrie, G. T. Newbold.

EDUCATIONAL SECRETARY: W. J. Smith.

SABBATH-SCHOOL SECRETARY: Miss C. M. Rule.

MISSIONARY VOLUNTEER SECRETARY: Miss C. M. Rule.

NOMINATION TO UNION CONFERENCE FOR DARLING RANGE SCHOOL BOARD: A. H. Piper, W. J. Smith, L. J. Imrie, G. H. Palmateer, C. E. Ashcroft, D. Smith, A. Mountain.

The following is a report of the Committee on Credentials:

CREDENTIALS: A. H. Piper, W. J. Smith, L. J. Imrie.

MINISTERIAL LICENSE: E. Behrens, L. R. Harvey.

MISSIONARY LICENSE: C. E. Ashcroft, R. H. Constandt, A. H. Britten, J. A. Moore, G. Newbold, R. E. G. Blair, Miss D. Bartlett, Miss E. Sawyer, Miss E. Britten, Miss B. Miller, Miss F. Reed, Miss M. Chandler, Miss M. E. Learned, Miss C. M. Rule.

MISSIONARY TEACHER'S LICENSE: A. Mountain, Mrs. A. Mountain, Miss K. Giblett, Miss L. Davies, Miss M. Dawkins, Miss B. M. Voss, Miss M. Robinson, Miss H. Markey, Miss A. Chitty, Miss A. Smith.

MISSIONARY COLPORTEUR'S LICENSE: F. H. Gall, A. P. House, E. V. Clarke, R. R. Gooding, Miss E. M. Forbes.

The conference unanimously adopted these reports. While there was perfect freedom of discussion, yet every meeting was characterized with the spirit of harmony which must always exist where the Spirit of the Lord is present.

On the last Sunday morning opportunity was given to those present to demonstrate, in a practical way, their gratitude for blessings received at the hand of the Lord, and offerings and promises amounting to £252 were made. Some of this will be used in the educational work, and some will be used in repaying money advanced from the tithe to purchase tents and for further increasing our camp equipment.

As we take up the work of another year it is with the sincere trust that the Lord will bless His people, and bless the efforts of the workers as they endeavour to bring others to a knowledge of the third angel's message.

A. H. PIPER, *President.*

R. H. CONSTANDT, *Secretary.*

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## Tasmania

IT has recently been the privilege of the writer to visit most of the churches and companies in Tasmania. Sabbath and Sunday, March 7 and 8, were spent with the church at Devonport. The church at this place, while having passed through some discouragements because of sickness and other troubles, is of excellent courage. One gentleman and his family are intensely interested in the truth, and with a little encouragement will, no doubt, take their stand with the people of God. The elder of the church, Brother H. H. Appeldorff, is ill and unable to work; Brother Milbourne, the deacon, is working away from home, thus leaving the sisters to carry on the meetings. Nevertheless all are faithful and working untiringly to advance the cause of truth. Arrangements were made for Brother

Armstrong to spend a little time with this company.

From Devonport I visited Bishopsbourne where a meeting was held in the building on Brother Murfet's farm, formerly used as a schoolroom. Because of the cheerful spirit that seems to pervade the place, it is always a pleasure to visit this company, consisting of about ten adults, besides children. My next visit was to St. Mary's. Brethren Harker and Armstrong are living here and holding meetings at Cornwell and Mount Nicholas, mining towns near St. Mary's. The services are held in the state school. The meeting at Cornwell was announced for 7 p.m. Tuesday night, and it was certainly inspiring to see the crowd of people waiting for the doors to open, when we arrived at 6 p.m. Two persons have already taken a definite stand for the truth, and Brethren Harker and Armstrong have every reason to hope for more. While I was at St. Mary's I was entertained at the hospitable home of Brother and Sister Kringle, who, with their family, have for years held up the banner of truth in this neighbourhood.

At Campbelltown, which was my next stop, a meeting had been arranged for at the home of Brother and Sister Lee. This dear old couple, isolated as they are, have not ceased to let their light shine. They are faithful, consistent Christians, and are highly respected by all in the neighbourhood. The room was filled with interested listeners.

Sabbath and Sunday were spent with the church at Bismarck. I think there is no other church in the conference that has such a fine company of young people as this one. In fact the entire membership is composed of young men and women. It has been said that the greatest asset of the denomination is its young people, and it was certainly inspiring to stand before such a fine company. If these dear young people will consecrate their talents entirely to the service of the Lord, they will be a power for good, not only in the vicinity of Bismarck, but all through the conference.

Leaving Hobart by motor coach on Tuesday morning, March 17, and travelling twenty-five miles over the hills and mountains of southern Tasmania, I arrived at Huonville, where I was met by Brethren Fehlberg and

Evans. A six-mile drive brought me to Glen Huon. One of the grandest sights in the whole of Australia is found here amidst the hills. Hundreds of acres have been set out in orchards, and in these orchards are thousands of fruit trees, their branches bending low under the weight of the luscious fruit. In this beautiful place amidst the orchards, surrounded by the lovely hills and mountains, God's remnant people have a little settlement, and in the settlement is the Glen Huon church. Everybody was busy packing and preparing their fruit for export to England; but all were glad to lay aside their work for a little while and attend the meetings. There was also a good attendance of those not of our faith who live near the Adventist settlement.

Pastors Rogers and Hubbard have been conducting a tent mission in North Hobart, and the Lord has blessed their efforts, so that five or six intelligent people have begun to keep all God's commandments. It was the privilege of the writer to speak at the tent on two nights and also to meet with the members of the Hobart Church on Sabbath, March 21. The church was filled with interested listeners. The presence of God was felt in the church, and the deep moving of the Spirit of God was manifested. The earnest desire of all seemed to be to know that their sins were pardoned, and that they might be filled with the Spirit. The outlook is bright indeed for this church, consisting as it does, of so many men of zeal and ability. All regret that Pastor Hubbard has been called to fill the position of chaplain at the Sydney Sanitarium. During the one and a half years that Pastor Hubbard has laboured in Tasmania, the Lord has used him to raise up Sabbath-keepers in Ulverstone, Penguin, Devonport, and Hobart. The brethren at Hobart are, however, pleased to know that Pastor Rogers, who has done such good work during the past few years, is to remain with them; so they are determined to press on with renewed courage.

Altogether I feel that I have had a very pleasant and profitable time in Tasmania, and I would ask all to remember the work and workers there in your prayers; for while Tasmania is the smallest of the Australian states, many fine and intelligent people reside there. M. LUKENS.

## A Visit to New Zealand

DURING the last four months Mrs. Carswell and I have enjoyed a change to the cooler climate of New Zealand. While there were some comparatively hot days during the summer in that country, the heat was trifling compared with that of Australia. Consequently, we experienced the physical benefits of the invigorating climate, and I was able to do a greater amount of mental work than would have been possible in New South Wales.

With the Lord's blessing I was enabled to complete the work of translating for a book of Bible readings in Maori. Sister Moore of Tolago Bay kindly looked over the manuscript and made changes where required, making it conform to the Maori phraseology.

While in New Zealand we enjoyed our visit to the Oroua Missionary School, also to Gisborne, Tolago Bay, and other places where we met many old friends. At the camp-meeting we made the acquaintance of many new friends in addition to renewing old acquaintances.

One experience of interest to me was a visit to a company of Maoris in Masterton who have organized a new church called the "Seven Rules of Jehovah." While some of their teaching seems rather mystical, they have a form of worship and a prayer book, and claim to observe the Bible Sabbath; namely, Saturday.

Brother and Sister R. K. Piper have begun work among the New Zealand Maoris. Let us pray that the Lord will give them wisdom and success as they labour for the salvation of these people who need God's message so much. I, too, would ask the prayers of the Lord's children that I may be strengthened to carry on the work of preparing literature for the Maoris, and whatever other work the Lord may place upon me.

W. R. CARSWELL.

## St. Mary's Mission, Tasmania

"Hitherto hath the Lord helped us."

SHORTLY after the camp-meeting held in Hobart last year, Brother W. Armstrong and the writer were invited to open up the work in St. Mary's. In harmony with this we left Hobart on January 5, arriving in the evening of the same day.

St. Mary's is a small country town lying to the north-east of the island. It has a population of about two hundred. There are some farms in the near vicinity, but most of the land is in the hands of a few.

The first night of our arrival we were hospitably entertained at the home of Brother and Sister Kringle.

To meet these dear people with their family of seven daughters and four sons, was a source of great encouragement, landing as we did in a strange place. They also helped to form a congregation in every meeting, and were a great assistance in the singing.

The following day after our arrival, the Lord not only found us rooms in which to live, but also a piece of ground in a very central position on which to pitch our tent. On Sunday night, January 11, we held our first meeting. We held in all twenty-one services with an average attendance of nineteen strangers. Judging by the new faces each night, we could see it was more from curiosity than interest that many of them had come. We had only a small interest from the start, and after presenting the Sabbath only about three put in an appearance. Knowing that we would soon have to close, we decided to visit Cornwall, a small mining town about three and a half miles away, and if possible, open up meetings there before taking our tent down here. In this little place we secured the state school-house at a low rental, and from the commencement we had good attendances.

Up to the present we have held twenty-one meetings with an average of thirty-four in attendance. Our work here was most encouraging, and our hopes were high for a good harvest. We have now presented the testing truths and the great majority have withdrawn. However, praise be to God, two ladies have taken a definite stand and are rejoicing in the truth. The husbands of both these faithful ones are now considering and studying the message, and we do trust that they and others who are under conviction will yet have the courage to step out. It must be borne in mind that most of these people have been underground miners all their lives, seeing nothing but coal, and it takes something to convince them that there are other ways of making a living.

Our next step was to enter another little village, about two miles away, called Mt. Nicholas. Here we were also permitted to use the state school-house. There are only nine families living here, but being in close proximity to Cornwall, we thought it best to work it at the same time. Here we have held nine meetings with an average attendance of eleven. We have a little interest here, and pray and trust that some beacon light will be left shining in this place.

In all the places named we have had the opposition of the local clergy both publicly and privately, but the Lord is our Helper.

During our stay here we also visited the homes within a radius of ten miles, and have had the privilege of selling many of our small books. In every house we left some literature dealing with the distinctive points of our faith.

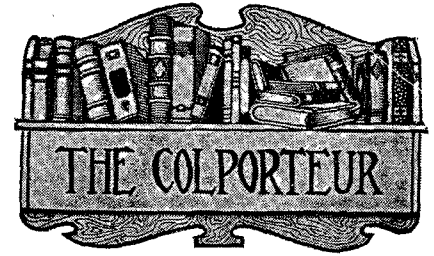
About a fortnight ago Pastor Lukens visited us, and stayed two days. He conducted meetings each night at Cornwall and Mt. Nicholas, and his stay, though short, was a source of encouragement to us all. While with us he talked over plans for the winter, and it was decided that my fellow-labourer should go to Devonport and build up the work there, while I remain here for a time and then move on to Fingal, a place twelve miles from St. Mary's. We now ask an interest in your prayers that the Lord will bless and guide us in our future labours for Him.

H. C. HARKER.

W. L. ARMSTRONG.

“Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's  
unresting sea!”

“ONE of the best ways to help rekindle the old flame of missionary zeal in our own hearts, is to carefully read the literature before we offer it to others, and thus refresh our own minds as to the evidences of our faith, as well as to become intelligent in regard to what each paper and tract contains before it leaves our hands.”



“Lord, help me to live. Give me more power,  
That I to men may be,  
Forgetting self in Thy great ministry,  
A source of strength, as Thou wast while on earth.  
Give me the love that makes men suffer long,  
E'en though, like Thee, it lead  
Me to the grave.”

### Gospel Salesmanship—No. 25

#### The Well-Informed Colporteur

#### Part 2

THE reason why a great many men have not met with better results is because they have been content with “a set form of words,” and have not read the book they are selling.

You must know your book, know what it is good for, what it will accomplish; especially should you know how it will help the reader. You cannot know this last point unless you have made a detailed study of your book and have been helped by it yourself. You must be so well acquainted with it that you will be able to turn to any place upon request, and speak intelligently and emphatically upon the point mentioned. It is necessary that the colporteur find out as far as possible the likes and dislikes of the customer, for many people buy books for some particular part of them, and not for their complete contents, and so the interesting presentation of one particular chapter or picture may be sufficient to sell the book.

One of the fundamentals of selling is the necessity of being acquainted with the article to be sold; and there can be no success without it, although we may occasionally see what appears to be an exception to this rule. Some men can sell books even though unacquainted with them. They succeed, or appear to succeed, because nature has endowed them with certain abilities along this line. They may be very pleasant in nature, be fluent in speech, and possess the necessary skill to deal with men, and consequently may put

up good reports. But are they successful? "Success is the product of one's best." Such men would probably double their reports if only they would become thoroughly conversant with their book. Therefore, seeing that they are accomplishing only half what they may accomplish because of mental laziness, we can hardly say that they are successful. On the other hand, a man may be styled a successful colporteur who procures smaller reports, if he is putting to the stretch all his powers, and doing his best.

A knowledge of your book, therefore, is absolutely indispensable to successful salesmanship. From such knowledge will spring confidence, and this in turn will make one interesting and convincing in one's arguments, and perfectly natural in their presentation. The written canvass is stereotyped, makes the colporteur unnatural in his speech, and leaves him at a disadvantage when interrupted with questions and objections, and does not permit him to adapt his work to varying circumstances. If kept in its proper place, it has its legitimate use.

Should the colporteur know anything more about his book than its contents? By all means he should. Buyers are naturally question-askers, and colporteurs are naturally question-answerers; and the more knowledge you have, the better you are prepared to answer these questions.

It is well to know something about the manufacture of your book; to know where it is printed, and under what conditions; and to know all you can learn about the publishing house. These things often interest some questioners. Learn how many copies of the book have been put into circulation, and in how many languages it is printed. If there are any superior points about its binding and general make-up as compared with other books, do not fail to be ready to produce this evidence. In short, everything you can learn concerning such details as these will strengthen your position and influence your selling talk, even though you may not be called upon to use them directly. Then you never know when a question will be asked, and it will be to your advantage to be prepared with a ready answer.

There are other things also which a salesman should know besides being intimately acquainted with his book and everything about it. He should have a knowledge of other books in

circulation of a similar nature. The objection is often raised by the prospect, that he possesses a book "just like that one," and consequently he thinks he has no need of your book. You must be prepared to compare intelligently your book with the one he already has. To do this you must be acquainted to some extent with most of the large subscription books which have been sold in the district at different times.

The colporteur who is selling "Desire of Ages," will meet "From Manger to Throne," Geikie's "Life of Christ," and many other books of this nature. He must be prepared to make comparisons and demonstrate the superiority of his book over all the others. The man who is working with "Great Controversy," will meet "D'Aubigne's History of the Reformation," and others. And so with all our books we will have these difficulties confronting us. The easiest way over them is to find out all you can about these others and learn how to make profitable comparisons.

The colporteur should aim to know about things the customers are interested in. He will be able to get much closer to them than he would if he were acquainted only with his own business. He should be acquainted with current events and be able to converse intelligently upon topics of general interest to the community in which he is working. People like to feel that you are interested in their district and their interests. When they feel this way they are the more ready to become interested in your interests.

You should certainly know something about the weather and how to presage the conditions of to-morrow. If the farmer expresses the hope that to-morrow will be a fine day, he will think a good deal more of the man who will give reasons why he thinks it will or will not be fine, than he will of the individual who expresses an opinion unsupported by reasons.

You may think many of these points too insignificant and unimportant even to notice, but to the man who is looking for success, nothing is unimportant which enters into the daily life of the customer.

Inform yourself on everything that will be of any use to you in your work; much can be learned by observation, by reading, and by conversation. Secure information through every channel open to you, and not

only will you be a more successful colporteur, but you will also become an agreeable visitor to the homes of the people.

H. M. BLUNDEN.

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### Some Day

"Ol' Bill Prosser use' to say,  
'I'll do this thing or that some day;  
Some day I'll fix up that 'ere fence,  
An' fix it good, spare no expense;'  
Kep' sayin' that, as sure's you're born,  
Till stock broke through an' eat his corn.

"Bill's stable floor was rottin' out,—  
In fact, had most gone up the spout,—  
An' lots o' times I'd hear Bill say,  
'I'll fix the plaguey thing some day;'  
But never did till it fell through  
An' hurt a hoss an' cow or two.

"Bill's lumber waggon wheel got weak,  
When loaded it would groan an' squeak;  
To all remarks Bill he'd jes' say,  
'I'm goin' to fix 'er up some day;'  
An' so he did, but not until  
It dumped the cans o' milk—an' Bill.

"Bill's wife she never went nowhere,  
Because she had no clo'es to wear;  
An' when she'd mention it, he'd say,  
'I'll dress you up right fine some day.'  
Bill bought them clo'es as sure as sin—  
The ones that she was buried in.

"Now, friends, jes' lay aside all jokes,  
I take no stock in 'some day' folks;  
The time to do things, I allow,  
Is not 'some day' but now—right now!"  
—John D. Larkin.

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"DOCTRINES are of use only as they are practised. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another."

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ONE has truly said: "In the duty of self-discipline I could never train and temper my own spirit if I had not within me One who is Himself the director of my soul. I could never curb my own wilfulness, if I had not One who is the governor of my will, who besets me behind and before, and lays His hand upon me, to humble me and to prove me, and to make me poor in spirit and pure in heart. The task of self-culture would be hopeless, we should despair of the spiritual fabric unless it had a divine architect, unless we could say concerning the house of character that its builder and maker is God."

## Australasian Record

THE OFFICIAL ORGAN OF THE  
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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.

A BUILDING for the church-school in Christchurch has been secured and the school will be opened shortly.

IN Korea, an old man went sixty-five miles to enquire about the truth and to ask that some one go to his village and teach them.

PASTOR HUBBARD has been chosen for the position of chaplain and Bible teacher at the Sydney Sanitarium to succeed Pastor Jones, who will shortly be leaving for the Solomon Islands.

THE next number of the RECORD will contain the week of prayer readings and will be a double number. There will therefore be no issue on April 27, the next regular number bearing date of May 4.

IN last week's paper we reported that Brother and Sister Carswell would be located at the Avondale Health Retreat. It has since been decided that they should reside in one of the suburbs of Sydney.

SISTER J. ROBINSON of Lord Howe Island recently made a short visit to Sydney, bringing with her a patient for the sanitarium. Sister Robinson returned to her work on the island, April 1. She speaks very encouragingly of some features of the work there.

SISTER WOOD of Java writes on February 20, that they are of good courage and in reasonably good health. She says that her own health is better

than it was a year ago. Their hands are full of work and in their varied experiences they realize more of joy than of sorrow.

A YOUNG people's society of seventeen members has recently been organized at Quirindi. The first meeting was held Sabbath, March 17, and nearly all had something to report. Miss E. M. James, the missionary volunteer secretary, was present to assist in the organization.

BROTHER MAITLAND ROY, who is assisting in the work for the Australian aborigines, writes, "The work is going steadily forward at Monamona, and I am glad that I am called to be a worker here. The work is hard and trying, but we are strengthened by the knowledge that it is for the Master."

PASTOR IMRIE and Brother and Sister George Newbold, assisted by some Bible workers, will conduct a mission near the site of the recent camp-meeting in West Australia. Brother Harvey and wife will labour in York; Brother and Sister Behrens in Kalgoorlie, and Brother R. H. Constandt will assist in the church work at Narrogin.

BROTHER STERLING reports from the Cook Islands that the three inhabitants of the leper colony on an island off the coast of Aitutaki, have begun to observe the Sabbath. The Resident Agent is very kind and allows Brother Sterling to hold services with them as often as he can. One has never used tobacco, another gave up his a month ago, the third has promised to do so. Brother Sterling asks that we pray for these afflicted ones.

A NEW paper, known as the *Missionary Leader*, the first number of which is now in the printer's hands, is being issued by the Union Conference, and will contain the various readings and programmes for the church, Sabbath-school, and missionary meetings. This paper will be sent out monthly to the officers in the churches who are responsible for these various meetings, and to our isolated Sabbath-keepers. In addition to the matter that has previously been provided, suggestive programmes for church missionary meetings will also be given. We trust that all the churches that do not

now hold regular missionary meetings will plan to do so. "Every member a worker" should be our aim, and the *Missionary Leader* will aid materially in the accomplishment of this aim.

THE next reading course book for our young people is "Pilgrim's Progress," a very nice edition of which has been ordered from England for this purpose. It contains over three hundred pages of reading matter in clear type, and has some fine illustrations in colours. The book is well bound in cloth, and sells for only one shilling. Perhaps there is no other book, except the Bible, that has been circulated more widely or translated into so many different languages. We believe that the perusal of it will prove a great blessing to our young people spiritually, and we desire to see a large number join in the reading. We hope that the shipment will arrive in time to start with this book the first of May. Please send in your orders to your State Tract Society.

THE following additional information in regard to the trouble in the New Hebrides came in a letter from Pastor Parker. We know all are remembering them in prayer:

Trouble is again brewing. Just last Sunday seven of the native teachers of the Presbyterian Mission were shot, killed, and eaten only a few miles from here. We can see the place from our door. The people that did the killing said that they had been hired by the people of Atchin to kill all men that wore calico. We know not when our turn may come, but by God's help we intend to remain with this people. If we can serve the Master's cause best in death we bow our heads for the stroke. But we are not expecting to die, but to live, and see this people sitting at the feet of Jesus, clothed and in their right minds.

One has to be so careful at this time to keep complete neutrality. One ill-advised word would imperil our lives. How much we need that wisdom from above that never errs. Pray for us, oh! pray for us, as you never have before. We are not afraid of what is before us, but we do not want the cause of our Master to be retarded or disgraced by any failure on our part. We stand as the bullock between the altar and the plough, and the language of our hearts is, "Ready for either."

Now, from what I have written, I do not want you to think that we are fearful, or that we would want to be placed under different circumstances. Present conditions are the best for us and the work here, otherwise the Lord would not allow them. We feel honoured to be privileged to be here at this time. We are on the King's business here, and are subject to His command, and our times are in His hand.