

# Union Conference Record

"Be strong all ye people, saith the Lord, and work; for I am with you."

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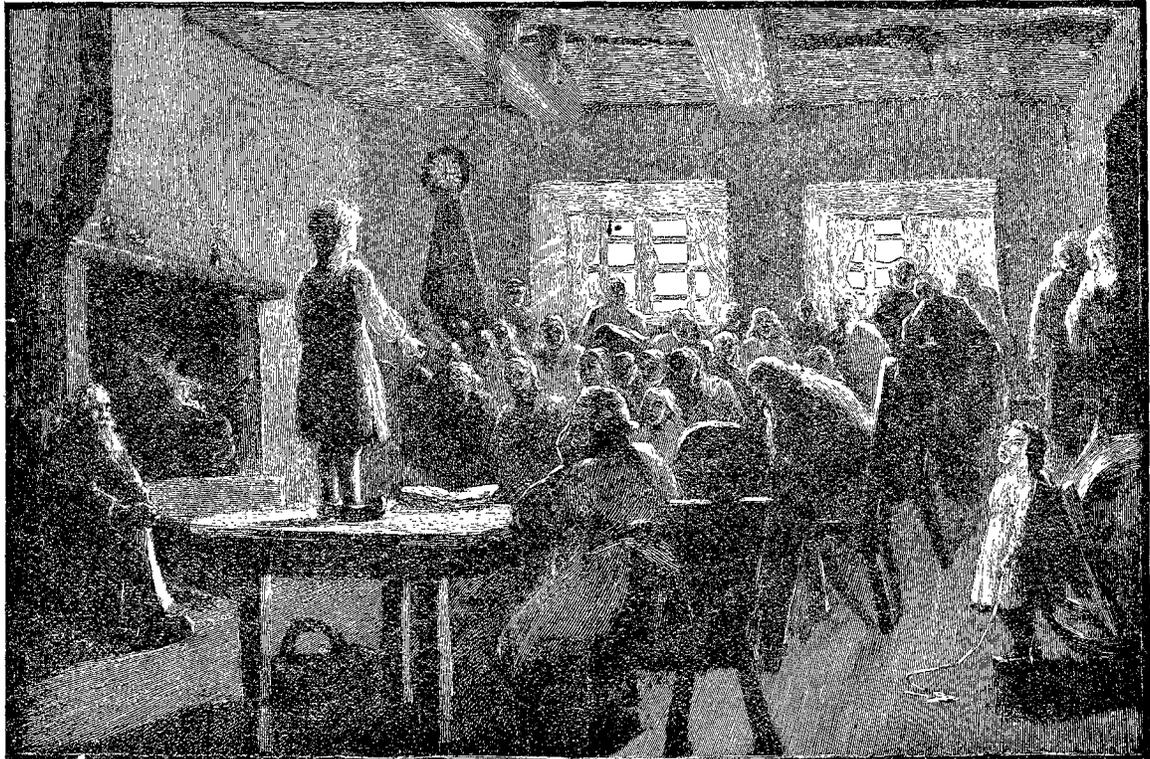
NUMBER XVI.

## Our Responsibility in the Present Crisis.

ON us is shining the accumulated light of God's dealings with His people. For our admonition a record has been kept of His reproofs of wrong-doing. We have a knowledge not only of that which He condemns, but of the faithful, commendable work of those who have put

are to proclaim this message in accordance with God's plans, not in accordance with human suggestions.

God's people are to be of a ready mind, quick to see and to avail themselves of every opportunity to advance the Lord's cause. They have a message to bear. By pen and voice they are to sound the note of warning.



"Children will be impelled by the Holy Spirit to go forth to declare the message of heaven." "The Lord will fit men and women—yes, and children, as he did Samuel—for His work, making them His messengers."—*Test., Vol. 7.*

their trust in Him. The light we may gain from these experiences of God's people in past ages, places upon us in the present crisis a great and solemn responsibility.

In the providence of God, a voice has proclaimed His truth in every age. And in this age faithful workers are unitedly to proclaim with no uncertain voice to the world the special message of truth for this time. They

Only a few will listen; only a few will have ears to hear. Satan has artfully devised many ways of keeping men and women under his influence. He leads them to weaken their organs by the gratification of perverted appetite and by indulgence in worldly pleasure. Intoxicating liquor, tobacco, the theatre and the race-course,—these and many other evils are benumbing man's sensi-

bilities, and causing multitudes to turn a deaf ear to God's merciful entreaties.

The human family has become careless and presumptuous. In the place of serving God, they are serving idols. They do not profit by the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [intemperance in eating or in seeking for pleasure] and drunkenness, and cares of this life, and so that day come upon you unawares." God's sentinels are to stand constantly on the watch-tower, faithfully warning the church against the evils that, if allowed to enter, would weaken and injure the flock.

Every one whose name is on the church books, should clearly understand what union with the church means. It means that you have pledged yourself to serve God. It means that you have fully surrendered self to Him, in order that Christ may reign where self once reigned. It means that you have given up the selfish ideas and plans that you cherished for so long, and have yielded your mind to the mind of Christ. It means that your fixed purpose is to be one with God, one with His people; that you will exercise self-denial and self-sacrifice to advance the interests of His kingdom; that you will strive to overcome everything that hinders growth in grace.

The Lord leaves in darkness no one who has an ear to hear and a heart to understand. Let everyone keep the eye single to God's glory. Be not led astray by the snares of the wicked one. "Let him that thinketh he standeth take heed lest he fall." Let the warnings that God has given in His Word be voiced by the watchmen on the walls of Zion, and heeded by everyone in the Master's service. Every case will be tried, every soul proved. Let each one ask, "Am I an evil servant? Do I by precept and example lead other souls in false paths?" Remember that your influence is affecting others for good or for evil.

I beseech the members of every church to seek now for the greatest blessing heaven can bestow—the Holy Spirit. If in faith you seek for a greater measure of God's Spirit, you will be constantly taking it in and breathing it out. Daily you will receive a fresh supply, daily your experience will be enriched by the rich current of God's love. Before you there lie vast fields of truth, vast resources of power. Let your daily prayer be, "Take away, O Lord, what Thou dost choose to take, but withhold not from us Thy Holy Spirit."

#### PREPARATION FOR SERVICE.

Every true child of God prepares himself for service. Jesus said, "If thou wilt enter into life, keep the commandments." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live." These words mean much. Service to God includes all there is of man. The affections must be centered on Him alone.

As were God's people anciently, so we should be prepared to advance when the cloud rises and moves forward, and to halt when the cloud stops. We must adjust our movements to the guidance of God's Spirit. In the place of following ways of our own devising, we are to co-operate with divinity. Thus we shall be enabled to keep pace with our Leader.

In order to be a Christian, it is not necessary for a man to have great talents. The human agent may have no voice in legislative councils; he may not be permitted to deliberate in senates or vote in parliaments; yet he

has access to God. The King of kings bends low to listen to the prayer coming from one who desires to do the Master's will. An earnest prayer offered from a sincere, contrite heart is of more value in God's sight than is eloquence of speech. God hears every prayer offered with the incense of faith. His weakest child may exert an influence in harmony with the councils of heaven. It is in answer to prayer that God revives His work.

O that the workers at home and abroad could be aroused to stand in their allotted place in the crisis that has come! If all would realize that it is their privilege to be laborers together with God, with what earnestness and devotion they would labor to enlighten the world! They would seize every opportunity to bear the truth into new territory.

God says, "Them that honor Me I will honor." Let us honor Him by joining the ranks of His workers. The Leader of the host of heaven is waiting for human agencies to enlist in His service. He will lead us forth, an exceeding great army, to the conquest of the world. With such a Leader we may gain victory in every conflict.

We have no breath to waste in controversy. We are to watch, pray, work, believe, and wait. Let us proclaim the truth in its simplicity, uplifting the Man of Calvary higher and still higher.

"The grace of God that bringeth salvation hath appeared to all men [not merely enjoining them by the force of command, but communicating divine knowledge], teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

Mrs. E. G. WHITE.

#### THE CHRISTIAN'S LIFE.

O, how sweet to walk with Jesus,  
Trusting always in His power,  
Knowing He will guide and keep us  
Ever in the trying hour!

O, what peace to work with Jesus,  
Scattering sunshine by the way,  
Knowing that the seed we scatter  
He will water every day!

O, how blest to talk with Jesus,  
Bowing lowly at His feet;  
Knowing He will ever give us  
Grace for every trial meet!

Thus we'll walk and work with Jesus,  
Talk with Him—yes, every day;  
He will give the promised blessing—  
Guide and keep us all the way.

—Clara L. Richards.

It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God.—T. C. Upham.

## "Slaying Oxen, Killing Sheep, and Drinking Wine."

AUSTRALIA consumes annually, according to Mr. Coghlan's estimate, 246 pounds of meat per head, double the amount consumed in other countries, or the enormous amount of 960,000,000 pounds. This represents over 19,000,000 sheep, or 1,600,000 bullocks. Riotous eating of flesh and the use of alcoholic drinks are always associated; the one having concealed within it a narcotic poison known as uric acid creates a craving for other narcotics. We need not be surprised, therefore, to learn that Australia spends each year, approximately, fifteen million sterling for alcoholic beverages, another four million sterling for tobacco, and nearly two million for tea, to say nothing of the amount spent for cocoa, coffee, and other narcotic beverages. From this it is seen that a total of £21,000,000 is spent annually for the three narcotic poisons mentioned,—alcohol, tobacco, and tea.

This unnecessary expenditure swells the total average cost of living in Australia to thirty-eight pounds per head per year. This is considerably above the average cost of living in England, America, Canada, or the Continent countries, which certainly cannot be held up as models of temperance or economy. In Russia the average cost of living is but ten pounds per head annually, or about one-fourth the amount spent in Australia. It may well be asked now as anciently, "Why do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

Narcotics create unnatural cravings that never can be satisfied. The £21,000,000 spent annually for these unnecessary things, which are not only unnecessary but injurious, would be a wonderful aid in assisting the starving multitude in the drought stricken areas. Prosperity in Australia has not been a blessing; adversity may be. Certainly the drought brings with it a lesson that should be carefully studied. If it lessens the consumption of meat and narcotic beverages, it will prove a blessing in disguise.

The prophet, in bewailing the captivity and condition of the people anciently when they were given to similar excesses said, "In that day did the Lord God of Hosts call to weeping, and to mourning, and to baldness, and to girding with sack-cloth: and behold joy and gladness, *slaying oxen, and killing sheep, eating flesh, and drinking wine*: let us eat and drink; for to-morrow we shall die." This seemed the spirit of *that* age. He further says, "It was revealed in mine ears by the Lord of Hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of Hosts." (Isa. 22: 12-14).

We have certainly reached a time when a similar state of things exists. "Slaying oxen, killing sheep, eating flesh, and drinking wine," are common.

A similar condition would call for a similar warning, a similar "call to weeping, and to mourning" etc.,—a call for repentance and reform. D. H. KRESS, M. D.

### Send the Best.

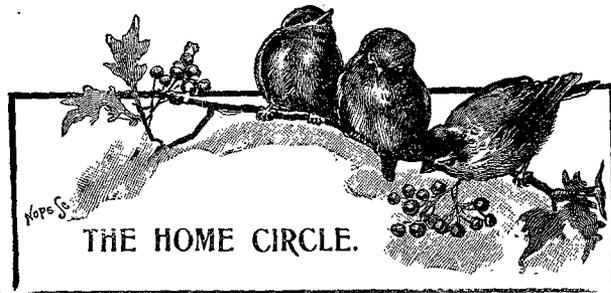
DAVID LIVINGSTONE, in his appeals to England from darkest Africa, reasoned somewhat as follows: When you have a critical case in surgery, you do not choose an amateur, but the most experienced and skillful physician available. Africa is in a critical state. Millions are perishing. Send your best-trained men and women to the rescue! So, too, the late Bishop William Taylor, whose apostolic zeal rivalled even that of Paul, himself urged the

conviction that "in missionaries quality is of far greater importance than number." And the son of Adoniram Judson, in his biography of that great missionary, declares that "Christianity will advance over the earth with long, swift strides when the churches are ready to send their best men, and the best men are ready to go."

Often the impression exists among Christian people that the heathen of India, for example, are totally ignorant and depraved. On the contrary, many of them are trained in various useful arts, and, as servants, mechanics, merchants, and even professional men, they often astonish those who would evangelise them, by their business shrewdness and philosophic inquiries. To master but one of their languages, match their arguments, win their respect, inaugurate educational and religious enterprises for their betterment, and expose the fallacies of such venerable systems as Hinduism and Buddhism requires the utmost courage and versatility. Only the best-trained workers can hope to succeed, especially under the health limitations of a tropical climate. Yet how often missionary boards have been obliged to accept candidates who, though well-meaning, were ill-prepared for such responsibility! While many of these have wrought heroically, they have realised how much more could have been accomplished if they had been better equipped. Others have discovered their own unfitness, and have either engaged in secular employment or sadly withdrawn from the field. Meanwhile the work has suffered from lack of continuity and efficient leadership. True, "God hath chosen the foolish things of the world to confound the wise," and many a luminous chapter could be written of gracious results attending the humblest instrumentality. But the rare endowment and training of Moses, Paul, and Wesley were no hindrance to spiritual conquest when subject to the divine will. All the facts of missionary enterprise emphasise the importance of sending those who are best equipped, in mind and heart, for so important service.

But are the best willing to go? One would think so, in view of the missionary awakening of recent years, particularly that of the Student Volunteers among the colleges. Recruits already in the various foreign fields are demonstrating the wisdom of their choice, and many others are being stimulated by their example. Yet the emergency of the Christless nations far exceeds the response thus far elicited. Shallow excuses are frequently made by those who ought to heed the divine commission. Bishop Thoburn has observed a singular connection between so-called leadings of Providence and appointment to metropolitan pulpits, in the case of many whom he has sought to enlist as missionaries to India.

If the best equipped are willing to go, is the church willing to send them?—Yes, when fully convinced of her supreme privilege and calling. And she can well afford to do so. What with her splendid educational institutions and throngs of graduates, her steadily increasing wealth, the crowded state of many of the conferences, and the too often unreasonable demands of congregations, the offering of even a tithe of the best-equipped workers for such a cause would react most favorably upon both schools and churches, broaden their sympathies, enlarge the scope of their usefulness, develop much latent talent, and give to the mission fields an unprecedented spiritual quickening. If God gave His only Son for man's redemption, can the church refuse to send her best-beloved sons and daughters to the most spiritually destitute peoples for whom He died?—*Rev. Frederick B. Price, of Rangoon, Burma.*



### AN INTERESTING BRAHMAN FAMILY.

ONE day after William Carey had been preaching to a crowd in one of the cities of India, he met a Brahman priest, carried on the shoulders of several men. Carey handed him a piece of paper with these words written upon it: "I am a sinner; Christ is my Saviour." Up to this time no one had ever dared to tell this Brahman priest that he was a sinner. He was regarded more as a god. He repeated these words again and again: "I am a sinner; Christ is my Saviour;" and he finally said, "It is true. I *am* a sinner; Christ *is* my Saviour." He sought Mr. Carey, and said, as a test, "If this man is really true, and thinks Christ can save us, he will eat with us." On invitation, Mr. Carey gladly accepted, and ate his rice and dahl from the same dish. The Brahman priest laid aside his priestly robe, and in simple attire presented himself for baptism. This was the first Brahman to accept Christianity.

In a garden house, in the suburbs of Calcutta, lives the grandson of this Brahman priest, a white-haired man of over seventy years of age.

In another part of Calcutta lives his son, who has eleven bright boys and girls living with him. A few years ago Brother Ellery Robinson sold him a copy of "Patriarchs and Prophets," then a copy of "The Great Controversy," and later, one of "Daniel and the Revelation."

Morning, noon, and night he always gathers his family together, stopping the work in the printing office to study the Word, and pray. These occasions he used in studying these books through with his family. By means of these books he became acquainted with Elder D. A. Robinson, who was an instrument in the hands of God of bringing him into the full light of the Third Angel's Message.

This home is truly a training-school, and it is interesting to see all this family, fourteen in number,—including the son-in-law, who has lately given his heart to God and accepted present truth,—assemble for Bible study at noon. When the gun is fired in the city, giving the noonday hour, all work is dropped, and in their quiet, simple way they study the Bible, or whatever book they have chosen for that time. Just now they are studying "The Desire of Ages," paragraph by paragraph. The oldest son of the family is a nurse at the sanitarium. It was interesting to hear him relate, the other day, how God had used him to bring Christ to a dying man who came to the sanitarium. He knew the patient must die, and he told him he could just ask forgiveness for his sins, and Jesus would accept him. As he repeated to him some precious promises, the dying man grasped his hand and said, "You have done much for me." The young man said, "I have done nothing for you. Christ has done all." He asked for a song, and he sang to the man, "Safe

in the arms of Jesus," and in a little while he passed away, leaving the assurance that he had found Jesus, though at the eleventh hour.

The grandfather learned the present truth from the books his son purchased from the canvasser, and accepted it, in the garden house, where so many for years have come and heard the gospel; for his home is a mission home. They now hear the gospel every Sabbath from this aged pilgrim. It is interesting to hear him tell what God has done for him, and what he has seen done here in India for missions in his time.

The light that Carey brought to this family has been handed down from father to son, father to son. Greater light has come as the years have come and gone. May the gospel live in each heart, and may they all be as quick to accept the light as it comes, and to sacrifice position, rank, and worldly possessions as was their ancestor the Brahman priest.

It is of interest to note that the head of each of these families has received advanced light through the printed page.

MRS. J. L. SHAW.

Calcutta, India.

### "THIS ONE THING I DO KNOW."

SOME time since a woman delivered a lecture in Lancashire, England, against Christianity, in which she declared that the gospel narrative of the life of Christ was a myth and a fable. One of the mill hands who listened to her obtained leave to ask a question.

"The question," said he, "I want to ask the lady is this: Thirty years ago I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the warders tried what they could do. But though they all tried, I was nothing better, but rather worse. Now you say that Christ is a myth. But when I tried, and the teetotalers and the police all tried in vain, then Christ took hold of me, touched my heart, and made me a new man. And now I am a member of the church, a class-leader, a superintendent of the Sunday-school; and I ask, If Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?"

The lady was silent. "Nay, miss," said he, "say what you will, the gospel is the power of God unto salvation."—*Anon.*

For right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin.

—F. W. Faber.

How often we hear people speak of how much better things were in the old days. The Scripture warns us against cherishing such sentiment. "Say not thou, What is the cause that the former days were better than these? For thou dost not inquire concerning this." Eccl. 7:10. Persons who are looking back at the past are not remembering the present. It is better to make each day immortal because we are living in it, than to fold our hands in inactivity and complain of unfavorable times.—*The Life Boat.*

## REPORTS FROM THE FIELD.

### OUR MEDICAL WORK IN JAPAN.

RECENTLY Dr. S. A. Lockwood, M. D., went to Japan to engage in missionary labor. Considerable difficulty was at first experienced in finding a suitable location. The following report from Kobe, a city situated 400 miles south-west of Tokyo is very cheering:—

“Kobe is called the ‘Sanitarium of Japan’ by many of the foreigners who have visited that place, and when we examined the natural advantages which it offers, it seemed that God had guided us to the place of His own choosing. It seemed incumbent upon us to do something toward providing a place where we could answer the appeals being made by these people, and we began to search for a building. This time our search was not in vain. A good property near the northern edge of the city was placed at our disposal, if we wished it after the first of June, and after careful consideration it was thought best by all the brethren on the committee to lease this house and grounds for a time.

“The house has been used as a private boarding-house during the last five years, and with a few changes it will be admirably adapted to our purpose. Besides having offices and treatment rooms, we shall be able to accommodate several patients in the building. Dr. Kumashiro and several Japanese nurses whom we have in training will go with us to Kobe, and through them we hope to accomplish something for the Japanese people, even before we know the language. We are thankful for these evidences that God is going before us, and our daily prayer is that we may be faithful light bearers in this dark land.”

### MEXICO.

A COLPORTEUR of the American Bible Society who has been thirteen years in Mexico has accepted the truth, and as his wife is in hearty sympathy with him, they add materially to the strength of our work. He is still in the employ of the society, and is doing good work selling Bibles and talking with the people.

Recently, while travelling in the interests of our paper, two of our workers found a young man who had been trained for a priest in the Catholic Church, but seeing the iniquity in that church, he turned away from it, and through reading “Steps to Christ” gained a Christian experience. He knew nothing of us as a people, and coming in contact with the missionaries of another denomination, he affiliated with them, and began preaching in his native town. As a result of his labors, a congregation has been gathered, and a chapel built. This man welcomed our brethren, and gladly studied the truth with them. He also opened his chapel and gave opportunity for them to speak to his people. He expressed himself as ready to accept the truth presented to him, and we believe he will be a great help in building up the work.

Our experience teaches us that there are honest souls in Mexico who will receive the truth, and who, because of their lifelong knowledge of the language and ways of the people, will be the most efficient instruments in carrying the truth to their fellow countrymen.

Like all other great, unworked fields, Mexico presents many difficult problems to the missionary, but relying on Him who said, “Lo, I am with you alway, even

unto the end of the world,” we believe all problems will be solved. Our work is crippled for lack of means, and we are praying that the Lord will move on those whom he has made stewards of His bounty to give liberally, that the work may be carried forward *now* while the doors are open.

GEO. M. BROWN.

A CANVASSER writes, “One old gentleman in a country district of New South Wales, got ‘Daniel and Revelation,’ and not many months after started keeping the Sabbath before ever meeting any of our people. Another lady, shortly after getting her copy, read about the Sabbath, and said, ‘I did not know we were keeping the wrong day.’ Since then she has made a start to keep the true Sabbath. In one district the book was the talk of the people for miles around, and for some time they were stirred over the Sabbath question, till a minister from Sydney visited the district, and influenced the local pastor somewhat against the truth. Still the books are in the homes of the people, and God will not allow His word to return void.”

### WORK ON THE N. W. COAST OF TASMANIA.

OUR new church building at Devonport is now finished, with the exception of a coat of paint on the outside. It is a modest little structure, yet substantial, with seating capacity for eighty persons. The cost of the building, with fencing, painting, etc., was a little under £110; of this amount £25 is still owing, but is partially covered by pledges. The allotment, valued at £100, and a fine organ, were donated by a lady resident here. The inclemency of the weather has hindered the work considerably.

Quite a number of people in the township and surrounding districts are much interested in the truth. One lady kept her first Sabbath last week. We have been devoting a portion of our time to visiting a country district named Kindred, fourteen miles from here. As yet, none have fully decided to obey, but several are on the verge of doing so. Brother J. Allen is now systematically distributing tracts in a small town called Penguin, a few miles along the coast. We are hoping, by this means, to arouse an interest sufficient to warrant our pitching the tent there, or starting hall meetings as soon as the weather will permit. Prejudice against the truth is very strong and bitter on this coast. Concerning this sect, it is everywhere spoken against. We are all of good courage, finding comfort in the near approach of our blessed Saviour.

GEORGE TEASDALE.

**An Important Confederacy.**—The spirit of federation is running high among the Protestant churches of Australia. The Presbyterians and Methodists have already formulated plans for consolidating their forces, and overtures are being made to the Congregationalists, who seem disposed to join in the confederacy, thus making one great and powerful church. Such an arrangement is not surprising, as there is little difference between the doctrines taught by these different denominations, but to us it appears as a dangerous confederacy which may yet wield its powerful influence with greater weight against the truths of the Third Angel’s Message. “Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.” Isa. 8:12. Now is the time for us to work, before Satan matures all his plans and blocks up our pathway.

**RESIDENT CANVASSING.**

ONE of our New Zealand workers writes,—

"The Lord has helped me wonderfully, and is still helping. I had a real good time with a party to whom I had sold a 'Heralds of the Morning' eighteen months ago. They did not know me at first, so I canvassed 'Man the Masterpiece.' However, they thought the 'Home Hand Book' would suit them best, but seemed to doubt as to whether it would be wise to place the order without seeing the book, so I happened to say, 'I think Mrs.— and I have done business before.' Then she recognised me, and that sealed the order for the 'Home Hand Book' at once.

"We had a real good time after that. They told me they read most of 'Heralds of the Morning,' then lent it to a Wesleyan who read it three or four times, and somebody else had read it, and they all liked it very much. They asked me if it belonged to the Seventh-day Adventists.

"Then we seemed like old friends. We had a season of prayer, and God's Holy Spirit was certainly there, and on parting we had a hearty shake of the hands. Praise the Lord, I see the value of the canvassing."

The above is but one experience among many that might be cited to show the advantage of our agents re-canvassing their territory. The old idea, that when an agent had canvassed a district and delivered the books, his only hope of continued success was to seek new pastures, has long ago been proved to be one of the devil's devices for hindering our work, and everyone of our agents who has had an experience in re-canvassing knows that the best results, spiritually and financially, are attained by re-canvassing our territory, following with one book right after the other.

Resident canvassing presents many advantages. The worker becomes acquainted with the people, gains their confidence, has opportunities for removing prejudice, and many who at his first call gave him no encouragement, will become good customers and warm supporters of our work.

This is not theory but actual experience. The main reason why some people have become prejudiced against our work is because they know so little of it; but there is no phase of our work that affords such excellent opportunities for forming a large circle of acquaintances or for getting in close touch with individuals and families as the canvassing work, and it is safe to say that more people will be reached with the truth, and more souls saved in the kingdom of God through the influence of our literature than by any other means, and it is for this reason we are told, that "If there is one work more important than another, it is that of getting our publications before the people."

Our literature is exerting a far greater influence in the field than most of our workers realise, and it has been a great loss to the people around us as well as to the cause, that the efforts of our canvassers have not been followed more closely; but this may be remedied most effectually by experienced and permanent workers settling down in a given district, canvassing one book after another till all our large publications have been through the territory.

This method of working presents special advantages to the worker. It means less travelling expenses, less discomfort, as he will have more time at his own home than is ordinarily the case with those who put in faithful time in the field. There is also a precious experience in

laboring for individual souls and in seeing results that those who are continually on the move can know but little of, and a living realisation of the promise, "He that goeth forth and weepeth, bearing the seed basket; shall come again with rejoicing bringing his sheaves with him," and there is no doubt about it.

**AMERICAN BIBLE SOCIETY WORKERS.**

THE American Bible Society has received a special report from its Mexican Agency which shows that one hundred and seventy American and English ministers of the Gospel have been sent into Mexico, most of them married men; three hundred and thirty-five men and women devoted to the cause of Christ in that land. Five of them were sent to exclusively English-speaking congregations. Thirteen of these have ended their lives in the midst of their labors; one, the Rev. J. L. Stevens, as a martyr at the hands of a fanatic mob in Aqualulco in 1874.

Of the seventy-one unmarried missionary ladies, twenty-nine have returned to the United States, and five have died in Mexico. Of about three hundred Mexican preachers there have been fifty-eight martyrs, and twenty-three have died while still in the work. At present the actual working force must be something like seventy-seven missionaries. There are two hundred and fifty Mexican preachers and six hundred preaching stations, some three hundred and fifty Sunday-schools with ten thousand scholars, and church membership of nearly seventeen thousand communicants, and fifty thousand adherents.

Fifteen religious papers are published; and there are twenty modern church edifices, besides more than one hundred other houses arranged for sacred services.

There are thousands of true and earnest Christians in Mexican mission churches, and in all the world you may not find men and women more self-sacrificing, patient, and persistent in the faith they have chosen. Here, as all over the world, some there are who falter and turn back, but in the majority of cases their natural bravery, reënforced by an intelligent faith, holds them firmly in the ranks of progressive Christians.

Fanatical newspapers put on mourning for the opening day of the national public schools, and denounce all educational enterprises not instituted by the clergy; but at least half the Roman Catholics support and patronise the national non-sectarian schools, though they still support the ancient church of their fathers. No nation responds more promptly or more generously to calls for aid for sufferers from flood, or drought, or earthquake, or pestilence.

The present agency has commissioned one hundred and twenty-three colporteurs, and fifteen of them have ended their lives in the work, one as a martyr during the past year.

Twenty-one have become preachers of the Gospel in the various denominations. To-day there are thirty-one in the regular list of colporteurs, most of them of long experience, who are devoting their whole time and strength to the work. There have been distributed since 1878 under the Mexican Agency 449,350 volumes of the Scriptures. The Mexican people paid in 1902 a thousand dollars more for Bibles than in any previous year.

This report certainly shows that there is progress in evangelical lines in that Catholic country.—*Signs of the Times.*

## Information on Topics of Interest.

### THE AUSTRALASIAN UNION CONFERENCE.

THE sixth session of the Australasian Union Conference of Seventh-day Adventists will be held at Cooranbong, New South Wales, September 3-13, 1903. At this session the election of officers for the next biennial period will take place. Reports from our laborers will be presented, the standing of our different institutions submitted, and such other business as may properly come before the conference will be considered.

It is desired that a full representation of all our conferences shall be present. Each conference is entitled to one delegate without regard to numbers, and one additional delegate for every fifty church members. These delegates may be elected by the local conference, or appointed by the Executive Committee.

The president of each conference is a delegate by right of his office. Article four, section four of the constitution, makes further provision as follows:—

“Each of the three important branches of our work in Australasia—educational, medical, and publishing—shall be entitled to one delegate, and one additional delegate for each fifty employees, in sessions of the conference, such delegates to be chosen by the managing boards of the institutions concerned.”

Those of our brethren interested in this provision will make a note of it, and act accordingly.

The brethren and sisters at Cooranbong have kindly, and unanimously, invited the conference to hold its coming session at that place. The meetings will be held in the church, and the members are making preparations to entertain the delegates at their homes. A few can be accommodated at the Health Retreat. The Avondale School, on account of its already crowded condition, cannot entertain delegates this year, however much its managers would be glad to do so. We have no fear, however, but what the brethren in Cooranbong will make all necessary provisions for all who may come. We suggest that those who come provide themselves with bedding sufficient for themselves. Please do not forget this. If this is done, it will assist those who have the task of entertaining very materially.

We extend to all an earnest invitation to attend this meeting. We believe the blessing of God will be there, and we expect nothing else but a most profitable time.

If our church elders would attend the meeting, it would be a great blessing to them, and also to the churches over which they preside. We think they owe it to their churches to do so.

And while those who do go are planning for the Lord's work, let those who remain at home earnestly seek the Lord that His blessing may rest upon the meeting, that the right things may be done in the right way, and that God will guide in all to His own glory.

E. W. FARNSWORTH,  
Vice-President Australasian Union Conference.

### ENTERTAINMENT AT THE COMING CONFERENCE.

AS THE time of the Union Conference is near, a few words from the Committee on Entertainment will not be out of place. It is hoped that there will be a good attendance from all the conferences, and that all may be comfortably and pleasantly entertained.

In order that the committee may know how to provide for all who wish to attend, they wish to make the following statements:—

1. All conference presidents or secretaries are requested to write me *at once*, telling how many delegates will be present from their conferences, and whether they are males or females. This information will aid in planning for their comfort.

2. All delegates or visitors should, *without fail*, bring plenty of bedding,—rugs, blankets, sheets, pillows, and straw ticks. Straw for the ticks will be furnished free. As the School and Retreat are short of knives, forks, and spoons, it will be well for each delegate to bring with him sufficient of these articles for his own use; also serviettes and towels.

3. All who expect to attend this conference, but *who are not regularly appointed delegates*, should first write to me to learn if they can be accommodated, then wait for an answer before coming. Otherwise they will be nearly certain to find no eating or sleeping accommodations awaiting them. The Avondale school is nearly full of students, and is prepared to entertain but a few visitors. The committee will do its best for your comfort, but must have the above desired information.

4. Purchase tickets to Dora Creek.

5. Please notify me in good time when you will be at the station.

E. H. GATES,

*For Committee on Entertainment.*

### ARRIVALS FROM AMERICA.

LAST Friday, August 7, our brethren and sisters from America reached Sydney after an exceptionally smooth passage. There were in the company, including Sister Paap and children who are returning home, eighteen persons, as follows: Elder and Mrs. Nellis and three children, Elder and Sister Cobb and two children from West Virginia, Brother and Sister McElhaney from California, Brother and Sister Quinn, Brother Waldorf, and a Scandinavian sister who comes as a self-supporting worker. All stood the trip well except Sister Cobb, who was sick during the whole of the voyage. As soon as possible all the visitors were taken to the Sanitarium and made comfortable.

On Sabbath a union meeting of the churches about Sydney was held at Stanmore, to meet with and to welcome our new laborers. As one after another told of the steps that led to their coming to this far-off land, the hearts of all thrilled with new desires to take hold anew of God's great work, and finish it soon. A warm welcome was extended to these laborers by the officers of the Sydney churches, and at the close of the service all of the large congregation went forward to greet them with hearty handshakes.

On the same day on which they arrived, Sister E. M. Graham arrived by the *Persic* from England, via South Africa. All were glad to greet her once more.

E. H. GATES.

### JUST A WORD TO OUR CONTRIBUTORS.

ANONYMOUS contributions are not appreciated by any reputable journal. We would request all who have reports to submit for publication to give their name and address. Anonymous productions are usually food for the waste basket.

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## News and Notes of Importance.

**An Encouraging Report** has reached us regarding the good work accomplished during the past fiscal year by the Pacific Press Publishing Company, of Oakland, California. The total volume of business for the year amounted to over £70,000. About 200 persons are employed in the various departments. The net profits on the home office reached the splendid amount of £4,400. The institution donated during the year £1,718 to missionary enterprises. May God continue to make them rich in good works is our prayer.

**Shortlived Glory.**—The unsatisfying nature of this world's choicest gifts has been recently demonstrated by one of the world's great men in what was called a meteoric career. Mr. Schwab, the recent manager of the great American steel trust, arose in a few short years from being a poor but industrious boy to the management of a gigantic corporation, on a salary of £20,000 per year, which is twenty times as great as that received by the president of the United States. Flesh and blood could not long endure the terrific strain, however, which the thirst for gold and glory had developed, so that broken in health and ruined in fortune Mr. Schwab, who has stood as an ideal for thousands of youth, is compelled to retire from business. "The love of money is the root of all evil." How much better to set the heart upon those things which will not "take to themselves wings and fly away."

**Twenty Years Ago** there came an old man of sixty years to the Healdsburg College to gain a preparation for missionary work. His snowy locks and bent form stood out in marked contrast with his youthful classmates. Some smiled, and others remarked, "What is the use of an old man in school?" Steadily and earnestly he studied his Bible. He had enlisted for service, and instead of excusing himself because of advanced years, sought for the darkest corner of the great mission field. Soon our brother, A. La Rue, was off alone, but not alone, to Honolulu, and later to Hongkong. For the past seventeen years this faithful old brother has stuck to the field and labored on, with the one purpose ever uppermost of honoring his Redeemer. He has circulated in his canvassing and ship mission work tons of literature to the four winds. For many years he was the only Seventh-day Adventist missionary in all China. As the news has recently come to us that he has passed to his rest, we can but say and feel that the Lord "giveth His beloved sleep." Let Brother La Rue's example of activity and faithfulness lead the old men of Israel to arouse and enlist for service in this last grand effort for the evangelisation of the world.

**An Ingathering Occasion**—Sabbath, August 1, was a memorable day at Avondale. Nineteen souls went down to the watery grave, and arose to walk with Christ in newness of life. These young people had all received much instruction regarding the important step which they were taking, and have given evidence of a genuine spirit of conversion. It was both a solemn and a joyous occasion, and testifies to the good work which is being accomplished by the Avondale School.

**Depravity and Calamities on the Increase.**—The following picture is from the *Signs of the Times* of California:—

Upon everybody's lips are the calamities of the last three months. Drought and fires in the northeastern part of the country, floods and devastations in the great Middle West, have been the direct or indirect causes of the loss of many lives and many millions of dollars in property. All over the country railway accidents have piled up, and loss of life has been great. Many of them seem to be due to carelessness, pure and simple. Lynchings and burnings are now considered a mere matter of news. The unprecedented occurs not alone in invention and discovery, but in remarkable perversion of character, utter lack of conscience. We are glad to see the public mind aroused; but will they seek to the source of knowledge, the Word of God, as to what these things mean?

**Reports of the Conference.**—Several extras of the UNION CONFERENCE RECORD will be issued during the coming session of the conference, giving all important actions taken. Our regular subscribers will receive these extras without any additional charge. As all our brethren should not only have the RECORD regularly, but these special numbers also, now is the time to send in your subscriptions for the coming year.

**"A Warning to Labor."**—Mr. John S. Stevens, president of the National Association of Builders, U. S. A., writes:—

"Labor's unrest," of which we hear so much to-day, is not an unrest at all; it is a mere expression of two unjust phases of the labor question. One is the walking delegate, the other is the intoxication of power felt by the trades-unions, an intoxication which in the building trades at least, has reached its climax. Labor has never been better paid in the history of the human family than it is in the United States to-day; yet there has never been a time when there has been such "unrest." The two facts must be taken together, if we desire any just estimate of the situation. We have labor threatened with starvation in the midst of unexampled plenty, while capital is without earnings, lying idle by the tens of millions, afraid to go into operations controlled by trades-unions. Such are the most obvious results of "unrest" that exist in the time of the greatest prosperity.

The unreasonable exactions of the labor unions is shown further by the following:—

An observer, seeing some plumbers pleasantly engaged with cigarette and novel at 2.30 P. M., asked them why they were not at work.

"We're through for the day," was the reply.

"Through at half past two?" queried the surprised citizen.

"Yes; we've done our four joints, the union days' work. If we did more, we'd be fined or expelled."

"Why don't you go home, then, if you're done?"

"O, if we did that, we wouldn't be paid."

And novels and cigarettes were resumed.

The strange intoxication which comes to organized labor through realising a degree of power is further shown by the following demands of the "servant girls' union" of Holyoke, Mass., U. S. A.:—

No work will be done in the kitchen between half past seven in the evening and half past five in the morning.

No babies will be "minded" between acts of ordinary house-work.

No children will be allowed in the kitchen.

Each girl shall have three nights out per week.

There shall be but one rate of wages—five dollars per week.