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Is the Year 508 A.D. of Prophetic Significance?

FOR many years Seventh-day Adventists have taught that the year 508 A.D. saw the downfall of Paganism, as the year 538 A.D. marked the establishment of the Papacy; and that the prophetic periods of 1290 and 1260 years commenced in 508 and 538 A.D. respectively, and terminated together in 1798. Concerning the year 538 A.D. we are perhaps best acquainted with the historic data which has led us, as a people, to fix on this date. But is there any historical evidence for settling on 508 A.D. as the commencement for the 1290 years? Or is it only an arbitrary date formed by reckoning back 1290 years from 1798?

We submit the following evidence, that there were events of world-wide importance which reached their climax at that particular year, marking the commencement of a time period of great prophetic import. With little comment we set down the references from history; believing that what is told therein will make the matter plain. The references will centre around Clovis, and these excerpts relate chiefly to his services to the Roman Church.

But it was not alone because of the help granted to the Catholic hierarchy that Clovis is counted great. Says the historian:—

"The importance of the task which he performed (though from the basest motives), and the influence of his reign on the destinies of Europe, can hardly be over-rated. He founded the monarchy on a firm and enduring basis. He levelled, with a strong though bloody hand, the barriers which separated Franks from Franks, and consolidated a number of isolated and hostile

tribes into a powerful and united nation."—*Historian's History of the World, Vol. VII, page 477.*

But he is related to the prophecy chiefly from the great aid he gave to Roman Catholicism.

"Clovis became by his conversion the object of hope and attachment to such a party [Catholic] in almost every country on the continent of Europe. He had the powerful support of the whole body of the Catholic clergy, in whose hearts the interests of their church far outweighed all other considerations."—*Historian's History of the World, Vol. VII, page 471.*

"If in far happier ages than those of which we speak, the most polluted consciences have purchased consolation and even hope by building churches, endowing monasteries, and paying reverential homage to the dispensers of God's mercy, can we wonder that the extraordinary services of a Clovis to Catholic Christianity should cover even his foul sins as with a cloak of snow?"—*Ibid, page 477.*

"He had, indeed, without the slightest provocation, deprived a noble and peaceable neighbour of his power and life. He had treacherously murdered his royal kindred, and deprived their children of their birthright. He had on all occasions shown himself the heartless ruffian, the greedy conqueror, the blood-thirsty tyrant; but by his conversion he had led the way to the triumph of Catholicism; he had saved the Roman Catholic Church from the Scylla and Charybdis of heresy and PAGANISM, planted it on a rock in the very centre of

Europe, and fixed its doctrines and traditions in the hearts of the conquerors of the West."—*Ibid, page 477.*

"In Gregory's famous "History of the Franks," the cruel and unscrupulous king appears as God's chosen instrument for the extension of the Catholic faith. Certainly Clovis quickly learned to combine his own interests with those of the church, and the alliance between the pope and the Frankish kings was destined to have a great influence upon the history of Western Europe."—*Robinson's History of Western Europe, page 36.*

"In the Spirit"

Galatians 5: 16

"IN the Spirit" daily walking,
Ever looking unto Him,
There's a light the way illumines
That no clouds of earth can dim.

There's a calm, a blest oasis,
And a deep, abiding peace,
Which, though turmoil now surrounds it,
By no storm is made to cease.

There is joy, a wondrous gladness,
Ever welling in the heart,
From the tides of fitful feeling
And earth's drought, a thing apart.

There is victory each moment
Over each besetting sin;
There is power to keep from falling,
When by faith Christ dwells within.

"In the Spirit" daily walking,
Just a foretaste it must be
Of the future life in heaven
With our Lord eternally!

PEARL WAGGONER HOWARD.

"The conversion of the Franks," says the historian Milman, "was the most important event in its remote as well as its immediate consequences in European history." It was of such moment for the reason that the Franks embraced the orthodox Catholic, while almost all the other German invaders of the empire had embraced the heretical Arian creed. This secured them the loyalty of their Roman subjects and also gained for them the official favour of the Church of Rome. Thus was laid the basis of the ascendancy in the West of the Frankish kings."—*Myer's Ancient History*, page 577.

"In A.D. 496 an event took place destined to exercise a momentous influence on the fate of the papacy and of Europe. In that year, Clovis, king of the Franks, in fulfilment of a vow made on the field of Tolbiac, where he was victorious over the Allemanni, was baptised at Rheims. 'On the memorable day,' observes Gibbon, 'when Clovis ascended from the baptismal font, he alone in the Christian world deserved the name and prerogatives of a Catholic king.' Rome hailed the auspicious event as a token of a long series of similar triumphs; and she rewarded the devotion of Clovis by bestowing on him the title,—which he has transmitted downward through 1400 years to his successors the kings of France,—of 'Eldest Son of the Church.'—*Wylie's 'The Papacy,'* page 40.

"At this time the Visigoths possessed all the south-western portion of Gaul. They, too, were Arians; and the mutual conspiracy of the Catholics in the Gothic dominions, and the crusade of the Franks from the side of Clovis, soon brought on another holy war. At the assembly of princes and warriors at Paris, A.D. 508, Clovis complained, 'It grieves me to see that the Arians still possess the fairest portions of Gaul. Let us march against them with the aid of God, and, having vanquished the heretics, we will possess and divide their fertile province.' Clotilda added her pious exhortation to the effect 'that doubtless the Lord would more readily lend His aid if some gift were made;' and in response, Clovis seized his battle-axe, and threw it as far as he could, and as it went whirling through the air he said, 'there, on that spot where my Francesca shall fall, will I erect a church in honour of the holy apostles.'—*Ecclesiastical Empire*, page 257.

Under date of A.D. 508, De Cormenin, in his "History of the Popes," says of Clovis:—

"The exploits of Clovis, in Gaul, had so increased the reputation of the warriors of the Franks, that the emperor Anastasius wished to make a treaty of alliance with this new conqueror, and had sent him, for this purpose, ambassadors, charged with rich presents, among which was a magnificent crown of gold, enriched with precious stones, which the king of the Franks sent to the pontiff to be deposited in the church of St. Peter, at Rome."—*'History of the Popes,'* page 99.

Gibbon, in his "Decline and Fall of the Roman Empire," gives an extensive account of the Frankish

king. He shows that he came to the zenith of his power in 508, when he fought the "decisive battle of Poitiers," when Alarac, king of the Goths was slain, and his army defeated.

Sufficient, perhaps, has been quoted to show that Clovis was a mighty factor in both the overthrow of paganism, and also in weakening the forces of the so-called heretical Arians so that altogether the Papal power could wield its spiritual scepter over all lands. *And is it not significant that the Franks, who, under Clovis did so much to build up the Papacy at the beginning of*

these prophetic periods, should be the same power (the French) to unseat the Papacy in 1798, and give it its "deadly wound"? So A.D. 508 marks the coming of age, so to speak, or to power, of the nations which in 1798 accomplished the downfall of the Papacy, and the period of time between these two dates is the 1290 years-days of Dan. 12:11. And the 1335 days of Dan. 12:12 commencing also in 508 A.D., brings us to the year 1844, when the great advent message commenced. We submit, then, that 508 A.D. is a date of great prophetic import.

J' E. FULTON.

Missionary Volunteer

Our Young People

WHAT we have seen during our recent visits in New South Wales and Victoria, and at the camp-meetings, has been an inspiration to my soul. It has been a pleasure to come in personal contact with our people who are so loyally supporting the island fields by their efforts and means and prayers.

Everywhere we have found an intense interest in the island mission work, and it is evident that the Spirit of the Lord is working upon the hearts of our people. Showers of the latter rain have been falling on hearts at the camp-meetings.

Many young people have been turning to the Lord, and have a burden to see their parents turn with them. Here is a young man in, or barely out of his teens, having spent his young life in the boxing arena, now converted and so joyful in his new life that he has a great burden to see his parents enjoying it with him. He is doing colporteur work and enjoying it beyond expression. We have met others with exactly the same warm and zealous spirit. How quickly would many heathen islands of the Pacific be converted if we had more of these young people at the dark front!

One family of young people whom I met have no mother and their father is indifferent, but they are holding faithfully to the truth in poverty and trial. These young people used to walk twelve miles to Sabbath school and services and twelve miles home again. This is the same spirit of devotion that we have seen among the young people in the islands who have dared many a danger because of the divine power that had so recently possessed them.

In another home where all are young people, every one is engaged in teaching or receiving an education for the Lord's work, being zealous and very earnest in living up to all the principles of present truth and denying themselves for their

aim, although alone, without the loving guidance of their parents.

In our visiting we have met other young people with the determined, godly spirit that was seen in the Covenanters of Scotland, the Huguenots of France, and the many young martyrs of England. These are country young people, practically unknown to most of us. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." A large number are longing in some way to get to Avondale to be trained for actual service; but many are standing alone, without any parental assistance, having decided to throw in their lot with God's people at any price.

At one place I met three young lads venturing into a hard-working proposition in order to earn money to go to our training school. It was the joy of their hard life, while their father was opposing.

This missionary spirit taking hold of our young people is an evidence of the soon-coming of our Saviour, and I wish there were greater opportunity for these zealous and warm-hearted young people to get the educational training they so long to have, that they may be fitted for service in the waiting harvest field.

G. F. JONES.

Melbourne, Feb. 6, 1925.

Some Have Done It

ONE writer has said: "I challenge you to get busy for Christ with brain, heart, and pen, and if this is not your purpose, stay out of the arena!" Why does he say this? "For the blessing we do not use passes from us. The power and strength which we do not use cease to be ours."

Throughout the Union Conference many Missionary Volunteers are with "brain, heart, and pen" taking the Standard of Attainment Courses. Greater

efficiency in soul-winning work is their aim. Cyrus Hamlin says: "Let me fail in trying to do something, rather than to sit still and do nothing." Although now and then some find the studies a little difficult, yet determination plus perseverance have characterised their work and success has been the result.

We have the pleasure of adding the following names to the honour list of those who have been granted the General Conference Standard of Attainment Certificate:—

Queensland: Pauline Heuschele.
North New Zealand: Miriam M. Currow, Gwen M. Groube, Christina Huse,

M. Ila Richards, Alfred G. Judge, W. Owen Broad, Catherine Walker, Blanche M. B. Strange.

Shall we not as Missionary Volunteers all nobly resolve to "steel our souls against the lust of ease"? "The youth who will rule tomorrow is the youth who today is storing up resources of knowledge and wisdom, of self-reliance and courage." The Standard of Attainment Courses offer freely to us these resources. "Remember that you will never reach a higher standard than you yourself set. Then set your mark high." Become a Standard of Attainment member.

BESSIE A. DOWELL.

tells us that he "rose up early in the morning." It was a hard task, and so Abraham got at it early. Here is a useful hint to us all, regarding those missionary tasks which at first seem so hard—get at them early. The King's business is very important and demands haste.

God said to Moses, "Speak unto the people that they go forward," and we read that they "ate the Passover in haste," with their shoes on, standing, and when they came to the Jordan the people "hasted to pass through." So there was no dallying either at the beginning or the close of the work. Many get a great rush on sometimes at the start of their work but are slow to finish. Joshua led the forces then, and the faithful with him realised that they were on a big business, and they moved in haste, and when the King's business was so urgent and the day was too short to finish, Joshua's faith stayed the sun and moon thus lengthening the day till the work was done.

Today we are nearing the borders of the heavenly Canaan, and now as never before the call is for workers of faith and courage and earnestness, men who will not slack their pace as the work is finishing.

Reading the life of Jesus, our Great Example in missionary labour, we read of Him perhaps a dozen times in the first two pages of Mark's Gospel, that "straightway" He did this and that. As His ministry began, He announced His determination, thus: "I must be about My Father's business." All along the years of his loving labour He seemed to say, "I must work while it is day; the night cometh, when no man can work." And at the end of His ministry His last word was, "I have finished the work which Thou gavest Me to do."

Our Appeal for Missions campaign has again and again proved itself to be a business for our King. Many thousands have had our work brought before them in a most striking way by our Appeal magazine, and as in the days of Nehemiah help is brought to the cause by the gifts of those who hear of our work in this way. It was a legitimate method of working in the days of Ezra and Nehemiah, and it is now. Let us all take

Home Missions Department

On the King's Business

EVERY true Adventist is expecting the coming of the King. Every genuine Adventist is preparing for the King, and is working for the King, and is therefore on the King's business. Each should bear in mind, as did David on one occasion when he said, "The King hath commanded me a business," and "The King's business requireth haste."

There is no one of us who is to be partly on the King's business and partly on our own, for "we are not our own," we "are bought with a price." We are bondslaves, and belong to the King who has bought us. We should be soldiers in uniform, all ready for marching orders.

It seems a very desirable thing these days to be a purveyor to royalty, as a "Grocer to the King," or "Tea merchant to the Prince of Wales," but what a wonderful privilege to be in business for the King of glory! We are "workers together with Him," so it is possible to go into partnership with God in His business.

Two prominent Bible characters, Joseph and Daniel, were men of whom we have no record of sin. They were both men diligent in business. Much time in their lives was spent in hard work for the earthly kings they served, but both took time to be first and always servants of the heavenly King. Of Daniel on one occasion it is said, "He rose up and did the King's business" after he had been on his knees before God. Of these men no fault could be found. Their work was thoroughly done. While doing the business of their earthly kings, they always held in view that they were first of all business men of the heavenly King.

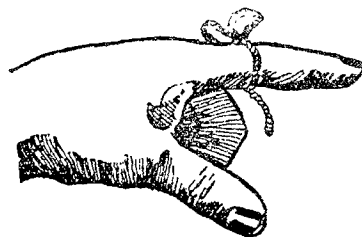
Jesus one time said, "I must be about

My Father's business." He had one great object to establish, build up, extend, and bring to a successful issue, His Father's business.

We are followers of Jesus if we are true Christians, so that what Jesus did we will do also, and His business will be our business. We follow in His steps. Our secular business will be regarded only in the light of a secondary business given us to advance His business. If money is placed in our hands it is because He has made us stewards, and by and by we must give an account of our stewardship; in other words, we must give an account of how we have carried on the King's business entrusted to us.

David said, "The King's business requires haste." 1 Samuel 21:8. The Lord requires energy, earnestness, and promptness. The end is near, and soon the night cometh, and therefore the King's business is urgent. We must take to our tasks with all our might, without delay. Harvest time is a short season, and the grain wastes that is left.

God's servants have been minute men, men of zeal, obedience, and promptness. When God told Abraham to leave his country to become a worker, Abraham did not delay but "when he was called," "obeyed." Later when God commanded him to offer up his son Isaac, the record



DON'T FORGET

Appeal for Missions

MARCH 29

SEARCH FOR SOULS AS THEY
THAT MUST GIVE AN ACCOUNT

part in the King's business as did God's people back there.

So brethren, when God calls us, let us not parley with God or delay. Even when the work appointed us seems hard, like Abraham, let us get at it "early," bestir ourselves, and do the King's business in haste.

J. E. FULTON.

VICTORIA-TASMANIA

PRESIDENT: F. A. ALLUM

SECRETARY: J. L. SMITH

Some Features of the Conference and Camp-Meeting

THE Normanby Park, East Kew, camping-meeting of 1925 was a great spiritual blessing, not only to our own people, but to many who visited the encampment. The site was an ideal one, being nicely elevated and surrounded by country-like conditions. The ground was covered with thick grass, and at first it was feared that the danger of fire would be great had the weather remained hot. Then the rain came, and the fear of fire fled. We had a good Victorian mixture of hot and cold, just as counselled in our treatment rooms in the hot and cold packs. While heat at times enervated, the cold revived and invigorated.

Splendidly spiritual and inspirational studies were presented, the health talks by Pastor Marriott were intensely practical, and the missionary experiences narrated were full of encouragement.

We greatly missed Pastor J. H. Woods, and at the funeral service in the Brighton cemetery almost the whole encampment paid their last respects at the graveside. A resolution of deep condolence to the bereaved relatives was passed by the conference, and at the memorial service conducted by Pastor A. W. Anderson on the last Sabbath many were melted to tears as they thought of the loving ministrations of their fallen leader.

Nominations

The following office-bearers were elected for the ensuing term:—

PRESIDENT: F. A. Allum.

VICE-PRESIDENT: W. H. Pascoe.

SECRETARY: J. L. Smith.

TREASURER: J. H. Mills.

EXECUTIVE COMMITTEE: President, Vice-President, W. A. Bussau, J. C. Cornell, R. A. Nattrass, C. L. Litster, J. L. Smith, J. S. Sandeman, H. Letts, and three additional members to be elected in Tasmania.

SABBATH SCHOOL SECRETARY: Miss M. C. Barlow.

MISSIONARY VOLUNTEER SECRETARY: W. J. Gilson.

ASSOCIATE M. V. SECRETARY: Miss D. L. Horley.

HOME MISSIONS SECRETARY: J. L. Smith.

ASSOCIATE HOME MISSIONS SECRETARY: G. F. Hansford.

FIELD MISSIONARY SECRETARIES: G. F. Hansford and C. E. Hemsley.

HOME MISSIONS AND FIELD MISSIONARY SECRETARY FOR TASMANIA: F. Masters.

Credentials and Licenses

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

CREDENTIALS: F. A. Allum, T. H. Craddock, H. C. Harker, G. Hubbard, A. W. Knight, H. Letts, G. E. Marriott, C. P. Michaels, W. H. Pascoe, S. L. Patching.
MINISTERIAL LICENSE: W. E. Battye, R. J. Burns, M. A. Connell, W. J. Gilson, G. F. Hansford, F. Masters, C. Stafford, J. L. Smith, R. Thrift, E. R. Whitehead,
MISSIONARY LICENSE: W. A. Beatty, H. N. Carver, C. E. Hemsley, J. H. Mills, J. S. Sandeman, Misses M. C. Barlow, E. Britten, A. S. Higgins, E. Hodgetts, D. L. Horley, E. Hoppood, M. McDowell, I. Robertson.

MEDICAL MISSIONARY LICENSE: Brother C. D. Baron, Sister C. D. Baron, Brother H. Baron, Sister H. Baron, Brother L. T. Giblett, Sister C. Mack, Brother R. A. Nattrass, Sister R. A. Nattrass.

TEACHER'S LICENSE: Eric R. Burns, Benjamin H. McMahon, Misses Elsie Brittain, E. Clery, A. Hardy, D. Lockwood, A. Russell, E. Smith, B. Voss.

COLPORTEUR'S LICENSE: N. Appleton, J. A. Bown, W. G. Brittain, J. R. Brown, T. J. Clarke, H. W. Crooke, N. Fisher, A. E. Gay, — Hastie, R. C. Mack, W. J. McLelland, J. A. Moore, J. W. Roberts, C. Sinclair, N. A. Stabellios, H. Swain, A. E. Thorpe, M. Wilson, Sisters E. H. Cole, Coulsell, H. Devine, F. J. Parkin.

Plans and Recommendations

The conference was remarkable for its few resolutions. Among those passed the following subjects were dealt with: the special pocket edition of "Steps to Christ" now ready for distribution; the Big Week effort to be held September 19-26; the setting of our aim at £3,250 for the 1925 Appeal for Missions; the adoption of an aggregate aim of £5,000 for our own offerings to missions during the year 1925; that our people be urged to be more careful in the matter of prompt transfer of church membership, and that we adopt the Union Conference Council recommendation regarding those whose whereabouts are unknown, or who are not in good and regular standing; that companies desiring to erect a church building first seek the counsel of the Conference Executive Committee before involving any expenditure; that our workers and officers seek every opportunity for educating each and every member on the importance of recognising our obligation to God in the matter of tithing; that a declaration of our belief in the Bible be published in the leading newspapers; and that we re-affirm our confidence in the one per cent plan for strengthening our Conference Education Fund, with the suggestion that collectors be appointed in each church.

Three splendid lantern lectures were given. Pastor W. G. Turner spoke on the world-wide work in the opening meeting, and the slides were of great educational value. Pastor F. A. Allum repeated his lecture on China, and the pathos and humour with which he dwelt on his labours there stirred our hearts. Pastor W. G. Turner also spoke on the work in the Pacific Islands. The young people's evening on the last Saturday, showing the growth of the Seventh-day Adventist

Movement from its inception until now, was splendid.

The camp offering and pledges amounted to £719. At a baptismal service conducted in the North Fitzroy church on Sunday, February 1, twenty-two candidates were immersed by Pastor Harker.

J. L. SMITH,
Secretary.

WEST AUSTRALIA

PRESIDENT: H. E. PIPER

SECRETARY: R. R. GOODING

Bunbury Convention

ON Friday, January 23, a number of Sabbath-keepers living within a travelling radius of Bunbury met at that pretty little township for the purpose of holding a convention. They came from Busselton, Pemberton, Ross Smith, Capel, and Boyanup. Brother and Sister E. Chapman's hospitable home at South Bunbury provided shelter and refreshment for the most of the visitors, and very much at home we all were. The workers present were Pastor H. E. Piper, Sister Tank, Brother H. Meyers, and the writer.

Our first meeting was held in the capacious sitting-room on Friday evening, when Pastor Piper spoke on courage. It was an inspiration to see the keen interest and attention shown by the little congregation. The power of this last message to inspire determination and faithfulness amid varying circumstances and environment was markedly evidenced. It was refreshing to note the unity and good fellowship shown by all; and the quiet, earnest testimonies borne by nearly all present spoke of the power of the indwelling Christ to keep and to hold.

Devotional meetings were held in the sitting-room each morning and were a real spiritual help. Sabbath school service, and a praise meeting were held in the Bunbury Rechabite Hall. On Saturday night the writer spoke on the benefits of Christian education. Sunday morning at ten we met in the South Bunbury Hall to study Sabbath school work, Sister Tank leading out in this exercise. On Sunday afternoon at 2.45 Brother Meyers gave us some very helpful instruction concerning home mission work. These meetings on departmental work should be very helpful to those who have so long been away from the opportunities of church association.

A meeting which was deeply appreciated was held later on Sunday afternoon when those present, led by Pastor Piper, took part in the ordinances of the Lord's house. At this meeting Brother P. Gooding of Pemberton related his experience in coming to the convention and how wonderfully he had been preserved from a sudden cruel death. After having encountered many difficulties he was poling himself along on a light railway trolley when a train sped out of a cutting just about a chain away. By the help of the angels of God he was enabled to throw himself and trolley off in time to escape being crushed. A little later he would have been in the cutting, a few seconds earlier he was on a mountain bridge, but

the Lord was watching over His child and had mercy on him and his dependent ones.

A public meeting was held in the Rechabite Hall on Sunday evening. A number of strangers attended and by their faces were deeply impressed by the Spirit as Pastor Piper spoke on the sureness and imminence of the second coming.

A short devotional meeting on Monday morning, a hurried breakfast, and a scatter for trains ended the series. In some respects the convention was an experiment. It was a real success and all who attended received a blessing from God.

An item of special encouragement for all was the frequent attendance of a stranger who had to travel from a distance of about five miles. His earnest face and intelligent questions were helpful.

One definite lesson learned was what may be accomplished by willing hospitable hearts, a fair-sized house, a little unselfish planning, and a determination to receive a blessing. E. ROSENDAHL.



"There Shall be False Christs and False Prophets"

SENSATIONAL announcements have appeared recently in the daily newspapers concerning the predictions of Mrs. Margaret W. Rowen of Los Angeles, California, who declared that Christ would return on February 6, 1925.

Had this startling announcement been made by Mrs. Rowen without connecting the name of our denomination with it in any way, no comment on our part would have been necessary. But unfortunately, Mrs. Rowen chose to lead the world to believe that she is a Seventh-day Adventist; and not only so, but also claims to be the divinely appointed successor to the late Mrs. E. G. White. Hence, for the sake of those who are not in possession of the facts and who may desire to be in a position to inform their friends concerning the preposterous claims of this false prophetess, we deem it advisable to make the following statements.

In the year 1916 Mrs. Rowen claimed that God had bestowed upon her the prophetic gift. At that time she was a member of the South Side Seventh-day Adventist church in Los Angeles. Her claims were thoroughly investigated by the local conference committee as well as by the Pacific Union Conference Committee, which bodies reported that after investigating the manifestations which Mrs. Rowen claimed to have received, they were compelled to state that they had "failed to establish such facts as would constitute in their minds conclusive evidence of the divine origin of these manifestations." Certain messages which were submitted to them for an opinion they declared contained "statements apparently out of harmony with the general instruction of both the Word and the teachings of the Spirit of Prophecy as recognised by this denomination."

At the Los Angeles camp-meeting in 1917 Pastor A. G. Daniells made a public statement to the effect that no evidence had been adduced which would lead to the conclusion that Mrs. Rowen was divinely called to exercise the prophetic gift. One year later, at the 1918 camp-meeting, Pastor Daniells publicly announced that the "most careful investigation had been made of all the communications of Mrs. Rowen that had come into the hands of the General Conference Committee" and that "it was the unanimous conclusion of these brethren that the communications signed by Mrs. Rowen were not divinely inspired."

The following year Mrs. Rowen professed to have had a vision that Mrs. E. G. White had written a testimonial setting forth the fact that Mrs. Rowen was to be her successor, and that this document would be found in the files containing the manuscript of Mrs. White at "Elmshaven," the home of the late Mrs. White. When this claim was made Pastor W. C. White, who has charge of his mother's documents and manuscript and letters, immediately denied the existence of any such document, and on December 6, 1919, in the San Bernadino church delivered a discourse in which he carefully delineated the procedure which had been followed concerning the handling of Mrs. White's manuscripts, as follows:—

"Copies of Sister White's writings have been carefully kept on file. The files have been indexed. I can go to the file-index and if Mrs. Rowen's name has appeared in Sister White's writings, we would find it there. It has been my duty, since mother's death, to care for her writings and library. There is no safe or trunk or box or cupboard or drawer or shelf that I have not searched thoroughly. And I am confident that there is no such writing. . . . Such a document may turn up some day in the future, but when it does, it will be a forgery, and nothing but a forgery."

On December 17 Pastor F. I. Richardson visited "Elmshaven" to make investigation as to the whereabouts of this interesting document, volunteering the information that Mrs. Rowen had told them that it would be found in a file no further back than 1910. He was invited to accompany Pastor White to the vault in which all Sister White's writings and documents are preserved, to see if this communication could be found. After a careful search through the letters dated from 1910 to 1914 nothing of that nature was found. They then examined the document file for 1910 and found nothing. Then the document file for 1911 was examined—a file, by the way, which had been indexed by Pastor White himself about six months prior to this incident—and a loose sheet was found, "purporting to be a testimony written by Sister White August 10, 1911, containing the statements, with slight variations," that Mrs. Rowen had asserted would be found. Pastor White at once declared the document to be a forgery, and he had good reason for arriving at such a conclusion, for the following nine reasons:—

- (1) The letter was written on "foolscap size" whereas Sister White's secretaries used "post quarto."
- (2) The ink was black, whereas they used purple and blue.
- (3) It had a double-line heading, where-

as Sister White used a single-line heading.

(4) It was addressed from St. Helena, whereas in 1911 all her letters were addressed from "Sanitarium," because at that time all of Sister White's letters came to and went out from the Sanitarium Post Office.

(5) The signature was only a clumsy imitation of Mrs. White's.

(6) The composition of the letter was unlike the characteristic utterances of Mrs. White.

(7) The letter was slipped loosely into the file instead of being perforated, as were all other letters and documents in the files.

(8) Neither was the letter numbered or indexed, which was the invariable custom at "Elmshaven."

(9) Upon looking further into the matter it was found that Sister White was not at St. Helena on August 10, 1911, but was attending the Long Beach camp-meeting in Southern California.

It will naturally be asked how such a letter could have been placed in the file. That is very easily explained. Pastor White had been away from home and had only returned a few days before this incident took place. Shortly after his return home three visitors from Australia called at "Elmshaven" and while being shown around by Pastor White and his wife, they noticed that the door of the manuscript vault was unlocked. Upon looking in, Pastor White's attention was attracted to one of the drawers which had been pushed in a little askew. Upon attempting to adjust the drawer he bent the clips badly. Three persons, who are now in Sydney, were present at the moment when this little incident took place. They all noticed the drawer and saw Pastor White adjust it. Four days later Pastor Richardson called to inform Pastor White that Mrs. Rowen had told him that the document would be found no further back than the 1910 file.

Further investigation revealed the fact that on November 11, 1919, during the absence of Pastor White, some visitors had called at "Elmshaven"—Dr. Fuller and his wife and Mrs. Rowen. (Dr. Fuller is the editor of *The Advocate*, Mrs. Rowen's monthly periodical.) The two ladies were particularly anxious to see some of Sister White's handwriting and they were permitted to examine several of the files. That visit took place on November 11, Armistice Day, 1919. The following month Pastor White was informed that a document would be found in Sister White's files not further back than 1910. A very singular coincidence, to say the least!

A prophetess must be very hard put to it to prove her *bona fides* when such a clumsy method of deception has to be followed in order to establish her claims. One would think the exposure of this shameful piece of deception would have been sufficient in itself to shatter all the hopes of the followers of Mrs. Rowen. But such is the obstinacy and perversity of human nature that instead of admitting the fraud, Mrs. Rowen and her dupes actually charged Pastor W. C. White with knowing of the existence of the genuine document, and that he held the original document in his possession, and that he himself had had the forged copy made, and had placed it in the file as de-

scribed above, for the purpose of discrediting the work of Mrs. Rowen. Recently it has been further alleged that Pastor White has confessed that he was aware of the validity of the Rowen document of August 10, 1911.

In a letter dated January 9, 1925, addressed to the editor of the RECORD, Pastor W. C. White makes this statement:—

"Whatever report comes to you, be assured that W. C. White has made no statement, in writing, or by word of mouth, acknowledging the validity of the forged document of August 10, 1911.

"I solemnly affirm, as I must to the end, that I never saw that document until the evening that it was found by me as described above. Neither was I knowing to, or in any way responsible for its existence. All reports contrary to this statement are untrue."

False Doctrines

One would naturally expect that a movement which descended to employ such means as forgery and misrepresentation and fraud with which to fortify itself, would also be found teaching false doctrines; for purity of doctrine is not usually the twin sister of fraud and dishonesty. Lying acts are generally found in close company with lying lips, and lying lips can be depended upon to teach lying doctrines. Since time began Satan has sought to cover his deceptions with a semblance of truth, and in this, his most recent effort to discredit the cause of God, he has followed his age-long custom. Notwithstanding their public opposition to some of the plainest teachings of Seventh-day Adventists, Mrs. Rowen and her followers have persistently chosen to call themselves Seventh-day Adventists, although, because of their apostasy, they have been disfellowshipped from the churches of which they were formerly members. In their publications they claim that inasmuch as they are "in accord with every fundamental doctrine of the church" they are all "Seventh-day Adventists;" and as such they "claim to stand upon the 'old platform' and quote in all sincerity from our standard books." Nevertheless they freely admitted that they were "trying to disturb some theories," alleging, however, that they believed that they were "doing the cause they loved a service that will be appreciated by enough to have made the effort well worth while."

Now, suppose we take a brief glance at some of these "theories" which they are trying to "disturb," and see for ourselves whether these people are living up to their claims as "Seventh-day Adventists, recognising all the truths that have marked us as a people for the last seventy or more years," and are standing upon the "old platform."

(1) Seventh-day Adventists disclaim all knowledge concerning the actual date of the second advent.

"Let all our brethren and sisters beware of any one who would set a time for the Lord to fulfil His word in regard to His coming."—*Testimonies to Ministers and Gospel Workers*, page 55.

"Any one who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing, is proclaiming a message that the Lord has never given him." *Id.*, page 61.

This instruction is clearly in harmony with Scriptural teaching upon the point, and is the authoritative position of Seventh-day Adventists upon this question.

Now let us compare this position with that which Mrs. Rowen has taught.

(a) "On the twenty-third of July of the year 1919, I was shown that God began the work of judgment upon those who are now living on the earth." *Mrs. Margaret W. Rowen, in the "Advocate," June, 1923, page 11.*

(b) "Thus saith the Lord, Probation will close February 6, 1924. Jesus will return to the earth February 6, 1925."—*Tract entitled, "Are You Ready to See Jesus?" by Mrs. Margaret W. Rowen.*

"Mrs. Rowen has named the time for the close of probation. . . and proclaimed February 6, 1924, as the fateful day."—*"The Reform Advocate," December, 1924.*

(2) Seventh-day Adventists teach that during the Millennium "the earth is emptied of its inhabitants," and that "even the wicked are placed beyond the power of Satan; and alone, with his evil angels, he remains to realise the effect of the curse which sin has brought."—*"Great Controversy," pages 657, 660.*

This, as we know, is in harmony with the prophetic utterances of Isaiah, Jeremiah, and many others.

In contradistinction to this plain teaching, Mrs. Rowen declared in an article entitled, "A Stirring Message for This Time," that, "Pilate, Caiaphas, Annas, the Roman soldiers, and all who had a part in the crucifixion would live through the Millennium. She pictured them as "wandering in search of water with their tongues swollen and protruding from their mouths. . . as they wander up and down for a thousand weary years, seeking rest but never finding it."

(3) Seventh-day Adventists have taught since the year 1850 that spiritualism is a manifestation of the power of Satan; that it would spread "more and more;" and "that Satan's power would increase, and some of his devoted followers would have power to bring down fire from heaven in the sight of men."—*"Early Writings," page 59, 1920 Edition.*

One of the claims which Mrs. Rowen makes is that she is the "Elijah which was to come," and that "in the swelling of the loud cry, God will rain down fire from heaven, to convince the gainsayer, that He has indeed a prophet in Israel, and that the prophet is the Elijah which was to come."—*"The Elijah Message," page 20.*

(4) Seventh-day Adventists teach that the third angel's message is to go with ever increasing power "until the whole earth is lightened with his glory."—*"Testimonies to the Church," Volume 5, page 383.*

Mrs. Rowen contradicts this by saying "the third angel's message is devoid of power."

(5) In harmony with the prophecy of Revelation 14, Seventh-day Adventists teach that the third angel's message will be carried to all the world—"to every nation, kindred, tongue, and people," for that is where the first angel's message went, and the second followed the first, and the third followed the second. Therefore all three messages go to all the world.

Dr. Fullmer, the editor of Mrs. Rowen's official organ, in an article in *The Advo-*

cate, actually taught that "the third angel's message concerns the rule of religious intolerance in the United States, not in all the world." If this be true then the mark of the beast will be enforced in the United States alone, and the first plague will necessarily fall upon the United States alone; and to carry the analogy further, Americans will have the preference over other nations for a place in the great choir and orchestra which will stand upon the sea of glass in the heavenly city, for the latter privilege is for those only who, in obedience to the message of the third angel, obtain "the victory over the beast, and over his image, and over his name;" while it is upon those who reject that message, and who had the mark of the beast, and who worshipped his image that the first plague is poured out.

Mrs. Rowen and her followers declare that they are "in accord with every fundamental doctrine of the church," and as Seventh-day Adventists they "stand upon the old platform." What think ye?

But this is not all. They even attack the deity of Christ as we shall see in our next charge against them.

(6) Seventh-day Adventists teach that Jesus Christ is "one with the eternal Father, —one in nature, in character, in purpose."—*"Patriarchs and Prophets," page 34.*

"Christ was the Son of God; He had been one with Him before the angels were called into existence."—*Id.*, page 38.

"Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression."—*Id.*, page 63.

"Only He who is one with God could say, 'I have power to lay down My life, and I have power to take it again.' In His divinity Christ possessed the power to break the bonds of death."—*"Desire of Ages," page 785.*

This teaching is in harmony with all the Bible.

Now let us compare the teaching of Mrs. Rowen with this fundamental teaching of Seventh-day Adventists.

Mrs. Rowen claimed to have had a vision on August 15, 1918, in which she was instructed that Christ was "the first created." He was an "angel of the highest order."

In a tract entitled, "Who is Jesus?" Mrs. Rowen made this statement:—

"Had not Jesus been created, as we are created, He could not have become the Son of God. Through His loyalty and willing obedience, He was exalted to the Son-ship."

Compare this teaching with Heb. 1:5, 7, 8, 13.

Not only has Mrs. Rowen attacked the deity of the Son of God but she denies the omniscience of God the Father.

(7) The scriptures teach, and Seventh-day Adventists have always acknowledged, that God is Omniscient—that He knows the end from the beginning, and that even our very thoughts are known to Him. See Ps. 139:2; Eze. 11:5.

Mrs. Rowen informs the world that she was instructed in a vision received June 2, 1918, to impart the following information:—

"God knows His plan and purpose from the beginning to the end. He depends upon His agents—human agents and angel ministers—to carry out His plan. God

knows not our decision from the beginning to the end."

Evidently Mrs. Rowen's followers accepted this unscriptural teaching for in an article published in *The Advocate*, February, 1923, the following statements appeared in an article by a contributor:—

(a) "Let us comfort ourselves a bit, that we are even able to take God by surprise."

(b) "These new thoughts were new to God Himself."

When such absurdities find a place in a journal purporting to impart fundamental Seventh-day Adventist teaching can anybody wonder that we should urge our people to thoroughly inform themselves upon all points of truth, that when strange voices obtrude themselves within our hearing, whispering insinuations of doubt, and seeking to disturb "theories" which are fundamental Scriptural teaching, we may be so "rooted and built up in Him, and established in the faith, as we have been taught," that we may all stand together, held by the power of an invincible faith in the truth of God.

A. W. ANDERSON.

"Seventh-day Adventists Give the People No Rest!"

So said an engineer on a European railway to a Seventh-day Adventist colporteur. "When I arrived at Brunn, there I met a colporteur with your Bohemian periodical. When I arrived at Prague, there in the railway station was a whole line of colporteurs, so that one could hardly get through. When I got to Ostray there was no escape from the colporteur, and I must buy. And now here you are!" Then he added, "I do not support lazy people, but your people work industriously. I will take one of your books." And forthwith he turned over eighteen kroners to the colporteur.

Not long ago a bishop of the Methodist Episcopal Church in one of the large cities of America, said to a colporteur, "I wish the people I represent had half your zeal and devotion to their programme. The best literature I ever read on seven or eight subjects has been from your presses."

It is true Seventh-day Adventists are a busy people. They "have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labours until they shall encircle the world."—*Testimonies*, Vol. VI, pages 23, 24.

"Let us now, by the wise use of periodicals and books, preach the gospel with determined energy."—*Id.*, Vol. IX, page 62.

GENERAL CONFERENCE HOME
MISSIONARY DEPARTMENT.

One of the Best Things

HERE is how a mother in South Carolina feels about it: "I wouldn't take twice the money, even as hard as it is to get, for what my Mothers' Lessons have been to me, and I know this year

will be better, for I'm starting in early, and unless we have sickness, I can put more time on them. They are one of the best things God has done for Seventh-day Adventists. My children have room for improvement, and I know it depends on me; and I am praying that God will help me, as well as other Seventh-day Adventist mothers, so to train my children that they may be examples of what He would have them."

You, mother, ought to have these Lessons. Write for an Outline to the Home Commission, General Conference, Takoma Park, Washington, D.C., U.S.A.

Making the New Year the Best in Sabbath School Endeavour

I MUST give it my own personal attendance. "Actions speak louder than words."

Kindly and faithfully invite others to attend. There may be some we can help to get there.

We must give our best attention to the work entrusted to us. If a scholar, be the best. If a teacher, be a soul-winter. If an officer, be a live one.

Devotion to lesson study is a requirement we cannot afford to miss. The habit of learning will grow if we faithfully cultivate it. A bad memory may be improved, and a good one made better.

Encourage others in all that relates to the Sabbath School and its work. Personal influence tells.

Sacrifice is required in all successful undertakings. If we have a flower garden, we must take time to cultivate the flowers. The Sabbath School calls for financial help for the mission field. We must give this our attention remembering that "God loveth a cheerful giver."

Over it all we must determine to live out the ideals of the Sabbath School,—a better educated mind, a more prayerful life, a Christ-like service for our fellow men.

In this way each Sabbath school may be improved, and 1925 prove the best year in its history.

R. HARE.

OBITUARIES

BROWN.—At the age of eighty-one years, Mrs. Martha Ann Brown fell asleep on January 30, 1925, at the home of Pastor Lemke in Prospect, Adelaide, South Australia. Twenty-nine years ago Sister Brown, with her late husband, accepted the message and continued loyal in Christian service. For nine years our sister had lived with Brother and Sister Lemke, and her life witnessed to the power of the gospel. In the Dudley Park cemetery, near Islington, we laid her to rest, until Jesus claims His dear children from the land of the enemy. "He giveth His beloved sleep."

L. J. IMRIE.

PULLIN.—At the Adelaide Hospital, South Australia, Mrs. A. Pullin died on February 2, 1925, after an operation. Our sister had loved the message many years and had recently been in attendance at

the Kensington church. For a considerable time, Sister Pullin's health had been failing, and she passed away at the age of sixty-two years. In the cemetery at Hindmarsh she sleeps, awaiting the Saviour's appearing when angels will gather His jewels for the kingdom. "Even so, come Lord Jesus."

L. J. IMRIE.

TUCKER.—Henry William Tucker was born in London seventy-seven years ago. He came to Australia thirty-nine years past, and worked at his trade as a plasterer. Seven years ago he heard and accepted the present-day gospel message, which transformed his entire life. He never lost an opportunity to speak of his Saviour and his confidence in His soon return for His people. His testimonies in the Coburg church, of which he was a member, had always a ring of practical Christianity about them, and were inspiring to the membership. His presence will be missed. He died at his son's home, 266 Hope Street, Coburg, Victoria, February 11, and was interred in the presence of many friends in the Melbourne General cemetery, February 12, 1925. Services in the home and at the graveside were in charge of the writer, who in the home was assisted by Brother Diverall, and at the cemetery by Brother Inglis, elders of the Coburg church. Our sympathies are with those who mourn the loss of a father and friend.

THOS. H. CRADDOCK.

BORGAS.—Sister Freda W. Borgas, a faithful member of God's household and one who has seen the work grow through the years of her love for the message, passed away on January 20, after having suffered for about ten days from shock received through a severe burn. Being seventy-one years of age, she surely was considered a mother in Israel. Sister Borgas accepted the message under the labour of Pastor Waldorff and Brother Howin, and has always been a most loyal worker for the Lord. The cause has lost a faithful member, while the Narrogin church will continue to miss the love and fellowship of Sister Borgas. The esteem in which our sister was held by those not of our faith was evident by the large attendance of friends at the graveside. We laid her to rest with the fullest assurance of her part in the kingdom soon to come. The funeral was conducted by the writer with Brother E. A. Turner assisting. A family of seven sons and one daughter are left to mourn, and as a mark of her faithful ministry of her home life, all her sons are in the message, and some in the active service of God. For these that mourn we pray the comfort of God.

H. J. MEYERS.

Notice

A SECOND camp-meeting in the North N. S. W. Conference will be held at Lismore, March 24 to 29. This is the first camp-meeting ever held in the Northern Rivers district, and it is hoped there will be a full attendance of Sabbath-keepers in that part of the conference. In addition to local conference workers, Pastor A. W. Anderson will be present.

J. M. COLE, *President*.

Australasian Record

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FIFTY-THREE Missionary Volunteers in North New Zealand have just received the 1924 Reading Course Certificate. Have you with these young people been reading that intensely interesting and faith inspiring book, "Providences of the Great War"? If you have, why not finish the Course and get your certificate.

PASTOR R. Hare left for West Australia by boat on February 21 to attend the forthcoming camp-meeting. On February 25 Pastor H. C. White, Dr. Freeman of the Sydney Sanitarium, and Sisari Lewa, our Fijian brother, leave Sydney by train to be in attendance at this meeting.

THOSE who have seen the newspaper references to Seventh-day Adventists and time-setting will be interested to read what Pastor Anderson has to say in this number under the caption "There Shall Be False Christs and False Prophets." Since publicity has been given in Australia to the Rowenite movement all should become acquainted with the facts.

MUCH enthusiasm is being manifested by some of the Sabbath schools coming under our notice in the building of the boats for the Solomon Islands with our Thirteenth Sabbath offering. Self-denial boxes are in evidence among the children, and little hands are busy earning money for this worthy enterprise. Let us all catch the spirit during this last month of opportunity.

SISTER Ferguson from West Australia passed through Sydney recently on her way to Tonga to join her daughter, Miss Maggie Ferguson, who is engaged in school teaching at our mission at Vauvau, Tonga. We know it will be a pleasure to them to be reunited after the longest separation they have had. This is not Mrs. Ferguson's first visit to Tonga, as she was with her daughter while stationed at Nukualofa a few years ago.

MISS Florence Grolimund has been invited to connect with the South New Zealand Conference as secretary of the Sabbath School and Missionary Volunteer Departments. Since graduating from the Sydney Sanitarium as a nurse, Sister Grolimund has been engaged in Bible work in the South New South Wales Conference. After a brief visit to her home in Victoria she will proceed to her new field of labour.

DR. C. W. Harrison, with his wife and two children, is now in England, where the doctor has entered upon a short course of post-graduate work in the London University, to give him the right to practice in British territory. As Dr.

Harrison has specialised in surgery, and his services are needed in this field, he was invited some time ago to connect with the Sydney Sanitarium, but not until recently has he been able to disconnect from the work in U.S.A. In giving a report of the special farewell meetings held in his honour at Loma Linda, Calif., the *Medical Evangelist* dated November 6, says: "There is no one perhaps who is better known and more universally beloved by students who have passed through the College of Medical Evangelists than is Dr. Harrison." For a number of years Dr. Harrison was on the faculty of the Loma Linda College of Medical Evangelists, and later was assistant superintendent of the White Memorial Hospital.

The X-Ray

WE desire to send a word of thanks through the columns of the RECORD to the many friends of the Sanitarium who have helped us so generously with their gifts for the X-Ray. Some are known to us; others are friends of the cause we have not met; but speaking on behalf of the Sanitarium, we thank you one and all for the sacrifices you have made. And still the money is coming in—every week a little. There are a few hundred pounds yet to complete the purchase of the X-Ray plant, and we feel sure that there are many others who have been impressed and plan to give; for the gifts are still coming in.

Perhaps some who read these lines will have their minds again brought to a decision in this respect, and if so such sums will be thankfully received.

Doctor Harrison, who is to come as surgeon to the Sanitarium, writes us from England telling us that he is very glad the X-Ray has been purchased; and he thinks we have done wisely in buying it locally so we can have it looked after by the makers.

So any friends still contemplating helping in the purchase of this very much needed outfit—please send along your donations. J. E. FULTON.

Sanitarium X-Ray Fund

| | |
|-------------------------|------------|
| Previously acknowledged | £765 4 5 |
| G. E. Bird | 2 0 0 |
| A Friend | 1 0 0 |
| Friends | 12 6 |
| | £768 16 11 |

PASTOR M. E. Kern was due to arrive in Yokohama, Japan, on January 15. After visiting Korea, Manchuria, and northern China, Brother Kern will be attending conventions scheduled for April 3 to 14 in Shanghai.

THE first Harvest Ingathering campaign in Japan is proving a grand success. Brother J. J. Strahle, home missions secretary for the Far Eastern Division writes: "In Japan our brethren are having excellent success, most of the churches are reaching more than the goal set for them. In the Hiroshima church, the twenty-five members took 1600 papers, and collected an average of \$16 gold per member."

IN the last three and one-half years more believers have been won in Africa than in all previous years put together. The church membership has more than doubled, and today we have just over 12,000 in our Sabbath schools in Africa.

"THE most remarkable scholarship report ever received at the Publishing Department office comes in from Brazil," declares Brother N. Z. Town. "One brother sold enough books in one day to give him a scholarship for the year. This experience is an illustration of how the Lord is preparing the way to do a quick work in these last days with our literature."

FROM the recently-entered island of Bougainville, Solomon Islands, Brother R. H. Tutty writes: "Thirty native men are now attending our Sabbath school. The natives say that when the church is built the women will attend also. To stop work for one day in seven is something new to them. We hold four services with them on Sabbaths,—morning and evening worship and morning service and Sabbath school. The natives are very attentive. They come to the mission house every Sabbath and ask for the 'engine along music' (organ). They say, 'The Kanakas (bush people) like it plenty too much.' One hears some peculiar expressions at times."

BROTHER and Sister J. D. Anderson, writing from the newly opened island of Malaita, Solomon Group, under date of December 24, have this good word to say of their new Sabbath school:—

"Our first quarter spent on Malaita has almost passed, and looking over our Sabbath school roll we notice that we have a membership of thirty-eight with a large number of visitors. I am sure that you would be glad if you could see them while the picture roll is being explained for Sabbath service and Sabbath school. It is this that encourages us, for we know that when the Word of God gets into the heart then all the changes take place. Truly the "Word of God is quick and powerful," and just as it has changed the hearts of many other sons of ebony it will change these. Many of the bush people have told Charlie, our native helper, that they will wait for this mission to become strong and they then will call for a teacher. Gradually we are becoming acquainted with the language and look forward to the time when I can take my first tour among people who have never yet had a white man visit them."

IMPORTANT DATES

Camp-Meetings:—

West Australia: March 3—15.
South Australia: March 17—29.
Queensland: April 9—19.

Appeal for Missions: March 29—
Week of Prayer: May 30 to June 6.
Fiji General Meeting: July 1—6.

Home Missions Publishing Missionary Volunteer } Convention: August 6—13.

Union Conference Council: August 19—31.