

Western Canadian Tidings

"BEHOLD I BRING YOU GOOD TIDINGS"

Vol. 6

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No. 6

LIFE'S EXPERIENCES

A little more tired at the close of day,
A little less anxious to have my way,
A little less ready to scold and blame,
A little more care for a brother's name;
For now I am nearing my journey's end,
Where time and eternity meet and blend.

A little less active than in my youth,
A little more love for the blessed truth,
A little less relish for silver and gold,
A little more love for the Master's fold;
For I am travelling down life's pathway,
That is leading me on to that better day.

A broader view of the Master's mind,
More charity, too, for all mankind,
A little while yet till the close of day,
I will then have folded Life's tent away,
Thrice happy, if then some soul can say:
"I live for he lived and passed my way."

—Selected.

UGHT CHRISTIANS TO REST ON SUNDAY

(Concluded)

SUNDAY OBSERVANCE IN ENGLAND

"But to return to England. Practically the observance of Sunday was in a very unsatisfactory state throughout the reign of Elizabeth, A.D. 1558-1603. There seems to have been a great forgetfulness of its religious character. In one of the Queen's injunctions Sunday is classed with other holidays, and it is expressly said, "That if for any scrupulosity or grudge of conscience some should superstitiously abstain from working on those days, they shall grievously offend. In fact labour was almost enjoined after common prayer . . ."—Dr. Hessey's Bampton Lectures, p. 201.

"Meanwhile the state of theology in reference to it was equally unsatisfactory. The chief writers against the prevalent desecration of Sunday were not found among persons who represented the moderate and reserved view which I suppose the church to have advisedly entertained. A new sect had sprung up, whose members were called sometimes Precisians, but more generally Puritans. From these proceeded the strongest protests on the subject . . . A confusion already existed of Sunday and the Sabbath. The former word did not occur in Scripture; it had a rather heathenish sound. The latter word did occur in Scripture, and in that part of it which men knew if they knew nothing else, the Ten Commandments. The observance of the Sabbath was enforced under the Jewish system."

"The Old Testament was by the admission of the Church of England not contrary to the New Testa-

ment. This they interpreted to imply that it was identical with the Jew in all respects. Whatever is to be received and believed was to be found in Holy Scripture. This again the Church of England confessed. Sunday, under some name or other, they felt was to be received and believed. They did not find it in the Scripture under that name, but they found a good deal about Sabbath. Therefore the Sabbath was to be enforced as a scripture doctrine." "Of course some difficulties had to be got over. The Sabbath was the seventh day; Sunday was the first day of the week; but an ingenious theory that one day in seven was the essence of the Fourth Commandment speedily reconciled them to this." . . . Id., pp. 102-203.

"Such were, in general, the statements and tenets of the Puritans respecting the Lord's Day, which were floating about the nation during the reign of Elizabeth. Their favorite appellation of it was 'the Sabbath'. 'Sunday' was almost proscribed as savouring of heathenism. Not indeed that this feeling was universal. Many who were educated and not blinded by religious prejudice knew perfectly well how to distinguish the two words . . ."—Id., p. 204.

Others, as Mr. J. S. Mill, assert that "all legislation in respect to Sunday is an illegitimate interference with the rightful liberty of the individual." I am not much concerned to answer this objection at length, for I find it supported by the following statements:—"It remains to be proved that society, or any of its officers, holds a commission from on high to avenge any supposed affront to Omnipotence, which is not also a wrong to our fellow-creatures"; and again, "The notion that it is one man's duty that another should be religious was the foundation of all the religious persecutions ever perpetrated, and, if admitted, would fully justify them."—Id., p. 244.

ROMAN CATHOLIC ADMISSIONS

Cardinal Gibbons' statement in "Faith of Our Fathers," "You may search the Bible from Genesis to Revelation without finding a single line authorizing the sanctification of Sunday," reminds the writer of the reply he received from a Roman Catholic priest, Father Patterson, at Sartwell, Pa., in answer to the following question: "Father, if Sunday is not in the Bible, why do we keep it?" Ans.: "I don't know why Protestants keep it. I keep it because the church commands it. Protestants broke away from the authority of the church in order to follow the Bible. Now they don't follow the church, and they don't follow the Bible. I don't know what they do anything for."

C. F. McVAGH.

OUR INSTITUTES

We have come to the beginning of another summer's work in the sale of our good literature. After consulting with the brethren in charge of the different departments in each province, the dates for our institutes was settled on, and we hope there will be a goodly number of both men and women who will respond.

Our towns and cities need to be worked, and as business, at least in certain lines, has revived, it makes the possibilities for success better than for some time in the past. A spirit of inquiry too is taking hold of the minds of the public, and this will make for our success. All of these opportunities should be taken advantage of by men and women of God to push the triumphs of the cross.

We will never know till the day of God the far-reaching results of a word of encouragement given, a prayer offered, a paper sold, or a canvass made with a prayer on the heart of the worker that the sweet influence of the Spirit of God may draw near and water the seed sown. Oh, in this time, how much we need workers who know the value of souls and are willing to spend and be spent in service for the Master!

As I travel on the train or meet people on the street, or wherever I go, my cry to God is, "Oh Lord, help us to labor so these dear souls may understand the things that are just before us, and that they may see God's message for this day and be saved from the wrath to come." Who will join our ranks and enlist in this good work?

W. L. MANFULL.

British Columbia Conference

Office Address: 1708 Maple Street, Vancouver, British Columbia.

President, J. G. Walker; Secretary-Treasurer, T. S. Bowett; Religious Liberty Secretary, J. G. Walker; Field Secretary, L. A. Philpott; Tract Society Secretary, T. S. Bowett; Educational Secretary, R. E. Noble; Sabbath-school Secretary, Mrs. S. McN. Jemson; Missionary Volunteer, Home Missionary and Health and Temperance Secretary, E. R. Potter.

VANCOUVER, B.C.

Our church members have been working around in the city, and already there are five new Sabbath-keepers. These are not the special fruit of the minister, but of the missionaries in the several churches. Others are interested and we are hoping that we shall soon have the pleasure of welcoming more to our midst.

One sister heard Brother Wood in the vicinity of Nelson, but someone placed in her hands a book written by an apostate, which turned her away for a time. Later, she came to this city and the truth still worked upon her, so she looked up some of our people and began to keep the Sabbath. After this she interested her sister-in-law and she is now observing the Sabbath also. We are holding readings with them and instructing them in the good way.

Our Missionary Secretary in the 42nd Ave. church interested two others and they are keeping the Sabbath. One of them is past her 80th year. Our Sabbath-schools are improving their work. They are learning their lessons better and the youth take pleasure in memorizing and reciting the memory verses. This is hiding the Lord's Word in their hearts. It is good seed, too.

The Chinese mission is gradually growing. It is conducted by Brother Ling Ping. I thank the good Lord that my health has returned so I can labor again. If any who read the above lines and have relatives or friends in the city that they would like to have us call upon, please send their names and addresses to me at 42nd Ave. East, Vancouver, B.C.

A. O. BURRILL.

THE "SIGNS WEEKLY" CAMPAIGN

A vigorous campaign is now being started throughout the North American Division to raise the circulation of the *Signs Weekly* to 100,000 copies by July 1, 1917. Several circulars descriptive of this effort are being mailed to all churches and isolated believers in this field. I am sure that when our brethren and sisters take special note of the greatly reduced club rates, all will be willing to do what they can to make the campaign a success in British Columbia.

Of all the good things it was my privilege to enjoy at the Mountain View convention, nothing impressed me more than the great importance of every believer engaging in the work of sowing the precious seed. We cannot expect to see immediate results from this work in every case, but can be positive that the seed we do plant will be watered by the Holy Spirit in God's own appointed way.

Most of us know of the value of the *Signs Weekly* as a medium by which precious seed finds its way into the hearts of honest souls. I firmly believe also that the new reduced prices are going to be a splendid inducement to our people to subscribe for larger clubs to be sent to the homes of loved ones and friends. This year a club of five mailed to different addresses for twelve months only costs \$4.25. Is not this a wonderful reduction in price, when everything around us is increasing in cost? Such privileges are only being offered to enable our brethren and sisters to reach a larger number of precious souls with the last message of mercy God is now sending to the world. Let all who are able plan to reach a goal of five copies per member. We can be certain that Heaven's blessing will rest upon whatever we may be able to do in British Columbia towards reaching a greater circulation of our splendid missionary paper.

T. S. BOWETT.

IN THE BACKWOODS OF B.C.

The fourth of January I started out from Vernon, B.C., on my way to a little sawmill out in the woods in the lower Okanagan Valley.

Arriving at the place in the dark, 11 p.m., and being kindly pointed to a shack which bears the name "bunk-house," and finding it full of sleeping lumber-jacks in bunks two stories high, I had to do the best I could to find an empty bunk. Found some straw in the barn and took my roost; and all this had to be done by the light of a little Christmas-tree candle, the best the place could afford at this hour.

But my dear Saviour has taught me to do these things without grumbling; so I thanked my Heavenly Father that He had brought me safely through and prayed that He would help me to be a blessing to anyone I came in contact with.

At this writing I have been here over a month, and have had some of the best experiences of my life.

First of all, I found a dear brother in Jesus, not exactly of our faith, but sincere and true as far as he knew. He belongs to some branch of the pentecostal faith. We had a Sabbath together, as he was laid up from an accident. This seemed to be a providence of God, for it gave me an opportunity to have prayers and Bible study with him, and as we were speaking on the paying of tithe, he said he also was paying tithe, but had no special place where to pay it; so he handed me two dollars to be used in foreign missionary work. I am thankful to God that I have a place where I can place my tithe and know that it is being used to spread this last warning message to a dying world.

I have been able to do quite a little in lending books to the boys, as I am supplied with some of our best books in the cheap trade edition, and I am well supplied with tracts.

I am well respected here, and have a standing invitation to most of the few families in the place. (They are mostly English.)

Last night (being Sabbath evening) I had a Bible study on the Sabbath, with one of them; and I was surprised to find them so ignorant on the question, but I think they were more so, to find that Sunday is really the first day of the week.

God only knows what result this will have. I solicit the prayers of the "Tidings family" that I may be faithful in sowing the seed.

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. 11:6.

CHARLES E. HELIN.

BRITISH COLUMBIA NOTES

Sister S. McN. Jemson, Conference Sabbath-school Secretary, who came over from Nanaimo to attend some of the interesting meetings we have been enjoying in the city, was a recent caller at the office. Brother Nicholson, of Mission, was another welcome visitor.

Elder Walker returned from a trip to the Armstrong and Silver Creek churches on Friday, the 9th instant. Brother Walker spent Sabbath assisting in the meetings at Union Street church. Two of his daughters, Esther and Lois, were also present at the services.

Elder and Mrs. McVagh and other workers stayed over at Victoria for a few days on their return journey from the Missionary Conference at Mountain View. Some public meetings on present day issues were held in that city at the Columbia and Princess Theaters. The people responded well to the invitations distributed and several handed in their names for literature and Bible studies, thus showing that the inspiring lectures delivered by Elder McVagh had found a responsive chord in their hearts.

Following the close of the Victoria meetings, Elder McVagh has conducted public services in Vancouver at the Orange Hall and Broadway Theater. The meetings were well attended and it is evident that the public are seeking for light on the meaning of the dreadful things that are now taking place. As in Victoria, the names of several persons were secured who manifested deep interest in the timely subjects presented.

On Thursday morning, March 8th, Elder I. H. Evans, President of the North American Division Conference, arrived in Vancouver from Portland, Oregon. While in the city he delivered an instructive lecture to a most attentive audience on the subject of the relation of Japan and the Asiatic nations to the great battle of Armageddon. On Sabbath a union meeting of the churches was held at the Union Street church, and it was a privilege to listen to Elder Evans deliver two earnest sermons on the subject of the "Victorious Christian Life." Those who were privileged to hear these timely messages will not soon forget

the lessons brought out. May the Lord help us all to reach and enjoy a higher standard of Christian life and experience. Elder Evans left for the States on Saturday night.

The following workers have been assisting Elder McVagh in the meetings held in Victoria and Vancouver: Brethren Manfull, Potter, Brother and Sister Philpott, and Brother Robert Swan. A number of our lay brethren and sisters also took hold and assisted in various ways to make the meetings a success, and their help was greatly appreciated.

Manitoba Conference

Office Address, 418 Lansdowne Avenue, Winnipeg, Manitoba. President, E. M. Chapman; Secretary-Treasurer, Geo. R. Soper; Sabbath-school Secretary, Mrs. V. W. Robb; Educational Secretary, Geo. R. Soper; Missionary Volunteer Secretary, Mrs. Barbara Cowan; Tract Society and Home Missionary Secretary, Geo. R. Soper; Religious Liberty Secretary, E. M. Chapman.

MORDEN

In company with Elder Ziprick I visited the Morden church. This is one of the oldest churches in the conference. It was twenty-three years ago that I was in Morden the first time and there were just a few who had accepted the truth at that time. Now we have quite a goodly number, although some have moved away.

Several services were held in the church, but on account of bad roads and the severe weather, not many from the country could attend. However, on Sabbath there was a good turn-out and all enjoyed the service.

We also visited the few families in the mountains, twelve miles south, and had some good meetings, sometimes from two o'clock until nine in the evening. The people seemed to appreciate our stay very much. We dwelt upon the work of Christ in the plan of Salvation from the fall until redemption is complete and the saints gathered in the earth made new.

One thing which greatly impressed me while on this trip was the large company of bright, well-trained little folks. There is surely need of a church school in this part, that these little ones may be so instructed that they shall become workers in this message. I believe there were twenty-five all lined up before us. What a power they may be in the hands of God if they are trained for Him.

We can also report four new Sabbath-keepers at this place. We hope these may prove faithful.

E. M. CHAPMAN.

WINNIPEG

We are glad to report that the weather man has favored us with a little milder hand, and people feel more free to come out, even with their babies, to our Sabbath and Sunday evening services. What an example this should be to the Christian who has waited through the long dark night of sin for gleams of that morning that would bring release. Surely all about us we may see new reasons to believe that Jesus soon will come.

Another encouraging sign is the well-planned opposition of Satan to the closing work. We had scarcely opened fire here before there appeared what looked like carefully laid plans to offset the effects of our efforts. Men would follow us in the homes and sow the seed of doubt; also leave literature, well calculated to undermine faith in our message. On one occasion, while I was giving a Bible study to three interested ladies, there were several parties who made it their

business to call first one, then another, to the telephone, and kept it up for nearly thirty minutes. Fortunately the ladies saw the situation and it ceased. We have entered an age where the enemy has begun to direct personal work against our efforts, in place of merely giving us a thrust from the pulpit.

Our Bible work has already more than filled Mrs. Hansen's time. She is now giving from three to four Bible readings a day, which is too much to be kept up. We are already saying "no" to some dear people who ask for studies in the home. Certainly it is too bad that of the many bright young women among us, so few have felt a call to fit themselves for this important branch of God's cause—the Bible work.

One good brother sent us \$100 to carry on the work here in Winnipeg. Also the conference has set aside a certain sum to help defray expenses, for, as we can all understand, it does take money to compete with all the forces now operating to hold the attention of masses now filling our large cities, especially when it is an unpopular cause.

Last Sunday night we had about two hundred people out to service to hear about the war and the Turkish problem, and we have not had less than one hundred out to any service thus far. Now we are to begin to speak on the Sabbath question, and no doubt that will scatter some of them, but we know that many are interested and hope to see a good audience next Sunday night to hear the matter discussed.

Pray for us. We are all working—both conference workers and the church members.

C. A. HANSEN.

MANITOBA NOTES

Remember the "Signs," 100,000 subscriptions, July, 1917.

Brother Geo. Soper has now returned from the convention and reports a profitable time.

Brother Parker called at the office recently. He has plans to work again in the colporteur work for the needy of Winnipeg.

Sister Robb passed through Winnipeg recently on her way to the States for a short visit and rest. We all wish her a pleasant and successful trip.

Mrs. Mattson, who has been staying with Sister Soper during Brother Soper's absence, left on the 7th for her home in Minneapolis.

The office has a good supply of books and tracts on hand now and can fill all orders promptly. Let all scatter these messengers of truth "like the leaves of autumn."

In the last report from the "Review and Herald," Manitoba was only three subscriptions short of her quota on the goal—"The 'Review' in every S.D.A. home." Can we not send in these and others, not only reaching our goal, but having the blessing of the "Review" in our homes.

Several letters containing offerings have come to the office this month in which there was expressed a determination to be more faithful to God in this line. Let none lose the blessing by withholding from the Giver of "every good and perfect gift."

There seems to have been a misunderstanding on the part of some of our people concerning the duties of the local church elder. For the benefit of any who may not have been fully instructed concerning them we will just make these few statements:

In the case where there is a pastor, the elder acts as an assistant, having less responsibilities than otherwise. The pastor, being an ordained minister, has a right to perform all the duties of a bishop, while the local church elder cannot serve as such in any other church unless elected or specially appointed by conference officers. It is becoming to him to be reluctant about going ahead in baptism. Whenever possible, it is best for him to have the president or some other ordained elder present at the business meetings of the church.

Owing to being held at the customs office, the Missionary Readings for Sabbath, March 10th, did not reach us in time to be forwarded and reach our churches on time for that date. We trust, however, that all our people will enjoy the items of this good number, and that the coming numbers will reach us so as to be forwarded to you on time.

An interested audience listened to Elder Hansen last Sunday evening on "Why do Seventh-day Adventists keep the Seventh Day of the Week." These services are held at the Scott Memorial Hall, 218 Princess St. Let all who have friends in Winnipeg give them this address, and urge them to attend some of these interesting and important meetings. The topic for March 11th was "The Origin and Work of Satan."

Brother McGee, who is canvassing in the vicinity of Fort Frances, was recently stopped by the authorities, who would not accept his permit from the local firm. Brother McGee has recently organized a Sabbath-school of six or seven members in that part and reports quite an interest developing. We see in this the work of the enemy of souls to stop the progress of the truth, not only by keeping the literature out of the homes, but doing all possible to discourage the one taking it from home to home. Let all remember this work and Brother McGee in prayer, that all may help in giving publicity and prominence to the truth for this time.

Saskatchewan Conference

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President, A. C. Gilbert; Secretary-Treasurer, U. Wissner; Religious Liberty Secretary, M. Mackintosh; Sabbath School Secretary, Mrs. A. C. Gilbert; Tract Society Secretary, U. Wissner; Missionary Volunteer Secretary, W. A. Clemenson; Educational Secretary, H. W. Clark; Field and Home Missionary Secretary, R. H. Kitto.

WORKERS' AND CHURCH ELDERS' INSTITUTE

A Conference Workers' and Church Elders' Institute will be held at the Battleford Academy, March 29th to April 4th. All our Conference laborers will be present and it is earnestly hoped that all our church elders will be there. Letters have been sent to each one, calling attention to this gathering.

This will be an important meeting and we hope that every church will help the elder or leader to come. If in some cases the church elder is not able to pay his railway fare, then the church ought to take up an offering for this purpose. We hope each church will feel its responsibility in this matter. It would be nice if all the missionary secretaries could come also, but we want especially the church elders and leaders. Each Conference worker and those coming to this institute from our churches are requested to bring one sheet, one blanket, one pillow and a straw-tick.

The first meeting of the institute will begin Thursday morning at 8 o'clock, March 29th, and therefore all those who are asked to come should plan to arrive in North Battleford on Wednesday, March 28th. The train on which our church elders and conference workers from this province will arrive gets into North Battleford at 7.40 in the evening. Arrangements will be provided to take them from that point to the school the same night.

The meeting is going to prove a mighty blessing to our work in general throughout the province. The days in which we live create a demand for earnest and prayerful counsel. The gospel work in the world will soon be finished and those in positions of heavy responsibility need to come together to learn how best to do our share in this mighty gospel movement.

Let us all pray for the success of this meeting.

A. C. GILBERT.

A DISCUSSION

Early in February I received a letter from Mr. I. Evensen, of Earl Grey, inviting me to meet the Norwegian Lutheran minister in Bulyea on the 22nd at 10 o'clock for a discussion. No particulars were given, but as I had previously promised to go if called, I wrote that I would be there.

Upon arriving at the church I took the Ten Commandment chart, also the chart with the Ten Commandments as changed by the papacy, from my grip and laid them on the platform. At this point the minister entered and after the customary introduction, we began to talk about the discussion. I might say he was a small, grey-haired man, 68 years of age, and has been professor of languages fourteen years in a U.S. institution. He travels over the district and preaches in five languages. The local minister was also present. Whilst we were chatting by the stove some of the men hung the charts, one on each wall, and when the old minister looked around, for some reason it made him very angry. He demanded that those things be taken down immediately. This caused a little excitement, as some were amused at his behaviour, while others endeavored to remonstrate with the old man, demanding that he explain his hatred of the Ten Commandment chart. Of course he would not, but instead, ran from one side of the church to the other tearing down the charts and throwing them on the floor. Then I stepped in, took him by the arm and tried to calm him, suggesting that we forget the charts and have a pleasant time discussing the points of faith which his members (for it was at their invitation I was there) wanted to understand. Several of them spoke, saying they wanted us to talk about the Sabbath, Baptism and the Soul.

I said to the old gentleman, "Where will we begin?" He replied, "You will affirm that Saturday is the Sabbath, I will deny." "Then you will affirm that Sunday is the Sabbath and I will deny," I said. "No, no," he said, "Why should I affirm that Sunday is the Sabbath when there is no commandment for keeping Sunday in the Bible?" Half a dozen of his members chimed in together: "But, brother, you have been teaching us all our lives to keep Sunday and telling us we would go to hell if we did not, and now when we get this man to come and discuss it with you, you tell us there is no commandment for keeping Sunday in the Bible."

After some minutes of warm discussion between them, I brought up the question of baptism, saying: "Well, Brother Uhale, you will affirm that sprinkling is baptism, will you?" "No, no," he replied, "I will affirm nothing; why should I affirm that sprinkling is baptism? Don't care how you baptise; there is no commandment for sprinkling in the Bible."

The reason why some of them were especially anxious to hear the baptism question discussed was: A few months before, one family lost a pair of twins who were not sprinkled and Mr. Uhale said they had gone to torment in hell. You can imagine how that father felt as he stood there and heard the minister confess there was no commandment for sprinkling or Sunday keeping in the Bible. I can only write a small per cent. of what was said, but when they demanded that he explain why he had been preaching these things for forty years if they were not in the Bible, he replied

angrily: "If you had read your Bibles as much as you ought, you would have known these things before."

In the meantime some of the men put up the charts again, on discovery of which the old man was furious and began to make preparations to leave, so we took down the charts and sat down, letting him go ahead and say what he pleased. He talked for about an hour on Colossians 2:16; Gal. 4, and Romans 14, trying to prove that we have no Sabbath. It was 1 o'clock, so we adjourned for dinner, after which they could not persuade Mr. Uhale to come back, so I replied to what he said, gave a lesson on the Sabbath, and invited all to ask questions till sundown. Then we adjourned to meet at Matthew Anderson's farm home the next day, when I read the Bible and answered questions till train time. The local minister was present and we had a very pleasant time together.

Praise the Lord and pray that He will water the seed sown.

M. MACKINTOSH.

WHAT WILL YOU DO FOR AFRICA?

Again we find ourselves near to another 13th Sabbath. It seems to me that no more inspiring object could be chosen to be benefitted by the offering at that time than Africa. What country can awaken more tender memories or arouse more zealous feelings when associated with the grand cause of missions than this land?

How inspiring to read of that veteran soldier of the Cross, Robert Moffat, who, with his devoted companion, spent 53 years among the people of Africa and translated the entire Bible into the language of one of the tribes.

There was Mackay, Good, Lapsley, Comber, Wilson, Tyler. We cannot name them all, but would tarry a moment at the name of Melville B. Cox, who, when he was leaving for Africa, said to a friend, "If I die in Africa you must come and write my epitaph." "What shall I write?" "Write," flashed back the answer, "Let a thousand fall before Africa is given up!" He only lived to see four months and three weeks of service in the country of his choice, but what a victory for missions. His grave was another "milestone of Christianity to regions beyond."

But of all pioneer heroes of the Cross to Africa's land, none seems quite as prominent in our thoughts as David Livingstone. Africa and Livingstone seem to be synonyms as it were. How thrilling is the story of his experiences all those years as he pressed on, nothing daunted, endeavoring to answer the question of his own asking, "Who will penetrate through Africa?" When we trace his journeys from the time he first reached Africa until he died in 1873, in the very heart of that dark land, we feel to say that he did indeed penetrate through Africa. As in life, so in death, his heart remained with the African people.

But we come on down to our own time and as we look at Africa and her great needs we rejoice to know that the Third Angel's Message is finding its way into the heart and lives of those people, as our loyal missionaries keep pressing further and further into the interior. Yes, and some of them have valiantly labored and finally made the supreme sacrifice. Their graves are an inspiration as they silently but so strongly plead for more workers to help finish the work there.

Of them as of the ones gone before in the early days of mission work it may be said:

"Right in the van, on the red ramparts' slippery swell,
With heart that beat a charge, he fell forward as fits a man;
But the high soul burns on to light men's feet,
Where death for noble ends makes dying sweet."

What an exalted privilege is ours at this time of entering into the labors of those who have fallen, as well as those who are now carrying the glad tidings to Africa's sons. It seems to me we should feel inspired to make this 13th Sabbath offering the largest ever yet given.

We have said nothing of the results which are obtained from the efforts put forth there, but we have only to read of the persecutions and trials those faithful blacks endure, rather than give up the precious truths they have accepted; I say we have only to read of such things to know that "missions are from God and PAY." And it will pay YOU to invest in missions. So may March 31 be a banner day, because of the very substantial offering received from our people to aid in finishing the work in Africa.

"Do missions pay? Do missions pay?
What a question for today!
Why, all of life that's worth a thought
Has been by missions dearly bought.
Truth and honor, love and grace,
Only find on earth a place
Where the mission of the cross
Brings always gain, and never loss.
Then let us each to truth awake,
Invest, extend, large interest take,
And soon the heathen world will say,
With loud rejoicings, 'Missions pay.'
Then shall the Christ of Calvary
Reign, Lord, supreme, from sea to sea;
And to his church he'll say, 'Well done;
The triumphs of my glorious cross
Bring always gain, and never loss.'
And hosts redeemed shall joyous say
Thru life eternal, 'Missions pay!'"

MRS. A. C. GILBERT.

HOUSE TO HOUSE WORK WITH THE HARVEST INGATHERING

It was my privilege to devote some time to the Harvest Ingathering work. I had been burdened for some time to visit some of the friends in a territory where I had canvassed for three years, so I thought this would be a good opportunity to try house to house work with the Harvest Ingathering paper.

The first place I stopped, the husband was not at home. After showing the paper to the lady, she said: "I am interested in the work but I do not feel like giving anything today, as our church has given so much to missions—they have given \$8.00 lately." I asked her if one man had given that much. "No," she said, "the whole church." I asked her if she did not think there were many in our time who could give that much if they would give like the widow in Jesus' time? After telling her of the great work we are doing in all the world, she asked whether we had any Sabbath-keepers in China. I showed her the number of workers we had in non-Christian lands, and this seemed to surprise her and she said she would like to read the paper if I would let her have it for ten cents, as they were poor. I told her that ten cents was more to her than if some people gave a thousand dollars.

After this I met two persons who were willing to give \$2.50 each for the good work after I had told

them something of the young widows in India, and read to them about the girls' school we had in Calcutta, and that \$2.00 would support a girl widow for one month. Another man gave \$1.25 and the hired man 50c, and so on. As I retired for the night I felt that the good Lord had sent His angel before me to work on the hearts of the people, and that it pays to work from house to house among the farmers, as I had received \$14.00 with 15 papers in 6 hours' work. The family where I stopped were very hospitable. The lady said she would like to see our people come and hold meetings in the schoolhouse nearby.

Starting out next morning I first met a very poor family. The woman was very sick. I spoke some comforting words to the family and then told them of my work, and they gave 50c to the good cause. At the next place I stopped they told me they did not believe in foreign missions, as there was enough work to do at home. I told them this was very true, and with the help of the Lord I tried to show them the difference between home and foreign missions, and that it is the Lord's command to "preach the gospel in all the world and then shall the end come." The husband then pulled out \$1.00.

At another place where I stopped I met a man who was very much interested in the truth. He had bought three of our large books. Both he and the family showed great interest in the work. This man gave 50c, and when I asked the man of the house how much he felt he could give, he said about two or three dollars—he could not decide which. I asked him if he could give \$5.00, and he said, "Yes, I think I can do it." As I thanked him for it, he said he felt he should do this, and that he should give still more, as he had not given as much as the first man who gave 50c, for he was a poor man. Before I left I gave some German Signs to the first man, which he greatly appreciated, as he was fond of reading. He also enquired about holding meetings in the schoolhouse. I asked him whether he thought we could have the schoolhouse for this purpose. I found the other man who was on the school board, who told me he would like to see us hold meetings in the schoolhouse, and he thought the other trustees would have no objection. Another member of the school board gave me \$4.00. I feel that there are earnest souls among them and that a work is to be done in that neighborhood.

Waldheim, Sask.

JOHN D. NEUFELD.

(To be continued)

Alberta Conference

Office address: Room 304 I.O.O.F. Building, cor. Sixth Ave. and Center St. West, Calgary, Alberta.

President, H. H. Humann; Secretary-Treasurer, F. L. Hommel; Educational and Missionary Volunteer Secretary, Hattie A. Beardsley; Field and Missionary Secretary, R. P. Mooney; Sabbath School Secretary, Mrs. M. H. Crothers; Tract Society Secretary, F. L. Hommel; Religious Liberty Secretary, J. L. Wilson.

DAY OF FASTING AND PRAYER

Sabbath, March the 31st, has been set aside as a day of fasting and prayer in the Alberta Conference. Our year of work is still before us, and before preparing the ground and planting the seed we should unitedly seek God for His blessing. The Lord is constantly endeavoring to draw us nearer to Himself, and it is only as we lay aside the usual duties of life and con-

secrete our lives and service to Him that He can bless us. We are told that:

"Righteousness has its root in godliness. No human being is righteous any longer than he has faith in God and maintains a vital connection with Him. As a flower of the field has its root in the soil; as it must receive air, dew, showers and sunshine, so must we receive from God that which ministers to the life of the soul. It is only through becoming partakers of His nature that we receive power to obey His commandments. No man, high or low, experienced or inexperienced, can steadily maintain before his fellow-men a pure, forceful life, unless his life is hid with Christ in God. The greater the activity among men, the closer should be the communion of the heart with God."

By this it will be seen that communion with God is necessary. Let us look forward to this day of prayer with joyful hearts, for the Lord is waiting to pour out His Spirit upon us. H. H. HUMANN.

MEMORIES

Eight years have rolled away since we left Alberta for Washington—years filled with labor and the joy of seeing souls saved for the Kingdom. Though I have not written much for your paper, yet I have tried to keep in touch with the work in that field. We receive the *Tidings* each issue and always watch for the names of those we knew and learned to love. As I compare the reports from your field with the work as I knew it in its infancy there I can truly say, "Behold, what hath God wrought."

When we started your Tract Society we had to take a collection to get money enough to buy the record books. The beginning of your school work that is now so prosperous was in the "upper room" of a log house, conducted by Miss Carpenter, nee Mrs. Hommel, who came all the way from Nebraska at our request, to take charge of the school at \$15 per month (and long time in which to pay it).

I thought of these things one evening while at Walla Walla College, as I saw the Canadian students march in and out again singing "The Maple Leaf Forever." Some of these dear students were boys and girls I had labored for; some I had baptized; and now they are preparing for the work. Others in your field for whom I labored are now in the ministry. Thus the work we started there in 1901 is growing and expanding on all lines, for which we thank God and take courage.

While the advancing years are taking our physical powers to some extent, we still enjoy fairly good health. We are of the best of courage in the Lord and feel sure this message will soon be finished triumphantly, and we hope to go through to the Kingdom with you, and also be permitted to see some sheaves for the Garner.

With Christian love,
J. W. BOYNTON AND WIFE,
922 Munroe St., Hoquiam, Wash.

LOYALIST

Here at Loyalist we have nineteen Russian members and there are other Russian people living round about. On the 23rd day of January I came to Loyalist to visit the Russian brethren and to strengthen them in the present Truth. The first meeting, on the 24th,

was well attended. The Lord came very near and blessed us abundantly. Our only difficulty being that I could not speak two languages at the same time. The church here is partly Russian and partly German, but as I came for the Russians the meetings were more in that language. The brethren were strengthened in the faith and one young man made his first covenant with the Lord. A business meeting was held at which the election of new officers for the church and the church missionary society took place with a good spirit.

On the 11th day of February we had a glorious wedding. Our sister, Frances Policheck, was married to Brother Max Rudnew, and Sister Bessie Warchomeka, of Calgary, was married to Brother George Letnick. The ceremonial meeting was held in Frida schoolhouse, a large attendance of friends being present. After the ceremony we went to the home of Frances' father and enjoyed a good wedding dinner, at which 110 people took part. The people came from far and near, and in the evening we had a very good meeting. Some Baptists of Loverna were present and gave me a hearty invitation to visit them at Loverna, which I shall be glad to do.

Now I am ready to go to Loverna and preach the last warning message to them. Pray for the people there. T. T. BABIENCO.

COMPEER

Since the last report made by Brother Fish the work at this place has gone forward by bounds. We now have seven Sabbath-keepers and a number of others who are giving the Third Angel's Message their serious consideration. The Lord has come very near us in many meetings and marked conviction could be seen upon the faces of the audience. There is a great stir among the people generally. The opposition results in causing the Truth to progress. The offering taken at one time, for expenses and tracts, amounted to \$14.10. Arrangements are being made for organizing a Sabbath-school next Sabbath. Pray for us and the work at this place, brethren. E. S. STANLEY.

NOTICE TO OUR SABBATH-SCHOOLS

The report blanks for the second quarter have been mailed to the Sabbath-school secretaries in the conference, and we hope these blanks will be filled out promptly and sent in to the office. These reports should reach the Sabbath-school department by April 10th. They are very important, and our quarterly report, which is made up from those received from the Sabbath-school, have come to be regarded as thermometers indicating the progress made from quarter to quarter. They should be absolutely correct. Without returns from every school it is impossible to secure the accuracy which is desirable.

If every school will send in their reports by April 10th their name will be put on the "Honor Roll" and printed in the *Tidings*. Those reporting by the 15th will be worthy of honorable mention. Try hard to be on the "Honor Roll."

The co-operation of our Sabbath-schools has been much appreciated. Most of them have been faithful. Will we not try and do better during the remainder of this year? Above all, let us have one of the best reports yet for the coming camp-meeting.

MRS. M. H. CROTHERS.

Western Canadian Tidings

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F. L. HOMMEL - - - - - Editor

Western Canadian Union Conference Directory

Office Address, 304 I.O.O.F. Building, Calgary, Alberta.
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All those interested in the literature work, and who would like to attend a Colporteurs' Institute in Manitoba, kindly write to the conference office in this province, stating your desire. It will be greatly appreciated if this can be done immediately, thus giving time to make the necessary arrangements.

It is planned to hold Colporteurs' Institutes in each of the conferences in the Union. The one at Vancouver, in British Columbia, is planned for March 18th to 26th; Saskatchewan, April 29th to May 6th, at Battleford; Alberta, May 9th to 20th, at Lacombe. The date for the Institute at Grandview, in the Okanagan, has not been settled, but announcement will be made later. Those who are looking forward to the book work should communicate with their offices in the several fields.

Just received word that the much-appreciated effort held in Victoria and Vancouver by Elder McVagh closed this week. The six meetings held in Victoria were attended by from fifty to two hundred each. The Vancouver meetings, numbering four, were attended by from two to four hundred. The collection taken at the last meeting amounted to \$20, and forty individuals gave their names and addresses, requesting literature and personal visits. Let us be thankful for this cheering report and offer up our earnest prayers for the many souls looking for more light from God's Word.

IMPORTANT NOTICE

We would call attention to the following change in price of the *Present Truth Series* when mailed to Canadian addresses, which is due to the extra postage charges:

Single subscriptions—49c: 25c for the paper and 24c for postage. Six copies in one wrap—\$1.74: \$1.50 for the papers and 24c postage. Any less than six copies to one post office will require the same amount of postage as six, and any number from six to twelve require double the amount of six papers. With these explanations, one may easily estimate the cost of any number of subscriptions to Canada, also prices on bulk orders.

"ALONE WITH GOD" (Erickson)

This stirring little book is a timely and stimulating call, *first* to prayer and *then* to service, which, of course, is the true order. It is a call to young and old to "live in the *highlands* with God," and then go forth with His Spirit to battle for the souls of men in the *lowlands* of sin.

In her quiet and convincing manner, Miss Erickson reminds us, with well-chosen illustrations and intensely interesting bits of biography, that God's mighty men in all ages were those who had been in the "School of God"—in the secret place with Him alone. And in that solitude, hallowed with the Divine Presence, men were and are equipped for the battle.

The reader of this genuinely helpful little volume will surely be drawn into closer fellowship with the Son of God and have his faith in the power of prayer greatly enlarged.

Bound in cloth, price 60c, postpaid. Order through the Tract Society.

A HANDY HELP

Have you one of those little five-cent maps showing the route of Paul's three missionary journeys, and his trip to Rome? It is only six by four inches in size, but it is plain. You can carry it in your Bible, open the book to the verse you are studying, and consult your map without losing the place. Every teacher and every pupil needs one. Suppose you order for yourself and your pupils. Hundreds have done so; why not you?

OBITUARY

SISTER AUSTA MARIE BOWMAN was born September 13th, 1897, in Topeka, Kansas. She died at the home of Bro. Don Losey, near Winnifred, Alberta, on February 25th, 1917, after an extended illness of tuberculosis. The funeral services were conducted in the Winnifred church, where a large company of friends met in sympathy with the bereaved members of the family. She was laid to rest in the Winnifred cemetery, there to await the call of the great Life-Giver.

This dear sister was a faithful member of the Seventh Day Adventist Church at Lodi, California, and continued so till her death. She leaves a rather and two sisters, H. L. Bowman and Miss Hilda Bowman, of Lodi, California, and Mrs. Don Losey, of Winnifred, Alberta, to mourn her loss, but who may have the blessed hope of being reunited when Jesus comes, if faithful.

BERNA WORKES.

SANITARIUM BATH AND MASSAGE PARLORS—Massage, Hydrotherapy, Electricity. Rheumatism, Indigestion, Nervous Troubles and Kidney and Liver disorders are successfully treated. S. H. LOGAN, 314 Underwood Bldg., Calgary, Alta. Phone M3537.

FOR SALE OR EXCHANGE.—Two five-room houses and a large lot in Lacombe, Alberta. A bargain if sold for cash. Will consider exchange for stock or farm land in Alberta, Washington or Oregon. For particulars, write to F. J. Hippoch, Fall City, Ore., or C. A. Burman, College Place, Wash.

WANTED.—A man with a farm-team to farm with me on shares. For further particulars address J. C. Christensen, Gadsby, Alta., Can.

WANTED.—Man and wife with three children, eldest 10 years, seek permanent position on farm. Capable of taking charge. Sabbath-keeper. Apply T. F. Bidgood, Box 35, Dundurn, Sask.

THOSE INTERESTED in growing STRAWBERRIES should write for particulars about the Minaki plant. Great success for this rough, cold country; good fruiter. Sample better than the imported.—H. J. Greenslade, Minaki, New Ont.