

Western Canadian Tidings

"BEHOLD I BRING YOU GOOD TIDINGS"

Vol. 6

Calgary, Alberta, August 1, 1917

No. 16

STIR ME!

Stir me, oh, stir me, Lord! I care not how;
But stir my heart in passion for the world.
Stir me to give, to go—but most to pray.
Stir till Thy blood-red banner be unfurled
O'er lands that still in heathen darkness lie—
O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, till all my heart,
Is filled with strong compassion for these souls;
Till Thy compelling "must" drive me to prayer;
Till Thy constraining love reach to the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great fire!

Stir me, oh, stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise!
Stir me till heart and mind and will—yea, *all*—
Is wholly Thine, to use through all the days.
Stir till I learn to pray "exceedingly."
Stir till I learn to wait expectantly.

Stir me, oh, stir me, Lord! Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful cross, that I might live;
Stir me to give myself so back to Thee,
That Thou canst give *Thyself* again through me.

Stir me, oh, stir me, Lord! For I can see
Thy glorious triumph day begin to break.
The dawn already gilds the eastern sky.
Oh, church of Christ, arise! Awake! Awake!
Oh, stir us, Lord, as heralds of that day!
The night is past—our King is on His way!

—Bessie Porter Head.

PROGRAM FOR WEEK ENDING AUGUST 25th GOAL DOLLAR DAY

Senior and Junior

Subject: *Our 1917 Goal for Missions.*

1. Review of the Morning Watch.
2. The Union Conference Missionary Volunteer Enterprise for 1917. See Union Conference paper.
3. Our Society's Share and How We Stand.
4. The Duty and Privilege of Giving for Missions. See Union Conference paper.
5. Exercise for Older Juniors: The Missionary Dollar—What It Does.
6. The Dollar Offering.

Note to the Leaders:

This is to be a great rally day for our mission enterprises. Every Union Conference, we believe, is to publish a special issue of its Union Conference paper, giving information in regard to the mission enterprises being supported by its Missionary Volunteers, and other material for this program. Aside from the

exercise for older Juniors, "The Mission Dollar: What It Does," all material necessary for the program will be found in the special issue of the Union Conference paper.

The officers should give much study and prayer to this program. Plan to make it an interesting and educational program on missions. "It is acquaintance that awakens sympathy, and sympathy is the spring of effectual ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples" —*Education*, page 269.

Plan also to make it the occasion for a large in-gathering for missions. Set before the society your goal, and the exact facts as to what has been done and what remains to be done. The very best training for you and your society, in order that you may carry heavy burdens in the future, is to face a problem like this and master it. "Woe unto them that are at ease in Zion" in a time like this.

If any society has failed to adopt the budget plan as outlined in Leaflet No. 54, "The 1917 Goal and How to Reach It," let that society make an extra effort to retrieve the past, and to fall in line with this definite, workable plan for the remainder of the year.

The program outlined is only suggestive for the whole field. Different conferences or societies may have special parts to add. Make it a Union program for Juniors and Seniors, not neglecting to give the Juniors something to do.

GOAL DOLLAR DAY

M. E. KERN.

The Missionary Volunteers of the North American Division have undertaken to raise \$35,000 for missions in 1917. That is our goal. Definite missionary enterprises have been assigned the various conferences. Our Missionary Volunteers are thus definitely supporting missions and missionaries in Africa, India, Malaysia, Philippines, China, Korea, Japan and South America.

August 25 has been set apart for a special program in every Missionary Volunteer Society on "Our 1917 Goal for Missions." Reports will be given on the definite missionary enterprises, and the duty and privilege of giving will be discussed. So this is to be our "Goal Day." A special offering is to be made, every Missionary Volunteer being encouraged to give one dollar. So it is our "Goal Dollar Day."

This issue of the W.C.U. Tidings of Calgary will be a "Missionary Volunteer Goal Dollar Day" special, containing information in regard to the missions

supported by the young people of the Western Canadian Union Conference and other material for the Missionary Volunteer program on that day.

Let all our Missionary Volunteer Society officers begin to plan at once for this special program, and let all our Missionary Volunteers begin to plan to have a dollar ready for that day. Our missionaries have given themselves. They have left pleasant homes for the inconveniences and hardships of mission life. The least we can do is to support them.

Let our rally cry be "Every Missionary Volunteer a Dollar for Goal Dollar Day."

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THE DUTY AND PRIVILEGE OF GIVING FOR MISSIONS

M. E. KERN.

The aim of the Young People's Missionary Volunteer Society is "The advent Message to All the World in This Generation." Every Missionary Volunteer pledges to do "what I can to help others and to finish the work of the gospel in all the world." "What I can" includes giving of my means to support our missionaries. It means more, but surely cannot mean less.

The beloved disciple wrote: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3-17. Genuine love will express itself in every possible way. Giving money to send missionaries to our unfortunate brothers and sisters who are still in heathen darkness is one way of expressing our love for them. Every true Missionary Volunteer is constrained by the love of Christ to do all in his power to bring salvation to the lost, so every true Missionary Volunteer will give something, even though it may be but little, to carry the good news of salvation and of Jesus' soon return.

"Money is myself" said a speaker at a great missionary convention. Then he went on to show how that is. When you expend your energy in working and receive pay for the service, that money represents so much of your life's energy, it represents so much of yourself. One man goes and buys liquor or tobacco, thus spending himself to weaken and destroy his body and mind. Another man buys a beautiful picture to enjoy. He is spending himself for his own pleasures, and possibly the further development of his higher nature. But another invests that which represents himself in missions, and thus gives himself for the salvation of poor, lost brothers or sisters. How glorious the gift!

In John 3:16, we are told of the great love of God to us in that He gave his only begotten Son for our salvation. In 1 John 3:16 we are told that in view of the fact that God laid down his life for us, we ought to lay down our lives for others. That this *includes* the giving of our possessions is indicated by the next verse, which is quoted above.

It is evident, then, that it is our duty as Christians and as Missionary Volunteers to give to Missions. And whatever is a Christian *duty* is a joyous *privilege*.

The Missionary Volunteer Department of the North American Division Conference has set as its goal for 1917 to raise \$35,000 for missions. A large sum, is it not? No, not large when we think that there are

over 15,000 Missionary Volunteers in this Division and many more young people that ought to be enlisted in this work.

This financial goal has been distributed to the various Union Conference Missionary Volunteer Departments, and by the Union Conference Departments to the local conferences. The local conference Missionary Volunteer secretaries have usually distributed to each local society its portion of the conference goal. And it is the plan that the offerings shall equal \$3 for each Senior Missionary Volunteer and \$1.50 for each Junior. At the beginning of the year the budget plan of raising this money was suggested to all our societies. If this has been worked up faithfully, we shall have little trouble in going away beyond our goal.

In order to give this fund a big lift, we have arranged for this special offering on August 25—"Goal Dollar Day." On this day we are considering the missionary enterprises assigned to each Conference and our duty and privilege to support them.

In "Testimonies," Vol. 7, p. 295, we read: "The ardor of the youth is now needed. They should put away vanity and restrict their wants. I would urge upon them and upon all our people that the money usually invested in unnecessary things be put to a higher, holier use."

Surely, we should give the money "usually invested in unnecessary things," but should we not do more? Now is the time of all times, it seems to me, for us to make a covenant with God by sacrifice. While the Saviour doubtless approved of the gifts of those who "of their abundance cast in unto the offerings of God," he especially commended the poor widow who "cast in all the living she had." (Luke 21-4). Word comes of young people who are saving the money usually spent for chewing gum, and other unnecessary things, that they may furnish literature to the soldiers, and of graduating classes that desire to give to missions what has usually been spent on display at the time of graduation. These are omens of good. Let us pray for the spirit of sacrifice which we must have to meet Jesus who gave all. Let everyone who possibly can do so give a dollar at this time, and those who are able to do so give more.

*"Take my life and let it be
Consecrated, Lord, to Thee.*

*"Take my silver and my gold,
Not a mite would I withhold."*

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WIRING FOR PAPERS

Old, slow-moving Korea, as well as her subjects, is feeling a touch of Western civilization, which is evidenced by the way colporteurs make use of the telegraphic facilities and the "C.O.D." system in their work. In a letter received from the native supervising colporteur of the eastern division, he explained that after ordering 300 copies of our paper by letter, he decided that they would run short, so wired for 600 more. He reported two men in four days selling 153 papers. After getting four men started, he writes, "There is no happier work." The increase of Bibles, books, and papers put out during the past year indicates that a rich harvest is about to be gathered in.—H. A. Oberg.

Manitoba Conference

Office Address:—418 Lansdowne Avenue, Winnipeg, Manitoba.

President, G. H. Skinner; 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, G. H. Skinner..

AFRICA WAITING

Africa is waiting and watching for help from over the sea. Years ago a great missionary congress was being held in London. There came a telegraphic message from Africa, travelling thousands of miles under the sea, along the wire cables, saying just two words, "Africa Waiting." It was a thrilling moment when the message from the heart of the Dark Continent was read out on the platform to the great congress in the heart of London. Some one put the message into verse:—

"They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living Bread—
Waiting! Waiting!

"For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their heart at rest,
For the peace we know and prize,
And the hope beyond the skies—
Waiting! Waiting!

And our own Africa is waiting. Two lines on the map represent help going to Africa. Elder U. Bender goes down to take the superintendency of the new Rhodesian Union Mission field, covering thousands of miles of territory, where we have seventy schools in operation, with over three thousand young people in attendance. In years past the president of the South African Union, whose headquarters is two thousand miles from the Rhodesian center, has had to take charge of that work. Now the brethren have called for an experienced man to locate centrally in the Rhodesian Union Mission field, to take oversight of the growing work.

During 1915, 122 of these young students of ours in South Africa were baptized, bringing the church membership in the mission stations up to 799.

Another line on the map represents a preceptor for the Union training school for our colonial young people, English and Dutch. But this preceptor will not only help in the training of these young people for the Lord's work, but his coming will release a man from the school who is already appointed to go out to one of the mission stations, probably the central Zululand school.

Earnestly our brethren in South Africa plead for yet more help. Letters from Elder W. B. White, the union superintendent, report the union committees at their wits' end to know how to man the different fields. At their last committee council the following action was taken, and sent on to the General Conference:—

"Whereas, There are ever recurring calls for help from the mission stations for which there is at present no provision made; and,—

"Whereas, The lack of suitable persons to meet these calls is a continual source of perplexity; therefore,—

"Resolved, That two or more couples be secured to locate in South Africa and devote themselves to language study and such other preparatory work as will fit them to fill these calls."

The General Conference Committee knows well enough that this call represents an urgent need. However, this year's list of workers is pressing the treasury resources to the limits. The Committee did not say No to this appeal from South Africa, but they were obliged to return the word to our brethren there that it would be necessary to wait until this autumn, to see how the gifts are coming in, and to see whether it is possible to respond to this call or not. Let us hope and pray that the response to the cry of need may, by the blessing of the Lord, authorize the mission treasury to say to the Committee, "When you find these two couples that South Africa is calling for, we shall be able to provide their transportation and support in the field."

JIM

W. C. WALSTON.

My wife and I have been talking the matter over and we have concluded the best object for the interest of the young people, and benefit to our work, would be to pay the salary of Jim, our head native teacher in the Mission School. I expect the people over your way have heard more or less about Jim of Solusi Mission. The history of Jim will be interesting to the young people as well as his present work.:

During the native wars that were carried on among the natives previous to the advent of the white man, Loberrzula, the great Matabele chief, during one of his raids to the far north, captured Jim when he was a small child, and his mother, and they were given to a native living near our mission as slaves. Jim's mother made an attempt to escape and was caught and brought back and severely beaten and returned with him to their master. Later Jim's mother succeeded in making her escape alone while Jim was kept until he grew up.

Later he went into Bulawayo and worked for the white man for some time. In his contact with white people he learned the value of an education and began to attend a night school in Bulawayo. Later he learned of our school here at Solusi, and came here nearly eighteen years ago. He has become a first-class teacher and a great Bible student. I doubt if there is a native in this country who knows the Bible as well as he.

After he had been here several years, Elder W. H. Anderson went north and located a mission where he is now. This is the country where Jim's people lived. He asked Elder Anderson to try and find his people. He was successful in doing so and Jim went up to Barotiland and found his father and mother alive, also several sisters. He remained there some time and later came back to Solusi. Two years since, he heard his father was ill and not liable to live long. As Jim was the oldest in the family and the only son, he thought it his duty to go and care for him. He went to Barotiland and remained with his father six months, when he died, and Jim gave him a Christian burial which pleased his father's people. At

first they objected and he had quite a struggle to bury him according to Christian rites. He came to the Barotsi mission and got Elder Anderson to make a coffin, and carried it on his head about fifteen miles, but as I said above, the friends after witnessing the ceremony and the way the old man was buried, they were pleased and expressed a wish that they might be buried in the same way. After Jim settled up his father's affairs he returned again to Solusi.

Sometime since he began to have a great desire to go out among the natives and sell Bibles and books in the native language, and came to me several times, asking if I would try and make some arrangements for him to do so. I had but little courage to undertake the task for while I was on the Somabula mission I went to the magistrate in Gwelo several times and tried to get permission for some of our native teachers to sell Bibles and religious literature, but could not. The law in this country requires a Hawkers' license to enable a person to sell anything from door to door. This would cost 10-0-0 for every district. This, of course, was out of the question for our mission to do, so I gave up the idea. Jim was so very anxious that I finally concluded to interview the magistrate in Bulawayo. The first time I went to his office I found him gone and only clerks in. Again I went a month later and the magistrate referred me to the inspector of licenses. I went to him and found his office was in the police station. He thought religious literature would be an exception and the law would allow it, but could not tell for certain and asked me to call again later. We are in Bulawayo about once a month, so next time I was in I called and found he had looked the matter up, and I was informed I could not dodge the law. During the interview the chief of police and several of the others came in, and I was told they were there to see that the law was carried out. Some of them knew me and our work and expressed sorrow that they were not able to help me. They thought it would be a great work, but unless I was Yankee enough to change the laws of the land there was no help for me but to secure a license and go ahead. I thanked them for the suggestion of having the law changed and told them I would do it, much to their amazement. I went direct to the Commissioner of Native Affairs, who is over six different districts in Southern Rhodesia and told him what I wanted. He has been very friendly to me and our work for several years, being Native Commissioner in the Gwelo district when I was superintendent of the Lomabula mission, and he used to visit our mission and often rendered me aid in our work. He listened to my request and at once said it was a good one, and he saw no reason why I should not have a special permit for our trusty native teachers to sell Bibles and the literature we wished to. He willingly consented to correspond with the administrator of Solisbury about the matter and endeavor to secure a special permit. This he did, much to our joy, and now Jim is out quite a portion of his time, selling the literature all over this section of Rhodesia, with remarkable success: Christ Our Saviour, Steps to Christ, Bibles and pamphlets on some phases of our message. He not only sells to the natives who can read but to some who can not read. They have friends who can, so the books are taken to them and they listen while the friend reads.

The police at first stopped Jim on the streets of Bulawayo and asked him what he was doing, and his

reply was, "Selling Bibles and books." When asked for his license he took out his special permit and my letter telling who he is, where from and permit of absence from the mission. The police smile and tell him it is all right and to go ahead. He meets all sorts of people, both white and black. The most of the white people he meets compliment him on his work and wish him success. He meets native preachers of other denominations and they try and convince him he is wrong in his religious belief. He tells them they must study their Bibles more and they will learn the truth themselves. When Sunday comes he goes to the native compound just out of Bulayo and preaches to the natives and tells them about the message. He also goes among the native police and preaches. I do not know whether the police now think I have demonstrated a Yankee trick or not. I have never asked them, but I do know the Lord has helped us in this matter and Jim is doing a lot of good.

The natives are coming to our school in such numbers we are obliged to refuse them admission for lack of accommodations and funds. I hear the native teachers in the schools of the other denominations about here think Solusi Mission is a wonder, and are anxious to visit here.

SOLUSI MISSION

At this mission station there is a thoroughly organized Missionary Volunteer Society. The Society at Solusi holds the record in some things. We do not know of any other society in the world where the Standard of Attainment class is larger than the



The above picture shows Sabbath-keeping children on the Kolo Mission, Basutoland. They can not understand English, but they are sending their greetings to their little white brothers and sisters in America.

society membership, and where every member is a reporting member. Concerning this Society, Brother R. P. Robinson, writes under date of Sept., 1916:—

"The Society is truly a young people's society, because there are but few old people members and there are very few children members. I am glad to say that every one is a working member. It would do the young people at home good to step in to one

of our meetings some Sabbath afternoon and hear these black boys and girls get up and give their reports. You would hear none of that argument about not letting your right hand know what your left hand is doing. If I did not confine the natives to giving only the barest facts of their report, we would have a three hours' meeting every time. I encourage them to report everything from the preaching of a sermon down to the helping of a sick donkey on to his feet. I tell the boys and girls that if they help a sick or injured animal, and do it with the Spirit of Jesus in their hearts, it is missionary work. So it is very interesting to hear them give their reports."

(See picture in Review & Herald of Jan. 4, 1917.)

(Extract from letter written by W. C. Walston, of Solusi Mission, Bulawayo, Rhodesia, S. Africa, Aug. 6, 1916):

"We are all well here on our mission station. Our work is prospering very well, and we are receiving many blessings, for which we are thankful, and praise God for his kindness to us in so many ways. Our home school is full and running over. We are now obliged to turn away many who would like to enter



Christian Matabele Girls at Solusi Mission

the school, for lack of accommodations and means. We feel sorry to have to do this, when such opportunities open to extend our work. Our out-schools are doing well, and we are opening up some new ones soon. We have two of our older native teachers out canvassing now for Bibles and literature in the native language. They are having excellent success, and everywhere they create an interest in the message. They have calls to teach and preach wherever they go. Often they are kept up nearly the whole night where they stop, explaining the Bible to their native people.

"Africa is certainly a great and needy field. I wish we could have more workers and means to carry

on our work. There are openings on every hand for work. There seems to be a general desire on the part of the natives to hear what the Bible really does teach. As our work extends and they hear the Scriptures explained, they are keen enough to discern that the Bible reads different from what they have previously been taught (if taught at all) and their interest is at once aroused when they find the Scriptures are simple and can be understood by them.

Saskatchewan Conference

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

A SERMON ON THE MISSION STATION

W. A. SPICER

One Sabbath afternoon, in the meeting at Somabula Mission, a call was made for those who had not given their hearts to God to do so without delay. Many had come forward, re-consecrating their lives, and now in the company of seekers after God, eleven stood up, giving their hearts to God for the first time.

"These are all new converts," said Brother John de Beer, as he saw them standing. Then, as they were called close together for instruction and prayer, Brother de Beer spoke to them in their own tongue. You will be glad to hear it, as it was translated to me by one who sat by:—

"I have had a burden on my heart for some of you for a long time. I am glad to see you here today. The Lord has called you. I believe that he is pouring out his Spirit upon all flesh, as we have just been learning in our Bible study.

"We see that the Lord is turning the hearts of men. Some of the chiefs that were against us a little time ago are now very friendly. Once it was difficult to do anything in their villages; now one after another is saying, 'Let the schools come. Let the schools come and teach my people.'

"We have come here among you to bring you the Word of God. Jesus died for you, and he wants to forgive all your sins, and make you his children. We did not come here after the cattle or land, but after souls. The Lord died for you, and we want to help you to find him.

"It is harvest time now. All about us in the fields they are gathering in the grain. Now it is the Lord's harvest time in the world. He is working to gather in his harvest. The Lord wants to save you and gather you into his kingdom when Jesus comes.

"But the evil one is out in the land also. When wild beasts are about you, you must keep inside the lines of the kraal. Then you are safe. Now, Satan is going about like a roaring lion, seeking to devour. You must get inside the lines of the church, and under the protection of the Lord. There you are safe.

"Those who have now found the knowledge of the Saviour should do like the woman who found Jesus by the well. She went and told the people of her village that she had found the Saviour. Now you should tell the people of your villages that you have found him.

"We must study the Word of God. The Scriptures are like a fountain. Last dry season the people came to the mission to get water from our spring. Did the spring go dry?—No, it was fresh all the time. The more water we took out of it, the faster the water flowed in, and it was cleaner. Just so we must study the Word of God. It is a life-giving fountain that will flow more and more, giving us the water of life for our hearts.

"We are glad to see you here today, and that you have given your hearts to God. We will study together until you understand His ways fully, and then sometime we shall come to your village, and you will be baptized before your own people, to show them that you have turned from the old life, and that you are following Jesus, who died and rose again, to bring us life."

It was good to hear these words, in the Sentibili tongue, spoken to the hearts of these people breaking away from heathenism. It is to bring the water of life to such as these that we make our gift to Africa.

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REJOICING TO SEE THE TRUTH SPREADING

The first thought of the converted heart is to get others to share in the joy of Christ's salvation. This is true of the believers who are being won out of African heathenism. They rejoice to see the truth winning its way in the hearts of the heathen round about them.

Not long ago a meeting was held at Somabula Mission, in Matabeleland, to grant letters to twenty-six members to join a second church that was to be organized at the Glendale Mission. The hearts of the Matabele believers at Somabula rejoiced to know that another church was being formed. They tell us that old Pogo, the nearly blind water-carrier of the mission, who has found the Lord in his old age, expressed his overflowing joy in these words: "Now I see the fulfillment of the Saviour's command and promise, 'Go ye into all the world, and preach the gospel to every creature.' 'And, lo, I am with you alway, even unto the end of the world.'"

Brother H. C. Olmstead, who pioneered the way in North Basutoland, tells the story of Matsiti, the first Sabbath keeper in that region. She is a pleasant faced Basuto woman, "always smiling," the missionaries say. She endured severe persecution when she first began to be a Christian and to keep the Sabbath.

When two others joined the Bible class with her, and began to keep the Sabbath, Matsiti said: "Why, here are three of us now keeping the Sabbath! O how this truth is going!"

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MY SCHOOL AMONG THE KAFIRS

ADELINE V. SUTHERLAND

It is just three years since I came to the Marantha Mission among the Kafir people. When I started my work I prayed God very earnestly to send us the right kind of young people to train for our help in the work, and now we have our school pretty well filled with a nice class of intelligent native boys and girls.

Our school represents six tribes, and yet love and unity reigns among them. Many of these have come to our mission with the hope of receiving a free

education to fit them for some wordly position, but they are not here for more than three months (some less) when the glorious Third Angel's Message has done its work, and their only desire is to become fitted to give this message to their own people.

Our work runs from the sub-standards to standard six. The native teachers teach them from Sub A to Standard III. I take them from there through Standard VI. and then we send them out among the



Miss V. Sutherland, who is the Principal of our Kaffir School, with Her Little Housemaid.

heathen (Red Kafirs) to start out-schools and teach the gospel in places where it was never heard before. After they have passed the third standard at the out-schools, they come to the mission for three years' study and preparation, and then they go out to start other out-schools. During the past three years we have sent out seven good out-school teachers, well grounded in the truth.

These native young people are very ambitious, and are making good use of the opportunities held out to them. They are very studious during the school session, and if the daily program is interesting, and the teachers zealous in their work, there is no difficulty in keeping perfect order. They love and respect their missionaries, and if they gain their confidence will do all they can to lighten their burdens.

Great interest is shown in the Bible classes, which create a hungering and thirsting after a knowledge of God's Word. The Lord says, "Open thy mouth wide, and I will fill it." After many years of waiting, in His own good time, the Lord is certainly filling these poor, needy people.

We are endeavoring to make the Marantha Mission a strong training school for workers for Kafirland, so that the honest in heart may soon be gathered out. If our dear friends in America could visit our mission schools and see how the work of God is advancing, it

would certainly encourage them to be faithful in their gifts to missions.

The natives are naturally gifted to singing, and sometimes when I listen to them pouring forth the songs of Zion I long for the time when we will all sing the song of victory together on the sea of glass.

*"At times the veil seems scarce to hide
That glorious far-off land,
The eye of faith can almost see
The shining, singing band."*

THE OPENING UP OF THE SHANGANI NATIVE RESERVE

J. N. DEBEER

The Shangani Native Reserve, located one hundred miles northwest of our Somabula Station in Southern Rhodesia, has a large native population, mostly of the Matabele tribe. In the latter part of the year 1911 we opened up mission work there. Prior to this time the Reserve was practically untouched as far as mission work was concerned. The inhabitants knew very little about God, and the glad news of salvation was something they had never heard of before. Many who came to our meetings learned about the Saviour for the first time. One, on being invited by one of our missionaries to a meeting, said, "What must I do there?" The missionary replied, "Come and hear about Jesus." "I don't know him," was the reply. The poor soul had spoken the truth, and it is because so many do not know Him and His love which passeth knowledge that we are impelled to leave home and loved ones to live among them, in a strange and far-off land.

Notwithstanding the gross darkness in which they grope, there is a desire for better things. Especially it is so among the younger members. Thirty young people attended our first school, and within a very short time many were able to read the Bible in their own tongue. We now have three schools in different parts of the Reserve, and all are being well attended. A large number of natives come under the direct influence of these schools where our faithful native teachers are holding out the light of God's Word to the sin-darkened souls, and a wonderful change is taking place. Seven converts have been baptized as the result of our labors in this new field, and still others are asking for this rite. Three of the seven have already an active part in the work of God. Calls are coming to us from other parts of the Reserve for schools, and these we are planning to fill as soon as men and means are available.

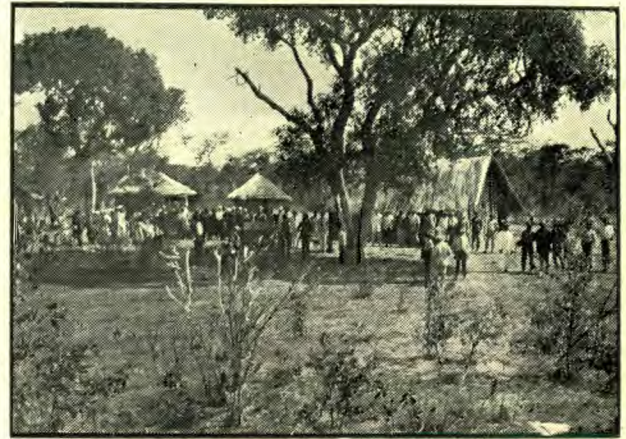
We are confident that a still greater work would have been accomplished had it been possible for our European laborers to remain there permanently, but for lack of a good screened house to protect them from the deadly malaria-spreading mosquito, our workers suffered much from fever, and were compelled to leave the station for several months each year in the care of a native teacher. Better provision, however, is now being made for the workers. During the last few months we have erected a comfortable and substantial burnt brick building, which will be both mosquito and ant proof when completed. The house is placed on an elevated site. We believe that in

future our workers will be able to live in Shangani without great danger to their health, and we feel confident that the seed that shall yet be sown in this field will bring a harvest of loyal souls for the kingdom of God.

THE PEARL OF GREAT PRICE

J. N. DEBEER.

On a visit to one of our out-schools I called at a native village where all the inhabitants have forsaken heathenism and have accepted Christ as a result of the work of the out-school teacher. Sodhla, the headman of the village, was a bone thrower before he found the Saviour, and the practice brought him no small gain, "but," said he, "I have forsaken all to follow Jesus." He learned to read the Bible, and it



This is a Photo of the Outschool where Sodhla Heard the Truth Preached.

would do any one good to see how highly he values the blessed Book. He was baptized, and a little later his wife and mother also followed him in this step. On the day of their baptism, I remarked to him, "Sodhla, you should be a very happy man today." "I am a rich man today," he replied. There was an expression of joy in his face when he said it. Though he had suffered the loss of his craft, he counted the riches of Christ of greater value. He had found the "pearl of great price" and has given up all that he may obtain it.

Alberta Conference

Office Address:—Room 304 I.O.O.F. Building, cor. Sixth Ave. and Centre Street West, Calgary, Alberta.

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CHEERING TESTIMONIES FROM ONCE HEATHEN WOMEN IN KOREA

MINI SCHARFFENBERG

Chu Ai To (age 50): "It has been nine years since I became a believer. Before I believed, I gave much money to the necromancers and to spirit worship, so that I might be assured that my children would be protected, but I do not remember that even once my wishes were fulfilled. Since I have become a believer,

I have had many remarkable answers to prayer for my children."

Choe Chil Lay (age 60): "I have been a believer for thirty years. All my family are unbelievers, and the things I have had to bear sometimes have made my breast go up and down. I have sometimes thought that I could stand it no longer. But I have learned that when I look up and say, 'O Father, touch my breast,' I feel calm, and all is well."

Choe Pu In (past 60): "Praise the Lord for his goodness! If you want to grow in the faith, you must walk with God as you do with your father. You must have family worship, and not think of your work while you have worship. Now, that may be hard sometimes, but we must learn to forget all when we worship before the Lord. Since we started to have family worship, we get along much better, and even my daughter-in-law is beginning to take part."

Kim Sin Sil: "I cannot read, but I like to hear God's word. I enjoy praying, and am so happy since I have become a believer. But my prayer day and night is that my husband may also enter the church and learn to worship the true God."

Seoul, Korea.

HIS GREATEST DESIRE

One of the students in the school at Soonan, Korea, was out canvassing during the winter vacation and came back to the school with typhoid fever. Brother Lee cleared one room in the already overcrowded building, and we kept some one with the boy constantly, but to no avail.

As he was dying, one of his schoolmates asked, "Dear brother, what is your greatest wish?"

Then bending low, he caught this answer, "To have part in the first resurrection."

"But should you live, what is your greatest desire?"

"To see with my eyes the coming of Christ," was the reply.

His father, a splendid man, who accepted the truth two or three years ago, told me that he could find no place in his heart for sorrow because of his son's death.

I had been feeling burdened for days, but when I came in contact with these two men whose faith was so strong, I was greatly cheered, and it filled us all with courage.

God is raising standard bearers in the Orient who will carry the truth to victory.—*Riley Russell, M.D.*

LEPER BEGGARS BEFORE THE GATE

MRS. W. R. SMITH

In the past ten years great changes have been made in Korea. Life and property, which then had little or no protection, are as secure today as anywhere in the world. Model farms have been established throughout the country, from which the people may learn the most advanced methods of agriculture.

All these things help those who will profit by them to greatly improve their condition, but as it has become much harder to live by the methods of bygone years, so the millions in Korea find it harder to obtain a living now than they did ten years ago.

While the Bible woman and I were out visiting a

few days ago, we called on a wealthy Korean family. As we neared the place, we saw two repulsive-looking forms standing at the gate, and two more in front of the door. They were leper beggars.

In the house was the old lady, smoking a long-stemmed pipe, and her daughter-in-law with her little child. Soon another daughter-in-law came. For some minutes our visit was disturbed by the begging outside, and by the old lady's shouting, "Go away." Finally she told one of the younger women to give them some boiled rice and pickles, which she put into a gourd that they carried. They then left in peace.

The old lady was unconcerned about the gospel, and at first would not consent for us to sing or pray. but after a while she said that we might pray.

The two younger women seemed interested in all that was said, and when we left, followed us for some distance. On parting, one slipped five cents into the Bible woman's hand to pay for a small Bible that she had left with her.

Keizan, Korea.

A KOREAN'S EXPERIENCE

I thought that heaven, earth, rivers and mountains came forth of themselves, and that there was no lord over them. For twenty years in my mountain village I lived and believed that the trees and stones were the only gods. My only desire was to have plenty to eat. While searching into the world's knowledge, I did not find a line telling about eternal life. Like a sheep without a shepherd I was when the year 1909 came. Having got some pages of the Gospel of the Kingdom (the Bible), I read them many times, since therein it tells of eternal life. Through sin we shall die; but "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Rejoice and be glad!" yea, rejoice! Through this Word we now have the hope of the kingdom of heaven. The times of our ignorance God winked at; "but now commandeth all men everywhere to repent."

I went to a place some twenty li (seven miles) from my home. During the meeting which we held, twenty persons—parents, sons and daughters—repenting of sin rejected the shadowy things of this world, and will seek to become men and women of God. All hope to receive the blessings of eternity.—*Tong Dong Pil.*

CHILD LIFE IN JAPAN

The Japanese baby is greeted on his advent into the world with the same instinctive maternal love and care as is natural to our race,—is washed, wrapped in swaddling clothes, and laid on its *futon*, or quilt, with a little pillow covered with some pink-colored material.

The mother holds the infant in her arms, fondles it and applies its little face to her cheek, but does not kiss it; for kissing is not a Japanese custom. The garments in which the little one is clothed are very simple,—all straight and open in front, have the usual large sleeve, and are tied by a band around the waist. No pins, buttons or tapes are required for fastening.

As in most nations, if the newcomer is a boy he is perhaps more welcome than a girl, as it is he that is

to learn the business of the family inherited from previous generations, become the stay and representative of the house, and continue the family name. . . .

Young children are always carried strapped on the back of the nurse, who is generally an older sister or brother, even from the time when it is a few days old. It is not uncommon to see a little one of four or five years carrying a child on its back almost as large as itself. If the child cries, its nurse shakes it up and down, and often, not knowing how to hush it, cries too. Children are never rocked in a cradle. Mothers work with their babies strapped to their backs, their hands and arms being thus left free. . . .

Children live much out of doors, going into the house only to eat and sleep, or for protection from rain. They are not noisy, nor rough in their sports, and seldom quarrel. Boys and girls always play separately; boys with tops, flying kites, etc.; girls with dolls, which, like babies, they carry on their backs, and with battledore and shuttlecock and balls. They have a great variety of toys for babies and older children, too numerous to mention.

A large proportion of children die at an early age. A family of more than three children is not often seen. This may in a measure be accounted for by the mode of carrying them strapped on the back, feet dangling, and the bare, shaven head exposed to the broiling sun. This early mortality among the little ones is not for want of devotion on the part of the parents, but from insufficient knowledge of how to care for them.

Kissing and hand-shaking are unknown in a family, but bowing and other rules of etiquette are early taught children. It is amusing to see how very young children get down on their hands and knees when told to salute a friend. . . .

When the boy arrives at the age of fifteen, he becomes a man, changes his name, the fashion of his hair, and is thought old enough to marry. The girl is supposed to have a good education when she can read and write the plain Japanese character, do a sum on the abacus, and thoroughly learns the tasks and duties appropriate to her sex. She is taught to play the guitar and sometimes the harp, also to manage domestic affairs and arrange flowers in vases. A girl's training is more for the use of her fingers and hands, such as handling threads, folding paper into shapes of animals and many animate and inanimate objects. . . .

Christianity and Western civilization have doubtless modified many of these old customs. Still, child life in Japan is much the same as it has been for ages past.—*"Child Life in Many Lands."*

WHAT ONE KOREAN TRACT DID

The place where I live has from the beginning been a village which has not known the true God and has been given to sinful, unprofitable ways. While I was in this condition, some four or five years ago, a woman passing by this village dropped a small tract. This was found by a crippled man. While reading it many times, he learned the first principles of life. He decided to worship the true God, and believe in Jesus Christ. He bought a songbook, and

from the first to the last song memorized it. Then a Bible was purchased. As he studied it day and night, he clearly understood that these are the last day's of the earth's history. With zeal he preached to all his neighbors and friends, and a company of believers was formed. Ten and more were the result of this cripple's teaching what he had learned from that tract.—*Hong Shin Hoo.*

FITTED FOR SERVICE

Oh, turn me, mold me, mellow me for use,
Pervade my being with Thy vital force,
That this else inexpressive life of mine
May become eloquent and full of power,
Impregnated with life and strength divine.
Put the bright torch of heaven into my hand,
That I may carry it aloft,
And win the eye of weary wanderers here below,
To guide their feet into the paths of peace.

I cannot raise the dead,
Nor from the soil pluck precious dust,
Nor bid the sleeper wake,
Nor still the storm, nor bend the lightning back,
Nor muffle up the thunder,
Nor bid the chains fall from off creation's long enfettered limbs;
But I can live a life that tells on other lives,
And makes the world less full of anguish and of pain—
A life that, like the pebble dropped upon the sea,
Sends its wide circles to a hundred shores.

May such a life be mine!
Creator of true life, Thyself the life Thou givest,
Give Thyself that Thou mayest dwell in me, and I in Thee.

—*Horatius Bonar.*

British Columbia Conference

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KOLO MISSION, BASUTOLAND, SOUTH AFRICA

(Extracts from letter written by E. C. Silsbee, Jan. 16, 1916, who is Superintendent of the Mission.)

"In this part of the country the natives are better educated and demand and obtain a much higher wage than elsewhere in Africa, especially the northern parts. So our native evangelists and teachers here receive wages accordingly. Our native minister, Lazarus (see photo), is now preaching and teaching daily in the villages near the mission, besides assisting me in the building of a new stone church. He is a faithful worker and gets \$18 a month. One of our mission-school teachers, whose name is Joehua, is teaching at an out-school fifty miles from here, and is also holding meetings every week with his own people. He gets \$15 a month. These workers must provide their own food and clothing from this wage.

We are allowed \$25 a year for medical purposes, but this amount we find inadequate to meet the demand, as our work in this line is increasing. We have many calls to extract teeth and perform minor operations, and a larger appropriation for this expense would be greatly appreciated.

We would also be glad if we could be allowed about \$40 this year to be used in securing supplies for our Mission schools. We find it is often easier to reach

the heathen by means of teaching their children the gospel in the mission schools than in any other way.

For many years the mission church services and other meetings have been held in a small mud brick building, with seats of the same material, and a grass roof. The conditions in Europe preclude the idea



"Lazarus," one of Our Native Ministers in Basutoland. The Dedication of the New Kolo Mission Church. The Old Church with Grass Roof May Be Seen in the Rear.

of our asking for money for a new building, but we are trying to build a new church with the money we may be able to squeeze out of our present appropriation by doing without other necessities. We hope to have a good house of worship built of hewn stone



(the cheapest material to be had) and with a corrugated iron roof and real wooden seats, made of boards. As building materials are very high here since the war, this church will cost between \$800 and \$900. It is quite likely that we shall have to pay part of

this from our own salary, but it seems to us that we must have a house of worship that will be more in keeping with our work and the needs here, so we shall take the spoiling of our goods with rejoicing, especially when we know it will be such a help to the work here."

Since the above was written the attached photograph has been received, showing that their hopes are realized and a very neat little church building is now erected. The cut is so good, that we can almost feel that we have visited the place. It is possible, however, to be present by proxy, sending our dollars to help meet the expense of this church building and other branches of the work in connection with the Kolo Mission.—M.V. Dept., June 25, 1917.

AFRICA

E. C. Silsbee, in charge of the Basutoland mission field, sends the following report of a wonderful transformation from heathen darkness to the light of the gospel:—

We have just baptized a young man by the name of Donovan. This man's wife first accepted the truth and because she did so he beat her, when he was in a drunken frenzy. A few months later, however, Donovan himself was converted, and then he had to endure persecution. His father refused to acknowledge him as his son, and the chief said if he did not give up Christianity he must leave the village and hunt a new home. Now Donovan is in our training school at Emmanuel Mission, and although nearly forty years old, he is studying to be a missionary to his people. In a recent testimony meeting he said brokenly that he wanted to be like faithful Abraham, who was willing to leave his people and go where God called him. It is not an easy matter for a native to leave his easy-going life, and his friends, and engage in work of any sort, much less that of teaching in opposition to heathen customs and superstitions. And yet, when they are converted, they are willing to make this sacrifice.

The following interesting account is written by Elder Frank B. Armitage, in charge of the Zulu Mission, Natal, South Africa.

KALENCHE'S TESTIMONY

Kalenché is one of our native Zulu evangelists, and is giving all his time to the spreading of the truth among his people. In a recent testimony meeting at our Zulu Mission he spoke as follows of his past experience while in the darkness of heathenism and before he saw the light of truth.

"Many years ago I used to read the Bible, but did not believe it in my heart. I was a very wicked man, and drank very much beer. I was away down in the mud, and could not get out. I got drunk many times. Many times I beat my wife with a whip. She would cry loud. My sins made my heart troubled and one time I thought I would hang myself. I tied the rope around my neck, got on my horse, tied the rope to a tree, then drove my horse away. My sister saw me, and ran quickly and cut the rope with her sickle. I lived, but still I sinned. When I was drunk, I rode my horse with my face to his tail. One time I fell off, and my arm broke. That arm has never gotten well, but is always weak, and makes me think of my sin. One day I read 1 Cor. 6:9-10,

which says no drunkard can go to heaven. Then I felt very bad, because I could not go there. Then Brother Stockil came to me, and spoke good words to me and showed me the right way, and now I am glad. When I think of it all it seems like a dream. Now I rejoice in Jesus. He is making me new."

No one who heard these words could doubt that Kalenche was having a true experience with God and that he had been delivered from great darkness and was seeing great light. Such experiences give us courage to go forward in the mission work, that many more of Africa's sons and daughters may be saved from heathenism.

THE ANSWER: "WAIT, PERHAPS NEXT YEAR"

The Mission Board at headquarters are not the only people distressed in having to refuse continual requests coming in for help. Our missionaries in Africa, in China and in India, and among savage tribes in the island fields, are continually having to say "No" to



Heathen Children—"We do not know Jesus, nor about Him, but we would like to."

living messengers sent from villages and tribes round about, as they appeal that an evangelist or teacher be sent them to instruct them in the true gospel way. It is these "first hand appeals" which get to headquarters as "second hand appeals," sent on by our missionaries struggling to answer them out on the frontiers.

Listen to Brother G. A. Ellingsworth, over in Nyasaland:

"We want you to send us a teacher to teach in our village. Neabwe is a chief over a stretch of hill country overlooking the Chiromo Plains. He first sent in his request through one of our teachers, and I had to reply that we had no teacher to send. Last year while I was visiting some of our schools, Chief Neabwe came to renew his request in person. And again I had to tell him that we were still short of teachers. He replied, 'Send us a little teacher to



A Church in the Heart of Kafirland. It is made of Iron, and cost \$125. There is a good school of forty students here.

teach us until you can send us a big teacher.' I said: perhaps we shall be able to send you a teacher next year. These requests for teachers come to us from all over the district, and we can only reply: 'Wait. Perhaps next year.'

Let us pray God to keep our hearts tender that we shall lose none of the pathos of these true-hearted pleadings of our neighbors out in the darkness calling to us for help."

A VICTORY FOR THE BIBLE SABBATH

P. B. HOFFMAN.

Recently a young lady joined our ranks in Japan who has had a very unusual experience in finding the truth. When very young she was taken into a mission school of another church, and has spent many years now in gaining a Christian education with the idea of completing it in America, then giving her life to missionary work. While in school her private study of the Bible convinced her that the seventh day of the week, and not the first, is the Sabbath, and she resolved to keep it. Without knowing of another person who believed as she did, she continued to observe the Sabbath for thirteen years, spending the day in her room with her Bible, and then on Sunday preparing for Monday's lessons.

Then she came to Kobe and began studies in a girls' theological school. Before long in a clearly providential way she learned of our church and our work. While not allowed to leave the dormitory to go to church on Sabbath, she took every opportunity to come to us and learn more of the truth. She plainly saw what her duty was, but the inducements they began to hold out to her in school, and her ambition to do a work that would be recognized in the world, brought a great struggle in her mind, which she could not settle for several months. At last her convictions for truth conquered, and she made her decision to identify herself with the remnant church.

Just at the same time her fiance, four hundred miles away, also learned of the truth through one of our Japanese workers. The outcome is that now as man and wife they are both studying in our training school in Tokyo preparatory to going out to herald the tidings of a soon-coming Saviour to their countrymen. When I saw them, on a recent trip to Tokyo, she told me with tears in her eyes how happy she was to have so many brethren of the same faith after being alone in her Sabbath observance so long.

Western Canadian Tidings

Issued bi-weekly by the Western Canada Union Conference of Seventh-Day Adventists, at Calgary, Alberta, Canada.

Price Fifty Cents a Year

Entered as second-class matter at the Post Office of Regina, Saskatchewan, September 17, 1912; at Calgary, Alberta, April 3, 1914.

All matters intended for publication should be addressed to Western Canadian Tidings, 304 I.O.O.F. Building, Calgary, Alberta.

F. L. HOMMEL - - - - - Editor

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GOAL FOR WESTERN CANADIAN UNION

Total Amount of Goals: \$1,083.00

Fields Assigned: Africa, Korea, Japan.

MANITOBA—\$140.00.

Malamulo Mission, Nyasaland (H. J. Hurlow, Supt.)
 Needs: Medical work, supplies, repairs to building, girls' dormitory to build, roofing and screening of church.

To apply on needs \$100.00
Solusi Mission, Rhodesia (W. C. Walston, Supt.)
 "Jim" (native worker), (salary \$7.50 month) 90.00

SASKATCHEWAN—\$280.00.

Kafirland Field, Cape Colony (E.W.H. Jeffry, Supt.)
 Help buy tent for evangelistic work 100.00
 (Total cost of tent, \$200.00)

Somabula Mission, Rhodesia (J. N. deBeer, Supt.)
 Philip Sabulawa (native worker; \$7.50 month) .. 90.00
 Jim Chitombo (native worker; \$3.75 month) 45.00
 Furnish food, clothes, blankets, etc., for 2 boarding students for 1 year at \$30 each 60.00

ALBERTA—\$416.00 (Later request, \$600 appropriation)

Korea and Japan:
 Ne Keum Ok (Ordained Korean Worker). Salary \$16 month, yearly expense \$35 227.00
 Kim Ung En (Korean Worker). (Salary \$1.70 month, yearly expense \$20) 110.00
 Three Native Workers in Japan—(Salary for each \$7.50 per month)
 F. Furuya, Y. Matazaki, S. Yamamoto 270.00

BRITISH COLUMBIA—\$318.00.

Kolo Mission, Basutoland (E. C. Silsbee, Supt.)
 Lazarus (Native evangelist, \$18 per month) 216.00
 Supplies for mission schools and to help on church building expense 150.00

DEDICATION OF THE KUJI CHURCH, JAPAN

F. H. DE VINNEY.

About one hundred and fifty miles north of Tokio, or about five hours' ride on the slow Japanese trains, out in the country and surrounded by the small, carefully kept and intensely cultivated fields, stands the little Kuji Church. Numbering only about thirty members, all farmers with slender incomes and taxed to the very limit of endurance, they have been worshipping in the home of one of the members, in one of those tiny Japanese houses with the floors of straw mats—each person must sit on the floor—and with the sliding paper partitions which throw the whole house into one room, which is the rule in Japan.

Last winter the members began to plan for a real church building, and all began to give, and to solicit from their friends, the necessary funds. One gave the land from the corner of his field, and in the early summer they began to build as the money came in, and by the beginning of December they had erected a modest little twenty-by-thirty foot foreign-style house, painted, and furnished with seats, desk, stove and lights, all ready for services. The Japanese houses being small, and the families usually large, it is embarrassing to them to entertain, especially foreigners, whose habits and training are so very different from theirs. Therefore in planning the church building, they provided a guest room on the second floor, which can also be used for the children in Sabbath school.

On the sixth of December a party of our foreign and Japanese workers left Tokio in the morning to assist in the dedication of this church. When we reached the station where we must leave the train, we found a party of our brethren awaiting us with *negurimas*, or little carts, for our baggage. After a walk of nearly three miles on the narrow, winding roads through the rice fields, we reached the little church by the wayside, and the home of our Japanese evangelist, who lives close by.

From sundown Friday evening an almost continuous service was held until bedtime, and then upon *futon*es, or heavy quilts, laid on the floor in the guest room of the church, we slept soundly until morning.

The dedicatory services were held on Sabbath morning after the regular Sabbath school, all the workers present taking part. The building was well filled, many not of our faith being present, and showing interest in the exercises. We rejoiced with this little company that their church by the roadside in the rice fields was dedicated free from debt. This was made possible by their own self-sacrifice, helped out by some contributions which had come from friends in America.

In all we held four services with the church, besides the Sabbath school. This is one of the very few Christian churches in Japan, organized among the farmers. As a rule the farmers are slow to change,—very conservative in taking up any new idea, or in adopting any custom contrary to the old order,—but they are about the most stable class in the country when they once embrace Christianity. This church has been organized for several years, at first very small, but active and growing, and all well established in the faith. The success of the building enterprise has been a great encouragement to them as they see what determined effort can accomplish under the blessing of God. There is still a good interest among their neighbors, and meetings are being held several times a week by the local worker. We are confident that what has been accomplished is only a beginning of what will be done here.

'TIS THE LAST, LAST HOUR!

The sunset burns across the sky;
 Upon the air its warning cry.
 The curfew tolls from tower to tower.
 O children, 'tis the last, last hour!

We hear His footsteps on the way!
 Oh, work while it is called today!
 Constrained by love, endued with power,
 O children, in this last, last hour!

—Clara Thwaites.