

# Western Canadian Tidings

"BEHOLD I BRING YOU GOOD TIDINGS"

Vol. 3

Calgary, Alberta, December 24, 1914

No. 24

## CHRISTMAS WISHES

One day a year we set apart  
To place a garland 'round each heart  
And lay a blessing there, and say,  
With kindly greetings of the day,  
"Would every day could still reveal  
The cordial thoughts we all conceal,"  
For words can not the heart explain—  
Action, itself, must still sustain  
The fervid wish, the bright good will,  
That seek some way they may instil  
The fulness of their graciousness  
And speak a hallowed friendliness.  
No gifts or words can ere supply  
The deeper thoughts our acts imply.  
Through all the years you've given me  
The hope, by works, that all may see  
There lives a friendship and good will  
That grow, and give to life the thrill—  
The finer, higher, keen desire—  
To make, to work, to still aspire  
That in each brother's friendly face  
Our own good wishes we may trace.

—Business Equipment Journal.

## LAYING UP TREASURE

It is natural that at the close of the year, we stop and reckon with ourselves, to see what we can do for improvement in the year to come. We may have made mistakes which have caused us loss. We may have taken a course which has hindered our best interests in life. Some way it seems appropriate that we "right up" at this time of the year.

This has become a custom of the world in general, and on Christmas Day the plans of the old year seem to reach an end, and the following week is called holidays, in which time the world seems to be in a short waiting for the arrival of the New Year, when a new beginning can be made, and new resolutions set in motion.

The Old Year that is just passing has written on its pages certain things which have never had an equal since the world began: things which the Seers of old have pointed out would happen just before the close of probation, and the coming of the Lord.

Surely every person who is acquainted with the prophecies as Seventh-day Adventists are, can see that the closing of this old year, and the beginning of the new year, is not like any we have ever seen before. We glance over the past months of this year, and are appalled and astonished with the happenings which have shocked the world since we met with our friends and neighbors to celebrate last New Year's Day.

Now we are soon to see another, and the heart

trembles as it faces the solemn possibilities which the new year may bring. This text comes to mind as we approach this important period:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt. 6:19-21.

Here is a great question: food for solemn reflection. If we want to discover where the heart is, find out where the treasure is, and there is where the heart will be found. The heart and the treasure cannot be separated; they must always be together. If a man's treasure is in the bank, his heart will be in the bank. If it is in houses and lands, his heart will be there. He may go to meeting, and sing and pray, but his heart will not be in the meeting with him, it will be away where the treasure is.

If a man's heart is on earthly things, his heart will be here. He may talk and sing of heaven, and about going there, but his heart will not be there. It will be where the treasure is. If the treasure is in heaven, the affections will be there, and when he goes to church and sings and prays about heaven his heart will be there with him.

When Noah finished building the ark, I suppose he had spent all he had. He had a long pull of it, but he finally got through, just in time to get his family into the ark before the flood came. He had no property left, because he had invested it in the ark, but he saved himself and his family, and that was worth more than property or bank accounts.

The Lord says that "As it was in the days of Noe, so shall it be also in the days of the Son of Man." Luke 17:26.

Speaking of the time just before the end, the Lord says: "Behold, I stand at the door and knock." Rev. 3:20. He is doubtless knocking at the heart's door of the one who is reading these lines. What is he knocking for? He must have an errand; he doubtless has a request to make. Perhaps He is waiting to say "My son, given me thine heart," for it is the heart He desires first of all.

Or maybe he desires to ask you to go to the place where you have some of your nice horses and colts tied, and untie one, and as He said to His disciples, "If a man shall say ought unto you ye shall say, *the Lord hath need of them.*" Matt. 21:3. Or perhaps He may desire to speak to you as He did to Peter one time when they needed some money to carry on the work: "Go thou to the sea, cast an hook, and take up

the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee." Matt. 17:27.

He may not say the same words, but He may mean something a good deal like it. Something as follows: Go thou to the bank, and take up the pen that first cometh up, and when thou hast written a check, thou shalt find a piece of money; that take and give them for *Me* and *thee*.

Or maybe you are one who has no bank account, and He may say, Go to your bin, and take up a load of grain, and when thou has sold it, thou shalt find a piece of money; that take, and give it for *Me* and *thee*.

Perhaps though you may have no money in the bank, nor grain in the bin, nor horses in the stall; maybe you have the widow's portion. She gave "two mites." Two mites doesn't seem like much, but it was all she had. The Lord said she gave more than all they who put into the treasury from their abundance, because she made a keen sacrifice. It is the sacrifice the Lord looks for.

This matter of laying up treasure, where thieves will not molest it, is a very important question. It is a very earnest matter to consider along with the other things we have to pray and think about, as we come to the close of the old year, and the beginning of the new.

I have been moved to tears as I have seen the splendid spirit of liberality which has been manifested by our people in Western Canada. Be assured brethren and sisters that every sacrifice you have made for the Lord, is recorded in the heavenly records, and in no distant day, his lovely voice will be heard saying, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

H. S. SHAW.

### HOME MISSIONARY DEPARTMENT

We feel so greatly encouraged over the improved conditions throughout the field that we must pass on the good word to all the toilers in the vineyard of the Lord. We are actually seeing today what the servant of the Lord saw years ago in visions of the night:—"A great reformatory movement of God's people.... Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth." *Vol. 9 p. 126.*

From day to day we are receiving most encouraging reports from the various conferences, and one by one they are pursuing a more aggressive policy. Home Missionary secretaries are being appointed, and almost without exception where they have Conference Home Missionary secretaries the growth and prosperity is the greatest. Our *Signs of the Times* circulation list has increased over 17,000 and shows no idea of halting.

This great awakening is going to noticeably increase our offerings to missions. The Harvest Ingathering campaign is going strong. We are looking for a large increase. The writer has noticed with great pleasure

the determination evidenced by so many to reach the \$5.00 per member goal. A full consecration with earnest endeavor, stickability, stick-to-it-ive-ness, if you please, accomplishes wonders. We trust that every believer in this great movement will get under the load, take up his cross and follow Him who said, "I must work the works of Him that sent me while it is day; We must do the will of Him who hath sent us, for the night cometh when no man can work." *John 9:4.* "Finish the work."

We know it is hard for some to break away from inborn inclinations. It costs us something to deny self and take up the cross and follow Christ. This is a science that must be mastered by all who stand the test of the judgment. "It is a science as much deeper, broader, higher than any human science as the heavens are higher than the earth." We are rejoiced in what God is doing in all the earth and feel to urge all who are still halting to give themselves wholly to Christ that he may possess them with his Holy Spirit and send them into the camp of the enemy to proclaim his boundless mercy. Yes, to rescue the perishing, to bring the wanderers to Jesus. This is a blessed ministry, and we are every one called to bear a part. None are excused; none who know Him want to be excused. If we are faithful, "in a little while we are going Home." F. W. PAAP.

### THE DREAD OF MEETING PEOPLE

*Its Causes and Remedy—By J. H. MacEachern.*

"The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be set on high." Prov. 29:25. A dread of meeting people is one of the gravest drawbacks to missionary endeavor. Very much more would be accomplished in soliciting for missions, in the sale of our books and periodicals, and in the distribution of tracts, were it not for the timidity that comes over us when we think of approaching individuals. God's people are willing in the day of his power. They deplore their inactivity and long to get free from this man-fearing spirit. It is with an earnest desire to help such to gain the victory and become active in winning souls that this article is written.

Among us as a people there is far too much false modesty. We are too apologetic. God is dishonored as we speak disparagingly of the talents he has given us. "Who made man's mouth?" was the Lord's rebuke to Moses when he was depreciating his lack of ability for the work to which God was calling him. Jeremiah had a similar experience. When called to deliver a message for the salvation of his people, he began to make the usual apology: "Ah, Lord God! behold I cannot speak; for I am as a child." Jer. 1:6. But the Lord understood his real weakness: "Be not afraid of their faces: for I am with thee, to deliver thee, saith the Lord." It was not lack of ability, but a fearfulness of meeting the people that was the great obstacle. What we need is, not more fluency of speech, but more courage to go out among perishing souls and put to use the talents God has given us.

Fear is a mental disease. It is not an indication of a delicate and refined nature. Many attribute it to meekness. To fear God is a Christian virtue, but the fear of man is a perversion of true meekness. The divine message is: "Fear God and give glory to Him."

The weakness of our flesh leads us to do the opposite. Instead of trembling before His awful majesty when He says, "Go work today in My vineyard," we disregard the Lord and magnify the glory of men.

We fear to approach a millionaire's home because we esteem his wealth. Riches may be his god, and we unconsciously bow in fearfulness before his idol. We depreciate the riches of eternal life and regard ourselves beneath men because of their superior wealth. We stand in awe of the banker, the merchant, the lawyer, the judge, and those holding positions of worldly honor, forgetting that to be an ambassador of the King of the universe is the highest office accorded to men, and to win souls the most honourable work in which human beings can engage. Similarly, we appear bashful in the presence of popular society, whereas the society to which we belong, as Christians, is far above the most dignified of earth. "But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ and hath raised us up together, and made us to sit together in heavenly places with Jesus Christ." Eph. 2:4,6.

Could we know the hearts of men, we would find that many whom we fear covet our experience and long to converse with us. The Holy Spirit leads them to respect a Christian; but knowing that they are sinners, though rich and honored by the world, they feel beneath us. Their timidity keeps them from opening up their hearts to us. Like the ten spies, we look upon them as giants, while they, in turn, feel as grasshoppers in our sight. Truly, "the fear of man bringeth a snare," and Satan employs it to his advantage.

"Perfect love casteth out fear." I John 4:18. Fear is born of selfishness. It is hard for us to realize this; but if we would forget ourselves entirely and think only of souls for whom Jesus died, much of this pride and man-fearing spirit would leave us. Because of patriotism, the soldier forgets himself and plunges into battle. Love for his country eliminates fear and enables him to face the mouth of the cannon for the honor of his king. Likewise, a true reverence for God and love of Jesus in our hearts will give us victory over timidity. Every mountain will become a plain, and we shall not fear to go to the homes of rich and poor with our books, tracts and papers in our endeavor to rescue souls as brands from the burning before probation closes.—*Field Tidings.*

### THE CHURCH ELDER

The office of elder is one which had its origin in the organization of Israel in the wilderness. These were of several classes which continued to be recognized throughout the history of Israel. Of those bearing responsibility there came to be two general classes known as priests and elders. In the early history of the Christian church these two classes were still recognized under the names of apostles and elders, and later, ministers and elders. Acts 15:6.

By the apostle or minister was meant the evangelist, the preacher the expounder of the Word, the pioneer, etc. By the term elder is meant the overseer of the flock,—the shepherd, the caretaker of the sheep after they are brought into the fold.

This is a very responsible position and requires the special endowment of the Spirit, as much as that of the minister. Only those who are thus endowed, are elders indeed. Paul assumes this to be true when he said, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood." Acts 20:28. All the flock, the chief Shepherd purchased every one with his own blood. He ordained men and sent them out into the world to find and bring in His lost sheep, and then He prepares by His Spirit and ordains another class of men to care for and feed His sheep that are reclaimed.

The elder is to live among the sheep, to know where every one is, to care for the sick tenderly as would the chief Shepherd were he here, to see that none are lost, that no wolves come in among the sheep to devour them. So Peter exhorts the elders as follows: "The elders which are among you I exhort, who also am an elder and a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." Pet. 5:1-4.

Peter appeals to these under-shepherds over his knowledge of the the sufferings of Christ for these sheep, and exhorts them, not merely to seek election to the eldership, but to take the oversight, in fact, which would lead to some self-denial, some suffering with Christ for the sheep. The oversight means he must have every one on his heart, and like as the minister sows in tears and accomplishes his work by the help of God in answer to earnest prayer, and often with sleeplessness and fasting; so the overseer keeps the flock by his daily counsel with, and help of the chief Shepherd.

Of the faithful ones who assume this very important position, God will say by and by, "Where is the flock that was given thee, thy beautiful flock? What wilt thou say when He shall punish thee?" Jer. 13:20-21. The Saviour said, "I am the good Shepherd: the good Shepherd giveth his life for the sheep, but he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth. And the wolf catcheth and scattereth the sheep." John 10:11-12.

All these considerations make the eldership a most responsible position. One can be a hireling by coveting the place for honor and respectability, and for various motives other than a money consideration, but he is a hireling nevertheless; but the true shepherd has an interest in the sheep for the chief Shepherd has bought them and He pays the under-shepherd with a crown of glory for caring for His sheep. He expects faithfulness in protecting them against those who would destroy them with false doctrine, against those who would rob them of this world's goods, to enrich themselves, against all who would lead them away from the fold and into darkness.

ALLEN MOON.

### SPREAD OF THE SEVENTH-DAY ADVENT-IST FAITH

A successful evangelistic campaign just completed in New York by Prof. C. T. Everson, of the Adventist Church, brings forward facts and figures showing the growth of the denomination in widespread fields. These "carefully gathered statistics," says the professor, in giving them to the *Evening Sun*, New York, "show what is going on in our work all over the world."

"At the close of 1913 the number of communicants was 122,386, a gain for the year of 12,794 and a net gain of 8,180. This is the largest gain of any year since the denomination was organized, 51 years ago. Of this number 71,863 are in America, 31,772 in Europe, and 18,751 in other countries.

"The number of churches at the close of the year was 3,589. This is a gain of 715 during the year of 1913, or a gain of nearly twenty-five per cent.

The total amount of funds for evangelistic work contributed by the members of the organization during 1913 was \$2,866,727.40, or \$23.42 for each member. Of this about 62 per cent. was raised in tithes, which is the main source of revenue in our denomination. A further expenditure of \$411,050 was made during 1913 in maintaining seventy advanced schools, and \$52,643 in charity work in connection with our sanitariums, thus making total contributions and expenditures for all purposes within the denomination for the year 1913 the sum of \$4,002,141, or an average contribution for each communicant of \$32.70 during the past year.

"The total value at the end of 1913 of 1,350 church buildings and 166 institutions was \$12,812,784, there being added \$729,000 in assets during the year.

"The total number of schools," continued Professor Everson, "conducted by the denomination is 786, employing 1,511 teachers and having an enrolment of 27,379. From these schools came 828 persons that entered the denominational work last year.

"At the close of last year there were thirty-seven publishing houses and branches, having assets amounting to \$1,500,000, employing 734 persons. The total denominational literature sold during the year amounted to \$1,870,000. This literature is issued in 360 books, 325 pamphlets, 1,200 tracts, and 128 periodicals, issued in eighty different languages. The literature is distributed by 2,060 colporteurs. The denomination maintains 1608 missionaries stationed in sixty-seven different countries. To support this work in foreign lands there was expended \$911,769 in the year 1913." —*Literary Digest*.

### IMPORTANCE OF REPORTING

In every phase and department of any great movement or undertaking, it is absolutely essential to ultimate and permanent success that more or less detailed information be preserved and furnished to the directors at headquarters. The above statement is broad enough to comprehend our great Missionary Campaign. There are a great many who say they do not believe in reporting. They quote, "let not your right hand know what your left hand doeth," in support of their position. We plead for a truer interpretation of

the text. If we are working with singleness of purpose, not with eye service as men pleasers, but doing the will of God from the heart, the right hand will know something about it. "Return to thine own house, and shew how great things God hath done unto thee. And he went his way and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that when Jesus was returned, the people gladly received him; for they were all waiting for him." *Luke 8:39, 40*. The sentiment and attitude of a whole hog-raising community was changed consequently upon the report and life of this once demon-possessed soul. We rejoice in the report even at this late hour. We want you, dear laborer together with Christ, to go and do likewise.

From Genesis to Revelations the Bible is more or less a series of interesting reports. We see what great things God hath done, or purposes to do for men and through men. If we should take from the Bible everything in the nature of a report, everything showing what great things God hath done for men, what would we have left? "And the Apostles, when they were returned, told him all that they had done." *Luke 9:10*. We find about one-tenth returning to give God the glory. "Where are the nine?" We can glorify God by returning to report just as well as by doing the work. Our influence for good is easily doubled by reporting properly all work done. "And the seventy returned again with joy, saying: Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." *Luke 10:17-20*.

We wish that we might say something that would arouse all our people to do a perfect work, reporting included. You can't report if you don't work. We don't want you to work so as to have something to report. We want you to work for precious souls, work patiently, wisely, considerately with the tender ministry of love, and then you can't help but report. You will report to His glory. You will have results. Your report will arouse others and inspire them to greater activity. We earnestly solicit your co-operation.

F. W. PAAP.

### DESIRES A HORSE-THIEF LICENSE

A man who signs himself G. I. Lovegold is reported to have applied to the board of supervisors of Imperial County, California, for a horse-thief license.

In his plea for the license he says he is willing to pay liberally for the privilege, and that he is emboldened to make the application by reason of other special privileges that are sought by citizens "of good moral character." He says that these good moral people, so-called, ask for licenses for a business that produces at least three-fourths of all the crime committed in the county and that has recently made the criminal court the most expensive in its history.

Mr. Lovegold thinks his business would not be nearly so injurious to the community as that of selling intoxicating liquors. For instance, he would not take away

the senses of any man, nor rob his purse. He would not cause any man to beat his wife, to commit murder, to raise a disturbance in the community. All he would desire would be simply the privilege of stealing horses.

He says that he would do nothing to destroy men's souls, and that he would be willing to put himself under solemn obligation not to steal horses on Sunday, election days, or legal holidays, nor after twelve o'clock at night. He would not steal colts, nor horses that have no sense, nor old broken-down plugs.

In fact, he thinks he would confine his stealing to the well-to-do only; but their bodies, their minds, their reputations, and their characters would not be hurt. He would simply take their horses.

He reminded the board of supervisors that they had to have license fees to run the county; and that if he did not steal horses, somebody else would; and if they do not let him have a license for stealing them, the result will be that a lot of sneak-thieves and liars will, under cover, get them by stealth.

Mr. Lovegold has certainly presented a very fine piece of irony. There is just as much sense in granting license to horse thieves as there is in granting license to saloon-keepers; for, as the gentleman points out, the horse thief would not do anything like the injury that is accomplished through the licensing of strong drink.—*Signs of the Times.*

rejoicing in the truth again. I am sure this has caused joy in heaven.

Our brethren here have been scattering literature among their neighbors for years. Some have hardened their hearts against the truth, but others are showing an intense interest, which has come to the notice of the writer during the week's meetings held in the school house. The attendance has not been large, but nearly all who came are under conviction. The experience here makes it evident that it would be wise to continue the meetings.

Sunday night we had a meeting in the Odd Fellows' hall at Winnifred, where a goodly number were in attendance, and manifested a good interest in the subject—"War and its part in fulfilling prophecy."

The fore part of the week of prayer, which has been spent here, has been one of the most precious experiences of my life. The spirit of God came in with power. Petitions ascended in behalf of loved ones and neighbors. Surely the seed sown in the few meetings held was abundantly watered with tears during these prayer seasons.

I have never before been so convinced of my unfitness, unworthiness, and weakness, and feel a great need of the fellowship of Christ in my labors. From here I went to Claresholm to attend the week of prayer meetings.

H. A. NIERGARTH.

## CALGARY

While we have not written for some time, it is not because of discouragement, but because we have been busy pushing the battle. We have quite a nice company gathered together and a growing interest in different parts of the city. Since beginning work here we have been able to get at least one article a week in one of the city papers, and some weeks we have been able to have three or four articles printed.

The fore part of last week I was called to Acme to assist Brother Fish for a few days. The Lord is surely blessing his efforts. I found that he had stirred the whole country for miles around. A very nice class of people have begun to keep the Sabbath, and many are interested. While there I preached twice in the school house, to a congregation of about sixty, some of whom had come about eight miles. When I had spoken the first hour, the congregation cried out "Go on." I spoke the second hour, and again they requested me to go on. I spoke the third hour and still many wanted me to continue. Brethren, is this the sign of the latter rain? It looks like it.

The first part of the week of prayer I spent with the church at Leduc, and we had a blessed season together. The Lord came very near to his people. All our hearts were made tender. Some who had not given their hearts to God before were made to feel the presence of the Holy Spirit.

Elder Shaw conducted the meetings in Calgary during my absence, and we conducted the last two meetings together. The presence of God was with his people all through these meetings and was very much manifest during the closing meeting. The testimonies of all were heartfelt, everyone seemed to see their own weakness, and earnest requests were made that we be remembered in the prayers of each other. I believe this will mark the beginning of a new experience for us here in Calgary. These are indeed

## Alberta Conference

Office Address, Lacombe, Alberta.

President, H. Humann; Secretary-Treasurer, F. L. Hommel; Educational Secretary, J. I. Beardsley; Missionary Volunteer Secretary, A. Pond; Field and Missionary Secretary, R. P. Mooney; Sabbath-school Secretary, Miss H. G. McCulloch; Tract Society Secretary, F. L. Hommel; Religious Liberty Secretary, W. A. Clemenson.

## WHITLA AND WINNIFRED

The battle is still on, but the same General is leading His armies, and victory is as sure as ever. It is still a battle and a march with the individual, as with the combined forces, against temptation to sin, and opposition to the truth.

We are sailing toward the last light-house of prophecy, down the stream of time, in this dark night of history; soon the morning will break; soon we will be safe in the harbor. Brother, Sister, put on the whole armor, so that you may be able to stand. The last battle will be severe, and we need to be protected on all sides.

The writer left Calgary for Whitla December 1st to conduct meetings until the middle of the week of prayer. Although drought has again visited this section of the country even harder than before, yet our people are of good courage. Thank the Lord, the drought does not prevent labor for others. Some months ago the members felt a burden to pray for their neighbors. Soon their prayers were answered by some coming to their Sabbath services.

It is refreshing to meet with them. One sister who had kept the Sabbath for years, gave it up eight years ago. She has never been satisfied with her course, and has now returned, thoroughly repentant, and is

solemn times—times when every soul should be filled with the message so as to be able to give to every one that asketh "a reason for the hope that is in us." It is a time when all selfishness should be put away and the King's highway made clear. It is sad indeed to think of the separation soon to take place.

May the Lord help his people to do all they can, first for their families, and then for others. The first indication of the mighty power of God is the return of the power of the spirit of Elijah in turning the hearts of the fathers to the children and the hearts of the children to the fathers. Thank God, we have seen some of this and expect to see much more. May God continue to bless his people.

J. L. WILSON.

#### ACADEMY NOTES

W. Tall has returned from Saskatchewan, where he has been engaged in colporteur work during the past summer.

The latest arrivals at the school are Herman Kohn and Fred Steeves, both of Millet, Alta. The present enrollment is 160.

Mrs. Williams, of Didsbury, spent Wednesday, Dec. 2, visiting her daughter, Elsie, who is a student at the Academy.

Fred Braunberger and his cousin, Martha, are spending a few days at home with their parents. They are expected back the first of the week.

Elder C. A. Hansen, who is regaining his health on a farm near Hughenden, spent the last of the Week of Prayer at the Academy.

Miss Hazel Bates has been compelled to give up her school work on account of the condition of her eyes. She returned to her home in Didsbury, Wednesday, Dec. 2.

Elder J. H. Roth, of St. Louis, Missouri, who has been visiting his brother at Beiseker, spent Tuesday, Dec. 8, at the home of Elder Humann. He spoke to the students at chapel on the subject of "Education."

To give time for the Week of Prayer services, the class periods were reduced from 40 to 30 minutes each. By this change all class work was out of the way by 11:40, leaving nearly two hours for religious purposes. It is a pleasure to see the interest taken by the students. At times nearly the whole student body responded to a call for greater consecration. The effect of this week's experience will be felt during the remainder of the year.

## Saskatchewan Conference

Office Address, Box 244, Regina, Saskatchewan.

President, A. C. Gilbert; Secretary-Treasurer, U. Wissner; Religious Liberty Secretary, O. O. Farnsworth; Tract Society Secretary, U. Wissner; Field and Missionary Secretary, L. A. Philpott; Missionary Volunteer Secretary, J. V. Maas; Sabbath-school Secretary, Mrs. A. C. Gilbert; Educational Secretary, A. C. Gilbert.

### SOLHEIM

During the past six weeks we have been holding meetings in Solheim school house, in a country district forty miles south-east of Goodwater.

The people of the neighborhood are of mixed nationality: French, French-Canadian, English, Russian, German, Scandinavian, American and Swiss. Many of these people of foreign tongue are unable to understand enough English to intelligently grasp the message delivered in our language.

Never have I been in a place where I longed more earnestly for the Pentecostal blessing experienced by the early disciples when by the Holy Spirit's power

every man heard their message in his own tongue wherein he was born.

From the beginning of our work several English-speaking people became deeply interested. The attendance was very fair all through the meetings. When we returned from there last week, we were rejoiced to leave behind three representatives of the Third Angel's Message.

One of these is a French sister who received the truth in France nine years ago, and who has been battling alone against discouragement since coming to this country. The other two are young men who have taken their stand for the truth for the first time. They are ready and waiting to follow the Lord in baptism as soon as they have the opportunity.

Besides these, another family, while not quite clear yet as to the necessity of keeping the Sabbath, have received other truths with gladness, and have invited us to make our home with them whenever we have opportunity to work in that part again.

When we consider that the head of this household was raised in Roman Catholicism and always believed that teaching, we feel that the truth has gained considerable headway in his life, and we prayerfully hope that the day be not far distant when every principle of Divine truth will be received with his heart and home unconditionally.

Our recent experience has created an earnest desire in our own hearts for deeper consecration and greater usefulness in our beloved Redeemer's service.

Let each one keep faithful a little longer and this strenuous battle against sin will end in complete victory for us, by the grace of God.

W. G. and MRS. FORSHAW.

## British Columbia Conference

Office Address, 1798 Maple Street, Vancouver, B.C.

President, J. G. Walker; Secretary-Treasurer, J. B. Giddings; Sabbath-school Secretary, Bertha Lofstad; Tract Society Secretary, J. B. Giddings; Missionary Volunteer Secretary, Lydia Stickle; Field Secretary, E. R. Potter; Missionary Secretary, Bertha Lofstad.

### BRITISH COLUMBIA CONFERENCE ASSOCIATION

The British Columbia Conference Association will hold its annual meeting in the church at Pitt Meadows, B.C., in conjunction with the regular meeting of the Conference, announced for December 25-30, 1914. The first meeting of the Association will convene Monday, December 28, 1914, at 11.00 o'clock a.m. Officers for the ensuing year should be elected and other business transacted that properly belongs to the Association.

J. G. WALKER, President.  
J. B. GIDDINGS, Secretary.

### THE BRITISH COLUMBIA CONFERENCE

The thirteenth annual session of the British Columbia Conference of Seventh-Day Adventists will be held at Pitt Meadows, B.C., December 25-30, 1914. The purpose of meeting is the election of officers for the ensuing year and the transaction of such other business as properly belongs to the conference. Services are to be held in the church Friday at 7.30 p.m., and the first meeting for organization, appointment of committees, etc., will be held the following evening at 7.30. Each church in the conference is entitled to one delegate and an additional delegate for every ten members. A full delegation is desired from all our churches.

J. G. WALKER, President.  
J. B. GIDDINGS, Secretary.

## MANSON ACADEMY NOTES

Among the recent visitors at the Academy were Mr. J. W. Hober, of Bella Coola; Mr. Jos. Wolfer, of Vancouver, and Mr. L. Barton, of Nanaimo.

Mr. Geo. Crane, of Vancouver, made us a visit, bringing with him his niece, Miss Vera Crane, who is now taking the commercial course at the Academy.

A "Campaign Day" was given to the Harvest Ingathering work. Teachers and students left their work for the day and went to the nearby towns and surrounding country. A good donation was received, considering the times, but best of all were the experiences enjoyed. These were related at an "experience meeting" the following Friday evening.

The Academy is enjoying a visit from Mrs. J. B. Giddings.

Mr. Fred Reiswig, on his way home from the Clinton Seminary, is spending a few days at the Academy.

Miss M. L. Oickle is spending the week-end in Vancouver, at the home of Elder A. O. Burrill.

Miss Thora Lofstad, of Seattle, Washington, spent the Thanksgiving vacation with her sister at the Academy.

A literary and musical "Progressive Club" has been organized at the Academy with the following officers:—President, Mrs. L. Barton; Secretary, Miss Sadie Crane; Critic, Miss Bertha Lofstad.

## BRITISH COLUMBIA NOTES

J. Stickle, Jr., of Manson Academy, and F. Reiswig, of Armstrong, were welcome visitors at the office last week.

We have a large stock of the Review and Herald, and Watchman Extras. These are just the proper sort of literature to circulate at this time. Fifty cents a hundred. Order of the Tract Society.

The lectures on the "War and Its Outcome" in the light of the Bible, by Elder Luther Warren, at Orange Hall, are well attended and many seem interested. Pray for this effort that is being made at this time, that souls may be gathered into the kingdom as a result of the faithful labors of the workers in this city.

## AN ARITHMETIC LESSON

Do you remember the old school days? Can you recall the explanations and analyses? And do you think the exercises of the mathematics class have no reference to life's problem? Following we give an arithmetic lesson which touches one of the vital problems of Christian life.

Teacher—Class in decimal fractions, take your places.

Teacher—T. Payer, you may recite first. Please solve this problem, and announce your result: A man has a farm of forty acres, on which he raises wheat, 15 bushels to the acre, which he sells at \$1.00 per bushel. He pays \$60 for fertilizer and \$40.00 for hired help; what should his tithe be?

T. Payer—Forty acres of land yielding 15 bushels per acre would make a total yield of 600 bushels of wheat. This at \$1.00 per bushel would give \$600. His income is \$600 less the expense and hired help. This equals \$100. Six hundred dollars less \$100 equals \$500. The tithe of the \$500 equals \$50. Therefore he should pay \$50 tithe.

Teacher—Your reasoning and answer are correct. T. Dodger you may recite. What should be the tithe of a man who runs a grocery store, and does a \$4,000 business during the year?

T. Dodger—A man who thus deals, loses much by bad debts and accounts, his money is tied up in his business, and he can't tell what he should pay. He should simply pay tithe on what he can spare or not at all.

Teacher—Dodger, your reasoning and answer are both wrong. It shows that you have not yet got hold of the real principle of tithe paying. You may go to your seat and study your lesson. I. N. Different may now recite. What would be your answers to Dodger's question?

I. N. Different—Why, I don't think it will make any great amount of difference. If a man does the best he can, that is all he can do.

Teacher—I see that you too have wasted your time. You and Dodger have doubtless been sitting together and you have been studying more about how to avoid the necessity of tithe paying, than arriving at the truth with reference to it. You too may pass to your seat. B. F. Aithful, you may answer the question.

B. F. A.—The man should average his per cent. of profit. If he sells on an average of 20 per cent. gain, he has gained 20 per cent. of \$4,000, or \$800. Therefore he should pay one-tenth of \$800, or \$80.

Teacher—You are right. That student who says he doesn't know what the tithe should be, shows that he has not got his lesson. X. P. Ditious, you may quickly tell what is a man's income who pays \$2.50 tithe per year.

X.P.D.—If he pays an honest tithe, \$2.50 will be one-tenth of his whole income. If \$2.50 is one-tenth, ten-tenths will be ten times \$2.50, or \$25.

Teacher—Correctly answered. I see that Q. U. Earys' hand is up. Did you wish to ask a question?

Q.U.E.—Yes, how can it be possible for a man to live and support a family on \$25? Is there not room for supposing that the man has failed to pay a full tithe?

Teacher—A very just observation. But you will notice that the answer was, "If he pays an honest tithe."

I. N. Different—(Aside in a whisper to Dodger) I wish the teacher would pass over this subject. I'm in a hurry to get to interest, or taxes, or profit and loss. I don't see any use in spending so much time on this.

Dodger—(Also in a whisper) Yes, I'm sick of hearing all this long talk and analysis. I don't see what good will come of it any way.

Teacher—(Noticing the dark looks and disorderly conduct) If you would each of you spend a little more time in diligent study of the lesson you would soon be more proficient in your recitations. (To the entire class) This is a subject of the greatest importance. Upon its proper understanding depends a proper doing, and thereupon hangs either the enjoyment or the loss of the greatest blessings. See that you diligently prepare your minds to know the truth, for thus only can you make real advancement. If you neglect this matter, you run a very great risk of a dismal failure in the final examination.

I will now give you a problem in profit and loss to study over until the next recitation: "What shall it profit a man if he gain the whole world, and lose his own soul?"—Sel.

## THE MOTHER

"She brings the world her travail, toil and pain—  
Her offspring people it, and to their gain  
She adds herself—devoted—her anxious mind distressed  
Pondering all ways to make their lives more blest."

## Western Canadian Tidings

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

Price Fifty Cents a Year

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All matters intended for publication should be addressed to Western Canadian Tidings, Box 1320, Calgary, Alberta.

A. H. BRIGHAM - - - - - Editor

### Western Canadian Union Conference Directory

Office Address, Box 1320, Calgary, Alberta.

President, H. S. Shaw; Secretary-Treasurer, A. H. Brigham; Field Agent, W. L. Manfull; Auditor and Missionary Secretary, A. H. Brigham; Educational and Missionary Volunteer Secretary, J. I. Beardsley; Medical Missionary Secretary, F. L. Hommel; Religious Liberty Secretary, H. S. Shaw. Executive Committee: H. S. Shaw, A. H. Brigham, H. Humann, J. G. Walker, E. M. Chapman, A. C. Gilbert, W. L. Manfull, J. I. Beardsley and F. L. Hommel.

"Every Seventh-day Adventist should read just now the last five chapters of 'Great Controversy', which deals with the experience of God's people in the days in which we are living and the troublous times just before us."

In the Lord's work no sacrifice seems too great for those who are enthused by the love of God and the truth for this time. In the week of prayer *Review* we read of a colporteur in China who loaded a wheelbarrow with literature, and *pushed* it 300 miles to his territory.

The *Review* Extras Number I. and Number II. contain the full text of our special message for this generation. Their contents cannot become out of date so long as time lasts. The two should be circulated together. Extra Number I. prepares the way for the second Extra. Each of these Extras can be had in any quantity at the rate of \$4.00 a thousand, or 50c a hundred.

One of the editors of the *Evening Star*, Washington, D.C., was taken ill recently, and went to the Washington Sanitarium for treatment. On various occasions this editor had expressed himself through his newspaper as being very decidedly in favor of Sunday legislation for the District of Columbia. While at the Sanitarium, he picked up a recent issue of the *Liberty Magazine*, and read it through. He was thoroughly convinced after reading it that Sunday legislation and Sunday laws are wrong, and he has promised to use his influence in the future against compulsory Sunday legislation.

Since August 15 a mail car has been placed on the siding at Takoma Park, Washington D.C., daily, and it has been well filled each day with papers and magazines alone. A car load of papers a day for so long a time is in sharp contrast to the time, in 1847 when Elder James White issued what he called "a broadside edition of 1000 copies" which cost him \$7.50 to publish and which he sent out at 3c a copy, or three

copies for 5c. The day of small things has developed into a day of great things, and there are still greater achievements before us in the circulation of our message-filled literature.

## "TESTIMONIES" COMPLETE IN THREE VOLUMES

The nine volumes of "Testimonies for the Church" have just been printed on Oxford Bible India paper, and are bound in a set of three red limp leather covered volumes. In this form they weigh but a little over four pounds, and a bulk less than one-third of the regular edition. Owing to the war and the attending difficulty of importing paper from England, an edition of but 700 sets is being issued. Orders for 383 sets have already been received. The price per set, in Canada, is \$13.25, postpaid. Volume 1 is now ready, and will be delivered upon receipt of order from your tract society. The remaining volumes will be forwarded as soon as completed.

### COLPORTEURS' REPORT

#### British Columbia—Six Weeks Ending November 21

Name—	Book	Hours	Ord.	Mag.	Total
F. P. Wright.....	G.C.	109	31	\$	\$118.80
A. C. Mayor.....	Mag.	173	759	75.90	75.90
W. T. Rogers.....	Mag.	54	391	39.10	39.10
Mrs. L. C. Neff.....	Mag.	32	209	20.90	20.90
K. Ouimmett.....	Mag.	71	209	20.90	20.90
Mrs. Horsman.....	Mag.	12	136	13.60	13.60
Mrs. Wheatley.....	Mag.	7	69	6.90	6.90
Miss I. McCann.....	Mag.	8	66	6.60	6.60
Miss L. Oickle.....	Mag.	6	32	3.20	3.20
Harold E. Newton..	Mag.	23	27	2.70	2.70
		495	1029	\$189.80	\$307.60

#### Alberta—Week Ending October 23

H. W. Hornfeck.....	P.P.	9	1		\$4.50
Robert Kitto.....	P.G.	19	2		8.00
		28	3		\$12.50
Total .....		523	1032	\$189.80	\$320.10

#### Union Summary to Date This Year

Subscription Books .....	\$15,541.86
Magazines .....	2,455.85
Home Workers' Books.....	145.60
Total .....	\$19,143.31

### OUR MESSAGE SONG

We are glad to be able to announce to our people everywhere that we have a limited supply of the song "The Breaking of the Day," with an additional stanza added, on hand now. We can highly recommend this song, and it certainly is stirring.

Price—10 copies for 25 cents. Send all orders to F. W. Paap, Gen. Conference Office, Takoma Park, Washington, D.C.

### FOR SALE

SANITARIUM COOKING OIL.—Free from animal fat; 5-gallon cans, \$5.00 each; 10-gallon cans, \$9.50 each; barrel lots of about 400 lbs., 10½c per pound; f.o.b. Winnipeg, Manitoba, or Vancouver, B.C. Address Mrs. L. J. Burrill, Janes Road, B.C., sending cash with order.