

Western Canadian Tidings

"BEHOLD I BRING YOU GOOD TIDINGS"

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No. 8

Western Canadian Union Conference

Office Address:—303 I.O.O.F. Building, Calgary, Alta., Can.

President, A. C. Gilbert; Secretary-Treasurer, Verah MacPherson.
Departmental Secretaries: Field, G. A. Campbell; Educational and Missionary Volunteer, J. J. Reiswig; Religious Liberty, A. C. Gilbert; Medical, Dr. Hans Bonde.
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RETURNING FROM SPRING COUNCIL

This report is being written on my return trip from Washington, D.C., where I had the privilege of attending the Spring Council of the General Conference Committee. It was a very interesting and profitable gathering.

Every meeting of the general committee, as well as of the sub-committee, was marked with intense earnestness. Every member was made keenly conscious of the solemn fact that we are in the time when God is doing great things. Every member had a wide vision of the work yet to be done, and entered heartily into the plans laid for the rapid accomplishment of that work.

The cause of salvation is moving forward so quickly that it is sometimes difficult for us to keep up with it. In fact it is no longer a matter of trying to find openings for our missionaries, but it is how to find enough qualified persons to respond to the many urgent calls from every quarter of the globe. The Foreign Mission Board is searching with eagle eye every conference in North America for suitable people to enter the foreign fields.

What a responsibility rests upon all our training schools, both medical and educational, to place before their classes constantly the true missionary objective, so that those who leave these schools will feel and hear the call for gospel laborers, and hasten quickly to obey the call. Our teachers should be thoroughly imbued with such strong missionary zeal that they can mold the minds of those under their direction in favor of giving their lives to save the lost.

It is a grand thought to be permitted to be associated with a growing, active, progressive movement as is this great advent movement carried forward by this people. It is mastering every obstacle that comes in its way. God is in the movement, and it is bound to triumph. We all must have a part in its glorious triumph in the very near future. All cannot go across the seas to help save the heathen, but we can send those who can go.

One of the best ways that we can help is to give liberally of our money. Our foreign missions call

for fifty cents (50c) a week a member. May none of us come behind in this privilege of helping to carry the gospel of salvation to all the world in this generation. Those who can must give more than fifty cents (50c) a week in order to make up for those who are not able to give that much. God is graciously blessing those who are doing their best in these things.

There are many ways that can be used to get money for missions. Some can sell a few papers or books each month. Some can raise a few chickens. Others can do various lines of work. The Lord will help you. Just tell Him all about it. Tell your burden to the Saviour, and you will be surprised what He will do to help you in your efforts to get money to send our missionaries across the sea to foreign fields, and to support them while they are there.

The Holy Spirit is at work in all parts of the world. Many of the heathen are finding the way to the kingdom. Nothing less than miraculous are the ways of God in His endeavors to save the heathen by means of the salvation that come through Jesus Christ. The Holy Spirit is working also in a marked manner upon the hearts of God's honest children in this land. Precious victories are being gained by those whose hearts are set to win the kingdom whatever the cost. We are in the day of God's power, and many are taking advantage of its blessings. But more should be seeking the Lord with a perseverance that will open the storehouse of heavenly blessing to their souls. Only as we plead, consecrate, and give in behalf of the finishing of the work of God, will we receive our individual share of divine approval.

A. C. GILBERT.

A STATEMENT REGARDING THE COWEE MOUNTAIN SCHOOL

In 1915 at Loma Linda, Cal., and again in 1917 at Minneapolis, Minn., the North American Division Committee in Council passed recommendations outlining plans for fostering and co-operating with the rural school work being done by our brethren in the South. These plans were the result of conferences and agreements with these rural school workers. The schools that have entered into these agreements are recognized as a part of our organized work, and are beneficiaries of the rural school offering made each year by our people in North America.

Provision has been made for the yearly inspection of these schools by the Educational Departments of the union conferences in the South and the active co-operation of the officials of our Northern and Southern conferences in securing properly qualified individuals and families to engage in this work.

The carrying out of these plans has brought a spirit of unity into our work in the South and a better

understanding on the part of all our people in regard to the rural school work. The old plan of solicitation resulted in an unequal distribution of funds; for the schools having the most able solicitors were not always the ones which were in greatest need or most worthy.

If all those who desire to help in this work either financially or as workers, would first correspond with the presidents of our conferences in the South, many misunderstandings and difficulties would be avoided. These brethren are in hearty sympathy with the rural school work and with every proper effort to bring the truth to the people of the South; and they naturally have information that those not on the ground do not have. We invite those who desire to assist these schools financially to send their offerings through the regular channels or to the Treasurer of the General Conference, to be distributed in the regular way.

In the Review and Herald of July 6, 1918, the Educational Secretary of the General Conference set forth the facts that the Cowee Mountain School, located at Franklin, North Carolina, had persistently refused to join with the other rural schools in cooperation with our organized work. We are sorry that it becomes necessary to make such a statement, but we do it only for the protection of our people and the good of the work.

The General and local conferences are now receiving so many questions and complaints about the Cowee Mountain school that it seems necessary to again reiterate the fact that this school, under the leadership of H. B. Allen, is no part of the organized work of Seventh-day Adventists. Several who have been connected with the work there have requested that some public statement be made. The following is a signed statement by former workers in this school:

"We, the undersigned, left our homes and various places in the work in the North and West, and came to this place expecting to engage in the work of soul saving for the neglected mountaineers. After sacrificing much for this work we find that a gross misrepresentation of conditions has been made.

"We find that the Cowee Mountain School is not a Seventh-day Adventist school, and its managers and immediate sympathizers are not in harmony with the organized work.

"Realizing that we have been misguided and deceived in the alluring promises made to us, we, and others, have felt that we could not continue under existing conditions, and therefore have severed our connection with the school.

"Fearing that others will be influenced to come to the Cowee Mountain School, and knowing that they will certainly come to sorrow, disappointment and loss, we, the undersigned, feel that this statement should be made public, and a warning given to all our churches."

Mr. George I. Stevens	Mr. J. C. Burdick
Mrs. George I. Stevens	Mrs. J. G. Burdick
Miss Allene L. White	Mr. Golt
Frank A. White	Mrs. Golt
Mr. C. R. Hallifax	W. P. Warren
Mrs. C. R. Hallifax	Miss Anna M. Engen
Mrs. S. W. Brooks	Mr. Hartmann C. Engen
	Mrs. Hartmann C. Engen

It is due to our people that the above statement be published.

GENERAL CONFERENCE COMMITTEE

A LETTER FROM ELDER W. H. ANDERSON

(The following letter was addressed to the young people of the Pacific Union Conference and reached us through the pages of the "Recorder." By reprinting in the "Tidings," it may bring Africa and its needs a bit closer to the Western Canadian youth. As we become familiar with countries and people, so our interest in their welfare grows.—Editor.)

Bechuanaland.

"Dear Young People:

"I remember well when I had the privilege of visiting personally with many of you while I was on my furlough a year ago. We are back home again in dear old Africa. How good it seems to be here for pioneer work among the people we have taught for twenty-five years!

"This time we are to open missions among the Bechuanas. Dialects of the Secwana are spoken from Kimberley in the south to the Kongo in the north and from Johannesburg on the east to what used to be called German southwest on the west.

"Accompanied by our native evangelist from Basutoland, Elder Murray Kalaka, I started for a trip through this large field, Bechuanaland. We first visited Chief Kgama, Chief of the Bamangwatos, which is the most influential tribe of the Bechuana people. Kgama is now 102 years of age. I reminded him of the invitation he gave us twenty-five years ago to start missions among his people. I told him I was now ready to start work. He remembered it all. He said if we had started then it would have been all right, but since then he had entered into an agreement with the London Missionary Society to permit no other society to work among his people, so now he could do nothing for us. Kgama is only chief of this one tribe.

"From Serowe we went on north near the Zambezi to see Chief Sekgomi, son and heir of Chief Kgama. When we arrived at Kakati, the chief was away hunting elephants so we had to wait his return. I spent the time studying Secwana. It was a splendid opportunity, as I was with the people and had nothing else to do but talk with them. When he returned, he greeted us very kindly and was pleased to consider what we had to say to him. He said he desired us to send him a medical missionary. The greatest need, it seems to me, is a doctor, one who can teach them better ways of living. In nearly every village I visited, I was asked to pull teeth, treat the sick and minister to the suffering. Is there not some one there who is willing to give up the comforts of civilization and come out here and do as the Master did,—heal the sick while he preaches the gospel?

"After I returned from the north Brother Kalaka returned to Basutoland and I proceeded to Marigobo about half way between Mafeking and Vryberg. Here I found more than a hundred people keeping the Sabbath. This is the way it came about; About fifteen years ago a young man by the name of Thomas Segare, a son of a prominent Basuto Chief, took sick and the local native (witch) doctors could do nothing for him. The father then took him over into Basutoland to noted native doctors there, and they did him no good. He took him to the European hospital at Mafeking and they could do nothing for him. After he returned home he grew worse, so a council of doctors was called from different places. They agreed that what he needed was a dose of poison. They spent about a month getting as many species

of snakes as they could find, which was about twelve. They extracted the poison from their poison sacs and mixed it. They then scratched places on different portions of his body and rubbed this poison in, much after the order of vaccination.

"After three days. Thomas became paralyzed. He was not even able to close his blind eyes for ten days. At the end of ten years, a native minister came to Mafeking from Basutoland. When he arrived, he said to a native man who was at the Mafeking station, that he was looking for a native whom he had never met, who had a brother who was paralyzed. He said the Lord sent him to heal the paralyzed man; that he would meet the sick man's brother at the Mafeking station and he would take him to the village where he lived. The man said it must be him, for he had a paralyzed brother. So they came together to Maribogo. When the minister saw Thomas, he said, "Yes, this is the man the Lord showed me."

"He remained with them two weeks and prayed, but with no results. He returned to his home and they heard no more from him for two years. Then he wrote to them and said to pray again for Thomas, but this time have the women pray and the Lord would heal him. (These people belonged to the Church of England). The women prayed every evening. One day, after about ten days. Thomas' wife heard him laugh. It startled her, for she had not heard that for twelve years. She asked him why he was laughing and he said, 'Because I can see.' She did not believe it. He said, 'Stand at the foot of my bed and I will describe your clothing,' and he told her the color and the way her clothing was made. 'And,' said he, moving his arms, 'I can move my arms. I am entirely healed.' He arose and walked about the house.

"That was Thursday evening. The next day he said, 'Tomorrow is the Sabbath of the Lord and we must keep it.' They laughed at him, but he kept it. He said since the Lord had done so much for him he must obey him. I do not know how he learned of the Sabbath, but since he could not read nor move himself for so many years, I conclude the Lord must have spoken to him in connection with his healing. He heard after this that there was a missionary in Basutoland who taught that the seventh day was the Sabbath. He went over to Kolo where Brother E. C. Silsbee was working. This was in 1913. He stayed with Brother Silsbee four months and he instructed him all he could in the short time he was there. Thomas accepted the truth. At that time he pleaded for help. He wanted Brother Silsbee to go back with him. The request was sent to the union conference committee, but they felt that they could not spare Brother Silsbee and no one else could be found, so these people were lost sight of. Thomas returned with his new light and began to teach his people. The result is that there are more than a hundred in that vicinity keeping Sabbath. They are looking for the soon return of our Lord, paying tithe, believe in baptism by immersion abstain from swines' flesh and alcoholic liquors and tobacco in every form.

"The village was indeed clean and orderly. I was there over the Sabbath, so I could see how they kept the day. They made all of their preparations on Friday and kept it from even to even. They asked

me if I would mind to eat cold food because they never kindled a fire on the Sabbath day.

"I asked them what they were to pay tithe on, and they said they always paid tithe of all money they received; but when they harvested their crops they gathered in all at one time and before they used from it, they took out the tithe. If it was ten bags of grain, one bag went to the church for the Lord. If it was five bags, a half was taken to the church. Every tenth head of their stock was set aside for the Lord. The same with the fowls, eggs, and vegetables. They used it only for the support of the minister.

"The man who went to heal Thomas was a Zionist. They call themselves Zionists, but that church does not keep Sabbath and they want to come out and join with the Sabbath-keepers. The man that went to heal Thomas is fighting them now.

"'The field is white already for the harvest.' Last year when the influenza was so bad here, Thomas died of that disease. He died not knowing that his teacher he had called for for so long had come. His crown will be bright with stars! I ask, do missions pay? Is it worth giving up home, friends and comforts? Yea, and more! O, the joy of working for souls! The joy of spending and being spent in the cause of God. Now, dear young people, we must have your help and I know you will not fail us.

W. H. ANDERSON.

BUTTING

When my children were young, I bought a lamb for them to play with. I thought that it would be safer than a dog or a cat. It would not bite or scratch. For several months it was so lively and yet so gentle, that they were delighted. But when its horns began to grow, it began to butt, and then there was trouble. It would rush against them suddenly with such force that they would be thrown to the ground, and we would pick them up bruised and bleeding. The lamb was not vicious. He was made to butt, and enjoyed it, as a boy enjoys snowballing. But what was fun for him was a terror to the children. That young butter was speedily turned over to the butcher.

The world is full of biped butters. They are as annoying to the rest of us as that lamb was to my children. But we cannot get rid of them as easily and summarily as I disposed of the lamb; hence all we can do is to grin and bear it. Some of these perpetual harpers on the disjunctive conjunctive use the voice, and some use the pen, and some are both vocalists and instrumentalists. Let me illustrate:

I was going home from church with Brother Conrad Conceit. I said, "That was a good sermon." "Yes," he replied, "but it was five minutes too long."

"Well, when I am getting a bushel of first-rate apples or peaches, I don't object to heaping measure. That was a fine illustration of the man who lost his diamond by tossing it up on a lurching ship. Don't you think so?"

"Yes, but he might have told it in half as many words."

And so every suggestion was met. Everything that I said in favor of the sermon waked up this man's butting propensity.

The butter is prominent in many social circles. And here the universal objector sometimes belongs to what we call "the gentler sex." Suggest to that Miss Smith is dressed in admirable taste, and she will reply, "Yes, but those gloves don't match well with her gown." Remark that Mr. Jones is a handsome man, and her prompt response is, "But his shoulders are stooping, and his nose is too long."

The habitual butter is often inconsistent. He pitches in on one side today and the opposite side tomorrow. A neighbor of mine had a he-goat. A box was left, for some purpose, on one side of the path to the barn. The irrepressible butter, seeing it, pitched in and pushed it over to the other side. Next morning, as he was passing that way, he seemed to think that he might have made a mistake, so he went to work with might and main to send the box back into the place where he had first found it. The third morning he changed his mind and pushed it over again. And so he went on for a week, to the great amusement of the family, every day changing the position of the box. He did not know or care, of course, where the box really belonged. Right or wrong, he must butt, because he was a born butter. There are not a few people like that goat.

There are three considerations that should teach us to avoid this habit of faultfinding. First, it is in conflict with the gospel of love. Let the critic with microscopic eyes read the thirteenth chapter of 1 Corinthians. Let him ponder over our Saviour's statement of the second commandment. "Thou shalt love thy neighbor as thyself." The man who always sees something wrong or imperfect in others seldom see his own faults, or realizes that he has any. He is almost invariably a conceited egotist, and that is the most unamiable of characters, and therefore the most unchristlike. But in the second place this unamiable habit tends to stir up strife. People don't like to be criticized. They are apt to resent it, and to "render railing for railing." The perpetual cynic and snarler is sure to be a storm-centre in a community. And finally, the faultfinder himself is unhappy. It cannot be otherwise. Nothing pleases him; nobody pleases him; then how can he find satisfaction anywhere? It may be said that he is pleased with himself. But that kind of pleasure is not healthful; nay, it is miasmatic. It is like drinking water of a stagnant pool, and breathing the air which it poisons.

It may be said that no one is perfect, and that we cannot help seeing many faults in all with whom we mingle. That is true, but we can also see something that is commendable, even in the worst men and women. If we fix our attention on the good rather than the evil, on the excellences rather than the defects, of others, we shall cultivate a charitable spirit, and shall win the hearts that we would otherwise alienate.

This is a sad, a fallen, world. The trail of the serpent is everywhere. But some flowers of Eden survive. There are some things lovely and lovable everywhere. Let us seek for these, and show our appreciation of them, instead of finding fault always with everything; let us do this, and we shall be happier far, and more useful than if we cherish the spirit of cynicism and conceit.

—Selected.

COLLEGE NEWS NOTES

We are glad to see Brother Chas. Rick and family back to Alberta again. They have come to make their home in this province, having sold their place in Oregon.

We were pleased to have Brother A. Eklund from Ponoka make us a visit, spending the Sabbath with us.

Professor Dick informed us the other morning that the chapel seats which were ordered some time ago have been shipped, and the prospects are that they will be here in about three weeks.

Brother R. W. Watchhorn, a former student, paid us a visit on his way from British Columbia to Saskatchewan, where he takes up the work of the ministry.

Brother Wallace Simpson, who has been making his home in Rosedale the past winter, moved with his family to Bentley last week where he purchased a farm.

An interesting missionary meeting was held at the College Sabbath before last. A donation of one hundred thirty-seven dollars was given to increase the regular "Signs club" and to purchase a goodly number of the special "Signs" on Spiritualism to be circulated in this district.

Brother Barbee has been spending a few days at the College, making preparation for the Colporteur's Institute. The institute will open April 22nd. An interesting time is expected.

Brother Conard Schafer has purchased Brother Scoggin's place, just across Barnett Lake from the College farm.

Sister R. T. St. James from Lake Thelma, Alta., is visiting the College and is looking forward to locating here for the purpose of educating her family.

Brother Ruf stopped a few hours to counsel with Elder Reising, while on his way to the Peace River country.

Professor Dick has gone to Beiseker to spend a few days, visiting the Beiseker church.

Miss Ethel Waite, one of our students has gone to Edmonton to consult an optician. We trust she will get good satisfaction and be with us again.

The senior class for 1919-1920 has just been organized. They comprise the largest class of graduates in the history of the school.

New officers have been chosen for the Young People's Society and Sabbath School for the last quarter of the school year. The leader of the Young People's Society is Elwin Rick; assistant, Fred Steeves; Secretary, Alexander Herrmann, assistant secretary, Jacob Lang. Sabbath School superintendent, Harold Bass; assistant superintendent, Clark Sharman; secretary, Miss Eunice Keller, assistant secretary, Miss Freda Edwards.

Alberta Conference

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JUST WHISTLE A SONG OF CHEER

There's much to do the whole year through,
And little use complaining;
For the darkest night will turn to light,
And the blackest cloud quit raining.

'Tis not the acres one may own,
'Tis not the gold he may possess,
But 'tis the good he does alone,
That wins the prize of happiness.

When things go wrong, as they sometimes will,
Just whistle a song of cheer,
Until you can see the goal you've planned.
Since you welcomed the glad new year.

So do your best, and help someone else.
By whistling a song of cheer,
And all will come right, when you finish the fight,
At the end of a happy old year.

There is no monopoly on happiness. No one can "corner" it. It is for sale in the market place of life for everybody who is willing to pay the price, and that is one all can pay—as we give, we get.

BEN WAGNER,
Dowling Lake, Alta.

OUR MISSION

Out in the wild and desolate wilderness,
Burdened with longing for souls in their loneliness,
Whispering peace to sore hearts in their brokenness,
Telling of Jesus, the One all divine.

My Saviour I thank thee that thou, in thy tenderness
Called after me in my miserable slenderness;
Gave to me peace instead of my wretchedness,
Oh what a wonderful Saviour, is mine!

Children of God, are you seeking for perfectness?
Changing your garment for one that is righteousness,
Given to all who are seeking soul cleanliness.
All that He asks you, arise now and shine.

We all have a mission, not performed in our slenderness.
Go tell to others this wonderful blessedness.
This is our work, and to all who thus witnesseth,
He will restore all the oil and the wine.

MRS. D. MAURICE,
Drumheller, Alta.

OBITUARY

HUTHER, Martha, daughter of Mr. and Mrs. Simon Huther, was born at Bridgewater, S.D., August 16, 1890. At the age of fourteen years she was baptized and united with the Baptist church. Brother Huther moved to Beiseker, Alta., with his family in 1910 and soon after this Martha accepted present truth and attended our School at Lacombe for about five years. Her aim was to become a foreign missionary. With this in view, while ministering to those around her she would say, "I want to be a home missionary so that I may become a missionary abroad." Her summer vacations were spent in carrying the message of the soon coming Saviour by engaging in colporteur work. Keeping the same object before her, she went to the Portland Sanitarium to take the missionary

training course for nurses. When her mother suggested that she was not strong enough for this arduous work she replied that she would be doing missionary work while taking the training. About two years of this course were passed when she was taken with an illness which resulted in death, March 17, 1920.

Funeral services were conducted at Oregon City and attended by relatives and many friends there. She was then sent to Cassils where the family now reside. The father, mother, five brothers and seven sisters were present at the services held here. Two sisters living in the States were absent, but all mourn and miss this loved one. Among her last words she said, "I am ready to go. Tell all my brothers and sisters to meet me in heaven." John 11:21-28 formed the basis for a short sermon by the writer. Attention was called to the parallels in the lives of these two Marthas. The "blessed hope" is the comfort of the father and mother and other members of the family.

E. W. CAREY.

Saskatchewan Conference

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Departmental Secretaries: Tract Society, U. Wissner; Sabbath School, Miss Frieda Guderian; Educational, D. E. Reiner; Missionary Volunteer, D. E. Reiner; Field, R. Kitto; Home Missionary, U. Wissner.

LOOK! READ! ACT!

The June number of the "Academy Promoter" will be a special number gotten out by the graduating class. It will be brimfull of interesting reading, such as extracts from the Baccalaureate sermon, and from graduation speeches, the class poem, the class song, the photo of the graduating class, and many other items of interest.

All who desire this special copy of the Promoter, and who are not regular subscribers, may obtain a copy by sending twenty cents, (20c) to Alfred Fossey business manager of the Academy Promoter, Battleford, Sask.

NEWS ITEMS

At the time this paper goes to press, Brother Kitto, our field secretary, assisted by Brother Campbell, our Union man, are holding a ten days' institute at Battleford Academy. With good prospects for the book work, we expect a number of students will again spend their time in the noble work of selling our truth-laden books throughout this large province during vacation.

We were glad to see our Union President, Elder A. C. Gilbert, who spent a few days with the office at Saskatoon on his return from the spring council at Washington, D.C. Leaving here he went to Battleford, where he spent a few days before going on to the board meeting of the Union College at Lacombe.

Send a helpful word to your friend. It may be the very thing needed in an hour of trial. The Missionary Volunteer Department is putting out a set of seventeen cards, each bearing some helpful thought or noble verse. Use these for your card correspondence. Price 10 cents.

British Columbia Conference

Office Address:—1708 Maple St., Vancouver, B.C.

President, W. A. Clemenson; Secretary-Treasurer, T. S. Bowett.

Departmental Secretaries: Tract Society, T. S. Bowett; Sabbath School, Mrs. A. C. Gilbert; Field, L. A. Philpot; Home Missionary, T. S. Bowett; Missionary Volunteer, C. W. Degering; Religious Liberty, W. A. Clemenson.

M. V. ITEMS

We now have an enrolment of ninety-five in the Junior and seventy-eight in the Senior Bible Year.

A Junior Society has recently been organized at White Rock.

The Victoria Society has its Bible Year roll call each Sabbath. With an enrolment of twelve, only two or three so far have had to report being behind schedule.

Brother Dougan's Standard of Attainment class took their Bible Doctrines test, March 28. Nine members wrote.

Gift books for our Circulating Library have been received from Brother and Sister Logan, Brother and Sister Hubbard, and Brother Frank Johnson. Thanks very much. We still need some more and will be just as thankful for them.

A Denominational History Class of about thirty members has been organized in the Vancouver Society.

Thirty-six applications for Reading Course certificates have been received since the first of the year. This is six more than our goal for 1920. Shall we stop here?

Rumors are current of a Junior Society in Penticton. True, they haven't many Juniors there, but it takes only two real live members to make a hustling society.

The Circulating Library is now ready for your use. Have you a list of the books? If not, write for it.

At the close of the first quarter we still have a good share of our \$1,300.00 goal to raise. To be exact the balance is \$1,250.02.

Begin planning now to be at Camp meeting.

THE MONTHLY OFFERING FOR INSTITUTIONAL RELIEF

The first Sabbath in each month the offering is set apart especially to help our medical and educational work in Western Canada. In harmony with the policy adopted by the Union Committee, the conference has set a goal of \$1.00 per member per month. May the Lord bless the churches and each isolated believer as all do their part towards reaching this standard.

Our schools and sanitariums should now be accomplishing the greatest results possible for the finishing of the work. Before this can be done they must be strengthened and built up on more solid lines. The

immediate necessity of training more workers to answer quickly multiplying calls for help in mission fields, and the cry that is sounding from every quarter for the medical relief that Seventh Day Adventists can give to suffering humanity, these needs, constitute a challenge to God's people for a liberal offering on the first Sabbath of each month.

Many, no doubt, will be able to afford more than one dollar. Some are blessed to the extent that they can make large offerings. On the other hand, there are some, perhaps, who on account of circumstances, will not be able continually to reach the goal. But let everyone give as God has prospered. If all will do this with a willing heart, British Columbia will not be behind in her quota.

The time in which money can be put to good use in the great cause of God is strictly limited. World conditions speak forcibly to Seventh Day Adventists as day by day we are brought face to face with fresh evidences that the end is fast approaching. Think what a vast amount of good can be accomplished for eternity by transferring money that is tied up in earthly enterprises to places where it will make soul-winners of our young people and heal body and soul of those who are in need of physical and spiritual restoration.

Schools and sanitariums are mighty agencies indeed in God's great plan to save the lost. We are thankful for the institutions now operating in Western Canada, and shall watch with greater interest their work and growth since we are to enjoy the privilege of contributing to their support. It will be a privilege to the writer to hear from any regarding their interest in our institutions, and in this new plan to assist in developing them.

Please remember the first Sabbath in every month as the day on which the offering will be taken up in our churches. Isolated members are requested to send in their offerings direct to the conference office.

T. S. BOWETT.

BRITISH COLUMBIA NEWS NOTES

On Wednesday evening, March 31st, as a result of Elder Ritchie's first effort held in the Grandview district of Vancouver, nineteen precious souls were buried with their Lord in the watery grave of baptism. It was a most impressive service and revealed to all present the wonderful work of grace wrought by the spirit of God upon human hearts.

We are sorry that, owing to ill-health, Miss Ruth Watson, one of our efficient office assistants, has been compelled to resign from the duties she has been faithfully performing in the office for the past four years. May the rest she is now taking speedily restore her to health and strength, is our sincere desire.

Would you not like to know at a glance, reader, the exact hour each Friday evening at which your family should assemble for sunset vespers? Then send twenty-five cents and by return mail we will forward you a copy of the Seventh Day Adventist Home Missionary Calendar. You will be surprised at the useful information and helps contained in a copy. This beautiful calendar will help to gladden the heart and brighten the home.

Manitoba Conference

Office Address:—302 Nokomis Bldg., Winnipeg, Man.

President, G. H. Skinner; Secretary-Treasurer, Geo. R. Soper.

Departmental Secretaries:—Tract Society, Geo. R. Soper; Sabbath School, Mrs. G. H. Skinner; Missionary Volunteer, Field, G. F. Ojala; Home Missionary, Geo. R. Soper; Religious Liberty, G. H. Skinner; Educational, Geo. R. Soper.

Orders for 7,825 copies of the "Signs Weekly" Spiritualism number have been received at the office. We still have about 400 copies which can be secured at the following rates, postpaid:

100 copies.....	\$2.50
25 to 50 copies.....	.03 each
1 to 25 copies.....	.04 each

Are there any homes in your neighborhood in which Ouija boards can be found? Yes? Then make it your solemn duty to place a copy of this truth-telling number in such places.

A sister of the Vancouver church who has been working systematically with Harvest Ingathering papers has just turned in over \$100.00 to apply to that fund for 1920. This sister is indeed a busy house-keeper, having a large family to care for. We know that it is only by consecrating her spare moments to the Lord that such splendid returns could be secured. Consecration and careful planning are essential to success in working for the Master.

Letters received from Elder Clemenson tell of the pleasure afforded him in visiting our churches in the central and eastern portions of the province. We are sure that both church members and isolated believers who have met Brother Clemenson on his long trip have been glad of this opportunity of becoming acquainted as well as encouraged by the visits he has been able to enjoy with them.

Miss Agnes Catherwood, who has been rendering faithful service for nearly two years as one of our conference Bible workers in Victoria, has accepted a call from the Alberta Conference to make Calgary her field of labor. Sister Catherwood left for Alberta on April 1st. May the Lord greatly bless her labors in Alberta, is the sincere prayer of her many friends in British Columbia.

Brother Verah MacPherson was a welcome visitor at the Conference office during the month of March in his official capacity as auditor. During his stay he examined the books of account of the Conference, Association, and Tract Society for the year 1919. The following comparative statement of some of the principal funds received in 1918 and 1919 will be of interest to the readers of the Tidings.

	Tithe	Sabbath School	Harvest Ingathering	Grand Total of all funds
1918.....	\$17,714.22	\$3,900.30	\$1,919.12	\$26,797.85
1919.....	21,988.72	5,087.80	2,008.67	33,294.99
Gains.....	\$4,274.50	\$1,187.50	\$ 89.55	\$ 6,497.14

We are sure that back of these splendid sums of Tithe, Sabbath School Offerings, etc., can be found hearts of our British Columbia brethren and sisters overflowing with love for our Lord, filled with willingness to sacrifice for a speedy finishing of the work. Surely the healthy gains made in all funds represent increased devotion and response to the ever pressing needs of the cause.

Now, when the subject of Spiritism is being discussed in every household, is the time to circulate by the hundreds of thousands this most excellent and convincing issue of the *Signs of the Times* weekly.

STILL HE CALLS US

The return of Christ is dependent on the finishing of the work for this time. Matt. 24:14., or in other words, it depends on our response to the call for service. For is it not on just such common ordinary folks as you, and me, that Jesus is counting on, to act the part which He has entrusted to us in the great plan of saving souls? The Lord could have given the whole task to the angels of heaven. But in His great mercy to us, He did not do that. He laid the task upon us instead.

Christ himself has first set the example. "No man would ever have been brought back to God if Christ had not made a personal effort for them, and it is by this personal work that we can rescue souls.

We are told that, the large books, "Patriarch and Prophets," "Great Controversy," and "Desire of Ages," should be sold everywhere. These books contain truth for this time—truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale."

"I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence. C.E.P.35.

"The return of Christ to this world will not be long delayed. Let this be the keynote of every message." Vol. 6.P.406.

Gideon's band are getting their eyes fixed on the Goal. Are you one of them?

Remember the Lord himself is the chief worker. We are channels through which he works. Shall we let him use us?

G. F. OJALA.

MORDEN, MAN.

Returning from the Workers' meeting at Clinton, Mo., I started with new courage to hold meetings but I could not continue very long as I received word from Washington that my wife was very ill. Returning from Washington I learned that Elder J. H. Siebel from North Dakota was coming up to help me so we started meetings in Morden, which were well attended from the beginning.

Elder H. H. Hummann paid us a visit and on account of the snowstorm, this was extended three days longer than he expected, during which good meetings were held. After his departure Elder Siebel and the writer continued with the meetings until the thaw made the roads impassable, so we decided to discontinue for the time being.

The last evening we assembled together, Elder Siebel asked the question, "How many believe we are teaching the Bible truth?" and most every hand in the audience was raised. Then when he asked them how many would pledge themselves to keep the Sabbath in the future, about fifteen hands went up.

H. J. WINTER.

Western Canadian Tidings

The official organ of the
WESTERN CANADIAN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

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All matter intended for publication should be addressed to the Editor, Western Canadian Tidings, 303 I.O.O.F. Building, Calgary, Alta., and should reach the office one week before the date of issue.

All news items and reports given preference in publication, and all readers and Conference Workers especially urged to contribute. General articles will be published as space permits.

Verah MacPherson - - - - - Editor
Viola E. Cooke - - - - - Associate Editor

MOST EFFECTIVE WAY

Speaking to a large delegation of workers recently Elder A. G. Daniells, president of the General Conference, said:

"The circulation of literature is the most effective way of announcing the message of God for today. It is the most rapid way of doing it. It is the least controversial. I want to see the rank and file of our people turned into it. Hundreds and thousands can work along these lines in real, active evangelistic effort." That is true. An just now, when so many thousands are being engulfed in the tidal wave of ouija-board deviltry and spiritistic delusion, there is a crying need for volunteers everywhere to scatter truth-filled literature among the homes of the people.

Sir Oliver Lodge, whose name has become so prominent among those interested in spiritualism, is at present busily engaged in lecturing on this subject throughout Western Canada. Why not invest in a few copies of the special number of the "Signs" on this vital question of life and death, and mail to that far away friend, or hand one to your neighbor? 100 to 1,000 for only 2½c a copy.

COLPORTEURS' REPORTS

British Columbia Conference

Week Ending	Books	Hrs.	Ords.	Helps	Totals
April 10.....	Totton, J. L.....	P.G.	18	18	\$ 2.70 \$101.70

Alberta Conference

Mar. 6.....	Robinson, R. E.....	G.C.	24	8	\$ 9.05 \$ 45.05
Mar. 13.....	Robinson, R. E.....	G.C.	27	7	8.55 46.05
Mar. 20.....	Robinson, R. E.....	G.C.	28	3	14.85 32.85
Mar. 27.....	Robinson, R. E.....	G.C.	27	10	7.80 55.80

Total..... 106 28 \$40.25 \$179.75

Saskatchewan Conference

Mar. 30.....	Fitzpatrick, M. R.....	B.R.	30	5	\$ 27.00
	Manfull, W. L.....	P.G.	42	56	\$ 3.20 265.20
	Searle, W.....	D.R.	2	2	13.50 22.50

Total..... 72 63 \$16.70 \$314.70

Previously reported..... 788.80

Total..... \$1,103.50

Grand Total..... \$ 596.15

WANTED.—A young married Seventh Day Adventist man as farm partner. For particulars apply to Fred Kingston, Loreburn, Sask.

THE CANVASSERS' PRIVILEGE

To walk with God, O fellowship divine!
Man's highest state on earth—Lord be it mine.
With Thee, may I a close communion hold;
To Thee, the deep recesses of my heart unfold:
Yes, tell Thee all—each weary care and grief
Into Thy bosom pour, till there I find relief.

O let me walk with Thee, Thou mighty One;
Lean on Thine arm, and trust Thy love alone;
With Thee hold converse sweet where'er I go;
Thy smile of love my highest bliss below.
With Thee transact life's business—doing all,
With single aim for Thee—as Thou dost call;
My every comfort at thy hand receive,
My every talent to thy glory give;
Thy council seek in every trying hour.
In all my weakness, trust thy mighty power.

O, may this high companionship be mine,
And all my life by its reflection shine,
My great, my wise, my never failing friend,
Whose love no change can know, nor turn, nor end.
My Saviour—God! Who gavest thy life for me,
Let nothing come between my heart and Thee.
From Thee no thought, no secret, would I keep,
But on thy breast my tears of anguish weep.
My every wound to Thee I take to heal,
For thou art touched with every pang I feel.

O, Friend of friends—the faithful, true and tried,
In Thee, and Thee alone, I now confide.
Earth's "broken cisterns"—ah! they all have proved
Unsatisfying, vain; however loved
The false will fail—the fondest; they must go.
Oh, thus it is with all we love below.
From things of earth then let my heart be free
And find its happiness, My Lord, in thee;
Thy holy spirit for my guide, and quest,
Where'er my lot, I must be safe and blest;
Washed in Thy blood, from all my guilt made clean,
In Thee, my righteousness, alone I'm seen;

Thy home, my home—Thy God and Father mine!
Dead to the world—my life is hid in Thine;
Its highest honors fade before my view.
Its pleasures, I can trample on them too.
With thee by faith I walk in crowds alone,
Making to Thee my wants and wishes known:
Drawing from Thee my daily strength in prayer,
Finding Thine arm sustains me everywhere;
While through the clouds of sin and woe, the light
Of coming glory shines more sweetly bright;
And this my daily boast—my aim—my end,
That my Redeemer is my God, my Friend.

The above selection was received from Brother A. E. McGee, who sent it with the hope that it might prove a help to the young people about to enter the canvassing field this year.

OUTLINE STUDIES FROM THE TESTIMONIES

To persons who desire to study the Testimonies in a systematic way, the editors of this papers would recommend the use of Professor Clifton L. Taylor's "Outling Studies from the Testimonies." It can be secured from any of our Tract Societies or from the author at Lacombe, Alberta, for \$1.00 postpaid.

SEED POTATOES.—Early Ohio, popular early variety, grown in sandy loam. 1 peck (15 lbs.) \$1.50; half bushel, \$2.25 1 bushel, \$4.00. Wee Macgregor (white) same price. Sacks extra. F.O.B. Battleford. John Jewkes, Box 128, Battleford, Sask.

FOR SALE.—Ten miles north of Mannville, Alta., all or part of four hundred and eighty acres of improved farm land, with stock and implements if desired. Good open range for stock raising; one-half mile from eight grade school; easy terms, and cheap. For further particulars, address Ed. C. Scott, Mannville, Alta.