

EASTERN CANADIAN MESSENGER

Volume 27

OSHAWA, ONTARIO, MARCH 29, 1927

Number 13

Abide

Let naught thy faith, thy purpose, turn aside.
Say unto grief and pain and seeming ill,
"All ways are God's, and I but follow still
His leading in the darkness deep and wide."

Abide,

Albeit thou art vexed with doubt, and tried
By every test the steadfast soul may know,
Still say, "I trust," and with calm spirit go
The way God wills: for He is at thy side.

Abide,

In that sure love that never yet denied,
He who has promised thee, is He not true?
Nor surer winter's snow nor summer's dew
Than God's rewarding. Heaven will provide!

Abide,

Nor let the paths of life and hope divide.
Hold fast thy faith, whate'er the trial be,
Yea, hold it fast, as God holds fast to thee,
And soon, ah! soon, thou shalt be satisfied.

James Buckham

Mahatma Gandhi's Four Points

A well-known missionary, the Rev. Stanley Jones, tells us the following:—

"In conversation one day with the famous Indian, Mahatma Gandhi, I said: 'Mahatma Gandhi, I am very anxious to see Christianity naturalized in India, so that it shall be no longer a foreign thing identified with a foreign people and a foreign government, but a part of the national life of India, and contributing its power to India's uplift and redemption. What would you suggest that we do to make that possible?'

"He very gravely and thoughtfully replied: 'I would suggest first that all of you Christians, missionaries and all, must begin to

live more like Jesus Christ.'

"He need not have said anything more—that was enough. I knew that looking through his eyes were three hundred millions of India, and speaking through his voice were the dumb millions of the East saying to me, a representative of the West, and through me to the very West itself, 'If you will come to us in the

spirit of your Master we cannot resist you.' Never was there a greater challenge to the West than that, and never was it more sincerely given.

"'Second,' said Gandhi, 'I would suggest that you

practice your religion

without adulterating it or toning it down.'

"That is just as remarkable as the first. The greatest living non-Christian asks us not to adulterate it or tone it down, not to meet them with an emasculated Gospel, but to take it in its rugged simplicity and high demand. But what are we doing? As someone has suggested, we are inoculating the world with a mild form of Christianity, so that it is now practically immune against the real thing. As one puts it: 'Our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice.' I am not anxious to see India take a mild form—I want her to take the real thing.

"'Third, I would suggest that you

put your emphasis upon love

for love is the centre and soul of Christianity.'

"He did not mean love as a sentiment, but love as a working force, the one real power in a moral universe, and he wanted it applied between individuals and groups and races and nations, the one cement and salvation of the world. With a soul so sensitive to the meaning of love, no wonder there were tears in his eyes when I read him at that point the thirteenth chapter of First Corinthians.

"'Fourth,' continued Gandhi, 'I would suggest that you study the non-Christian religions and culture more sympathetically in order to find the good that is in them, so that you might have

a more sympathetic approach

to the people.'

"Quite right. We should be grateful for

any truth found anywhere, knowing that it is a finger-post that points to Jesus Who is the Truth.

"When I mentioned these four things to the Chief Justice of the High Court in N. India, the noble, sympathetic Christian Britisher exclaimed, 'He could not have put his finger on four more important things.'

"Here, then, is the epitome of the whole thing: From every side they say we must be Christian, but Christian in a bigger, broader way than we have hitherto been."

(EDITORIAL NOTE—The foregoing article taken from the "*Eastern Tidings*" written with the view of meeting India's problem, contains practical suggestions for Canadian Christians. Thought-provoking emphasis is placed in the fundamentals of successful service, and may our readers register solemn resolve to present unadulterated Christianity to those with whom they mingle as families, friends, or business associates.)

Caution

We the members of the Executive Committee of the Eastern Canadian Union Conference of Seventh-day Adventists in session at Oshawa, March 20, 1927 feel that the legal prosecution of one of our members, Mrs. Sarah Arnold of Waterville, Quebec, on a charge of enticing Rose Germain, a young girl under sixteen years, from her father's control, makes a word of caution to our people and of instruction to all concerned timely.

Seventh-day Adventists are a law-abiding people, and we disavow any responsibility for, or approval of, any illegal methods in church work on the part of our members or anything that tends to diminish proper respect for parental or civil authority.

We earnestly exhort all our members to zeal and faithfulness in proclaiming the blessed everlasting gospel, and in helping the sick and needy and rescuing the fallen, but without trespassing upon the equal rights of our neighbors, regardless of their religious convictions.

In the present case we are sure that Sister Arnold was moved to do what she did from conscientious convictions and the highest motives. The Court graciously recognized that

even though there was a technical violation of a good law intended for the moral protection of young girls, that in this case no moral pollution came to Rose Germain through her associations while away from her father's care. Her physical and spiritual environment and opportunities for betterment were improved by the change, but a good end does not justify wrong means, and we caution against the use of methods that have even the appearance of disregard for properly constituted authority.

Ministry of a Colporteur Evangelist

Literature may be good, but printing is only a part of the work. We must get it before the people; to print and leave it on the shelves is only that much time and money wasted if it stays there. To do this, we have the colporteur, and while he should be able to give an answer for the hope that is in him, his chief work is to place the publications in the homes of the people.

Martin Luther realized the great importance of having young men out in the field going from home to home with the Reformation literature. "Young men, whose hearts had been touched by the power of the Reformation flocked to Wittenburg to learn more of the great truths that were being taught by the Reformers. In these young men Luther saw the hope of the Reformation. Therefore, to a large degree, the circulation of the Reformation literature became a student movement. Luther himself says, 'We gave them large profits, that they might make their way, and be able to return to school.'" *P. P. G.* p 73.

Zwingle saw the great work that Luther was doing and wrote to him asking him to send some colporteurs, as many as he could spare, to Switzerland, to work during vacation. Luther sent forty. Later Zwingle wrote to him saying, "I have never before seen such young men as these. Their hearts are full of the power of the Reformation, and like flaming torches they go through these valleys of Switzerland." Thus it was in the Reformation days and thus it is today: wherever the colporteur goes, he leaves a stream of light behind him.

Just as the hearts of the young men were

filled with the power of the Reformation, so in these days we need men whose hearts are full of the power of the Third Angel's Message. "Christ calls for young men who will volunteer to carry the truth to the world. Men of spiritual stamina are wanted, men who are able to find work close at hand, because they are looking for it." C. E. p. 103. "In all parts of the field canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else, and have made a success of nothing, but from among those who have good address, tact, keen foresight and ability." C. E. p. 79. "Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected." C. E. p. 180.

In furthering the work, we read in Vol. 6, p. 329, "The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive equal attention." Again on the same page, "There is need of men of a deep Christian experience, men of well balanced minds, strong, well educated men, to engage in this work." On page 390, Vol. 4, we read, "Men suited to this work undertake it; but some injudicious minister will flatter them that their gift should be employed in the desk instead of simply in that of a colporteur. Thus the work is belittled. They are influenced to get a license to preach; and the very ones who might have been trained to make good missionaries to visit families at their homes and talk and pray with them, are caught up to make poor ministers; and the field where so much labour is needed, and where so much good might be accomplished for the cause of God, is neglected. The efficient colporteur as well as the minister, should have a sufficient remuneration for his services, if his work is faithfully done."

R. CARLILL

Publishing Convention

The publishing convention for the territory of the Canadian Watchman Press was held in Oshawa, March 8 to 15. This gathering

brought in as delegates the conference presidents, field missionary secretaries, home missionary secretaries, and the Book and Bible House secretaries of all Canada. There were twenty-one delegates present from Western Canada and eleven from our own Union. The General Conference supplied us good help—Elders N. Z. Town and W. W. Eastman from the Publishing Department and Elder E. F. Hackman of the Home Missionary Department. Elder J. I. McElhany, vice-president for the North American Division, was with us a portion of the time and gave us some most excellent studies on that wonderful volume "Daniel and Revelation." We were also pleased to have with us Brother E. I. Richmond, treasurer of the Review & Herald Association. Brother Richmond was superintendent of the Review & Herald when our Publishing House was planned, and he had much to do with the purchasing of our equipment and helping to get the factory in running order. He told us that he was greatly cheered by the work that he saw being done in the Publishing House now.

The topics discussed at this gathering were numerous; in fact, our program booklet consisted of more than sixteen pages. It was the first time that the workers from all Canada had met together in such a capacity, and truly it was a profitable occasion.

During the convention the annual meeting of the Canadian Watchman Press was held and reports were presented from the various departments. The readers of the MESSENGER will be glad to know that the year 1926 was a good one for the firm in that a net operating profit of \$1,800 was earned and more than \$7,000 paid off on our interest-bearing obligations. The sales showed a healthy increase in both Unions, so that our total sales of denominational literature for the year were \$132,000. This places our Canadian house sixth or seventh among the publishing houses of the denomination. Fully half of our working staff is composed of students who are working their way through college.

Our convention was blessed with a remarkable spirit of unity and optimism for the future of the work in Canada. The brethren went to their fields anxious to put into practice the good things which they learned at this

gathering, and we all look forward to an increase in sales of our denominational literature and greater activity on the part of our church members in all missionary lines. The Lord has given us a wonderful organization so that we may all lift together for the accomplishing of our great task. H. H. RANS

Giving God a Chance

Much of our past failure in reaching the higher levels of Christian experience, I fear, has been due to our own self-sufficiency. We have trusted too much in self; not enough in God. We have failed to fall on the Rock and be broken. We have not been contrite enough; not humble enough. We have not recognized our daily, our momentary dependence upon God. We have not sat long enough at His feet. We have been "careful and troubled about many things." And all too often have we forgotten or neglected the one thing needful,—“that good part” which we have times without number permitted to be taken away from us by that evil one, who ever seeks to obstruct the way to the Mercy Seat.

We have been too restless. Like Ahimaaz, we have wanted to run. And we have run. And all too frequently we have run without a definite message. “I saw a great tumult, but I knew not what it was.” There has been altogether too much of tumult and tempest in our lives; not enough of heaven’s calm. How often, like God’s people of old, we have “limited the Holy One of Israel.” Some may have limited the Lord by their sloth, but many have hindered Him by their incessant but misguided activity.

It is time to call a halt in the mad rush that sweeps us past the hour of prayer and quiet meditation. As Samuel said to Saul, “Stand thou still awhile, that I may shew thee the Word of God.” 1 Sam. 9:27. Like Saul, some of us may have been engaged in a zealous but fruitless search for our Father’s “asses.” The asses, perhaps, have been found by others less honored than we, and our Father may have “left the care of the asses” in sorrowful concern for us, saying, “What shall I do for my son?”

But if we will “Stand still awhile”—long enough for us to hear our Father speak—He

will not only tell us where to find the lost “asses,” but if we will linger in His presence we may also experience the oil of a kingly anointing poured upon our heads. And as we turn to go from that Divine intercourse, it may be said of us as it was said of Saul, “God gave him another heart.” It is from such experiences as these that we shall find the way to the forward and the upper life,—to the Spirit-filled life. “Then shalt thou go on forward from thence. After that thou shalt come to the hill of God, and the Spirit of the Lord will come upon thee.” And some who have known us beforetime may wonder, “What is this that is come upon the son of Kish?”

Dear brethren and sisters, let us during 1927 give God a chance in our lives. “Take time to be holy.” May we learn to “love to steal away from every cumbering care.” The servant of the Lord tells us to, “Educate your mind to love the Bible, . . . to love the hour of meditation, above all the hour when the soul communes with God.” Make a daily appointment with God, and keep the appointment. An hour with God each morning is the best day-light-saving scheme this world will ever know.

“Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most compete.

“He sometimes wants our ear, our rapt attention,
That He some sweetest secret may impart;
’Tis often in the time of deepest silence,
That heart finds deepest fellowship with heart.”

L. L. Moffitt.

A 1927 Experience

The Home Missionary secretary of one of our conferences passes on the following item:

A very interesting experience came to my attention a few days ago which I feel will be an encouragement to you, and you might use it. A Catholic family who lived next to an Adventist family received a copy of the *Review and Herald*. The husband was especially interested in Elder Froom’s article on “Present Day Conditions,” which appeared in three sections. The lady became interested in other articles that appeared in the *Review* and, while they knew that it was an Adventist paper, the husband said it was the best paper he had ever

seen. They are now subscribing for the *Review and Herald* that they might receive the good that it contains for their own experiences. The lady was riding in a street car, happening to have the *Review* in her hand and reading it on her way home from town. Some one back of her recognized the *Review* and whispered, "She must be an Adventist." When the woman got home, she told her husband she didn't care what people thought she was, she certainly appreciated the *Review*. This is just one example of an Adventist church paper, going into a Catholic home.

There are hundreds of people who have more or less knowledge of the work of Seventh-day Adventists and who would be interested in reading our church paper. Do not hesitate to pass yours along. It would be the most telling and effective kind of missionary work for persons who know something of us and who are at least somewhat interested in our activities.

NEWFOUNDLAND

B. E. Manuel, *Supt.*
Office Address

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St. John's

For several weeks past we have been holding a series of meetings here in St. John's. From the first these meetings which are held, Sunday, Wednesday, and Friday evenings, have been well attended. Each Sunday evening the church has been filled. Last Sunday we needed extra seats to seat the congregation which came to hear the subject of the Judgment.

For four weeks we have given Wednesday evening to some phase of the health message. Our own people as well as many not of our faith, have taken a splendid interest in the health talks. One hundred percent whole-wheat bread, with more vegetables and fruit has become the order of the day. We have demonstrated to the people that good bread can be made out of whole-wheat flour.

We cannot say yet what the outcome of the meetings will be. After holding four of five winter efforts here in St. John's, we quite understand that it is one thing to get the people out to hear the message, but it is quite another thing to get them over the line. There

are always some, however, who have the courage of their convictions and decide to obey God rather than man.

We are planning to give our first sermon on the Sabbath question next Sunday evening, March 13, and we expect to see some take their stand with us on the commandments of God and the faith of Jesus.

B. E. MANUEL

MARITIME

F. W. Stray, *Pres.* Frank E. Crump, *Sec.-Treas.*
Office address Box 88, Moncton, N. B.

Institute

A combined institute for regular and student colporteurs will be held at Maritime Academy, Memramcook, N. B., beginning Sunday, April 17. Fares of regular colporteurs will be paid to and from the institute and free entertainment will be provided during the time of the institute. These provisions apply to those who are just entering the work as well as those who have previously been in the field.

A. KEIRSTEAD

My day of days is without name
Among the gala days of earth;
No festival of ancient fame,
Or day when nation had its birth;
No place in human annals given,
Its dawn no pen can yet portray;
But in the Calendar of Heaven,
It bears the name "Translation Day."

Unseen, but drawing swiftly nigh,
It brings the rapturous moment strange,
When in the twinkling of an eye
This flesh shall make the great exchange;
When Life shall turn its mortal page,
And I shall greet the life sublime,
Where youth shall live its golden age
Fore'er beyond the touch of Time.

O, how shall thrill this mortal frame
When like a meteor through the air,
The angel trumpet shall proclaim
The end of sorrow, pain, and care,—
When Time shall give his sceptre o'er,
And Death, archfoe of mankind,
The monster that now looms before,
Shall be forever left behind!

A higher law, a stronger power
Than holds me to this fallen sphere,
Shall draw me upward at that hour;
And my glad feet, once lifted clear
From this abode of crime and tears,
Where hopes deceive and pleasures pain,
Shall never through eternal years
Rest on its sin-cursed soil again.

For this we hope, for this we pray—
The coming of Translation Day.

Leon A. Smith

The BUZZ of BUSY BEES



Nightfall at Oshawa

The light darkened gradually into night. Already below the horizon the sun cast back its last rays to be reflected on the sky in all the colors of the rainbow. The broad bands of color tinted the sky to the zenith. Distinctly the seven colors stood out. A bright red hung low over the straight black horizon blending perfectly into orange, then yellow, green, blue, and darkening into indigo. As I watched, the darkness moved across the sky and the reflection shrunk like a thin veil before it. The evening star stood alone in the heavens midway between the zenith and the western horizon. Below it the lights of a city came out and rivaled it in brightness. On the horizon the black outline of a water tower was silhouetted against the sky and near it from the mouth of a giant stack belched a black streak across the rose and spread out to the south. The cedars in the foreground vanished into dark shadows. The glorious sunset became a line on the horizon, lingered a moment, then was gone. Night reigned. J.F.B.

Colporteur Institute

"Let's go canvassing!" Any sojourner is very likely to hear this around O. M. C. at present. Brothers Carlill, Thunwood, Keirstead, Maurer, and Elders Eastman, Campbell, and McVagh have all taken part in the chapel exercises since the opening of the Institute.

One of the number gave us a thrilling story of a goat chase. The canvasser was approaching a house and saw a goat lying down quietly. Upon giving it a poke he was obliged to flee in an endeavour to escape its wrath. He dodged fences, trees, shrubs and houses but the goat would not give up. Then the goat made its final charge. Biff! Bang!—No not

quite—the canvasser jumped up and caught hold of a protruding nail,—ouch! The goat hit the building instead. These experiences make canvassing a delight.

We have been told that the story of Jonah is a fish story but it is true just the same and is a good illustration to show that colporteurs must not flee from duty and work ordained by God.

Fire! Fire

On a warm spring afternoon a long grey snakey something lay on the brown grass in front of the dormitory. A "Dormite" held its shiny brass head in his hand. Its tail extended into the Boys' entrance of the "Dorm." Then suddenly its twisted coils straightened out and a hiss came from its mouth: a hiss and a stream of water. The stream was played on the side of the building. The sound of its splash drew the students' faces to their windows. Some came out to watch the fun. What's it all about?

Only this, the "West Hall Dormites" believe in "be prepared." Immediately after dinner the fire committee tested the apparatus in the dormitory to ascertain its usefulness. The pressure in the hose was found to be strong enough to force a stream of water from the ground to the roof of the building. Indeed one of the girls will verify that. The stream was accidentally misdirected into her open window on the third story. When the sport of mimic fire fighting lost its attraction a game of blanket tossing was suggested. Several of the boys had sore backs before the blanket tore in half.

A Stereopticon Lecture

We were especially favored on Friday evening the eighteenth of March with a stereop-

tion lecture on "Religious Liberty" by Elder D. J. C. Barrett of Toronto. How impressive was the hymn sung from the screen, "Let the Lower Lights Be Burning!" Elder Barrett showed us how man throughout the ages has been forced to undergo the severest trials for his faith. Religious persecution began with the death of Abel. Esther risked her own life to deliver her people. Daniel and the three Hebrews kept their allegiance to God under most trying circumstances. Christ gave his life that Truth might triumph. Stephen, Paul and the other disciples were persecuted because they chose to "obey God rather than men." Thousands suffered martyrdom at the stake in the arena during the Dark Ages. Even the leaders of the Reformation did not recognize the principle of religious toleration. It is only within the last century that we have been privileged to worship God according to the dictates of conscience. And now that freedom of worship wrought in hardship and peril by our pioneer fathers is about to be taken from us. Sunday laws overshadow the goddess of Liberty like a storm cloud.

Our souls were thrilled once more by song as Mrs. Loveless sang "The Holy City" while its beauties were portrayed before us. We are sure that the scenes presented on that quiet evening will long remain with us.

A Fellowship Dinner

On the evening of March 13 at 6:30 o'clock a signal bell was rung to announce that the time had arrived to begin festivities. Thereupon the waiting guests filed into the dining room and were ushered to their respective places. While this was being done, lively music was being played by the College Orchestra. An air of festivity filled the room which was neatly and artistically decorated for the occasion.

There were present at this Fellowship gathering the officers and staff of the Canadian Watchman Press, the manager of the Western Branch and a host of the delegates to the Publishing House Convention. Altogether there were 95 guests seated at the tables. Three well-loved songs of fellowship were sung during the course of the evening, namely: "Blest be the Tie that Binds," "Auld Lang Syne,"

and "God be with You Till We Meet Again." The orchestra filled any lapses in conversation with well selected and doubly well rendered music.

However the best part of the program was the time spent in hearing from some of the personages who were present. Mr. Rans, the toast-master introduced the various speakers, Elder McVagh, E. L. Richmond, and S. A. Ruskjer. Somehow a deeper feeling of Brotherhood was kindled by the uniting of the representatives of the Canadian Watchman Press from all parts of the Dominion. A new interest in the work of the organization will doubtless be manifested in the future.

The occasion of the Fellowship Dinner, the first ever given by the Canadian Watchman Press, was a marked success. Those participating in the splendid entertainment left with greater interest in the work because of the new friendships formed and a new vision of the work as brought to their attention that evening.

Another Missionary Family

The following clipping from the "*Eastern Tidings*," the official organ of the Southern Asia Division gives us a word of two of Oshawa Missionary College students.

"Mr. and Mrs. F. T. Hartin, our new missionary family sent to do evangelistic work, arrived at Rangoon, December 15. Five days later they were settled down to earnest study of the Burmese language. The workers throughout Burma are greatly cheered with this new addition to our working force and all join in extending the warm hand of welcome."

We wish them God's blessing in their new field, amongst a new people, learning a new language.

"Do not look for wrong and evil;
You will find them if you do;
As you measure to your neighbor
He will measure back to you.

"Look for goodness, look for gladness,
You will find them all the while;
If you bring a smiling visage
To the glass, you meet a smile."

Eastern Canadian Messenger

OFFICIAL ORGAN OF
EASTERN CANADIAN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

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Miss Amy Frank - - - - - Editor

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Report of Colporteur Work ONTARIO CONFERENCE

Week ending February 19, 1927

Colporteur	Bk.	Hrs.	Helps	Value	Del.
J. Bristol	HP	31	1.50	21.00	
E. A. Lemon	BS&HP	6		23.00	3.50
J. E. Gould	HP	28	3.75	43.25	49.00
W. S. Judge	OD	35		32.50	
C. H. Lake	OD	36	2.00	74.00	8.50
TOTALS		136	7.25	193.75	61.00

Week ending February 26, 1927

J. Bristol	HP	45		17.50	
H. A. Colegate	OD	29	17.75	89.25	
Mrs. Colegate	CW	15		51.00	51.00
J. H. Crooks	HP	60		38.00	
J. E. Gould	HP	32	5.90	34.90	125.00
W. S. Judge	OD	36		52.00	
W. H. Lake		38	19.00	90.50	
W. Parrish	HP				67.00
F. E. Thumwood	Misc			35.00	10.00
Mrs. Crooks Signs&CW				60.00	60.00
Mrs. Serviss	CW			56.25	56.25
Mrs. Rose	CW			8.75	8.75
Mrs. Myers	CW			6.25	6.25
Miss Cameron	CW&LH			8.75	8.75
Miss Ford	CW			8.75	8.75
Mrs. McPherson	CW			125.00	125.00
Miss Checkly	CW			9.30	9.30
R. L. Walker	CW			6.25	6.25
Mrs. Hetherington	CW			37.50	37.50
A Colporteur	Misc			92.75	25.00
TOTALS		255	42.65	827.70	604.80

Week ending March 5, 1927

J. Bristol	HP	47	1.15	18.65	
H. A. Colegate	OD	20	5.00	37.50	
J. H. Crooks	HP	28		88.00	
J. E. Gould	HP	36		29.00	8.60
W. S. Judge	OD	32		45.50	
C. H. Lake	OD	46	8.00	97.50	6.50
TOTALS		209	14.15	316.15	15.10

Week ending March 12, 1927

H. A. Colegate	OD	15		39.00	
J. E. Gould	HP		8.95	87.95	
W. S. Judge		34		42.00	
TOTALS		49	8.95	169.45	

MARITIME CONFERENCE

Week ending March 12, 1927

Mrs. E Cumming	Mag			30.25	30.25
Wm. N. Cargeeg	BR	32	24.50	41.00	13.35
TOTALS		32	24.50	71.25	43.60

Comparative Report of Mission Offerings

EASTERN CANADIAN UNION CONFERENCE

Two Months Ending February 28, 1927

Conference	1926	1927	Gain
Maritime	\$ 536.72	\$601.95	\$ 65.23
Newfoundland	71.70	156.22	84.52
Ontario	1,066.78	1,162.52	95.74
St. Lawrence	511.98	965.52	453.54
Totals	2,187.18	2,886.21	699.03