

EASTERN CANADIAN MESSENGER

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When I Get to the End of My Way

The sands have been washed in the footprints
Of the Stranger on Galilee's shore,
And the voice that subdued the rough billows,
Will be heard in Judea no more.
But the path of that lone Galilean
With joy I will follow today;
And the toils of the road will seem nothing,
When I get to the end of the way.

There are so many hills to climb upward,
I oft am longing for rest,
But He who appoints me my pathway
Knows just what is needful and best.
I know in His Word He hath promised
That my strength, it shall be as my day;
And the toils of the road will seem nothing,
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of that city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious,
Will be bright and as clear as the day;
Then the toils of the road will seem nothing,
When I get to the end of the way.

—Unknown

WORD FROM WASHINGTON

A letter just received today from Elder J. L. Shaw, Treasurer of the General Conference, expresses the real concern felt by the mission board at this time. We are passing on the letter, just as it has come, and trust that every believer in Eastern Canada will accept it as a personal invitation to join us in lifting as we have never lifted before. The letter reads as follows:

Dear Fellow-workers:

As we come to the end of the year, the prospect at the present rate of giving is that we shall have a deficit of \$200,00. From information given out from time to time, you are doubtless aware that owing to the pressing needs of the work in foreign fields a 15 per cent increase of appropriation, or approximately \$300,000, was promised for 1925. Through the liberality of our people, we have received about \$100,000 thus far this year, leaving fully \$200,000 to be provided.

For some reason the amount received last year in the Week of Sacrifice offering was not as large as in previous years. We believe that as our workers and leaders now understand the situation, they will do their part and lead our people to give special help at this time. The action of the Autumn Council is as follows:—

"In view of the dire need of securing \$200,000 in addition to the amount of money now in sight for 1925, to enable the Mission Board to meet the additional 15 per cent appropriated for the current year,—

"We recommend, 1. That the plan for the observance of Self-Denial Week for 1925, as provided by action of the Autumn Council of 1924, be carried out, and we suggest November 14-21 as the date.

"2. That we request each church to set a goal equal to \$2.00 per member.

"3. That we earnestly invite our conference and institutional workers to set an example in sacrifice by giving one week's salary, and that we encourage the rank and file of our people as far as possible to join in a similar sacrifice, following the Bible principle found in 2 Cor. 8:12: 'For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.'"

It was remarkable how the call of the Week of Sacrifice following the Autumn Council in 1922 gripped our workers. It was a call of great need, and in a truly remarkable way our workers and people did their part, and as a

result \$200,000 came into the mission treasury. This year the need is just as great, and the mission treasury more greatly reduced. With less funds in sight, we have a more extended work to be financed around the world,—hence the present emergency. We must now look to God's people who have made a covenant with Him by sacrifice, to come to the help of the cause.

Last year our people in Europe in their great poverty raised in the Week of Sacrifice \$40,000. Surely not less than \$200,000 should be raised by our people in this offering in prosperous America!

We trust our people will read the next number of the *Review*, November 12, 1925, setting forth the Week of Sacrifice and the reason for it. It should stir them to help.

There is every reason to praise God for the advance of the message in the worldwide field. We have never received such reports as during the last year. The faithful efforts of our missionaries in seed-sowing are bringing on an abundant harvest in many places, and now is the time to press in with men and means to reap the harvest. Let us work and pray and lift as never before, that the message may speed on to the darkest corners of earth.

Yours in the Master's service,
J. L. SHAW

ADDRESS GIVEN AT THE AUDITORS' CONVENTION, DES MOINES, IOWA,
October 1, 1925

There is one man who seems to be set before us in the Bible as an example or model of efficiency. He is one of the very few Bible characters in whose life the Scriptures record no fault, and yet he was a man who carried exceedingly heavy administrative responsibility in a wonderfully well-organized kingdom. I refer to the prophet Daniel. The experience in his career to which I refer is recorded in the sixth chapter of the book of Daniel and begins with the first verse. In the organization of the Persian Empire under Darius, the kingdom was divided into provinces. Over each of these provinces a prince was set as ruler, and so we read that one hundred twenty of the princes of the kingdom were called to the provincial rulership by Darius. Now over these princely rulers three presidents were appointed, and of these Daniel was first.

The service of Daniel in this high responsibility was so marvelously efficient and so com-

pletely satisfactory to the king that King Darius thought to set him over the whole realm. This plan of the king aroused the envious opposition of the princes and they determined on the downfall of Daniel. As we read in the fourth verse, "Then the presidents and princes sought to find occasion against Daniel."

Having read thus far in the story I want you to notice what their idea really was. We can catch the trend of their envious thought by noticing the direction of their search; the place where they sought occasion against him. Was it in his home? No. In his private life? No. Among his friendships? No. His religion? No. His nationality? No. What they really wanted to question was his efficiency in the office that he occupied in the kingdom. Therefore they sought occasion against him "concerning the kingdom," and then began a terribly critical examination of the affairs of his office. One hundred twenty-two of the most critically minded auditors went to work to find fault with his business efficiency, his business system, his business methods, his ability as an administrator. His right to the king's notice as an able man of affairs must be effectually destroyed, and so every transaction must be tested, every method explored, every account checked, every motive weighed, and every result measured; a cruelly exhaustive search; truly a wickedly critical espionage which was to discover occasion for complaint. But never were wicked men more completely confounded. The record says: "They could find no occasion nor fault . . . neither was there any error or fault found in him." Surely that was a wonderfully efficient office and surely Daniel was a model administrator. One hundred twenty-two men, princes of the blood and capable of making a thorough examination of Daniel's affairs, were compelled at the end of that examination to admit that there was not one error, not one fault. He had applied no weak principle. He had employed no faulty business method. He had displayed no inattention. He was a marvel of accuracy, a model of success. He was prompt and up-to-date. He was efficient. How pleased those one hundred twenty-two princely auditors would have been could they have found him even behindhand in his work! Do you suppose they would have excused him on the plea that he was overworked? Why, they would have triumphed in the charge that he was incompetent or unfaithful or lacking in diligence. But

Daniel was prompt, and promptitude is an absolutely necessary quality to a successful and efficient management of the business affairs of God's cause. How pleased they would have been could they have found any evidence of inattention to the affairs of state, or carelessness in his manner of giving them attention. But no, they were not to experience that sort of pleasure, for Daniel was faithful, reliable, prompt, and efficient; so wonderfully so that not a single fault, not a single error in his work, himself, or his relation to the kingdom could be discovered. And so convincing were the evidences of his efficiency that those one hundred twenty-two princely auditors despairingly acknowledged: "We shall not find any occasion against this Daniel except we find it against him concerning the law of his God." And even in that they had, perforce, to go with murderous purpose and lying lips to King Darius to win from him the means by which Daniel was to be overthrown.

In the sixth verse the record states that these presidents and princes assembled (margin, came tumultuously) to the king and said thus to him: "King Darius, live forever. ALL the presidents of the kingdom, the governors and the princes, the counsellors and the captains, have consulted together."

Now the lie in this statement is obvious, for Daniel, the chief of the presidents, was not only not consulted, but was the one whose influence and life were being plotted against.

But leaving that part of the story, Daniel stands in this Scriptural record as a model of business efficiency. His experience is here tapped for our benefit at the most difficult time and point of his whole career. When standing next to the king, beneath responsibilities that would weigh down any but the extraordinarily efficient, he was compelled to bear his load not only without the co-operation of his associate presidents and subordinate princes, but with all their envied hatred directed against him for his overthrow.

C. H. WATSON

(To be continued)

We talk about the telescope of faith, but I think we want even more the microscope of watchful and grateful love. Apply this to the little bits of our daily lives, and how wonderfully they come out."—*Frances Ridley Havergal.*

THE CRIMES OF THE TONGUE

"The second most deadly instrument of destruction is the dynamite gun,—the first is the human tongue. The gun merely kills bodies; the tongue kills reputations and oftentimes ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once. The full evil of the tongue lives through all the years; even the eye of Omniscience might grow tired of tracing it to its finality.

"The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, of gossip, lying, and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain, and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue. Place in one of the scale-pans of Justice the evils resulting from the acts of criminals, and in the other the grief and tears and suffering resulting from the crimes of respectability, and you will start back in amazement as you see the scale you thought the heavier shoot high in air.

"At the hands of thief or murderer few of us suffer, even indirectly. But from the careless tongue of friend, the cruel tongue of enemy, who is free? No human being can live a life so true, so fair, so pure as to be beyond the reach of malice, or immune from the poisonous emanations of envy. The insidious attacks against one's reputation, the loathsome innuendoes, slurs, half-lies, by which jealous mediocrity seeks to ruin its superiors, are like those insect parasites that kill the heart and life of a mighty oak. So cowardly is the method, so stealthily the shooting of the poisoned thorns, so insignificant the separate acts in their seeming, that one is not on guard against them. It is easier to dodge an elephant than a microbe.

"Every individual who breathes a word of scandal is an active stock-holder in a society for the spread of moral contagion. They become like certain carrion flies, that pass lightly over acres of rose-gardens, to feast on a piece of putrid meat. They have developed a keen scent for the foul matter upon which they feed.

"There are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are old-time friends separated and walking their lonely ways with a hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark,—these are but a few of the sorrows that come from the crimes of the tongue.

"To sustain ourselves in our own hasty judgments we sometimes say, as we listen, and accept without investigation, the words, 'Well, where there is so much smoke, there must be *some* fire.' Yes, but the fire may be only the fire of malice, the incendiary firing of the reputation of another by the lighted torch of envy, thrown into the innocent facts of a life of superiority."

W. G. JORDAN

in "The Kingship of Self-control."

NEWFOUNDLAND

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DOING THE MASTER'S WORK

Many regard Harvest Ingathering as a necessary though very unpleasant work, while to others it is a source of spiritual uplift, and a renewing of strength that carries with it one of the greatest blessings and comforts that Christians can experience.

Every reader of this little paper, has at some time or other been engaged in the Harvest Ingathering work, and all are more or less familiar with the experiences to be met with. To tell of the ordinary work of the campaign would therefore be neither interesting or necessary, but I believe many would be interested in an experience which I recently had at Grand Falls, the pulp, and paper town, and some who read this will have pleasant recollections of the very places I am about to mention.

Somehow, during the summer I felt a call to visit this place. Something prompted me to make an effort to go there, and when I heard of the death of Arthur Manuel the call became too insistent to be overlooked. Elder Manuel was about to leave for Fall Council, and intended stopping over for a day with Brother and Sister Mammel at Grand Falls, on his way across country, so I decided to take advantage of this opportunity and go with him to see what God had in store for me at that place.

We left St. John's on Monday evening, and arrived at Grand Falls next morning at seven o'clock, after a pleasant run, and drove immediately to the home of Brother Manuel, which is situated in the town some two miles

stant. We found Sister Manuel very naturally depressed over the loss of her dear boy, but she was not all together despondent, and felt that she would be under condemnation if she did not raise at least ten dollars for the cause. Everything I could do or say to comfort her I did, and I feel sure that God helped me to put fresh courage into her heart.

On the afternoon of our arrival Elder Manuel and I went back to the station, and between us we collected some eighteen dollars. The real work in the town proper, however, was to commence on the morrow, and this work I had planned to do with Sister Manuel, as the Elder had to leave then in order to connect with the train for Halifax.

When I left St. John's my husband who saw me off at the train had said "Good bye, Jennie, come back with a hundred and fifty," and though I knew he intended this as a joke, and never dreamed that I would get that amount, still I decided there and then to make that my goal, and with that figure always before me, and a constant prayer in my heart, I toiled readily on.

Each morning before starting out, I would set my goal, and nearly always I would, with God's help reach the mark set. Nor was Sister Manuel idle, for she too had caught the spirit, and was striving hard to gather the largest possible amount. So each day we fared forth, doing the Masters' work, never doubting that He would look after us, and if it was for the good of His cause give us the desired amount.

The time came for my return to St. John's after two weeks, and on counting over my cash I found I was something like seventeen dollars short. Sister Manuel seemed to think she would never get that amount, but my faith was strong, and in my heart I knew that God would not let me return without my goal. The night before leaving for home I called at the home of a friend of mine, and told him how much I was short, and asked him, more as a plea, to make good the amount. This he did not do, but he gave me a nice donation, his wife gave me another, and still another came from his daughter, so that all together from the house I collected eight dollars. Thus encouraged I went out into the streets, and was long in collecting the balance of the amount required. When all was finally in, and counted I found that I had gathered one hundred, fifty-two dollars, and fifty cents, and Sister Manuel had taken something over forty dollars. And right there, I thanked God for

what he had done for us in giving us this large sum from what was, to me, an entirely new territory.

There were many little incidents of the trip that would be of interest to the readers, but space will not permit. Suffice it to say that we went as the Divine Master commanded, taking no thought for ourselves and obtaining our meals wherever the kindness of some person's heart prompted them to offer us the hospitality of their board. One or twice it was suggested we buy something for lunch, but each time I replied that "the laborer is worthy of his hire."

The experience was a splendid one, and I came home refreshed in body, and with a renewed feeling of God's tender care over me, and a determination to do His work, whenever the call came. To all workers in the harvest field I would say, give of your best to the Master, and your reward will be twofold: your earthly strength will be renewed, and you will be fitted for a place in the Kingdom that is to be.

JENNIE MANN

ONTARIO

D. J. C. Barrett, *Pres.*

G. L. Sather, *Sec.-Treas.*

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3 Awde St., Toronto

WORK ON THE RESERVE

Dear Messenger Readers:

It is a much longer time since I wrote to the *Messenger* than I had intended it should be, especially as I am well aware that any news from the Six Nations Reserve is always an item of interest to our people.

You will be glad to hear that on October 21, it was my privilege to baptize six dear souls in a watery grave, to rise to walk anew in the Saviour's footsteps. The charge given at the church just prior to the baptism was deeply impressive, and we hope some lasting results will be the outcome of the solemn words spoken.

Two sisters of the Galt company promised the writer that they would give a day at Harvest Ingathering, so as to help our Indian brethren reach their goal of \$125. This offer by Sisters Lowry and Liscombe is greatly appreciated by us.

November 2 and 3, Mrs. Young, James, and the writer, together with the above mentioned sisters drove to the city of Guelph, canvassed

that place two days, returning with a substantial sum that will encourage the Iroquois Church, bring joy to the mission board, help to the mission field, as well as courage and blessing to our own souls gained from the experience of those two days in active service. We were kindly entertained at the home of Sister Needham at Galt, whose kind words of hospitality were an inspiration to all of us.

We hope to write further in the near future of the progress in the Harvest Ingathering as well as the evangelical work.

WM. C. YOUNG

MARITIME

F. W. Stray, *Pres.*

Frank Vansickle, *Sec.-Treas.*

Office address

Memramcook, N. B.

WEEK OF SACRIFICE

Letters have gone to all church elders, and to the isolated members enclosing a special envelope for the Week of Sacrifice offering. This offering is to be taken in all our churches Sabbath, November 21. The offering should be placed in the envelope provided. All loose collection on this day should go for the same purpose.

Every one is encouraged by the General Conference to donate the week's wage or income, if possible to foreign missions. The call really anticipates the largest single donation of the year to missions on the part of us all. Many are in such circumstances that they cannot make such a heavy sacrifice. This is recognized, and so at the last Autumn Council, it was suggested that church goals be set, so that the larger giving of those who are able, would make up for others in more unfavorable financial circumstances.

Taking the General Conference suggestion of a church goal, and adapting it to the conditions of each local church would result in something like this:

- Amherst \$35.
- Barrington, \$15.
- Conference, \$30.
- Carlingford, \$15.
- Charlottetown, \$10.
- Halifax, \$80.
- Hopewell Cape, \$10.
- Indian Harbor, \$10.
- Lake George, \$20.

- Minto, \$10.
- Moncton, \$60.
- Memramcook, \$80.
- New Glasgow, \$20.
- North Sydney, \$10.
- Sydney Mines, \$10.
- Scott's Bay, \$10.
- St. John, \$80.
- Tantallon, \$20.
- Tiverton, \$10.

Let us count our blessings, and bring an offering of self-denial, and thanksgiving, that others may receive the light of the world, Jesus our Saviour, and soon-coming King.

F. W. STRAY

HARVEST INGATHERING

We are very happy to report the following churches over the goal October 31, in the order indicated.

- Indian Harbor
- Lake George
- Fox Point
- Charlottetown
- Hopewell Cape
- Amherst
- Scott's Bay
- Halifax
- Tantallon
- Carlingford
- Barrington

We trust that in response to the earnest appeals from the Autumn Council, that individuals in all these churches will do some Ingathering in November, and not stop entirely because the church goal is reached. We will publish the amount received from each of the churches over the goal when the returns are in for November. Churches which had not reached their goals October 31, are as follows:

- St. John
- Moncton
- Memramcook
- Tiverton
- New Glasgow
- Sydney Mines
- North Sydney

Some of these churches were nearly out, and probably are by this time. Others may be hindered by unforeseen circumstances from reaching the original goal set. However, we are sure that earnest efforts will be made in all these churches, so that the conference will not fail of reaching the suggestion of o

General Conference president, Elder Spicer, of each conference turning in an average of \$10 each for every member in its territory. If this is done, it will mean that the conferences in the North American division will exceed the goal set, by more than a quarter of a million of dollars.

Let Maritime do its part, which is entirely possible. Think what it will mean if all conferences in North America reach this average. How it would gladden the hearts of our faithful missionaries, and what a missionary advance would follow!

F. W. STRAY

NEWFOUNDLAND BOOK WORK

Most of the readers of the *Messenger* are acquainted with the fact that Newfoundland has been doing some very fine work in the selling of our subscription books. Most of the books have been delivered and no doubt many of these purchasers are enjoying these long winter evenings by studying "Bible Readings" and other of our denominational volumes. One of these customers has written a letter from Newstead on Notre Dame Bay inquiring where he could secure another copy of "Bible Readings for the Home Circle."

Let us pray that many inquiring minds will be led to the truth by studying these good books which have been scattered so faithfully by the colporteurs in Newfoundland this past summer.

H. H. RANS

COLPORTEUR REPORT for ONTARIO

Three weeks ending October 24, 1925

Colporteur	Book	Value	Helps	Total
Mrs. M. Hillier	WC	14.10		14.10
E. Gould	HP	265.75	33.20	298.95
G. Maurer	BF	203.50	45.80	249.30
		483.35	79.00	562.35

Week ending October 31, 1925

Colporteur	Book	Value	Helps	Total
Mrs. Durling	Misc.	7.08		7.08
E. Gould	HP	72.00	2.50	74.50
Mrs. Hersee	CW	4.50		4.50
C. B. Johnson	Misc.	53.25	3.00	56.25
Mrs. Longard	CW	17.50		17.50
Mrs. Lowrie	CW	6.00		6.00
Mrs. Leatherdale	CW	7.75		7.75
G. Maurer	HP	48.00	7.60	55.60
Mrs. Crosby-Smith	MW	20.00		20.00
Mrs. Serviss	CW	56.25		56.25
Miss S. Sparling	BS	51.62		51.62
		343.95	13.10	356.05

OBITUARIES

Dauphinee—Mrs. Isabell Dauphinee nee Burgoyne, was born at French Village, N. S., April 5, 1863; and died at Halifax, N. S., on Nov. 5 1925. In the year 1884 she was married to Capt. Judson Dauphinee, and to this union three sons, and one daughter were born. Thirty-six years ago she accepted the Third Angel's Message under the labors of Elder R. F. Cottrell. All these years she has been a faithful member of the Tantallon church. It was said that she was especially faithful in tithe paying. As she gathered the garden produce, fruit, eggs, milk, butter, and other things, she measured, weighed, or placed a value upon them and gave a tenth to the Lord. Her home was the worker's stopping-place when the ministers visited the Tantallon church. She was always ready to lend a helping hand to any in the neighbourhood who were in trouble or sick. Sister Dauphinee was highly respected in her community. On the day of the funeral, the Tantallon church was filled to its seating capacity, and some standing in the porch, who came to pay their last respects. Surely a mother has fallen in Israel.

She is survived by her husband, two sons, Charles and Noah of Tantallon, and one daughter, Ida, Mrs. Ainsley Boutlier, Halifax, N. S. who mourn in the hope of meeting again at the soon coming of Jesus.

JOSEPH CAPMAN

Cooley,—Ian, oldest child of Mr. and Mrs. W. E. Cooley, died September 19, 1925, at the age of 6 years and 9 months, in St. Joseph's Hospital, Hamilton, Ontario, after a very short illness. A slight injury became infected so seriously that no medical aid could save him. Ian loved the Sabbath school although it was not possible for him to attend regularly, and during his sickness grieved because he could not be there every Sabbath. He has left to mourn father, mother, a little sister, and other relatives, but all who knew him will miss him. On Sabbath afternoon, September 12, we sorrowfully laid him to rest in beautiful Hamilton Cemetery till the morn of eternal day shall dawn.

E. A. JONES

Sterling,—Mrs. E., wife of David Sterling died in Hamilton September 21, 1925. Sister Sterling had not been physically strong for some time, but the end came very suddenly. Her last sickness lasted only a few hours, and she slept her life away. Left to mourn are the husband, two daughters, one son, and other relatives. She was laid to rest in Woodlawn Cemetery.

A. E. JONES

NEARING HOME

What matters that the waves in fury lash
The rock whereon we stand?
What matters that the clanging sabre clash
Resounds through all the land?
The wild beasts prowling in the thickest night
Cannot affright us, nor the ominous sky
Awake our fears.

Across the flood betwixt us and our home,
The city bright descry;
Its light gleams out upon the water's foam
From glittering turrets high.
The waves will part, and we in triumph tread
The firm, dry rock upon the river bed;
So banish tears.

—Worthie Harris Holden

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OFFICIAL ORGAN OF THE
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Miss Amy Frank - - - - - Editor

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FOR CHRISTMAS

Christmas time presents a splendid opportunity for the sale of literature. It is a time when people will spend money for presents. Our people everywhere should take advantage of this opportunity to bring the attention of their neighbours and friends to our books, and the splendid assortment we have for both old and young should make us bold to suggest that no better gifts could be made. There are many who will welcome a suggestion of books and be pleased to find that such appropriate material is at hand.

The "Home Missionary Prospectus" has been newly equipped for the 1925 Christmas delivery. The neat green felt folder contains five splendid books moderately priced. There are stories for the little ones, inspirational reading for the youth and older members of the family, and a good practical cook book for the busy housewife. "Uncle Ben's Clover Field," "Best Stories," "New Testament Primer," "Steps to Christ," and "The Science of Good Food and Cookery," make up the list.

The retail price of these books is \$8.55. As a special inducement to help our people take hold of this the Canadian Watchman Press has quoted a price of \$4.50 for the complete outfit, which is 23 cents less than the wholesale price of the books.

This is the best time to begin to work with this prospectus as people have only begun to make their selection of Christmas gifts. Taking the orders now, with a delivery about the 20th of December gives them time to raise the money. Write to the Tract Society office for a sample kit, and they will send you full particulars, with instructions about ordering and delivering. Your field secretary will be glad to help you also. Join the Home Missionary Workers' Union and you will be a blessing to your neighbors and to the cause of God.

J. L. WILSON

