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A Week of Prayer

This year December 2 to 9 has been set apart as the week of prayer for our churches. I feel to strongly urge that careful thought be given to plans for making the week of prayer this year a very effective means of raising the spiritual standard among us. I think that every one who is carrying the burden of spiritual interests in our work recognizes that the need of a spiritual revival is very great. In view of the times and the evident nearness of the end we should be very earnest in seeking for a deeper Christian experience and a firmer hold on God. To this end it is to be hoped that the officers of the church from one end of the Eastern Canadian Union to the other, will plan in a definite way for the meetings during the week of prayer. One meeting each day or evening should be the least to arrange for during the period. This may require that many make some adjustments in their affairs and lay aside some of their usual business and social activities in order to do this, but surely the seriousness of the times will justify it. The readings for the week of prayer are now in the hands of our people, being printed in the Review of November 2. These should be read at the proper time by someone who will present them with clearness and emphasis. Several seasons of short prayers, interspersed with songs of praise will bring the presence of the Holy Spirit. The confession and putting away of sin will follow an honest and prayerful self examination which is the course recommended by the Holy Spirit. Coldness of heart may be due to the cherishing of unhappy differences between brethren. It may be the love of the perishing riches of this world which leads to robbing God in tithes and offerings. It may be a neglect of the Bible and prayer. Whatever stands between us and God, let us begin putting it away that we may share in the refreshing that is awaiting his people in the coming season of prayer.

M. N. CAMPBELL

ONTARIO

Present Truth Series

A sister in the Hamilton church sent the Present Truth Series to her mother living in the country. The following is part of a letter she received from her this week. "I am receiving a little paper. The one this week was on the Coming of Christ. It is beautiful. There is a picture of Christ coming in the clouds with a sickle in one hand and a scepter in the other. It went right to my heart. I thought to myself, 'Oh how grand and real he looks! It seemed to draw me right to Him as He sat there. Thank God, I can realize it and bring it to myself. I am sending the paper to Toronto to Jim's sister.'"

This same sister gave Bible studies to her younger sister and was the means in God's hands of leading her to the Saviour. She was recently baptized and became a member of the Hamilton church. The mother in the same letter wrote the following: "I am sure, Carrie, that little Greta is a converted girl. She seems to see so much since she was buried in baptism. Jesus has come very near to her. Thank God that you have been instrumental in bringing your sister to the throne of grace in her young days. God bless you in all your undertaking." This is another evidence and proof of what God will do through the church members when they cooperate with him and use the simple methods that he has ordained for these last days. Read volume 9 of the "Testimonies", pages 34, 35, 41, 116 and 117. If you do not have this book send seventy-five cents to the Canadian Publishing Association, Oshawa, and get it. It will do you good and point out the way to work for your friends and neighbors. It has helped me very much in my work.

JOSEPH CAPMAN

How The Truth Came to Me

It was while I was lying sick in the hospital that I was impressed to become a Christian. Not long after I returned to my home I found a tract at my door each week. It seemed to be left the same day of the week and about the same time of day. However I never could find out who left it. One day when I was out sweeping the sidewalk I noticed a young lady leaving tracts at each home and as she came up she gave me one and passed on so quickly that I did not have time to speak to her. At another time a lady called and said that her girl had gone to school so she was distributing her tracts for her. I began to wonder who these people were and what their object was in giving me the tracts. I began to read and study my Bible with them. One day a man came with the papers and he asked if I was studying them and was interested in them. I told him I could not say I was especially interested in them, but I asked him who he was and what his object was in leaving the papers. He said he was a Seventh-day Adventist and that his object was to get the people to study their Bibles. In our conversation I told him I would like to understand the Bible but that I could never become a Seventh-day Adventist. He said he could send a lady who was a Bible teacher, that she understood it well and could make it plain to me if I would care to have her come once a week and spend an hour in Bible study. I had such a desire to know the Bible that I arranged for her to come. She made everything so plain step by step as we studied the word that I saw it was the truth. Today I am a baptized member of the Hamilton S. D. A. church and I am so glad the Lord sent some one to lead me to his truth. I am so happy in Jesus. It is my earnest desire to take up this work and become a real home missionary. I know that this same method of working will do for others what it has done for me. I want to be the means of winning souls to Christ that I may have some sheaves to present at his coming.

GRACE E. MEADOWS.

of God as a means of reaching many that otherwise would never be impressed with the truth." It is therefore to be conducted "from a missionary standpoint," and never as a commercial enterprise. It is an evangelizing agency, and none should have a part in it whose hands are defiled with sin and whose hearts are not right with God, but only those who have a deep love for souls, and are willing to engage in a self-sacrificing work in order to reach them.

To such as enter the work with the right motive, heavenly angels, though unseen by mortal eye, become their helpers and companions. The work is of heavenly origin, and consequently the heavenly intelligencies are intensely interested in its success.

We cannot explain the marvelous growth and prosperity of this department of our work on any other basis than that it is God's work. Many are the souls rejoicing in the light of present truth through the effort of the godly colporteur, and though he may not have the joy of meeting them personally and seeing the fruit of his labor in this life, he will, if faithful, ultimately enter into the fullness of that joy in the kingdom of God.

In the *Review* of November 5, 1914, Sister White penned these significant words, "The success attending the efforts of ministers in the field is due in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice." This is in harmony with the words of the Saviour in John 4:36-38. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

Thus the minister and the colporteur are co-partners in the work with God, who after all must give the increase, and when the work is finished will rejoice together.

W. W. EASTMAN.

Our Colporteur Gospel Workers

Our colporteur work has become so well established among us, that no rightminded Seventh-day Adventist questions its utility as a divine agency for reaching the millions of earth's inhabitants with the message.

Much instruction has come to us through the servant of the Lord concerning this work,—who should engage in it, and how it should be conducted. It is said that rightly conducted "it is missionary work of the highest order," and that "it is ordained

Mission Notes

In a recent letter from Brother J. T. Thompson, laboring in Uruguay, he tells of having found two families becoming interested in the truth, the fathers of whom spent their childhood in the Waldensian Valleys. The true missionary spirit still predominates their lives. One of these men heard Sister White speak in that land thirty-one years ago, and as a boy was greatly impressed with the truth. Now the seed bears fruitage, and with his family, he is rejoicing in the third angel's message.

Trouble has been on for some time in the Shantung Province, East China, between the revolutionists and the government. Two of our native brethren from Anhui Province, lying to the south, were sent over into Shantung to canvass. Being from the south they were taken for spies by the government. One escaped with his life. He was robbed of his money, his things broken, his Chinese passport torn up as well as his canvasser's credentials, and then he was thrown into prison. The place was taken by Revolutionists three weeks later, and our brother was released. His companion, however, was not so fortunate. He was at a certain town when fighting commenced. He was shot dead at the inn where he was staying, by whom it is not certain. He received a burial, however, instead of being thrown out to the dogs, as most usually is the case. He died a martyr to the book work.

F. C. Varney, who recently went out to Lima, Peru, to carry on the office work of the Inca Union Mission, sends an excerpt from a letter just received from Brother J. M. Howell, of the Titicaca Mission. He said:

"The Cura [priest] Aragon, who is also the alcalde [governor, or mayor] of that part, closed our school at Coolloni, but the alcalde of Puno sent a telegram immediately telling him to give order for the opening of that school, and from now onward keep his hands entirely off. That was pretty straight talk, and it made the old priest a bit warm under the collar, but of course there is nothing for him to do but to do as he is told by his superiors. The alcalde of Puno has done much good for the Mission in his term of office. He likes our schools very much. The time he was out here he had the director of all the Puno schools with him. The director was completely taken to see how many there were in the school, and the discipline maintained. He said in town afterward that in all Peru he had not seen a school so well disciplined as was the one in La Plateria. Our pupils realize now that it is detrimental to study aloud. They also realize that they are not sure of coming to the school another year, and so they are putting forth their best efforts to gain all possible. These two things contribute largely to the discipline."

Reduction in Signs Weekly Rates

With a firm conviction that our denominational missionary paper, the *Signs*, should occupy a much broader field of influence, and that this desired result would follow if prices were such as to encourage the taking of large clubs, the publishers of that soul-winner have decided to make some sweeping reductions in rates.

After earnestly studying the situation for several days, it was seen that this could be done by effecting certain economy in production, such as issuing an eight page paper the size of the Harvest Ingathering *Signs*, and the standardizing of their English and foreign periodicals, ten or twelve in number.

In some respects, the paper in its new form will be better than heretofore. Shorter, right-up-to-the-point articles, set in one size smaller type, will insure quite as large a range of topics each week as now appear.

The new prices follow: single subscriptions, one year, 1.00; six months, 60c. Clubs of five or more, one year 80c each; five or more, six months, 45c each. Five or more, three months, 25c each. Lists—five or more to separate addresses, one year, 85c each; five or more six months, 50c each; five or more three months 30c each. Single subscriptions, one year, with premium book, "Questions and Answers," \$1.50. All singles and clubs now on mailing list will have time extended proportionately to the amount due.

Special offer: The remainder of this year together with the full 50 issues of 1917, at the prices quoted.

A Seminary Ingathering Campaign

Bright and early Monday morning the thirteenth, nine girls of the Seminary with Mr. and Mrs. Spangler were seen at the Oshawa station boarding the train for Toronto. This energetic band was on a Harvest Ingathering tour. What does this mean? It means that much enthusiasm is shown by the students to reach their goal of \$200. This is almost four times as great as in previous years.

Although but a few miles separate Toronto and Oshawa the young enthusiasts could not wait. Two solicited on the train and received a goodly amount. A very interesting feature was the meeting of a minister and having a short discussion on the Sabbath question. Two members of the Bible Doctrine class were able to answer his arguments as this subject had been thoroughly studied in class the previous week.

In Toronto, two young ladies took the Union Station and did very well, one receiving a little more than ten dollars. The business section was just touched by their finger tips and many interesting experiences were encountered.

The unfavorable weather did not hinder in any respect. The only draw-back was time and papers, but another excursion of this kind is being planned. Much was learned by those who went. Some saw the city for the first time while every one found what the people think of S. D. A. missions. Much was learned of the conditions of the times which show the nearness of the end. We were impressed with

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in advance.

the fact that the training at the school has taught
us how to meet the world with the message.

B. B. STERLING.

Ontario Tithes and Offerings for Oct., 1916

Churches	Tithes	Miss	Misc.	Total
Albina	\$57 75	\$ 2 40	5 00	\$ 65 15
Attercliffe				
*Brantford	94 16	69 12	14 02	177 30
Bouck's Hill				
Chatham	49 86	26 57	3 15	78 38
Toronto Central	98 38	41 31	34 22	169 01
Dresden	37 00	10 43	5 72	53 15
Exeter	4 75	5 09		9 84
Galt			3 75	3 75
Hamilton	197 78	74 47	5 00	277 25
Iroquois	10 92	11 95		22 27
Individuals	50 16	27 85	2 00	80 01
Kenyengah		5 30		5 50
Kingston	43 54	65 10		98 64
Lindsay	35 91	7 07	8 00	50 98
London	62 30	225 21	8 95	291 46
Lynden	24 77	18 84	6 00	49 61
Muskoka				
Napanee	5 25	3 85		9 10
Niagara Falls		4 90		4 90
Oshawa	35 50	53 94	15 20	104 64
Ottawa	87 75	103 89		191 64
Paris	22 41	6 66	4 50	33 57
Petrolia	23 05	8 60	5 00	36 65
E.C.M.Seminary	215 48	116 46	1 00	332 94
Sefton	17 15	24 75	75	42 65
St. Thomas	44 06	104 00	104 00	148 06
Toronto West	197 83	145 18	30 34	373 35
Windsor	51 94	40 75		95 69
Total	\$1410 44	\$1144 35	\$250 01	\$2805 40

*Three months

Quebec Conference Report for October, 1916

Churches	Tithes	Miss.	Sub. S.	Misc.	Total
Fitch Bay	\$ 14 92	\$9 34	\$1 50	\$ 1 55	\$ 27 31
Individuals	38 00	31 60	30 55	23 37	123 52
Mont'l Eng	131 27	143 40	10 53	52 66	337 85
Mont'l French	20 00	102 50	10 11		132 61
Namur	8 00				8 00
North Hatley					
Sherbrooke	48 67		2 61		51 28
South Bolton				5 10	5 10
South Stukely	26 41	5 53	8 91		54 60
Total	\$287 27	\$292 57	\$84 31	\$96 43	\$740 27

F. E. DURTY, Secy.

OBITUARY

HARTIN—Thomas M. Hartin was born in St. John, N. B., July 7, 1854, and died in Moncton, N. B., November 12, 1916, aged 62 years. He resided in Moncton for the past thirty-three years where he was employed in the Government shop of the Intercolonial railway. He leaves a record of faithfulness and uprightness in discharging his duty. Brother Hartin was married to Miss Sarah Crossman and to this union were born two daughters and three sons. Beside leaving his beloved and devoted companion, four children are bereft of a loving father. Mrs. R. H. Cooke of Moncton, Mrs. Sanford Feindel of New Germany, N. S., Lewis of the Eastern Canadian Missionary Seminary, and Fred of Williamstale Academy. Early in life Brother Hartin became a member of the Baptist church, but about twenty years ago, heard the third angel's message and believed the truth. He stepped out faithfully to obey the Lord and was baptized by Elder M. M. Hare about three years ago. Since that time he has taken an active part in the church filling the office of deacon, and very earnestly endeavored to redeem the time in which he had hesitated to take his stand. He passed away early on Sunday morning, and at the prayer service held at his home the Friday night preceding gave a glorious testimony which was strong in faith and trust in his God. We believe that Brother Hartin will come forth at the call of the Lifegiver in the first resurrection. The church will greatly miss this faithful brother and his ringing testimonies with which he inspired them. The Maritime Conference extends sympathy for the bereaved ones. May the Lord lay upon the members of the family the same earnestness that was so manifest in the father.

GEO. H. SKINNER.

Seminary Comments

The Faculty and student's are looking forward to the week of prayer and to having Elder W. W. Eastman with us during that week.

Our Sabbath school thermometer is climbing. The bursting point is \$100 and will reach it. We are now 85 cents ahead of last Sabbath's quota.

We were pleased to have Mr. Louis Hartin return to school after an absence of two weeks, having been called home because of the death of his father. We are sorry events of this character come in to mar the school year but it is only ours to say "Thy will be done."

We are striving to finish up our outdoor work and be ready for winter. However owing to the early freeze we are back in our plowing but hoping for a few days' thaw.

ELDER CAMPBELL'S father is spending the winter season with him and is improving his time by doing some canvassing in Oshawa and vicinity.