

THE Canadian Union Messenger

"As the cold of snow in the time of harvest, so is a faithful messenger."

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The Deliverer

I

BRIGHTER than noonday sun
That shines in heaven high;
More steadfast than the stars
That light the midnight sky;
Stronger than strong man armed,
Prepared to win the fight;
Or everlasting hills;
Or lofty mountain height;
Greater than mother love
That cherisheth her child;
Or of the hen with young;
Or of the dove so mild:
Roses of Sharon's plain,
The lily sweet and fair,
The whiteness of the snow,
With Him can not compare.
Sweeter than honey too,
His gracious words divine,
And perfume of the flowers,
Or cluster of the vine.

II

God loved the world so well
He sent his only Son,
As Shepherd of the flock
To seek the straying one.
Bowed in Gethsemane,—
He left the regions high,
With such a price release!
The souls of men to buy.
Pleading his sprinkled blood
With voice like music sweet,
In heavenly courts above,
Redemption is complete.
Soon he will come again,
He has prepared a place,
For his disciples true,
And they shall "SEE His face."

LINNIE BAKER.

Elder Goodman's City Mission

ELDER GOODMAN had not entirely neglected the class which, as he had put it, go to make up the feathers and nails of a church; for there had come under the influence of his work, among others, a little, slatternly, wizen-faced sort of woman, who, to judge from her appearance and conversation, could be best described as being "without form and void."

But though her body was small and formless, and her general appearance left one in uncertainty as to

whether her dress was originally designed for herself or for some other person, she had a good big heart inside of both; and if one could endure to listen to her shallow conversation, which was consequently loud, he would detect a vein of sense which showed that she was not entirely void of understanding.

The circumstance which led to the change in Elder Goodman's method of working, was this: one of those unfortunate characters whom the world despises had been cast out from her home, helpless and dependent, upon the cruel mercies of a cold, heartless world at the beginning of winter with an infant in her arms.

Elder Goodman's attention was called to this case by two ladies belonging to his flock, and whom he considered as constituting its backbone. These good sisters had found out the condition of the unfortunate young woman, and had come to him for advice as to what should be done in her case.

Mrs. Goodman suggested at once that the poor girl be taken into their own home, at least for the night, or until a suitable home could be found for her. They had plenty of room as their family was small and their house was large. But Elder Goodman was horrified at such a suggestion, and would not entertain it for a moment.

In the meantime the good sisters who had the matter in hand were waiting for some suggestion from Elder Goodman whereby they might be able to relieve the sufferings of the poor woman. Either one of them could have made room for her in her own home, but as Elder Goodman would not do such a thing, how could they be expected to do it.

So they returned to their homes without having accomplished anything in the way of relief for the woman, but with the pious admonition of Elder Goodman to pray for her, and with the assurance that he would do the same thing; and that on the next day, through the medium of their recently organized B. M. S. R. O. Society, they might be able to accomplish something for her relief.

It did not seem to occur to the good elder that a long night lay between this day and the next when he proposed by proxy to be so benevolently charitable,—a night in which the life would be frozen out of the shelterless mother and child.

But this thought did occur to Sister C., the little

formless woman mentioned above, who by some means had found out the circumstances of the unfortunate girl, and though there were but four small rooms in her house, and though she had an infant of her own to care for, and an aged mother besides her husband, on hearing about the case she put on her wraps at once, and sought out the suffering woman, whom she found walking the streets to keep herself from freezing. She took the crying infant from the suffering mother's arms, and led her to the warmth and welcome of her own humble home.

Mrs. Goodman, who had been prevented by her husband from carrying out her philanthropic scheme of bringing the unfortunate woman to her own home, resolved at once to find a place for her somewhere. With this thought in mind she quietly left the house and started in quest of a place where the woman could be sheltered, at least for the night. She had heard of a certain Rescue Home located a short distance from her own home, where homeless people were enabled to find temporary shelter and care, and satisfying herself that the place was perfectly proper for a homeless woman to lodge in, she started in search of the woman.

Knowing that Sister C. knew something of the woman for whom she was looking, she decided to go directly to her house and see if she could give her some direction as to where the young woman was to be found; but what was her astonishment on calling at Sister C's, to find that she had already brought the young woman home with her, and had the baby quietly sleeping in a crib which belonged to her own child.

Mrs. Goodman was so astonished at the sight that she did not even make known the object of her visit, but after resting a few moments, she returned to her own home where she found Mr. Goodman snugly ensconced in his easy chair before the comfortable fire, preparing a sermon on Home Missionary Work. Mrs. Goodman waited for him to finish his work which he did shortly, and wheeling about in his chair, he began to talk about the subject upon which he had been writing, and, as usual, he began upon his pet theory of a church with a good backbone to it.

"Yes, yes;" said Mrs. Goodman rather significantly, "but from a recent experience I have come to believe more firmly than ever what I have said all along, and that is that it requires feathers and nails as well as a backbone to make a good church as well as a good fowl."

"Why, what do you mean?" said Mr. Goodman.

"I mean," she replied, "that feathers do more to warm the helpless chickens, and nails do more to provide for their wants, than the backbone can do."

The significance with which this statement was

made caused Mr. Goodman to wince, for he knew that something extraordinary was coming, and turning uneasily in his chair he asked, "What is your experience anyway?"

Then she told him the story of what Sister C. had done, and how she intended to take care of the poor woman's child so that the mother could find a place to work.

Mr. Goodman listened intently to the recital, and after his wife had left the room, he sat thinking for a long time. Then turning suddenly to the desk where he had been writing before Mrs. Goodman had entered, he picked up the manuscript which he had just written, and deliberately tearing it into strips, he threw them into the waste basket with the half audibly expressed remark, "I don't think that I will speak on that subject next Sabbath." Then after another period of deep thought, he spoke again: "It does take feathers and nails as well as backbone," he said.

Elder Goodman continued his mission work in Muchsin, but somehow the people noticed a very different ring to his preaching. They also noticed that his work was more among the poor and the outcast than it had been hitherto.

There is a Rescue Home in connection with Elder Goodman's mission now, and a large church has been organized at Muchsin with a good, strong backbone to it; but the church is well provided with feathers and nails.

Finis.

FROM THE FIELD

Montreal

MONTREAL is a great city of 300,000 or more inhabitants. It is a great city in more ways than one. It is the metropolis of the Dominion of Canada.

There are a few Seventh-day Adventists there. They are not very great, but they have a great message for that great city. The people who are giving this message in Montreal need a tabernacle, a house of worship, to gather in such as shall be saved.

Steps are being taken to buy or build a church in that great city; but this people, who are rich in faith, are not rich in this world's goods, and they are asking help. In this they are in keeping with the denomination, but they do not wish to be found in fashion so far as debt is concerned. Two thousand and five hundred dollars is desired for this building. The believers in Montreal are putting their hands into their own pockets for this fund, and soliciting from others.

This is a very important movement, and there are many, we believe, who are interested in the work in Montreal. All such, and any who may read these lines, now have the opportunity of showing their interest in a substantial way. Great things are at stake in that great city. The need is urgent, and it is evident that the time has come to build. It matters not who you are, where you live, or whether you have much or little; you are invited to the help of this people at this time with an offering to help build a house of prayer.

All funds sent in for this purpose will be much appreciated, and blessed of God, and souls will be saved as a result.

Send all money for the Montreal church to G. F. Skinner, 9 Evans St., Montreal, Quebec. We ask all to do and pray for the work in Montreal.

W. H. THURSTON.

Markham, Ont.

BEGINNING with the April number of *Life and Health*, I have sold up to date over one hundred and fifty copies, besides taking several yearly subscriptions;—one from the lady manager of the Cancer Hospital, one from a doctor, one from a banker, etc.

One of my subscribers told me that a man from the North West who came to her house saw *Life and Health*, and liked it so well that he took the address and said that he would subscribe when he reached home.

One of the leading store-keepers said that it was a very fine little paper. A newspaper man said that he did not see how they could get up a paper like that for the price.

I made a visit to Stouffville, canvassed three or four hours, sold sixteen papers, and took two yearly subscriptions.

All this represents about seven full days' actual work, or twenty-one and one half copies sold per day. Some copies were given away besides. I did not usually work a full day, but walked from home in the afternoon, thereby taking much more time in going to and from territory.

We are very busy at home just now, but hope to do something outside still.

A lady said that she heard of a friend in Chicago who was sick, and some Seventh-day Adventist came to see her and help her, but none of the other church people came near her. The lady previously knew nothing of our people, but appreciated their kindness. Though the knowledge of it came from so far away it has its influence.

"In the morning sow thy seed, and in the evening

withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

LINNIE M. BAKER.

Sheridan

THIS place consists of four corners with one small store, a country post-office, and a Methodist church. It is but two and one-half miles southwest of the school farm. The people of the community are all farmers. They have been very busy haying and marketing strawberries, and now the raspberries are coming on.

We are out working from family to family, as circumstances allow. We are placing reading in every family where we can. We have found the "Family Bible Teacher" to be the best printed matter for our work.

Our congregations have been small—so small that at times we have thought that we should have to pull down our tent and go to another place. On Sunday afternoon so few were present that we were sure we must leave. Just before the time for meeting in the evening we had a heavy shower, and all said, "No meeting this evening. We shall pull down our tent and go." But just as it was getting dark the people began to come, and in sufficient numbers that we felt there was some interest. We have decided to remain another week.

We need the prayers of the Lord's people. We have to pass through dark places, and this to us has been such. We are watching and praying for the manifestations of our Heavenly Father's pleasure in his work at this place.

A. O. BURRILL.

Change of Address

THE address of the Canadian Publishing Association will hereafter be BOX 178, TORONTO JUNCTION, Ont. Let all our friends make a note of this. Our location is at 163 No. Keele St., but as there is no free delivery at "the Junction;" and as we are located within a five minutes' walk of the post-office, no street address will be necessary on mail intended for us. The removal of the office has caused some delay in our correspondence. This may last a few days longer.

S. D. HARTWELL, Manager.

Notice

I HAVE pitched a gospel tent thirty miles west of Ottawa, and my address for five weeks will be KILMAURS P. O., Ont.

W. H. THURSTON.

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When requesting change of address, be sure to give both old and new address.

In case the paper is not received promptly, notify us and another copy will be sent.

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Report of Young People's Society

In November, 1904, a Young People's Society of thirteen members was organized at South Stukely, Quebec. Since that time one member has removed, and five Home Department members have been added by correspondence, giving a present membership of seventeen. The Home Department members live at various places, and are doing an independent line of missionary work as their means and circumstances will allow.

The following is a report of the work done by the Society during the six months ending June 30:—

Missionary letters written	15
Missionary letters received	5
Missionary visits	12
Subscriptions taken for periodicals	7
Papers sold	120
Papers mailed or given away	355
Books loaned	24
Pages of tracts given away	1362
Hours of Christian Help work	12
Persons supplied with food	2
Articles of clothing given away	4
Total contributions during the six months	\$2.31
Offerings for home mission work	\$2.25
Offerings for foreign mission work	\$.06

MRS. CYNTHIA E. JONES, Sec.

EVERY young man is now a sower of seed on the field of life. These bright days of youth are the seed-time. Every thought of your intellect, every emotion of your heart, every word of your tongue, every principle you adopt, every act you perform, is a seed, whose good or evil fruit will be the bliss or bane of your after-life.—*Wise.*

Tents

In last week's MESSENGER the prices of family tents for the camp-meeting were announced. Some think that these prices have been placed too high, so we have made the following changes:—

1 Tent 12x16 without fly	\$2.75
1 Tent 12x16 with fly	\$3.75

Lumber will be furnished at as low a rate as possible. Hay will cost about fifty cents a hundred. We will speak of the railroad rates later.

We expect that we shall have a good meeting. It comes at a time when the work will be out of the way.
A.O. BURRILL.

Ontario Office Notes

We have received reports of good quarterly meetings from nearly all the churches.

Brother Sowler sends an order for one thousand tracts.

Of late we have received several payments, or part payments, of School Fund pledges.

Sister Sadie Baker, of the Lindsay Treatment Rooms reports a good and increasing patronage.

We have just sent \$150 to the Foreign Mission Board. There is still a good balance to be scnt.

Offerings for the Knowlton Sanitarium are beginning to come in. This is an enterprise worthy of all the help that can be given.

Mrs. W. H. Allems of Orillia is still selling from twenty-five to fifty *Life and Health* every month. We believe there are others who could do as well.

The Midsummer Offering is larger this summer than last, but it should be larger than it is. Some churches have not responded at all.

Our Camp Fund is away behind. Offerings for this fund would be very acceptable. So far, no church has sent a large offering for this fund.

We are sorry to note that so many of the Sabbath-schools have used almost all their offerings for expenses. The amount donated to missions is smaller this quarter than usual.

B. B. NOFTSGER

"Learn the luxury of doing good" —*Goldsmith.*