

Eastern Canadian Messenger

VOL. 16

General Conference Library

OSHAWA, ONTARIO, FEBRUARY 22, 1916

If We Only Understood

Could we but draw back the curtains

That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim external roughness
Seem, I wonder, just the same?
Should we help where now we hinder,
Should we pity where we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Ah! we'd love each other better
If we only understood.—*Sel.*

ONTARIO

How I Began House to House Work With a Series of Tracts

As there was a street near my home with about the number of houses on it that I thought I could visit weekly and distribute tracts, I started with the object of winning at least one soul to Christ this year. I chose the morning as the people are more likely to be in then. I went to the first home, rang the bell carefully and met the person with a cheerful "Good morning." I frankly told her what I was doing—giving away a series of tracts. I passed the tract to the lady as though I fully expected her to take it. I told her that I was going to visit her weekly until

the whole series of tracts is given out, that I am doing this as home missionary work and am giving them away absolutely free. I mentioned, however, that if at any time she felt free to give something to help this good work along it would be appreciated and would be used to buy more literature. I said I was sure the tracts would help her, as they are interesting and the best she had seen along that line. I told her I would be along the next week about the same time. I then thanked her, made some remark about the weather and hurried to the next house. All took my tracts and showed an interest in them but one woman. She began to question me and her face showed signs of prejudice. I said, "Now if you do not care to continue these after carefully reading some of them, I will discontinue bringing them to you." She took the first one.

I will endeavor to give my experience as I proceed from week to week and what success attends my efforts. I believe if others would take up this good work and send reports to the MESSENGER they would be read with interest and the army of workers would grow. We now have a fine series of "Made in Canada" tracts known as the *Maple Leaf Series*—just the thing to do house-to-house work with among our neighbors, friends and those within our reach. "The light that shines the farthest shines the brightest nearest home." J. CAPMAN, *Miss. Sec'y.*

Toronto Church School

Half of our church school year is over and perhaps the readers of the MESSENGER would be glad to hear something about the work done thus far.

Every morning during the week, at nine o'clock, nineteen scholars take their places in the basement of the West Side Church to begin the day's lessons. There are eleven girls and eight boys and they all seem to be interested in their work. We have forty-five minutes at noon. All the children bring a lunch

because they live too far from the school to go home for dinner. At 3.30 school closes.

This is our first school in Toronto and both parents and children believe it pays to have a school where the Bible is made the basic text book of all knowledge.

We have enjoyed the visits of the parents and others from time to time. Brother Allen visited us one afternoon and gave a talk to the children. Nearly all took part in prayer.

The children are doing missionary work each week under the direction of Sister Baker. Each scholar sells two magazines a week besides bookmarks and Temperance *Instructors*.

Pray that we may be successful in training for the Master's service. HOWARD J. CAPMAN.

[Accompanying this were some very nice testimonials of appreciation written by the following students who are attending the church school: Norman H. Dewdney, Nelson Brennan, Elsie Aldridge, Alice Durnford, Ruth Lacey, Evelyn Williams.—ED.]

Sacredness of Vows No. 3

According to the amount bestowed will be the amount required. The larger the capital intrusted, the more valuable is the gift which God requires to be returned to him. If a Christian has ten or twenty thousand dollars, God's claims are imperative upon him, not only to give his proportion according to the tithing system, but to present his sin offerings and thank offerings to God. The Levitical dispensation was distinguished in a remarkable manner by the sanctification of property. When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. The Lord kept his claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to him. They were required to pay a ransom for their first-born son, for the first fruits of their flocks, and for the first gathering of the harvest. They were required to leave the corners of their harvest fields for the destitute. Whatever dropped from their hands in reaping was left for the poor, and once in every seven years their lands were allowed to produce spontaneously for the needy. Then there were the sacrificial offerings, the trespass offerings, the sin offering, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities and gifts to the poor, and there were assessments upon their property.

At stated periods, in order to preserve the integrity of the law, the people were interviewed as to whether they had faithfully performed their vows or not. A conscientious few made returns to God of about one third of all their income for the benefit of religious interests and for the poor. These exactions

were not from a particular class of the people, but from *all*, the requirement being proportioned according to the amount possessed. Besides all these systematic and regular donations, there were special objects calling for free-will offerings, such as the tabernacle built in the wilderness, and the temple erected at Jerusalem. These draughts were made by God upon the people for their own good, as well as to sustain his service.

There must be an awakening among us as a people upon this matter. There are but few men who feel conscience-stricken if they neglect their duty in beneficence. But few feel remorse of soul because they are daily robbing God. If a Christian deliberately or accidentally underpays his neighbor, or refuses to cancel an honest debt, his conscience, unless seared, will trouble him; he cannot rest although no one may know but himself. There are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty. We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and his claims must be settled.

The responsibilities of the Christian business man, however large or small his capital, will be in exact proportion to his gifts from God. The deceitfulness of riches has ruined thousands and tens of thousands. These wealthy men forget that they are stewards, and that the day is fast approaching when it shall be said to them, "Give an account of thy stewardship." As shown by the parable of the talents, every man is responsible for the wise use of the gifts bestowed. The poor man in the parable, because he had the least gift, felt the least responsibility, and made no use of the talent intrusted to him; therefore he was cast into outer darkness.

Said Christ, "How hardly shall they that have riches enter into the kingdom of God!" And his disciples were astonished at his doctrine. When a minister who has labored successfully in securing souls to Jesus Christ, abandons his sacred work in order to secure temporal gain, he is called an apostate, and he will be held accountable to God for the talents that he has misapplied. When men of business, farmers, mechanics, merchants, lawyers, etc., become members of the church, they become servants of Christ, and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and with their means, is no less than that which rests upon the minister. The woe which will fall upon the minister if he preach not the gospel, will just as surely fall upon the business man, if he, with his different talents, will not be a co-worker with Christ in accomplishing the same results. When this is brought home to the individual, some

will say, "This is a hard saying;" nevertheless it is true, although continually contradicted by the practice of men who profess to be followers of Christ.

Although no visible marks of God's displeasure follow the repetition of the sin of Ananias and Sapphira now, yet the sin is just as heinous in the sight of God, and will as surely be visited upon the transgressor in the day of judgment; and many will feel the curse of God even in this life. When a pledge is made to the cause, it is a vow made to God, and should be sacredly kept. In the sight of God it is no better than sacrilege to appropriate to our own use that which has been once pledged to advance his sacred work.

When a verbal or written pledge has been made in the presence of our brethren, to give a certain amount, they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and it is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money, than a pledge made to God.

Persons who thus pledge to their fellowmen, do not generally think of asking to be released from their pledges. A vow made to God, the giver of all favors, is of still greater importance; then why should we seek to be released from our vows to God? Will man consider his promise less binding because made to God? Because his vow will not be put to trial in courts of justice, is it less valid? Will a man who professes to be saved by the blood of the infinite sacrifice of Jesus Christ, "rob God"? Are not his vows and his actions weighed in the balances of justice in the heavenly courts?

God works through human instrumentalities; and whoever shall awaken the consciences of men, provoking them to good works and a real interest in the advancement of the cause of truth, does not do it of himself, but by the Spirit of God which worketh in him. Pledges made under these circumstances are of a sacred character, being the fruit of the work of the Spirit of God. When these pledges are canceled, heaven accepts the offering, and these liberal workers are credited for so much treasure invested in the bank of heaven. Such are laying up a good foundation against the time to come, that they may lay hold on eternal life.

But when the immediate presence of the Spirit of God is not so vividly felt, and the mind becomes exercised in the temporal concerns of life, then they are tempted to question the force of the obligation which they voluntarily assumed; and, yielding to Satan's suggestions, they reason that undue pressure was brought to bear upon them, and they acted under the excitement of the occasion; that the demand for means to use in the cause of God was overstated; and

that they were induced to pledge under false pretenses, without fully understanding the subject, and therefore they wish to be released. Have ministers the power to accept their excuses and say, "You shall not be holden to your pledge; you are released from your vow"? If they venture to do this, they become partakers of the sin of which the withholder is guilty.

A church is responsible for the pledges of its individual members. If they see that there is a brother who is neglecting to fulfil his vows, they should labor with him kindly but plainly. If he is not in circumstances which render it possible for him to pay his vows, and he is a worthy member and has a willing heart, then let the church compassionately help him. Thus they can bridge over the difficulty, and receive a blessing themselves.

God would have the members of his church consider their obligations to him as binding as their indebtedness to the merchant or the market. Let every one review his past life and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the "uttermost farthing;" for we must all meet and abide the final issue of a tribunal where nothing will stand the test but integrity and veracity.—*Testimonies, Volume 4, pp. 467-476.*

MARITIME

Maritime Mission Card Campaign

It is less than a week, at this writing, since we mailed a letter to each member of our conference enclosing the mission pledge cards, yet several have already been received, pledging from twenty cents to one dollar a week. Before this week closes, we expect to receive a goodly number. Has your card been sent in to our office? If not, will you not kindly mail it today?

Should you have been overlooked in our distribution of these cards, or should you know of any friend who wishes to pledge to the worthy cause, kindly drop us a line. One isolated sister has written for cards for her daughter-in-law and also for a friend.

Systematic giving is needed that a steady flow of means may be poured into the treasury. By this the Mission Board will know what to depend on, and the workers in the mission fields may receive their support without delay. A church leader writes that these cards helped very materially in the mission offerings of his church. Some receive the spirit of giving, who did not know how to give before.

Remember also our goal of \$5,000.00 tithes for 1916. Our tithe of last month exceeded that of January 1915 by \$38.06. This is good, but we need even a greater gain than this each of the coming months to reach our mark. LULU VANBUSKIRK.

Eastern Canadian Messenger

OFFICIAL ORGAN OF THE

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in advance. All subscriptions expire December 31.

Our Standing for January

The returns are in from the conferences for the month of January and an examination of the following table will reveal that each conference has dropped behind badly on its mission offerings for the first month of the year. Can we not make a special effort this month to bring up our offerings and try and keep more nearly even? We appeal to all the leaders in Israel—the conference presidents, church elders and officers to look earnestly to this matter. The standing is as follows:—

	Membership	Due	Recd.	Short
Ontario	550	\$ 478 50	\$305 66	\$172 84
Maritime	260	231 42	97 39	134 03
Quebec	150	130 50	32 76	93 74
Newfoundland	62	53 94	24 76	29 18
Union	1028	\$894 36	\$464 57	\$429 79

M. N. CAMPBELL.

At the recent meeting of a quorum of the Union Committee it was voted to invite Bro. Gordon Smith and wife to go to Newfoundland and take charge of the school in St. John's at its opening next autumn.

THE General Conference has extended an invitation to Elder M. M. Hare to take the superintendency of one of the divisions of the India mission field. Elder Hare has signified his acceptance of this important call and is now busy arranging his affairs so as to start on his journey at an early date. Our prayers will follow him.

Special Prices on Desire of Ages

For a limited period we will furnish "Desire of Ages" at the following exceptionally low prices:—

Binding	Regular Price	Reduced Price
Full Morocco	\$6.00	\$2.95
Half "	4.50	2.20
Cloth	3.00	1.45

Enclose twenty cents to help pay the postage. Send cash with order as no books will be sent out at the above prices on credit. It is not likely that this valuable book will ever be offered again at such low prices, so if you need a copy this is your opportunity. It is a great help in the present series of Sabbath school lessons. CANADIAN PUBLISHING ASSOCIATION.

IN last week's issue the Maritime Conference report of tithes and offerings appeared under the heading of November, 1915. The report published was for the following month and the heading should have been December.

DURING 1915 there were 14,287 copies of "World's Crisis" sold in the Eastern Canadian Union.

"JESUS cares for each one as though there were not another individual on the face of the earth."

Maritime Tithes and Offerings for Fourth Quarter Ending Dec. 31, 1915

Churches	Title	Miss.	Misc.	Total
St John N B	\$169 10	\$153 64		\$322 74
N Sydney N S	98 58	187 15		285 68
Sydney Mines N S	96 58	181 77		278 35
Halifax N S	87 29	168 39		255 68
Moncton N B	148 85	76 11		224 96
Williamsdale N S	81 84	84 91		166 75
Indian Harbor N S	49 35	83 54		132 89
Individuals	13 35	102 47		115 82
Tantallon N S	31 76	82 09		113 85
Conference Church	38 11	70 47		108 58
Hopewell Cape N B	51 05	53 66		104 71
Tiverton N S	31 45	36 98		68 43
Lake George N B	12 88	1 61		14 49
Barrington N S		6 00		6 00
Scotts Bay N S	23 95	37 05		61 00
Total	\$933 73	\$1325 84		\$2259 93

L. VANBUSKIRK, Treas.

The "Maple Leaf Series"

Watch this notice each week. In it will appear the issues of the "Maple Leaf Series" as they are published from time to time. The following are now ready for distribution:

No.	TITLE	No. Pages
1	Signs of the Day of God	4
2	The Return of Our Lord	4
3	How Esther Read Her Bible	4
4	The Bible—Its Inspiration and Importance.....	6
5	Is Man Immortal?	6
6	Last Day Deceptions.....	8
7	The Church and the World (Poem).....	4
8	Candid Admissions from Sunday Observers and Writers.....	4
9	Which Day Do You Keep and Why?.....	4
10	The Sabbath	6
11	The Faith of Seventh-day Adventists.....	6
12	D. M. Canright in a Nutshell.....	6
13	The King's Vision	4
14	A Remarkable Prophecy, a Study of Dan. 7.....	8

PRICES

Four page tracts—\$2.50 per 1,000, \$1.25 per 500, not prepaid;
40 cents per 100, 25 cents for 50, postpaid.
Six page tracts—\$5.50 per 1,000, \$1.75 per 500, not prepaid;
60 cents per 100, 35 cents for 50, postpaid.
Eight page tracts—\$4.00 per 1,000, \$2.00 per 500, not prepaid;
80 cents per 100, 45 cents for 50, postpaid.