

EASTERN CANADIAN MESSENGER

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Life's Great Things

You may never own a title, may have neither gold nor store,
And you may not share the bigness some call great;
You may dwell within the valley, others up upon the hill,
While the days are passing and the hour is late;
Still the helping hand you offer, and the cup in kindness given,
May tell more than any lord's estate.

You may never charm the watchers with some great heroic deed,
And your name may never link with things profound;
Passing years may bring no glory, nor the footlights ever tell
Of your place where sons of life and light are found;
But if you have helped the needy, when grim want was pressing hard,
That means more than fame's divinest sound.

You may never move the careless with angelic voice or pen,
And your words may never ring where plaudits swell;
And the nation may not hearken to one syllable you speak,
Where the rulers, gifted in its praise, excel;
But if you have widespread courage when some trembling heart was faint,
That means more than eloquence can tell.

You may never share earth's glory; deem not that the loss is great,
When below the Master walketh in lowly ways;
Greatness may not lead to heaven, rather often bars the way,
Blinding faith with fickle and deceptive rays,—
Fearless walk where duty beacons; weakness claims the strength divine
When the spirit lonely learns to praise.

Robert Hare



The Gateway to the Kingdom

L. E. FROOM

It was midnight on the river Niemen, that little stream that separated Russia from old East Prussia, the 25th of June, 1807. Opposite the little town of Tilsit two boats put off, one from each shore, and made their way slowly toward a raft that had anchored in the middle of the river. From out of each boat there stepped a solitary figure. Each saluted the other with a stiff military salute. Each was adorned with princely military trappings. One was Alexander of Russia, the other was Napoleon of France. It was a notable meeting, a momentous event. The issues were far-reaching, for they had met to settle the destiny of mankind and to divide Europe between them.

But eighteen hundred years before, on the lonely, shaded slopes of the Mount of Olives, just outside Jerusalem, there was another night meeting between two persons, that was fraught with infinitely greater moment to you and to me. These persons were no empire builders of this world, warriors of the sword. One was Nicodemus, a searcher for truth; and the other was Jesus, the Saviour of men. And this interview, taking place at the very beginning of Jesus' public ministry, was the most complete unfolding of the transformatory work that is necessary for the soul, the regeneration that must come to the human heart to enable one to become a citizen of the eternal kingdom. Jesus here disclosed the mysteries of redemption as related to the individual.

Nicodemus was honestly searching for truth. But through training, through choice, and through a misapprehension of the nature of true religion, he was laying the emphasis upon the external, the doctrinal, the orthodox, the theoretical, the intellectual. And he came to pay tribute to Jesus' ability as a teacher of truth. He desired to discuss with Him the problems that troubled his intellect. He said, "Rabbi, we know that Thou art a teacher come from God." John 3:2. But Jesus, knowing the need of Nicodemus' heart, brushed aside the proffered compliments, and came solemnly, tenderly, directly to the root of his trouble. He put His finger upon the plague spot. He went to the heart of the matter, and touched the fundamental error in Nico-

demus' conception of truth. He said, "Except a man be born again, he cannot see the kingdom of God." Verse 3.

Ah, Nicodemus came in search of truth. But he, like many others, failed to recognize that truth is not merely abstraction, not simply a glorious moral conception to which we give intellectual assent with the mind. *Truth centres in a Person.* "I am . . . the truth," said Jesus. And truth cannot be separated from the Person.
(Continued on page seven)

The Holy Spirit's Workings in Belgian Congo

In this wild cannibalistic country, where human effort seems to avail so little, we see the Spirit of God working mightily. In order to acquaint more natives with the Gospel and with the work which the mission is doing, we sent our teachers out for five weeks into villages beyond our schools. We sent them out two and two with instructions to spend one week in each village. They are returning this week with wonderful stories of how the Holy Spirit had gone before them into every village. Generally, when they approached, most of the male villagers ran to hide in the jungle for fear men were coming to catch them for work in the mines or on the railroad. When the natives learned that our teachers were from the mission, they would begin to return, and by the third day nearly the whole village would be out to listen.

In one large village, Ndai, the people came quickly because the chief knows of our mission, and he beat the drum for the people to assemble. At the end of three days some began to bring in their idols. At the close of the week, the teachers had so many idols that they saved a few to bring to the mission, and made a great bonfire of the rest. The people were so anxious to have the teachers and the mission pray for them that the most interested ones requested that their names be written on paper and sent to the mission. This the teachers did sending in 117 names from one village, after less than one week of actual teaching and preaching.

In another village while the teachers were conducting their Sabbath services, they told the people something of our Sabbath school

work, and how the people of the mission gave to help send the "Miyanda Miyampe" (Gospel) to others. Immediately those people wanted to help; and almost before the teachers knew what was going on, the villagers had brought about five bushels of manioc, their main article of food, for an offering, as they had no money.

In every village the people implored the teachers to remain or send other teachers. The strongest appeal that I could send to our people in the homeland to give as never before for mission work in these dark fields, is an appeal which just came in from a chief, Lukamwe. It runs as follows: "My people are many. Your teachers read in the letter from the Great Chief (the Bible) that Jesus will come soon to give life a long time (eternal life) to the people who walk in the good path. My people only know to walk in the bad path. I ask you many times to send a teacher to show us the good path. You send us no teacher. What can I do? When Jesus comes what will He do with you, Bwana, (Master) because you know the good path but you send no one to show my people?"

One of our teachers came in with the above appeal as I was writing this letter. Did God send it? I verily believe that every Seventh-day Adventist will have to answer for some such an appeal sooner or later. Why not meet it with a good substantial offering on Thirteenth Sabbath? May the Lord remind us often of this chief's appeal, and on the Thirteenth Sabbath may we answer his prayers abundantly with means to send teachers to "The Dark Continent."

ORLO U. GIDDINGS

"The Great Controversy" Speaks to a Blacksmith

In a small Western town lived a notorious blacksmith,—a powerful man, a hard drinker, a fighter, very profane, and wicked in every sense of the word. He wanted nothing whatever to do with preachers or Christian colporteurs, and if by chance any such people called on him, he would politely invite them to proceed on their way and leave him alone, and, if necessary, did not hesitate to send them away by force.

One day this blacksmith received a physical injury which caused him to be confined to the house for some time. As the days passed by, he became restless, and looked about for something to read. Glancing through the bookcase, his eye fell upon a good-sized book, and the title attracted his attention, "The Great Controversy." Curious to know what the "Great Controversy" was about, he picked up the book and scanned its pages. In a few minutes he threw the book down in disgust, and went outside the house, where he sat and smoked his pipe for a time. On returning to the room, he again picked up the book from the spot where he had thrown it. But soon he threw it down again, and this time with an oath. Strange to say, it was not long before he had the book in hand for the third time.

Then he said to himself, "I believe I'll read this book, and see what kind of a sect these crazy people are who write such things!" But there was something about the book that gripped and held his attention. One chapter lured him on to another. The Spirit of God gave silent witness through its pages, and his hard heart began to soften. He was obliged to acknowledge that there was something strange about that book, and that its teaching was convincing. The fact which made the greatest impression on his mind was that there is a judgment day. Then the query forced itself home to him, "Where am I standing? How shall I meet that judgment day?" The enemy, who ever seeks to sow tares among the wheat, suggested, "There is no use for you to try to be ready to meet the judgment!" So he threw the book aside once more.

But again he picked up the book, and read on. Now he read of the wonderful love of Jesus, and a new vision opened before him. The Spirit of God melted his hard, wicked heart, and tears came to his eyes. He recognized the drawing of an irresistible force from the pit of sin and unbelief to the foot of the cross, and dropping on his knees, he surrendered to the Saviour and Redeemer of sinful men. From that day this notoriously wicked blacksmith was a transformed man—a living miracle of redeeming grace wrought through the printed page.

Like Paul, this blacksmith was led to in-

quire, "Lord, what wilt Thou have me to do?" and not long afterward he left the anvil and the hammer in the blacksmith shop, and went forth with the hammer of God's word, "that breaketh the rock in pieces." All up and down the coast he travelled, placing many copies of the book which had done so much for him, and also a companion volume, "Thoughts on Daniel and the Revelation."

This interesting incident is taken from the new book "On the Trail of the Colporteur." In it are many, many more interesting, inspiring instances, showing how God is using the printed page to bring the message to the honest in heart. You will enjoy reading this little book. It contains 192 pages, and the price is only 60 cents. Order from your Book and Bible House.

C. L. PADDOCK

ONTARIO

D. J. C. Barrett, *Pres.* G. L. Sather, *Sec.-Treas.*
Office Address 3 Avde, St., Toronto 4, Ont.

A Grateful Retrospect

At this period of the year when business men are busy taking stock, and every outlay of means calls for the most careful scrutiny of the figures in the ledger, it seems appropriate that as business men for God, intrusted with heaven's work—that of giving the message to the world—we should study into the success or failure of our stewardship. It is of paramount importance to heaven and earth that our accounts meet the mind of God.

It is my blessed privilege to lead out in the district comprising the churches of Belleville, Toronto West, and Toronto East. I wish to thank the members of these churches for their hearty co-operation and self-sacrificing efforts, which have made possible the results that are reported here. Many have helped attain this standard in the face of home duties and some when it involved real physical pain, who because of their love for God, for His people, and for His cause, labored on. We will not go into a detailed analysis of the different goals and their attainment; suffice it to say, every goal set has been reached.

The tithe shows an increase; the Week of Sacrifice offering was seven times greater than for the year before; and our Harvest Ingathering brought into the Lord's treasury a larger sum than the amount apportioned, although the goals were an increase over the year before; and we are glad to say that the Sabbath schools of Toronto West and Toronto East more than made up for the falling short of their sister church in this district.

The totals for the year are:

Missions	\$3,435.82
Tithe	4,242.24
	<hr/>
Total Receipts	7,678.06

As our churches read these figures and plume themselves on their accomplishments, I would earnestly urge that the lesson in the first part of Luke 21 be studied. There we learn that every gift, every record, is closely analyzed by the Lord of the treasury and the motive, cost, love back of it all, are the entries made in the records above. So may God increase our love for Him, our love for one another, and for His cause, and further glorify His name by greater achievement through us in the coming year.

W. C. YOUNG

An Inspiring Record

Dear co-workers in Christ, fellow-believers of the Ontario Conference, we want you to share the joy that a Home Missionary report, from one of the lay members of the conference who works hard in a factory, has recently brought to us. In making you sharers of this joy we preface the good report of this comrade by a portion of his letter.

"Here is my missionary report for 1927. I guess it could have been better, but I will try with God's help to do more this year, and forget the past with its mistakes. I have distributed 600 tracts in the city, but have done the most of my work in the country, having travelled 450 miles on my bicycle. In all 16,000 pages of literature have been given away. Shall it not bear fruit? May the dear Lord bless every page that has been given away both here in this city and in the surroundings."

Books given away	21
Books lent	2
Papers and magazines given away	156
Present Truth " "	1,433
Leaves of Autumn " "	500
Tracts	250
Sub's for missionary periodicals	10
Missionary letters written	14
Letters received	5
Picture Rolls to Jamaica	2
Given to needy poor	\$10.00

In addition to the above, this faithful brother more than doubles the weekly per capita offering called for through the Sabbath school, while also doubling the goal set for Thirteenth Sabbath. He closes the letter with the words, "To God be all the praise. He alone is worthy of it."

This constitutes one of the many reminders we are getting here at the office, of the fulfillment of the prophecy, "Thy people shall be willing in the day of Thy power." The end is right upon us and God is uniting the hearts of His people for the accomplishment of their Heaven-appointed task. Let every member in every church and company, with every isolated member, resolve to make this year the best in true, devoted service and sacrifice.

R. A. HUBLEY

Commendation

Yes, real and hearty commendation! Do you ask, For whom? The answer is short and sincere—For all the Sabbath school secretaries and church missionary secretaries of the Ontario conference. The reason for this is one that cannot fail to gladden the heart of any conference departmental secretary—all were prompt in sending the quarterly and monthly reports. This faithfulness constitutes a worthy example to us all, and we should gather from it an exhortation to be just as prompt and ready as members of the church and Sabbath school in all that pertains to our duties and privileges. With such a spirit maintained throughout the conference we may confidently expect to see splendid success in the achievement of all our goals. In this way every member of the church and Sabbath school can act the part of Aaron and Hur, by holding up the

hands of the officers as they seek by earnest prayer and whole-hearted endeavor to give the right kind of leadership.

R. A. HUBLEY,
S. S. Sec.

ST. LAWRENCE

M.V. Campbell, Pres. Vera VanBuskirk, Sec.-Treas.
Office Address 4250 Western Ave., Westmount, Que.

A Year of Progress

We take pleasure in presenting a comparative statement of the tithes and offerings of the St. Lawrence Conference for the year 1926 and 1927. As may be seen, there has been a gain in every fund. The tithe shows an increase of \$621.42 for the year, and in mission offerings the gain amounted to \$1,752.91, making a total gain in tithe and offerings of \$2,365.83, or a per capita gain for the year of \$6.38.

	1926	1927	Gain
Tithe	\$9,066.99	\$9,679.41	\$612.42
Annual Offering	210.57	292.59	82.02
Midsummer Offering	181.80	207.84	26.04
Harvest Ingathering	3,658.14	4,478.63	820.49
Missions	367.28	375.47	8.19
Sabbath School	2,988.11	3,150.12	162.01
Week of Sacrifice	197.83	529.76	331.93
Big Week	319.77	323.71	3.94
Camp Pledges	599.95	709.00	109.05
China		13.46	13.46
Institutional Relief	123.20	318.98	195.78
Totals	17,713.64	20,078.97	2,365.33

M. V. CAMPBELL

Baptism in Montreal

On Sabbath, November 26, three precious souls were buried with their Lord in baptism. These souls have been gathered out of the French population of Montreal, and notwithstanding persecution and discouragements, they have had the courage to separate themselves from false teachings and place their profession with the people, who keep the commandments of God and have the faith of Jesus. The candidates were received into the membership of the French church in this city. We are continuing our effort for the French-speaking people of Montreal and vicinity, and as many others are studying the message with us, we expect a number will be ready for baptism at campmeeting time.

J. FORTIER

O. M. C.



James Wolfe

(Continued from last week)

Wolfe made one attack, but it failed and he lost over four hundred men. The months passed, September came and Wolfe knew that something must be done, or it would be too late, for the ships would soon have to leave to avoid being frozen in for the winter. Just about this time, he fell sick—overcome with his incessant labors, anxiety, and the prospect of failure. His men were almost discouraged, but he was not idle; when he was able to be up his plans were made. He had decided what he would do.

In his trips up the river, he had seen a scalable place in the cliffs, and determined to make a desperate effort to reach the city that way.

He sent the fleet and part of his men to attack the city lower down in order to hide his real plan. Montcalm was watchful, however, and sent some ships to follow those Wolfe and his little force had set out in. Wolfe sailed to a point way above the cove and anchored, then under cover of darkness at one A.M. he and half his men slipped down the river in small boats. As they drifted along softly using their oars only when necessary, lest they should attract the attention of the sentries on the heights, Wolfe recited to the soldiers in his boat that beautiful poem, "Gray's Elegy." As he repeated the line, "The path's of glory lead but to the grave," he paused for a moment, and then said: "Gentlemen, I had rather be the author of those words than take Quebec."

A few moments later, they rowed into the cove and disembarked. They were not molested so began the steep climb to the plain above. It was difficult and dangerous work, but it was finally accomplished, and next morning when in answer to a hasty summons from a terrified sentry, Montcalm and his men poured out of the city, they found the British red-

coats lined up for battle on the Plains of Abraham. The French came on, firing as they came, but Wolfe had his men instructed to wait until they received the command and then fire as one man, each one picking his target. The French far outnumbered them, but Wolfe's example gave them confidence. When the command to fire was given, they took terrible toll. They immediately followed up their advantage and the French were soon in utter rout. Wolfe was twice wounded but kept on. Finally he was shot through the breast and fell. A soldier picked him up and carried him behind the lines in a dying condition. Suddenly the soldier supporting him cried: "They run, see how they run!"

Wolfe roused as one waking from sleep.

"Who run?" he asked.

"The enemy, Sir," said the soldier, "they give way everywhere."

With a clear mind to the end, he gave his last order. He directed that a force be sent to St. Charles bridge to cut off the retreat of the French. Then he dropped back upon the soldier's arm and murmured: "Now God be praised, I shall die in peace." Those were his last words.

When the news reached England, joy and sorrow were mixed. The capture of Quebec caused great rejoicing but the death of Wolfe caused a pang of sorrow to permeate every corner of the country.

His body was taken to England and buried in the family tomb at Greenwich.

A monument has been erected on the Plains of Abraham with this inscription: "Here died Wolfe victorious on the 13th of September, 1759."

In the governor's garden at Quebec stands another monument erected in honor of the two great generals, Wolfe and Montcalm.

Great Britain owes much to Wolfe, and his is a name greatly beloved of her Canadian people even to this day.

Maritime Academy

Your Port of Dream

Reader, you know considerable about yourself, and you will be able to get a glimpse of yourself and what you may become by applying the following poem to your experience. Many of our Maritime readers can comprehend the meaning of the motto, "Sailing, not Drifting," much more clearly than some others. Drifters are dangerous. Those with the equipment God designs that they should have, who use it as God directs, are not drifters, and they some day shall reach their "Port of Dreams."

"Don't be a drifter! Breast the stream
And struggle for a worthy dream.
Be one of those with standards high,
Who dare to do and dare to try.
Too many merely drift along,
Helpless when danger's wind grows strong,
Tossed by the currents here and there,
Held by the eddies of despair,
Bruised by the rock they might evade,
Were they not all too lightly swayed.

"Don't be a drifter! Shape a plan
And have some purpose as a man.
Be not content, as many are,
To go without a guiding star,
Swayed by the faithless winds of chance,
Fate's puppets, at her nod to dance;
But in the distance set your goal,
And fight for it with all your soul.
Keep some objective worth your while,
Though fortune frown on you—or smile.

"Dont be a drifter! Join the few
Who seek life's real tasks to do.
Strike out where deeper water flows,
And breast the stream with manly blows.
The shallows and the coves beware,
Too many backs are broken there.
The rocks and tangled branches lie
To catch the driftwood floating by;
But he who fights against the stream,
Shall some day reach his port of dream."

J. A. Toop

The Gateway to the Kingdom (Continued from page two)

son who is its embodiment. Seeking truth, Nicodemus failed to sense at first that he was face to face with the living Truth. He wanted instruction; but what he needed was salvation. He wanted a teacher; but what he needed was a Saviour. Not theoretical knowledge, but spiritual regeneration was his lack. And this was the deficiency of which he was wholly unaware. He thought he was all right, but he was all wrong. Jesus emphasized the fundamental fact that a man must first have a new life *from* God before he can live a new life *for* God. Until this becomes a reality, intellectual orthodoxy is valueless; yes, sometimes leading to a false security and pitiful loss.

This was the rock on which the Jews stumbled and fell. They were close students of the Scriptures. They could meet and vanquish their opponents in debate. They were able exponents of the letter of the law. But their life consisted in a conscious orthodoxy. Their hope of salvation lay in a system of externals.

Is there danger that we Seventh-day Adventists shall follow in their footsteps? We are known to the world as keen Bible students and able exponents of doctrine and prophecy. And because we have the Bible and history and logic on our side, and because we are the target of the attacks of all other religionists, have we not too often, in emphasizing the doctrinal, neglected the spiritual? Are we who are strong on the law, the Sabbath, the prophecies, and the signs, as strong in presenting the truths of personal salvation, which alone make the other essential potent? These ought we to have stressed and not have left the other undone. The doctrine is joined to life, the theoretical is linked with the practical, and faith and works find their proper balance. Every doctrine becomes luminous with realism; as, for instance, the Sabbath becomes the sign of our own recreation.

Nicodemus was irreproachable in outer conduct, but Jesus said, "Except a man be born again, he cannot see the kingdom of God." Yes, He pressed the issue still closer home, and said, "Marvel not that I said unto thee, Ye must be born again." John 3:7.

(To be continued)

Eastern Canadian Messenger

OFFICIAL ORGAN OF

EASTERN CANADIAN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

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Miss Amy Frank - - - - - Editor

Entered as second-class matter. Price one dollar a year in advance.

Take a Trip to South America



You may visit this wonderful and of opportunity with Elder F. H. Westphal, who has served many years there as a pioneer missionary.

It is a land of romance, of lofty mountains, mighty rushing rivers, and unexplored forests. You may traverse these mountains with the author, go with him to the interior, travel with him on the mighty Amazon, enter the homes of the native people, and see their lives changed by the Third Angel's Message.

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Eastern Canadian Union Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next quadrennial meeting of the Eastern Canadian Union Conference Corporation of Seventh-day Adventists will be held at Toronto Seventh-day Adventist church, 3 Awde St., Toronto, Ontario, February 24, 1928, at 2:30 P.M. The object of this meeting is to elect officers and board of trustees for the ensuing quadrennial period and dispose of such other items of business as may properly come before the constituent members at this time. Delegates to the Eastern Canadian Union Conference in its quadrennial session, convening at Toronto, February 22 to March 1, 1928, constitute the voting body of this corporation meeting.

C. F. McVAGH, *President*,
AMY FRANK, *Secretary*.

Eastern Canadian Union Conference Session

Notice is hereby given that the Eastern Canadian Union Conference will convene in its regular quadrennial session in the Toronto Seventh-day Adventist church, 3 Awde St., Toronto, Ontario, February 22 to March 1. The first meeting of the session will be held Wednesday, February 22, at 7:45 P.M. At this time officers of the conference will be elected and such other business transacted as may properly come before the conference in its regular executive session. Each local conference and mission field is entitled to one delegate without reference to numbers, and one additional delegate for each one hundred members, or major fraction thereof. Members of the executive committee of the Eastern Canadian Union Conference and General Conference representatives shall be delegates *ex-officio*.

C. F. McVAGH, *President*,
AMY FRANK, *Secretary*.

Colporteur Report

MARITIME CONFERENCE

Week ending January 14, 1928.

Colporteur	Bk.	Hrs.	Helps	Total	Del.
Wm. N. Gargeeg	DR	36	43.75	50.25	
Mrs. E. Cumming	Mg	23		15.30	
Totals		59	43.75	65.55	