

# The Canada Lutheran

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The Good Shepherd.

✻	EDITORIAL NOTES.	✻
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**Burden-Bearing.** "Bear ye one another's burdens, and so fulfill the law of Christ." This law is universal. It is found in nature, everywhere. There the strong are made to bear the burdens of the weak. "The shell of the peach shelters the inner seed; the outer petals of the bud, the tender germ; the breast of the mother-bird protects the helpless birdlets, the eagle flies under her young and gently eases them to the ground; above the babe's helplessness rise the parents shield and armour" This is as it should be. It is God's ordination.

This law is recognized and obeyed by all true Christians. The writer of the Epistle to the Hebrews exhorts his fellow-Christians (ch. 13) to "let brotherly love continue," and "remember them that are in bonds, as bound with them; and them, which suffer adversity, as being yourselves also in the body." This exhortation was not lost upon them. They took it to heart. The history of those troublesome times, proves this.

The Christian Church of to-day has not lost sight of this law. This is proved by her missionary activity and her works of mercy.

In the days of prosperity, many are apt to forget this divine law. It is so with individuals, and it is so with some congregations. Some of our congregations have done, and are doing, noble work, in obedience to this law. To them we give due credit. They have their reward. Others grow lean by hoarding—by withholding the help which they are called upon to give, and which they could easily give. There is a saving, which makes poor, and a giving, which makes rich. By shutting their eyes and ears to this law of Christ—the law of burden-bearing—some people only add to their own burdens. The shirkers shrink in, while the workers grow strong and rich.

Let these facts be recalled in connection with the Home Mission Campaign, which is going on in our churches at present. There are congregations and parishes, both in our Lutheran Synods in Canada, and elsewhere, numbering hundreds, and in some cases, thousands of souls. To carry on their own local work is, or should be, no burden to them. Their yoke is easy and their burden is light. There are others—some old congregations, but small, with meager prospects of growing much larger; other new congregations, and small—struggling to get on their feet. They are no less anxious to be able to walk alone than the Mission Board,

through whose activity they have been brought into existence, or enabled to keep alive. They have many and heavy burdens to bear. These usually fall upon the shoulders of the willing few. Being human, some of them sometimes grow tired, relax their activity, with the result that the burdens are increased for those remaining faithful. Sometimes the Mission Board, anxious to enter new fields, and misinformed with regard to the real ability of the mission, which it has brought into existence, and been faithfully aiding to the extent of its ability—is led to withdraw its financial assistance, with the result that the increased burden, put upon the faithful few in the congregation, discourages them, and cripples the work, if it does not entirely kill it. This is one reason why there are so many crippled, maimed, bow-legged, half-starving, miserable missions, now called churches, which were thrown upon their own resources before they were really able to stand alone, to say nothing about walking. The work of the missionary is difficult enough, in itself, without this burden of finances being added to it, to make it more burdensome. This could be easily remedied if all our church members, congregations, Mission Boards and Synods, would constantly have before them "the law of Christ," with regard to burden-bearing. How much lighter many of the burdens of life would be if all, who call themselves Christians, would constantly bear in mind this "law of Christ," and diligently give heed to these words of the Apostle, (1 John 3:17, 18):

"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."

**Broken Promises.** "Have you resolved to dishonor me? I am not ignorant that death and tortures are preparing for me; but what are these to the shame of an infamous action, or the wounds of a guilty mind? Slave as I am to Carthage, I have still the spirit of a Roman. I have sworn to return. It is my duty to go. Let the gods take care of the rest."

These were the noble words spoken by Regulus to the Romans, his country-men. He had been sent by the Carthaginians, whose prisoner he was, to Rome, with a convoy of ambassadors to sue for peace, it

was under the condition that he should return to his prison if peace were not effected. He took his oath and swore he would come back. When he appeared in Rome, he urged the Senators to persevere in the war, and not to agree to the exchange of prisoners. That involved his return to captivity at Carthage. The Senators, and even the chief priest, held that as his oath had been wrested from him by force, he was not bound to go. But Regulus viewed this matter in a different light. He had given his promise to return. To Carthage he must go. He went. There he died under torture. All honor to him. He thought more of keeping his promise, and honor, than of saving his life.

Regulus was a heathen Roman. Are they who claim to be Christians always as anxious and particular about keeping their promises as he was? To the shame of many, who call themselves Christians, be it said, that they have no sense of Christian honor, when they fail to keep their word.

All along life's pathway, we see the wrecks of unfortunates whose ruin was brought about by broken promises. Certain breaches of promise are punishable, according to the laws put upon our civic statutes. All breaches of promise are contrary to God's laws, and will sooner or later receive their punishment.

It is, indeed, surprising how lightly many people, claiming to be Christians, look upon the sin of breaking promises. It is one of the most, among the many, discouraging things that Christian pastors, missionaries and other earnest Christian workers must meet and patiently endure in this world. Promises are easily made, and often as easily broken. We build upon them, and when they fail in fulfilment, the result is discouragement and all kinds of trouble. When a person, whom we believe to be a Christian, and reliable, makes a promise, we depend upon it being fulfilled. When this fails, our plans and often many lives, are thrown out of gear. This world would be very different from what it now is if every man, woman and child in it would adopt this rule, which a certain business man of large experience and success took as his motto: "Make few promises, but keep those you have made, at all hazards."

As baptized and confirmed Lutheran Christians, we have given promises, which, if properly understood and lived up to, will keep us busy during our whole life to fulfill. Let us study the meaning of those promises, and apply ourselves diligently to keeping them. By breaking these promises, we not only dishonor ourselves, our God, and our Church, but we also bring all kinds of trouble, tribulation and shame upon ourselves, and those identified or connected

with us, in Christian or other work. Let us, by keeping our promises, show that we have the spirit of a Christian; that we have a sense of honor; and want to be what we pretend to be—Christians—in thought, word and deed. Be men of honor. When you make a promise, do not break, but keep it.

**Constitution.** A constitution is an established form of government. It is necessary for every organization to have some basis upon which to work, also rules and regulations to govern its action. These should be known and understood by all its members.

In this issue we are publishing the Constitution recommended by the General Council for the government of congregations. Our field missionary, Rev. Bieber, informed our Synod, at its recent convention, held at Williamsburg, that all the congregations, which he had organized, had adopted this Constitution. Realizing the benefit of uniformity, in this matter, the Synod of Central Canada adopted the following resolution, at its recent fourth annual convention (see Minutes, p. 24):

"1. That this Synod express itself in favor of a uniform Constitution for all the congregations belonging to this Synod, so far as this is possible.

"2. That, in order to ascertain to what extent differences exist, a committee be appointed, the duty of which shall be to secure a copy of the Constitutions of all the congregations in the Synod, and after comparing the same, report to the next meeting of Synod."

We have looked over the Minutes of Synod to find the names of those appointed on this committee, but have failed to find any record of its appointment. However, we have a faint recollection that the editor of this paper was appointed as one of the members—and if our memory serves us right—he was named chairman of this committee. We have, therefore, taken it upon ourselves to act in this matter.

All the Constitutions of congregations organized by the field missionaries should, according to Rev. Bieber's report to Synod, agree with the one here published. As Constitutions are sometimes changed without notifying Synod, as should be done, and as mistakes are sometimes made in copying or transcribing into the Congregational Record, all pastors or secretaries of congregations are hereby requested to compare the Constitutions of the congregations, which they serve, with the one presented in this issue of "The Canada Lutheran," and if any variations are found, kindly report to the editor of this paper, as soon as possible

—that this committee of Synod may be able to perform the work assigned, by the above resolution. Should any of the congregations have a printed constitution, a copy of the same should be sent in. Where there are only slight changes, these might be indicated by correcting the copy here printed, and thus save writing out in full the whole Constitution. Some of our older congregations may have Constitutions, the wording and arrangement of which may be very different from the General Council Constitution for congregations. Should this be the case, the pastor is kindly requested to see to it that the Constitution is copied, and that a well-written, or preferably, a type-written, copy be sent to Rev. J. J. Clemens, 527 Somerset Street, Ottawa. We will, for a few weeks, keep the type from which this copy, appearing in this paper, is printed, and if any of our congregations should like to take advantage of the reduced rate, which we are able to offer them, to have their Constitution printed, provided that there are not too many changes to be made—we shall be pleased to hear from them, and give further information in regard to price, etc.

### BRIEF HISTORY OF BETHESDA CONGREGATION, Unionville, Ont.

There are three distinct streams of German Lutheran immigration in the early history of Canada, one to Nova Scotia in 1752, one to Dundas County in 1774, and one to York County in 1792. Our sketch has to do with the latter.

The founders of this colony were principally tradesmen from the city of Berlin, Germany. They sailed from Hamburg to Philadelphia, Pa. From here they journeyed overland into the Genesee Valley, New York State, where they had expected to make their future homes. Learning, however, that the Patron system was in vogue in this state, they decided to migrate to Canada, where Governor Simcoe offered 200 acres of land to every family of settlers. They made the journey in wagons, drawn by oxen. The wagon boxes were so constructed that they served as boats for crossing streams and rivers. The company consisted of sixty-four families, numbering about three hundred souls. They made the journey in winter, and endured extreme hardships and suffering. They brought with them their pastor, the Rev. John Dietrich Peterson, who organized them into two congregations, St. John's, Buttonville, and St. Philip's, Unionville. In 1793, they built their first church at Buttonville. This Philip's was organized in 1794, and the first church built in 1816, on a hill over-

looking the beautiful valley in which the town of Unionville is situated. Pastor Peterson served the congregations for some years, when he retired to his farm. He died in 1848, at the age of ninety years.

For some time the congregation was without a pastor, when suddenly a Rev. Myerhoffer appeared on the scene. Mr. Myerhoffer was a converted Roman Catholic priest, who had become a member of the Church of England. Because he was able to speak the German language, the Bishop of Buffalo sent him to "minister to the German Lutherans in York County." He served the congregation for nine years and nine months, when the elders forbade him further use of the church, claiming that he was attempting to convey the congregation over into the Episcopal fold. A fierce struggle ensued, and the congregation was divided. Many of the people went with Mr. Myerhoffer, and built a church on the opposite side of the street. The Lutherans lost their government grant of two hundred acres, but retained the church buildings and burial ground. They changed the name from St. Philip's to Bethesda, for the reason that the Myerhoffer party retained the name St. Philip.

In 1850 the Rev. C. F. Diehl became the pastor of Bethesda congregation. He came through the efforts of Mr. Adam Keffer, who walked from Vaughan Township to a meeting of the Pittsburg Synod, held at Pittsburg, and pleaded for a pastor. At the close of Rev. Mr. Diehl's pastorate, Rev. John Fishburn was called, under whom the congregation flourished for many years. During his pastorate the second church was built, in 1862. After worshipping in this building for forty-eight years, it was decided to tear down the old structure and re-build it in the town of Unionville. Work was begun on Easter Monday, 1910. On July 5th, the corner-stone was laid, and on July 9th, 1911, the building was solemnly dedicated to the service of God.

The church is beautifully located on a corner lot, has a large and well-lighted basement for Sunday School purposes. The main auditorium is modern in every respect. In the chancel are two memorial windows, the frames of which were used in the building erected in 1816.

Bethesda congregation is in a flourishing condition, her members are diligent and faithful in every good work and appreciate the better advantages the new location affords them. May God bless His cause in this part of the kingdom.

J. M.

The General Council was the first Protestant body to introduce and use Deaconesses in its work.

## NEWS FROM OUR CHURCHES

**Brantford.** Once more that peculiar and most delightful aroma that distinguishes the month of September from all others months of the year, fills the air, and invites us to stroll in the woodlands. The invitation is so pressing that to those of us who have been accustomed, in times past, to the sweetness of country life, there comes an overpowering feeling of loneliness that even the most ardent application to duty cannot entirely dispel. We see in nature a sort of peaceful resignation that seems to suggest a consciousness on the part of leaf-bearing life of a season's work well done and in readiness to withdraw into the silence of sleep and death. There is no swan-song perceptible to our ears, but there is peace and sweetness and an indescribable blending of decorative color that preaches to us of the gracious goodness of God and of His great wisdom. It is not yet time for weeping. The "melancholy days" are not yet come, for there is a fullness of that unostentatious, silent trust in a Creator whose work is seen no less in the closing of the bud and the dropping of the leaf than in the quickening of the embryonic plant and the decking of a waiting landscape. Man alone is impatient; man alone is taking anxious thought for the morrow; man alone complains of the weather, has fears for the days to come, dreads inclement seasons and spreads a pall of gloom over present beauties because of anticipated discomforts that may never present themselves.

We have evidences here, as elsewhere, in our highly favored Dominion, of a bountiful harvest. Especially root crops and fruits are far above the average. The grain crop was also very heavy, but suffered damage from long continued rains.

Once again there has been here, as elsewhere, a general response to the call of the West. Four of our Lutheran young men, Messrs. Oswald, Wefan, Sieble and Eichen-doph, have availed themselves of the harvesters' excursions, and gone to find new homes.

Mr. and Mrs. Manz and family, of Waterloo, Ont., and Mr. and Mrs. Funk and family, of New York, are Lutherans recently arrived in Brantford. Mr. and Mrs. Overmiller and family, who have been here a short while, have returned to Buffalo.

Our Luther League held a corn-social at the home of Mrs. Frank Clarke, on Alth street, on the 5th instant. In spite of rain, there was a very fair attendance. The

Ladies' Aid met at the home of Mrs. Werning, on Dundas street.

On Sunday afternoon, September 22nd, at three o'clock, a special service for confirmation, adult baptism, infant baptism, and communion, was held. Rev. Prof. Wike, of Galt, was present. On September 29th our harvest home service took place.

N. WILLISON.

**Berlin-Waterloo.** The English Lutheran Church of the Twin-City (Berlin-Waterloo), the youngest English Lutheran congregation in Canada, and perhaps in the General Council, drew breath on the Second Sunday after Trinity, June 16th, at the morning service, in Concordia Hall, Berlin, when forty-four persons attended. The robe was worn, the full service was used, led by a choir of eight, under the leadership of Prof. T. Zoellner, the director of music in the public schools. A temporary organization was effected after the morning service, by the election of Mr. J. Barkley, Waterloo, formerly of St. Paul's, Morrisburg, Secretary, and Mr. J. Knorr, Waterloo, lately from St. Paul's, Galt, Treasurer. In the evening the vesper service was used. There were twelve in the choir and eighty-three in the congregation. A request was made for offering plates, hymn tablets, book case, service tablet, and all have since been donated, as well as the letters and figures in the hymn tablet. "The Lutheran Church Book and Literature Society," donated four dozen Church Books.

Membership cards were distributed at the first service, and the duplex envelope system has been introduced. The offering at the first service was \$7.33.

During the three months of service, the lowest attendance has been twenty-five, and the highest one hundred and fifteen. The lowest morning attendance has been twenty-five, and the highest fifty-eight. The lowest evening, thirty-five, and the highest, on hundred and fifteen. The average morning attendance has been forty-two, and the evening seventy-one.

On June 23rd, the Sunday School was started with twenty-three present, offering, eighty-four cents. The highest offering has been \$1.94, and the lowest sixty-five cents. The smallest attendance has been twelve, and the highest thirty-eight, the average twenty-five. The average offering, \$1.18, an average of 4.72 cents per member. The first Sunday in the month is devoted to missions,

prayer, study, offerings. The graded system is used. The roll membership is forty-eight, besides seventeen on the cradle roll. The buttons are worn by the members. Four members have attended every Sunday—the Secretary, Librarian, Pastor and wife, and are, therefore, entitled to a special button. The Sunday School is held at 9.45 a.m.

On Wednesday September 11th, a Woman's Missionary Society was organized, by adopting the Model Constitution of the General Council Women's Missionary Society, and by the election of officers. The Mission Topics will be studied monthly. Twelve became members. The anniversary meeting will be held on the first Sunday in October, when reports will be presented and an address or sermon delivered. Much enthusiasm was manifested at this first meeting.

St. Matthew's congregation is lamenting the removal of its beloved pastor, the Rev. E. Hoffmann, D.D., to the pastorate of the Bond Street Church, Toronto. Berlin Lutheranism, the public schools, of which he is the German Inspector, the Seminary, the community, are all sorry to lose him from their midst. He became St. Matthew's first pastor eight years ago, and has been greatly blessed of God in the congregation's wonderful development.

On Friday evening, August 30th, the ladies of St. John's, Waterloo, were inspired and instructed by the presence of three Deaconesses of the Mary J. Drexel Home, Philadelphia, who in a very interesting manner, spoke of the need, the joy, the benefits to the Church and to humanity of the female Diaconate and we were wishing that our congregations could come in similar contact with these consecrated, happy sisters. We feel sure there would be more Deaconesses. The sisters were spending their vacation at Rev. Stremper's home, Elmira, Ont. They are Sister Lydia Stremper, Sister Millie Fischer, Sister Margaret Scheuter.

The Seminary at Waterloo opened on Wednesday, September 25th, when all the students met the faculty. The Board met at the Seminary on Thursday, September 26th, at 2 p.m.

"Seminary Day" occurs on Thanksgiving Day, when the Luther League of the Western District and the German Board, will conjointly have the exercises in the morning and evening, and the Seminary exercises will be held in the afternoon—all in St. John's Church. The Rev. F. A. Kahler, D.D., Buffalo, and the Rev. H. Hamfelt, Toledo, and others will speak. Let every congregation send large delegations to Waterloo on this occasion.

M. J. B.

**Calendar.** Our October Synodical Calendar reminds us that the 31st is Reformation Day—and on this day—or as near this date as possible, we should take our annual offerings for Home Missions. This year, perhaps, owing to our Home Mission Campaign continuing till the middle of November, most of our congregations may defer this matter till Home Mission week. However, let us take time by the forelock and begin to make preparations for our Reformation Day—which should not be lost sight of, on account of Thanksgiving Day coming on or about this date. Is it not possible for our Conferences to take some concerted action toward properly celebrating Home Mission week, November 17th to 24th, in our churches?

**Dunbar.** We are informed that Rev. A. M. Hahn, who was ordained at the recent meeting of Synod, has been advised by his physician to relinquish his charge, and go to some more agreeable climate, on account of throat trouble. If this information is reliable, we are sorry, for we have heard that he was serving St. Luke's congregation acceptably. Our sympathy and best wishes are extended to Bro. and Mrs. Hahn.

**Galt.** Dear "Canada Lutheran": Your last visit was prompt and you are looking well. Healthy, in fact, for a youngster, and your speech is good, you talk good English and to the point. You tell us about conditions—some of them—in our several pastorates in the Synod, and editorially and otherwise you have many good things to say. I cannot see why our people should not fall in love with you, if you keep coming as well dressed as you have hitherto. The dress is very different from that they generally fancy and almost worship, but one they will do well to learn to admire and imitate. If the fashion of your dress is followed by the readers, it will not work an outward, but an inward change. That is the great and chief necessity a church paper finds to be accomplished in its line of work. When an influence, call it fashion, conventional usage, or by any other name, works an internal change for good it deserves attention and should receive a hearty welcome at every visit. So, dear "Canada Lutheran," keep coming, and if at the doors of some of our people you are first turned away, as a stranger, or a tramp, go and get the pastor to take you back to the same homes, and give you a formal introduction that will not soon be forgotten by such busy and indifferent members. Here in Galt we are securing

subscribers for your visits. Just how many homes you are to bless in our little congregation we do not yet know, but we will keep at work to make as many friends for you as we can. Since the August number came we have accomplished something in our important work in Galt. We have commenced mid-week services, after a suspense during the hottest weather. At these gatherings we endeavor to give a plain and connected understanding of some selected portion of the Bible. We are now considering the second chapter of James. We invite all who see this, to go at once and read said chapter, and consider how worthy of consideration.

Three new members have been received by letter from other Lutheran congregations the last month. Prospects are good for a fuller report of new members at our next meeting.

Our willing men—not all are willing—are delving with their own hands for room to place under our little church a furnace before the arrival of cold weather. This needed improvement was severely noticeable last winter. That the best may be derived from the services, the house of God should be inviting and comfortable.

The pastor has his catechetical class for the fall and winter. The intention is to confirm them about Easter, according to the beautiful and time-honored custom of the Lutheran Church. Two infant baptisms during the past month.

Our Sunday School is better attended, as the weather grows cooler and holiday ways return home. As optimists we are looking for better things, keep "pegging away," and await the Lord's own good time for increase and developments. Let me add, that a few of my men (only a few yet) are getting quite busy in the right way, respecting church development. They are holding up the pastor's feeble hands in many worthy ways. They are often with the pastor out in the "streets and lanes of the city," persuading people to come to God's house and connect with God's people. When these faithful ones set on fire of love the hearts and consciences of their inert brethren, you will hear of a great revival of the proper kind in St. Paul's, Galt. God speed that glad day.

P. C. W.

**Guelph.** About twenty members and friends of the Luther League spent Thursday afternoon and evening, Aug. 16th, picnicing at Puslinch Lake. All report a most happy and enjoyable time. May their pleasure inspire every member to patient and faithful work for Christ and His Church.

On Lord's Day, September 1st, a campaign was intugurated, to raise \$1,000 for the relief of local conditions in St. Paul's. At present writing, the private canvass is not quite complete, and almost \$800 has been subscribed. It is hoped that with the aid of some absent members, the full amount will be pledged. Many members have been most liberal and hearty in their responses. "The Lord loveth," and will certainly bless and prosper, "a cheerful giver." The integrity and honor of our congregation require of all self-denial and liberality.

Mr. and Mrs. C. Steeb, of 256 Yorkshire street, have applied for admission to St. Paul's Church. Let all accord to them a hearty and kindly welcome. Mr. Steeb is designer at the Colonial Knitting Works.

The Sunday School Convention, held at Unionville, on September 2nd and 3rd, was very interesting, but not largely attended. No lay delegates were present from St. Paul's Sunday School. It is planned that next year's convention will be so arranged as to have a very large attendance, and a most inspiring convention.

Mrs. C. Liphardt spent extended holidays at Rochester, N.Y., and at Hamilton, Ont., and has returned home much improved in health.

Miss Louise Kaempf is enjoying and being greatly benefited by an extended sojourn with relatives at Vancouver, B.C.

Of the sick of the past month, Mr. C. F. Simpson and Clarence Mogk, who were compelled to undergo operations at the General Hospital, have much improved and were permitted to return home. Mrs. J. J. Clemens is convalescent at her parents' home, Cork street. Mrs. Geo. Doersam, Mrs. C. Krause and Miss R. Mogk are recovering nicely and are again able to be about. "God is good and His mercy endureth forever." Let all "be thankful unto Him and bless His holy name."

Mr. E. Jacobs, of 430 Woolwich street, is again able to attend to business, after a painful illness and confinement to his home during the last week of August.

Mrs. R. Reinhart, of College Heights, was called upon to mourn the rather sudden and unexpected death of her youngest son, Norman Reinhart, at Welland. The death occurred at the mother's home, on Saturday, September 7th. The Christian sympathies of all our congregation go out to Mrs. Reinhart in her great sorrow, and our prayers ascend that heavenly comfort may abide with and sustain her.

The holiday season is drawing to its close. The travelers and sojourners are returning home and to the winter's work. May the church home, life and work now appeal

powerfully to every one, that all may heartily devote themselves to spiritual and religious activities. In congregation, Sunday School, Luther League, Ladies' Aid, Laymen's Association and choir, there is a place and a godly work for every one. May all faithfully be in their place and persistently attend to every duty and our congregation will be what it should be, as a hive of bees, each one gathering and storing up the sweets and blessings of heaven for all eternity. That is our highest calling here.

On September 25th, the pastor's work at the Waterloo Theological Seminary will be taken up for the winter. He will attend to all pastoral duties conscientiously. He asks the patient and helpful consideration of all members and friends. It will be very helpful, and will be highly appreciated by him, if members will promptly and kindly inform him of new families, of sick persons and of any others who may desire or need pastoral attention. Please, help your pastor, dear friends, in every way you can. His duties are heavy and his heart is full.

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**Hamilton.** The annual financial report of Trinity Church, from June 1st, 1911, to June 1st, 1912, shows receipts amounting to \$2,064.67, and disbursements, \$2,069.49; building fund receipts, \$1,516.87, and disbursements \$1,516.87; Luther League, receipts, \$214.20, and Ladies' Aid, \$379.65. Among the disbursements of this society, we are pleased to note, for India Hospital, \$10.00; for Bible woman in India, \$16.51, and a silk robe for the pastor.

Balance of unpaid subscriptions to building fund, \$621.65. The members who have not yet begun to use the red end of the Duplex envelope, are urged to do so, by Mr. A. L. Lay, the Secretary. We are sorry that, for lack of space, we are not able to publish this interesting and excellent report in full.

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**Montreal.** A very enthusiastic and interesting meeting of the Laymen's Missionary Society was held on the evening of September 17th, at the church home, 19 Essex avenue. The meeting was presided over by the President, Mr. J. C. Casselman. The following persons were received into the society, as new members: Mr. J. P. Jorgensen, Mr. Henry Jorgensen, Mr. Louis Schake. The report of the committee previously appointed to look into the matter of publishing a parish paper was favorably received, with the result that the following persons were chosen as staff officers for such a publication: Editor-in-Chief, Rev. W. H. C. Lauer; Assistant Ed-

itor, Mr. Douglas Whitteker; Business Manager, Mr. Louis N. Schake. The new officers of the society, nominated and elected for the ensuing year are: President, Mr. J. P. Jorgensen; Vice-President, Mr. G. W. Brooks; Recording Secretary, Mr. Louis Schake; Corresponding Secretary, Mr. Ossian Moring; Treasurer, Mr. J. E. Christoffersen. The next regular meeting will be held on Tuesday evening, October 15th, and will be in the form of a social meeting. The arrangements for this meeting are in the hands of the newly elected officers, and it is expected that the evening will be very pleasantly and profitably spent.

During the past month the Luther League has had a number of very interesting meetings. On August 28th, a delightful musical program was rendered. The selections given consisted of piano solos and duets, soprano and tenor solos, recitations, violin solos, and trios, comprising piano, cello and violin. The meeting was well attended and the offering taken amounted to \$5.65. At the social meeting a program which had been prepared was carried out to the delight and benefit of all present. At the regular business meeting, it was decided to discontinue the Sunday evening devotional meetings, which were held immediately at the close of the evening service. A devotional meeting will be held during the week. The League is busily engaged at the present time selling tickets for a sacred concert that will be given on Friday evening, October 18th, in the Bethlehem Congregational Church, Westmount, under the auspices of the League. In this undertaking the League is being assisted greatly by the choir, members of the church, and friends of the congregation, and nothing but success is expected.

The Junior Mission Band, the only Junior Society belonging to the Synod, has again resumed its work after a summer vacation. The meetings are held weekly at 4 o'clock, and are enjoyed by the children, some of whom come directly from their school tasks.

The Ladies' Aid and Missionary Society hold their meetings regularly twice a month. One of these meetings is purely business, while at the other the time is profitably spent in a study of the topics as prepared by the Literature Committee of the Women's Society of the General Council. The ladies are at the present time working and planning for a bazaar which they expect to hold about the middle of November.

At the Sunday evening service on September 8th, an Italian, by the name of Mr. John Verre, whom the pastor had been instructing during the summer, was received into membership by confirmation. Mr. Verre, whose intention is to study for the



ministry, and take up the work among his own countrymen, left the following week for Philadelphia, where he expected to enter our Seminary there. Up to this time, we have not received any news from him.

**Nudell Bush.** Another delightful picnic was held in the Nudell Bush on the last Wednesday in August, the 28th. There were more people there than last year. The day was fine and all seemed to enjoy themselves. Rev. L. M. McCreery was with us, and spoke to us interestingly of the picnics enjoyed by the people in Nova Scotia, who celebrate in still larger numbers than we. We, however, had four swings, two for the larger ones, and two for the smaller young people, and one more table than last year. The extra table was for the children, and the way they seemed to enjoy it, made us glad we had made it for them. Both were well filled at dinner, and with ample refreshments. The epigrams furnished by the boys and girls were fine. We wish there had been more of them. The game of ball was also much enjoyed out in the open, north of the Bush, in the vicinity of the sand knolls. Such outings cannot but be a benefit to all in every way.

AUG. SCHULTES.

**Ottawa.** On Sunday, September 8th, Mr. and Mrs. C. C. Lund, and family united with St. Peter's Church. Mr. Lund is a teacher of the cello, and plays in the Chateau Laurier orchestra. Mrs. Lund was received by confirmation, being formerly a Presbyterian.

The ladies of the church worked hard in connection with the booth, which they had at the Exhibition. They took in over four hundred dollars, and expect to clear between fifty and one hundred dollars. Mrs. McIntosh, assisted by Mrs. Holz and Miss Roeske, managed the affair.

The Luther League monthly meeting will be held on Thursday, October 3rd, at the home of Mrs. Harvey, 336 Laurier Ave. W.

It is reported that St. John's German Lutheran Church (New Edinburgh), formerly connected with the Canada Synod, but now belonging to the Iowa (?) Synod, is to have a change of pastors next month. Rev. Beer, the present pastor, it is said, is going West, to the States, and is to be succeeded by a pastor who will preach in both languages, English and German. The pastor of St. Paul's German Church (Missouri) is ill at present, and not able to attend to his pastoral duties.

An important special meeting of St. Peter's Mission, was held on September

20th. Art. III, section 1, of the congregation's constitution was changed so as to give the women right to vote, also to limit the voting membership to those, who contribute at least \$5.00 per annum to the work of the church. It was also decided to endeavor to secure the Y.M.C.A. hall, in which to hold services in the future, until the congregation is able to build its own house of worship, which it expects to do as soon as the \$4,000 loan promised by the Church Extension Society is forthcoming.

Mrs. Clemens and children are still in Guelph, with Mrs. Clemens' parents, where she is slowly recovering. Alice and Baby Dorothy are well again.

Mr. C. H. Sternberg, M.A., is expected to return from his expedition for the government to the cretaceous beds of the Red Deer River, Alta, where he and his sons, Charles and Levi, have been successfully hunting for fossils, this summer. They expect on their return to make their home in Ottawa.

The Ottawa newspapers of September 19th, report that the contract has been let for building the Ottawa-Morrisburg electric road; the work to be commenced within three months, and the building of the road to be completed within one year and a half.

At the September meeting of the Church Council, the by-laws of St. Peter's congregation were changed in order to divide the work of the Secretary. Two will hereafter do the work which one did before. Mr. K. L. McIntosh was elected Financial Secretary and Mr. C. Olson, Recording Secretary. Messrs. A. Johnson, C. Olson and S. Kjaer were elected members of the property Committee,

**Sherwood.** Zion Church observed the Harvest Thanksgiving Festival on September 22nd.

Born, to pastor and wife, a daughter, on the 11th September.

The pastor conducted two funerals recently, one of Mrs. Cherry Oster, an aged member (80 years) of our church. The other of Mr. James Devine, a member of the Congregational Church.

Our next communion will be held on the first Sunday in October.

**Unionville, Buttonville.** Bethesda Sunday School picniced at Scarboro Beach. The little ones enjoyed the ride on the scenic railway, whilst the Superintendent amused himself bumping the bumps. All returned home in the evening weary, yet happy.

The Sunday School Convention and Con-

ference did not bring as many strangers into our midst as we had anticipated. Those who did come pronounced themselves delighted with our pretty little church and town. The meetings were interesting and inspiring.

The Rev. E. F. Ritter, of Lancaster, Ohio, spent ten days in our midst during August. Rev. Mr. Ritter was pastor of St. John's and Bethesda twenty years ago. During his pastorate St. John's built their present fine church. His visit was very much appreciated by all, as were also the able sermons preached by him.

During the past three months the pastor administered the rite of baptism to the following persons: May 6, Howard Francis, son of Charles H. and Marion S. Stiver. July 28, George Segmore, son of George H. and Elizabeth Deuby; Ethel Rose, daughter of Ralph D. and Emma F. Fierheller. August 11, May Elaine, daughter of Oscar M. and Bertha V. Books.

Names of summer visitors taken from the parsonage record: Rev. E. F. Ritter, Lancaster, Ohio; Rev. J. A. Miller, Hamilton, Ont.; Rev. W. C. Miller, Toronto, Ont.; Rev. W. H. Knauff, Port Colborne, Ont.; Rev. R. R. Durst, Gleuoph, Ont.; Rev. J. M. Paetznick, Ph.D., Detroit, Mich.; Rev. W. C. Beck, Warren, Pa.

#### Western Conference.

The program as reported in our last issue was carried out, with the exception that in the place of Mr. Fry's paper, an address was delivered by Rev. J. W. Paetznick, of Detroit, Mich., which was followed by an earnest discussion by the members of the Conference. Eight clergymen were present and one layman.

The Conference sermon, by President, Rev. P. C. Wike, was based upon 1. Cor. 11:28. In his annual report, the President stated that: "All the pastorates and missions have shepherds, and are regularly served. We note signs of progress and find no reason for regret or despondency."

The Committee on the President's Report, reported as follows:

"(1) We note the report of suspension of missionary effort in West Toronto. Why? Answer: The Board of Home Missions did not see fit to keep the field missionary at that place just now. (2) We learn with much pleasure the reported improvement at Trinity Church, Port Colborne, also the satisfactory property acquisition by St. Paul's, Galt. (3) We recommend that our pastors call special attention of congregations to the Luther League and Yungen Bund Rally, and the contemplated Seminary Day, arranging for October, and urge a large attendance, and urge that the pledge

cards used in their churches be returned soon."—R. R. Durst, Convener.

Rev. P. C. Wike, Galt, and Rev. J. V. Sappenfield, were re-elected President and Secretary-Treasurer, respectively.

Rev. J. A. Miller was appointed a committee to draw up rules for the government of the Conference.

A Conference Committee on Home Missions was appointed as follows: Rev. P. C. Wike, Rev. J. A. Miller, and Mr. E. A. Bartmann.

The committees which had been appointed reported, in part as follows: On Minutes of Synod, called attention to many different items of the minutes that are important to the congregations, and that should be acted upon by them. On Resolutions: That (1) a most cordial vote of thanks be tendered to the pastor loci and this parish for their most hospitable entertainment of Conference; (2) in future a session of Conference be especially set aside as a ministerium; (3) Conference use the evening sessions for the reading and discussion of papers, in the future conventions."

On motion, it was decided that Conference deal with the matter of communion as Synod does.

The above facts are gleaned from a full report sent to us by the Secretary-Treasurer, the Rev. J. V. Sappenfield, for which we thank him. "The Canada Lutheran" also congratulates him and wife on "the little deaconess" born to them in the week after the meeting of Conference (September 11).

**Williamsburg.** The pastor, with several others from this vicinity, attended the Executive Committee of Synod, on September 5th, in St. Paul's Church, Toronto.

Since our last issue, the messenger of death claimed the two months' old son of Mr. and Mrs. John M. Casselman. The funeral service was conducted at the parental home on Saturday afternoon, September 7th.

After an illness of five weeks, Mrs. Peter Whitteker, aged 71 years 2 months and 12 days, was taken to her eternal home, on Sunday evening, September 8th. She was a life-long, consistent member of St. Peter's Church, and was buried from the church on Tuesday, September 10th. The large funeral showed the esteem in which she was held by all who knew her. She is survived by four daughters and three sons.

On Wednesday, August 28th, a very pretty home wedding took place at the home of Mrs. Simon Barkley, when her youngest daughter, Idella, was given in marriage to Mr. H. I. Barkley, of South Mountain. After a sumptuous wedding dinner, the

happy couple enjoyed a trip to Montreal and vicinity, and after a few weeks they expect to settle in South Mountain, where the groom is engaged in business.

Sunday, September 8th, was rather a big day for the people of St. Peter's. At the chief service, the Holy Communion was administered to a large congregation, at which time the thank-offering amounted to \$51. On the same day, at Vespers, Seminary Day was observed, the pastor preaching from the text, "O Lord, save thy people." This was the largest evening service of the summer—the church being practically filled. Pledge cards were distributed, and will be collected later.

The Mission Study Class, conducted by Mrs. Dennig, held its first meeting for this season, on Tuesday evening, September 10th, at the home of Miss Ethel McIntosh. A most enjoyable and profitable time was spent by all. The class also held a picnic on Friday, September 20th.

The annual Harvest Home Service was held Sunday, September 29th, in the morning. Details will appear later.

During the past month the floral decorations have been most beautiful, and the church presented a most pleasing appearance each Sunday.

Catechetical classes for the coming year will begin the first week in October. We hope for a large number to enter this important work.

The Luther League arranged for a unique social evening, in the shape of a hay rack party, on Wednesday evening, September 25th. It was something new—hence much interest was manifested.

C. A. D.

**Eastern Conference.** The fall conventions of the Conference, Luther League and Sunday School Association will be held in St. Luke's Church, Dunbar, Ont., the Rev. A. M. Hahn, pastor, on Monday and Tuesday of Thanksgiving week. The Luther League Convention will meet on Monday afternoon and evening. At 2.30 p.m., devotional exercises will be conducted by Rev. W. H. C. Lauer. Address of welcome by the pastor loci, and response by the President, Rev. J. J. Clemens, Ottawa. Round table on questions concerning Luther League work will be conducted by Rev. C. A. Dennig. In the evening, at 7.30, Rev. L. M. McCreery will conduct the devotional exercises. Then will follow two ten-minute papers or addresses on: "Where Shall We Put the Emphasis?" by Mr. G. W. Brooks, Montreal, and Miss Laura Vollmer, Galt. An address is also to be delivered by Rev. J. J. Clemens on

"The Pastor and the Young People," after which the delegates and members of the church are invited to participate in a discussion of the topics presented.

The Convention of the Conference will open on Tuesday morning at ten o'clock, with the Chief Service and the Holy Communion. The sermon will be preached by the President, the Rev. L. M. McCreery.

In the afternoon, at 1.30, the business session will be commenced. Two papers are also to be delivered in the afternoon, one on: "Reverence in and about the House of God," by the Rev. W. H. C. Lauer; and another on, "The Reformation," etc., by Rev. C. A. Dennig.

The Sunday School Convention will be held on Tuesday evening at 7.30, opened by the President, Mr. A. H. Casselman. Besides transaction of business, music, etc., the following topics are to be presented: "The Value of Teachers' Meetings," (Ottawa delegate); "The Sunday School as an Educational Force," (Montreal S. S. delegate); "The S. S. and the Great Commission," (Morrisburg and Riverside S. S. delegate); "The Age of Spiritual Awakening," (Williamsburg S. S. delegate). Open discussion of each of these topics is announced.

Delegates will be met at Chesterville, and are requested to notify the pastor loci in due time, how many are coming from each congregation and League in the district.

#### ENRICHED BY GIVING.

In Connecticut there lived a lady who had a beautiful flower garden in which she took great pride. The whole country was proud of it, too, and people drove miles to see it. Most unselfish in her love of her flowers, she gave away enormous quantities. Two large baskets were fastened by the side of her gate, and these were filled every morning with cut flowers to which passers-by were invited to help themselves. School children, business men, tramps, alike blessed the good lady's kindness.

"You cut such quantities," one said to her, "aren't you afraid you will rob yourself?"

"The more I cut them the more I have," she answered. "Don't you know if plants are allowed to go to seed they stop blooming?"

The beauty goes out of the Christian life that is not full of good works and alms deeds. The soul loses its fragrance when the hand is restrained from giving.—Sel.

If people censure you unjustly, try to feel as charitable toward them as you would if they praised you too highly.

# Constitution and By-Laws.

## CONSTITUTION.

In the name of the Father, and of the Son, and of the Holy Ghost.

We, members of the Church of Christ, forming a congregation under the style and title, St. Peter's Evangelical Lutheran Church, of Ottawa, unite in the establishment of the Constitution hereinafter following, as a statement of common rights, and a covenant of mutual duties as Christians, in order to sustain by the labor and gifts of love, the pure Word and Sacraments as God's only appointed means for saving the lost, and for edifying His people; and to maintain a discipline which shall aid in securing purity of doctrine, righteousness of life, and the peace and growth of the Church.

### Article I.—Of the Doctrinal Basis.

1. This congregation receives and adheres to the canonical books of the Old and New Testament, as the Revealed Word of God, and the only rule of faith and life, and to the Confessions of the Evangelical Lutheran Church, especially the unaltered Augsburg Confession and Luther's Small Catechism, as a correct and faithful exposition of the Divine Word, to which rule and confessions all instruction in the Church, the schools and family shall be decided, and with which all books of worship and instruction in the congregation shall accord.

2. It shall be in union with a Synod of the Evangelical Lutheran Church, whose doctrinal basis is in accordance with Art. I, 1, and IV, 3, of this Constitution.

### Article II.—Of the Members.

1. This congregation shall consist of the pastor or pastors, and other members of the Church of Christ, who have been baptized and admitted to the Lord's Supper, and who unite themselves as one communion under this Constitution, by accepting the same and conforming to the duties it enjoins; and also such baptized members of their households as have not yet reached the years of separate responsibility, and are subject by God's ordinance to their control, as parents or guardians.

2. All these members, so far as their years and spiritual fitness allow, have a right to the means of grace provided for in the congregation, and to the faithful observance toward them of the duties which pastors, officers and other members of the Church owe one to another.

3. It is the duty of all members of the congregation to be steadfast in the Baptismal Covenant, and if they be parents or guardians, early to bring the children under their care within the same, presenting them for Holy Baptism, to bring them up in the nurture and admonition of the Lord, to urge their attendance upon the catechetical instruction of the pastor, and their preparation for the rite of Confirmation and the Lord's Supper. As they grow in years they are to grow in the knowledge and grace of God, diligently to study Holy Scripture, and use devout books which accord with it, to seek the light and aid of the Holy Spirit and all other needful gifts, by fervent prayer to examine themselves, to receive the Lord's Supper faithfully, and, if possible, whenever it is celebrated, and regularly to use the ordinances of public, family and private devotion. They should be temperate in all things, should avoid all associations of an infidel or dubious kind, or which claim for themselves what God has given to His Church alone, should love and aid each other, and especially the needy and distressed, in every relation; and while they have regard to the household of faith, even in things secular, should care for the souls and bodies of men everywhere. They should avoid all false teachers, and love, reverence, pray for, and heartily sustain faithful ministers; and should in all things be conformed to the mind and example of our most blessed Master and Saviour.

### Article III.—Of Congregational Meetings.

1. Every member of the congregation, not under Church censure, twenty-one years of age, who, as he or she conscientiously judges God hath prospered him or her, regularly contributes in accordance with its plans of local support and general beneficence, at least \$5.00 annually, shall be entitled to take active part in all its meetings and to vote at all its elections.

The voters of the congregation, inasmuch as they act as the representatives of common rights, should duly weigh the wants, convictions and wishes of all members of the congregation.

2. Congregational meetings shall be held regularly, as the congregation may determine, and special meetings shall be called by the Church Council at the request of the pastor, or of a majority of the Council, or of one-third of the voters, submitted in writing, with a statement of the object, and with the signatures, to the pastor, or, during a vacancy, to the Council. They shall

be duly announced, with a statement of their object, and shall be opened and closed with religious exercises.

3. At congregational meetings, any questions connected with the welfare of the congregation may be discussed, information called for from the Pastor, Council, or others, and business attended to, as ordered in the Constitution and By-Laws.

4. The congregation has power to appoint Special Committees, with definite or general instructions, to permit the organization of approved societies within itself, subject to its control, to elect or authorize the Council to elect delegates to Synod from the number of legal voters, and to attend to all business for which it has not made other provision in the Constitution.

#### Article IV.—Of the Pastor.

1. The permanent and ordinary officers of the congregation shall be the Pastorate and the Diaconate.

2. The chief officers of the congregation are named in the New Testament: Pastors or Shepherds, Bishops, Presbyters or Elders, and as they that have the rule in the Lord, all which names designate one and the same class of officers, whose dignity, rights, and general duties are under Divine appointment the same, and are inalienable and unchangeable.

3. Every Pastor of this congregation must, at his ordination or installation, be obligated to the Confession of the Evangelical Lutheran Church, namely: the Apostles', the Nicene and the Athanasian Creeds, the Augsburg Confession, the Apology, the Smalcald Articles, the Catechisms of Luther and the Formula of Concord, and solemnly promise to perform the duties of his office in conformity with the same, as a pure and correct presentation of the doctrine of Holy Scripture. He shall be or become a member of the Synod with which the congregation is united. He shall sign the Constitution of this congregation, and faithfully carry out the duties it assigns him.

4. It shall be the duty of the pastor, as the Teacher and Spiritual guide of the flock, prayerfully to study, and to hold and teach the pure truth of God's Word, and to set, in public and private, an example of unfeigned holiness, sound judgment and propriety. He shall conduct the public service of God's House on the Sundays and other festival days of the Church; shall permit no one to occupy the pulpit of whose soundness in the faith, confessed by the Lutheran Church, there is reason to doubt; shall carefully give instruction to the young, and all others needing it, in the Catechism; shall be diligent in the Catechisation of the young on the Lord's Day; shall watch over the

Sunday School and other schools of the Church; shall confirm those, who having been duly instructed, give satisfactory evidence that they are earnestly desirous of being faithful followers of Christ. He shall baptize publicly, except in special cases, and all private baptisms shall be publicly announced. He shall administer the Lord's Supper to all those of whose desire to come to it he has been notified, unless he be satisfied of their unfitness, either as to faith or life, as also, if he shall judge best, to members unable from age or sickness, to come to the House of God. He shall be active in the work of a Pastor, most of all among the poor, the sick, the sorrowing, and all those whose spiritual estate demands his care. He shall perform the marriage ceremony in strict accordance with the laws of the State and of God; shall earnestly urge and carry out the discipline; shall promote all wise plans of Christian beneficence and effort; and shall labor to prevent all deadness and fanaticism, all schism, heresy, separation and alienation in the congregation.

5. It shall be the duty of the pastor to preside at all meetings of the Council and congregation, unless he be absent, or is temporarily unwilling, for special reasons to preside; in either of which cases the Council or congregation shall call one of their members to preside at said meeting.

All public statements of excommunication and restoration shall be made by him, and no excommunications or restorations shall be pronounced which he conscientiously believes to be contrary to the Word of God and the discipline of this Church. No official act of the Council or congregation shall take effect without his knowledge, and his having an opportunity of being heard; and in the involuntary or necessary absence of the pastor, no business in the congregation or Council shall be finally disposed of, of such a character that the pastor as the chief officer of the congregation has a right to be heard in it.

6. Charges against a pastor, whether of heresy, immorality, or other causes of unfitness for his office, shall not be entertained except when attested by two or three competent witnesses. Any member of the congregation having charges against the pastor shall first proceed according to Matthew 18:15, 16. If the matter cannot thus be settled it shall be laid before the Church Council in writing; and if the Council shall deem the charge or charges of sufficient importance, it shall select a suitable member from its own number to preside, and proceed to an investigation, furnishing the pastor accused with a copy of the charges made, and allowing him a

hearing, at which the witnesses for and against the charges shall be heard; and if the charge or charges prove to be well founded, and the Council so decide, it shall report the case to the President of the Synod to which the congregation belongs, to be disposed of in accordance with the Synodical Constitution.

An appeal from the action of the Church Council may be taken to the Conference or Synod, in the manner prescribed in the Synodical Constitution.

7. The pastor shall keep a record of his ministerial acts in the congregation in a book to be by it provided, and to remain its property. He shall make a full record of the Baptisms, infant and adult, of Confirmation, of the times of Communion, and of the number of communicants, with a complete list of the same, of persons received from other congregations, and of persons honorably dismissed, of persons excommunicated and of the time of their restoration, and of marriages, burials, and other items which he shall deem of importance in the history of the congregation. All these shall be so recorded that, if necessary, they be available as legal evidence.

8. When there is a vacancy in the pastorate, the Council shall inform the President of Synod, or of the Conference, as the Synodical Constitution may determine, and solicit his advice; shall see to the supply of the pulpit, and shall nominate, after prayerful consideration, a candidate who is eligible according to Art. IV, 3, and who has the necessary gifts, bodily and spiritual, purity of Christian character, sound judgment and personal activity. One candidate only shall be nominated at one time, to be voted for or against by ballot, by the electors specified in Art. III, 1, and the election and its return shall be under the care of judges, appointed as the congregation shall determine.

9. When a pastor has been elected by a majority of two-thirds of the legal voters, a written call, in the name of the congregation, shall be sent him by the officers of the congregation, in which the support guaranteed him shall be specified.

#### Article V.—Of the Deacons.

1. The Deacons are primarily the executive aids of the Pastors in the work of Christ for and in the congregation, and may have assigned them any duties, in keeping with this object and with the divine and unchangeable duties and rights of the people and of the Pastors. They must be regular communicants, of good and established repute for personal character, wisdom and energy. They shall be installed with the

laying on of the Pastor's hands. They may elect from their number a Treasurer and Secretaries, and, if needed, assistants to both.

2. Their duties are of such nature as to leave the Pastor, as nearly as may be, unobstructed time and energy for the directly spiritual part of his official work, and also to aid him in that work by their counsels and coöperation. They shall attend to the collection and disbursing of monies given by the congregation for the relief of the poor, and for the objects of Christian beneficence; shall see that the Pastor has a sufficient salary and that it be promptly paid; that the House of God be kept in repair, and in a condition fitting the Sanctuary of the Most High; that it be opened and prepared for public services at the times appointed, and that proper sextons and others of like functions be provided; that strangers or occasional attendants be courteously received; that it be not diverted to any uses alien to its character; that the proper vessels and elements be provided for the Sacraments; that the graveyard and all other property be secured to the congregation in conformity with the law, and be placed under the proper regulation; and that in common with all its members, yet preëminently they, be ready to take part, especially at the call of the Pastor, in the visitation and care of the sick, the needy, the bereaved and the distressed, and in the maintenance of pure discipline and a holy life in the congregation, most of all by being themselves ensamples of all good works.

#### Article VI.—Of the Church Council.

The Council of the Church consists of the Pastor or Pastors and the Deacons, as the constitutional executive officers of the congregation. Trustees where required by law shall be chosen by the congregation, and to this office members of the Council are eligible.

#### Article VII.—Of the Church Schools.

1. Inasmuch as the care of the young is one of the most important duties of the congregation, the religious education of the children of the Church shall be provided for, not only at home, but in good Christian schools, and Church-members should avoid all schools under Roman Catholic, heretical or infidel influence, or which are of a negative character, and should unite in the establishment of Parochial Schools, wherever possible.

2. Parochial and Sunday Schools shall be under the control of the congregation, and their constitution and acts are to be subject to its discipline and direction.

**Article VIII.—Of Discipline.**

1. The congregation is not only to acknowledge the obligations of the Word of God as a guide of life, and a corrector of evil, but is faithfully to use it in discipline for these ends. The discipline of the Church must be purely moral and spiritual, and in no case can pass beyond the withholding of her recognition, fellowship and communion from offenders.

2. Violation of the Divine commands shall be followed, according to Matt. 18: 15-17, by instruction, warnings and exhortation by a member to whom the wrong is known, or by the Pastor, first privately, then before witnesses. This failing in its proper effect, the case shall be laid before the Church, as represented in the Church Council, or in the congregational meeting, and if the offender persistently refuses to hear the Church, he shall be excluded from the congregation till there be credible evidence of true penitence and reformation. The charges against a member shall be given to him in writing; he is entitled to be present through the whole actual procedure against him, and has the right of being heard and producing testimony in his own defence. The exclusion and restoration shall be publicly announced.

Questions of appeal from the decision in the discipline of the congregation shall be referred to the Conference or Synod, in accordance with the Constitution of the Synod with which the congregation is connected.

**Article IX.—Of By-laws and Amendments.**

1. By-laws not in conflict with the letter or spirit of this Constitution, the Constitution of Canada or of the Province of Ontario, may be made by each congregation, to provide an order of business, to fix the time and place for announcing and holding congregational meetings and elections, and the way of conducting both; to determine the proportion which shall constitute a quorum; to fix the age at which men may be chosen as Deacons, and the length of the time of service, whether for life or for a limited term; to establish and direct Parochial and Sunday Schools; to fix the details of procedure in the discipline of members; to regulate the making and changing of the By-Laws themselves, and in general to conduct all things, whose general principle and methods are defined in the Constitution, but whose details are undetermined.

2. Amendments of this Constitution, not in conflict with its fundamental principles, as defined in Art. I, 1, and IV, 3, nor in conflict with Art. IX, 1, proposed by at least three legal voters at a regular congregational meeting, may be made by the con-

gregation by a vote of two-thirds of its legal voters present; said proposed amendment or amendments shall be submitted in writing, be duly read to the congregation at least three months before the time of the meeting, at which they are acted on, and notice of the time and place of such meeting shall be given four successive Sundays, on which public services are held, immediately preceding such meeting.

**BY-LAWS.**

By-law I.—The Church Council shall consist of six Deacons, but the number may be increased by threes from time to time, one-third of the number being elected by ballot at each annual congregational meeting.

By-law II.—A majority of the members of the Council shall constitute a quorum.

By-law III.—In case of a vacancy in the Council by death, resignation, or otherwise, the Council shall fill such vacancy between the annual or special congregational meetings.

By-law IV.—The Council may designate from its own number those who shall act as Trustees for the congregation.

By-law V.—The Council shall meet monthly at such time and place as it may from time to time determine.

By-law VI.—The Council shall appoint Auditors to examine the books of the Financial Secretary and Treasurer, and all the other organizations of the Church.

By-law VII.—The Recording Secretary of the Council shall keep careful and correct minutes of all its proceedings in a special minute book, which shall be the property of the Church. He shall attend to all correspondence. The Financial Secretary shall sign all orders for the payment of monies. He shall supply the members of the congregation with weekly contribution envelopes and keep a correct account of all pledges and payments by the members in a special book, provided for the purpose, and issue statements to the members from time to time. He shall receive all monies for the congregation, make note of them, and immediately hand them to the Treasurer of the Church. He shall issue a monthly statement of receipts and orders for disbursements to the Council, and an annual statement to the congregation.

By-law VIII.—The Treasurer of the congregation shall keep in a separate book a correct account of all monies received for the congregation, shall receipt the same, and deposit them in the name of the Church, in a city bank. He shall pay no monies except authorized by the Council, and countersigned by the Secretary. He shall forward all monies for beneficence or other purposes, through the Synodical

Treasurer to the proper destination. He shall render a monthly statement of receipts and expenditures to the Church Council, and an annual statement to the congregation.

By-law IX.—The Council shall appoint standing and special committees as it deems it necessary and wise.

By-law X.—The annual congregational meeting shall be held in the beginning of May, when the annual reports of the Secretaries and Treasurer of the Council, and of all the other Church Societies, shall be received, when Deacons shall be elected, and other necessary business transacted. Special meetings of the congregation may be held according to the Constitution, after two public announcements. The congregation shall, through the Church Council, pay the necessary expenses of the Pastor and delegate to the meetings of Synod and Conference.

By-law XI.—The order of business at all meetings of the Church Council shall be as follows:

1. Calling to order with prayer.
2. Roll Call and reading of minutes.
3. Reports of officers (Secretaries), (Treasurer).
4. Reports of Committees (Regular), (Special).
5. Unfinished business.
6. New business.
7. Communications and bills.
8. Miscellaneous business.
9. Closing with the Lord's Prayer.

By-law XII.—No amendments, additions, or alterations, shall be made to these By-laws, except by a two-thirds vote of the Council, such proposed amendments having been submitted in writing at a previous regular meeting.

#### IT IS EASY

To criticize, but hard to endure criticism.  
 To pick flaws in someone else, but hard to have someone pick flaws in you.  
 To pull down, but hard to rebuild.  
 To wound, but hard to heal.  
 To command, but hard to obey.  
 To find the mote in some one else's eye, but hard to find the beam in one's own.  
 To take offence, but hard to forgive.  
 To desire, but hard to choose.  
 To love Christ, but hard to sacrifice for Him.

That congregational singing was not always what it ought to have been is evidenced by the fact that Rev. A. Hasselius, in 1713 complains that the singing of his congregation sounded as though they intended to call their cows to church."

#### EXPLANATION.

We had intended to publish on our first page of this issue the picture of Bethesda Church, Unionville, Ontario, the history of which is given on page four, but failed to receive the cut of it in time for publication this month. We hope to receive it for this purpose later.

The picture published in its place, kindly loaned to us by the printers of our paper, should remind us of the love, which our dear Good Shepherd has for all His sheep. The Reformation festival is before us (Oct. 31st), when we will be reminded of the great work of the reformers in the sixteenth century. In this connection also, as the twentieth century sons and daughters of the Church of the Reformation, let us not forget the words of the Good Shepherd: "Other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold, and one Shepherd." (John 10:16.)

#### WHAT IS A FRIEND?

A Missouri school boy has given the best definition of friend that we have heard. "A friend is a person who knows all about you and likes you just the same."

#### PUBLICATION COMMITTEE:

The Rev. J. J. Clemens, B.D., Editor-in-Chief, 527 Somerset Street, Ottawa.  
 Mr. R. O. Moring, Circulation Manager and Treasurer, 38 First Avenue, Viauville, Montreal.  
 Mr. E. A. Bartmann, Advertising Manager, 20, 22 King Street, Hamilton.  
 The Rev. C. A. Dennig, Secretary, Williamsburg, Ont.  
 The Rev. P. C. Wike, Galt, Ont.

#### Assistant Editors.

The Rev. C. A. Dennig, Williamsburg, Ont.  
 The Rev. P. C. Wike, Galt, Ont.  
 Mr. W. R. Pharaoh, Ottawa, Ont.

#### Staff Correspondents.

Rev. H. J. Behrens, Rose Bay, N.S.  
 Rev. P. E. Baisler, B.D., Winnipeg, Man.  
 Rev. W. Drahn, Vancouver, B.C.

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"It is the exalted privilege of the Christian to be undiscouraged; 'Let not your heart be troubled'; 'Be of good cheer,' are precepts that have back of them the authority of the love and power of the Master Himself."