

THE CANADA LUTHERAN

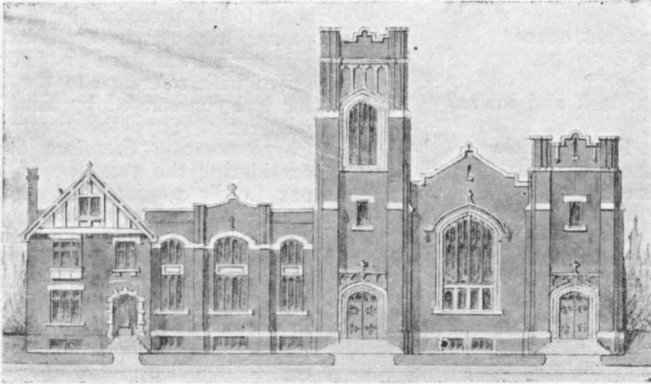
The Canada Lutheran

Published monthly in the interest of
English Lutheranism in Canada, by the Authority of
The Evangelical Lutheran Synod of Central Canada.

VOL. I.

OTTAWA, FEBRUARY, 1913.

No. 8.



TRINITY ENGLISH LUTHERAN CHURCH, HAMILTON, ONT.

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All communications must be sent in to the Editor by the 15th of the month previous to publication.

Subscription price 50 cents per annum, payable in advance, to the Treasurer.

EDITORIAL NOTES.

A TRUE FAST.

Is this a Faste—to keep
The larder leane
And cleane,
From fat of veales, and sheepe?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to faste an houre,
Or rag'd to go,
Or show
A downcast look and sowre?

No; 'tis a Faste to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soule.

It is to faste from strife,
From old debate,
And hate;
To circumcise thy life.

To show a heart grief-rent,
To starve thy sin;
Not bin:
And that's to keep thy Lent.

—Robert Herrick.

Lutherans and
Lenten Observance.

From time immemorial it has been a natural human impulse to appoint and keep memorials of noteworthy events. The civil year has its holidays. The church year has its holydays. This has always been recognized as fitting and profitable.

The reason for the observance of Lent by us, Lutherans, is not legal. It is not based upon any biblical command, but, upon the free promptings of the cultivated Christian conscience and judgment, like the observance of all other evangelical rites and usages.

The observance of Lent is based upon two universally accepted ideas: (1) The sufferings of the Lord Jesus Christ, as the ground and means of the forgiveness of our sins; (2) the sense of sin and the contemplation of its awfulness.

The appropriateness of a stated, regularly recurring time for suitable meditations upon these subjects cannot be questioned. This feeling found expression very early in the

Christian Church. Wednesday and Friday of every week were observed in remembrance of the sufferings of Christ, as days of humiliation and repentance. The development of the church year led to another manifestation of this same spirit, in the observance of the Easter season. So deep was the effect of the commemoration of Christ's sufferings that one day was felt to be entirely too little time to devote to such a theme. Therefore, Good Friday came soon to be preceded by a period set for prayer, repentance and fasting. Finally, this period was fixed as of forty days' duration, with reference to the time our Master had consecrated by His fasting in the wilderness. Says the great church-father, Chrysostom: "Therefore our forefathers, considering the greatness of the subject of our Lord's passion, and also the need of great and proper preparation for the celebration of the communion, which commemorates this, met and appointed forty days for fasting and prayer, for hearing of sermons, and for holy assemblies; that all men in these days being carefully purified by prayer and almsdeeds, fasting and watching, tears and confession of sins, with other like exercises, might according to their capacity, come with pure conscience to the holy table."

The need of this observance to-day is no less than in the past. In this busy, bustling, active age, too many people are neglecting the highest welfare of the soul. They are too busy making money and what money buys to properly attend to spiritual matters. Moving constantly in the shallow channels of materialistic environments, often strongly impregnated with the germs of atheism and agnosticism, they soon lose interest in things spiritual. Their spiritual life becomes like a stagnant pool, for want of spiritual exercise, environment and outlet. Hence, the necessity of a deepening of the channels of the spiritual life. Many Christian men, like some of our churches, are giving out more energy than they are taking in. Should this be continued too long the results will soon manifest themselves in spiritual bankruptcy.

To remedy this evil the proper evangelical observance of Lent offers an excellent opportunity. The sense of sin, the contemplation of its awfulness, and the only remedy for sin and its consequences are brought to the minds of men in no other way more impressively than through the passion of our Lord Jesus Christ. The watchwords of

the Lenten season are: Recant, Repent, Replish.

It cannot have escaped the observation of any wide-awake evangelical Christian, that the Lutheran method of observing Lent differs very widely from that which prevails in the Roman Catholic Church. The Romanists' way is generally known. The rules and regulations laid down by pope and prelate are given wide publicity,—they are published from the house-tops. Outward observance of these rules and regulations seem, to an outside observer, to be the main thing to be attained. Not so, with regard to the method pursued by the Church of the Reformation, or with the object, which we have in view. We aim at attaining outward reformation of life and conduct through the inward transformation of the heart, from its returning to God.

Many Protestants, and even some Lutherans, do not know, neither do they fully understand nor appreciate, the truly evangelical spirit of the observance of Lent. Our Dr. Seiss, briefly and well sums up this whole subject of Lutheran Lenten observance, by saying:

"As we, then, enter upon the Lenten season, this time of commemoration and repentance, we do it with the full knowledge that the Church of old, by example and precept, consecrated the keeping of the fast; that the principles which authorize it are clearly and repeatedly set forth in the Word of God; that it has been in all ages of the Christian Church a time of special devotion and spiritual refreshment; that it offers to each of us the opportunity for similar profit, and may by a proper observance become richly productive of good; that it is for the greater honor of our Lord, in the remembrance of His love and suffering, but still more in the exaltation of the atoning efficacy of His blood, and in moving to new contrition and holier living, those who bear His name."

Fasting. Do Lutherans believe in fasting? For a brief, and comprehensive reply to this question we would refer our inquirers to the Rev. Dr. C. Armand Miller's article upon this subject in "The Lutheran Encyclopedia," which is as follows:

"The value and benefit of fasting has never been denied by the Lutheran Church. The teachings of the Scriptures (Acts 13:2; Luke 21:34; Matt. 17:21; Acts 14:23; Col. 2:16; 1 Tim. 4:1; 1 Cor. 9:27), and of the Confession (Aug. Con. XXVI; XXVIII; Apol. VIII; Smal. Art. III; Smaller Catechism VI; Larger Catechism V, 37; Form. Concord X) entirely agree in maintaining that, 'fasting . . . is a good external

discipline,' useful to 'keep the body under' on the one hand; and on the other, that it is not to be required, and has no merit to 'avail for the extinguishing and prevention of guilt' (Aquinas). Bestman (Geschichte der Christlichen Sitte II, 330) describes the fasting of the early Christians on Wednesdays and Fridays, 'as a sign that in eating and drinking, as in all things, moderation is to be observed. Yet they certainly know that the true meaning of fasting is precisely this inner moderation'."

The Obligations of the Ministry. According to resolution of Synod,—see minutes, p. 44, this subject should

have been presented by our pastors to their congregations on Septuagesima Sunday, January 19th. Did they all remember this? If not, the second Sunday after Easter, April 6th, the second choice, is suggested as a suitable day for this purpose.

Porto Rico. In the minutes of Synod, p. 47, we find this quotation from the General Council minutes, p. 152: "Resolved, that the Advent Sundays be designated as the time for offerings for the Porto Rico Mission work." On the back cover of the minutes of our Synod, we have our Synodical Calendar. There Septuagesima Sunday (January 19th), is appointed as the day for taking up this offering. This is rather confusing, and may account for the failure of some of our congregations to have sent to the treasurer of Synod their contributions for this purpose. It is to be hoped that, having two "official" dates for this offering, it will not be overlooked by any of our congregations.

Correction In reading the minutes of Synod, a few mistakes have been noticed, among these there is one on page 45, which we wish to correct. At the bottom of the page it is stated that, "In reference to recommendation 2, the following committee was appointed: Rev. J. J. Clemens, Rev. M. J. Bieber, and Rev. W. C. Miller." This should have been: "In reference to recommendation 6," etc. According to these same minutes, p. 2, the Executive Committee acts as Synodical Home Mission Committee.

Lenten Offering. The pyramids distributed in our Sunday schools and churches are for the purpose of gathering our Lenten offerings for the Church Extension Society. Our Synod is a great debtor to this society, many of our

churches could not have been built had it not been for the help received from this society. "One good turn deserves another." Let us show it in deed that we gratefully appreciate what the Church Extension Society has done and is doing for us, and others, by filling the pyramids with our contributions, so that our Easter offering this year be the largest ever given by us.

Sunday Moving Picture Shows.

According to newspaper accounts, an effort is being made by the Motion Picture Exhibitors' Association of Manitoba, to secure legislation allowing moving picture shows on Sunday in Winnipeg, to begin with. A vote among the patrons of these shows is being taken for the purpose of ascertaining their opinion upon this subject, and their political strength. Should success crown their efforts in Winnipeg, the Moving Picture Exhibitors' Association propose to take steps to continue their efforts in other parts of Canada, east and west, with a view to presenting an authoritative petition to the Provincial and Dominion Governments for permission to keep these places open on Sundays.

Commenting editorially upon this proposition, one of the daily newspapers in the capital recently made the following sane remarks:

"Were such a vote taken all over the country it might be interesting in so far as it would show the number of people who are in the habit of attending picture shows, and it might also give some indication of the attitude of the people towards church attendance.

"The moving picture show appeals strongly to the public because it affords novel entertainment at a low price. Sometimes the pictures are educative as well as entertaining, and sometimes they are of such a character as to appeal to morbid sentiment and to influence the patrons in an undesirable way. In so far as they afford a new and economical means of entertainment, they are hailed by most thinking people as another boon granted by modern science to the modern world; but experience has shown that it is necessary to keep a close watch upon them if they are to be kept within safe public bounds.

"Whatever western cities may decide upon in the matter, Sunday moving pictures are not required in the cities and towns of Eastern Canada. The proposal emanating from Winnipeg is to have pictures shown of a religious character only. This, of course, is a good deal of a bait. Many fine points would surely arise

as to what is or what is not a religious picture. The astute good business men behind the Manitoba Moving Exhibitors' Association had better devise some other scheme to make more money."

The Effect of Low Wages on Morality.

In an article on the subject: "Why Workers Do Not Support the Churches," which we read recently in a Canadian paper, the following statement was made:

"I know an institution, one of many scattered throughout our country, in which there are several hundred girls who are practically compelled to lead partly vicious lives because of the paucity of their salaries. If these girls did not sell themselves occasionally to obtain some of the bare necessities of the life they are forced to live in the city, they could not any longer continue to eat and sleep in comfort, or dress themselves in accordance with the demands of the establishment in which they are employed. Briefly, if they were good they could not afford to work for the wages they are receiving. Their employers would be compelled to engage others or close their doors."

As a result of its investigations along sociological lines, the Inter-Church Federation Committee of Philadelphia gives this timely warning to girls who contemplate coming to the city in search of employment:

"We earnestly counsel every woman who expects to support herself to remain away from the city unless she has a good position with an assured income of at least eight dollars a week. This does not apply to women who intend to become domestics in homes. But, in all such cases, young women should know beforehand the character of the home they expect to enter. Before coming to Philadelphia, we urge all young women to seek the advice of the secretary of the Y.W.C.A., and the secretary of the Consumers' League. Too many dangers beset the self-supporting woman who has an inadequate wage or is out of employment for any length of time, that we feel justified in issuing this caution and warning."

"A word to the wise is sufficient." The above statements of facts should put both young people and parents on their guard. Better a life of purity, in the country or village, even if social advantages and promise of wage advancement are not so great as in the city, than a life full of temptations, in the city, where the scale of wages may be higher than in the rural districts, but where also living expenses are higher. It would be well, and many young lives might be saved from ruin, if parents and pastors

would write the pastor of the church of their denomination in the city where their young people go to seek employment, and ask him to take these young members of the flock under his guardian care.

Lutheran Settlers for Canada

"The Ottawa Journal," January 18th, tells of a scheme to bring settlers from Northern Europe into the fertile region of the Peace River Valley, in Northern British Columbia,—which may interest some of our readers. The ever increasing tide of immigration also increases our home mission problems and responsibilities. The news item referred to, reads as follows:

"A. R. Abrams, of Portland, Oregon, who is in Calgary on a short visit, states that a Portland syndicate is arranging a colonization scheme for the Peace River District, and will start a vigorous campaign with Northern Europe to secure settlers. It plans to establish a Swedish and Norwegian territory adjacent to Peace River Pass, where 25,000 acres of the richest farm lands in Northern British Columbia have been purchased by the syndicate from Charles Ross McAdam, of Vancouver. The selling price of the tract was \$8,25 an acre. A party of at least 300 immigrants from Sweden and Norway will arrive in the spring to settle the colony. The land is adapted to wheat growing and for general agricultural purposes, and a large section of it is also adapted to ranching."

TRINITY ENGLISH LUTHERAN CHURCH, HAMILTON.

Its Organization and Growth.

As if by magic, Trinity English Lutheran congregation, Hamilton, Ontario, Canada, sprung into a full-fledged church life. The first service for this work was held February 7, 1909. The organization was effected by our Canada Field Missionary, Rev. Milton J. Bieber, April 18, 1909. There were 105 persons who became charter members. The Rev. J. A. Miller, an experienced pastor and missionary, who had served in important mission work in Detroit and Galt previously, was called to this work. He took charge September 1, 1909.

With a pastor on the ground, the young congregation at once began to plan for a Church home, and to this end purchased a lot for \$5,800, October 25, 1909. The corner stone of the new church was laid May 22, 1910. The church building was completed and consecrated September 11, 1910. A parsonage has also been erected. The chapel cost \$7,200; the parsonage, \$3,600; the lot

\$5,800; the total cost thus footing up to \$16,600. The buildings are built of dark red brick with cut stone trimmings, and are a credit to our Church, as will be noted by the cut, which be print on the cover page, which includes the complete church as contemplated.

The congregation numbers 182 communicants, and the outlook for a substantial increase in membership is bright. The full services of the church are rendered at all services, the congregation being led by a robed choir, which has made a reputation for itself. Hamilton is a city of 75,000, at the foot of a mountain and overlooking the Bay. Our church is splendidly and conveniently located and has prestige and prosperity assured.

Trinity Church, Hamilton, in its brief history has fully demonstrated the heroic in mission work. The pastor was called and the entire expense of the work was assumed by the young congregation when the pledged income was only \$9.40 per week. At that time the weekly rent for a place of worship was \$7.50. A balance of \$1.90 per week and faith in the cause was the capital on which a self-supporting work began. That pastor and people have done some heroic work and sacrificing is very evident when we realize that out of this small beginning in two years' time this fine church property has been acquired and that in its worships a congregation which now has an income running up to \$30.00 per week (\$3,900.39 for the year 1912).

There is no fiction in this history; but the actual history of a General Council mission, which in leaping to self-support has beautifully illustrated the blessing which rests on our General Council missionary gifts and efforts. Would that we had \$200,000 and a hundred such missionaries to enter our ripe and suffering Home Mission fields in many sections of both Canada and the United States. The little Synod of Central Canada, together with its two older and larger German sister Synods, and its English sister in the "Land of Evangeline" are certainly laying emphasis on the fact that it is "The General Council of the Evangelical Lutheran Church in North America."—From "The Lutheran," November 17, 1910, by W. L. Hunton.

George Rawlison, historian, professor of Ancient History at Oxford, in "Religions of the Ancient World," says: "Our 'advanced thinkers' advance to the furthest limits of human knowledge, sometimes even beyond them; and bewitch us with speculations, which are as beautiful, and as unsubstantial as the bubbles which a child produces with a little soap and water and a tobacco pipe."

NEWS FROM OUR CHURCHES

Synod Notes. The Rev. P. M. Mueller, of Toronto, has tendered his resignation to the President, which has been accepted.

The Rev. J. V. Sappenfield has resigned to Zion's Church, Sherwood, Ont.

The members of the Executive Committee have voted in favor of accepting the invitation of Holy Trinity Church, Humberstone, to hold the next meeting of Synod there, about the 26th of May.

The President of Synod, officiated at the funeral of the child of the Rev. J. A. Miller, Hamilton, January 12th.

C. A. DENNIG, Secretary.

Brantford. The opening of the new year finds our little congregation quite hopeful. Figures speak as follows: Subscribers to current expenses, 26; communicant members, 37; children baptized, but not confirmed, 50; confirmed Lutherans on visiting list, and not connected with any other church in the city, 36. Last December we could report only 11 subscribers.

On December 22nd, we held our Christmas service. We used the General Council programme, "Promise and Fulfilment," supplemented by addresses from Students H. Rembe, C. Sorensen and the pastor. It was a happy occasion. For the first time in our history, Willard Hall was almost filled, there being 127 persons present. The offerings amounted to about \$15.00. Last year the attendance at the Christmas service was 64.

Three new members have been added to the Luther League, and at the last meeting of the Ladies' Aid, two new members were received. The ladies have undertaken to prepare for a sale of work, to be held immediately after Easter, in the repair shop of Nicholls and Rodjenski, on Dalhousie street.

Last Monday afternoon we were called upon to follow to the grave the mortal remains of Mr. Albert Hesterberg, who died on Friday morning, January 10th, after an illness of about twelve days. A short service was held at the family home, 33 Greenwich street, where the pastor preached the funeral sermon from Genesis 12:1, and then interment was made in Mount Hope cemetery. Mr. Hesterberg was only 47 years of age, and leaves a wife, son and one daughter to mourn his loss. May the Lord comfort them in their bereavement.

N. W.

Field Notes. The "luckiest" day in the life of one of the field missionaries of the General Council occurred on December 13, 1862, when he first opened his eyes to this beautiful world, in a farm house near Kutztown, Pa. As he enters upon the second half of the century of his life (D.V.) he may be pardoned for expressing his thanks to Almighty God, and to some individuals whom God used to help him on his way. He was born of Christian parents, and the prayers and wise training of a sainted mother implanted and fostered in him the desire to enter the ministry, while his first and only pastor, now thirty-six years in the same parish, made him a missionary. This pastor fearlessly preached "Missions" to his congregations, circulated missionary literature among his people, and took a deep interest in the young. Two teachers in the field missionary's boyhood school-days assisted in moulding his character. One has departed, the other is a beloved Lutheran pastor. A Normal school course, six years spent in teaching, a college and a seminary course were successive steps to the highest calling on earth—the ministry. In every one of these various institutions individual teachers, by their strong personality, trained character as well as mind, and left a lasting impression upon him. He spent ten years as pastor, three in one parish, and seven in the other, each becoming self-sustaining as a condition of his acceptance, building a church in the first parish, and paying a church debt in the second. He has been field missionary eight years, during which time, under God, and with the able coöperation of others, he has been able to begin, organize, and develop a dozen congregations, explore New England and Eastern Canada, assist in the organization of a State and a Dominion Luther League, a Synod, Woman's Synodical, and a Men's Synodical Missionary Society, and a Theological Seminary. He attended every convention of the Luther League of North America. Not boastfully, but in deep humility, also with devout thanksgiving to God for enabling him to spend and be spent in His service, does he mention this. God gave him a true helpmeet, who, during fourteen years, has been his faithful coworker. With youth, health and faith, he begins the second half of the century of his life with a great deal more experience and development than the first half.

What marvelous changes has God

wrought in our beloved Church during the past fifty years! In 1862 there were 42 Synods, against 64 to-day, a gain of 22; 1,366 ministers, against 9,062; 2,575 congregations against 14,317; 271,000 communicants, against 2,308,000! There were eleven Theological Seminaries, now twenty-seven; eleven colleges, compared to 42 to-day; five academies, now 52. There were two ladies' seminaries, now nine; three orphans' homes, against 64 now. There was one single home for the aged (Germantown), now there are 37. There was no home for defective, now five; no Deaconess' mother house, now nine; three hospitals, now 44; no hospice, now nine; not a single immigrant and seaman's mission, against 22 to-day. Only six of the thirteen Synods of the General Council were then in existence. Then there was no General Council, no Board of English Home Missions, no Church Extension Society, no Synodical nor Conference, no Woman's Missionary Society, no Luther League, no Laymen's Movement, no Field Missionary System, not much system of any kind, as compared with that of the present. Truly, fifty years have wrought marvellous changes in the Church of the Reformation in North America, and she is just beginning to advance in Home, Foreign, and Inner Missions, in liberality, in concerted movements—rather, she is beginning to reap what her fathers have sown, and is laying foundations for the building of the next half-century. God grant that "Peace may be within her walls and prosperity within her palaces."

Christmas.

Over three hundred persons crowded into Concordia Hall (the temporary home of the English Lutheran Church), Berlin, on the evening of December 26th, to attend the Christmas festival of the Church and Sunday school, the first in the life of the congregation. It was truly a happy occasion. The seventy-five members of the school led by the fifteen members of the choir, under the able leadership of Prof. Zoellner, the director, took an enthusiastic part in the fine service, consisting of anthems, quartettes, duets, solos, songs and recitations by the school, a pantomime of "Nearer my God to Thee," by twelve ladies in white, and an address by the pastor. There was a tastily decorated Christmas tree, lighted by candles; each member of the school and the choir, as well as the twenty-five members of the cradle roll, received a half-pound box of candy, Prof. Zoellner received a purse of gold, and the pastor a fine bouquet of roses, chrysanthemums and ferns, tied with pink ribbons, and presented by two little girls. The regular offering, \$17.50, was devoted to For-

eign Missions, and a special offering at the door, \$7.15, as well as money received by subscription, was devoted to the Christmas expenses. The confident hope was expressed by the pastor that the next Christmas festival would be celebrated by the congregation in its own house of worship.

M. J. BIEBER.

Galt. The last issue of "The Canada Lutheran" was brim full of good news and good things. Even the expressions of sadness and sympathy were good for us. "Bear ye one another's burdens." It is with sadness I mention the bereavement at the home of Rev. and Mrs. Miller, in Hamilton. "It is well with their babe." God's precious loans are often soon recalled, that the sweet and tender buds may bloom more sweetly in heaven. May He who gave, comfort their bleeding hearts in their season of sorrow.

Many who read this paper are acquainted with a good member of our congregation here, Mr. Manuel Ott. He is sorely afflicted, and at this time is in the Home-wood Sanitarium, in Guelph, where he underwent an operation. A young and newly married man, beloved and useful. His aged mother and near kindred ask the earnest prayers of God's children in his behalf.

Since our last notice of Galt happenings, more have taken place. On December 14, at the parsonage, 22 Rich avenue, Mr. Andrew Wilson, of Glasgow, Scotland, and Mrs. Mary Christie, were united in marriage. They reside in Galt. On the 18th of December, at the home of Mr. and Mrs. Chas. VanEvery, 51 S. Water street, a beautiful house wedding took place. The contracting parties were Mr. Albert Trussler and Miss Anna Hanking, sister of Mrs. VanEvery. For the present they reside in Galt.

We enjoyed a blessed Christmas and New Year season in our little church, and its work. A beautiful and edifying Christmas service was rendered on Christmas Eve. Our tree was beautiful, an abundant treat for the children, and the appreciative congregation filled our church. The offerings of the evening—over twelve dollars—were given to our Orphans' Home, in Nova Scotia.

On the 8th of January, 1913, we held a congregational social, the first of the kind since my advent in Galt. Its purpose was for our members and their friends to become better acquainted. We opened with the Vesper service. Then followed a helpful address by Rev. R. R. Durst, of Guelph. After this we closed with an appropriate hymn, benediction and the doxology. The gathering was very encouraging for the first attempt. Lunch was served by our

lively Ladies' Aid under whose auspices the whole was conducted. After a pleasant and profitable evening of good-will and pleasant greetings, all departed, seemingly well pleased, and we hope benefited spiritually.

The payment of \$200 and interest on our mortgage was promptly met at New Year. We have men and women who mean that those demands shall not pass unmet.

On the 20th of January, we held the first anniversary of the occupancy of our little church, now becoming very dear to many of our people. Having the promise of the presence of Rev. and Mrs. Bieber, and their Luther League, of Berlin, and expecting Rev. Lucas and young people of Preston, Rev. R. R. Durst and some of his of Guelph, and others from Waterloo, we anticipate the most pleasant gathering in the history of our church, barring the day of dedication. We hope to be here to give the readers of "The Canada Lutheran" some account of the occasion in the next issue.

How are our readers liking the new 1913 almanac, published by the General Council? It is a little stocky dutchman, not? Well, regardless of its new form, which looks at first strange to us, it talks well. It is full of information all our church members need. And although it has reached us at the eleventh hour, or later, let us peruse it diligently. What do you think of the advice on the thirtieth page, "Why Weekly Giving to Missions"? That is fine as far as it goes. Let us read it often, then live it. Then re-read it, then outlive it by surrendering selfishness to the will of God and pay Him His portion weekly, viz., the tenth.

A happy and successful New Year to all our churches.

P. C. WIKE.

Guelph. We are thankful to God that we are able to report that no serious sickness has prevailed among the people of St. Paul's parish. Those who have been shut in for a time are again able to be about. All should prize God's gift of comfort and health.

Mr. Henry T. Marquardt has withdrawn from our congregation, to re-enter his home church at Cedarburg, Wis. Mr. Marquardt was a very faithful member, active and helpful in the choir, the Luther League and the Sunday school. Other young men should come forward to fill his place.

A free social was held, January 24th. These held occasionally in the larger private homes would promote greater cordiality and truer friendship among our people; something that is much needed in all Christian congregations.

A letter will shortly be addressed to all subscribers to the \$1,000 Fund, to all who made monthly pledges to the Building Fund, and to all other members, asking their cheerful and generous response before March 1st, so that the financial obligations of the congregation may be promptly met. It is vital in a Christian congregation, that all members cheerfully contribute to its support and the preservation of its honor and credit.

The Lenten season and services will open with Wednesday, February 5th. The mid-week services will be held at 8 p.m. This is a most sacred season, because in it Christians contemplate the most solemn and the sad truths connected with our Saviour's sufferings and death. Dear fellow-sinners, it was for us that He endured these sufferings, agonies and death, that we might be rescued from the terrors and be lifted above the fear of death and hell. He is our precious substitute.

Humberstone. We celebrated the Christmas festival according to good old Lutheran custom. Service in the morning with Christmas sermon. There were many members who came to hear the old, old, but ever new story of the Holy Incarnation, proclaimed. In the evening the annual children's Christmas service (some call it an "entertainment," but we do not like that term) was held, beginning at seven o'clock. Members and friends of the congregation poured into the church as early as six o'clock, to be sure of "a good seat." And they did well to come earlier than some people are accustomed to appear at an ordinary church service, for long before the hour to commence, our humble little church was filled to its utmost capacity. Every available seat, and all standing room, was occupied. The congregation's five dozen folding chairs were put to good use, and still other chairs and seats had to be carried. A large Christmas tree, adorned in the latest fashion of holiday garb, as well as other beautiful decorations of garlands, wreaths and "pieces"—star, cross, etc.—told everyone that we were celebrating the Christmas festival. The children, having been carefully and well trained, were at their best, in recitations, dialogues, declamations, songs and tableaux. The choir never rendered better music. The selection, "The Star of Bethlehem," from the "Church Choir," with violin obligato by the efficient and able director, Mr. O. C. N. Kanold, proved very effective. Another anthem with soprano obligato, by the Misses Theresa Hesler and Minnie Kramer, was highly appreciated, as were the parts of Ladies' Quartette, and Male Quartette. Miss Louisa Kramer, our soloist, sang very

acceptably in her usual sweet manner. She possesses a rich, cultured voice. An orchestra of six musicians, all members of the congregation, accompanied the children in their songs and played also a prelude and offertory. The children received gifts of sweets and books—in the advanced classes, each was presented with a copy of the "Sunday Schol Hymnal"—and thus we introduce the General Council book into our Sunday school. Offerings amounted to \$21.11. During the distribution of gifts to the children, the secretary of the congregation, Mr. H. J. Knoll, and a deacon, Mr. Geo. Boneberg, presented themselves before the pastor, the former reading an address, and the latter presenting the pastor with a purse. As a mark of appreciation of the congregation for the valuable service which Mr. O. C. N. Kanold has given the congregation in the capacity of organist and choir director, these brethren went through the same act, that of reading an address and of presenting a purse. Mr. Kanold well deserves the esteem and appreciation of the members, for, through his untiring efforts, our services are beautified and help to make them inspiring. "There is music in him," as a visiting pastor to our congregation once said. It might be stated here, that, owing to the fact that many could not gain admittance to the church on Christmas night, the entire children's Christmas service was repeated on the evening of January 5th, with an attendance almost as large as that on Christmas night.

At a congregational meeting held on the evening of December 26th, for the purpose of electing officers, the result of the ballots taken was the re-election of the brethren whose term of office had expired, viz., as Deacon, Mr. Edw. Fess, and as Trustee, Mr. Chas. A. White. Mr. C. Hansen and Mr. C. Palmer were elected auditors.

Baptized at the public service, Christmas morning, the infant child of Mr. C. Ortner, and his wife Olga (nee Hansen).

W. H. K.

Morrisburg. At the annual congregational meeting held on January 8th, the following officers were elected: Elders, Mr. Levi McMartin, and Mr. Alex. Casselman. Deacons, Mr. J. L. Casselman and Mr. Nelson Bowman. Trustee, Mr. Oliver Snyder. The reports of the treasurers showed a very satisfactory condition of the finances of the congregation. Nine were received into the congregation, four by baptism, two by confirmation, and three by transfer.

The annual meeting of the Ladies' Missionary and Aid Society was held at the residence of Mr. Allen Hunter, on Church

street. The following officers were elected: Honorary Presidents, Mrs. L. M. McCreery and Mrs. W. G. Becksted; President, Mrs. F. B. Carmen; First Vice-president, Mrs. A. H. Casselman; Second Vice-president, Mrs. F. W. Herbeck; Recording Secretary, Mrs. P. C. Casselman; Corresponding Secretary, Mrs. John Loucks; Treasurer, Mrs. J. M. Whitteker; Chairman of Literature Committee, Mrs. Aden Hunter.

At the annual Luther League meeting, held at the parsonage on January 10th, the following officers were elected: President, Mr. Henry Shemutt; Vice-President, Mrs. J. M. Whitteker; Secretary, Miss May Baker; Assistant Secretary, Miss Maud McMartin; Treasurer, Mr. J. M. Whitteker.

On January 13th, baptized, Jennie Albertha Mary Elizabeth, daughter of Mr. and Mrs. Charles Redick, of St. John's congregation, of Riverside.

On January 14th, baptized, George Foster, son of Thomas and Lulu Bowman, of St. Paul's congregation, Morrisburg.

Ottawa. The following summary of finances for 1912, shows that St. Peter's pastor and people have not been idle during the past year. The amount pledged by the members towards the support of the church for the year 1912, was \$528; for 1913, \$651.60 is pledged.

The receipts during the year have been as follows: From plate offerings, \$830.59; from Sunday School, \$40.00; from the W. H. & F. M. Society, \$30.00; from the Luther League, \$112.81; from donations and property, \$8,096.03; for benevolences, \$38.21; from Home Mission Board, \$295.66. Grand total, receipts, \$9,443.30. Expenditures, \$8,886.46. On hand January 1, 1913, in Current Expense Fund, \$65.86; Building Fund, \$665.14. Total, \$730.90.

This summary includes only money which has gone through the hands of the Treasurer of the congregation. A full report of the receipts of the Sunday School and the various societies connected with the church, would swell this amount considerably. Twenty-one names were added to the church membership roll during the year 1912.

The Luther League, at its January meeting, held at Mr. Lindblad's home, received one new member. A pleasant and profitable evening was spent. It was reported that in the contest for raising the largest amount during the year for the Building Fund, the ladies, headed by Miss M. Roeske, won. The League had a sleigh-ride party on January 25th, and is making arrangements for a concert to be given at the Y. M. C. A. hall, on February 3rd, at 8 p.m. Mr. Pharaoh, chairman of the Literary Committee, has been requested to prepare

a list of books in the Public Library, to be recommended for profitable and interesting reading.

The W. H. & F. M. Societies' January meeting, held at the parsonage, was better attended than usual. Over \$10 were received for various purposes. Mrs. C. H. Stata was elected President to succeed Mrs. B. Harvey, who resigned, owing to illness.

The Sunday School teachers and officers met on January 8th, at the parsonage, for transaction of business and discussion of matters relating to the welfare of the Sunday School. Mrs. Clemens was elected Superintendent of the Primary Department. It was decided to secure Hunt's Handbook for Sunday School Workers, for reading and basis of discussions at the monthly meetings of the Sunday School workers.

There has been a great deal of sickness among our people this winter—in some cases whole families have been effected. The results are manifest everywhere—the least outwardly in decreased attendance at services and other meetings. We look for better things when the epidemics of sickness have passed.

The Luther League sewing class meets weekly in the homes of the members. Under Miss Alenius' able leadership and direction, it is keeping the members interested and active.

Toronto. On the evening of January 14th, St. Paul's Church held its sixth annual meeting. Some seventy members were present. This was the largest attendance at any annual meeting up to the present time, and the most cordial spirit was everywhere manifested among the members.

The various reports showed progress throughout the congregation and its societies, as well as the Sunday School. Thirty-five new members were added to the communicant roll, eight were confirmed, twelve couples united in holy wedlock, twelve children baptized and one adult, and five burials took place. The pastor made over 1,200 calls, and in doing so, walked some two thousand six hundred miles. The Sunday School doubled its attendance and offerings since September, and the pastor reported over one hundred prospective members on his visiting list.

Last, but not least, the finances were most excellent. Contributions for general expenses amounted to about \$1,505.66, and on the Building Fund account, all floating debts and back taxes were paid, so that after paying back a Church Extension loan of \$5,000, the present worth of our congregation will be (according to the Treasurer's annual statement), the considerable sum of \$13,356.35. No wonder all felt happy and

encouraged at this annual meeting. How wonderfully God has blessed the efforts of both pastor and congregation. May His blessing ever rest upon us and all His people everywhere!

W. C. M.

Williamsburg. The offerings on Christmas amounted to about one hundred dollars.

The first anniversary of the re-dedication of old St. Peter's Church was observed on Friday night, January 3rd. Mr. C. H. Sternberg lectured, and the usual banquet took place before. The night was a most inclement one, consequently only about 250 were in attendance. Financially, it was not a failure, as a great many tickets were sold before the day.

On the last night of the old year, Mr. George Henry Casselman and Miss Ossie Devant were quietly married at the parsonage. They were unattended.

On Wednesday, January 15th, Gladys Pauline Merkley, infant daughter of Bernice and Emma Merkley, was baptized at the parsonage, the parents being sponsors.

The Ladies' Aid and Missionary Society met in annual meeting January 6th, and elected the following officers for the year: President, Mrs. Isaac McIntosh; Vice-President, Mrs. C. A. Dennig; Recording Secretary, Mrs. C. F. Whitteker; Treasurer, Mrs. W. I. Merkley. The ladies have filled twelve coin cards thus far for the India Hospital, and about five more are out.

The solemn season of Lent will be observed with us as it is with most Lutheran churches. Special services on Ash Wednesday, and mid-week services each Wednesday night. A class of catechumens will be confirmed on Palm Sunday.

The Luther League will, no doubt, observe the tenth anniversary of its organization some time during the month of February.

The King's Daughters Mission Study Class, composed of about twenty young ladies, taught by Mrs. C. A. Dennig, will take up the text-book, "India's Awakening," by Sherwood Eddy. The Sunday School Association has granted permission to the class to take up their study each Sunday at the regular hour. The class also holds business and social meetings once a month.

C. A. D.

Treasurer's Report. The following are the amounts received since my last report, up to December 31st, 1912:

Dec. 5.—First English, Berlin, Home Missions, \$15.87.

Dec. 12.—Rev. Bieber, Seminary, \$25.00.
 Dec. 17.—St. Paul's, Toronto, Apportionment, \$5.00; Home Missions, \$31.80; Orphanage, \$3.60.

Dec. 17.—Bethesda, Unionville, Apport., \$10.00; Home Missions, \$22; Seminary, \$9.50. St. John's, Buttonville, Apport. \$3.00; Home Missions, \$5.00. C. H. Stiver, Unionville, Seminary, \$12.50. F. L. Stiver, Unionville, Seminary, \$5.00.

Dec. 18.—St. Peter's, Ottawa, Apport., \$3.00; Home Missions, \$15.00.

Dec. 26.—St. Peter's, Williamsburg, Apportionment, \$45.60; Home Missions, \$53.70; Seminary, \$4.00. St. Peter's Williamsburg, Luther League, for Students' Aid, Seminary, \$10.00.

Totals, Apportionment, \$66.60; Home Missions, \$143.37; Seminary, \$66.00; Orphanage, \$3.60.

C. H. FIERHELLER.

Luther Leagues of the Eastern District.

The following statistical report was given at the fall rally of the Eastern District, at Dunbar, and may interest many of our readers:

Redeemer, Montreal, 41 members; local purposes, \$152.30; Benevolences, \$14.00.

St. John's, Riverside, 24 members; local purposes, \$45.00.

St. Paul's, Morrisburg, 46 members; local purposes, \$35.00; Benevolences, \$15.00.

St. Luke's, Dunbar, 34 members; local purposes, \$100.00.

St. Peter's, Williamsburg, 74 members; local purposes, \$117.00.

St. Peter's, Ottawa, 53 members; local purposes, \$185.61.

Total: 272 members; local purposes, \$634.91; Benevolences, \$29.00.

YOUR PASTOR IS HUNGRY.

More pastors are hungry than the world will ever know; hungry for companionship with strong, sympathetic men. The pastor is often treated as something less than a full-grown, actual man. He wants to be treated as other Christian men are treated. Of course, there are queer pastors, but ninety-nine out of every hundred rise to respond to every sympathetic approach of their fellow-men. Feed the pastor's soul with a little human fellowship, and watch him change and grow.—From "Men at Work."

Conquer but self, the mightiest foe in life,
 And of no other needs't thou stand in fear;
 For none will care to prove himself the peer
 Of him who vanquishes in such a strife.

—W. H. Birkhead.

THE VALUE OF TEACHERS' CONVENTIONS.

By W. R. Pharaoh.

(Paper read before Sunday School Convention, at Dunbar, Ont.)

Congregation is a native tendency inherent in the animal life throughout all the stages of its evolution, from the lowest of animal forms, the Amoeba, to the highest and noblest of animals, man. The birds gather together in countless flocks preparatory to their flight to warmer zones; the fishes move about in numberless hosts in the deep blue waters of the sea, and the busy little bees swarm about the fragrant flowers that deck the hillside.

In the higher forms of the animal creation this natural tendency to congregate issues into channels of organized conventions having as their aim the benefit of its members and protection from the tyranny of unjust authority. Human life seems to feel the truth of the motto, "In union there is strength," when the purpose is a noble and a just one.

Throughout this country there are scores of labor organizations, associations and conventions, which by their united effort have succeeded much in alleviating the distressing circumstances of their less fortunate fellow-workmen. And yet, how much loftier the cause, how much more dignified the position, how much holier the method of the association assembled here this evening. Teachers while renouncing the object and method of labor organizations, agree with them that, "In union there is strength." That is the reason we have gathered together on this particular occasion.

It is to be regretted that in this age of materialism many of the terms that have hitherto been sacred, have been tainted by the spirit of the age. Gradually has our word, "Convention," been sinking beneath the dignity of the "Church," to be dragged deep into the scum of corrupted politics, and militant labor conventions, who adopt as their banner, "Might is right." This actual process of change of the language is only in harmony with the universal change. The original "joy" and "peace" were not the same as we understand those terms to-day.

However, retaining the old significance of the word Convention, a teachers' convention, or teachers' meeting, should be a gathering of teachers for the purpose of getting inspiration and instruction, and of discussing interesting themes; for example, there should be supplied instruction in the teaching of classes, so as to acquaint the teacher with the science of the graded sys-

tem; methods of handling the lesson; simple talks of a professional nature upon the psychology of the child, the Bible, the science of teaching. A lesson properly taught instills into the child with a desire to return to Sunday School the following Sunday, inspires the teacher by having seen the light through the child, which means that the spirit of the child, the Bible and the teacher have been blended together in one harmonious bit of heaven. Not every teacher can do this, nor can she who is successful tell others to do it.

However, some system of professional training for Sunday School teachers would be influential in securing this desired result. Whether we ever receive this professional training or not, there still exists the necessity for such training. Nor is every professionally trained teacher the "ideal" teacher. He must be a constant reader to prevent fossilization. He must be a constant student of human nature and the Bible.

Allow me to suggest a subject to be discussed at teachers' meetings, which would not only benefit teachers, but would eventually bear most successful results. In teaching the lesson, "The Parable of the Sower," a lesson from the New Testament, the subject of method is worth consideration.

1. Let the children tell what they know about things that grow in the garden. It would be well to ask one or two to bring some plant or fruit, and sample of seed from which it grows.

2. Emphasize the miracle of growth, in order to show the value of good seed and suitable soil.

3. Illustrate the preciousness of seed. An Irish peasant family may have had a hard winter and had to eat the potatoes which they had reserved for the next season's sowing. How great the loss! The way in which seeds are saved from some choice stock which had grown well in the garden at home.

4. Care for the soil; care for the seed.

5. Our minds are soils into which thoughts fall as seeds. Show how they spring into actions. He who thinks when learning to swim, how he would try to save someone from drowning, may, one day, save a life.

You will observe that in the above lesson the child's mind was prepared for the lesson by recalling as many of his old experiences as possible, that the emphasis and time was put upon the preparation, that the new lesson is forcibly presented, that there was a due amount of comparison with similar subjects of the child's experience, and that there was a sifting of the general truth by the child, and the test of its teaching is brought out in the application of this truth

in the child's daily life.

Returning to our subject, we ask: "What will make our convention a success?" Whether our meetings are successful or not is contingent largely upon the committees. Have they paid due attention to the place of meeting, both as for convenience and cost in attendance and comfort? The time of year? Has the programme committee distributed its subjects so as not to have too long, too monotonous, too uninteresting a programme? Has the programme been spiced with sufficient literary and musical selections? And yet, not less responsible are the duties of the "members" of a convention. Teachers are regular at teachers' meetings, according to their relative worth. One of the first things that strikes the notice of the disinterested observer is the "silence of the many and the speeches of the few." Should not teachers, whose every action is criticized by the general public prove themselves a serious and intelligent body gathered together to conduct business in a serious and an intelligent way?

The nearer teachers come together, not to tell each other how to teach, but to meet in willing sympathy and coöperation, always conscious of their duty, not to teach the "child," not to teach the Bible, but to teach the child the Bible.

In concluding, no better maxim can the teacher carry with him than that given by Polonius to Laertes, "To thine own self be true."

Neville, French philosopher. "You know the snow-coverings over the glacier gaps in Switzerland. The suspended bridge carries one traveller over the abyss; but under the steps of many the thin crust breaks and the careless are precipitated into the abyss. The same is true of our philosophical schools in which the idea of God and the culture which loses the living idea of God vanishes. They sink into sunless regions where the light of the good never penetrates."

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THE PASTOR AND THE YOUNG PEOPLE OF THE CHURCH.

By the Editor.

The greatest opportunity for doing effective work by the English Lutheran pastor at the present time, is to be found among the young people of the Church, who are becoming anglicized more rapidly than most of our foreign speaking brethren or churches fully realize. The future is big with possibilities for the pastors who give attention to, and make a serious attempt to study and hold, the young people in the Church. It is a matter too much neglected by many of our Lutheran pastors, especially those of foreign birth and training. With the young people's problem solved, the greatest and one of the most difficult problems, which confront the Church, and effects her future success, is solved.

The attitude of the pastor towards the young people of the Church has much to do with the solution of this problem. In many cases have I seen the young people fall away from the Church by the score, on account of the seeming lack of interest of the pastor in the young people, or his lack of knowledge how to hold them in the Church. Other congregations have I seen grow up rapidly and prosper through the zealous and effective work of the pastor among the young people. This is, therefore, both a timely and an important topic: "The Pastor and the Young People of the Church."

In introducing it for your consideration and discussion, I shall take as the basis of my remarks, the words of Dr. Horn upon this subject, which are found in his "Evangelical Pastor," page 158:

In answer to the question: "How may a pastor retain the young people whom he has confirmed?" he says:

"1. It is the Lutheran method to catechise the young people at regular times in the presence of the whole congregation.

"2. Every effort should be made to keep them in Sunday School, first as scholars, and when they are fit, as teachers.

"3. It will be of use to throw upon them, as early as possible, duties in the congregation.

"4. The pastor should cultivate the unreserved confidence of his young people, to which a friendly cheerfulness on his part will contribute. He should not hesitate to warn them against the temptations he may see besetting them, or, if they fall into sin, he should restore them in the spirit of meekness.

"5. He should encourage the formation of associations among them for mutual assistance and for good works—in which associations, however, he ought always to have authority and oversight.

"6. He should take a friendly interest in their pleasures, directing them to useful books, giving them social opportunities, and discouraging all doubtful amusements, especially those in which young and unmarried people only take part, to the exclusion of their parents and elders. The parsonage may be made a centre of wholesome influence."

I. "It is the Lutheran method to catechise the young people." As over against the method in vogue among most of our sister Protestant churches, we still believe that the most effective way of reaching the young people and holding them true to the Church, is by catechising them—instructing them upon the basis of Luther's Small Catechism, in the fundamentals of the Christian religion. The methods used by the so-called "revival" churches are a poor substitute for our time-honoured system, which, though not perfect in every way, nor in all things altogether satisfactory—is the best and the most successful means of laying a religious foundation in the hearts of the young people of the Church.

Catechisation, in order to be of the greatest possible benefit to the young people, must be made interesting to them. It is of no use simply to cram them full and make them commit the catechism to memory. The main thing is to make them understand what they are taught. Each pastor has to use his own best judgment with regard to how to accomplish this end.

II. "Every effort should be made to hold them in Sunday School." This is easier said than done, and yet if the work in the Sunday School is made interesting, and they can be made interested in their "Father's business," it is not so difficult as some imagine. The Sunday School is the training school of the Church. It is for both old and young. If more of the older people of our churches could be made interested in it, more of our young people would stay in the Sunday School after they are confirmed. Of this I am convinced.

Many different methods have been tried to induce the young people to stay in the Sunday School. Rewards, when properly used, have their place, but they are often abused, and should be used with discretion. Little attentions given to the young people in the Sunday School art often fruitful of great results. Calling upon them, sending them birthday cards, etc., shows that interest is being taken in them. The teachers should be encouraged to have social gatherings sometimes for their scholars at their homes, and in the parks in the summer time, and invite the pastor to come with them. Take every possible opportunity to exalt the office of the Sunday School teacher and officer. This will have a tendency to

get the young people to seek these positions and consider it an honour to be elected to office, or called upon to teach. In some churches the teachers and officers of the Sunday School are installed at the church service, before the whole congregation.

III. "Throw upon them, as soon as possible, duties in the congregation."

While the tendency in the foreign speaking churches is too often to hold the young people back and not give them enough to do to keep them busy and interested in the Church, in our English Lutheran churches we are apt sometimes to place too many and too great burdens of responsibility upon them. Thus we often discourage them in the beginning of their Church activity. The young people are active and must be kept busy. If we do not give them good work to do, the devil will find plenty of the other kind to keep them busy. There are many things which they can do to assist the pastor and the Sunday School officers, i.e., reporting names of scholars and people who live in their neighborhood, and do not go to any Sunday School or church; to supply flowers for the sick and the church services; to be in their place in the Sunday School, at church services, and Luther League meetings, and to attend faithfully to all these duties and others committed to them. Thus we are training them for higher and more important duties. Impress upon them that faithfulness in little things is the most important thing in the development of Christian character, and in preparing them for the greatest usefulness in life.

IV. The young people are full of cheer. They have a particular dislike for the proverbial "long-face" of the pious preacher and deacon. To be successful in dealing with young people, a pastor must be cheerful, full of life, enthusiasm, and interest in all their affairs. The pastor who understands the games and amusements, which most interest young people, has a better chance of gaining their favour and confidence than the one who sneers at these things, and does not do anything to show his interest in them. He does not need to be a "sport" in order to do this, or even participate with the young people in these things—but he can, at least, speak of their games and amusements, and show a friendly interest in them. It tends to draw the young people closer to the pastor to have him show his interest in all things in which they are interested. When they are led into temptation, which they often are, it is more likely that he can be of service to them, if he has their confidence, than if they think that "he does not understand." The pastor should try to be "like a father in the Lord," a good shepherd, be a com-

panion of his young people—his children in the Lord.

V. "Encourage the formation of young people's associations."

Having had some experience in the formation of young people's societies and Luther Leagues, especially in the West, and this activity having brought me into contact with many pastors, I know whereof I speak, when I say that, many of them have not taken this advice very much to heart. They think that, one organization, the Church, is enough. There is no need of any "ecclesiola in ecclesia," they say. I am glad to say that so far as I know there are none of these pastors in our Synod of Central Canada. That is, perhaps, one reason why we have so many young people in our churches. These organizations have been, and are, a great blessing to our churches, and also afford the pastor great opportunities to win the young people for Christ and the Church.

These young people's organizations, however, may be made, or may become a questionable blessing. The young people need guidance. They are, as a rule, ready and willing to be guided by their pastor. Happy is the pastor who understands and embraces the wonderful opportunities presented by the young people in the church. For his own good, as well as on account of the the young people of the Church. For his should be a member, and a leading member of the Luther League, and the other young people's organizations in his congregation. As the great Niagara Falls must be harnessed in order that its immense power be turned into useful channels, so the wise and prudent pastor puts a harness—the easy yoke of Christ—upon the young people of his church, by giving them some work to do, through the Luther League. They need his advice and counsel; he needs their good cheer, enthusiasm and assistance.

VI. "Directing them to useful books," etc.

Most of our Canadian young people are readers. But, what are they reading? Many, no doubt, are reading good, wholesome books; but there are others who are not doing so. If you doubt this, ask the librarian of your public library. What are we pastors doing, in this respect, to guide and direct them in the selection of their reading? Every pastor should give this subject his most serious attention. It is not always possible, nor, perhaps, even advisable, to have a library connected with our churches, Sunday Schools, or Leagues. But, this we can and should do: use our influence with the librarians or library directors, in our public libraries, to have them get good books and periodicals, which we can recommend to our young people. Our Luther Leagues should be induced to

have a Lyceum or Literary Committee, to encourage and promote interest in the Reading Course of the Luther League, and other good and useful books.

Recitation, reading and play-rooms in the church or basement, summer camps, etc., are means not to be despised, but are made good use of by the pastor, who wishes to get near to and hold the young people in his church.

The last suggestion of Dr. Horn, is pregnant with practical thoughts: "The parsonage may be made a centre of wholesome influence."

Blessed is the pastor whose domestic life gives radiance and joy to his whole parish, whose home is the centre of influence for good to all, both old and young; whose home stands as a beacon-light to point the way to true happiness on earth and the bliss of heaven; whose home his people think of as a model when they sing and say:

"O blessed house, the joys of which Thou
sharest,
And never art forgot in scenes of joy;
O blessed house, for whose sad wounds
Thou carest,
Where all the sick Thy healing power
employ;
Until, at last, the day's work fully ended,
All finally, in joyful raptures, fly
To that blest House to which Thou hast
ascended,
Unto the blessed Father's House on
High."

WHY NOT MORE MEN IN THE CHURCHES.

The recent religious census shows that our Lutheran Church has a larger percentage of men than any other Protestant denomination, the ratio being about 46 per cent. We are just a little proud of this record, but it is nothing of which to boast. The fact remains that we have not as many men in our churches as we should have. It is estimated that in the United States there are 3,000,000 fewer men than women in the membership of ten leading denominations. What is the trouble? Why do we not have more men in our churches? Many arguments have been brought forth.

It has been argued that the average woman is in the home the greater part of the time and that going to church is a relaxation. With the average man it is different. He works outside and it is a luxury for him to stay home on Sundays. Again, it is said that the churches have not adjusted their work and organizations to enable men to do work in and for the Church.

Some say the churches have been too apologetic and negative and hence do not appeal to men. It is claimed also that too much philosophy and not enough gospel is heard from the pulpit. While still others claim that here is too much emphasis on non-essentials and differences of faith. We grant that there is truth in all these assertions, but they do not reach the root of the trouble. After all has been said we are still of the opinion that the difficulty lies in the men themselves, and not in the churches.

Henry Ward Beecher was about right when he said: "But after all the reason why men are not truly spiritual and Christian is not the incompetence of external institutions; it is not the poorness of preaching; it is not the imperfections of the Church; it is not the inadaptation in the external institutions of the religious world. It is that men have at heart an indisposition to conform to that by which they might go out of the animal and lower life into the spiritual life. The trouble is in the men themselves and not in the institutions which surround them. They are like sick children. Whatever the nurse may bring, whether it be food or drink, or some object of amusement, the child pushes it pettishly away. Nothing suits the child. It is not because the picture is not beautiful; it is not because the drink is not cooling and palatable; it is not because the food is not good; it is because the irritable nerve is such that nothing seems good, no matter how good it may be, and nothing seems desirable no matter how attractive it may be. And there are hundreds of men in every community who refuse to bow down the pride of their nature, and who refuse to accept the service of our Lord Jesus Christ, because of the heart that they carry in them, although the reasons which they allege are reasons of exterior religion."—C. A. D.

From pain to pain, from woe to woe,
With loving hearts and footsteps slow,
To Calvary with Christ we go.
See how His precious blood
At every station pours!
Was ever grief like His?
Was ever sin like ours?

—F. W. Faber, D.D.

Who can believe with common sense,
A bacon slice gives God offence;
Or, how a herring has a charm
Almighty vengeance to disarm?
Wrapped up in Majesty divine,
Does He regard on what we dine?

—Jonathan Swift.

MONTREAL NOTES.

At the last business meeting of the Lutheran League, three young ladies were received into active membership. The officers for the ensuing year were elected as follows: President, Mr. Herbert Bjorklund; Vice-President, Mr. Ambrose Allen; Recording Secretary, Mrs. E. Grannery; Corresponding Secretary, Mrs. L. W. Schake; Treasurer, Mr. Irwin Casselman. The committee appointed to secure subscriptions for the Nova Scotia Orphanage reported that they had raised twenty dollars and that the money had been sent to its destination, through our church treasurer. The League decided to hold a sleigh-ride on the first Wednesday in February, and a most enjoyable time is expected. Refreshments will be served after the ride.

Mr. H. Bjorklund, by action of the Church Council at a recent meeting, was appointed a deacon to fill the place made vacant by the resignation of Mr. J. A. Johnson. He was installed in office at the evening service on Sunday, January 26th.

The Laymen's Association held their regular monthly meeting on the third Tuesday in the month, and although there was only a small number of members present, yet a very pleasant evening was spent together. It was decided at this meeting that on the 4th of March, an illustrated lecture on Dr. Martin Luther would be given in the church building, under the auspices of the Association. The Laymen have secured the services and slides of Professor Charles Bieler, of Montreal, without cost to them, and it will be the endeavor of the Society to raise some money for the church by this lecture. The proceeds of the lecture will be devoted and used to pay the expenses of renovating the parsonage of the new church building.

Several weeks ago the trustees of the congregation placed an order for pews for the church with the Valley Seating Company of Dundas, Ontario. The price to be paid for them will be \$500, a little over half of this sum being already raised for the purpose by the Ladies' Aid Society of the church.

Mr. and Mrs. Alfred P. Sandt have united with the congregation as active members, having been regularly dismissed from St. John's Evangelical Lutheran Church, Easton, Pennsylvania, Rev. F. K. Fretz, Ph.D., pastor.

Pastor and Mrs. Lauer were very kindly remembered by members of the congregation at the Christmas service, held on the night after Christmas, when a small silver purse, containing ten dollars in gold was presented to them.

There has been a great deal of sickness

among members of the congregation lately. We are glad to note that some have recovered. Miss Andrea Jorgensen is detained in the Western Hospital, having had an operation performed on the ear. Mr. Charles Nelson is in the Homeopathic Hospital, having contracted pleurisy a little over a week ago. Mrs. Edward Sorensen, who had been in the hospital (Royal Victoria), for five weeks, suffering with the brain fever, is now lying in her home in a very serious condition. Our prayers and sympathies go out to all the sick and suffering.

The oldest member of the congregation, in the person of Mrs. Christensen, passed away on Friday night, January 17th, at the age of 81 years and 17 days. Her funeral was held on Monday afternoon from the home of her daughter, Mrs. Robert Hoy. Mrs. Christensen was a remarkable person. Her constitution was strong, and she busied herself almost up to the very last.

A WORD TO OUR FRIENDS.

We have now published eight issues of our paper. It has been very kindly received. Many expressions of appreciation have been received. For all these we are grateful. There is, however, one thing that mars our pleasant connection with this work. It is the financial aspect of it. Many have subscribed and sent in the price of their subscription; others, upon whom we depended, have failed to do either, or both. To these we make our appeal. If you, dear friend, appreciate our paper and want to help it along, please send in your subscription prepaid to our Circulation Manager and Treasurer; or, if you are an appreciative subscriber, try to get others to subscribe. Thank you.

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