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THE REV. H. J. BEHRENS, PASTOR



Purchased from St. Matthew's German Lutheran Congregation for \$14,000,
on April 10th, 1913. A brief review of the history of this Congregation was
published in our August issue.

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Editorial Notes



Two Lutheran Conventions. "The General Council of the Lutheran Church in North America will hold its 34th Convention at St. Matthew's Church, Toledo, Ohio, beginning Sept. 11th, and will be immediately followed by the second Convention of the Women's Missionary Society of the General Council, Sept. 17th and 18th.

The General Council is an international body of churches in every State and Province of the United States and Canada. Its constituency is English, German and Swedish, but the official language and all debates on the floor of the house are English. The President is the Rev. Theodore E. Schmauk, D.D., L.L.D., of Lebanon, Pa., editor of the *Lutheran Church Review*.

The General Council carries on an extensive home mission work, having 654 missions in the United States, and 123 in Canada. It missionates among the Slavs and the Porto Ricans. Its foreign missions are found in India, Japan and China. It conducts student missionary work in American Universities and Colleges. It is the pioneer in America in issuing a graded Sunday School course. It will be represented at the fourteenth general or world Lutheran conference to be held in the quaint old City of Nuremberg, Germany, in September.

To the General Council belong the German Canada Synod, the Manitoba Synod, which is also German and embraces not only Manitoba, but also Saskatchewan and Alberta. Two exclusively English Synods belong to the General Council, the Nova Scotia Synod and the Synod of Central Canada. St. Peter's Lutheran Church, Ottawa, the Rev. J. J. Clemens, B. D., pastor, is affiliated with this Synod. The General Council English Home Mission Board is doing mission work not only in Central Canada, but also in Manitoba and the Canadian Pacific Coast.

The Synod of Central Canada, at its recent convention in Port Colborne, elected its president, the Rev. Jacob Maurer, as clerical delegate to the Toledo Convention, and the Rev. M. J. Bieber as alternate, Mr. A. E. Bartmann, Hamilton, and Mr. J. C. Casselman, of Montreal, respectively, as lay delegate and alternate. Mesdames M. J. Bieber, W. H. Knauff, J. C. Casselman and F. Stahlschmidt were elected

delegates to attend the W. H. and F. M. Society Convention."

At our request the newspapers of Ottawa published the above items concerning the coming conventions at Toledo. We believe in printers ink as a medium of disseminating information concerning our Church. Often inspiration comes from information. We would suggest that our pastors do likewise in their parishes and get the local secular papers to give publicity to these conventions, and from time to time concerning other church news of interest to the general public. Take our light from under the bushel. It has been there long enough. Let it shine.

Let us pray for the success of these conventions. Later we may have something more to say about them and the work of the General Council.

Ecclesicides. This is a word of our own coinage. You cannot find it in the dictionary. We believe, however, that it should be there. Have patience to read what we mean by this term.

You have heard of regicides. They are persons who murder their sovereign. There are people in the world who are killing, or at least are trying to kill, the Church. Them we would like to call ecclesicides, or, in plain English, church-killers.

We have such people around and among us. They are both outside and inside of the Church. The foes without are often dangerous. The foes within, we believe, are even more so. Professing to be friends, but, in reality, being foes, it is more difficult to know and deal with them. It is, especially, these foes within the Church which we have in mind and would like to address in this editorial.

Fear not, ye who have the cause of Christ at heart. No foe can kill His Church.

"Fear not, O little flock, the foe
Who madly seeks your overthrow,
Dread not his rage and power,
What tho' your courage sometimes
faints,
His seeming triumph o'er God's saints
Lasts but a little hour."

"In Hoc Signo Vincas," this message from Heaven given, caused the Emperor Augustine to emblazen the sign of the

cross upon his imperial banner. With that sign he conquered. With the sign and the message of the cross the Church shall conquer and is conquering. Hers is the promise: "The gates of hell shall not prevail against her." Neither men nor devils can kill the Church.

Nevertheless, wittingly or unwittingly, men are trying to kill her. How? In various ways. Neglect kills. Debts kill. Starvation kills. Words kill. Let us explain how the members of their own household are sometimes killing the Churches and proving their own worst foes.

Neglect kills. By neglecting the laws of life and health many people kill themselves and others. The same is true in regard to spiritual affairs. Life and death are subject to laws by God established. These laws are inexorable. Upon our obedience to them depend the issues of life and death. Christ said: "I come to give you life, and to give it more abundantly." He offers to give us life. This offer if not accepted is rejected by us. If it is accepted, we are bound to observe the conditions on which it is given. Failing to do this we cast the gift away and lose it. "If ye love me, keep my commandments," says Christ to His disciples. Neglecting to keep His commandments, we forfeit the friendship of Christ, kill the Christ-life in us, and extinguish the hope of salvation. Neglecting the means of grace, the Word of God and the Sacraments, neglecting the worship and work of God in the heart, in the home, in the Church, kills; it kills our spiritual aspirations, it kills the power of God within us, it kills the usefulness of the Church to benefit us, and others through us; but, it does not kill the Church. Congregations and their usefulness, as instruments in Christ's service, are much harmed and sometimes killed by the criminal neglect and the indifference of their members. But, the Church of Christ cannot be killed even by the murderer Neglect.

Debts kill. Failing to keep our obligations we kill the virtue of honesty, or the spark of it which may be in us; we kill our reputation among our fellow men; we kill their confidence in us; we kill our usefulness in society; we kill our manhood; we kill any claim which we have to mercy at the hand of God or men. Unpaid debts, unless we try to annihilate them, shall sooner or later succeed in annihilating us from all places and positions of honor in society. Hell is the place appointed for those who persistently refuse to pay their debts.

Frenzied finance, wreckless expenditures, poor financial management some-

times do much harm to Christian congregations and Christian enterprises. Debts foolishly made, though perhaps in hope and good faith, are the millstones around the necks of many congregations, which are sapping their life blood and slowly killing them. •

What is to be done about these murderous debts? We say: kill them before they kill you. Put up a noble fight. They can be annihilated by the help of God together with some stint and sacrifice on your part.

Another word, by way of suggestion: beware of assuming obligations, which you are not reasonably sure that you can meet. Have faith in God. Have faith in yourself; but, limit your task to the ability which God gives to you. Then your fellowmen will have faith in you and debts shall not kill you nor others.

Be of good cheer. Debts may kill individuals, they may kill congregations and Christian enterprises, but, they cannot kill the Church of Christ. She is solvent. Her credit is, and ever shall remain, good.

Starvation kills. It kills many souls. Some feed on husks. Consequently they die. Poor fools! Living in the midst of plenty, still they prefer death to life. They are not content with starving themselves; they must starve others also. What shall we say about those poor deluded individuals, that species of ecclesicides, who are trying to kill their Church by starvation? For some reason, best known to God and themselves, at one time they united with the Church. They made their professions and gave their pledge to support the Church. Professions and promises are easily made; too often, alas, as easily broken. Upon these human pledges the plans and work of the Church are based. Although the work of the Church is pre-eminently spiritual, yet, we know that her ministers cannot live on mere promises and wind; neither can we build our Churches simply on pledges and air bubbles. We cannot do our Christian work in air castles, nor air-Churches. We are still on the earth and must, therefore, for the present, have material food and material means, in order to do our work for Christ, and His Church on the earth. To withhold this means starvation to the workers for Christ and frustration to His plans and purposes.

The foes of Christ may try to kill His Church by their neglect of the means of grace, which she offers, by their failure to pay their debts to God and man and by their attempt to starve

themselves, God's servants and His Church; nevertheless, Christian friends.

"Be of good cheer, your cause belongs,
To Him who can avenge your wrongs,
Leave it to Him, our Lord,
Though hidden yet from mortal eyes,
Salvation shall for you arise:
He girdeth on His sword.

As true as God's own Word is true,
Nor earth nor hell will all their crew,
Against us shall prevail.
A jest and byword are they grown:
God is with us; we are His own;
Our victory cannot fail."

Words kill. Unkind words, uncharitable words, words not true kill character and reputation. This is the worst kind of murder. The oldest of all weapons is the deadliest. We have reference to the tongue. This "little member" (see James 3rd chapter), does more harm to humanity every year than all the weapons out of the arsenals. The Church is also a sufferer. She and her faithful workers are not free from the effects of the attacks made by this unruly member of our body. Many souls have been driven to despondency, despair and spiritual death by the devilish attacks of the tongue. Many congregations have been disrupted and destroyed by it. If people talked less and thought more they would say fewer words for which they are likely to be sorry. There would also be fewer spiritual shipwrecks, among individuals and congregations. An old proverb has it that, of the unspoken word we are master, but the word that is spoken is master of us. Knowing these things we should keep a strict guard on our tongue. It is a good advice which is contained in these words:

"If you are tempted to reveal
A tale someone has told,
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First, Is it true?
Then, Is it needful? in your mind
Give truthful answer. And the next—
Is last and narrowed: Is it kind?"

The Word of God gives life. Words may also cause death. Our concern, as Christians, should be to use our tongue and influence in disseminating and giving heed to the life-giving Word. Soul and character destroying words should be shunned as the deadliest poison. "Not by Thy works, but by Thy words, shalt thou be justified, and by thy words thou shalt be condemned." So teaches the Word of God.

Was it any wonder that Jesus sighed as He thought of the gift of speech,

which he was about to bestow upon the deaf mute (Mk. 7:34), when, looking up to Heaven, He sighed?

He still sighs, nay, weeps, when He looks upon the various kinds of ecclesiastics found to-day among the members of His Church on earth. Let us, in conclusion, ask ourselves, seriously, conscientiously, Am I a ecclesicide, and "What kind of a Church would my Church be,
If every member was just like me?"

Criticism. The following account of a recent sermon delivered by Dr. Bland, pastor of the Grace Methodist Church, Winnipeg, we copy from the Grain Growers' Guide, of August 6th:

In a sermon that startled his audience by its passionate eloquence, Rev. Dr. S. G. Bland last Sunday night in Grace Church denounced the modern Christian Church as wholly lacking in enthusiasm or real power. He said it wrongly exalted theology, and degraded social reconstruction. "It must either go rapidly into senile decay," he declared, "or undertake its proper task of working for justice and brotherhood in the world." While severe in the main, Dr. Bland expressed his faith that the Church is the real hope of the world, and that its regeneration will come soon.

The latest novel of the American writer, Winston Churchill—"The Inside of the Cup"—afforded the occasion of Dr. Bland's sermon. The minister sketched the novel with running commentary, expressing his belief that it represented a high-water mark in current fiction. It deals with a wealthy Church in a large American city, the minister being the central character. Finding that his congregation largely represents forces opposed to real Christianity, the clergyman changes his attitude from the inoffensive orthodoxy to militant revolt.

"I am sorry to say," said Dr. Bland, "that it is not the Church which is representing, as they rise, the new ethical standards of our complex age. It is the new school of novelists—men like Galsworthy, H. G. Wells, Upton Sinclair, Jack London—and now Winston Churchill. These men are doing a work that I say with shame and sorrow the pulpit is not doing anything like the extent that it should. They are giving us new ethical standards, new insight into social and political abuses. They are making men discontented with things as they are, giving us a new sense of shame for wrong-doing and now imparting a new ideal of social service. This is a great work. I consider it exceedingly significant,

therefore, that Winston Churchill should have taken a new line in his latest work and have selected a minister of the gospel for his chief character."

After reviewing the book, Dr. Bland cried: "I question whether there is one Church in Canada or the United States which, in fearless loyalty to Christ, is really doing its work. Nevertheless, we are entering on a new field of Christian experience; and I believe that the Church will respond to the call of duty. Christ came not to bring peace, but a sword. Peace is stagnation. We have passed through such an era, and we have had enough of it.

"At this moment there is no enthusiasm in any Church in North America, or England, Ireland and Wales. If you look for any permanent glory or enthusiasm in the Church of Christ to-day you will not find it. Enthusiasm is the lost quantity in the Christian Church of these Christian countries. You can find enthusiasm in the foreign missions—in China, Asia and among savages. That is because the missionaries are doing real work. You cannot find it among us because the Church is doing nothing. You cannot find in the Churches such enthusiasm as you will find among the socialists and the single taxers. Brothers, it is not here; we may as well confess the fact.

"Don't blame the preachers, or the machinery of the church. The fundamental reason is that the church is declining its divinely-appointed task. When the leading citizens—the bankers and prominent business men—in this and other cities grapple with the real evils of life you will need no foreign evangelists or choirs to hold up the church. But there will never be another great revival in the Protestant church until the leading men begin to act as though they believed God meant to set up His kingdom on earth.

"Society is steeped in unrighteousness, and nowhere as in this Canadian West. Our ethics are the ethics of the gambling saloon. We have the elements of moral destruction among us. I say frankly that you cannot expect a business man to live a Christian life to-day. Let us blame ourselves who have allowed conditions to become so utterly corrupt that men feel it is hopeless to succeed by being righteous. We must begin the great work of attacking all the cruelties of our commercial life, all the rascalities of high finance, all the abominations of our political system."

Our View Criticism, like pessimism, may be good in its place, but optimism is better. There is criticism that kills, and there is criticism that

makes for life. It is the prophet's privilege and duty to criticize. To prince, peasant and pauper he says: "Thou art the man." To fear the consequences of criticism is cowardice. Men honor, love and respect the bold critic. They may disagree with him. They may criticize his criticism. They may cross swords with him, yet like gallant knights they will give him credit for the courage of his conviction.

So we doff our hat to Dr. Bland. We thank him for his sermon. In some respects we agree with him, in others we disagree.

We know that the Church on earth is not perfect. It is composed of saints and sinners. In some congregations, communions and communities the saints predominate, in others the sinners are most prominent. The Church is composed of sinners in the process of sanctification. It is a spiritual hospital. Sinners are there in all stages of development. Some are improving; for others there is little hope. The fault is not always with the physicians and the remedy, if cure is not effected. The ailment of the patient may have been too far advanced, before seeking the physician's aid, to be much benefited by the latter's treatment.

We must, with a sad heart, acknowledge that many Christian individuals and congregations are lacking in enthusiasm and real power. This is not because there is no cause for enthusiasm and no real power in the Church and the Gospel, which it preaches. The glorious history of the Churches' past proves this. Men may blame the preachers for the apathy in the Church; they may blame the Church itself, or the state of society "steeped in unrighteousness." Still the truth remains that the Gospel of Christ is "the power of God unto salvation to every one that believeth." The trouble is not so much with the plain Gospel preachers, the orthodox Church and unrighteous society, as with the unbelieving hearts of men. The Church is being shorn of power by her preachers, who place modern thought and higher criticism above the plain, simple Gospel as confessed in her creeds. Enthusiasm dwindles and dies when men cease to believe the Bible as God's inspired book, given to men to teach them the way of salvation. What the Church and the world need is, not so much higher criticism, social transformation and reforms, as a spiritual awakening. The Church can render society the best service by remaining true to her duty of preaching and teaching the law of God and the pure Gospel of Jesus Christ. By either means men's hearts are turned from sin to righteousness, and the right is made to conquer

wrong. Novels and novelists have their place, but they cannot take the place of the Gospel of Christ and its ministers, any more than fiction can take the place of facts.

When the Pharisees, in days of old, accused Christ saying: "This fellow doth not cast out devils, but by Beelzebub the prince of devils." Jesus, who knew their thoughts and the ways of the world, said unto them: "Every kingdom divided against itself, is brought to desolation, etc." (Matt. 12:25.) So it will go also with the Christian Church if those, who have espoused her cause and engaged to labour under her banners, will turn against her, with their criticism tear down her bulwarks, and cast away the weapons given to them by her to fight her enemies. The minister of the Gospel is by the Church called to build up the walls of Zion, not to tear them down. He has vowed to be loyal to her, and to her teachings and practices. Any violation of allegiance to her is treason. If he does not believe her doctrines, or agree with her practices, he should leave her service. He may and should rebuke tendencies in and outside of the Church, which militate against her and the cause for which she is fighting; but he has no moral right to denounce her. Most emphatically do we disagree with Dr. Bland, if he is rightly reported to have said that the Church "wrongly exalted theology and degraded social reconstruction."

The charter rights and duties of the Christian Church make it imperative for her to "exalt theology." She has never "degraded social reconstruction." On the contrary she has been, and today still is, the greatest factor in the world for social reconstruction. We are glad to note what her latest critic has admitted i. e., to believe that "the Church is the real hope of the world." In all humility and earnestness we would venture the suggestion to her critics, old and new, who believe in her power to be or become the hope of the world, that the sooner they cease their hostile caustic criticism of the Church and take their texts from the Bible, instead of novels, and turn their thoughts and activity towards the regeneration of fallen sinful men, the sooner will come the day when the Church militant shall become the Church triumphant, and pessimism shall be swallowed up by optimism.

Acknowledgement. We wish to thank our friends who so readily responded to the appeal made in our last issue for assistance and funds. There are some who are still to be heard from, we hope, as our needs are not yet adequately supplied. In our next issue we expect to give a fuller report of the results of our appeal, and also to publish the honor-roll of congregations referred to last month.



News from our Churches



Berlin The pastor and his family moved into the parsonage, 47 Irvin street, on July 1st, and feel very much at home in their new home. The parsonage is a very fine house, with all modern improvements. It was purchased for \$4,000, the congregation paying down \$500 out of the money that had been raised for the church building fund, \$3,000 was borrowed on first mortgage from the Heller estate, and Mr. Shofer, the former owner, took a second mortgage for the remaining \$500. The pastor, who otherwise would have had to rent a house, pays the interest on the \$3,500 debt which rests on the parsonage. In this way it was made possible for this young congregation to own a beautiful parsonage.

We expect to have a deed for St. Matthew's Church by the middle of September. We had expected to have this business all closed by the middle of last July, but when everything was ready,

and the deed of the property was to be written, it was discovered that the law required that the trustees of St. Matthew's congregation advertise the property for sale for four successive weeks, and then offer it for sale at public auction, after which the trustees can give a legal title. On account of the mistake of the printer who forgot to insert the advertisement the fourth successive time the sale could not take place as advertised on August 12th, but had to be re-advertised for four weeks, and now the sale is to be held on September 10th. We trust there will be no more mistakes made, so that our congregation may get this business finished. The fact that we did not get a deed to the church property early in July has been a great hinderance to our work. There were all kinds of rumors going about. People could not understand why the church was being advertised for sale when it was sold, and many concluded

that the First English Lutheran was not to have it. The auction sale is merely a matter of legal process, and does not effect the agreement of sale entered into by St. Matthew's congregation with our congregation last April. The purchase price is \$14,000. The Church Extension Society has very kindly loaned us \$5,000, \$6,000 has been borrowed from the Mutual Life Insurance Company of Waterloo on first mortgage, at 6½ per cent. Rev. M. J. Bieber planned to raise the remaining \$3,000 by July 1st, but succeeded in getting only about \$1,500, \$500 additional has come in since, making a total of \$2,000 to date. Hence we are \$1,000 short of the required \$3,000, or rather \$1,500, as \$500 of the Church Fund has been paid on parsonage, so we must still raise \$1,500. And right here is our greatest problem, but with the co-operation of all our people, and with God's help we believe it will be accomplished.

The Luther League gave a lawn social Tuesday evening, July 29th, on Mr. J. W. Heuhnergard's lawn. It was well attended. An excellent musical programme was rendered, which was much enjoyed by all. A little over \$60 was realized for the Church Fund.

The attendance at the services has been very good considering the hot weather, and that our services are held in a hall on the third floor. The average attendance for the new pastor's first six Sundays was 70 in the morning and 106 in the evening. Seven new members have been received by card. Three infants were baptized.

H. J. B.

Brantford The summer of 1913 is rapidly drawing to a close. It has been hot and dry, but in most respects a favorable season. In most places farmers are reaping bountiful harvests, and though in some parts damage has been done by the drouth and bush fires, the people of our province in general have great reasons to be grateful to God for all His many gifts. City people who have had opportunity to visit the country for even a brief period may regard themselves particularly fortunate.

By arrangement made last spring the writer was enabled to take a two-Sunday vacation, and he spent part of this time at Torrance, Muskoka. This is one of the most beautiful spots in all that beautiful region called the "Highlands of Ontario." Near the famous Muskoka Lakes is Clear Lake, a small sheet of water so named because of the transparency of its waters, and near this Lake is the never-to-be-forgotten paternal home of the writer. On the shore

of the Lake is Pine Crest Camp, owned by the Broadview Y. M. C. A. of Toronto, and to which from seventy-five to one hundred Toronto boys go every season for a few weeks' outing. It is an ideal spot. The boys are in charge of a superintendent who acts as a sort of adviser to a self-governing community. On the only Sunday spent at Torrance the writer was asked to preach to the boys, which he did, basing his discourse on Matth. 10:32. Three miles distant is an Episcopal Church, and also a Presbyterian Mission. There are two Lutheran families at Torrance. Twelve miles away, in the town of Gravenhurst, is a small Lutheran Church served by the "Old Norwegian" Synod, and eight miles north-east of Gravenhurst is Germania, a German community, for many years served by the Canada Synod.

On July 13th and 20th Rev. J. A. Miller, of Hamilton, preached in Brantford, and on the following three Sundays the acting pastor of St. Matthews, Brantford, conducted the morning services in Hamilton, returning to Brantford for the evening service.

On Saturday, the 16th inst., St. Matthew's congregation held their annual picnic in Mohawk Park. A large number attended, and a delegation from the Hamilton Luther League was also present.

On the 7th inst. Miss Hiller, one of the charter members of St. Paul's congregation in Galt, was received into our congregation by transfer.

On the 9th of August Mr. C. H. Nicholls received word of the death of his father at Mt. Salem. The funeral was held on Monday at Mt. Salem and Millbank. Mr. Nicholls has our sincere sympathy. Not long ago he was called to Detroit on account of the death of his only sister, Mrs. A. M. Hahn, and now he has also lost his father. May our Heavenly Father comfort him and the other members of his family.

Mrs. Milton Glebe returned on the 13th from a visit to Wellesley, her old home. We regret to say that at time of writing she is very ill.

Miss May Ross, our faithful organist, is taking a well-earned vacation for two Sundays. She will be the guest of Mr. and Mrs. F. Clark at their cottage on the Grand River, near Dunville. Mrs. Nicholls will also spend a week or two at the same cottage.

On Saturday afternoon, August 9th, Mr. Karl Johnsen and Miss Minda Fredheim, two Norwegian Lutherans, of this city, were united in marriage at the home of Miss Fredheim's sister, Mrs. Andrew Bryer, 144 Dundas Street. The ceremony was performed by Rev. P. C. Wike, of Galt. The young couple

will reside at Bow Park Farm, near Brantford. We extend best wishes.

Mrs. Lepskey has returned from a visit to her old home in London, Ont.

At present we have a junior Catechetical Class of three, and hope to have the number increased.

N. WILLISON.

Galt It is scarcely worth while saying that this is the season of all other parts of the year when church work fails to prosper, and the new congregations like at Galt, for instance, grow a little discouraged. Excessive heat drives members and affairs into the shade for a season. The pastor who can, goes on a needed vacation. Members who can, go to other towns and some into the country for a rest. The cheap rate attractions "good for over Sunday" takes its toll out of the congregation. Others fear it will rain, because "it looks like it," and home is the best place for members and finery when it rains. Still others are attacked, through the summer like through the winter with that Sunday ailment generally called "I don't feel well," hence upon such grounds they fail to attend to church duties. Let us note, in passing, how very common and serious that Sunday sickness is. More headaches, backaches and other local troubles on Sunday than on any other day. Very strange. Also their period of torment is just as strange as their existence. They come early Sunday morning, but by eight or nine p.m. all Sunday maladies are gone. Good they leave so early or likely the pastor would have some funerals the following week. But sad they come and remain over both hours for divine services, because the poor afflicted members did want to attend both morning and evening, but could not, they felt bad. With all this afflicted the best remedy—the pastor would advise—is to make a serious and thorough internal examination. See if it is not rather an affliction of the soul than of the body. See how easy it is to complain when an excuse is wanted. Study yourself till you have made the true discovery, namely, that the influence that produces the ailment is from the devil and not from above. Then consider the way out of the difficulty, for it is an unhealthy habit your greatest enemy has trained you to follow. In coming out of it and shaking it off, follow St. Paul's inspired words: "Examine yourselves whether ye be in the faith." Again, "Stand fast in the faith, quit you like men, be strong." Train your souls to love to go to the house of God. It may be well at this point to drop the suggestion, namely, that you

go to God's house to worship and to hear the Gospel, and not to criticise the pastor's sermon. If he is a true pastor he gives to you the Bread of Life. If you are a true child of God you will not grow tired of such soul-food. But, if you find within you a spirit inclined to criticise the truth and longing for something to entertain rather than edify, then you are not the true Christian metal you have been thinking yourself to be. Let every afflicted reader take the hint. The shoe is for you. Brother, sister, put it on and wear it. But, we digressed. We desired to give a hint as to the best way to remedy our financial stringency during July and August. "Bring all the tithes into my store-house that there may be meat in mine house, said the Lord of hosts." God has given his spiritual children much to do in this life. That work is in congregation, Synod, the home field and foreign field. We all see and understand these necessities, and in some degree feel the responsibility He lays upon us. It requires a constant inflow of means to accomplish the Master's purpose. Would it not be vain to think that God would call us into His Kingdom, make us His Heirs, make our work great and responsibility great, and fail to leave for our following plain directions as to methods? If he has given us directions, say you they are not binding? Or, would we vainly presume that we can substitute some better methods? How foolish this latter! Listen! The work God gives us to do can be done. It can be done easily and in the proper time. Most every other work is done these days on despatch except the Lord's work. It must lay in the rear. It will be looked after last when all mere worldly things are completed. But, Christian duty is to do the Master's work first. "Seek ye first the kingdom of God." Again: "Bring ye all the tithes into my store-house that there may be meat in mine house, saith the Lord of hosts." This is God's method, contained in this command. It is sufficient. It is easy. It will meet the needs of His Kingdom as well in July and August as in any and all other months. Follow it in meekness, and all financial Church troubles will vanish like frost before the morning sun. There is no substitute of which men can conceive that will answer. And while we are trying substitutes we are only saying to the Almighty, my way is better than your divine way. When such is true in our many and open methods, is it any wonder we have financial troubles in Church? Do you say, "I can't afford to pay the tenth of my income?" If you believe God you can more easily afford it than to refuse to obey His

command. Read and study Mal. 3:10-11, and say no more, "I can't afford to pay the Lord his portion in obedience to His Command." "Quit you like men, be strong." Greetings to every reader.

P. C. WIKE.

Guelph September 28th will close the term of service in Guelph of the pastor of St. Paul's Lutheran Church. By action of the Church Council, the Holy Communion will be administered in connection with the chief or morning service of that date, the 19th Sunday after Trinity. The pastor would be most happy to see every member present to receive the Holy Sacrament. Let every one devoutly and reverently make earnest effort to attend. The service will begin promptly at 10.45 a.m. The farewell sermon and service will be at vespers, at 7 p.m.

The pastor may yet write Guelph notes for only the next issue, the October number. Allow him now to exhort all members of St. Paul's congregation to even greater faithfulness, zeal and self-denial in their Church and spiritual life. No other interests are equal to those of our souls. Some day we will be done with the use of the world and our present use of the body. But the soul is immortal, and our bodies will be immortalized. There the gold and the goods of this world will cease to be of use. Will we then be ready to enter into the eternity of bliss with Christ? We are determining that here and now. Faithful unto death assures the crown of life. Be ye faithful.

It is some satisfaction to know that St. Paul's, Guelph, stands at the head of the honor roll of the Canada Lutheran in the matter of subscribers, having 35 subscribers. She exceeds her allotment by 16 2-3 per cent., and all are paid cash in advance. And our people enjoy the monthly issues.

On Lord's Day afternoon, August 17th, at the parents home, George St., Doris Irene, daughter of Wm. Austin and Lucinda M. (Becker) Muir, was admitted to the Church and Kingdom of Christ, by Holy Baptism. Besides the parents, Mr. and Mrs. Henry Sankey stood as sponsors.

Miss Louise Kaempf is spending her holidays at a beautiful resort in Maine.

Mrs. Marion McKinley will remain at Muskoka until September.

Mr. Leon Irschick will return from Grimsby early in September to resume his work at the O.A.C.

The pastor and daughters spent Civic Day picnicing with Rev. Wikes, Galt, at the Waterloo Seminary.

The sick are all improved, and all are

able to be out and about. We thank God for His goodness.

As this issue should reach our readers on September 1st, we would kindly remind all of our semi-annual payment period of that date. The amount of \$450.00 is urgently needed. To whom shall our officers look for this money, if not to the members who have purchased the property, and by its use enjoy the precious Means of Grace? In faithful and a truly spiritual use of these means of grace, and the willing and cheerful support of the Gospel, Christians are laying up better and more lasting treasures than any earth can afford. Why should we wait until the day of death to realize this, and then possibly in regret and disappointment? And our Holy Scriptures plainly and distinctly tells us what should be the higher aim of life. Lay up for yourselves treasures in heaven where moth and rust do not corrupt, and where thieves do not break through and steal. "For where your treasure is there will your heart be also." If this is true at all, it is true to-day—just now.

R. R. D.

Many of our readers in Guelph will be interested to hear news from Mr. W. H. P. Anderson, formerly of Guelph, who is now Secretary for India, for the Mission to Lepers in India and the East, with residence at 166 Hornby Road, Bombay, India. We have just received a letter from him, dated July 15th, in which he informs us that he is now engaged to be married to a Miss Haig, of Bombay, a woman of fine Christian character and wide experience in Christian work. She was until March last, one of the secretaries of the Y. M. C. A. in Bombay, and will, no doubt, become a tower of strength to Mr. Anderson in his important work in India. We are certain that the large number of Mr. Anderson's friends in Guelph, where he is so well and favorably known, unite with us in congratulating him, and extending to him and his intended wife our most hearty felicitations and best wishes. Mr. Anderson feels very much encouraged with his new work in India.—Editor.

Hamilton Despite the warm weather and the fact that many of our members have been away for the summer, our Sunday School has kept up a very good attendance. This is the first summer that we have continued to hold the school in the afternoons and the experiment has proven to be quite successful. During the month, 35 of the scholars were awarded the se-

cond pin in the Cross and Crown System.

The Men's Bible Class continues to meet at the regular hour, before the morning service, each Sunday, with unabating interest and enthusiasm. It is hoped that the enrollment will be doubled or that the 50 mark, at least, will be reached before the class celebrates its first anniversary in October. The members of this class are to be congratulated on the improvement they have made in the church basement by having it plastered and tinted.

During the month the Ladies' Bible Class spent a very enjoyable time at their 1st picnic in Ainslie Wood. Racing, baseball and tug-o'-war were some of the events on the programme. The losers in each event treated the winners to ice cream.

The Luther League continues to be active. As usual, the devotional services on Sunday evenings were kept up all summer with good attendances.

On Saturday, August 16th, a number of our leaguers, in accordance with an invitation received from St. Matthew's Luther League, of Brantford, joined Mr. Willison's congregation at their annual picnic in Mohawk Park, Brantford. We were heartily welcomed and most hospitably entertained by the young people of St. Matthew's. Let us visit each other oftener, Brantford.

The Brotherhood camp broke up very reluctantly, for this year, on Saturday, Aug. 2nd. The brethren parted to return to their respective homes, but the bonds of friendship that were formed in camp have not been severed.

Before this report reaches the eyes of our readers, one of our most faithful and active workers, Mr. Sanford Taylor, will have joined his brother, William, in Maple Creek, Sask. Mr. Taylor, like his brother, who left us about a year and a half ago, for the west, has been an interested and active worker ever since he joined us some three years ago. Previous to his departure for the west he filled the offices of Secretary in the Sunday School, Treasurer in the Luther League, and Secretary of the Brotherhood. At its last meeting, the Luther League, not wishing to accept Mr. Taylor's resignation, conferred upon him an Honorary Membership. At this writing, Mr. Taylor is still with us, and a farewell reception is being arranged in honor of his departure. Mr. Taylor has made a host of friends since he came to this city, all of whom will be sorry to see him leave us, but who will, nevertheless, send with him their heartiest good wishes. Success to you in the west, Brother Taylor.

We were pleasantly surprised on ar-

iving at church on Sunday, August 17th, to find our pastor there to greet us. Rev. Miller had been spending a month's vacation in New Ontario, and we had not expected him back until the following week. However, we were all very glad to have him with us again, looking better and more enthusiastic than ever. He made his characteristic enthusiasm felt at once, and we are all preparing to make the coming fall and winter the most successful in the history of Trinity, Hamilton.

F. W. Otterbein, who has served very faithfully for some years as Superintendent of our Sunday School, has been spending a few weeks vacation in the vicinity of Winterburne, Ont.

We do not feel that we can close this report without a few words concerning the great event that took place in our city from August 10th-16. We refer to the Double Centennial, Carnival, Old Boys' Reunion, and Made-in-Hamilton Industrial Exposition. The celebration was to commemorate the 100th anniversary of the incorporation of Hamilton as a city, and also the 100 years of peace between Canada and the United States.

The city was gorgeously decorated with bunting, flags, lantern, electric lights, streamers, banners, etc., and presented a very gay appearance.

On Sunday, August 10th, at the request of the Mayor, the Churches throughout the city held special Centennial and Old Boys' services. On the following day the celebration proper began. Every available spot along the main streets, and many of the side streets, was used for side shows and carnival booths. The Old Boys poured into the city from all parts of Canada and the United States, and well nigh doubled its population of 100,000. They were welcomed by the Reception Committee and Regimental Bands. The celebrations were a grand success.

E. H. B.

Montreal During Pastor Lauer's vacation, which extended over the last two Sundays in July, death made its appearance in the families of two of the members of our congregation. The second oldest boy of Mr. Emil Haikara, after contracting diphtheria in the Protestant Children's Home, was removed to the Alexandria Hospital, and there he passed away. The funeral service was conducted by Rev. Emil Jestinski, Pastor of the German Lutheran Church. On July 31st word was received by Mr. O. Moring, telling him of the death of his mother in Finland. Mrs. Moring was in her 65th year. Our hearts

go out in sympathy to Mr. Haikara, and Mr. Moring in this time of their bereavement.

The following are the pastoral records for the month:

Weddings—Mr. Ernest Francis Dalgleish, a brass finisher, united in holy wedlock to Miss Bathia Elizabeth Sangster. Miss Sangster is a sister of Mr. James D. Sangster, our present organist.

Mr. Chas. H. Schenfele, a chef, married to Miss Emily Lemg.
Jorgen Olai Svendsen, a blacksmith, united in marriage to Miss Helga Theresia Antoniazze.

Mr. Paul Tielbe, an hotel chef, married to Miss Emma Bahnk.

Mr. Jonas V. Grove, Finnish Steamship Agent, united in marriage to Miss Hedvig Sofia Bjorkstrom.

Mr. Frank Dalton united in marriage to Miss Gladys Maude Brooks.

Baptisms — Anna Elizabeth Zoelner, daughter of Heinrich Zoelner, and his wife Cecilia, nee Holletscheck. Baptized on August 16th in the Church Auditorium. Sponsor Mr. Paul Eberth and Mr. Oscar Kind.

Otto Franz Prikschal, son of Franz Prikschal and his wife, Martha, nee Isenhardt. Born August 6th, and baptized August 17th in the Church Auditorium. Sponsor, F. Hentz.

At the last regular meeting of the Ladies' Aid Society, the members decided to hold a bazaar before Christmas. The ladies will begin their sewing in September in order to be ready on time for the bazaar. The members who were supplied with the Home Mission envelope for the Woman's Federation of the General Council handed them in at this same meeting.

Rev. P. C. Wike, according to arrangements made, will preach at the morning service on the last Sunday in August, in the interest of our Seminary, at Waterloo. In company with the pastor he will canvass the congregation during the following week.

W. H. C. L.

Ottawa The Church extension loan of \$4,000.00 given to St. Peter's Church, Ottawa, and for which it has been waiting for a long time, was received August 22nd. This means that steps will be taken immediately to commence with building operations this year. We are expecting Rev. Prof. P. C. Wike, of Galt, to be with us on Sunday evening, August 31st, in the interest of our Waterloo Seminary.

On Sunday, August 10th, the attendance at Sunday School was 48; this is ten more than the average attendance for 1912. The services on that day were also better attended than usual,

and the offerings of the day amounted to over twenty-three dollars. The weather was cool and comfortable that day.

The lawn social held August 15th was a success in every way. It was well patronized by our own people. Few others also attended. When all returns are in we expect the total receipts to be about \$25.00, net proceeds about one-half of that amount. All enjoyed the music, vocal and instrumental, rendered by Messrs. McLeod, Gunn and Campbell, dressed in their Highland costumes.

Three new members were received in connection with the August communion. Mesdames Georgina Olson and Anna Iverson, and Miss Thea Iverson. Four members united with the Women's Missionary Society at its last meeting, held at Mrs. Holz's home, Experimental Farm, Mesdames Anna Iverson, C. B. Johnson, G. Sternberg and Miss Iverson. The September meeting is to be at 263 Florence St., the home of Mrs. K. L. McIntosh. The Luther League meets September 4th, with Mr. and Mrs. G. W. Yank, McArthur St., Eastview.

The Senior Sewing Class meets weekly on Monday evenings, at 101 Gilmour St., with Mrs. Sternberg.

Mr. Gustav Lindblad, who met with a painful accident recently, is improving. It will be some time, however, till he shall be able to use his right hand again.

The August meeting of the Luther League, held on the lawn of Mr. Sternberg's home, was most enjoyable. The grounds were beautifully illuminated for the occasion with electric lights and Japanese lanterns. We were indebted for the electric wiring, etc., both for this meeting, the lawn social, as on many former occasions, to our ever-ready-to-assist patent attorney, Mr. Bruno Harvey.

Sample copies of the Luther League Review were distributed and an agent appointed to secure subscribers for this paper.

A GOOD EXAMPLE.

A faithful member of St. Peter's Lutheran Church, Ottawa, who is employed as a domestic servant, some time ago moved to Western Canada. She did not forget her Church as so many do when they change their place of abode. In the City where she now resides there is no English Lutheran Church, so she still retains her church connection with St. Peter's, Ottawa. Recently she forwarded \$10.00 to the treasurer of our paper, one dollar was payment in advance for subscriptions for the Canada Lutheran, which she ordered forward-

ed monthly to her two sisters residing in the East, the balance to be applied on her Luther League and church pledges. She has been a subscriber herself for our paper from the beginning. Would that we had many such loyal Lutheran Church members.

Williamsburg It is reported in the Morrisburg papers that Rev. C. A. Dennig has resigned the pastorate of the Williamsburg parish to accept a pastorate in Pennsylvania. We have received no confirmation of this report from Rev. Dennig at the time when this issue goes to press.

Bieber's Return In a letter to the editor, written from Hjoring, Denmark, July 25th, 1913, our field missionary, Rev. M. J. Bieber, writes:

"We are having a delightful time, spending the week on a farm in northern Denmark, and studying Danish life at close range. We are out driving to some point each day; eating seven times a day, sleeping 10 hours, going to bed by daylight at 9 p.m., and getting up after the sun. We are staying with friends, former members of ours in Binghamton, N. Y., Jens Jensen.

Next week we will tour Norway and Sweden, and return here again before leaving for Germany. We expect to sail on the Emperor, Hamburg-American Line, on August 20th, and reach New York City August 27th. We expect to attend the meeting of the General Council. Love to all.

Yours sincerely,

M. J. BIEBER.

TREASURER'S REPORT.

July 8—St. Peter's Ottawa, apportionment	\$11 30
July 8—St. Peter's, Ottawa, Turkish Relief Fund	1 80
July 9—Synod of Nova Scotia, for Montreal Hospice	7 00
July 9—St. John's Riverside for Seminary (collected by Rev. Wike)	19 75
July 9—St. Paul's, Morrisburg, Seminary (collected by Rev. Wike)	44 00
July 9—St. Paul's, Morrisburg, Seminary	5 00
July 9—St. Paul's, Morrisburg, apportionment	20 32
July 9—St. John's, Riverside, apportionment	22 50
July 9—First Church, Berlin, apportionment	10 00
July 14—St. Paul's, Toronto, for Seminary, (collected by Rev. Wike)	17 00

July 14—St. John's, Buttonville, for Seminary, (collected by Rev. Wike)	10 00
July 14—Trinity, Hamilton, for Seminary	5 00
July 14—Trinity, Hamilton, apportionment	15 00
July 18—St. Paul's, Guelph, for Seminary (collected by Rev. Wike)	22 00
July 18—St. Paul's, Toronto, for Seminary, (collected by Rev. Wike)	10 00
July 24—Redeemer, Montreal, for Seminary	5 00
July 24—Redeemer, Montreal, apportionment	8 00
July 24—Redeemer, Montreal, Home Missions	8 50
July 24—Redeemer, Montreal, Church Extension	8 50
July 24—Redeemer, Montreal, Montreal Hospice	10 00
July 28—Holy Trinity, Port Colborne, for Seminary, (collected by Rev. Wike)	62 00
July 28—St. Paul's, Galt, for Seminary (collected by Rev. Wike)	6 00
July 31—St. Paul's, Galt, for Seminary, (collected by Rev. Wike)	8 25
July 31—Bethesda, Unionville, for Seminary, (collected by Rev. Bieber)	14 50
	\$351 42

WHY I AM A LUTHERAN.

Rev. G. F. Krotel, D.D.

(Continued from August issue.)

As Luther himself led the way as a writer of hymns and as a composer of sacred music, it is no wonder the Lutheran churches contributed so much to the hymnology of the church and to its grand and majestic music.

I am a Lutheran on account of the Christian liberty my church permits me to enjoy in this matter of service. While she has been liturgical from the beginning and places in my hands a service book full of the liturgical riches of all ages of the Church, she does not restrict me to their use, but permits me freely to give expression in the public prayers of the sanctuary to the thoughts and feelings that may call for utterance at the time.

I am a Lutheran because my church is thoroughly Scriptural and conservative in the matter of church government. Although the force of circumstances in the Old World brought her largely under the control of the State, the principles set forth in her confessions are thoroughly in harmony with the Scriptures and the teachings and

the practice of the purest days of the Church. No one excelled Luther in the vindication of the priesthood of all believers. The last article in the Augsburg Confession clearly states the difference between the "ecclesiastical power and the power of the sword," and shows that "the ecclesiastical and civil powers are not to be confounded." In accordance with these principles the Church has no right to interfere with the State, and the State has no right to interfere with the Church.

The same Confession teaches that God has instituted "the ministry of teaching the Gospel and administering the sacraments," and "that no man should publicly in the Church teach or administer the sacraments except he be rightly called." The Lutheran confessors were perfectly willing to recognize the Bishops and to retain the Episcopal form of government, provided that the bishops would permit the preaching of the pure Gospel and the proper administration of the sacraments. The Lutheran Church was willing, at that time, and is willing now, to have bishops, provided, however, that it be granted that the appointment of bishops is not *de jure divino*, but *de jure humano*, not by divine right, but by human right. She believes that, in accordance with the Gospel, all ministers are equal, and have the same rights and duties in preaching the Gospel and administering the sacraments. If any other rights or duties are assigned to any one of them such as the supervision of a certain number of other ministers and congregations, in consequence of which he is called a bishop, or superintendent—this is altogether a human arrangement made by the Church in the exercise of her liberty. She recognizes the fact that such an arrangement has existed in the Church from very ancient times, and she exercises her liberty in making use of it, as she does in Sweden, Norway and Denmark, where she has bishops and an archbishop; or in not using it, as in this country. The Lutheran bishops and the Swedish Lutheran archbishop of Upsala readily recognize the validity of the ordination given by any of our Lutheran Synods in America.

Any Lutheran Synod could at any time call its presiding officer "bishop," but if it concluded to do so it would not deem it necessary that he should have what is called "the apostolical succession" by being ordained by any "bishop" or "archbishop."

The Augsburg Confession teaches that "the Church is the congregation of saints (the assembly of all believers), in which the Gospel is rightly taught

(purely preached) and the sacraments rightly administered (according to the Gospel)," and it adds: "and unto the true unity of the Church it is sufficient to agree concerning the doctrine of the Gospel and the administration of the sacraments." Nor is it necessary that human traditions, rites or ceremonies instituted by men should be alike everywhere, as St. Paul saith: "There is one faith, one baptism, one God and Father of all." For this reason the Lutheran Church allows the greatest liberty in these things, and believes that Christians should not be separated from each other on account of things that God has not commanded, but should seek that "true unity which is found in agreeing concerning the doctrine," etc.

There are Lutheran churches that are more liturgical than others, but that does not make them better Lutherans. The Lutheran Church, therefore, has no controversy about ritualism.

Our Lutheran Confessions say: "Where there is a true Church the right to elect and ordain ministers necessarily exist. Here belong the words of Christ which testify that the keys have been given to the Church and not merely to certain persons. (Math. 18:20). Where two or three are gathered together in my name," etc. Therefore, wherever the Lutheran Church is free to act in accordance with the principles laid down in her Confessions, the rights of the laity are fully recognized, and in every Lutheran Synod of our country every congregation is represented by its minister and a layman. One of our ecclesiastical bodies, in the declaration of its fundamental principles, says: "The primary bodies through which the power is normally exercised which Christ commits derivatively and ministerially to His Church on earth are the congregations. The congregation, in the normal state, is neither the pastor without the people, nor the people without the pastor." Our Synods are voluntary associations of such congregations, and our general bodies are voluntary unions of such synods.

"The Church, therefore, has no power to bind the conscience except as she truly teaches what her Lord teaches, and faithfully commands what He has charged her to command." "She may set forth no article of faith which is not taught by the very letter of God's Word, or derived by just and necessary influence from it, and her liberty concerns those things only which are left free by the letter and spirit of God's Word."

I am a Lutheran because my Church is thoroughly Scriptural, conservative

and churchly, and believes that the means and grace given by the Lord and used by the Apostles and by all their true successors, namely, "the Word and Sacraments" are the "instruments" by which "the Holy Spirit is given, who worketh faith where and when it pleaseth God, in those that hear the Gospel, that God, not for our merits' sake, but for Christ's sake, doth justify those who believe that they, for Christ's sake, are received into favor." (Article V. of Augsburg Confession.)

Believing this, she strives to preach the pure truth of God, as found in the Scriptures, and to administer the sacraments, as they were instituted by Christ, fully persuaded that the pure and simple Gospel of Christ "is the power of God unto salvation" to-day, as it was in the days of Paul and Luther. She does not concern herself about forms and "enticing words of man's wisdom," but uses the means appointed by God Himself, assured that they will accomplish that for which they have been given.

As the Lutheran Church is such a church, and I have been baptized, instructed, confirmed and ordained in her, it seems to me that I have good reasons for being a Lutheran and for remaining one to the end of my days.

SANCTITY AND SACRIFICE.

A Tribute to Mother.

In looking over the papers of my beloved and departed mother — who died five years ago at the age of 85— I discovered the account book which contained the expenses of my early boyhood. If it requires financial ability to manage a large estate, it requires still more to eke out a scanty income and make both ends meet. In the list of frugal expenditures made by that widowed mother for an only boy, there was recorded on almost every page the words "sacred money." This was sometimes bestowed in making him a life member of the American Tract Society, or the Home Missionary Society, or some other Christian organization. There was also a stout, large envelope which bore the same label, "Sacred money." Into that envelope the good woman was wont to put a certain portion of her very limited income as soon as it came into her hands. When the money was once placed in that wallet the Lord was sure to get His own. Come what might, no demand of luxury or of necessity was allowed to "rob God" of what had been consecrated to His service.

My only apology for this peep of the public eye into a bit of private history

is that it reveals the only sure and successful method of practicing systematic beneficence. It fulfills the apostolic rule of "laying by in store" a fixed sum for Christian charity, and then gives conscience the key. To touch a dime of that sacred money for any mere secular use would have been in that godly matron's eye as egregious a theft as the picking of a neighbor's pocket.

That lesson in systematic beneficence has lasted me all my life, and I most earnestly commend it to every Christian parent. All children should be reared with the firm persuasion that if they give their heart to Christ they at the same time give to Him not only their influence, but a certain reasonable share of their substance. If God's day is held sacred, and God's house is sacred, so should the money that fairly belongs to him be held sacred likewise. There is no haphazard about this method. The money thus put away and labeled is to be out of reach of selfishness and religiously parceled off for the various objects of benevolence, as good judgment directs.

Suppose that this system was adopted and practiced in every Christian family, what a revolution it would work! Giving would be regarded as an act of divine worship. And the money thus consecrated in advance would be an element in the Sunday service and the pastor might fittingly, as some pastors now do, come down from the pulpit and invoke a special blessing on the offerings thus presented cheerfully to the Lord. This system thoroughly carried out would make the contributions of each church not a widely fluctuating but a reliable sum from year to year. The great boards of benevolence could fairly determine their outlay, because they would know their probable income. The curse and stigma of debt would be avoided. The secretaries and directors of our church schemes would no longer be kept awake at night by the terrible spectre of "deficiency." The Lord would get His own, and His church would get the blessing. All the glorious results would follow if in every Christian house there was a box, or a bank book, or a wallet, or some other safe receptacle that bore the inscription, "Sacred money."

In many families the sum thus consecrated might be very small. But the gifts to the Lord are to be weighed rather than counted. The two mites of the "poor widow" outweighed the shekels of gold and silver cast by jeweled fingers into the Lord's treasury. The drops make the rivulets, and the rivulets fill the broad lakes. Ninetenths of all the money that drives

the financial machineries of Christ's church comes from relatively small sums. Where there is one munificent giver there are ten thousand humbler stewards, whose "sacred money" is to be reckoned by dollars and not by hundreds or thousands.

Sometimes small donations yield large results. This reminds me of a pretty incident that I may narrate, since it is not likely to meet the eye of the person referred to. When my Brooklyn church, in the days of its infancy, was building the present sanctuary, it ran ashore for funds. The Civil War had just broken out, and almost every new church enterprise came to a standstill.

On a certain Sunday I made a fervent appeal for help, and a visitor from New York heard the appeal, and went home and spoke of it at his boarding house table. At the table was a bright young lady who taught in a school and sustained her widowed mother out of her small salary. I had once rendered the young lady some trifling service, which I had quite forgotten, but she had not. The next day she came over to Brooklyn and told me how badly she felt that my church was in such straits. She was not a Christian, and had never given anything to any religious objects, but she felt desirous to contribute "her mite" and she slipped into my hand a bit of paper containing some coin, which I put into my pocket with a word of sincere thanks. After she had gone I opened the paper and found that it contained a fifty dollar California gold piece! I immediately sent her word that she must take it back, for I knew that she could not afford to give such a sum. But she wrote me that this, "the first gift she had ever made for a religious purpose, had already afforded her such delight she would never allow it to be returned."

The next Sunday I told the story of the gold piece, and it fired the congregation with fresh enthusiasm and brought in such contributions of funds as tided us over into deeper waters. The young lady herself determined to follow up her gift by coming clear over to our chapel every Sunday and was soon converted, and became a happy member of Christ's flock.

When the orphan girl married a bright young man of fine promise, my family were happy to give them a wedding and launch them in good style on their matrimonial career. Their two children are winning high honors at two great colleges, and they are prominent members of a church in C—. Verily, that orphan girl's gold piece was "sacred money," and it yielded a grand dividend." I have told the story of

that coin in more than one place where money was being raised under difficulties, and I should not wonder if it were to go and accumulate still more at compound interest. The Lord's treasury is a wonderful institution; it makes mites turn to millions, it pays magnificent dividends in this world, and its "sacred money" becomes treasures in heaven.

Unless we are greatly mistaken, the paragraphs above, written by the now sainted Dr. Cuyler, will stir sacred memories of the hearts of many. God bless the faithful mothers!—The Win-
nipeg Lutheran.

A DEACON'S ADVICE.

"Think more of the harvest and less of the labor,"

Said good Farmer Smith to his neighbor one day,

Who paused on the hillside, both stony and sterile,

To chat with the deacon, hard-handed and gray.

The prospects seemed cheerless where even weeds wilted,

And oft would the husbandman growl and lament,

Yet still he worked on, with heart unconfiding,

Vexation his portion, instead of content.

Soft dews and warm rains on the hillside descended;

A capital crop blessed the young farmer's eyes,

"Oh, fool that I am," in the autumn he murmured,

"My summer-time doubt I now deeply despise!"

"I might have been spared all the fretting and worry;

The deacon was right, and my duty was clear—

"Think more of the harvest and less of the labor."

I'll sing both in spring and in autumn next year."

"Think more of the harvest and less of the labor,"

Should be the grand motto of all as they toil;

For God will bless those who act nobly and wisely,

And flowers will spring from unpromising soil.

THE MINISTER'S WIFE.

When the names of those who have come up through hard trials and great tribulations are read, those of ministers' wives will come near the head of the

THE

THE MO

Rev. W. C. Miller,
18 Yarmouth Gardens,
~~XXXXXXXXXXXX~~ Toronto, Ont.

Capital Paid-up - - \$4,000,000
Reserve Fund - - \$4,700,000

W. WALLACE, Mgr, Morrisburg Branch.

C. H. JOY, Agent, Williamsburg Branch.

list. Who is it, while the minister preaches, that sits in the audience, praying for his every word, fearful lest his plain utterance may offend, anxious lest this sentence be not understood, hopeful that the message will reach the hearts of those to whom it is addressed? Who is it that goes to bed on Sunday night more weary than her husband, because she has borne equally all the day the strain of his work, and that without the afflatus of his public duties? Who else in all the parish knows how the preparation of that sermon has been interrupted, how many unavoidable duties broke in upon the time set apart for its preparation? Who else notices with the same sympathy the involved sentence that has lost its nominative case in dependent clauses and splits an infinitive in its desperate run for the home base? Who else notices with the same keen sympathy what is ludicrously apparent to the whole congregation, that the minister's tie has broken from its moorings? And did she not hear at the close of the service, and feel it as if the fault had been her own, that such a family which came for three Sundays had decided to go elsewhere, thinking this church cold and inhospitable? And that Mrs. Somebody feels hurt because the minister has not called on them since they moved? And that Mr. Somebody is going to give up his class if the boys do not behave better, and everybody knows that the boys will not so behave?

All these? Yes, and a thousand more burdens she bears, wearing the while a sweet smile and her last season's bonnet that rests above her dear face like a halo. No criticism aimed at the minister but reaches her heart with keener thrust than his; no sorrow in the parish but the burden of it falls on her love and sympathy; no knowledge of estrangement between neighbors in the church, but she thinks about it as the friend of both; no grief but it burdens her prayers. And no one ever knew it; but, like the sweet woman of old, she keeps all these things and ponders them in her heart.

An artist recently gave to the world the composite resultant of 271 classic paintings as the typical Madonna. I could have told where to find a gentler, stronger, sweeter face in the composite

ARTHUR FLYNN

BARRISTER, SOLICITOR, ETC.
MORRISBURG, ONT.

DR. G. M. GORRELL
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COAL
BAKER & SNYDER

—DEALERS IN—
THE CELEBRATED LACKAWANNA AND WESTERN SCRANTON COAL.
Morrisburg, Ontario.

photograph of 21 ministers' wives. And I know of some individuals here and there among them who might sit singly for the portrait and not lower the type. —Presbyterian of the South.

COMMON WORKMEN.

London Citizen.

I heard to-day of one of the neatest and most effective repartees that have ever come to my knowledge. It was uttered by the pastor of a certain Baptist chapel. His democratic sympathies had given great offence to some of the purse-proud of his congregation, and one wealthy pew-holder called to protest against the latest scandal—which was the appointment of two workingmen, a plumber and a gardener, as deacons. The pastor pleaded guilty, and confessed that there was even worse behind. "You don't say so," exclaimed the horrified pew-holder. "Yes," continued the pastor, "there is not only a plumber and a gardener, there is a carpenter also." Whoever can it be?" was the shocked inquiry. "Jesus of Nazareth," was the quiet answer; and the rich pew-holder went sorrowful away.