

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. 2.

OTTAWA, JANUARY, 1914.

NO. 7.

St. Peter's English Ev. Lutheran Church

COR. LYON AND NEPEAN STREETS, OTTAWA

THE REV. J. J. CLEMENS, B. D., PASTOR. 250 LYON STREET.



Organized
Oct. 9th,
1910.



Corner
Stone
Laid
Oct. 25th,
1913.

Property
Purchased
Feb. 6th,
1912.



To be
Dedicated
Easter,
1914.

Three brick dwelling houses are on the property besides the Church building

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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.

Send remittances by Draft, P. O. Money Order, Express or Bank Money Order,
not by checks unless certified and payable at par at Ottawa.



Editorial Notes



Exit 1913 Ring out the old year.
Farewell! It is gone. With
its crosses and losses, with its joys and
blessings, it is gone. Never shall it
return. Time speeds ever onward. It
is going, rolling—

“Still on—as silent as a ghost!
Seems but a score of days, all told,
Or but a month or two at most.
Since our last New Year’s song we
trolled.

And lo! the New Year now is old,
And here we stand to say Good-bye!
Brief words, and yet, we scarce know
why.

They bring a moisture to the eye,
And to the heart some quakes and
aches;

We speak them tenderly,
With half a sob and half a sigh—
‘Old Year, Good-bye!’ ‘Old Year, Good-
bye.’”

Its memory, however, remains. Its
retrospect is mixed with gloom and
gladness. We rejoice in the prosperity
and the future prospects of the Church.
The Cross is conquering the world.
Darkness is waning, the light is gain-
ing. The Church Militant shall become
the Church Triumphant. Thanks be to
God! On earth peace. Gloria in Ex-
celsis.

Our Synod of Central Canada has
contributed its share towards the real-
ization of the prayer, “Thy Kingdom
Come.” Though small in size its plans
and work show that it has great faith.
What has been attained has not been
gained without faith and work. It has
cost much self-sacrifice and some con-
flict. The things accomplished justifi-
ably cost. “No Cross, no Crown;”
no conflict, no victory.

The past year has seen many changes
take place in our little Synod. This is
to be expected. The tendency to rest-
lessness is greatest in youth. When we
get older we become more settled. As
it is with man, so it is also with or-
ganizations composed of human beings.
We predict a more stable order of
things in our Synod when its gets older
and experience has taught its members

some lessons, which all must learn in
their youth.

Again we say to the Old Year:
Thank you for all. Farewell.

“His face is growing sharp and thin,
Alack- Our friend is gone,
Close up his eyes, tie up his chin,
Step from the corpse and let him in,
That standeth at the door;
There’s a new foot on the floor,

My friend,
And a new face at the door,

My friend,
A new face at the door.”

—(Tennyson.)

Enter 1914 Ring in the new. Of the
youngster standing at the
door, with Christina Rossetti, we ask
and say:

“New Year, coming on a pace,
What have you to give me?
Bring you scathe, or bring you grace,
Face me with an honest face,
You shall not deceive me.”

What the new year will bring to us
depends largely upon ourselves. Two
important factors, determining our des-
tiny, are in our hands,—under our con-
trol. Our time and our talents are ours,
to be used as we desire. What we take
out of life is in exact proportion to
what we put into it. As we sow, so we
reap. Our destiny is shaped by our
desires, to a very large extent. He who
schools his desires so, as to bring them
into harmony with God’s will, happy is
he!

The future is large with possibilities
for those who are in tune with the
Infinite. The resources of our own
Dominion are great. The resources of
the christian life are still greater. Both
have been stored up for ages. Those
who know the secret of power, and
apply their knowledge, reap the greatest
rewards. Some sow for time, others
for eternity. Some put their money in-
to a bag with holes, others put it into
a bank where moth and rust cannot
destroy it, nor thieves get at it. The
latter receive the largest dividend.
Where is your treasure, dear reader?

The year 1914 offers you another op-
portunity to improve upon the past.
Give God your hand. Let Him be your

Guide and Helper in the future, and a successful issue of life is assured. Well shall it be with us if we, with Francis Ridley Havergal, shall pray and say:

"Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with Thee.
Another year is leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness,
In the shining of Thy face.
Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier works above.
Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee!"

Growth All animate objects grow.
Plants grow. People grow.
All animals grow. Growth is progress,
expansion. It is the sign of life. The
dead do not grow. Only the living
grow.

According to the law of physiology
"growth continues as long as the addition
of new matter to the body exceeds
the amount of waste." In the physical
realm bodies grow by what they get
and keep. In the spiritual realm this
order is reversed. There the rule is
the more you give the more you get.

"Give, and it shall be given unto you;
good measure, pressed down, and shaken
together, and running over, shall men
give unto your bosom. For the same
measure that ye met withal it shall be
measured to you again."

This is the law of spiritual growth.
Some people wonder why they are not
growing in grace. They go to church
and religious gatherings; they read the
Word of God, religious books and
periodicals at home; they are always
"taking in" good spiritual food, but
they are not growing. The case is
clear. The waste exceeds the addition.

That is why. The pool which always
is receiving and never giving becomes
stagnant and deadly. It does not grow.
Our growth is governed by our giving,
not by our getting. All things living
grow by giving. We gain by giving,
as we lose by withholding.

The years leave their marks upon the
trunk of the tree, which are indicated
by the rings formed in their successive
order. So, the years also leave their
marks upon our foreheads in the shape
of furrows. These indicate that we are
also growing older year by year. Are
we also growing wiser and better?
Are we growing more generous? Up-
on our growth in grace and giving de-
pends our eternal destiny.

Canada In October the cornerstone
to the Front was laid for the new
church building, which
St. Peter's Church, Ottawa, is erecting
in the Capital of Canada. In Novem-
ber the First English Lutheran Church
of Winnipeg, the Metropolis of West-
ern Canada, was duly consecrated to
the service of Almighty God. In De-
cember the corner stone was laid for
the new St. Paul's Church, in Toronto.
This certainly looks as if Lutheranism
in Canada is coming to the front and
to her own. We expect soon to hear
from Montreal, the Metropolis of Can-
ada, that a time is set for the re-conse-
cration of the newly acquired church
building by our Church of the Redeemer
in that city. These are all fruits of
of the work of the English Home Mis-
sion Board of the General Council in
co-operation with the Church Extension
Society.

Not to the strong is the battle,
Not to the swift is the race,
But, to the true and the faithful,
Victory is given through grace.

When looking at our own troubles
and conflicts, and how little, seemingly,
we are accomplishing in our own little
sphere, we often get discouraged. The
larger outlook, the outlook of faith and
hope, and what these have accomplish-
ed, should increase our courage. God's
order is forward! In obedience to His
will lies our hope of final victory.

The More Haste In a plea recently
The Less Speed made by the Hon.
 Mr. Rowell, leader

of the opposition in the Ontario Legislature, against undue haste in trying to settle the financial form of any Imperial System or of Canada's status, he says: "He who would force the pace may wreck the plans he has in view."
 "The more haste the less speed." This is an old proverb, but a true one. So says Dr. Schmauk, the president of the General Council in his tract entitled, "Is Christianity Ripe for Proposals Looking to Christian Union?" Both of these pleas are in line with what we said in an Editorial on "Festina Lent" some time ago, (vol. 1, No. 5.) There is haste which brings waste. Whilst it is true that "the King's business requires haste," it is also true that our haste should be governed by prudence and justice. The haste which unnecessarily over-rides the rights and feelings of others is wrong. Carefulness is a Christian duty. Hurry is often a hindrance to christian carefulness. As Christians we should be considerate of others. The policy which fails to give due consideration to all engaged or concerned in an enterprise is ill-advised, to say the least. The hot-house plant grows fast, but it is not so hardy as the plant which has a natural unforced growth. So it is also in mission work. Results are often required too soon for the healthful growth of the mission. In order to attain these results means are sometimes resorted to which are not consistent with Christianity. Neither are the results always what was hoped for or expected. This, our experience in Canada is beginning to show.

We are convinced that if the above mentioned facts had been applied in the Home Mission policy of the General Council English Board, at least so far as Central Canada is concerned, we venture to say that conditions would have been different, yes, better than they are to-day. We believe that more substantial work might have been done and more stable conditions created, had the G. C. H. M. Board governed its actions more by the recommendations of its co-workers in the field, i. e., the Conference and Synodical Committees, than by the advice of other individuals, whose counsels seem to have greater weight with the Board. We hope that the time may come, before it is too late, when the Churches' responsible agents see the truth of the old proverb:

"The more haste, the less speed."

When Haste When opportunities knock
Is in Order at the door and will soon
 pass, like the angels which
 visited Abraham at Mamre, we should
 make haste to embrace them. When
 Sodom is to be destroyed, and Zoar
 presents shelter, God's angel says:
 "Haste thee, escape thither" (Gen.
 19:22). When Pharaoh sent and called
 Joseph to elevate him from the prison
 to the palace, "they brought him hastily
 out of the dungeon," (Gen. 41:14). When
 the King gives command he should be
 speedily obeyed. "The King's business
 requires haste," (1 Sam, 21:8). When
 the conviction of sin is upon us, we
 should do as Pharaoh, when he "called
 for Moses and Aaron in haste, and he
 said, I have sinned against the Lord,
 your God, and against you." (Ex. 10:16).
 When the spirit is upon us to speak or
 to write, we should with Zopher the
 Naamathite say: "And for this I make
 haste," (Job 20:2). When there is a
 foe to meet and fight, which must be
 fought, we should not hesitate, but do
 like David, who "hasted and ran to-
 wards the army to meet the Philistine,"
 (1 Sam, 17:48). When Jesus calls us,
 as He called to Zacchaeus, "Make haste
 and come down; for to-day I must abide
 at thy house," we should hasten to
 obey His call. When we have an ap-
 pointment to meet, or an object to at-
 tain, which would suffer by any delay,
 we should follow the example of Paul,
 "for he hasted, if it were possible for
 him to be at Jerusalem the day of
 Pentecost," (Acts 20:16). Jesus ap-
 peared to Paul in a vision and said to
 him: "Make haste and get thee out of
 Jerusalem; for they will not receive thy
 testimony concerning me," (Acts 18:22).
 When men will not receive our testi-
 mony concerning Jesus, and walk in His
 ways, despite our entreaties to do so,
 we should make haste to leave them to
 their fate, and not waste our time upon
 them. When we are in trouble of any
 kind, and when our foes assail us and
 our friends forsake us, we should with
 David pray and say: "Make haste, O
 God, to deliver me; make haste to
 help me, O Lord!"

"Hasten, Lord, the Glorious time,
 When, beneath Messiah's sway,
 Ev'ry nation, ev'ry clime,
 Shall the Gospel call obey."

Proving All Things One day we came into the provision store-room of a commission merchant.

He was busy transferring eggs from one case into another. As he did so he held each egg up to the light, which was in front of him. He was testing the eggs, proving them whether they were good or bad. The light told the truth and caused the separation between the good and the bad. A miner brings the ore which he finds, to the assayer, or refiner, who puts it to a test in the fire and proves its worth. The experienced grain-buyer puts a few kernels of the wheat in his mouth, and thus tests its grade of hardness. The dry-goods merchant takes the cloth between his fingers and thus judges the texture of the goods. Thus, men of business are constantly proving all things. They must do it, or else they would go bankrupt. The good they hold, the bad they have no use for, therefore, cast it away. This is necessary conservatism, without which there can be no progress. Conservatism conserves.

The same law applies to the spiritual realm and in Church work. Here also we must prove (test) all things, and hold that which is good. We want a new theology and new methods for this new age, is the cry of to-day. The best progress is conservative. It holds that which is best in the old and unites it with the best in the new, which stands the test. Time and trial best show the true worth of everything. Which is the best religion, the best servant, the best friend, the best method, the best helper? Time and trial shall tell. No safer nor sounder policy can we follow in life than that which is commended in these words of the Apostle Paul, (Thess. 5:21): "Prove all things; hold fast that which is good."

Men and Missions Missions must have men, and men must have a mission. When God placed the first man in the Garden of Eden he gave him a mission. What that mission was is indicated in Gen. 2:15, "And the Lord God took the man and put him in the Garden of Eden to dress it and to keep it." Some one has said, that, Eve was made for Adam's express company. Be this as it may. Of this we are certain that God made man to be His partner in the management and upbuilding of His Kingdom on earth. No creature has been called to higher and nobler service than man, not even the angels. We are "laborers together with God." That is a great phrase. It truly expresses our calling and the purpose of our creation.

"Go ye out into all the world and make disciples of all nations." To whom was this commission given? To men. It is a man's job. It calls for power. It calls for consecration. God furnishes the power, we men must supply the consecration. It is a business of colossal proportions this "to make disciples of all nations." But, He who has given the commission has also given the promise of needed power, saying: "Unto Me is given all power in heaven and on earth," and "lo, I am with you even unto the end of the world."

It is an encouraging sign of the times that the men of our churches are waking up to a realization of the tremendous task laid upon their shoulders, with respect to missions. God bless them in their work.

May our contributions for foreign missions, which are to be gathered in our congregations during the Epiphany season, beginning January 6th, be of manly proportions. May they show that our church-members are not all babes in Christ, but that we are growing in manhood.



News from our Churches



Brantford Before this is read by our friends of other congregations the Christmas season of 1913 will be mere memories of the past, and the new year of 1914 will have taken hold of the reins of the world's destiny. On we plunge at a furious pace. Some of us are rapidly approaching the meridian of life, and to others the sun of evening has sunk so low in the western sky that ere long the darkness of the night will be upon them. If then to them another sun, the Sun of Righteousness,

does not shine and His benign rays do not dispel the gloom of death, dense indeed will be that gloom. Friend, how is it with you? Jesus Christ is the Light of the World.

We are holding our Christmas tree service on Monday evening, Dec. 22nd.

On Sunday, December 14th, Student F. Schreckenber conducted the services in Brantford, in the absence of the acting pastor, who that night preached the English anniversary sermon in Zion

Lutheran Church, Rev. O. Klæhn, pastor, Stratford.

At the last meeting of our Ladies Aid Mrs. Webb was received as a new member.

On Sunday, the 7th of December, the acting pastor announced to his congregation that after long and earnest consideration he had decided to accept the call extended to him to become their pastor after his graduation from the Seminary next summer. He had also had a unanimous call from the United congregations of Unionville-Buttonville. Friends of the work in Brantford, pray for us.

A Happy New Year to all.

N. WILLISON.

Galt The blessed festival of Christ's nativity is past. Those true to Him in faith and good deeds in all congregations have honored the occasion with appropriate services. It is the Christmas season of chief joy. "Joy to the world, the Lord is come!" It is the season to make glad the hearts of the children. They are always interested in their own class—the little ones. They can easily be led to become intensely interested in the Babe of Bethlehem, who came to save them from their sins. In this day of learning and scepticism there are those who require and demand reasonable proof for all the declarations of faith. The mind of the godly should be frequently refreshed by hearing a repetition of the reasons for his faith. The child in early life should be diligently taught these truths and unquestionable proofs that Jesus is the true Messiah. Let every reader devoutly meditate upon the following: If we can see in Jesus both God and man, we must conclude He is the true Messiah. God's covenant with His servant David contained the promise: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom—and I will establish the throne of his Kingdom for ever," 2 Sam. 7:12-13. Here is God's promise that the Deliverer will be born of the seed of David, therefore is to be man. A further proof that the promised King will be man as well as God, Jer., 23:5, says: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." That "Righteous Branch" is to be David's seed. But is He God also? We now read Isa., 9:6-7: "For unto us a child is born, unto us a son is given; and the government shall be upon His

shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Yes, here He is declared to be the "Mighty God" Jesus, born of a woman, and manifesting miraculous power, fulfilled the promises and prophecies quoted; hence He is the One promised. Again, he who is of Abraham's seed, of the tribe of Juda, of the royal branch of David, and born of a virgin, is the true Messiah. In Gen. 22:18, God, speaking to Abraham, says: "And in thy seed shall all the nations of the earth be blessed." To satisfy our minds that the promised seed here referred to Christ, we read Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not. And to seeds, as of many; but as one, and to thy seed which is Christ." He was to come of Judah's house, Gen. 49:10: "The scepter shall not depart from Juda, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Jesus came of this ancestral line of descent as is clear from Luke 3:23-31: That Jesus was of the royal line of David is seen from the last verse. Isaiah 7:14 tells us what the sign shall be: "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." When the fulness of time came, the angel said to Mary, Luke 1:31; "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus." Mary's reply proves her virginity, verse 34: "Then said Mary unto the angel, how shall this be, seeing I know not a man?" With all these points clearly established, we can go with the shepherds and wise men to the stable in Bethlehem and worship without doubt the true Messiah. A true, joyful worshiping of Jesus must be based upon satisfactory assurance that He is the one promised in the prophets. The Bible—God's word, must give the assurance. Its records as quoted and compared above are sufficient to satisfy the reasonable soul seeking for truth. Further testimony showing that Jesus is true God and true man would make our article too long, though the Mine is rich and edifying. We may continue this in a future letter. To every one, a happy and a very bright and prosperous New Year.

P. C. WIKE.

Guelph. This energetic congregation, until its pastor-elect, the Rev. W. D. Seyfert, can take permanent charge of the Church, is being supplied mainly by the Rev. T. Snyder, D. D., and the Field Missionary. The attendance in Church, Sunday School, Luther League and Missionary Society has been excellent.

The Christmas service, with tree, was held in the main auditorium of the Church, on Tuesday evening, December 23rd, in the presence of a large congregation. The superintendent of the School, Mr. J. Batterby, presided, and the pastor-elect, Rev. Seyfert, made a very acceptable address. Pastor Seyfert for the first time visited the homes of his parishioners during the week and was royally welcomed by all. His pastorate beginning in May promises to bear rich fruitage.

The Congregation expects to enter upon the every member canvass early in January.

M. J. B.

Hamilton. Reformation and Home Mission Services held on Sunday, November 2nd, were well attended by our members. At the morning service, Holy Communion was administered to 70 members of the congregation. The following persons were also received into full membership with the Trinity congregation at this service: Mr. Sieffert, Miss E. Schultz. Mrs. Schultz, Mr. S. Chairman, Mr. Becker, Mr. and Mrs. Dingis. In the evening the printed programme, as arranged by the English Home Mission Board of the General Council, was used from beginning to end, the addresses being delivered by Mr. F. W. Otterbein (Sup't. of the S. School) and Pastor Miller.

On November 10th the annual meeting of the Teachers and Officers took place. The Treasurer's report for the year ending October 13th, 1913, showed that the total Sunday School receipts amounted to \$290.38, while the disbursements amounted to \$220.15, leaving a balance on hand October 31st of \$70.23. The newly elected Officers of the Sunday School are: Supt., Mr. F. W. Otterbein; Treasurer, Mr. E. Westcott; Secretary, Mr. G. Boyer; Librarian, Miss A. Pierce; Organist, Mr. D. Goldhang; Supt. of Kindergarten, Miss E. Bartmann; Supt. of Cradle Roll, Mrs. R. Herbert, and Supt. of Home Department, Mr. E. Westcott. During the month 10 of the scholars were awarded the 2nd pin and 35 the 3rd pin in the Cross and Crown System.

The Red and Blue membership contest in connection with the School will soon be brought to a close. Since our

last report to these columns 14 new scholars have been added to the roll. This makes a total of 56 new scholars since the contest began. At this writing the girls (Blue) still lead by 11.

The Christmas programme has been arranged and at this writing the scholars are all preparing for Christmas service.

On November 20th our Pastor, together with three laymen of our church, attended the first Laymen's Meeting of the Ev. Lutheran Synod of Canada, and the English Synod of Central Canada held in St. Matthew's Lutheran Church, Berlin, Ont.

On Tuesday evening, November 25th, the Luther League held a sacred concert. Local talent was used throughout the entire programme, and those of our members and friends who failed to hear it, missed a rare treat indeed. We regret to say that the attendance was not as large as was expected. The chair was taken by the president of the League (Mr. G. Boyer), who opened the evening with a short address. The musical programme followed: Piano solo, by Mr. Catchpole; song, by Mr. S. Charman; piano solo, by Miss C. Paulsen; duet, by Mr. S. Charman and Miss E. Paulsen; piano duet, by Mr. Catchpole and Mr. F. Hitzroth; song, by Mr. S. Charman; cello solo, by Mr. E. A. Bartmann; piano duet, by Miss A. and Mrs. F. W. Otterbein. One of the interesting numbers of the programme was given in the form of a debate on, "Resolved, that the Seminary in Waterloo can do more for Lutheranism than the Hospice in Montreal." The affirmative was presented by Mr. D. Goldhang and Mr. L. Paulsen, while the negative was upheld by Miss C. Paulsen and Miss E. Schultz. The affirmative won by one point. The judges were Mr. E. A. Bartmann, Dr. Johannes and Mr. F. W. Otterbein. A free will offering was taken which will be applied to the piano fund in paying off the debt on the piano which the League purchased about a year ago. After the conclusion of the programme, the Leaguers and friends adjourned to the basement of the church where light refreshments were served. Much credit is due to the Social Committee which succeeded in making it the success it was, and to those who assisted on the programme we owe a hearty vote of thanks, which we take this opportunity of tendering them.

The members and friends of the League were pleasantly surprised to receive an invitation to a birthday party at the home of Mr. and Mrs. E. Westcott, 37 Locomotive St., on Monday, Dec. 1st, in honor of Miss E. Dwyre's birthday. A most pleasant evening was spent, parlor games being indulged in until

time for refreshments, when the hostess served a delightful lunch. Later in the evening Miss Dwyer was presented with a beautiful gold headed umbrella with monogram inscribed, by the members and friends of the League. A few short addresses were delivered, and after singing of a few songs, the evening's merry making was brought to a close. A hearty vote of thanks was tendered Mr. and Mrs. Westcott for their kindness and hospitality.

At the last meeting of the Church Council it was resolved to recommend the "tithing" as the proper method of contribution for the support of the church. A number have already begun and we hope many more will follow, since it is in accordance with the scriptural teaching as found in Genesis 14:17-24; Mal. 3:8-12; 1 Cor. 16:1-8.

G. BOYER.

Ottawa St. Peter's congregation will soon be worshipping in its own church building. We look for advancement along all lines when we get out of the hall-stage of our existence.

If figures do not lie, as people say they do not, the report of Treasurer M. J. Runge, given at the December meeting of the Church Council, has an encouraging story to tell. According to his report, as Treasurer of the congregation, he received during November for the current expense fund and benevolence, \$103.94, and for the building fund, \$137.11, making a total for the month of \$241.05. For the month of November, 1912, the total receipts were \$183.57, including the \$20.83 which the congregation was then receiving monthly from the Home Mission Board. The Financial Secretary's report for November, 1911, shows that the total receipts then were \$153.21, and for 1910 the receipts were \$94.15. If to the above figures showing the amounts received for the month of November, 1913, were added the receipts of the Luther League, the Women's Mission Society and the Sunday School, the total receipts gathered in by the congregation and Auxiliary Societies would be over three hundred dollars. This seems to show some progress in our finances. Before February 1st we look for redemption of pledges from the members for the building fund, amounting to about \$260.00. The balance on hand in this fund December 1st was \$1,091.00. Most or all of this amount will be paid before January 1st. In January we look for and must receive \$2,000.00 in order to meet obligations then due. The congregation will soon be asked to authorize the Church Council to take a loan of amount needed in addition to funds available in order to finish and furnish

the new church building. This, however, cannot be done till February, after the January meeting of the Church Extension Society, which must grant precedence to a first mortgage on the part of our property on which the church building is now erected, in order to make it possible for us to secure a loan on same. This favor we confidently expect from the C. E. Society.

The sale given by the Sewing Club of the L. L. netted the neat sum of over sixty dollars, which will be added to the L. L. organ fund. This fund now amounts to over one hundred dollars. Miss Alenius was worthily remembered and honored by the class.

The most discouraging feature about our finances is the insufficiency of our income for current expenses, to cover all obligations; especially since the H. M. Board withdrew its assistance. This could not have been done at a more inopportune time than at present, when so many financial obligations are pressing upon us in connection with our building operations. Some of our members are heroically coming forward with their assistance, but many might do better.

Toronto St. Paul's, Toronto, experienced a memorable day in its history, when on Saturday, December 6th, in the afternoon it laid the corner stone of its new building on Glen Morris street, off Spadina Ave. The congregation sold its property on College and Markham streets early in 1913 at a profit and secured its new site. Invitation cards had been sent out; also programmes containing the service and hymns, which were also distributed before and on the occasion of the corner-stone laying. The acting pastor, the Field Missionary, had charge of the services and laid the corner stone. The robed choir, in charge of Mr. C. H. Fierheller, led the music and rendered several fine numbers. A temporary flooring and chairs placed upon it were provided for the congregation. The Rev. E. Hoffman, pastor of the Bond St. Church, Toronto, and President of the Canada Synod, made an inspiring address. Letters of regret for inability to be present were read from the Hon. Adam Beck, M. P. P., Chairman of the Hydro-Electric Commission, London; the Hon. Geo. A. Clare, M. P., Preston; City Controller Church, and Mr. H. H. Cook, whose ancestors were prominent Lutherans. Congratulatory letters were read from the President of the Synod, the Rev. J. Maurer; President of the Western Conference, the Rev. J. A. Miller. The articles placed

into the corner stone were: Constitution and By-laws of the congregation; Minutes of Synod, 1913; programme of exercises; coins of the realm; The Canada Lutheran; The Lutheran; The Bulletin, containing the names of the Building Committee, Church Council, and the Officers of all the organizations in the church; typewritten report of the Organizations of the Synodical Missionary Society, 1909, in Toronto, by Mrs. W. H. Reddick, deceased; the daily city papers. The services were well attended by the members and friends of the congregation. It is hoped to consecrate the church in a few months, at least not later than Easter.

On Sunday, November 23rd, the Rev. J. S. Herold, of Mansfield, Ohio, occupied the pulpit and so strongly impressed the congregation with his message and personality that an unanimous call was extended to him on Sunday, November 30th, after the evening service. The call was accepted by the Rev. Herold, and on January 4th he will be installed pastor of the congregation by the Field Missionary, so authorized by the President of the Synod.

The Christmas service of the Sunday School and congregation was held on Sunday evening, December 21st, in the presence of a large congregation. The children were well trained and the programme prepared by the efficient church and S. S. Organist, Miss Azola Elliott. The robed choir, under Mr. C. H. Fierheller, rendered special music. The Supt. of the School, Mr. R. L. Shriner, had charge of the programme and Pastor Bieber made an address. A fine decorated Christmas tree lent cheer, candies and oranges were given to the pupils, and the congregation and school gave its Christmas gift in the form of a Foreign Missionary offering.

The congregation held a bazaar and sale of work on December 11th and 12th and cleared \$240.00.

On December 28th the pulpit was occupied by the Rev. T. Snyder, D. D., of Niagara Falls, N. Y.

The Junior Missionary Society changed its name to "The Young Ladies' Missionary Society of St. Paul's, Toronto," and made application for membership into the Women's Synodical Society, adopting the constitution of the Women's Federation of the General Council. The Society supports a teacher in India, and is interested in other mission work. The Senior Society, the Ladies' Aid, the Luther League and Sunday School, are all gaining in numbers and activity.

M. J. B.

Unionville The Unionville - Buttonville Parish is supplied mainly by students of the Seminary at Waterloo, Messrs. Christionsen, Schreckenberger, Rembe and the Field Missionary having preached there thus far.

The Unionville congregation expects to celebrate the 2nd anniversary of the consecration of its new church in the town on January 11th and 12th, when a speaker from a distance is expected to grace the occasion.

Mr. A. J. Eckert, of Toronto, a worthy descendant of the Eckerts, who were pioneers and pillars in the Lutheran Church in Markham Township, has of his own accord offered to place a fine pipe organ into the Unionville Church, a bell into the tower, and to liquidate the entire mortgage resting upon the property.

Geo. Henry Summerfelt, died at the home of his son, (A. Summerfelt, the Secretary-Treasurer of Bethesda Church, Unionville), aged 90 years and 1 day. He was one of seven children, his father, also named George Henry, being one year old when his parents with other pioneer Lutherans, settled in Unionville in 1793, from the Genesee Valley, New York State. The deceased had six children, 5 living, who, with their families, attended the funeral. There are 22 grand-children and 4 great grand-children. Rev. M. J. Bieber officiated at the services.

M. J. B.

LUTHERANS COMING TO CANADA.

From the Ottawa Citizen of December 18th, we clip the following news item:

A large party of German Lutherans now located in Pennsylvania are contemplating moving to Canada and have been in communication with the department of immigration in regard to taking up land in the West. They will likely come in the spring.

Mr. W. J. White, inspector of Canadian immigration offices in the United States, estimates that the American immigration in the year now closing will total 125,000. This is somewhat less than the figures of the year previous.

The conditions in the labor market in Canada are becoming such that the immigration department is taking every possible step to prevent an undue influx of immigrants of the laboring classes. Instructions have been sent to the immigration agents in Great Britain to

warn artisans intending to locate in Canada not to do so unless they have arranged for employment.

There is an automatic provision in the Immigration Act increasing between November and March each year from \$25 to \$50 the amount which immigrants are required to possess. This is being strictly enforced, but it is not a new departure at all.

Likewise a close watch is being kept along the American border. Owing to the industrial depression which exists in the States there is a tendency to come across the border in large numbers. In the last fiscal year 24,000 were turned back.

Figures of immigration for eight months out to-day show a total of 340,899, made up of 132,461 British, 86,272 American and 122,166 from other countries. This is an increase of 6 per cent. The increase in Britishers was 8,000, of Americans 18,000, and of others 34,000.

TREASURER'S REPORT

Herewith I enclose list of amounts received by me during November, 1913:

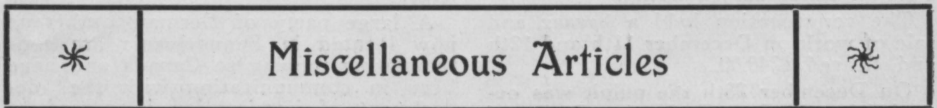
Nov. 5—St. Peter's, Williamsburg, Students' Aid (Luther League)	\$10 00
Nov. 5—St. Paul's, Morrisburg, Seminary (Luther League) ..	10 00
Nov. 8—St. Paul's, Toronto, Home Missions	33 17
Nov. 8—St. Paul's, Toronto, Seminary	5 00
Nov. 11—St. Paul's, Galt, Foreign Missions (Luther League)	15 06
Nov. 13—St. Paul's, Galt, Home Missions (Sunday School) ..	4 22

Nov. 14—Trinity, Port Colborne, Apportionment Expense.. . . .	5 00
Nov. 14—Trinity, Port Colborne, Seminary	5 50
Nov. 14—Trinity, Port Colborne, General Council Dues	1 00
Nov. 14—Trinity, Port Colborne, Jewish Missions	1 00
Nov. 14—Trinity, Port Colborne, Home Missions	17 70
Nov. 17—Unionville and Buttonville, Apportionment Expense..	10 00
Nov. 17—Unionville and Buttonville, Home Missions	40 00
Nov. 22—St. Paul's, Morrisburg, Home Missions	8 00
Nov. 22—St. John's, Riverside, Home Missions	9 23
Nov. 22—First Church, Berlin, Foreign Missions	10 00
Nov. 29—Trinity, Hamilton, Home Missions	12 00
Nov. 29—Trinity, Hamilton, Seminary	9 25
Nov. 29—St. Matthew's, Brantford, Foreign Missions	3 00
Nov. 29—St. Matthew's, Brantford, Seminary	6 00
Total	\$215 07

Totals.

Home Missions	\$124 32
Foreign Missions	28 00
Seminary	35 75
Students' Aid	10 00
Apportionment	15 00
General Council Dues	1 00
Jewish Missions	1 00
Total	\$215 07

C. H. FIERHELLER,
Treasurer.



THE CONGREGATION'S OBLIGATION TO PAY THE SYNODICAL APPORTIONMENT.

(Prepared and read by the Rev. I. Whitman, before the Southern Conference of the Chicago Synod.)

The question of apportionments is one of the important ones with which every Synod has to deal. It is a question which does not stand by itself, but which affects to a degree at least every department of the Synod's distinctive

work. It is the result of other questions, yet their activities are largely controlled by it. Whenever apportionments are regularly paid, the work along the various lines runs smoothly, but when from any cause apportionments remain unpaid, distress at once results, and a distress in proportion to the amount of delinquency.

The Church is not like the many other organizations in the world, human in its origin, but divine. It is the Kingdom of God among men, and as such, God has given her a great work

to do. She is to carry the Gospel to all mankind. This she is in duty bound to perform, or prove faithless.

"Go ye into all the world and preach the Gospel," "Make disciples of all the Nations," are the explicit commands of the Divine Master, himself. And when we remember that all men are by nature the enemies of God and slaves to the world, we realize that the winning of the world to Christ will be a slow and laborious process and can never be accomplished in an indifferent and haphazard way but only by persistent, untiring and united effort.

It is therefore necessary that the forces of God in the world should be thoroughly organized, fully equipped, and faithfully supported when sent into the conquest. And this is all the more necessary since the Church has not merely to hold the ground she has gained, but must continue to extend her borders until they embrace the whole earth. The more thoroughly she does these things, the more able will she be to do the work God has laid upon her, and the greater will be her progress in doing it.

That congregations sometimes fail to pay the amount apportioned, is only stating a simple fact. Nor is this failure on the part of congregations to pay the apportionment the result, in any case, of poverty, for it is a fact that congregations always pay more money into the treasury of Synod when they have pastors than when they are vacant. This frequently means that when they have a pastor's services they pay his salary and the apportionment in full, and when they have no minister, and consequently no salary to pay, they pay least of all into the Synod's treasury. This condition is the result, largely, of indifference and negligence, and perhaps also of ignorance as to what the apportionment really is for, rather than a wilful refusal on the part of the congregation.

We will now proceed to discuss, briefly, some of the obligations resting upon the congregation with regard to paying it's Synodical apportionment. It is the duty of the congregation:

1. From the fact that it is practically an obligation of the congregation's own making.

The Synod is not some higher body whose business and privilege it is to lay burdens on the congregations beneath it, and command them to hear, but it is the congregations themselves assuming certain burdens. The work of Synod is done, not by the entire membership, (for it would be impossible for all to meet together in one place) but by the different congregations composing Synod, through pastors and de-

legates sent by them for that purpose. Whenever, therefore, a congregation is not represented at Synod by pastor, or delegate, or both, the fault lies with itself, and is not the result of any law prohibiting it, and it's voice in the deliberations of that body is wanting only where it has failed to do it's duty.

Here the congregation through their representatives, plan the general work of Synod for the coming year, and make provisions for carrying out those plans, and it is here that the apportionment originates.

The Church cannot maintain schools, seminaries, institutions of charity, etc., and carry on the work of building up the Kingdom of God at home and in heathen lands, without money; and the amount of money needed will depend upon the amount of work contemplated. Whenever Synod has ascertained the amount of money needed to carry on it's various enterprises, it then knows how much money it must raise within its bounds for the coming year, and so apportions this amount among the different congregations, according to their strength and ability.

Thus instead of the Apportionment being something which is laid on the congregation by some higher power; it is merely what the congregation, through it's pastor and delegate, has agreed to raise for certain specified purposes. It is therefore, as an honest and honorable party, under obligation to pay what has been apportioned to it. "When thou vowest a vow unto God, defer not to pay it." "Better is it that thou shouldst not vow, than thou shouldst vow and not pay." Eccl. 5: 4, 5.

2. From the fact that, "The laborer is worthy of his hire." Or as also declared: "They which preach the Gospel should live by the Gospel."

This has reference to the first two items of the synodical apportionment, Home and Foreign Missions, so far as those who are sent out to preach are concerned, and a failure to pay the apportionment is virtually a refusal or neglect to pay the laborer his hire.

The congregations composing the Synod propose to engage in certain mission work at home or abroad, and extend a call to a person or persons to enter upon the work proposed. As there is as yet no means of support on the field, the Synod engaging them must make itself responsible for their pay, to whatever extent it may deem necessary to the proper carrying on of the work. As this generally is the entire source of all income the missionary has, it is evident that without it he cannot live. But where is the Synod to get the money to pay these men and

make possible the success of its enterprises? From the congregations, according to agreement, and as has been apportioned. The success or failure, therefore, of the Synod's enterprises rests with the congregations. If they fulfil their promises these enterprises go forward; if they fail, they die. And it is the same thing whether it is an individual who engages us to do work, or a Synod. The obligation to pay is the same in both cases. For the individual to fail in paying those who labor for him, is called dishonest; in a Synod it will amount to the same thing, though people often seem to think that it is of small importance whether obligations made in spiritual things are kept or not. The congregation which does not pay its apportionment is failing in a two-fold duty; first to the missionary whom it fails to support after calling him to the work, and secondly, to the other congregations to whom it has shifted the burden, by making them pay what it should have paid.

3. From the obligation arising from the Saviors command "Go ye into all the world and preach the Gospel."

This is the other side of the first two items of our apportionment, and affects us with regard to our duty to our fellow men, as set forth by the Divine Lord and Master.

As sincere believers in God and Jesus Christ, whom He has sent, we must recognize the fact, that we cannot live for ourselves alone, cannot be satisfied and content simply to see that we and our children are provided for in spiritual things. That would prove us to be unworthy of the name we bear, for a Christian is one who loves God, "and this commandment have we from Him, that he who loves God, love his brother also."

The congregation, therefore, that wilfully refuses to pay its apportionment, or even indifferently neglects it, does not show the proper respect for the Master's command, nor the love it should for its fellow men.

4. From the command of our Savior "Pray ye the Lord of the harvest, that He will send forth laborers into His harvest."

This touches upon the third item of our apportionment, viz., Beneficiary Education.

The question of laborers has always been the same, "The harvest plenteous, but the laborers few." This has been true of every age and it is true of this age also. But it is especially true of our Church in this land. The cry for more laborers is one that continually

goes up from all parts of our field, and one which from all appearances will continue to go up for many years to come. The question, therefore, of a Ministry equal to the demands of the Church, should be one of great concern, for to fail in this line would be fatal to the Church, for, "It pleased God by the foolishness of preaching to save them that believe," and belief rests upon preaching and preaching on a Ministry.

Now as our theological students are largely drawn from the ranks of the poor, those whose only heritage is their ability to work, and their willingness to do so, and, since to become a minister requires years of study and great expense, it is necessary that the Church give at least so much aid as to make it possible for those who purpose to enter upon this great work, to do so. Hence the third item of the apportionment.

The refusal then, of a congregation to pay its apportionment, is a refusal to aid in raising up a Ministry for the Church, hence is an evidence that the congregation has not the future welfare of the Church at heart. In its case, the Savior's words "Pray ye the Lord of the harvest that He will send forth laborers into His harvest," have fallen on deaf ears.

5. From the obligation which rests upon all men to pay an honest debt.

Under this, somewhat plain heading, we will refer to the fourth item of the Synodical apportionment, Synodical Expenses. There are certain expenses incurred each year by Synod in the carrying on of its work. These expenses are unavoidable, and to them all congregations contribute. They are therefore, apportioned among the different congregations in such a manner that each bears its rightful portion. The largest single item of these expenses is incurred in the printing and distribution of the minutes. (Last year, 1913, these comprised a pamphlet of 70 pages, exclusive of cover, and the expense of printing 800 copies was \$1.50 per page, for our Synod of Central Canada. — Editor.)

These minutes are printed for the benefit of the members of the different congregations, and in sufficient numbers that a copy may be placed in the hands of every family, in order that they may know the work Synod has done, the amount of money raised, how it was expended, the amount to be raised the coming year, for what it is to be used for, etc. (A free copy may be had by applying to your pastor.—Editor.)

This then, is an honest and honorable debt, one for which the congre-

gation has had value received, and to refuse to pay it or neglect to do so, is poor business from whatever point we view it. Yet a congregation that would never think of refusing to pay its coal or gas bill, will sometimes let the apportionment go, without apparently, giving it even a thought.

6. From the obligation arising from the declaration of God's Word "He that provideth not for his own, especially those of his own house, hath denied the faith and is worse than an infidel."

While this does not primarily refer to the fifth item of the apportionment, yet we believe that it covers this point, viz., the apportionment for Ministerial Relief. It is as self-evident as an axiom in Mathematics, that few ministers die rich in this world's goods. This is not so much the result of bad management as of small income. The ordinary salary of the minister is, as a rule, not above his actual needs. Now, so long as the minister has good health for himself and family, and is able to perform the duties of an active ministry, all goes well and he is able to take care of himself and his family. But like other mortals, his allotted time is also three score and ten years, or, perhaps by reason of strength, four score years. There comes, therefore, a time when the minister grows old, and to age often infirmity is added. What is to be done then? He has sacrificed time, and money, and talent, and health for the up-building of the Church; and is he now to be cast aside as will like a piece of worn out machinery on the farm or in the factory? This seems to be the idea of some congregations, for it is sometimes done. But such should never be the case. When, as does occasionally happen, the minister breaks down in the service and has no means of support, it is the duty of the Church to see that his wants are provided for, and in such cases it is not a work of charity, but simply a case of the Church providing for its own. And that congregation which refuses to pay its apportionment, is failing to do its duty to those of its own household and has in a measure, at least, denied the faith.

We have now dealt with the congregation's obligation to pay its Synodical apportionment, as it affects a congregation of our own Synod, and have, therefore, touched only upon those subjects covered by our own apportionment. We might proceed to multiply the obligations resting upon God's people to further the work of His kingdom, by taking up the various phases of the Church's activities as found on the Parochial Blank, or recommended in the

minutes of the Synod; but as they are not a part of the apportionment, they hardly fall within the limits of the subject.

We will, therefore, close at this point, hoping what has been written may prove helpful in enabling some to see the apportionment in its true light, who have hitherto been unable to do so; and seeing, cheerfully aid in advancing the causes it represents, giving "not grudgingly or of necessity, for God loveth a cheerful giver."

DO CHURCH SOCIALS AND SALES PAY?

At the January meeting of the Church Council of St. Peter's Lutheran Church, Ottawa, the pastor of the church, the Rev. J. J. Clemens, B. D., will present the following statement and resolution, which may be of interest to many other people who are not members of this congregation.

A new year is before us. That means, God is giving us another chance. There is another opportunity given to us to improve upon the past. How are we going to do it, as a congregation?

In many ways we all come short. It is by seeing our shortcomings and trying to improve upon them that we make progress in righteousness. This we all want to do, who are in earnest about our self-improvement. To do this we must know the truth and do it. But, the truth is not always a welcome guest. However, it must be told. Bring it weal or bring it woe it must be told.

As a congregation we have made some outward progress during the past year. Our labors will soon bear fruit in the realization of hopes, which we have long cherished. We shall, ere long, enter into our new church. It is in the near future to be dedicated to the service of Almighty God. Of greater importance than the dedication of this material house, is the consecration to God of our body, which He wants us to make His temple. This suggests some important questions: How are we using the temple? Are we saying with Luther:

"Oh, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee?"

There is much outward activity in our midst. We are a busy people, but is there a corresponding improvement in our spiritual life? What fruits are our labors bearing inwardly? That is,

after all, the all-important question. Does it pay—all this work and worry with which we are taxing ourselves? In the last analysis of these questions it will be found that all is vanity and vexation of spirit which does not bring God nearer to man and man nearer to God.

In this connection let us ask ourselves: Are we using our time and talents to the best advantage in the service of God? Let this question be asked honestly and with an earnest purpose. Is not much of our work being directed into channels where it is not bearing much fruit for eternity? Could we not, as church people, put some of our time and talent to a better use than many of us are doing, even when we are doing that which is called church work?

Let us pause a moment and ask: What is the work of the church? For what purpose is the church of Jesus Christ organized? Is it not in order to build up the Kingdom of God? Are we forgetting the words of the Master: "The Kingdom of God comes not with observation," or, to use the marginal reading of the authorized version, "The Kingdom of God cometh not with outward shew?" Is not much of the so called religious work of to-day mere "outward shew?" Judging from what I see, and the accounts of church work appearing in the press, I fear that much more labor is being bestowed upon mere "outward shew" than the spiritual results justify. Are these many social affairs, entertainments, bazaars, sales, etc., upon which our good church people are bestowing so much time and energy really worth while? Are they doing more good than harm? No doubt there are divided opinions upon this subject. I have always favored, and do still favor, sociability in the church. We cannot have too much of the right kind of sociability. But, I fear that much of the strength of the church is being wasted upon things not worth while, forgetting that the Kingdom of God cometh not with observation, outward shew, sociables, fairs and such things.

There are several considerations to be noted, which to my mind make it questionable whether it is wise or even right for the church of Christ, as such, to stand sponsor for many of these affairs given in the name or under the auspices of the church.

Do these social and business activities, before mentioned, really pay—financially? That is usually the chief argu-

ment presented in their favor, that they bring in so much money to the church, the poor and the needy. Now, do they? With nearly twenty years of experience in the active service of the ministry, to back up my statement, I say: I doubt it. I believe that, if those who promote these enterprises would give directly the money and the price of the time expended in promoting them they, and the cause for which they are given, would be financially the gainers. If all Christians paid their tithes into the Lord's storehouse regularly and liberally as they should do, the church, the poor and the needy would never need to suffer.

Do they pay socially? Sometimes they do, often they do not. Much depends upon the way in which they are conducted. Where the financial object predominates usually the social and the spiritual sides suffer. How many hurt feelings, jealousies, hasty words, with their resultant detrimental effects upon church life and activity have not been caused by these unnecessary social and industrial activities of the church for money's sake?

Do they pay mentally? Lectures and such other activities, which have for their aim the intellectual, moral or spiritual betterment of mankind there should be no objection to on the part of anyone. We all should try to cultivate a taste for the things that make for our improvement, and give all the help in our power to encourage such enterprise. Even here, however, we need to guard ourselves against the danger of commercializing these activities to such an extent that more stress is laid upon their financial success than the intellectual, moral or spiritual end in view.

Do they pay—morally? The moral law should never be left out of consideration under any circumstances. We must not do wrong in order to accomplish something good. The end does not justify the means. The Church is not organized for the purpose of furnishing amusement. We have other establishments in the community, which make this their business. The Church should not try to compete with them. The Church is not a mercantile institution. It is not organized to compete nor interfere with men in their business pursuits. I believe, therefore, that it is morally wrong for the Church to give

birth to or carry on enterprises, which enter into competition with the theatre, the circus, or any kind of merchants. The Church has her sphere. Her business is, as Jesus expressed it, to be about our Heavenly Father's business. That Church best accomplishes the Master's will, which most closely adheres to the particular work by Christ assigned to His Church, i.e.,—to "Go into all the world and preach the Gospel to every creature."

Do these social and business enterprises, referred to, pay—spiritually? That, in my humble opinion, is the main question. By this criterion should all our work and accomplishments be measured. Do they bring us nearer to God? If they do, let the Church make use of them, or such among them, and in such a way, as may subserve her purpose. If they are found to be detrimental to the healthful life and growth of the Church and her members, we, who have her interest, and the interest of mankind at heart, should not hesitate to condemn them and use our utmost endeavors to have them eliminated.

This being my conviction I would hereby recommend for the prayerful consideration and adoption of the Church Council of St. Peter's Evangelical Lutheran Church, Ottawa, the following resolution:

Whereas, we believe that some of the socials, entertainments, fairs, etc., given under the auspices of the church and church organizations, do not always serve the best interests of the church, and, whereas, we believe that these things need to be under the guardian care of the men whom the church has appointed to watch over her estate;

Therefore, be it resolved, that, when any organization in or connected with St. Peter's Evangelical Lutheran Church, Ottawa, desires to give a public entertainment, lecture, social, sale or any affair of a social nature, whether for profit or pleasure, it must before carrying the same into effect, submit its plans to the pastor and church council for their approval; without such approval no entertainment, etc., shall be given in the name or under the auspices of the church, or any organization connected with the church.

THE "MINISTERS-IN-TRAINING."

The above is a new phase to many readers of the Canada Lutheran, and it stands for an entirely new organization in Canadian Lutheranism. It is the name under which the students at our Seminary in Waterloo have become a corporate unit for purposes of mutual improvement and advancement of the general interests of the Seminary. Yes, the students having attained to the dignity of respectable numbers thought it wise to organize. An organization meeting was called early in the term, temporary officers elected, and a constitution framed. According to this constitution the "Ministers-in-Training" has not only advisory functions, but within certain limits also exercises legislative and executive powers. For example, student discipline has been placed under its control, and the student in charge reports its meetings. All matters of immediate interest to the students find expression at its meetings and when necessary are officially forwarded to the Seminary Committees or the Seminary Board. Improvements in the library and the laying out of a tennis court in the Seminary grounds are some results of recommendations from the "Ministers-in-Training." Meetings are held every two weeks. On the 10th of December the first semi-annual meeting was held for election of officers. All the officers of the first half year were re-elected and are as follows: Hon. President, the Rev. Prof. Lincke; President, N. Willison; Secretary, F. C. Christiansen; Treasurer, H. Rembe.

N. WILLISON.

WHO OUGHT TO GIVE?

The man who believes that when God said the heathen would be given to Christ, He meant it, and can and will accomplish it, and is now accomplishing it.

The man who believes in the power of the cross to conquer the world.

The man who rejoices that the world is open as never before, and that the prospects are brighter than ever before.

The man who feels that he has only one life to live, and wishes to make it count.

The man who believes that giving is as much a Christian grace as loving or believing.

The man whose ambition it is to be like Christ who gave HIMSELF.

The man who wishes to be found a faithful steward when Jesus comes.

—R. P. M.

*Mr. Mellison
Seminary*

THE MOLSON'S BANK

Capital Paid-up - - \$4,000,000

Reserve Fund - - - \$4,700,000

W. WALLACE, Mgr, Morrisburg Branch.

C. H. JOY, Agent, Williamsburg Branch.

WHO IS HE?

THE MAN who believes that the world is not lost, and does not need a Saviour?

THE MAN who believes that Jesus Christ made a mistake when He said "Go ye into all the world and preach the Gospel to every creature."

THE MAN who believes the Gospel is not the Power of God, and cannot save the heathen.

THE MAN who wishes that Missionaries had never come to our shores, and that we ourselves were still heathen.

THE MAN who believes it is "every man for himself" in this world—Who, with Cain, asks. "Am I my brother's keeper?"

THE MAN who believes he is not accountable to God for the money entrusted to him.

THE MAN who wants no share in the final victory.

THE MAN who is prepared to accept the final sentence "Inasmuch as ye did it not to one of the least of these ye did it not to Me."

Such a man is not asked to give to Foreign Missions.

SELECTED ITEMS.

It is safer to trust your eyes than your ears when a man argues religion while his wife carries in the water.—"Ram's Horn."

Mme. Patti wrote in a Boston album: "Go to strangers for charity, acquaintances for advice, and to relatives for nothing, and you will always have a supply." The sweet singer probably speaks from experience.

A German boy was reading a blood and thunder novel. Right in the midst

DR. G. M. GORRELL DENTIST

Graduate Royal College Dental Surgeons, Toronto and of Chicago Dental College.

OFFICE: Formerly occupied by Dr. Emmett, in A. H. Casselman Block.

Morrisburg, - Ontario.

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of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!" And he flung the book out into the river. He was Fichte, the great German philosopher.

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