

The Canada Lutheran

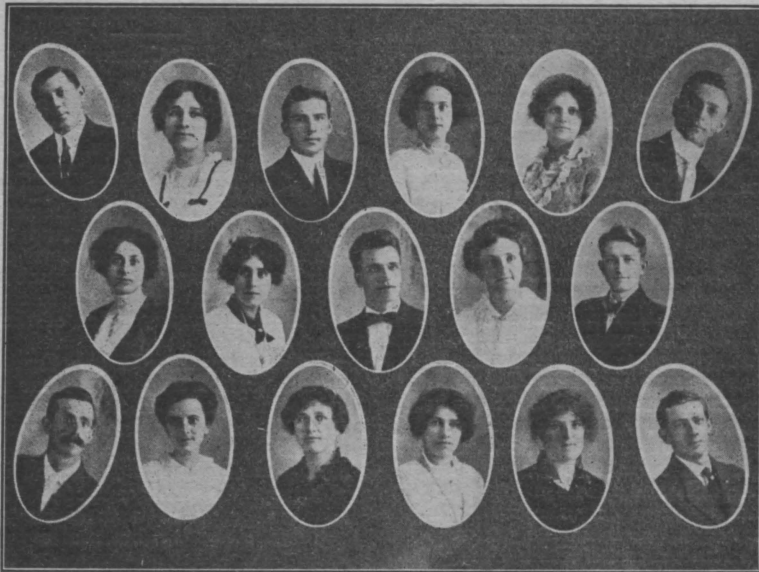
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TORONTO, DECEMBER, 1914.

NO. 2.

A Joyful Christmas to All our Readers.



The Choir of the First English Lutheran Church, Berlin, Ont.

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THE ATTITUDE OF THE LUTHERAN CHURCH IN THE PRESENT CRISIS.

Owing to the adverse criticism against the Lutheran Church aroused by the reported utterances of individuals for which the Church is not responsible, I deem it advisable to set forth clearly the attitude of the Lutheran Church in Canada in the crisis which has befallen our Empire and country.

In the first place, there is no church which represents so clear a line of demarcation between the sphere of the Church and the sphere of the State, or which, while recognizing both to be divine, so jealousy guards against the usurpation by one of what belongs to the other, as does the Lutheran Church.

In the second place, the Lutheran Church is not the Church of merely a single nationality, or language, or clime, but is to be found in well-nigh all nations, languages and countries of the earth. And while she recognizes no particular nationality, she is on principle loyal everywhere to the country in which she is found. In consequence of this, there are at the present time Lutheran Russians, Lutheran Frenchmen and Lutherans of the English speaking tongue fighting with the Allies as well as Lutheran Germans and Lutheran Austrians fighting in the armies of our foes. In each of these cases the Church, without departing a single hair's breadth from its purely spiritual sphere, is in the various countries in which she is found, inculcating a spirit of true patriotism in all its members. While recognizing that its supreme duty is to render unto "God the things that are God's," it is not neglecting the twin duty, joined to it by Jesus Himself, of "rendering unto Caesar the things that are Caesar's." No church more insistently emphasizes the divine injunction, "Honour the King," or more consistently applies the Apostles counsel, "Let every soul be subject unto the higher powers, for there is no power but of God, the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Recognizing in civil government therefore the ordinance of God, she teaches her people loyally to support the powers that be, and warns them earnestly against any word or act breathing the spirit of rebellion,

insubordination or treason toward the land in which, under God, she receives the liberty and protection which she enjoys. Nor will she in any wise countenance or be held responsible for the utterances of any individuals, whether claiming to be of her or not, contrary to this sound doctrine.

J. MAURER,

President of the Evangelical
Lutheran Synod of Central
Canada.

Williamsburg, Ont., Nov. 16th, 1914.

THE IMPORTANCE OF THE KINDERGARTEN AND CRADLE ROLL DEPARTMENTS IN THE SUNDAY SCHOOL.

By Mrs. J. J. Clemens, Ottawa.

(Published at the request of the Sunday School Association of the Eastern District, before which this paper was read, on Nov. 4th, 1914.)

I have been asked to speak on the "Importance of the Kindergarten or Primary and Cradle Roll Departments of Our Sunday School" and to give some hints on the methods of conducting the same. This is such a large subject one can only hope to touch on a few of the many sides of the question.

In connection with the Cradle Roll department, I might say that the result of this work is not so much with the child as with the parents and the school fails to grasp a golden opportunity which does not extend its arm of sympathy and affection to the home, when the hearts of the parents are made tender by the cry of the little babe which to them is a treasure beyond all value. There is hardly a more opportune time to present Christ to the parent unless it be the sad day when the angel of death enters the home to take the little one back to the gracious Giver.

To the Cradle Roll teacher is given the privilege of deeper entrance into the heart life of the parents, than could scarcely be given even to the pastor. Then let us enter humbly and tenderly as becometh one to whom God has intrusted a special message.

The average Sunday school worker of to-day feels that the Primary, or Kindergarten department, is one of the most, if not the most, important class in the Sunday school. Some may not agree with this opinion, but let me say that the work of the primary department is at the foundation

of all Sunday School work. What the foundation is to the building, the Primary is to the whole school. Therefore, it is important that this training should be thorough.

By this I do not mean that there is no chance of a child becoming a faithful Bible scholar and a noble Christian if he misses the primary grade, but I do mean that without a flourishing primary department a school can scarcely be called successful, while with it half the success of the work is assured. The primary teacher in receiving the little ones in her charge has a chance to mold the soft clay; while with the child who first comes in touch with the Sunday School when he is too old for the primary class, his teacher finds him a very hard piece of marble to cut.

As we listen to the words of Jesus, "Let the little ones come unto Me," dare we say there is any period in the life of the child when it is too early to begin to sow the seed of righteousness? When we read in Gal. 6: 7, "What a man sows that shall he also reap," then surely we cannot claim these little ones too early for God and His service, and thus save the idle sowing in youth which often brings the bitter reaping of after years.

Now the first essential, if one would build this foundation work successfully, is to procure a room in which to work; flood it with sunshine and fresh air, add a few pretty pictures; more suitable mottoes and equip it with all the necessary tools to make things interesting for the little folks. No matter if the main school has to suffer a little in consequence.

Begin by grading your classes so that the children who cannot read are in a class by themselves, while those capable of reading and doing harder work are together, in order that they will not be kept back by their younger friends. There are three grades in the General Council Graded System, which are, I hope, being used in all our English Lutheran Sunday schools, for the work of the primary department, namely: Wonderland, Workland and Pictureland.

In the first grade, "Wonderland," the children should be from four to six years of age. I think you will all agree with me that most children at this age are rather loth to leave mamma and go with strangers. Hence we find many children not within our reach for this very reason. I have no hesitation whatever in saying that where the cradle roll department is treated as the lowest grade of the

primary, and where the same superintendent looks after both, you will not have this difficulty. I really think that the first stepping stones to a successful primary are found right in the home, amid the child's every day surroundings. We take the little babe in its mother's arms, just beginning to notice, how quick he is to make friends, smile and coo at every attempt made to play with him. If mother and babe are regularly visited by the cradle roll superintendent as the child grows older do you not think the teacher will be recognized? Certainly, and if the teacher has been faithful in her work, she will be looked upon with a great deal of love and pleasure by the little one by the time he reaches the interesting age of three or four years. Now is the time when you will see the results of your visiting. Bring the child to Sunday School. What will be the result? Do you think he will be frightened and shrink back at the sight of so many unfamiliar faces? Perhaps so, but, when he turns and sees the smiling face of the friend and teacher whom he has learned to love, instead of crying for mamma he will run to her and there he will find a pair of loving arms together with all the comfort necessary. He soon finds out then that all the other faces belong to little ones like himself, and it never takes the little folks beyond a few moments to become acquainted. In teaching the babies, found in this grade of Wonderland, the teacher must try to draw such vivid pictures in the mind of each child that he will be able to see the whole story in his imagination. Do not make the mistake, however, of drawing pictures for him, or of showing him bright colored pictures, and of trying to impress the story upon his mind in that way, because if you do he will become so interested in looking at the bright object and the pretty colors that the story you are trying to impress will become a secondary thought with him and will finally disappear, leaving not a trace of your earnest labor.

Between the ages of six and eight he wants to be always about and doing something, now is the time to introduce Workland and the sand table. I might say, just here, do not neglect the sand table. You cannot make the Workland lessons interesting to the child unless it is worked out in the sand, and as I said before, just at this age he likes to keep moving, so let him work, it will not do him any harm. Let each child do his

share in building and piling up the sand in such a way that when the lesson is over and the little ones step back to review their work they will be able to see the story in the scene which lies before them. Do not try to make this a scene of beauty; it may be ever so crude, but, if the children do it themselves it will seem all the more beautiful and interesting to them.

The highest grade will take in the child between the ages of eight and ten years. He is now beginning to appreciate a nice picture, and thus the large picture charts should be used with this grade, as he will grasp the idea of the picture almost immediately, and thus the lesson will be fixed upon his mind.

Do not have more than six or seven children in each class, but divide each grade into several classes if necessary, with an assistant teacher over each class and a primary superintendent to plan the work and oversee the whole department. Another advantage in this way, each teacher gets in close touch with each child's life and knows if the child has had Christian training at home; for the child who has been brought up in a home of indifference to spiritual things must be taught and won in a different manner to the one who has had a good home training.

The primary teachers greatest art is story telling; do not waste time but keep the attention of the child from the minute of opening to the close. She should use short and simple words and always come before her class with the lesson story and the lesson picture well impressed upon her own mind, or she can not hope to impress the slippery minds of the little ones. Tell the story over and over in different ways. It is not enough to say that Abraham determined to offer Isaac as a sacrifice; you must tell of the patriarch's sleepless nights, about his getting up and going over to the bed of his boy as he was peacefully sleeping, of his weeping when no one was watching him, and how his heart overflowed for this, his beautiful son. Just here the sand table can be used to very great advantage, illustrating the lesson in such a way that the child gets the whole picture so impressed on his mind that he cannot easily forget it.

Music is a great aid in this department. The little minds do not easily forget the story of Jesus' love told to them in song, if the meaning of these little hymns is well explained to the child before they are sung.

Then, perhaps the most important part of all, find out from the child if he or she has been taught to pray at home. In some cases you may have to teach them a simple little prayer and the meaning of it. Many time the thoughtless and careless parents are first awakened to realize their responsibility in connection with the spiritual welfare of their child as they hear the childish lips repeating the simple prayer that his Sunday School teacher has taught him, and the thought of their own wasted life is brought home to them, as they hear the lips of that little child repeat: "God bless papa and mamma."

Encourage them to tell their little troubles to the loving Father and to ask Him for what they want. In this way they first learn that the Great God of all the universe, Who guides the stars, and Who can say to the waves, "Be still," is not too busy to look after the needs of their little lives. The simple faith of the child is so quick to grasp this truth, their little hearts are filled with admiration and love for this wonderful God, and thus their lives are early fortified for the hard battles that come in after life. Surely, this is a good foundation for the other teachers to build upon, as the child is promoted from the primary department to the higher classes.

I would say to all primary teachers, in conclusion: LOVE YOUR PUPILS. I cannot better sum up the entire matter than in those two words, "Love Them." Love them and you will have no trouble to keep order for they will soon learn to love you and will gladly obey you. Love them and you will work hard for them and will not mind the hardships. Love them and your love will teach you how to win their hearts and the God of Love Who loves and takes care of His little children will give you week by week the fullness of His joy.

MY DUTY TO THE CHURCH OF WHICH I AM A MEMBER.

By Rev. M. Rhodes, D.D.

The Church is not an invention of men, but an ordination of God. Jesus Christ is its Head and Chief Corner Stone. It is the organized embodiment of the truth—the pillar and ground of it. As a distinct denomination the community to which you belong is part of that body, of which all believers are members in particular.

To this Church of Christ, and to the denomination which represents it, every member owes certain duties. They are enjoined by God's Word, and are essential to the progress of the Church, and to the spiritual growth of each member. How solemn are the vows we have assumed! God and the angels heard them, and now they are repeated and discharged in our daily life, or they are denied; we are ourselves the best confirmation of them, or their saddest perversion; in them and by them we are with Christ or against Him. Our duty here is peculiarly solemn, and we have in us the power of very great good, or very great harm.

Well may we pray that God may preserve us from indifference and neglect here, and from that apostasy which follows such a course. "As ye have therefore received Christ Jesus, the Lord, so walk ye in Him: Rooted and built up in Him and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. ii. 6, 7.

DUTY I.

Understand Your Relation to the Church.

Much error prevails here, and the harm of it is great and manifest. Unless we have an intelligent apprehension of our relation to the Church to which we belong, it is not likely that we shall be faithful to the duties that grow out of it. Let me define it in a few words.

It is an exclusive relation. In a sense it is separate from every other obligation. The duties of the Church we owe especially to God, and to our own souls. No other relation may come in and meddle unworthily with this, which puts us into God's own presence, and appoints us to do with God's own ordinances. It is sometimes the case that disturbed personal relations—friction of a social or business character—are allowed to interfere with this higher relation, and so, to bring reproach upon the cause of Christ, and harm to our own souls. We should be most careful to "let brotherly love continue," and as much as lieth in us to live peaceably with all men; but if painful difference ever should occur, our duty and relation to the Church remain the same; nothing changes these except a criminality which would render our presence in such a holy relation as great a harm as our unfaithfulness in it; and even in such a case our obligation to duty

would not be less solemn, nor less binding. It is exclusive in the sense that it is higher than any other. No other may conflict with, displace or annul its claims. It puts you in covenant with God—that covenant is an everlasting covenant, and anything that is allowed to disturb it gains the pre-eminence over what God has ordained, and He is thereby dishonored, and harm comes to the soul. See to it that you count no sacrifice of feeling, if need be, as anything to the maintenance of this holy alliance between yourself and God.

It is Therefore a Very Serious and Responsible Relation.

I have referred to the vows of our Christian discipleship. When we come into the Church, how much the attitude we have assumed involves. We have entered upon a new sphere of duties and influence; the whole order of life has been changed—lifted higher. Neither to God nor man are we exactly the same we were before; God has imposed more, we have solemnly and of our own will assumed more, the world of right expects more. We are to exert an influence upon the souls and future destiny of men, and by us in the most momentous sense they are hereafter to be helped or harmed.

We have made a profession; it has brought us face to face with God, and now a new life is demanded, and henceforth we are "to walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Our example, that powerful irresistible teacher, is to accord with our profession, so we shall become living witnesses, and "those of the contrary part shall be ashamed, having no evil thing to say of us."

Never are we to forget our account to God. In any event that is the most solemn destiny towards which responsible creatures are moving, but especially is it so for those who have named the name of Christ. Sad enough will it be for those who have trodden on the blood of the covenant, and done despite to the spirit of grace, in that day; but sadder still for any who have vowed and refused to pay, for such as have professed Christ and then denied Him.

It is a blessed relation. What honor it confers! what dignity! what influence! What an opportunity of blessing it is to ourselves and others!

Into what an unearthly and holy fellowship it puts us! What hopes it inspires! What comfort it yields, and to what a radiant goal it bids us press our way!

"It doth not yet appear what we shall be, but we know when He shall appear we shall be like Him, for we shall see Him as He is." Surely this is not a relation to be lightly esteemed. Our grandest, truest life is in it; it is the conservator of any good hope of heaven we may have through grace. O, let us see to it that no man rob us of its crown!

(To be continued.)

NEWS AND NOTES.

EASTERN CONFERENCE.

Consecration and Installation in Montreal.

Montreal English Lutherans mark November 1st as a red-letter day in the history of the Church of the Redeemer. On this Sunday their church was consecrated and their new pastor, the Rev. John Keehley, installed.

The present church building which was purchased from the Congregationalists in April, 1913, at a cost of \$23,000, is in a splendid residence section known as Westmount. It combines church, chapel and parsonage and furnishes a very superior and well-located plant for the development of our work in Montreal.

The service of consecration was conducted by the Rev. Jacob Maurer, president of the Central Synod of Canada, who preached the dedicatory sermon. This was followed by a 10th anniversary sermon delivered by the Rev. M. J. Bieber, our field missionary. A \$1,000 special offering was requested for the day. At the vesper service, Pastor Keehley was installed by President Maurer, Rev. Bieber preaching the sermon.

The Church of the Redeemer is the result of the missionary enterprise of the Rev. J. C. F. Rupp, who as pastor at Morrisburg visited Montreal to follow up members of his congregations who had removed thither. He preached and did preliminary work, directing the attention of the Mission Board to the field. Rev. Bieber was sent in, preaching his first sermon in November, 1904. Services were held in several halls until October, 1905, when an old mansion on Mountain street was purchased and converted into a home for a pastor and a place of worship for the congregation.

The congregation was organized with 71 charter members, January 15, 1905. The Mountain street property cost \$17,500 and \$1,000 were spent in improvements. This property was sold on March 13, 1910, for \$25,000. If owned to-day it would bring double this sum. April 1, 1910, the mission became self-sustaining. On October 8, 1911, a property was bought on Essex street for \$10,000. This property was exchanged at a valuation of \$12,000 in the purchase of the present valuable church home in April, 1913. Due to the long vacancy the consecration was postponed until the present time. It will be seen from the above statements how much increasing real estate values have helped the Montreal work and how independent they would now be, if they could have reaped all the benefits resulting from the rapid advance in real estate in that section of Montreal. These facts have their wholesome and pointed Church Extension lessons.

The first regular pastor of the Church of the Redeemer was the Rev. Charles G. Beck, who came from Nova Scotia and was installed in April, 1905. During his pastorate the work prospered greatly. He vacated the field January, 1909, removing to North Wales, Pa. Rev. Dr. J. J. May served the congregation for a few months; but poor health compelled his resignation. He died shortly after leaving the parish in 1910. Rev. H. J. Croushore took charge next, first as a supply and later as regular pastor. The Essex street property was bought and \$3,000 added to the property fund during his pastorate, which ended May 3, 1912. The Rev. W. H. C. Lauer, of Lancaster, Pa., succeeded him. The present church property was secured during his pastorate which terminated September 1, 1913. The congregation has been kept together since that time by the members themselves, laymen reading sermons when regularly ordained ministers could not be secured as supplies. The present pastor has come from Buffalo where he was the first pastor of what is to-day a very active and prosperous self-supporting parish, namely, the Church of the Resurrection, in the northeastern section of the city.—W. L. H. in The Lutheran.

Conventions at Williamsburg.

The Eastern Conference of the Synod of Central Canada, the Sunday School Association and the Luther League of the Eastern District met in

St. Peter's Church, Williamsburg, the Rev. J. Maurer, pastor, Tuesday, November 3-5. The programme as announced in our last issue, was presented. All the pastors of the parishes in the conference were in attendance, and all the parishes are now supplied with pastors. The attendance of the laity from the Dundas county parishes was good. Ottawa and Montreal were not numerously but well represented.

The conference appointed a committee of laymen, one from each parish, to stir up the laymen to greater activity and interest in the laymens movement. An effort is to be made to secure the services of Mr. C. H. Stiver, of Unionville, President of the Lutheran Laymen's Movement in Canada, to visit our parishes in the interest of this movement.

A committee, consisting of the pastors of the three Dundas county parishes, was appointed to make arrangements for holding a summer school within the bounds of the conference during the coming year.

The Luther League showed its interest in our Lutheran Theological Seminary at Waterloo by deciding to appeal to the leagues of the Eastern District for the sum of \$35 for a special case of student's aid, asked for by the president of Synod.

All delegates and visitors enjoyed the kindness and hospitality of the kind people and the pastor of St. Peter's Church. The presence of Rev. P. W. Roth, of the Milwaukee Deaconess Motherhouse, was also much appreciated.

The following officers were elected for the ensuing year, for the Conference: President, Rev. L. M. McCreery; secretary-treasurer, Rev. J. J. Clemens; for the Sunday School Association: President, Mr. George Brooks, Montreal; secretary-treasurer, Mr. Ivan Barclay, Dunbar; treasurer, Rev. A. Schultes, Aultsville; for the Luther League: President, Rev. J. J. Clemens, Ottawa; vice-president, Rev. C. H. Little, D.D.; recording-secretary, Mrs. O. P. Becker, Williamsburg; corresponding secretary, O. Moring, Montreal; treasurer, Mr. Henry Shenett, Morrisburg; archivar, Rev. L. M. McCreery, Dunbar.

Ottawa.

A successful "At Home" was held in the assembly room of St. Peter's Church on November 19th, at eight p.m. An interesting programme was presented-consisting of a reading by Miss Gladman, an address by Mr. C.

H. Sternberg, M.A., a zither solo by Mrs. Gale, a recent arrival from Toronto and lantern slide pictures of "Canada from Coast to Coast," explained by Pastor Clemens. Mr. C. M. Sternberg operated the lantern. The ladies furnished refreshments. There was a good attendance and all seemed to enjoy themselves. The Luther League has again commenced having its devotional meetings on Sunday evening, after the service. An enjoyable evening was spent by the league on Nov. 13th, at the home of Mr. and Mrs. C. H. Sternberg. Two illustrated talks were given by Pastor Clemens in connection with the Reformation service on Nov. 1st, one on "The Life of Luther," and another on "Home Mission Work in Western Canada." Several of our members are on the sick list. Mr. P. E. Lindblad is slowly convalescing while his son, Isidore Lindblad, is well again from the attack of typhoid fever which has kept them at home and in bed for some time. Mrs. W. Lafleur, sister of Mr. W. R. Pharaoh, has been seriously ill, as has also Mr. A. Horn.

Mr. Victor Buschmann, the financial secretary of St. Peter's Church, and Miss Astrid Hanson, have both been confined to bed and receiving physician's care at the St. Luke's hospital. All are improving at the time of writing these notes. A weeping tile drain is being built around the walls on three sides of the church.

Morrisburg.

Pastor Dr. Little reports quarterly communion having been held in his congregations on the first Sunday in November, and a busy time visiting his parishioners.

At the Font.

Velda May, daughter of James and Mina Tice Watkins, baptized in St. Paul's Church, Morrisburg, Nov. 1st, by Dr. Little.

At the Altar.

Mr. Jacob Garlough, Miss Serena Hall, both of Morrisburg, united in marriage by the Rev. C. H. Little, D.D., on October 20th.

At the Bier.

Catherine Maria Garlough, wife of Barney N. McIntosh, was born June 27th, 1836, and departed this life, in the full assurance of faith, Nov. 16th, 1914, aged seventy-eight years, four months, and nineteen days.

She leaves behind her to cherish the memory of a consecrated Christian life, fragrant with the fruits of

faith, an aged husband, companion of her joys and sorrows for almost fifty years, a devoted daughter, and a son who, largely due to her pious guiding hand, is engaged in the sacred calling of the gospel ministry, being pastor of one of our most prominent churches in Pennsylvania.

Besides these nearest ones, a large circle of relatives and friends constitute "a cloud of witnesses" to her humble, childlike faith manifested in a lowly life of loyal service to her Lord.

Funeral services were conducted by her pastor, Dr. C. H. Little, from St. Paul's Church, Morrisburg, with interment in the cemetery at Williamsburg, November 18th.

WESTERN CONFERENCE.

(All Western Conference news should be sent to Ernie H. Beckman, Lutheran Seminary, Waterloo, Ont., not later than the 15th of each month.)

Berlin.

First English Lutheran Church was favored with a visit from Rev. F. Schaefer, of our India mission field, on Sunday, Oct. 25th. He addressed the Sunday school and preached very interestingly at the morning service. On Sunday evening, Nov. 1st, the church was crowded to the doors. This was owing to the joint Reformation service held there. St. John's Church, Waterloo, and St. Matthew's, of Berlin, joined the first church in this service. Rev. C. R. Tappert, of St. Matthew's, conducted the opening service, Rev. Prof. P. A. Laury, M.A., S.T.B., preached the English sermon, and as the local papers state, "he was at his best." The German sermon was preached by the Rev. E. Bockelmann, of St. John's, Waterloo. Rev. H. J. Behrens, pastor of the First Church, conducted the closing service. One of the interesting features of the service was the simultaneous singing of the Reformation hymns of our Church in both languages, English and German. The choir and male quartette of the First Church were greatly appreciated at this service, as on all other occasions, and many were the complimentary remarks passed concerning their singing. Rev. Paul Roth visited the congregation on Sunday, Nov. 15th, and presented the Deaconess cause at the morning service.

The various organizations of the church also continue to make history. The Sunday school continues to grow. The women's organizations

are active and the Luther League is wide awake. It is planning to hold a Birthday Social in December, a Banquet in January and a humorous play in February. With the new members received last month, this League now has a membership of exactly fifty. The Wednesday evening topic meetings are being well attended and the series of addresses on Lutheran missions, by the Seminary students, is greatly appreciated. On Monday, November 16th, a men's meeting was held for the purpose of organizing the laymen of the congregation. Rev. Behrens presided and Revs. Prof. Laury and P. C. Wike addressed the men. It was unanimously decided to organize and conduct a Men's Bible Class and to hold monthly meetings for the discussion of topics of interest. The following officers were elected:—President, J. R. Kube, and secretary, H. O. Klink. A programme committee was also appointed consisting of Messrs. J. Cress, Gartung, and E. Beckmann. The ladies served refreshments.

Brantford.

St. Matthew's, at Brantford, is giving good account of itself under Mr. F. W. Otterbein, of Hamilton. A few months ago this mission was considered by some to be dead, but they would not have thought so had they been present at the Reformation service on the evening of Nov. 1st. Mr. Otterbein had planned to celebrate this 397th anniversary of the Reformation as it should be, and the good people of Brantford enthusiastically supported him and turned out seventy strong, thus together with the sixteen visitors from Hamilton, making one of the largest showings in the history of our work in the telephone city.

As stated, it was thought by some, a few months ago, that our work in Brantford was dead. Synod, however, commissioned Rev. J. A. Miller with the task of its resurrection. He went to the city, looked over the situation and lost no time in acting. He visited the former members of the mission and called a meeting. At this meeting Mr. F. W. Otterbein, who had served for some years as the very efficient superintendent of our Sunday school at Hamilton, offered to come and do what he could for these brethren in the faith. The congregation unanimously accepted this offer and Mr. Otterbein is now working among them. Every Saturday afternoon he goes up to Brantford and visits his members and on Sunday mornings he conducts Sunday school

and in the evening a regular service. For this Mr. Otterbein receives nothing but his expenses.

This shows what our consecrated laymen can do for the Master when given a chance. Mr. Otterbein is planning to enter our Seminary at Waterloo next fall, and we feel certain, from what he has already done, that he will not be making a mistake by doing so.

Galt.

Conditions in St. Paul's, Galt, remain normal. On Monday evening, Nov. 9th, the Luther League held its semi-annual meeting and elected the following officers for the coming six months:—President, Albert Heise; vice-president, Geo. Fletcher; secretary, Miss Laura Vollmer; corresponding secretary, Miss Gladys A. Wike, and treasurer, Miss Edna Leutwein. On Thursday evening, Nov. 12th, the men of the congregation organized themselves into a Laymen's Society and elected Mr. Otto Wilrich as president.

Hamilton.

Sunday, Oct. 25th will go down in the history of Trinity, Hamilton, as one of the saddest days in her history. On the evening of that day one of the largest assemblies in the history of the congregation gathered in their beautiful church building to hear the farewell words of their beloved pastor, Rev. J. A. Miller. A pronounced sadness hung over the congregation throughout the service, as Rev. Miller spoke of his work in Canada, giving all the glory to God for what he had been permitted to accomplish in His cause. At the close of his address Pastor Miller sang that beautiful hymn, "God Will Take Care of You," and as the choir closed the service, with "God Be With You Till We Meet Again," there were few dry eyes in the congregation.

The following evening the congregation tendered Rev. and Mrs. Miller a farewell reception at which the congregation expressed its appreciation of their labors in Hamilton, both by word and deed. Several addresses were made and Pastor Miller was presented with a purse of gold, while little Ruth Otterbein presented Mrs. Miller with a beautiful bouquet. Rev. Miller made a fitting response to these tokens of appreciation and exhorted the congregation to be of good cheer and look on the bright side of the occasion, for he assured them of his faith that God would send them an-

other leader and pastor, who would do more than he had been able to do.

Rev. Miller came to Canada in 1907 from Detroit, to become pastor of St. Paul's Church at Galt. Here he labored very successfully until Sept. 1, 1909, when he became pastor of Trinity, Hamilton. During his pastorate at Galt, he not only built up that congregation but also took a leading part in the organization of the "Canada Luther League," the "Synod of Central Canada" and the Women's Missionary Society of the Synod.

On his arrival at Hamilton he found a struggling mission, in a second floor hall with an income of \$15 per week, half of which went to pay the hall rent. However, he soon made his enthusiasm felt, and within a month of his arrival the beautiful church property was purchased and plans prepared for the building. The cornerstone of the present building was laid the following spring, and just a year from the time of his coming to Hamilton the pretty little church was dedicated to Almighty God. Since that time this church has grown in every way, in every branch of its activity. The finances of the congregation have grown until the weekly income for current expenses amounts to over \$40 per Sunday. All the organizations are active and flourishing. During Rev. Miller's pastorate in Hamilton, two young men of the congregation have entered our Seminary at Waterloo, two more are in the Hamilton Collegiate Institute, preparing for the Seminary, another is serving our mission at Brantford and planning to enter the Seminary next September and another is planning to send his wife to one of our Mother-houses and himself take a course in our Seminary. One or two other young men are working with the ministry in view and several of the young ladies are looking forward to the work of the female diaconate.

Great as the work of Rev. Miller in Hamilton was, he was the leader in yet another undertaking which we cannot overlook and the influence of which will be felt, we hope, as long as we have a Lutheran Church in Canada. This was the establishment of our Seminary at Waterloo. From the time of his arrival in Canada, Rev. Miller urged the establishment of this school of the prophets and he worked and prayed and planned for its beginning untiringly. When his vision became a reality, he became the first president of its Board of Direc-

tors, in which capacity he served for four years, until his resignation last June.

Thus we have summed up, very briefly, a few of the activities in which Rev. Miller was prominent and we feel that not only the Hamilton congregation, but the Synod and the entire Lutheran Church in Canada, will feel his loss and will regret the fact that, owing to his ill-health of late, he felt it necessary to leave the work here to go to Los Angeles, Cal., where he is to take charge of a congregation, and we hope that he may soon regain his former good health and vigor.

Since Pastor Miller's departure, the work in Hamilton goes on as usual. The students and faculty of the Seminary are supplying during the vacancy. Rev. Prof. Laury supplied on Nov. 15th. The L. L. continues its work as enthusiastically as ever. The S. S. continues to grow and the laymen at their monthly meeting on Nov. 11th showed that they are still alive and working. We regret the fact that for certain reasons, this congregation was deprived of hearing Rev. Roth's very able presentation of the deaconess work.

Humberstone.

After the summer's calm things are beginning to liven up again in Holy Trinity. The Luther League has discontinued its study of the topics in favor of a systematic study of the Luther League Reading Course. A start has been made on the "Lutheran Manual" which is proving quite interesting.

The 10th anniversary of the dedication of Holy Trinity Church will be fittingly celebrated on December 18th for which the congregation and its organizations have been planning for some time. The Ladies' Aid is arranging to make a presentation on this occasion.

The Reformation services were especially edifying this year. The General Council Reformation and Home Mission programme was rendered and greatly enjoyed. Rev. Paul Roth visited the congregation on Nov. 11th and presented the deaconess cause. A number of the young ladies have applied for further information and literature and at least one young lady has already expressed her desire to join the ranks of these sisters of mercy. Hence, we rejoice to know that Rev. Roth's itinerary was not in vain.

A very happy event took place at the parsonage on Nov. 4th, when the pastor officiated at a double wedding. Three of the happy young people were members of the adult catechetical class which was confirmed on Palm Sunday. The fourth party was a young lady friend of the congregation. The happy young couples were Warren W. White and Miss Luetta N. Dennis, and Menno A. Rhora and Miss Grace L. White. We wish Mr. and Mrs. White and Mr. and Mrs. Rhora every happiness and blessing.

On Sunday, Nov. 15th, Rev. Knauff as acting-president of the Western Conference, filled the pulpit of the congregation in London. Student Rembe of the Seminary supplied for Rev. Knauff on that occasion.

We are informed that the Rev. W. C. Miller, of Zurich, has declined to accept the call extended to him by the London congregation.

Toronto.

In connection with the eighth anniversary of St. Paul's, Toronto, their new pipe organ, which was made possible through a liberal contribution from Mr. Andrew Carnegie, was consecrated on Oct. 18th. A special harvest home festival was held in the church parlors the following evening.

Unionville-Buttonville.

From the Unionville-Buttonville parish, Rev. N. Willison writes:—Another important milestone has been passed in the history of this parish. On Sunday, November 15th, our beautiful pipe organ, the gift of Mr. A. J. H. Eckhart, of Toronto, was consecrated to the service of the true God amidst the rejoicings of large congregations—118 at the morning service and 182 at the evening service. Undoubtedly the church could not have held the people had the weather been fine, but a steady down pour of rain, pitch darkness in the evening and roads almost impassable with mud forced many people to remain at home. The act of consecration was performed by the pastor and the consecration sermons were preached by Rev. J. S. Herold, of Toronto. Special anthems were sung by our choir and at the evening service Mrs. J. M. Winkler, of Markham, and Miss Irene Pringle sang a duet. The organ is a beautiful instrument in a mahogany case, fifteen feet wide with forty-five front pipes decorated in gold. It has pneumatic action and the key board is separate from the organ. In connection with

the installation of the organ the chancel floor has been lowered and re-carpeted, new choir chairs have been secured and the walls and ceiling have been re-decorated. With what grateful hearts our people can worship in our beautiful church home!

Our parish recognizes its obligations to our Seminary. A campaign on behalf of the Seminary funds has resulted in \$23 raised by our Ladies' Aid and \$251 to date in subscriptions. More is expected. Both Ladies' Aids likewise sent boxes of donations to the Seminary last month. We were glad to have the Rev. Paul Roth from Milwaukee visit us recently. The November meeting of Unionville Ladies' Aid was held at the home of Mrs. Frank Stiver and the October meeting at the home of Mrs. Abner Summerfeldt. So far the pastor has three junior catechumens.

Waterloo.

On Tuesday, Oct. 27th, the Rev. F. Schaefer, one of our foreign missionaries, home on furlough, visited our Seminary and gave a confidential talk on the work in India to the student body. It was greatly appreciated by the students and members of the faculty present. In the evening of the same day Missionary Schaefer addressed the first public service of the Student Missionary Society in St. John's Church, Waterloo. One of the interesting features of this address was the fact that he spoke in English, German and Telugu. His address was very interesting and greatly enjoyed by all.

The annual Donation Day was held at the Seminary on Oct. 29th, when, despite the very inclement weather, many donations were brought in by the members of the congregations of the community. The ladies of the local congregations provided a bountiful supply of refreshments for the visitors and served them in the basement of St. John's Church.

On Nov. 3rd the first annual meeting of the Student Missionary Society of the Seminary was held. The following officers were elected for the year:—Honorary presidents, Rev. Prof. P. A. Laury and Rev. Prof. O. Lincke; honorary vice-president, Rev. H. J. Behrens; president, G. Weidenhammer; vice-president, A. Goos; secretary, E. Beckman; treasurer, E. Huehnergard; chaplain, H. Rembe. A programme committee to assist the chaplain was appointed as follows: C. Sorensen, O. Neeb and H. Wahl.

A letter from the joint Lutheran

Foreign Mission Boards of America was read, appealing for a relief fund to assist our German missionaries in India and elsewhere, who are deprived of their support, owing to the European war. Seventeen dollars was forwarded from the society for this purpose.

The first mission study class of the society was held on Nov. 10th, and a very interesting programme was presented. A study of heathen religious systems is to be made at these classes. The first to be considered is Mohammedanism. Student G. Weidenhammer gave the "Life and History of Mohammed" and student R. Kasdorff, Ph.D., presented the "Teachings of Mohammedanism." Both papers were greatly enjoyed. The subject is to be continued at the next meeting.

The Missionary Society is also going to hold missionary services in the churches of the community. A programme is being prepared for that purpose.

Welland.

Rev. H. A. Kunkle, M.A., writes as follows:

Another month of earnest and hard work in and around St. Matthew's English Lutheran Church, Welland, Ont., has become history. The sad and astonishing news comes so frequently that Lutherans and others only a mile away, yea even a square or two away, did not know that there was a Lutheran church in this popular R. R. centre and the well known Welland Canal. The few that seem to know, still feel as though Luther was born, trained and reared for the German portion of the world only and that everybody marching under the banner of Lutheranism had to be absolutely German. They speak of the German church of Welland more frequently than of the Lutheran Church, and of the pastor as the German minister. Our Swedish friends are just finding out that the Lutheran Church of Welland is English and is for English, Swedes, Norwegians and any others who have no church home. Sad, but true.

The Reformation service and programme has come and gone and left a good impression and an important lot of information with our people. The General Council Reformation and Home Mission programme was used, all the hymns rendered, the special points of interest and information read and explained, a map of Germany and the candles used, also two recitations, an anthem by the choir

and a solo by Miss Stickels. The audience was the largest since the advent of the new pastor.

The Sunday school is now working on a service and programme for Christmas. Here a great awakening is needed. Our people seem to have graduated from Bible study, hence take no interest in Sunday school. Parents even forget their baptismal vow and do not see the propriety of bringing the children to Sunday school. Yea, even worse, not sufficiently indoctrinated and interested to send them to Sunday school and Catechetical instruction. A true and real revival is greatly needed.

The Missionary Society has forwarded \$8 of their pledge to the Lutheran Seminary at Waterloo. They have decided to renew their subscription to the study topics for 1915. They now hold the missionary meetings in the church in place of the homes. This is a proper move. It means more food for the soul and less for the body. The refreshment money can now go into the mission fund.

The Luther League is still pressing forward, adding new members, varying the programme, adding more music and spiritual food and doing other noble and important work. They have procured the choir chairs and through the kindness of Mr. Fred Ott, made the cash discount. They have also procured the convention number of the Luther League Review.

The Church Council held a real interesting meeting and decided on further improvement on the church, to advance the subscriptions and to make an effort to procure subscribing members. The matter of "The Canada Lutheran" and of other needed literature is also agitated.

Tuesday, Nov. 10th, the Rev. P. W. Roth, of the Deaconess Motherhouse of Milwaukee, presented the deaconess cause in a pleasing and convincing manner. Pictures and literature were exhibited. The audience was small in number, but were deeply interested. The rainy evening kept those from a distance away, but those near who were not sick, have no excuse, only their indifference to the great work of the Church and their unwillingness to learn and to be informed. Let us hope that the seed sown may bring forth much good fruit, and that soon some of our bright and intelligent young ladies may be enrolled as deaconesses.

Saturday, Nov. 7th, at 9.30 a.m., Welland witnessed the sad parting of a contingent of 120 soldiers, leaving

for Toronto, and perhaps soon for the battlefield. May God have mercy upon them and soon establish peace.

An Appeal to Our Luther Leagues.

Two years ago at their joint convention at Waterloo the Luther League and "Jugend Bund" established the Students' Aid Fund. At its convention on Oct. 12th, 1914, the Jugend Bund decided to establish a Students' Aid Fund of its own, and hence severed its connection with the former. It was thought that if the Jugend Bund had a students' aid fund of its own every society would contribute to it, which had not been done towards the joint fund, only a few societies having contributed. We believe the reason the societies did not contribute was due to the fact that the fund did not have a student to support, and hence very little was done to get the societies of the Luther League and Jugend Bund to support the fund.

However, the Luther League, through the action of the Jugend Bund, has now a separate Students' Aid Fund. And where heretofore it had no student to support, there are two students now depending on the Luther League Students' Aid Fund.

Through the war two of our students at the Seminary were unable to earn the money they hoped to earn for their support at the Seminary this year. They wrote me that they would not be able to return when the Seminary would open on account of lack of funds. I told them to come to the Seminary and that we would find some way to provide the necessary funds for them. I did not, at the time, know how it would be done, but I had faith in God and believed He would provide the necessary means. The young men took my advice and are continuing their studies at the Seminary. Now I appeal to all our Luther Leagues to contribute at once to the Students' Aid Fund, so that these worthy students may be supported. They will repay the money to the Fund as soon as possible. They only wish it as a loan.

In order to give the required support for the year to the students we should receive an average of no less than \$10 from each Luther League. Five dollars now and \$5 before Easter. Please act on this appeal at the earliest possible moment.—H. J. BEHRENS.

Guelph.

At the November meeting of the Home Mission Board, held in Phila-

delphia, it was decided to assist St. Paul's Church, Guelph, to the extent of \$200 per annum, as soon as a regular pastor has been called. Dr. Snyder, of Niagara Falls, is still supplying the pulpit. One of the daughters of the congregation, Miss Emma Behrend, was recently united in marriage with Mr. Kocker, of Buffalo, N.Y., where the happy couple will reside in the future. The Canada Lutheran congratulates, and extends its best wishes.—Editor.

Halifax.

We bade adieu to the bounds of the Synod of Central Canada, at Montreal, on Monday, Nov. 2nd, and "went straight to Halifax." No, we reconnoitred twenty-four hours in Quebec, where hills and Roman Catholics are many, and where Protestants and Protestant churches are exceptions, and where the fields for Lutheran harvests are not so white as in some other cities in Canada. We met with rain and snow and were reminded of the winter of 1912-13 when on our way to Halifax we were "snow-bound" beyond Quebec for three days and nights. We congratulated ourselves on no such barriers this time and sought our berth with the rain pattering against the windows and soon fell asleep after a prayer for protection and preservation. We were not awakened by the gentle call of the porter in the morning, but at midnight came the summons by a sudden, rude, and awakening jolt which sent us violently against the head board on our couch, amidst the frightened exclamations of the other passengers, "What is the matter?" "Where are we?" "We are in a wreck," and the last cry was correct. Hastily dressing we soon learned the cause of this unceremonious pounding at our doors. We were near St. Alexis, over two hundred miles east of Quebec, on the brink of a river, a few yards from a railroad bridge. Wading through five inches of snow along the train we beheld a ghastly sight. Our sleeper (the last of ten coaches) and a day coach next to it stood on the track but all the other coaches had been hurled from the rails. The engine was lying on her side, her wheels in the embankment and her curb choked with bent irons and splintered beams. The water tank lay on the baggage car which was also on its side. The postal car stood on end, obliquely towards the river and the other coaches except the last two stood in all direc-

tions except straight on the tracks. Surely God's hand shielded all in this wreck! Not a person was killed and only the engineer received a few bruises. How all escaped is a miracle. A broken rail caused the mischief. Word was at once sent to Moncton, two hundred miles further east, for a special train, and as nothing could be done but wait, we decided to wait in bed and renew our interrupted slumbers, which we did till the dusky porter pulled at our curtains and told us "the special train is waiting for you, boss," and we were soon again wading through the snow, climbed into the day coach, bade adieu to our unfortunate train and were ere long speeding through hamlets, stopping at larger stations, got our breakfast at eight a.m. at St. Louis hotel, Campbelltown, at the suggestion of the train men, were soon again on the way, made the acquaintance of a number of nice people among the passengers during the day, and reached Halifax at 7.30 p.m., six hours late, but devoutly thankful to God for our marvellous deliverance.—M. J. B.

Presentation Address.

On account of its many historical allusions, the address, delivered by Mr. A. J. H. Eckhardt, of Toronto, the donor of the pipe organ recently consecrated in our Bethesda church at Unionville, will be interesting to our readers, and we gladly print the following synopsis of it, written and forwarded to us for publication by the Rev. J. S. Herold, Toronto:

"To the trustees and congregation of Bethesda Evangelical Lutheran Church, Unionville, Ontario.

"It is with much pleasure and profound feeling of loyalty to all the associations of this church that we, Albert John Herrington Eckhardt, born in Unionville, Nov. 4th, 1861, and christened by Rev. Fishburn, then pastor of this church, and my wife Rose Alberta Maud Philip Eckhardt and my children William Philip Eckhardt, Albert Newman Eckhardt, and Gladys Lucy Eckhardt, present this mahogany finished pipe-organ to the trustees and congregation of Bethesda Evangelical Lutheran congregation of Unionville, Ontario, the oldest church in Markham township and one of the oldest in the province of Ontario.

"The above mentioned organ is presented by us in loving memory of my wife, Lucy Ann Youlden Philip Eckhardt, born Jan. 17th, 1859, at Manilla,

Ont., and died Dec. 29th, 1892, and also of my forefathers and the forefathers of all the different nationalities and of all the different Christian denominations of this old historic county of York, which has had so much to do with the making of the beautiful province of Ontario, the paramount province of this Dominion of Canada our beloved country.

"We all know the difficulties and hardships that our forefathers had to contend with in the very early settlement of this country. They had to cut down great forests of oaks, elms, pines, etc., and as there was no market for the same they received no remuneration for their work.

"You can readily see that for many years our forefathers had to sleep on beds of thorns.

"The first church was a frame building erected in the summer of 1794, and was erected on the first Philip Eckhardt's farm, concession 5, lot 7, on the hill on the right hand side about one mile from Unionville where the Lutheran cemetery now stands. This church was not burned but was pulled down in 1861 to make room for a new brick building. This church with all its furniture including the furniture of the old original church which was built in 1794 was moved into the village of Unionville in 1910. The old primitive seats and furniture which were chopped out with the broad-axe are now in the basement of the new church. The frames in which the Eckhardt memorial windows have been placed were in connection with the first church built in 1794 and it is supposed that they were built by the Philip Eckhardt mentioned above. When the first church was pulled down these frames were kept in the Eckhardt family and they were found a few years ago in connection with a building on one of the Eckhardt farms of a latter generation, and were used in connection with these memorial windows on account of the ancient history and sentimental value attached to them.

"I earnestly hope that the ministry of this organ and its music may help to keep green the memory of broad-minded men and women who have kept the faith and maintained the usefulness of all the Christian churches from the early years until now.

"Appreciating to the fullest extent the opportunity allowed me to be of service and extending to all my very best wishes, believe me,

Sincerely yours,

A. J. H. ECKHARDT."

THE GREAT WAR.

The nations are sunk down in the pit that they made:

In the net which they hid is their own foot taken.

Jehovah hath made himself known, he hath executed judgment:

The wicked is snared in the work of his own hands.

The wicked shall be turned back unto Sheol,

Even all the nations that forget God. For the needy shall not always be forgotten,

Nor the expectation of the poor perish forever.

Arise, O Jehovah; let not man prevail.

Let the nations be judged in thy sight.

Put them in fear, O Jehovah:

Let the nations know themselves to be but men.

—Psalm 9: 15-20.

FORMATION OR REFORMATION

The Catholic Church has grasped the full significance of the formative influence when it says: "Give us a child until he is eight, and we defy you to make anything but a Catholic out of him."

He is too young to grasp the philosophy of religion, to be sure, but the habit of religion is upon him even then.

Double the age, give him sixteen instead of eight years ere destructive habits lay their hold, and you have built up a safeguard against later temptation that will stand sure.

On the other hand, let sixteen years of destructive habits lay their hold upon him, and conversion—a distinct, radical, persistent turning about—is a vital necessity, to get him launched in the right direction "with as strong and decided an initiative as possible," whereas a correct start in the beginning would have insured a simple, natural progress.

Christ set forth this doctrine when he told of the new birth. To form plastic material is easier than to reform it when it has been wrongly molded and is hardened and resisting. —Deaconess.

FIGHT AND PRAY.

These two words—strange combination—with "work" and "watch" sandwiched, sum up present duty.

Will they mix? Yes, perfectly. There is no more sin in "fight" than "pray." It is equally sin to fight and pray in a wrong spirit for a wrong end; and as much a duty to fight as pray when right is in peril. Fighting

at such a time is but answering our own prayers.

War is never wrong when it is war against wrong. It is not the type of weapon or of warfare that makes it right or wrong. A war of selfish spite or vengeance or for aggression or gain is always wrong; but a war in defence of weakness against strength, a war for truth and plighted pledge, for freedom against oppression, is God's war wherever waged, and with whatever weapons, whether tongue or pen or sword.

A war against the liquor traffic in Canada requires ballots and that against world oppression by militarism requires bullets, and both ballots and bullets are equally sacred in a sacred cause.

David in meeting a mailed Goliath, who threatened freedom long ago, chose carefully the weapon best fitted to succeed, and those who fight for a world's freedom to-day must do the same. Papal protests and architect's resolutions will not stop barbaric hordes in their devastating march. When might rides rough-shod over right the only thing to meet it with is greater might, and there is always that Greater Might for those who lay hold upon It, for the battle is the Lord's.

The fighting of our Empire in this present war is well and bravely done. Never did more heroic men respond to duty's call, or bear themselves more valiantly in the face of danger and of death. The human race is not deteriorating in strength or manhood or courage or devotion to high ideals or in the spirit of sacrifice in support of these ideals.

But are we doing our part in work and prayer? The special work of each in giving and helping can easily be learned by those who are willing to help.

But what of prayer? It may be answered that battles are won by strength and numbers and weapons and this is in part true. These are the means. But the man behind the gun is more than the gun, and the courage and wisdom of one may result in the defeat of many.

Prayer may be a real factor in battles. When Moses' hands were lifted in prayer, Israel prevailed and when they were let down Amalek prevailed, and God is the same God yet. He may not, will not, stop a shell in its flight; but the Great Spirit, touching the spirits of men, may inspire with courage and guide with wisdom, or may paralyse with

fear and lead to confusion and ruin.

If the home-guard of the Empire is as faithful on its knees as our soldiers in the battle line, right and freedom will soon be victorious. May the firing line inspire the praying line to greater faithfulness.— (Presbyterian Record).

A GOOD CHURCH MEMBER.

"What an excellent church member Mr. L. is," said Miss M. coming in one afternoon.

"What proof have you of that?" I asked, smiling at her earnestness.

"A good many of them," she replied, her face lighting up as it always does when she praises anyone. "I have spoken the truth, have I not?"

"How can I judge until I know what your proofs are?"

She looked curiously at me for a moment before answering.

"I will mention, first of all, that he strives to keep the 'first and great command,' and the second which is like to it."

"How do you know that he does?"

"Because his daily life fully proves it," she said, almost indignantly. "No one who knows him can doubt that."

"I have not said I doubt it, have I? But please go on."

"He is a regular and faithful attendant at church and Sunday school, and takes an active interest in all the services. He brings to them a hearing ear and an understanding heart. I have heard him say frequently that from every service he gleans something for the nourishment and growth of his spiritual nature."

"What more?"

"If he is elected to fill any office, or to serve on any committee, he accepts cheerfully, and does his work as faithfully and conscientiously as though it were for his own personal interest."

"He certainly makes an excellent officer; but what next?"

"He always feels a sincere and friendly interest in each of his fellow Christians. He has a kindly word, a warm clasp of the hand for everyone, meet them where he may, and be they rich or poor. He is one of those rare persons, who, while they do not weary with religious cant, always impress even the most thoughtless or wicked with the fact that they have a soul; and that its redemption is precious in God's sight."

"Yes, he certainly seems to feel a deep interest in the welfare of others."

"Then I have often noticed how quick he is to note the presence of a 'stranger within the gates'; how unob-

THE MOLSON'S BANK

Reserve Fund	-	-	-	-	\$4,800,000
Capital Paid-Up	-	-	-	-	\$4,000,000

W. WALLACE, Mgr., Morrisburg Branch.

C. H. JOY, Agent, Williamsburg Branch.

trusively he makes his way to that stranger's side—speaks a few simple, earnest words of welcome, makes him known to the pastor and others, and invites him to come again; how he finds out, the next week, in a quiet way, something of his character and associates; and if these be not what they should, strives to throw about him kindly influences that they may lead him to a better life."

"This attention to strangers is something in which many church members are lacking. What more?"

"He, somehow, always knows who in the congregation is ill; and is ready, at any time, to render any of those attentions, or services so grateful to a sick person. He always manages, too, to find out who are in want, and assists them in such a quiet and unobtrusive manner that even the most sensitive—and poor people are often very proud and sensitive—do not feel the bitterness or shame of being dependent on charity. It is for this reason that he has been made the leading member on the Committee on Charities."

"Well, and what else?"

"He is a cheerful giver, though a very modest one. No one knows the exact amount of his offerings towards his pastor's salary, or the general expenses of the church; but they are known to be most liberal in proportion to his income. If a committee call upon him for a contribution to a special cause, or for the needs of the Church at large, he gives as though they were conferring a favor upon him in giving him the opportunity to contribute, but never allows his name, or the amount given, to appear upon the subscription paper. In this respect he often reminds me of the Cheeryble Brothers in Nicholas Nickleby. You know how they used to say to a gentleman who made many cases of distress known to them: 'We owe you a thousand thanks—and take it very friendly of you—very friendly indeed.'"

"Yes, I would there were many Cheeryble Brothers in the world; but you have not yet reached the end of your list, have you?"

"There are only a few more things I desire to mention. He is a cash subscriber to the church papers, and reads them closely and intelligently; feels a deep and hearty interest in all our institutions, which shows itself more in deeds than in words; always has a kindly word to speak of his pastor and his fellow-members; is always seeking to draw those astray into the fold of Christ, and to incite others to greater faithfulness in His service. Have I said enough?"

"You have certainly presented so sunny a view of his character, as to make one believe there are no shadows in it."

"Shadows? Faults?" she said slowly. "I suppose there are some, somewhere, since he is but human like the rest of us; but I only wished to prove to you that he is a good church member, and I believe there is only brightness in this view of his character."

"I never doubted the truth of your first statement, dear friend. I only wished to know your idea of a good church-member."—Selected.

A CHURCH FINANCIER.

To pledge or not to pledge! That's the question

Whether 'tis nobler in a man to take The Gospel free, and let another foot the bill,

Or sign a pledge and pay towards the church expenses!

To give, to pay—aye, there's the rub —to pay!

When on the free-pew plan a man may have

A sitting free, and take the Gospel too As though he paid, and none be thought the wiser

Save the busy deacons, who—

Most honorable men—can keep a secret.

To err is human; human, too, to buy At cheapest rate. I'll take my Gospel so:

For others do the same—a common rule.

I'm wise; I'll wait, not work; I'll pray, not pay.

I'll let the other fellow foot the bills, And so with me the Gospel's free, you see. —Selected.