

H. Wilson

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EDITORIAL NOTES.

Reciprocity It is not dead. It is still very much alive. Some think that, as a political issue, it is dead. Others think differently. Be that as it may. The word has a wide meaning. It is not confined to politics. What does it mean? Reciprocity is reciprocal obligation, action and reaction. Reciprocation is giving and receiving in return.

There is reciprocity in religious activity. This fact the English Lutherans in Canada should know and not forget. Were it not for reciprocity there would be no, or, at least, very few, English Lutheran churches in Canada. Most of the pastors in our Synod of Central Canada are from the United States. The Lutherans in the United States sent the field missionaries to Canada, who have organized most of our congregations. Therefore, to them we are debtors.

We should remember this obligation. Try to show our appreciation. It is not considered polite to slap the person in the face, who has done us a great favor. Such is not a Christian act. True, the Lord will repay. But, are we not His servants? Are we not to do His will?

How are we showing our appreciation to the General Council of the Lutheran Church in North America for what it has done, and for what it is doing, for the Lutherans of the dispersion in Canada? How are our congregations treating their pastors? Many of them have left pleasant pastures behind them in order to come over the line, to Canada, to engage in mission work among our scattered and drifting Lutherans here, especially in our growing and neglected cities. Not long ago Dr. Kunzman, our Superintendent of Home Missions, said, in one of our churches, that formerly pastors were sent to Canada, who could not hold a parish in the States. But, times have changed, said the doctor, we now send our very best men that we can get, to go to Canada. Do our congregations generally realize and appreciate this statement of our Mission Superintendent? Let words and actions speak. Let us reciprocate. We have freely received, we should freely return.

How are we paying our apportionment for all the various church activities, which the Synod and the General Council make upon us? By paying these promptly, as individuals, and as congregations, we show our appreciation of the work of the General Council, its missionaries and pastors. We

should also give our boys and girls. More of them should be consecrated to the two ministries, the ministry of the Word and the ministry of Mercy. Speak kindly to, and of those who are sent to us as the ministers of God. Encourage and assist them in every way possible. Pray for them. Work with them. Count up your obligations to them. Pay them. Do this, and you will find out that reciprocity is not dead. It is a paying proposition. It is an action that reacts.

The Home Mission Campaign. According to "The Home Missionary," the Home Mission Board

of the General Council of the Evangelical Lutheran Church in North America, has agreed to enter into the Home Mission Campaign, which is to continue from September 1st to November 24th, 1912—a period of twelve weeks, publishing for each week of this period a pamphlet which will go to each pastor for gratuitous distribution in his congregation, and in the last week having services in each individual congregation, at which the laity, men and women, are to take part to discuss the different topics.

Let us, Lutherans of Canada, not be bystanders, but take-handers, in this campaign. We have our spurs to win. Here is our opportunity. But, more of this later.

By the way,—are you a subscriber for, and reader of, "The Home Missionary"? It is published monthly, "in the interests of English Home Missions and Church Extension in North America," by our Home Mission Board. It should be in every home in our Synod. Costs only 25 cents, sent to your home, and in clubs of twenty or more, only ten cents per year. If you are not a subscriber, give your subscription to your pastor the next time you see him, and do not forget to pay for it in advance, as you should do for all your subscriptions for church papers. Thank you!

The Minutes of Synod.

They are printed. Ready for distribution. They tell the story of our commissions and also our omissions. Should be read by all our church members. Not only read, but also inwardly digested. Good reading. Food for study. Stimulating for the inert. Inspiring for the active. Cheap remedy. Costs you nothing. Apply for a copy to the pastor, if you have not secured one.

Distractions. "And remember! let nothing share your heart with your knife! Leave the women alone. A woman has no business in science. She distracts the mind, disturbs the liver, absorbs the vital powers, besides paralyzing the finances."

This was the good advice given by the old doctor, in Ralph Connor's "The Doctor," to his young friend who had aspirations for the medical profession.

We may not agree with it, in toto. We may think it is not well founded and ridiculous. Be that as it may. Yet, it points to a principle, which is scriptural and true.

The apostle said. "This one thing I do" (Phil. 3:13). He allowed no worldly attraction to distract or turn him away from his one great all-absorbing purpose in life. Every successful man follows this principle. Distractions are paralyzing.

When we, as individual Christians, allow ourselves to be influenced and carried away by worldly attractions, we create distractions, which hinder our progress heavenward. These distractions disturb both mind and liver, absorb the vital powers, paralyze not only the finances, but also faith, hope and charity.

Their paralyzing influences are often felt also in the Church. Here we sing:

"How blessed from the bonds of sin,
And earthly fetters free,
In singleness of heart and aim
Thy servant, Lord, to be!
The hardest toil to undertake
With joy at thy command,
The meanest office to receive
With weakness at Thy hand."

What then? At the close of the service the pastor comes to you and puts the sincerity of your profession to a test. Here is a sick person or some stranger to be visited; a poor family in need of help; a lamb straying from the fold to be looked after and guided back to the fold; a class in the Bible School to be taught, a vacant office to be filled in one of the departments of the Church's work. You have just declared yourself ready: The hardest toil to undertake with joy at God's command, the meanest office to receive, with meekness at His hand. Will you do it? It is easier to sing this than to practice it. Has this not been your experience? When your Christian profession has been put to a test, how often have not the world's attractions stood in the way of what should be your Christian practice? Instead of—

"With willing hands and longing eyes
To watch before His gate,
Ready to run the weary race,
To bear the heavy weight."

how often do you not run away from your task, cast the burden over on somebody else's shoulder; plead you have no time, ability or patience, that some one else can do it better, or some other equally poor excuse for shirking your Christian duty? Why? Because in our weakness we allow the world's attractions to distract and turn us from our Christian principle and purpose: "This one thing I do."

Gemütlichkeit. This is a German word. No doubt it is familiar to many of our readers. Some may connect it with steines and lager. It has other connections. We do not know of any one word in the English language, which covers its meaning. This may be due to the fact that there is nothing fully corresponding to it in reality among exclusively English people. The English words, which come nearest to express its meaning, are "sociability or cheerfulness." But, "gemütlichkeit" means more. Only a German, or one who has enjoyed the bliss of German, or Lutheran hospitality, can comprehend its full meaning. The delightful atmosphere that you breathe, the happy feeling and the pleasant sensation that you experience, and thrill you, when in the company of your intimate friends, you forget your cares, worries, and anxieties—forget everything that annoys and disturbs the tranquility of life—knowing only contentment and happiness—that is "gemütlichkeit," as we understand it.

Let the people who think that there is no "gemütlichkeit" in the Church, think of what Christ said: "Be of good cheer." The religion of Christ breathes and begets cheerfulness. Of the gloomy, long-faced, pessimistic, sour-tempered, cheerless Christians, beware! They may be orthodox in their Christian profession, but they are heterodox in their practice. Of congregations composed chiefly of such specimens of piety, good Lord, deliver us!

Some people seem to think that sobriety and sociability cannot possibly be bed-fellows, that seriousness and cheerfulness cannot peaceably live under the same roof. This is a mistake. Nay, it is a damnable error: it is a heresy that has driven, and is driving, many away from the Church of Christ. We sing—

"O blessed house that cheerfully receiveth
Thy visits, Jesus Christ, the soul's true
Friend,
That far beyond all other guests, believeth
It must to Thee its warmest cheer extend:
Where every heart to Thee is fondly
turning,

Where every eye for Thee with
pleasure speaks,
Where all to know Thy will are truly
yearning,
And every one, to do it promptly
seeks."

Yes, truly, that house is most blessed.

Blessed also is the congregation, the members of which make it their business, to speak kindly, cheerfully and invitingly to the strangers who come to the services in God's house;—to "put the most charitable construction on all their neighbors' actions;"—to sow the seeds of kindness and good-cheer wherever they go;—to turn gloom to gladness and darkness to day everywhere. In such a congregation the members attract and draw the outsiders to the church and the services of God's house, and without much effort these soon become in-siders. Their cheerfulness inspires their pastor and enables him to put forth his best efforts in the pulpit and outside of it. Their homes are always open to him, and his to them. They are not strangers to each other, nor do they treat each other as such. The members do not expect their pastor to be always calling upon them; they realize that they should also call upon him.

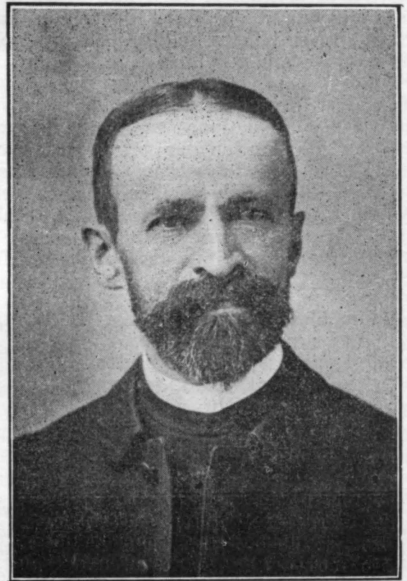
Such people, such homes, such congregations, know and appreciate the meaning of Lutheran Christian "gemütlichkeit." May it increase in our Canadian Lutheran churches.

Our Educational Institutions.

In this issue we publish a picture of our Waterloo Lutheran Theological Seminary, and an article about this institution, which is the first and, so far, the only Lutheran Theological Seminary in Canada. This article, written by Rev. Bieber, was recently published in the "Lutheran." We may well be thankful for the honor and the privilege of having this institution upon our territory. May it be a great blessing to us and to the generations following. May it also inspire other Lutheran Synods in Canada to undertake great things for the good of the Church, for the sake of Christ and His kingdom. May we, who have been, under the hand of God, responsible for bringing it into existence, be made duly sensible of the responsibility, which rests upon us to maintain and sustain it properly. This can be done only by giving it our prayers, our best young men, and our temporal means—yes, money. These are all necessary for its success and continuance.

"The Lutheran," July 25th, 1912, gives an excellent outlook over the field of our Lutheran educational institutions in America, with many illustrations. It should be read carefully by all our peoples.

Explanation. In the July number of "The Home Missionary," page 8, we find the following item of news: "Rev. J. J. Clemens, missionary of St. Peter's, Ottawa, has had the loss of eight by transfer, and 17 otherwise, during the month." This seems to be a contradiction of what was said in our Ottawa news column last month, where it was stated that five members united with the congregation during the month of June. This report of losses in membership is the result of the annual revision of the church membership roll. During the time, which this report of losses covers, thirty-two members were received. In fairness to our work in Ottawa, this should also have been reported.



THE REV. PROF. O. LINCKE,
of the Canada Synod,
Dean of the Waterloo Seminary.

Ne Temere and the Lancaster Bill.

The Roman Catholics in Canada, no doubt, are rejoicing over the decision of the Privy Council, that the noted Lancaster Bill is ultra vires. It is a victory of the rights of the provinces as over against of the powers of the Dominion Parliament. Shortly after this decision was made public the Evangelical Alliance of Great Britain appealed to Premier Asquith that he take the necessary steps to have the Ne Temere Decree made of no effect in British Dominions. This he has refused or failed to do. The Protestant in the British Empire will not let this matter rest, as it remains at present. The next appeal, most

likely, will be to the sovereign people, who will find a way to right their wrongs, if the statesmen fail to do so.

Church Union. In view of the inrush of new settlers into the western part of Canada, a committee of the Canadian Methodist Western Conference has reported the urgency of consummating the proposed union between the Methodist, Presbyterian and Congregational Churches as quickly as possible. The committee "is satisfied that the Methodist Church is now prepared to proceed toward the consummation of the union heretofore agreed upon." And a Methodist journal, commenting on the fact, declares that "the overcoming of practical difficulties ought not long to keep the Methodist, Presbyterian and Congregational Churches apart. The growing necessity for united action in fields of evangelization make every possible union of Christians the thing to be desired by all broad-minded and far-seeing members of the universal Church of Christ."

When it is remembered that a very large proportion of these new settlers, to be evangelized, are poor but pious Lutherans, who are awaiting, with eagerness, the sending forth unto them of pastors of their own faith, it would seem important and desirable that the Lutheran Church see the necessity of coöperation, at least, among its various branches, if not of union, in laboring in this important field. An attempt is now being made by the German Home Mission Board of the General Council to establish some basis of mutual understanding, as to future mission operations in Canada, which will prevent the un-Christian competition which has to often been a disgrace amid the missionary operations of Missouri, the Joint Synod of Ohio, and the General Council in Western Canada.—"The Lutheran."

A Generous Offer.

Mr. C. H. Sternberg, M.A., member of St. Peter's Lutheran Church, Ottawa, has offered to give to the congregation as many of his books, "The Life of a Fossil Hunter" (\$1.60), and "The Story of the Past,—A Romance of Science" (\$1.00)—as the members can dispose of, at the above-mentioned price. The books are very interesting, and will be sent postpaid to any one sending their subscription and payment to the pastor, the Rev. J. J. Clemens, B.D., 527 Somerset Street, Ottawa. The \$1.60 book contains Mr. Sternberg's picture, and many other illustrations; and is written in prose; the \$1.00 book is in verse form, and is not illustrated. Help a good cause along. Send for one or both of these books. Do it now!

Once More. If you want to get the want you want to get you want to get your want into the want-getter. "The Canada Lutheran" wants those who are in want, and those who want to supply those wants, to make their wants known through its want-getter. In other words, we want ads., and want them very much. We know that our readers and churches have their material as well as their spiritual needs. We would like to make our paper a medium between buyer and seller. It is also a well-known fact that magazines and journals make this mean their principal source of income; religious papers not excepted. In fact, most of them could not get along without it. This is the case with "The Canada Lutheran." The price of subscription does not pay the cost of printing and distributing the paper. Unless the three pages allotted for advertising be filled for the balance of this year (till July, 1913) at the rate fixed and published, we will not be able to make it self-supporting, and our Synod will be called upon to pay the balance. So, try to get some ads for us. Do it now. If you want further information, write to our Advertising Manager. See first page.

From the Circulation Manager.

Many encouraging reports have been received during the past month. Appreciation is due to those congregations who have secured the full number of subscribers allotted to their parish. And we are glad to say that we have quite a few of these on our records. But why should not every congregation have a full list of subscribers? Why allow only the few to carry the burden? Now when the heat of the midsummer days is over, let us all do our very best to secure, at least, that many subscribers which is necessary for the financial maintenance of our paper. The Eastern and Western Conferences have pledged themselves for 250 subscribers each. Should we not be ashamed to request the respective Conferences to make good for their pledges! What about your congregation? Have you sent in the required number?

"Printers' Copy." By writing these words on the outside of the envelope in which you send your manuscript to be printed in any periodical, providing that no letter or personal communication is enclosed, and by leaving the envelope or package open,—you can send such MSS. by mail to publishers as third-class matter, subject to the rate of one cent per two ounces. This knowledge may save many pennies to those who contribute articles to "The Canada Lutheran."

NEWS FROM OUR CHURCHES

Berlin. One of the Toronto newspapers, August 17th, contained the following item of news, which, no doubt, will interest many of our readers:

"It was announced yesterday that a call had been extended by the First German Lutheran Church, of Toronto, to Rev. E. Hoffman, D.D., of Berlin, Ont. Dr. Hoffman is one of the most prominent ministers of the denomination in Canada, and he was unanimously selected by the congregation."

The German capital of Canada (Berlin) will lose, and Toronto will gain, a good man, should Dr. Hoffman, who is President of the Canada Synod, decide to accept this call.

Brantford. The high-water mark of attendance at St. Matthew's during the summer is forty-six, the evening attendance on August 4.

On Sunday, August 11, Rev. P. C. Wike, of Galt, preached for us, both morning and evening, his services in Galt being conducted by Mr. N. Willison. During the afternoon, he administered the Sacrament of Baptism to the infant daughter of Mr. and Mrs. Andrew Borger.

The Luther League meetings have been well attended during the summer, and the members are showing much interest in the discussional development of the topics. On September 5th, a social evening will be spent at the home of Mrs. Clarke, on High Street, when a corn-roast will be partaken of by members and specially invited friends.

Eleven subscriptions to "The Canada Lutheran," and more in prospect.

Mrs. Milton Glebe and her two little daughters have returned from a few weeks' vacation in the country. Mrs. Hotell is visiting in Berlin. Mrs. Hilda Merner is in Chicago. Master Leroy Nicholls is visiting his grandparents at Aylmer, Ont. Mrs. Oscar Strand is in Montreal. Miss Erna Knudsen is in Berlin. Miss Lucy Clarke is visiting in Stratford and Tavistock.

N. WILLISON.

Calgary, Alta. "The Home Missionary" informs us that Calgary is soon to have an English Lutheran Church. The Rev. P. E. Baisler, B.D., our English Lutheran field missionary for Western Canada, recently visited this growing western city. A meeting was held at the home of Mr. A. B. Himmelman, 2416 Fifth Street West. A preliminary organization was effected, and regular meetings are being arranged for. Many English Lutherans are coming to Calgary from Eastern Canada and the United States. They should be fol-

lowed up by the Church. Many other cities in Western Canada, also ripe unto the harvest, are waiting for the missionary to bring our people together.

Should our readers know of any of our Lutheran people, not being cared for by the Church, anywhere in Canada, our field missionaries would be pleased to get information concerning them. Write to them. These are their names, addresses and districts: The Rev. M. J. Bieber, M.A., Berlin, Ont., field missionary for Central Canada. The Rev. P. E. Baisler, B.D., 573 Maryland Street, Winnipeg, Man., for Western Canada. The Rev. W. Drahn, Victoria, B.C., for the Pacific Coast.

Drumheller, Alta. From a letter received from this outpost of civilization, from our friend, Mr. C. H. Sternberg, M.A., the veteran fossil-hunter and Dominion Government paleontologist, we learn that Mr. Sternberg is meeting with success upon his expedition. He has already found in the cretaceous beds of the Red Deer River several skeletons of dinosaurs, and a few bones of an extinct animal,—the like of which has never been discovered before. We are wondering whether he will find any fossil-Lutherans out there.

Dunbar. It is on the map. It will be heard from one of these days. The farmers are busy in the fields. The crop must be gathered. Pastor Hahn and his good wife will give a good account of themselves when they return from their vacation. This they expect to do about September first. By a singular coincidence the editor of this paper met Brother Hahn in the Union Depot, Toronto, July 29th. He was on his way then to meet his wife, who had preceded him some time before, to the place where they had planned to meet and spend their vacation together. It would be interesting to hear from all our pastors who have had a vacation this summer, how they spent it, and how they, and others, profited by it.

Galt, Ont. Though a little late, yet we make our approving bow to "The Canada Lutheran." It is well edited and promises to answer the purpose for which it was intended. Our Synod of Central Canada is small and far removed from other English Synods of the General Council, therefore, in some certain way, as time rolls on, our people should learn to know each other better and become better acquainted with the needs and development of the Lutheran problem in Canada. In

no better way can this be done, and the needful information disseminated, than through a church paper of our own. Through it we should get monthly reports or items from each pastorate, together with good editorials, and articles on living issues from the pens of others. Our people need all the safe information they can get. Let every pastor encourage his people to take and read "The Canada Lutheran," and thus acquire the knowledge we should have concerning ourselves and our Synodical necessities. We heartily wish the new Lutheran paper a large and deserved measure of success.

We are still alive in Galt. We are trying to bridge over the summer months with the semblance of church life. D.V., we will succeed. There are external influences hard to contend against. The many holidays with their attendant low rates on railroads, militate against summer attendance at regular church services. The lazy inclination to "sleep in" on Sunday morning, is an inexcusable habit on account of which the morning services are missed by many. Sunday visiting stalks in as another evil to keep both the visitors and those visited from church. Many other forms and sorts of excuses, which are but apologies for sinning, might be given. But, for the present, let the new church paper bear these to the reader, begging him to consider well his own course, his own customs, his own way of treating the house of God, and the services prepared for his spiritual uplifting. Mr. Editor, until our people are led to see that the Church of God is truly above and before all worldly things and attractions, and resolve sincerely to give it their first and best service, such indifference will exist, and the hearts of pastors will continue to bleed at beholding it. A hint to the pastor: "Cry out and spare not."

In Galt, we are looking forward, with prayerful hearts, for better things. God's Word, cast like seed into the ground, "will not return unto Him void."

We have passed a season of considerable disturbance since the opening of spring, in selling and purchasing parsonage property. The old, at 23 Rich Avenue, was far from and still have it unsatisfactory, the council and still have it unsatisfactory, the Council and congregation wisely concluded to sell the old, and secure a suitable property. Such change requires time. The work has been done, and general satisfaction prevails. On the 8th of August, 1912, the pastor moved—by aid of friends—from 23 Rich Avenue, to 22 Rich Avenue, and is well pleased with the change. Please address all communications to 22 Rich Avenue, till further notified. Let all enemies, friends and tramps pay their contemplated visits at 22 Rich Avenue.

Our Luther League, though small in summer attendance, is trying to carry out its resolution to support a native teacher in our Mission in India. The first quarterly payment has been sent in, and we are arranging for the next, which is due in September. It is personal work and actual support of a necessary cause that awakens a lively interest in the souls of the supporters. Our Leaguers could do much to extend the kingdom and glorify God. Let them resolve and do.

Lest the first Galt letter grow too long, we close, with hearty good wishes for all readers, and praying for the success of our Synod and Church.

P. C. W.

Guelph. The new carpet is in place in St. Paul's Church, and is an acceptable improvement. With the carpet sweeper, this was secured through the efforts of the Ladies' Aid and the liberality of members.

On Sunday evening, August 4th, Harold Christian, son of Eligio E. and Louise (Oberer) Ciceri, was baptized at the family home, Elizabeth Street. The sponsors were the grandparents, Mr. and Mrs. Christian Oberer, of Waterloo. Harold was born May 26th, 1912.

The Catechetical Class will meet to organize for the winter course of study on Saturday, September 7th, at 2 p.m. The careful attention of the youth and their parents is asked to this announcement.

At the close of July, the pastor spent several days with a friend from Pittsburg, Pastor Hansen, of Conestogo. He left on August 13th for a brief sojourn at Goderich, where he will enjoy relaxation and engage in some missionary canvass.

The sympathies of all go out to Pastor Clemens, who is with us by reason of serious illness of members of his family. Our prayers ascend for restoration and relief in this affliction.

Pastor Kennerly, of Alliance, Ohio, spent Monday, August 12th, in Guelph, and with Pastor Durst.

Miss Rose Mogk is sufficiently recovered to visit relatives at Preston and Berlin.

Mrs. J. E. Dennie, after visiting for several weeks with her parents and friends has returned to her home in London.

Mr. Dennie spent August 4th in Guelph.

Orphans. "Lest we forget." Our Synod requests the congregations to have a special offering taken in our churches some time in the month of September, for the Bethany Orphanage, Nova Scotia. See "Calendar" of Minutes of Synod, also page 24.

Hamilton. A recent letter from the pastor informs us that he will be home to resume his pastoral duties by September 1st.

The attendance during the past two months has averaged very high, in spite of the many warm and stormy Sundays. From June 16th to August 11th inclusive, the average church attendance was 79, the lowest single attendance was 35, and the highest 105.

During July, eight new scholars were added to the Sunday School.

August seems to be the month of outings. On August 7th, the Ladies' Aid and Missionary Society, spent a most enjoyable afternoon and evening at the Beach. The party numbered twenty-four adults besides children. The Luther League held its annual outing on August 24th, at Ainslee Woods.

The Programme Committee of the Luther League has devised a new method of apportioning the programme for the devotional meetings. Instead of assigning the whole topic to one person, the committee now divides the topic into several parts, each given to a different person. These in turn are to assign the Scripture passages of their particular parts to various members present. In this way, it is hoped, a wider interest will develop in the topics, they will be more thoroughly prepared, and the attendance will, therefore, increase. At the first meeting this was tried, the number taking part was increased from three to eight persons.

Humberstone. The annual picnic of Holy Trinity Sunday School was held in Lakeview grove, Port Colborne, on Tuesday, July 30th. The Sunday School, parents and friends spent the entire day in God's beautiful temple of nature. The games, consisting of races and various contests of skill, proved amusing to young and old. The Sunday School staff conducted a refreshment booth, and realized a handsome sum.

A very pretty wedding took place on the afternoon of the 1st of August, at 3:30 o'clock, when Miss Mildred Knoll, daughter of Mr. Christian C. Knoll, of Humberstone, and Mr. W. H. Beckwith, of Toronto, were solemnly declared husband and wife, by the pastor of Holy Trinity Church. Miss Cole, of Buffalo, cousin of the groom, acted as bridesmaid, and Mr. Horatio Knoll, brother of the bride, acted in the capacity of best man. Mr. and Mrs. Beckwith left the same evening for a honeymoon trip to Saskatoon, Sask., to visit a sister of the bride, and thence to Denver, Colo., where the parents of the groom reside. After their return the young couple will take up

their residence in Toronto, Mr. Beckwith having recently been promoted to the responsible position of passenger conductor between Toronto and Niagara Falls. May God bless the union.

Rev. W. H. Knauff and family spent a two weeks' vacation at the home of their parents in Waterloo, Ont., in consequence whereof there were no services in Holy Trinity Church on the 11th and 18th of August.

Montreal. At the Luther League meeting held on Wednesday evening, August 7th, a very interesting debate was held, with the following subject for discussion: "Resolved, that our Luther League is what it ought to be." The affirmative side won the debate through the arguments which they advanced. Previous to this meeting short essays of not more than one hundred words, had been written by a number of members and friends, on the subject, "Is our Luther League what it ought to be, and why?" and these essays were read at the League meeting. The committee awarded three prizes to the following persons: First prize, Mrs. W. H. C. Lauer; second prize, Mrs. M. Tonneresen; third prize, Mr. F. T. Grist. At the regular business meeting held on Wednesday night, August 14th, the following persons were received into active membership: Miss Frieda Nylander and Mr. John Lundberg. May there be new additions every month.

During the last three months the following persons have been received into active church membership: Mr. and Mrs. Louis M. Schake; Mr. and Mrs. Wilbert Butler; Mr. and Mrs. J. P. Jorgensen; Mr. Gustav Ohman; Mr. John Lundberg; Mrs. Kate Holmes; Mrs. Stana Keihas; Mr. Kuhlman and Mr. Elsin. A canvass is being made by the pastor and members of the council for the purpose of increasing the membership roll of the congregation.

On Sunday evening, August 11th, about a half-hour before the regular vesper service, a special musical programme was rendered on the organ by Mr. W. L. Moore, who that day presided over the organ. The musical selections were enjoyed by all our members and friends who were present.

On Saturday afternoon, August 10th, the pastor, in the absence of Rev. Emil Jestinski, the German Lutheran pastor of Montreal, conducted the funeral service over the body of the infant son of Mr. and Mrs. Fritz, members of the German Church.

The Ladies' Aid and Missionary Society held their regular literary meeting on Tuesday evening, August 13th. The subject of the programme was, "South America, Our Twin Sister." The service was conducted

by Mrs. W. H. C. Lauer, and different members took part in the programme.

Ottawa. Owing to the absence of Pastor Clemens from home for nearly three weeks, the two first Sundays in August, there is not much progress to report in the church work of St. Peter's mission, for usually the members of the Church consider it their opportunity to rest, when the pastor is absent. He was not on a vacation. It seems that the Lutheran missionaries in Canada do not get a vacation without asking for it, taking it at their own expense, or being compelled to take it on account of sickness or death. To the shame of those, who have the authority, be this said.

It was sickness that called the missionary pastor of St. Peter's Church from his duties in Ottawa. He was called to Guelph, to the bedside of his wife, who went for a visit and rest to her parents, July 8th. Before leaving Ottawa she had imbibed some of the typhoid germs in the (infamous Ottawa River water, which caused her illness. The day after Pastor Clemens arrived in Guelph, his ten-year-old daughter, Alice, took to the bed also, with the same disease—typhoid fever. Her case was milder than that of Mrs. Clemens. Both are still in bed, at the time when this paper goes to press, but we hope that they are on the way to recovery. Baby Dorothy escaped, and is well.

The garden party held on the lawn of the King's Daughters Hall grounds, on Thursday, August 14th, was a better success than that held on July 10th. The net proceeds were about \$15.00.

The roof on the congregation's property, corner Nepean and Lyon streets, has received a new coat of a waterproof preparation, known as 'Loftus' Cement Roofing,' which is guaranteed for ten years. The cost of this, about \$100.00, will be taken out of the building fund.

'Camp Clemens' is still in operation at the same stand, though a gloom and quietness was cast upon it by the sickness in the pastor's family.

The Luther League held its monthly meeting at the home of Dr. Prevost, on Daly avenue, August 1st, being entertained by Misses Neslund and Erickson. Attendance was fair, and meeting enjoyable.

The ladies of the Church are looking forward to a busy time, and we hope for good returns, in connection with the refreshment stand which they expect to have at the Dominion Exhibition, September 4-14. Lutheran visitors to the exhibition are kindly requested to look for and patronize our stand.

Toronto. "The Canada Lutheran" has been joyfully received, and the number of subscribers for the same is increasing.

We were pleased to hear that Rev. Miller and his wife are enjoying their vacation at Matheson, Ont. He is, at the same time, busy with missionary work there, for which he well deserves credit. While on a short trip to Cochrane and Porcupine, a little inquiry and canvass proved to him that these places were promising fields for the Lutheran Church.

Despite all the warm weather, the choir was not discontinued during the summer months; to the contrary, it is stronger and enthusiasm seems to be waxing. A male quartette has been organized, and sang for the first time on Sunday, August 4th. Its rendering of "Nearer My God, to Thee," was thoroughly enjoyed by all. During the latter part of July and throughout August, we have had song services in the evening, which were well attended. The hymns that were the subjects of short addresses up to present date are: "A Mighty Fortress is Our God," "Jesus, Lover of My Soul," "Nearer my God, to Thee," "Rock of Ages," and "All Hail the Power of Jesus' Name!" These, and the singing of male and mixed quartettes, and of the choir, have been conducive to very inspiring and devotional services. We are glad to hear that Mr. Fierheller would most likely take up the "baton" again, and have charge of the choir and church music in general.

Our Sunday School has been well attended, and is thriving, due to the sincere efforts and able superintendency of Mr. Schreiber.

The Ladies' Aid Society held a very delightful picnic at Scarboro Beach, August 12th. In the evening many of the men came out, and when the shades of night had fallen, they piloted the ladies home safely.

During August, we had among our visitors, Mr. and Mrs. Heimbecker, of Winnipeg, and Mrs. Hemming and daughter of Wayburn, Sask., guests of members of the congregation; also the Rev. Mr. Heinzelman, of Ohio.

Mr. F. A. Posselt, student of Mount Airy Theological Seminary, will preach on the first two Sundays (1st and 8th) of September.

We expect to have Rev. Miller with us again in the latter part of September.

A. J. K.

Will'amsburg. The Sunday School picnic was a big success, held July 30th. Various kinds of games were greatly enjoyed, and the young ladies' ball game

was indeed an interesting and amusing feature. The pastor's team won by a score of 34 to 25. The Luther League netted a nice little sum by conducting the ice cream and confectionery stand.

On Wednesday evening, August 14th, a Luther League rally was held in the church, at which special musical numbers, including quartettes and solos, readings and recitations, and a very able and instructive address by the Rev. A. B. MacIntosh, of Blenheim, Pa., were much enjoyed.

The League has been conducting regular weekly meetings all during the summer, the attendance ranging between thirty and forty each week.

At a recent meeting of the Ladies' Aid and Missionary Society, the Model Constitution, recommended by the General Council Society, was adopted as a whole, with a few slight changes, to suit local conditions.

Since the last issue of "The Canada Lutheran," our committee, composed of Miss Meda Whitteker and Mrs. Willis McIntosh, have secured upwards of seventy subscribers for this new paper.

We also have about sixteen families taking the "Weekly Lutheran," and a few the "Lutheran Messenger." Thirty-nine "Mission Workers" are received, thirty-five "Foreign Missionaries," sixty "Young Folks," a few "Luther League Reviews," and about thirty-five "Home Missionaries." The Luther League Topics and the Monthly Programmes, prepared by the General Council Missionary Society, are also in use.

C. A. DENNIG, Pastor.

Western Conference.

The fourth convention of the Western Conference, also the annual Sunday School Convention, will be held at Bethesda Lutheran Church, Unionville, Ont., September 2nd, 3rd, and 4th 1912. The following programme will be rendered:

Monday evening—8 p.m., Conference sermon and Holy Communion. Sermon by the Rev. P. C. Wike, President of the Conference.

Tuesday, September 3rd—9 to 11 a.m., opening of Conference and business. 11 a.m., Paper, "Relation of the Congregation to the Synod," by Rev. W. H. Knauff. Discussion and adjournment. 2 p.m., Business. 3 p.m., Paper, "Ministerial Support," by Mr. A. R. Fry. Discussion and adjournment. 7.30 p.m., Vesper services. 7.45 p.m., Address, "Our Duty to the Immigrant," by Rev. M. J. Bieber. 8.15 p.m., Paper, "The Foreign Mission Work in the Lutheran Church," by Rev. J. A. Miller. Discussion and adjournment.

Programme for Sunday School Convention:

Wednesday, September 4th—9 a.m., Devotional services, led by Rev. W. H. Knauff. 9.30 a.m., Business, followed by the discussion of the following subjects:

1. "Why a Lutheran Series of Lessons for Lutheran Sunday Schools?" By the Hamilton Sunday School.

2. "The Place of the Catechism in Sunday School Instruction." By Port Colborne Sunday School.

3. "The Excellencies of Our Sunday School Music Book." By the Guelph Sunday School.

5. "Rewards for Attendance." By the Toronto Sunday School.

6. "How to Conduct a Successful Teachers' Meeting." By Berlin Sunday School.

7. "The Organized Adult Bible Class." By Unionville Sunday School.

Mr. Townsend, Hamilton, President.
Miss Laura Volmar, Galt, Secretary.

Winnipeg, Man. At the recent communion in the First Lutheran Church, Rev. P. E. Baisler, pastor, received four into the congregation by confirmation and seven by transfer from other churches. The Sunday School has recently lost its superintendent, who removed to Vancouver, British Columbia. The pastor reports that the young people inquire very solicitously for back numbers of "Young Folks," when they have for any reason missed a Sunday, and finds that the paper helps materially in securing regularity in attendance. In order to provide for the growing congregation, it was necessary to secure a new supply of Church Books.—"The Lutheran."

"He who tholes overcomes."—Scotch proverb.

"Do noble things, not dream them,
All day long,
And so make life, death and that vast
forever,
One grand, sweet song."
—Kingsley.

"Put thou, thy trust in God,
In duty's path go on;
Fix on His Word thy steadfast eye,
So shall thy work be done."
—Luther.

"It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to
mind,
In body and in soul can bind."
—Scott.

"Power itself hath not half the might of gentleness."

OUR THEOLOGICAL SEMINARY AT WATERLOO, ONT.

This school of the prophets is the twenty-seventh and youngest Lutheran Theological Seminary in North America, the fifth in the General Council, and the first in the Dominion of Canada.

Its Beginnings.

1. The Seminary began with the recent missionary propaganda in Eastern Canada. This movement revealed a vast and fertile field; also the need of laborers, preferably Canadians, to cultivate and harvest it. The institution was first a silent wish, then a prayer, then an expressed desire and hope, which, when the Synod of Central Canada was organized in 1909, became a movement, "to begin a theological seminary at Toronto." The Lord heard these prayers and answered them in His own time and way. He sent the strong, vigorous Canada Synod to the rescue. Mother and daughter clasped hands, and resolved to do this great work of the Church together.

2. Representatives of both Synods met together in St. Paul's Church, Toronto, July 1, 1910, and drew up "Articles of Agreement." These articles stated that there was an imperative need for a Lutheran Theological Seminary in Canada; that both Synods should unite in this work, and should invite the coöperation of other Synods; that the Seminary should prepare students to preach in German, English and other languages, if necessary; that the cost of maintaining the institution should be borne proportionately by the Synods coöperating; that a Board of Management, consisting of ten members, five from each of the two Synods, three clergymen and two laymen, should be created.

On July 11, 1910, five representatives of each Synod met in Stratford, Ont., drafted a constitution for the Board of Management, elected officers, and planned to organize the Seminary at Toronto.

3. Then followed a year of frequent meetings, conferences with the officials of the General Council, negotiations, communications, plannings and counter plannings. The Board of Trade of Berlin, and also of Waterloo (strong Lutheran centres), offered free sites; the General Council Board of Education considered the movement; the German Conference of the General Council became interested; and finally the General Council at its convention at Lancaster, September, 1911, adopted the following in the report of the committee on President's report: "We recommend that the Council recognizes the necessity of a Theological Seminary for the further extension of the Lutheran Church in Canada,

and that it gives its consent to the plans submitted by the Canada Synod," etc.

Realization.

The Dominion Thanksgiving Day, Monday, October 30, 1911, will forever be a red letter day in the history of Lutheranism in Eastern Canada. Three thousand persons assembled at Waterloo in the afternoon, when the President of the Waterloo Board of Trade formally presented five acres of land free, for Seminary purposes, to the Seminary Board, after which the mansion previously purchased by the Seminary Board, and adjoining this donated land, was dedicated to Almighty God, as a Lutheran Seminary.

The solemn festivities began on Sunday, when appropriate services were held in the General Council churches in Berlin and Waterloo; and in the evening the newly-elected faculty was installed in the spacious but overflowing St. John's Church, Waterloo. The day after dedication the doors of the institution were thrown open to four students, the advance guard of our future Canadian ministers, missionaries and teachers.

The Faculty.

The teaching staff consists of the Rev. O. Lincke, who is the German professor, housefather and dean. During the past scholastic year he also assumed the duties of steward. He, with his family, live in the Seminary.

The Rev. Robert R. Durst and the Rev. P. C. Wike are the English instructors. The former is pastor of St. Paul's Church, Guelph, and teaches in the Seminary on Wednesdays and Fridays. The latter, pastor of St. Paul's, Galt, meets his classes at the Seminary on Tuesdays and Thursdays.

Mr. N. Willison, a Seminary student, is tutor in the institution, and in addition supplies St. Matthew's congregation at Brantford, Ont.

The Students.

The Seminary is open to all students of the Lutheran Church and any others who have the proper gifts, preparation, and Christian character. The standard of admission is college graduation. Those without a college diploma are required to pass the matriculation examination for admission. The regular seminary course is three years. (Ask for a catalogue). The preparatory course for those without proper preparation may extend the entire course at the Seminary to four, five or even six or seven years. The annual total expenses of contingent fee (\$20) and board should not exceed \$150.00. The scholastic year extends

from the last Wednesday in September to the first week in June, including the Christmas and Easter holidays.

Location.

The home of the Seminary is a modern mansion, within a well-kept lawn, surrounded by ornamental shade trees, the entire Seminary property embracing eleven acres of land, containing gardens, orchards and cultivated fields, extending from street to street. The house is also the home of the housefather, the students and the stewards, and contains also the dining-room, recitation room, chapel, library and study. The house overlooks the town of Waterloo, a municipality of 4,500 inhabitants. Here is located St. John's Lutheran Church, seventy-five years old, with nearly 2,000 souls, who with the Rev. E. Bocklemann, their pastor, are intensely interested in the Seminary.

The Seminary completed its first scholastic year on Tuesday, June 25th, with examinations. It held its closing exercises at eight p.m., Wednesday, in St. John's Lutheran Church, in which the pastor of the church, the faculty, two of the students, and two members of the Board participated.

Seminary Day.

1. Thanksgiving Day. The Seminary Board, at its meeting on August 22nd, set apart the above day as "Seminary Day," in the congregations in both Synods, on which day the pastors are requested to hold special services for the purpose of "disseminating information, arousing enthusiasm, and securing students for the Seminary." The Presidents of the respective Synods are requested to ask the pastors and congregations to make this a "high day,"—a day of prayer, praise and information in Sunday Schools, Luther Leagues, Missionary Societies, and the congregations, in the interest of the Seminary. Let us devoutly pray that every congregation may send forth her full quota of young men into the Gospel ministry—that not one congregation may be unrepresented; but in time have an additional one of its sons graduate each year from the school of the prophets. Is that asking too much? Is that a dream? It is by no means impossible; and if it is a dream, mothers and fathers, pastors and Sunday School teachers can help to make the dream come true. Let us, as a Synod, make much of our Seminary Day, on the day set apart as Thanksgiving Day, 1912.

2. September 24th (Tuesday). On this day all roads will lead to Waterloo from all parts of Central Canada. Last year's memorable "Opening Day" of our beloved Seminary will be duplicated, if not eclipsed. There will be professors, instructors, new

and old students, pastors, Sunday School teachers, missionary workers, parents and children, among the latter, future students, future ministers, future home and foreign missionaries. The Executive Committee, with the pastor loci of St. John's Church, will prepare an interesting programme. There will be inspiring addresses, special music, open-hearted hospitality, and all in all a blessed occasion. Make no other engagement for September 24th. Come with your family and friends to Waterloo, and see where your sons and friends will be educated for the Lutheran ministry.

On Wednesday, September 25th, the Seminary will begin its second year. The four former students, and, we trust, four more young men, will constitute our student body during the Seminary year. Many in our kindergartens, Sunday Schools, Catechical classes, collegiates, will sooner or later find their way into our Seminary.

The Seminary Board will meet on the same day, in the afternoon, in regular quarterly session.

Members of the Board of Directors and the officers, are as follows:

Canada Synod: The Revs. E. Hoffman, D.D., F. Veit, H. Weigand, and Messrs. A. L. Bitzer, Esq., and J. Bartmann.

Synod of Central Canada: The Revs. J. A. Miller, J. Maurer, M. J. Bieber, Messrs. C. F. Stiver and E. A. Bartmann.

Officers: President, Rev. J. A. Miller; German Recording Secretary, Rev. F. Veit; English Recording Secretary, Rev. M. J. Bieber; Treasurer, A. L. Bitzer, Esq. The Rev. E. Bockelmann is a member of the House Committee.

M. J. B.

THE ALTAR'S PLACE IN WORSHIP.

By Rev. G. Franklin Gehr.

The first temple in which mankind worshipped God was the wide expanse of the over-arching sky. The sanctuary lamp which hung in that dome was the sun. The vesper lights were the scintillating stars above. The first altar in that temple was a rude stone or pile of unhewn stones. Between the primitive altar and the one which stands before you lies the whole history of religion. There is the stone in its whiteness and fixity. There is the victim; Christ and He crucified, symbolized by the cross. And the fire of the candles suggests the adorable Trinity.

The altar as a centre of religious adoration and symbolic rites has been very persistent and almost universal. It is found among the earliest remains of ancient Babylonian and Egyptian cities. Hebrews,

Greeks and Romans all had them inside and outside their temples. Perhaps the tops of the mountains were at first looked upon as being the places nearest to the God of heaven; then lower elevations. And then, perhaps, the people of the plains erected their artificial elevations, such as towers, pyramids, etc., to communicate with the power above.

In the Christian Church the altar has a very interesting and touching history. The early Christians were taunted by the pagans with having no temples, no altars and no sacrifices. They acknowledged the charge and replied that their religion did not need them. As one church father said, "The heart of every Christian is an altar." There was a beautiful simplicity among Christ's people in those days. In each city a little congregation assembled in some brother's house for study, encouragement and prayer. Some time during the evening, the only time they were at leisure, they prepared a table, placed upon it bread and wine, and then sat down. The leader or president at the head of the table asked a blessing, broke the bread and passed it to the brethren, repeating Christ's holy words. In the same way he administered the cup. Thus they communed with their Lord and with one another.

What beautiful associations. The first Christian Church was the Christian home. The first Christian altar was the table in that home. Where is the real Christian home now? We have relegated all worship to the Church, and the prayer in the house is no longer heard. Why not carry back to the hearth-stone some of the devotions we now celebrate at the altar?

In the Lutheran Church the altar serves two purposes: First—As the Lord's table from which is to be administered the Holy Supper of Christ. Second—As that toward which we turn when offering spiritual sacrifices. The altar in the Christian Church stands for communion, first with Christ, then with one another. Therefore, come to the altar. On communion days when I see these aisles crowded, all coming here to kneel by the Lord's table, I think that these were the same fellowship and communion obtained when they leave the church. Let your life experiences be as lights to lead you hither. Therefore, our eyes should find a place and an object which suggest God's truth, holy love, pious devotion and personal sacrifice. That place and those objects are the altar and its vessels. Then why not have them beautiful? Why lavish our means on our own homes and blush to own what we call the Lord's house, because we begrudge a little money to adorn it with the creations of the artist? The altar before us has been made to look like a holy table, one worthy,

in a sense, of the holy sacrament for those who are to kneel before it. Upon it will be placed the gifts which you bring here for the maintenance of the Church, for the Lord's poor, for the millions who have not heard the name of Christ, and for others of our brethren in the home-land who have no altar, nay, not even a church.

CHURCH FINANCES.

THE BEST SYSTEM OF CHURCH FINANCES.

Some twenty years ago one of our Lutheran pastors in the United States wrote an excellent tract upon this subject, and published it in pamphlet form. His name is Rev. W. J. Finck, A.M. That was, we believe, before the Duplex System was thought of, or, at least, had become so widely known as it is to-day. The system advocated in Rev. Finck's pamphlet was very much like the Duplex System. The principles upon which the system is based are so clearly and briefly stated that we publish them herewith, in full, together with an explanation of the Duplex System, which is recommended to our congregations by the Evangelical Lutheran Synod of Central Canada.

The object of this brief article is to describe a few of the best systems of church finances, based on the true principles of Scripture. This definite purpose prevents us from considering many different methods of raising money to which some congregations resort.

Methods that Satan smiles and winks at; methods that satisfy the appetites of the stomach and the cravings of the intellect; methods intended to extract money from the purses of the unconverted masses with which to pay the debts of the flock of Christ;—these are no systems of church finances at all, not to speak of the systems superlatively good, called for by our subject. They have their object undoubtedly; and, separated from the church, conducted in a becoming way, and devoted to their real purpose, they might expect to be left alone, as long as they did not jeopardize the spiritual life of man. At best, they are but means of entertainment, of social enjoyment, of physical and mental pleasure, but not proper means of raising money for the Church.

Temporary restaurants, catch-trap booths, noisy auctions, pious lotteries, and the like, held within the church or out of it, for church purposes are a curse to the congregation permitting them, and an abomination in the sight of God. They give clear evidence of a lack of faith in God and of great ignorance of God's holy will. They violate

not only ordinary business principles, but the laws of the state. If these practices were indulged in, in any other circle of activity, as the home, business, or the government, they would disgust the community and bring shame upon the perpetrators. The sooner God's people stamp such abominations out of existence, the sooner will be taken away the awful curse resting on their shoulders on account of the indifferent and illiberality with which they support the Gospel of Jesus Christ.

Where the Church freed from these Satan-pleasing ways of raising money, it would not be so difficult to make room for the best systems known and to put them into successful operation.

Money in its Relation to God's Cause.

Money sustains the same relation to the Lord's work that it does to the necessities of life and the needs of business. It is the means whereby the necessities are secured. So in the Church, money is the means which enables us to carry on the work of salvation. The Word is printed and distributed, ministers are educated and supported, missionaries are sent forth and maintained, churches are built and equipped, through its instrumentality. Undoubtedly, the amount of work accomplished in God's Kingdom is proportioned to the amount of money offered on the Lord's altar by the faith and gratitude of His ransomed people. God has filled the hills and mountains with gold and given us men the knowledge to seek it and the faith to pray for it. Money is not to be despised in church work, but it is to be sanctified by holy use. God has appointed us to be stewards over His treasury. "It is required of stewards that they be found faithful." At that great day He will demand of each one of us, "Give an account of thy stewardship."

The Principle of the Best Systems.

All proper methods of church finances are based on this scriptural foundation. All we have, we have received from the Lord. "All things come to Thee, and of thine own have we given Thee." Every cent we hold is to be used conscientiously as being only entrusted to us for the time being. One-tenth, at least, was required of the children of Israel to be devoted directly to the services of the Temple. See Numbers 18:21, and 2 Chronicles 31:4. Under the Gospel dispensation, the rule is to, give as God has prospered us. Accordingly, every one bearing Christ's name should do his utmost by prayer and by work to make his prosperity great, in order that he may give often, cheerfully and liberally unto the Lord.

Upon this scriptural foundation, the superstructure of giving is to be built. It is composed of the granite blocks of love's free gifts. Wood, hay, and stubble, too often

enter in as the component parts. Selfishness, ignorance, unwillingness characterize the giving of too many for whom the Saviour gave His life. Free gifts of love are called for—something, be it much or little cheerfully given, proportionate to our ability, and commensurate to the demands of the cause.

The end and object of this structure is the salvation of man to the glory of God. This is the work for which we are to give. This is the end and purpose to be accomplished by our gifts. With all we possess consecrated to the Lord, with at least one-tenth devoted directly to the work at home and abroad, by all that call themselves Christians, the Church would not be compelled to apologize for the little done. Each congregation would be freed from all financial encumbrances, enabled to stretch out her hand to the outlying districts, and to care for the poor, sick and distressed in a proper way. The Church abroad would be plentifully manned and thoroughly equipped in the work of evangelizing the world.

SOME OF THE BEST SYSTEMS.

Many different systems may spring from these three scriptural principles. They will vary one from the other according to the different objects to be accomplished. We will describe but three plans to cover as many cases. They may be varied and applied according to local circumstances.

1.—For Meeting Current Expenses.

By "current expenses," we mean all the usual outlays to which a congregation is subjected, as salaries, repairs, fuel, light, home and foreign missions, benevolence, Synodical apportionment; in short, all payments ordinarily made for Church work, near and far.

For this, the Duplex Envelope System is the best. It consists of a subscription card, contribution envelopes and statement blanks. It calls the printing press into use and demands close and systematic attention on the part of the officers. The success of all good machinery depends upon skillful handling and the proper application of lubricator and power. Only the best of care will keep it bright, clean and in good running order. Too often a system of Church finances is given a start with the expectation that it will run of itself afterwards. Failure will surely follow. There is no perpetual motion in Church machinery.

The envelopes consist of one for each week or month of the year. Some congregations will prefer the weekly envelopes; others, the monthly. The weekly system rests very beautifully upon Scripture, 1 Corinthians 16:2. These envelopes are all the same color, neatly printed with the

name of the church, the object of the contribution, a Scripture verse or two, and blank lines for name, amount, and date. When the monthly envelopes are used, the name of the month is printed on them in bold type.

The benevolent and mission offerings of the congregation are received weekly or monthly, as the case may be, through one of the two pockets, or parts, of the Duplex Envelope, and thus all the objects for which the congregation is apportioned by the Synod, are provided for.

WHY THIS SYSTEM IS BEST.

These are some of the reasons why the Duplex Envelope System is the "simplest, most scientific and satisfactory system of Church finance":

It cultivates the Christian grace of giving by leading men to give liberally through a spontaneous desire to give.

It increases the offerings not only by inspiring the desire to give, but by offering a constant opportunity to give.

It keeps constantly before every member of the congregation the various causes in which the Church is engaged, and renders the thoughtless neglect of those causes impossible.

It is educational. In keeping before each contributor the list of benevolent causes his Church is pledged to support, it makes him think about them. And it is only by thinking about anything that one's interest can be aroused and sustained.

It enables the contributor to give the largest possible sum to all the work of the Church at home and abroad with the least possible strain upon his resources.

It promotes systematic giving.

It facilitates the more equal distribution of church expenses. It encourages all to contribute, instead of placing the entire responsibility on a faithful few.

It promotes frequent contributions to benevolent causes as well as to the current expense fund.

It precludes the multiplication of envelopes for special causes, one envelope answering all purposes.

It removes the occasion for more than one collection at a single service.

It does for the special benevolent collections as well as for current expenses, what the single envelope does for current expenses only. It is the perfection of Christian method.

"It makes more members give, and members give more."

It enables the Treasurer to make monthly remittances to the Boards, so that, as far as his church is concerned, the Boards do not have to borrow and pay interest to the banks.

Because while largely increasing the offerings to Missions, it does not decrease but actually increases the offerings to current expenses as well.

Because its good effects are not temporary or sporadic. They run through the year and year after year.

It has no denominational limits. On the contrary, it is easily adjusted to the modus operandi of each denomination.

It encourages every member of the Church to attend to the Lord's business with the same orderliness and regularity as he gives to his own.

It does away with the belated annual sermon and offering, and leaves the pastor free to talk missions whenever he will, without having to feel that the success of his sermon is immediately to be tested by the size of the offering which follows.

It teaches that "It is more blessed to give than to receive"—is just as applicable to the Church itself as it is to the individuals that make it up.

On the man who uses the System it eventually dawns that when you help your Church, you do no more than your duty to yourself; but when you help the Church to help others, you do your duty to the Lord.

It impresses upon the Church the truth that it must live to minister, like its Founder, to the needs and necessities of others—and not merely to keep itself alive.

These envelopes are arranged in order, in a pack, with the subscription card on top, bound with a rubber band, or in a carton, and handed to each member of the congregation at the beginning of its year.

Statement blanks are used to notify contributors of their financial standing. They can be issued quarterly, semi-annually, or yearly, as the officers may deem best. They may be sent to all members, or to those who are in arrears. They serve, at the same time, as receipts to the faithful, and as reminders to delinquents.

Any further information desired concerning these Duplex Envelopes, price, etc., can be obtained by writing to our General Council Publishing House, 1522 Arch St., Philadelphia, Pa., U.S.A.

2.—For Paying a Mortgage.

Church debts ought to be paid, and that, too, by the people whose spiritual home is encumbered. The careless, the unwilling, the wicked, without the Church, ought not to be asked nor entrapped, to help to meet the pecuniary obligations of a congregation. It is the debt of the members. The mortgage resting upon their church property has a "death-grip" upon them not upon outsiders. They should break loose from that grasp by their own strength of faith in God and love for the work of Christ.

The pulpit must propagate these truths. It should not scare its hearers over the burden resting upon them, for many members carry larger financial burdens individually than the whole debt of the congregation. For the space of a year or two after a debt is incurred, let the pulpit boldly expound the law of sin and preach the Gospel of redemption, and then let it follow with the law of giving and the gospel of money.

After this preliminary work is done, the best system can be easily put into operation. Let the Church Council adopt a plan like the following, start it liberally, and keep it moving until the object is accomplished. Go to the printer and order blanks, neatly executed and bound into books, with stubs, like a cheque book. Let the blanks read as follows:

Ottawa, Can., July 1, 1912.

\$.....
 For value received, I promise to pay to the Church Council of St. Peter's Evangelical Lutheran Church, the sum of within two years from date, in quarterly installments, without interest.
 (Name).....

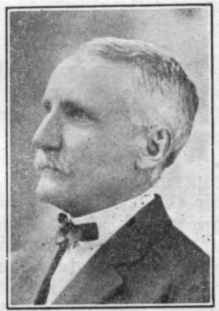
These notes are not negotiable. Take enough of them to cover the principal and interest of the mortgage. If it is too large, work a part of it off in this way, paying, if possible, the interest out of the fund for current expenses, and allowing all money received to go toward the reduction of the principal.

3. For New Enterprises.

Suppose a congregation wants to build a parsonage in the future, or it sees that in about ten years a new church will be required, or an outlying district will need a chapel;—for any enterprise of this kind, sanctify the Building and Loan Association, and put it to sacred uses. How easy it would be for a congregation, to deposit six dollars a month in such an association. In seven years, or less, one thousand dollars would stand to its credit in the bank. "Verily, the children of this world are in their generation wiser than the children of light." They save money, and as they save it, they turn it over and over, and make it increase and multiply. The Saviour commended the man who invested the five talents and made yet five other talents. But the children of light handle church money too much after the fashion of the man with one talent. They bury it in the bank, or worse still, consume it by paying interest on borrowed money. No wonder the Church goes begging. She uses her money unwisely and the Lord takes from her the little she has. "According to your

faith, be it unto you." Believe in great and prudent things, and you will accomplish more than you dared to hope. Believe little and you achieve little.

While the sanctifying of this method is strongly recommended for saving money, it is not done so for the purpose of securing loans. Borrow not at all. Pay as you go. It is sincerely hoped, that the time will come when the Church can conduct her finances in such a way, that there need be no more borrowing of funds for the Lord's work. God's people should speedily bring this about. When money must be borrowed, as is often the case when the faith is smaller than the undertaking in hand, the building and loan furnishes a good and convenient way. But it is to be regretted that the necessity to borrow so often arises. The Church fritters away far too large a proportion of the Lord's money for interest.



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She must answer for this awful waste at the judgment bar. The redeemed who owe all to the Lord, and the stewards to whom God has entrusted wealth, should come to her rescue and make it unnecessary for her to resort to these means. The only way this can be done, is to convert head, heart, and purse, and to adopt, introduce, explain, and execute the best systems of church finances. Let it be remembered that these must be based on the fundamental principles of Scripture. They may vary greatly in kind and purpose, but in principle, they must all be alike. The work is His. It must be done in a way pleasing to Him. Without divine approbation, man puts forth his greatest efforts in vain. The best systems of church finances are simply God-pleasing ways of gathering the free-will gifts of love of God's children and sending them forth to do their utmost in the Lord's world-wide vineyard.