

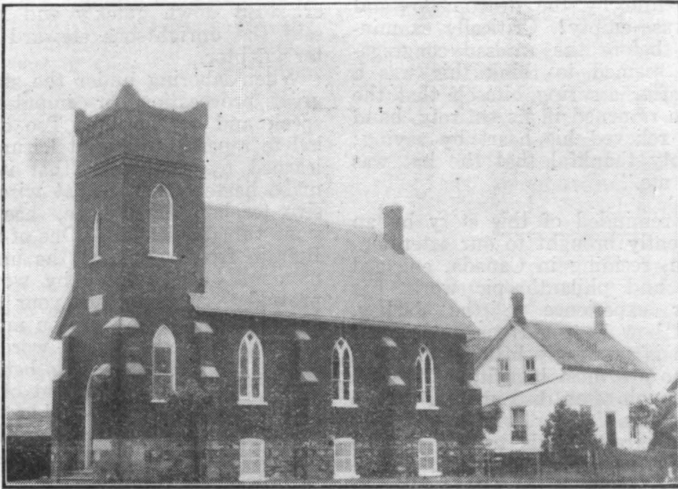
# The Canada Lutheran

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

VOL. I.

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**BETHESDA CHURCH, UNIONVILLE, ONT.**

The Rev. J. Maurer, Pastor.

Historical Sketch of this Congregation appeared in October Issue.

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

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## EDITORIAL NOTES.

**Thankful.** Apropos Thanksgiving day, we recall a story of a darkey preacher, who served a very unappreciative and unthankful people. He had no fixed salary. All that he received for his services was the free-will offerings of the congregations to which he preached. On one occasion, after making what he thought a powerful appeal to his hearers,—he took his hat and had it passed around the congregation for a collection. When it was returned to him by the deacon, lo, and behold, it was—empty! Critically examining the hat before the amused congregation, which seemed to think this was a great joke, after assuring himself that the hat had been returned in its entirety, band and all, he relieved his heart by saying: "I am mighty thankful that the hat was returned to me."

We were reminded of this story by an example recently brought to our attention. A gentleman, residing in Canada, engaged in religious and philanthropic work, has had similar experience as the darkey. When asked how he could continue in his work, which is seemingly little appreciated by those who are most benefited by it, he replied: "Though often discouraged, I have much to be thankful for. My work calls for great sacrifice, that is true. I must deny myself many of the creaturely comforts and even some of the necessities of life. My work does not seem to be appreciated by many of those for whose welfare I am laboring. Yet I do not regret having entered this sphere of labor. I find much comfort in my work. There are those who do appreciate my efforts. I have my human-sympathizers, supporters and friends. They give me much comfort. But my greatest reward and source of happiness is found elsewhere. I have a Saviour, who did much more for me than I am doing for His and my friends. He died for me, but I live for them. His agony and sufferings for our sake was infinitely greater than the little troubles, which we must endure for His cause and kingdom. I am thankful for the privilege of being permitted to share with Him, in a small degree, the burden of the cross."—Blessed are those who thus view their cross.

Are we passing the hat back empty to our benefactors in the home and the Church?

**Festina Lente.** It may be a virtue and it may be a vice. It is not always wise to be in haste. There is haste which brings fame and fortune. There is also haste which brings waste.

Hasty thoughts, hasty words, hasty actions, how much harm have they not wrought? The haste which makes fame and fortune for some, often brings shame and misery to others. "What thou doest do quickly," said the Saviour to the betrayer. "Sit down quickly and write fifty," said the unrighteous steward to his master's debtor.

When laboring under the stress of some great provocation or impulse, we often speak and act hastily. Too often we are led to repent for this at leisure. We have learned by experience that it is wise to make haste slowly. That wise and expensive teacher, Experience, has taught us some valuable lessons. One of them is this: Refrain from acting on the impulse of the moment. If some one by word or action provokes you, hold back your thoughts and feelings, if possible. If you must give vent to them, express them in words written on paper, if you will,—but better still, on water. Keep the document of wrath until you are cooled off, and able to think and act calmly, and deliberately. Then read it, and pore over it. We venture to say that in ninety-nine cases out of a hundred, the matter will end there. This document of wrath will be destroyed.

Much unnecessary trouble in life could be averted if we would always act upon these suggestions. Before we speak or act impulsively, let us consider what may be the effect of our words or actions.

It is wise, before we leap in haste, that we look to see what is before us. Before we plunge into the deep, we should consider the depths before us and our power to extricate ourselves. The wise man, says the Lord, before he begins to build, counts the cost. He makes haste slowly. For thousands of years God looked down upon this sinful earth of ours before He sent His Son to accomplish its salvation. He made haste slowly.—The actions of a perverse world, slow to accept God's salvation offered to it, through Christ, deserves judgment, but our long-suffering Father in heaven, makes haste slowly.

There is much mission work to be done in Canada and elsewhere in the world. We

would like to see the world brought to the foot of the cross in this generation, if possible, and should work towards this end. But God makes haste slowly. He is conservative, and just. Many of His servants in the mission field, both at home and abroad, are suffering, laboring under unfavorable conditions, because some of His servants, who had more authority than wisdom, were not satisfied with haste being made slowly.

Perhaps, more of this later.

**Our Duty** Recently our fellow-countryman, the Iclander, Dr. Stefansson, on his explorations in the Arctic regions of Canada, found a colony of white Eskimos. He believes that they are the descendants of the Norsemen, who settled on the west coast of Greenland, and from thence moved and settled in the region where he found them.

What they once were we know not with any degree of certainty. This we know, that they now are heathens. Their discoverer maintains that they should be left in peace as they are,—that modern civilization would do them more harm than good. Dr. Stefansson even goes so far as to say that they should not even be visited by the Christian missionaries, for the purpose of converting them.

The three daily newspapers in the capital of Canada have editorially made comments upon this proposition. Two take sides with the Arctic explorer, and one takes issue with him. Who is right? What position should we, as a Christian people, take in this matter? We are surprised that there should be any question about it. The Word of God settles it. What does it say? The last commission of Christ to His disciples was: 'Go ye therefore, and make disciples of ALL NATIONS, baptizing them,' etc. (Matt. 28:19, 20.)

This question reminds us of a story told by Dr. W. M. Taylor, at the great Missionary Conference, held in London, in 1888,—which is as follows:

In the stirring history of the Scottish Covenanters there was a very thrilling story told regarding Captain John Paton. After he had been apprehended, he was being led to Edinburgh for trial and execution, and by the way he was met by one who had been his companion-in-arms in Germany, under Gustavus Adolphus. His companion said to him, "Are you there? I will write to the king and get pardon for you." Paton said, "Ah, you won't get one for me, I am afraid." "Well," said the other, "if I do not, I will never draw sword for his majesty again." He made intercession, and he got the pardon, which arrived in

Edinburgh, but was held back by the "Lords of the Congregation"; and Paton went to the scaffold.

Now you brand that, and you do so honestly and righteously; but are we any better, if we stand between the Lord and His great message of mercy to mankind, and decline to pass it on to those who are to be delivered thereby?

As Christians, like Paul, "we are debtors to the Greeks and the Barbarians," and to all who have not the saving Gospel of Christ. If we believe the Bible to be God's Word, salvation is nowhere else to be found than in the saving faith in Jesus Christ and Him crucified. Whether the call comes "from Greenland's icy mountains," or "from India's coral strand"—

"Shall we whose soul's are lighted,  
With wisdom from on high;  
Shall we to men benighted,  
The lamp of life deny?  
Salvation, O salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learned Messiah's name."

**The Owl.** "Look to the ant thou sluggard," says Solomon. "Look to the owl, ye talkers, and be wise,"—we say. Combine the two virtues here inculcated, and you shall win fame and fortune.

One of our laymen, who has made for himself a name and become famous in Canada, recently called our attention to the following motto, which hangs on the wall of his office, near his desk:—

"A wise old owl lived in an oak,  
The more he saw the less he spoke,  
The less he spoke the more he heard,  
Why cannot we be like that old bird?"

"The owl has been one of my best teachers in life," he said to us. "I have tried to be benefited by the words of wisdom uttered by the owl in the tree." He is not a man of many words, who said this, but his acts speak volumes, and his thoughts have taken, and are taking, material shape, in achievements, which thousands admire and enjoy; monuments to his honor and glory which will stand, and be admired by millions, after he has ceased to labor upon this mundane sphere.

**Our Laymen.** They have a right to demand that the attention be given to them, which they deserve. The Church could not exist without them any more than it could exist without the ministers of the Word. "Honor to whom honor is due."

Our pages are open to them, as well as to our pastors, to express their views in the interest of the Church.

To show our sincerity in this matter, we would state that we shall be pleased to publish the picture and brief biography of any of our laymen, who in the judgment of our pastors, are worthy of this honor,—if their cut and a brief sketch of their life are sent to the editor.

When we refer to laymen, we mean the women also. They, no less than the men, deserve notice and honor for what they are doing for the kingdom. This they shall receive in due time. We note with peculiar pleasure, that the first lay communication received by "The Canada Lutheran," outside of those received from members of the Publication Committee, is from a woman. It is published in this issue, and is a protest. Mark that.

'time is money,' When they give, then, that which they are best able to give, their time; they give all. Do not misunderstand me, I am strongly opposed to any kind of bazaars, lottery, auctions or the like, for the benefit of any church or benevolent society; especially when these things are to be held in the place of worship; and the sooner it is stamped out the better. Bazaars are places where people spend their money for things they do not want at all; lotteries are prohibited in this country, nevertheless they are held in a good many churches, as a rule, with five gains out of a hundred losses. Auctions are divided in different classes. There is one kind which may be approved of. When the ladies of the church have done some work and placed it on sale for the benefit of the church—it is in my opinion a free-will offering.

Sincerely yours,

"MRS. C. O."

**Opinions Differ.** We herewith publish a letter received from one of our esteemed subscribers, and earnest worker in one of our congregations. We knew very well, when we published the article referred to in the letter, that there are differences of opinion upon this subject; and we believe that both parties are entitled to express their view. We, therefore, cheerfully publish the following communication:

To the Editor of "The Canada Lutheran."

"In the September number of 'The Canada Lutheran,' appeared an article entitled, 'Church Finances.' I fully agree with the author that the system there recommended, that of free-will offerings, is the best. But, it is not possible everywhere to rely upon it, solely, for the necessary funds to carry on the work of the Church. Take our own congregation, for instance. It is a small band of hard-working people, about twenty-five to thirty families, very few of them receiving a salary over ninety dollars per month, the majority under sixty dollars, and a number of domestics receiving from ten to twenty dollars monthly. It will be plainly seen that a freewill offering does not suffice to meet all expenses. When, therefore, the ladies of the church, who are not able to contribute much money themselves, devise some other honorable means to raise money for the church, and give their time for this purpose; I think they should be commended instead of discouraged, for if they were doing the same work and give only one-tenth to the church, they would be commended for good work; when they now give all, is it then necessary to believe it to be the work of the devil? As a rule, the woman has more time than money, and an old proverb says,

**The H. M. Campaign.** There does not seem to have been as much interest manifested in this campaign, among our Canadian congregations, as the cause deserves. We were sorry to note that our Conferences did not see fit to put it on their programmes for special emphasis and discussion. Neither have we heard of any concerted action being taken by either Conference, nor any of our congregations, to observe Home Mission Week, November 10-17. The H. M. Board has done, and is doing, much for Canada; more than most of our people, judging from their action, or rather inaction, seem to realize. The failure of some of our congregations to pay their apportionment for Home Missions, does not indicate the sense of gratitude and responsibility, which we owe to our General Council Board of Home Missions, through whose activity many of our congregations and our Synod came into existence. The Board has gone to considerable trouble and expense in furnishing us with valuable material for an aggressive campaign on behalf of our Home Mission work. The weekly pamphlets and charts are full of inspiring facts. Are we making the best possible use of them? Some people are not interested in the charts because, they say, they are all based upon conditions in the United States. To them, we say: Many of the facts and conditions there brought out apply also to Canada. If the problems there presented, are greater in the States than in the Dominion,—should we not appreciate all the more that our fellow-Lutherans over on the other side of the line are doing so much for our Lutherans of the dispersion in Canada, when they have so much to do at home?



The President of our Synod, who is also our representative on the Home Mission Board, in a recent letter to us, says: "Let me remind you that the Board spends over \$200.00 a month in our Synod. At its next meeting in November, it will be asked to spend more, because of the urgent needs of our field. In return we are asked for only \$67.00 per month. Last year we fell short to this amount of \$400.00. We dare not let this be repeated. Let us urge upon our people the moral obligation involved in this matter, and ask them to increase their offerings so as to enable us to meet our last year's deficit, as well as this year's apportionment."

Our sense of honor will be put to a test, November 10-17. As good Canadian Lutherans, let us show that we still have it, by making our Reformation offering for Home Missions a generous one.

#### Programmes and Customs.

It may be both interesting and profitable for our pastors and congregations to learn that our Reformation service programmes, published by the H. M. Board, in Philadelphia, and other programmes of like nature, will hereafter be admitted into Canada free of duty as "religious tracts." Through our solicitation, the Chief Commissioner of Customs, Mr. John McDougall, Ottawa, has so decreed. We have received from him a written statement to this effect.

#### New Publications.

Just before sending the copy of this issue to the press, we received copies of two new English Canadian Lutheran publications: "Bulletin of the Lutheran Theological Seminary," at Waterloo, to be published quarterly for free distribution, in the interest of our Seminary; and "Montreal Lutheran Messenger," published monthly by the Laymen's Missionary Society of the Church of the Redeemer. Both are neat in appearance and interesting. It is to be hoped that they will serve the purpose, for which they are brought into existence. There is, however, a question in our mind as to the necessity of multiplying the periodical publications within the bounds of our Synod, at present, when the Synod is publishing at a financial loss a paper, which enters almost every home in the Synod, and the pages of which are open for news, articles, and bulletins in the interest of our congregations and institutions. "In unity there is strength."

Whether rich or poor, we must surrender all if we wish to follow Christ and inherit life.

### WORDS OF GOLD.

Compiled by Carl Theodor Wettstein,  
Milwaukee, Wis., U.S.A.

"The existence of a Creator and Ruler of the universe has been acknowledged by the greatest men of the world."—Chas. Darwin.

"I believe in the divinity of Jesus Christ, the same as Tycho de Brahe, Copernicus, Descartes, Newton, Lermath, Leibnitz, Pascal, Grimaldo, Euler, Guldin, Boscovich, and Gerdil—like all great naturalists, all great astronomers, and all great mathematicians of the past centuries."—L. A. Cauchy, one of the greatest mathematicians and physicists of France; professor of Theoretical Astronomy at the Sarbonne in Paris.

"Many unbelieving scientists have accomplished great things in all sciences, even as specialists. But more epoch-making, more leading, more enlightening are the labors of the great Christians, the true princes of science."—F. Bettex, professor of Natural Sciences in Stuttgart.

The following quotations contain, in their own words, the opinions of the most prominent statesmen, scientists, and authors on subjects like the Bible, Darwinism, Atheism, God, Creator, Immortality, Prayer, Religion, Christianity, and Missions. From them the reader can see that the opinions of Darwin, Cauchy and Bettex are corroborated by the greatest men of the world.

It is related that one of the Canadian Senators asked ex-Premier Laurier where he secured the style for one of his very powerful and successful addresses. For reply, he asked the Senator to go with him to his office, and opening his desk he took up a little Bible, which opened of itself at St. Paul's speech on Mars Hill. "Upon the style of that speech," said the ex-Premier, "I have constructed every really successful address which I have delivered."

General U. S. Grant: "Hold fast to the Bible as the sheet-anchor of our liberties; write its precepts on your hearts and practice them in your lives."

Immanuel Kant, Philosopher, Professor of Logic at Koenigsberg University: "You do well in that you base your peace and piety on the Gospels, for in the Gospels, and in the Gospels alone, is the source of deep spiritual truths, after reason has measured out its whole territory in vain."

Lord T. B. Macauley, English Historian: "Whoever hinders the expansion of Christianity in the world, or tries to injure it, is guilty of high treason against the civilization of mankind."

(To be continued.)

## NEWS FROM OUR CHURCHES

**Brantford.** Sunday, September 22, was a day of unusual rejoicing in St. Matthew's congregation here. It was confirmation Sunday, and we had present, in Willard Hall, the largest congregation ever assembled at a Lutheran service in Brantford. There were eighty-two persons present, and twenty-two members partook of the Lord's Supper. This is two more communicants than at any previous communion. Mr. Aaron Martin was received into full church membership by adult baptism, and Miss Lucy Clark, Miss Erna Knudsen, and Mr. Wilhelm Hesterberg, were confirmed. Two children of Mr. and Mrs. Harold Dunford, were also baptized. Rev. Prof. Wike, of Galt, assisted by the pastor, officiated. Willard Hall had been beautifully decorated with flowers and presented a neat and church-like appearance. There is much work to do here, and it is unfortunate that the pastor cannot be on the field constantly the year round.

Sunday, September 29th, was another happy occasion for our congregation. It was Harvest Home Sunday, and willing hands had worked diligently to give our place of worship a becoming appearance. Roots, grasses, fruits and flowers in great abundance, were to be seen on pulpit and altar, floor and organ, window sills and gas fixtures. Mr. and Mrs. Nicholls sang a duet very acceptably, and the pastor preached from Matthew 9:37. At the close of his English sermon, he spoke for a few minutes from Psalm 65:11, in Swedish, for the special benefit of some who could not understand the English. The congregation on this occasion numbered fifty, and the offerings amounted to over sixteen dollars.

Among new arrivals in Brantford, we find Mr. and Mrs. Mullen (Lutheran), from Buffalo; Mr. (Luth.) and Mrs. Elton Heinrich, of Waterloo; Mr. and Mrs. (Luth.) Snyder, of Tavistock, and a young lady from Norway. We are also pleased that Miss Ida Börjeson has returned from Hamilton.

At a recent meeting of our Church Council, Mr. Chas. Nicholls resigned the office of Secretary, and Mr. Milton Glebe was elected to fill his place. Mr. Nicholls, who has been Secretary for some time, resigned because of pressure of other business.

The home of Mr. and Mrs. N. Willison, in Waterloo, was saddened on September 25th, by the death of their youngest daughter, Ruth Evangeline, at the age of three

months and twenty days. She had been ailing for some time, and passed away peacefully in her mother's arms. A "fair messenger," from the Lord, who delivered her message, and then returned to her Saviour. St. Matthew's congregation, Brantford, sent a beautiful floral tribute, and was represented at the funeral by Mr. Chas. Nicholls, Mrs. Frank Clarke, and Mrs. McAdam. Rev. M. J. Bieber, of Berlin, assisted by Rev. Prof. Durst, officiated at the funeral. There were also present Rev. Dr. Hoffman, of Berlin, Rev. E. Bockelman, of Waterloo, Rev. Prof. O. Lincke, and the student body from the Seminary.

Mrs. Kelby, of Brantford, is another Lutheran recently arrived in Brantford.

Mr. Chas. Nicholls, until recently connected with the Metropolitan Life Insurance agency in this city, has, in partnership with Mr. Stanley Rodjenski, established a bicycle, motor cycle, miscellaneous engines, and general repairing business at 47 Dalhousie street. He is more than pleased with the prospect, the amount of patronage already received, having far exceeded his expectations.

Mrs. Hotell has returned to Brantford, after a three months' visit in Berlin.

**Dunbar.** The outlook in St. Paul's congregation is indeed a very encouraging one. Considering that the weather has been unfavorable and the roads in an almost impassable condition, it was a marked forward move to see the services so well attended. This has served to give stimulus to the pastor and congregation. St. Luke's people are slowly coming into their own; and the time is near at hand when this congregation will wield an influence in God's work. The Church Council has granted the pastor permission to visit Berwick and attend to the wants of its Lutherans. Owing to the inclement weather, and "almost bottomless" roads, this work is a little hampered, but with the approach of winter this work will be more zealously attacked, and we hope for "big things" in Berwick.

The Luther League is doing commendable work. Fifty-seven were present at a recent meeting. Especially does the pastor commend the officers of the League, who, by their faithfulness and noble conduct, are doing much to make the League a powerful factor in the congregation.

A fund will be started in the near future

towards purchasing a lot for a parsonage. The League has been a shining light in the congregation and is giving this church new vigor, and new life. It is a Twentieth Century League, with twentieth century enthusiasm twentieth century energy, twentieth century ambition. The pastor congratulates the League upon the work it is doing, and eulogizes it by saying, "Well done!" On October 10th the League celebrated the first anniversary of its existence. One year ago it was organized, with a membership of seven, to-day its enrollment numbers thirty-four. Not only was progress made numerically, but also financially. To date, nearly one hundred dollars has been raised. This may seem a small amount, if we compare this sum with those of our fellow Leaguers in our city congregations; but, when we consider that this is a country parish, and that we have no such ways and means of raising money as our city Leaguers have, then we must say, the League has done nobly.

Mrs. Hahn's Sunday School class gathered at the parsonage recently. A very pleasant afternoon was spent in games. A dainty luncheon was served. Mrs. Hahn was the recipient of many useful gifts, and the day will be remembered by all as one of great success.

The regular monthly meeting of the Ladies' Aid Society was held on Thursday, the 3rd. This society uses the regular monthly topics; nearly all members subscribe for the "Mission Worker." The pastor decided to devote an entire week of each month towards the growth and up-building of this society. All the ladies of the congregation, who are not members of this society, will be visited, and their coöperation and help will be sought.

A very pleasant event took place at the parsonage, on September 26th, when Mr. John Miles Merkley, a member of our Luther League, was united in holy wedlock to Miss Minnie Maud Dillabough. We wish the happy couple God's richest and best blessings.

Baptized.—Audrey Ardella, daughter of Mr. and Mrs. Thomas McLean, at the parents' home.

On Wednesday morning, July 24th, Mr. George Nelson Weegar passed away, after an illness of nine days. The funeral service was held on Friday afternoon in St. Luke's Church, the Rev. A. M. Hahn officiating, assisted by Rev'ds. Dennig and Newton, the latter of the Elma Methodist Church. Deceased was a son of Mr. and Mrs. H. H. Weegar. He was thirty-four years of age, and is survived by his parents, one sister, his widow and two daughters.

We cannot close this chapter of St. Luke's

history without calling the attention of the people to "The Canada Lutheran." Dear friend, was there ever a time when you could make a better investment of a small sum with so large a revenue? "The Canada Lutheran" is born out of conflict and pleasant hopes, still a babe, it will have to learn to creep before it can walk, it must live in Lutheran homes. Will you welcome him to your home? Will you give him just a trifle of your time and support? You find in its pages all the separate interests, of the churches of our, and other Synods, gathered and made comprehensive. It distinguishes itself as much for what it does not print as for what it does. It is clean, pure, interesting, without becoming sensational or extravagant, not indifferent to any interest, kindling the flame of true devotion, and nerving for work, "profitable for doctrine, for reproof, for rebuke, for correction in righteousness," alive with heart-burning appeals to all that is good and Christian within us using wise instruments for accomplishment of wise ends. It catches back of the good man's Bible, as he reverently ponders and commends it, glimpses of philanthropic landscapes,—still lovely, even though sin has marred them. Like the Sermon on the Mount, its pages have traits of field preaching. "The Canada Lutheran" will do much good, teaching us that the great principle of conciliation amid earth's jarring tribes and clashing interests, is not external, but internal; not material, but spiritual; not terrene, but celestial; and is found in the blending by the Holy Spirit, of all earth's inhabitants, in a common contrition before a common redemption, tending as these inhabitants are, under a common sin and doom, to the same inevitable graves; but all of them invited, in the one name of one Jesus Christ, to aspire to the same heaven of endless and perfect blessedness. Yes, dear editor, the people of St. Luke's will do their part in making "The Canada Lutheran," the best church paper in this fair Dominion.

A. M. H.

Galt. Dear "Canada Lutheran": Your October number came freighted with good things both for pastor and people. We had doffed our hat to the previous issue, because of its brightness and value, but wondering if high tide of efficiency had been reached. Now you come so much improved that you keep us in a state of expectancy. What next? How very much better the people of our English congregations, who read "The Canada Lutheran," will know each other by and by. And if each pastor will do his duty in giving



rich and helpful notes in his little monthly speech, what an aid to the whole body of readers. We should not expect the editor to shoulder the entire work of furnishing valuable reading matter, but remember united effort counts most. Our subscription list has increased by four since our last notice. Many more homes "The Canada Lutheran" should yet enter, hence we have duty before us. Duty never ends with a busy pastor. And at this time this one is under double duty. Teaching eight hours a week in our Seminary in Waterloo, adds much to present responsibility. But, the work is a gracious one, and that enables us to bear the burden patiently.

Our Harvest Home services are just over. Held Sunday, October 13. Attendance was unusually large. About 120 present at the evening services. Offerings for the day, \$26.35. This is some above our average. Two weeks ago the day's offerings were over \$30.00. We are trying, at Galt, to train ourselves to greater liberality in paying the Lord His own. Success is crowning our efforts. The first mark we are striving for is to persuade God's people to pay to the Lord His stipulated portion, viz., "One-tenth of all their increase." Some one may answer: "This is not New Testament law." But, it was God's ruling under the Old Testament, and we do not find it revoked in the New. Yea, the New rather intensifies this duty of the Old, thus: "Give as the Lord has prospered you." From this it is clear that a Christian's duty in bestowing does not come under the tenth, but rather more than the tenth. If one-tenth is the Lord's, which in reality it is, that portion we must actually pay into His treasury before we can begin to give. We cannot give with credit to ourselves what belongs to another. To some this may be new and advanced doctrine on benevolence. Let it be so. If it will only lead our people to think and investigate till they see clearly Christian duty and responsibility toward God and His kingdom, it is well. I recommend the prayerful reading and re-reading of Mal. 3. Enter into the very spirit of that word, and with me, you will conclude that we have withheld much that belonged to God. On the other hand, you will see, that if we follow His command "to bring all of His tithes into His storehouse," it will not only **not** make us poorer, but richly enable the Church to do the great work calling now at her door to be done, and relieve her for ever of the unsavory name of beggar. Let no one fear to present the truth. Some of my little flock have resolved to give one-tenth, and are now doing so. Others will follow. Who objects to the tithe system, and on what grounds?

P. C. WIKE.

**Guelph.** All readers of "The Canada Lutheran" are, or should be happy. They have a good, live church monthly to read. It brings them the news of all Canada, and articles very helpful and interesting on subjects relating to the Church. Will present readers aid in enlarging our mailing list by soliciting others as subscribers? Report them to the pastor.

Our Home Mission service and offering will be held on November 3rd. We should make a most generous offering, both because the General Council is now helping us, and because we failed to raise our quota last year. The envelopes and a most excellent programme have been received. They will be used on above date. Let every member of the congregation and Sunday School unite in that service to make it edifying, instructive, and profitable for our missions.

Our Auxiliaries have not been well attended. This is the case with the Laymen's Association, the Ladies' Aid, and the Luther League. Will not the members of each renew their interest and help make these meetings profitable?

Mr. and Mrs. John Hilts, and Elsie Kube have been confined in the general hospital. After a critical operation, Mrs. Hills has so far recovered as to return to her home. The others are improving nicely and hope soon to be dismissed.

Mrs. C. Liphardt suffered painfully from rheumatism in the eye. She is relieved of pain and much improved.

Mr. James McKinley has been seriously ill for the past three weeks. At present writing he is in a critical condition. May the merciful Father graciously sustain these afflicted ones.

The home of Mr. and Mrs. Harry Till, Eramosa Road, has been under quarantine for several weeks. In all, four cases of diphtheria developed. Thankfully we record all were in milder form and all are recovering. Mrs. Till and Baby Till were among those afflicted.

Mr. Louis Wolfenberg met with a painful injury to his foot in starting for the Luther League meeting on October 7th.

Mr. Wm. Kaempf left this week for an extended business trip through the Eastern Provinces. He will not return home until Christmas.

Miss Louise Kaempf, who has been visiting and recreating in the far West since July, will return about November 1st, much improved in health.

The \$1,000.00 Fund grows more slowly towards the last, but it is still growing, and yet has some prospects. It is now over \$800.00. Payments have already been made on some pledges, much to the relief of the congregational Treasury. To redeem a note



due November 1st, payments by subscribers, and, if possible, by any who have not subscribed, will be very helpful, if made on or before that date. Let every member help sustain the credit and honor of our congregation.

The Sacrament of the Lord's Supper will be observed on the First Sunday in Advent, December 1st, 1912. This affords the Christian the highest privilege, and a specific opportunity of absolving grace. The conditions of blessed communion are true repentance on account of sin, true faith in the blessed Saviour, and in His bestowal, in the Holy Sacrament, of His body broken and His blood shed for the remission of our sins. None should neglect the Holy Sacrament, or purposely absent themselves. Christ instituted His Holy Supper for our spiritual release and nourishment. This we all need. "Come, for all things are now ready!"

**Montreal.** A social meeting of the Laymen's Missionary Society was held on Tuesday evening, October 15th, at the home of Mr. O. Moring, the Corresponding Secretary of the Association. Although the number of men present was smaller than was anticipated, nevertheless a good percentage of members were in attendance. The meeting was presided over by the President of the Association, Mr. J. P. Jorgensen. The first part of the evening was well spent by listening to short speeches by those present, after which a most delicious luncheon was served in the dining-room, by a committee of ladies from the congregation. A proof that the laymen are becoming interested in the work of their society, and that they are resolved to become active, is clear from the spirit of determination that was manifested throughout this meeting.

At the last meeting of the Church Council, it was decided to introduce the Duplex Envelopes into this congregation, beginning with the first Sunday in the New Year. The pastor was authorized to secure the necessary number of sets, the envelopes to be printed in two colors, black for the current expenses of the congregation, and red for the benevolences of the congregation. We feel sure that this system will put the finances of the Redeemer congregation on a solid foundation.

Mr. G. W. Brooks was elected by the Church Council as delegate to the meeting of the Eastern Conference, and Mr. J. C. Casselman as alternate. The Luther League expects to have a goodly number of its members present at the sessions of the Luther League, which will also be held at

Dunbar, in connection with the Eastern Conference.

By the time "The Canada Lutheran" makes its appearance, the sacred concert which will be rendered on Friday night, October 18th, under the auspices of the Luther League, will be an event of the past. The League has aimed to sell 500 tickets for this concert, and from reports that can be gathered at this time, it looks as if the goal might be reached. The choir will sing two anthems at this concert, while a number of other selections, i.e., solos, duets, quartettes, will be rendered by members of the choir. A number of outside talent have also been secured. The program promises to be a strong one.

Several Sundays ago a number of new members were received into the congregation at the evening service. They are as follows: Mr. and Mrs. James D. Sangster and Miss Frieda Nylander. This makes a total of seventeen members received during the present pastorate, less than six months.

**Ottawa.** Under the heading: "English Lutheran Church Making Good Progress," the "Journal" on October 15th, contained the following article:

"The monthly business meeting of the Church Council of St. Peter's English Lutheran Church, was held Monday evening at the home of Mr. H. Holz, Experimental Farm. Reports given by the officers of this congregation and societies connected with the church, were encouraging and showed progress in all lines.

"The Treasurer, Mr. H. Holz, and the Financial Secretary, Mr. K. L. McIntosh, reported funds on hand to meet all obligations, and a surplus on hand. The same encouraging report was given concerning all the departments of the church's work. The W. H. and F. M. Society presented a cheque of \$25.00 to the Council to be applied where most needed. At its meeting last week the same society decided to present Miss Mary Roeske, the efficient organist of the church, with a cheque for \$25.00 for her valuable services. The men of the congregation are making preparations for a banquet to be given at the Y.M.C.A. hall, Saturday evening, October 26th, at one dollar per plate. The President of the Synod of Central Canada, the Rev. Jacob Maurer, of Unionville, is expected to be present; there will be five other speakers, and music furnished by members of the Chateau Laurier orchestra, under the direction of Prof. C. C. Lund.

"President Maurer will deliver the Thanksgiving sermon to the congregation in the King's Daughters' Guild Hall, on Sunday morning, October 27th. In the

evening of the same day there will be held a harvest home sylviee under the auspices of the Sunday School. The Luther League is making arrangements through its President, Mr. J. A. Loa, to have a Hallowe'en party. The weekly devotional meetings of the League are being held in the homes of the members on Wednesday evenings this month with success. A committee recently appointed by the congregation is completing plans for an illustrated lecture to be given some time in November, by the well known fossil hunter, Mr. C. H. Sternberg, M.A., who has recently returned from an expedition for the government to the cretaceous beds of the Red Deer River, Alberta.

"The architectural plans for the church building, soon to be erected on the congregation property, corner of Nepean and Lyon streets, are being prepared by Mr. Herbert Schlecow."

The W. H. and F. M. Society held its regular meeting for the month of October at the home of the Treasurer, Mrs. Olsen, Second avenue, and a committee was appointed to prepare work in the sewing line for the ladies at the next meeting.

A satisfactory report was received from the committee in charge of the stand at the exhibition.

The ladies have heard with regret of the death of a sister of Mrs. Yank. They extend sympathy.

Mrs. Akerlindh has been indisposed for some time. She has been much missed in the meetings, and the ladies hope that she will soon again be able to be among them.

Mrs. Clemens is still at Guelph.

Lilly, the infant daughter of Mr. and Mrs. Richard Johnson, was baptized on October 9th, at the morning service.

Charles Victor Olson, the two months' old son of Mr. and Mrs. C. O. Olson, Westboro, died on September 28th, and was buried in Beechwood cemetery September 30th. Our heartfelt sympathy is extended to the bereaved parents.

The date for Mr. Sternberg's lecture has been set for Tuesday, November 19th, 8 p.m., at Y.M.C.A. Hall.

#### Port Colborne and Humberstone.

Four were added to membership of Holy Trinity Lutheran Church on September 1st, viz., Mr. and Mrs. C. Hansen, and Mr. and Mrs. C. Ortner, son-in-law and daughter of the former.

On the 18th of September, a peach festival, under the auspices of the Ladies' Aid Society, was held in Guild Hall, Port Colborne. On account of the rainy and damp weather, the event was transferred from the parsonage lawn, where it was originally in-

tended to have the festival, to above-mentioned hall. A good crowd turned out. A fine programme was given, consisting of musical numbers, a dialogue, and a sketch put on by the "Trinity Girls." The net proceeds amounted to a little short of \$50.

On October 10th, the Luther League gave a variety shower to one of its members, Miss Ada Boneberg, Secretary of the League, on the occasion of her marriage, which is soon to take place. A pleasant evening was spent.

Sunday, October 6th, we celebrated our annual Harvest Home, with appropriate services and sermons, both morning and evening. The choir and one soloist, Miss Louise Kramer, very ably rendered appropriate music. The members of the congregation, with willing hands, did some fine and suitable decorating in the interior.

Sunday, October 13th, Holy Trinity congregation held its quarterly meeting. Progress was noted and planned. At this meeting two more applicants for admission to membership with the congregation were received, viz., Mrs. C. C. Knoll, the bride of Mr. C. C. Knoll, who with his family is a member of Holy Trinity congregation. Mrs. Knoll comes from St. Peter's (Missouri) congregation here in town. And Mrs. Fred C. Hesler, the bride of the President of the Canada Luther League, who also is a member of Holy Trinity congregation. Mrs. Hesler comes from the Missouri congregation at Snyder, Ont.

The devotional meetings of the Luther League have again been commenced, with a record attendance, Sunday evening, Oct. 13th, the topic, "Church Loyalty," was discussed. The inspiration and interest ran high.

Monday evening, October 14th, the members of the Luther League gathered at the home of Mrs. C. Palmer, Port Colborne, and gave a variety shower to one of its members, Miss Edna Wilson, who is to be married shortly. A good time was spent.

The Sunday School has received two new scholars.

At a business meeting of the Luther League, a resolution was passed to the effect that the League send no delegates to the Fall Rally to be held in Waterloo, but instead to send its President, Mr. F. C. Hesler, also President of the Canada Luther League, to the International Convention at Albany, November 12, 13 and 14.

W. H. K.

#### Twin-City Notes.

At the Quarterly Seminary Board meeting, held in St. John's Church, Waterloo, on September 20th, all the members, except one, were present. The meeting was enthusiastic and much business was trans-

acted. An application was signed by the members of the Board to secure a Provincial Charter from Parliament. The faculty was authorized to issue a "Quarterly Bulletin." A Polyglot Bible and a Standard Dictionary have been secured. A request is to be made to the Publication Board at Philadelphia, for the gift of a book of each of our Lutheran authors. The Treasurer, A. L. Bitzer, Esq., reported that the receipts from the beginning of the Seminary, were \$8,353.04, and the expenses \$7,541.14. There was a balance of \$606.55 in the treasury. The maximum charge to each student for board, room and tuition, is \$120 per year, and the contingent fee is \$20 additional. The following committees were appointed: Incorporation, Rev. E. Hoffmann, D.D., A. L. Bitzer, Esq. Finance, Dr. Hoffman, Mr. Bitzer, the Revds. J. A. Miller and J. Maurer. Educational Staff, Revds. Dr. Hoffman, F. Veit, Miller and Bieber. House and Property Committee, Mr. Bitzer, Revds. Lincke, Bockle-mann and Bieber. Library, Rev. Maurer and Mr. Stiver. Catalogue, Revds. Miller, Lincke, Dr. Hoffman.

The House and Property Committee meets on the last Tuesday of each month. It passes on all bills connected with the conducting of the institution, orders the securing of all supplies, furniture, coal, etc., keeps the property in repair, sees to the orchards, the renting of the land for cultivation and has general oversight of the material affairs of the institution, subject to the action and approval of the Board. The officers of the Seminary Board are: President, the Rev. J. A. Miller; German Secretary, the Rev. F. Veit; English Secretary, Rev. M. J. Bieber; Treasurer, A. L. Bitzer, Esq. The faculty consists of the Rev. O. Lincke, German Professor, Dean and House Father, who with his family live in the Seminary; the Rev. P. C. Wike, Galt, who instructs on Tuesdays and Thursdays; and the Rev. R. R. Durst, Wednesdays and Fridays, both in English. Mr. N. Willison, a student, who resides with his family at Waterloo, tutors; and Rev. M. J. Bieber, Berlin, teaches two hours a week. Mrs. Franks is the stewardess.

The Seminary began its second year on Wednesday, September 25th, at 2.30 p.m., when the faculty, students and members of the board met in the Seminary chapel. Rev. Miller, President of the Board, presided; Instructor Durst led in the devotional services; Prof. Lincke spoke in German on "Much Given, Much Required;" Instructor Wike outlined the plan of a "Students' Boarding Club;" Rev. Bieber spoke on "The Student's Demeanor," and President Miller, on "Progress." The Seminary has six students in its charge, and

one or two more are expected to enroll. The outlook is very encouraging.

Re the English Lutheran Church. September came and went, and left the baby Lutheran Church of the Twin-City in a happy condition. Though the congregation is not permanently organized, the field missionary has 103 souls in charge, over against 90 in August, and 82 in July. The average morning attendance during September was 51, and evening 84, against 46 and 77 in August. The Sunday School gained twelve and lost two. Its roll number is 47, and its average attendance 35. Besides, the Cradle Roll numbers 17. During September there were two baptisms, one marriage, and one funeral. The pastor preached a series of sermons on "The Way of Salvation," at the evening services. An adult catechetical class will be confirmed when the congregation will be permanently organized.

On Sunday, September 29th, the first English Lutheran Harvest Festival ever held in the Twin City was celebrated. The decorations, tastily arranged on the stage, were the admiration of all who saw them. The special offering was devoted to the Nova Scotia Orphans' Home.

A Luther League was organized on Sept. 19th, with fourteen members. The first devotional service was held on September 29th, at 8.15, with 23 present, and it is held each Sunday evening. The monthly meetings are held on the first Monday evening of each month at the members' homes. At the last meeting, October 7th, three new members were added. It was decided to start a Property Fund through the calendar plan. An encouraging letter from Wm. C. Stoeve, Esq., President of the Luther League of America, was read. A League quartette was organized. The colors and buttons were ordered to be secured, and the Review to be introduced. Mrs. M. J. Bieber was elected delegate to the International L. L. Convention at Albany, November 12-14. The officers of the League are: President, J. Mohn; Vice-President, C. Weber; Recording Secretary, Miss Mamie Wagner; Corresponding Secretary, Mrs. A. L. Sutton; Treasurer, J. Hammond.

The Woman's Missionary Society held its first monthly meeting for business and for the discussion of the Topic, "Home Missions," and each member took part in the discussion. The society decided to assist in the maintenance of the hospital in India. Ten copies of the "Mission Worker" are taken. The women are enthusiastic in the work. The officers are: President, Mrs. S. Burkholder; Vice-President, Mrs. R. Fillmore; Secretary, Mrs. O. Klinck; Treas-



urer, Mrs. J. Rosenberger; Literature Chairman, Miss Nina Smith.

The efficient choir of sixteen voices, led by Prof. T. Zoellner, the teacher of music in the public schools, has introduced the Processional and the Recessional at the services. The choir held its rehearsal at Bridgeport, a summer resort, on the evening of October 9th, where it partook of a bountiful supper, prepared by the ladies.

Two of the members of the choir, Mr. A. L. Sutton and Miss Laura C. Rosenberger, were married at the bride's home, by the pastor, on the afternoon of Monday, September 23rd. A wedding supper was served and a wedding trip was taken.

On Sunday, September 27th, the Rev. C. C. J. Maas (Canada Synod), Zurich, Ont., held special services in connection with the installing of beautiful new windows in St. Peter's Church. The beloved and successful pastor of St. Peter's has a membership of 482 souls, and 348 entitled to commune.

The Rev. M. Foss (Canada Synod), Boden, Ont., recently pastor of the three congregations at Boden, Manheim and New Dundee, accepted the call to St. James' Lutheran Church, Hespeler, English evening services will be introduced by the congregation.

M. J. BIEBER.

**Williamsburg.** Mr. Linden Shannette, after spending the summer at home, has left again to enter the second year at the University of Toronto. After completing his college course, he expects to enter the Theological Seminary, with the Gospel ministry in view.

The Luther League recently voted \$10.00 to be applied on the Student Aid Fund of Synod.

At the annual meeting of the League, the retiring officers were re-elected for the coming year.

At a meeting called for the purpose of electing officers for the Sunday School, the following were re-elected: Superintendent, Mr. John Merkeley; Assistant Superintendent, Mr. P. M. Barkley; Recording Secretary, Mr. Ralph Empey; Treasurer, Mr. Ora McIntosh.

The annual meeting of the congregation will be held Wednesday evening, October 30th, in connection with a Reformation Rally. The pastor will speak on "The Work of the Reformation." Reports will be heard from the Societies, the Treasurer of the congregation, and Pastor.

No doubt a large number will be present at the coming convention to be held in Dunbar, October 28, 29. Delegates have

been elected from the League, Sunday School and Council.

C. A. D.

**Swedish Lutherans in Canada.** Our (Swedish) Augustana Synod (of the General Council), already consists of eleven conferences; and preparatory measures and steps have now been taken to organize a twelfth conference. A meeting for that purpose was held in Percival, Sask., July 25-28, and it was well attended and enthusiastic. All the pastors except one present, and ten of the congregations had sent delegates. The congregation in Percival received the brethren with great joy and did everything possible for the comfort of all. The sessions and the devotional services were especially well attended, and the lay delegates were of excellent character and both had insight into the needs of the Church and participated in the deliberations in a manner that would do honor to the older conferences.

During a long series of years the Minnesota Conference has hitherto carried on the work in Canada and always with the purpose in view that a conference on the territory must be found. We have had to contend with many conditions and relations which were peculiar to the country. The territory was vast and the people were scattered in every direction. On account of the inviting conditions, which the government held out to immigrants in all parts of the country and the propaganda conducted to secure the populating of that part of the world, it was impossible to effect settlement in colonies, but every one went his own way as the indication of the hour prompted him. The immense stretch of land, which lay and waited for the tiller, excited him and made his head giddy, so that he scarcely knew what he was doing, nor had any consideration for his spiritual welfare or future, but was only eager to secure land. Hence our people were widely scattered and in some large districts entirely lost to our view. Still we had succeeded in building up forty congregations there, and are happy in now having ten pastors and a small company of students on this great field. During the last three years the Minnesota Conference has had a missionary superintendent on the ground, who travelled widely to seek out our people, gather them into congregations, form these into parishes, and call pastors. The work has been crowned with marked success, and everything has begun to point to the object in view.

And we are persuaded that the organization of a conference in and for Canada will benefit the work. And in order to encourage the taking of this step, the Minnesota



Conference, at its last convention, resolved, that for the first year after the organization of such conference, it would contribute \$5 000 in aid of the mission work; and this brings to light the love and good-will of the mother conference and its desire for the progress of the work. Benjamin received five times as much from Joseph as the other brothers, and so we hope that the new conference with its many and great needs, will have like treatment, for it needs both encouragement and help.

The subject having been thoroughly discussed and examined from all sides, it was unanimously resolved to organize as a conference, and the further necessary steps were taken.

And later the school question was discussed and a happy solution of it was reached; and this fall a beginning will be made in some suitable locality, and efforts will be made to find a permanent site. A strong school committee has charge of these matters. The new conference will also publish its own paper, in which the interests of the Church can be set forth, and this enterprise should be realized this fall.

The meeting was adjourned to assemble in Stockholm, Canada, next March, when the organization will be completed. May the blessing of God rest on the new conference and its great missionary undertaking.

Note.—At the close of this translation, it may be well to state, for the information of those who are not acquainted with the facts, that the Augustana Synod is a delegated body composed of conferences, which will now number twelve, and that these have the same powers and functions as our District Synods of the General Council and practically differ from them only in name. The Augustana is a very large, harmonious, and prosperous body. It has of ministers, 632; congregations, 1,145; baptized members, 261,713; confirmed members, 172,239, and therefore constitutes more than one-third of our General Council, of which it is a loyal and honored member. It is only fifty-two years old.—Translated from "The Augustana," for "The Lutheran," by the Rev. Dr. Edmund Belfour.

Little do men think of the claim Christ has upon them, and think they are doing their whole duty if they try to keep the law. The Law killeth, the Gospel giveth life.

We need to be on the lookout for God's providences, for we can easily mistake them for current human events, just as the boy Samuel thought the voice of God to be the voice of Eli.

### "WHERE ARE THE NINE?"

It was a beautiful moonlight evening in a land of enchanting beauty. The Indian summer with its charms of foliage and tantalizing moods of atmosphere, brought the sparkle to the eye and briskness to the step of the throngs that could not resist the subtle charm of the outdoor attractions. The dust had been laden by recent rains and the stars twinkled with a bright clearness as if the distance to them were but a little further than the tops of the snowcapped mountains over which they seemed to hover.

The "Queen City" of British Columbia, in which the following event occurred, had, after many years of slumbering inactivity, suddenly become conscious of the attractiveness and the possibilities of its surroundings. Awakening almost with a start, as it were, it began at once to live; to redeem the lost time. Commercially, a revolution had taken place during the last three years. Naturally, also, thousands flocked to this new commercial Eldorado. The advertising bureaus had done their work well, and people came in swarms from the quiet hamlets of the British Isles, from the crowded cities and the monotonous plains of the east and the middle west, and from the States to the south. Some came for the climate, some for the beauties of this Venice of Canada, and others to pluck the golden apples of opportunity where they were yet hanging low. But all were eager to live more fully the life that, at best, would likely be but a matter of four score years; to broaden, to develop, but more than anything else to enjoy to the full the span of life allotted to them.

Such was the social atmosphere at the time the following event occurred. For some time previous to the day referred to, the front of the street cars, and the daily papers blazoned forth the announcement, that the problem of how to spend an enjoyable Sunday evening had been solved. There were but one or two large churches in the city that offered really first-class entertainment, so that the problem of a really enjoyable evening without much expense, for the seekers of amusement had indeed become a problem. The announcement in the papers at first stated, that a musical entertainment would be given at the "Gorge Park." Later, it was more definitely stated to be a sacred concert that was contemplated, led by the best orchestra of the city, augmented by the best vocal talent obtainable.

To all who knew the attractiveness of the beautiful Gorge in the moonlight, with the border of the forest illuminated even to the topmost branches, with myriads of electric

lights, this added attraction made the Park almost irresistible, and when later the papers added the information that the Unitarian preacher would give a ten-minute address, this did not cause any conscience scruples on the part of any who under ordinary circumstances would not have been willing to attend a Unitarian meeting.

Owing to my relinquishment of the mission at that place, and a desire to know something first hand about the attractions that had won for Victoria the unenviable name of "the city of empty churches," I found myself boarding the last of a string of four cars, crowded to the doors, bound for the great Sunday evening attraction. After hanging onto the straps or seatbacks as best we could, while the car was rushing around the curves and corners, where other crowds were waiting, we arrived at the Gorge at 8.45 p.m.—fifteen minutes after the show had started.

The Gorge was beautiful with its crest of white foam and the rippling waves reflecting the innumerable lights. Through the trees floated the strains of a popular overture by the orchestra. The path that led for an eighth of a mile through the dense woods, was more like a labyrinth than a way, but respectable people followed a main path, dimly lit by a few scattered lights. When this short and somewhat nervous walk seemed to end in a wall of dense forest, a sharp turn in the path suddenly brought us into the main circle of light and enchantment.

The feeling with which I stood and gazed upon that scene on a Sunday evening will never be forgotten. Here at his main recruiting station, Satan was holding a holiday festival. Ordinarily it was at the dance hall that he whirled the pleasure-seeker to his destruction, but to-day (no doubt having taken a lesson from some successful emotional revivalist), he was playing the role of a Christian, bringing people out to an edifying (and) sacred concert. Here I saw thousands of those I had met in house to house canvasses and otherwise, ninety-eight per cent. of whom declared to be Episcopalians, or Presbyterians or Methodists, or Lutherans, etc. Only two out of every hundred had not professed denominational affiliations. The seats had all been taken early in the evening, and now the multitudes were scattered in every direction in the shade of trees beyond the open circle. On the further side of the assembly was the rustic band-stand, a veritable network of beautiful lights. In this the orchestra played a popular overture. Walking up and down beside the band-stand was a young man, who seemed to be giving instructions to a park official. Asking of a bystander who the young man was, I was informed

that it was the Unitarian minister, who had arranged with the street car company these Sunday evening concerts. Being somewhat on the inside of affairs, he also vouchsafed the information that the street car company paid him a bonus of \$70 per Sunday, in addition to allowing the use of the park for "a religious gathering." Just beyond the young man, in fact, it seemed as if he were in charge of it also, was the so-called "Crazy-house, the Daffy-house," all lit up with electric streamers, as if about to do a record business, though I was told that it was not run on Sunday. To one side of this were the lunch and ice-cream stands, with their chatter and rattle of dishes. Winding their way through the religious gathering were boys, calling out lustily, "Peanuts, only five cents a bag," so that I lost much of the effective rendering of "Violets," by the vocal soloist, and a selection by the trombone player of the orchestra, both of which were cheered to the echo.

Just before the central event of the evening, which, of course, was the sermon by the Unitarian missionary, this hymn was sung:

"Yet sometimes glimpses on my sight  
Through present wrong the eternal right,  
And step by step, since time began,  
I see the steady gain of man.

That all of good the past hath had.  
Remains to make our own time glad,  
Our common, daily life divine,  
And every land a Palestine;

Through the harsh noises of our day  
A low, sweet prelude finds its way;  
Through clouds of doubt and creeds of fear  
A light is breaking calm and clear.

Henceforth my heart shall sigh no more  
For golden time and holier shore;  
God's love and blessing, then and there,  
Are now and here and everywhere.

Amen."

—John Greenleaf Whittier.

Then after a lengthy appeal for generous contributions to make a continuation of these sacred concerts possible, young ladies passed around the hat, which continued long after the sermon had commenced, owing to the density of the forest and the scattered nature of the congregation. It was emphasized that interruptions would not be desired or expected from so intelligent an audience, even if they did not agree with all he said. Naturally, as he was paying for the music, and had arranged these enjoyable events, it would be rude, indeed,

to interrupt the harrangue against the orthodox Christian religion that followed. "What is religion?" was at once the text and the introduction to the sermon. To the speaker's mind, that was religion what anybody felt to be to his own interest, in his own mind. Everybody should be a religion unto himself. It may not do for others, but if it suited his own way of thinking, no one should discard his own ideas on this subject for anything that was written or said. Then followed an open denunciation and ridicule of the churches who believed in the inspired Word of God, and in such things as the apostles' creed, or miracles, or the divine nature of Christ. Mocking the "priests" of the old denominations and their theory of heaven, he stepped to the front of the platform and threw out to the professed Christians gathered there, the challenge, "Do you really believe that you will ever go to such a visionary heaven? You know that you don't," etc. The sermon ended with an appeal for every one to tear away from the old beliefs and to develop a personal religion that suited each one's particular frame of mind. Of course, this was to be done under the guidance of the Unitarian Church, which was especially adapted to help each man develop a creed of his own.

After the sermon, a few more marches and popular solos, including the favorite selection, "Home, Sweet Home," the unknown God, who according to the sermon was nothing and nowhere was called upon to save the King, which was an indication that the treat was over for the night, to be repeated next Sunday. Thus ended the most distressing experience with the "signs of the times," I hope ever to have.

There should be a lesson or a moral to every article in this paper. There is also in this one. Of course, there are many lessons lying on the very surface, as, for instance, the temptations offered by nature in a climate and surroundings so ideal. It also illustrates the methods of the wolves in sheeps' clothing, who are always looking for prey, and the boldness with which they appear in the open in the localities where the flocks are inadequately shepherded. The chief object of this article, however, is to show what happens to nine out of every ten Lutherans that come to the Pacific coast. It may be described as: Lutheranism lost in the transit. Less than ten per cent. of the Lutherans that come to the coast, find their way into the Lutheran congregations here. Where do they stay? "Where, indeed, are the nine" out of every ten, who have experienced the mercy and miraculous power of the Saviour, as professed at confirmation and former com-

munions? They are "seeing the sights," "taking a short vacation from church attendance," or are "visiting the large churches of the city," with no intention to forget "their church." The romantic spell of the last West is upon them, and all the time Satan is administering his deadly anesthetic—indifference. All that then remains is for some one to come along, and under the pale moon, accompanied by the strains of enchanting music, or any other occasion of self-gratification, tell them that there is an easier way than to take up the cross and follow the Master; that every one should be a religion unto himself without the inconvenience of belonging to a church. The side of nature then in the ascendancy at once gives its assent, and giving away to this new spirit the last state of such an one is worse than before he kneeled down before the altar with the vow to remain faithful unto the end. After that it is easier for a missionary to win for Christ most anyone else.

There were between three and four hundred "Lutherans" on the visiting list at Victoria during the last two years, yet sixty per cent. of those identifying themselves with the work during that time were not originally Lutherans. Nor was it because no attempt was made to get them, as the very fact that others came in would show. We know that there are more than a thousand former members of the Lutheran Church in Victoria at the present time. Of these less than a hundred are in touch with the Lutheran churches of the city. Where are the nine hundred? Dear reader, let us get closer to home with the lesson in this article. What are you going to do about your church membership when you move; or if you do not intend to move, what are you doing to help the Lutheran Church keep in touch with these Lutherans in transit? Fellow ministers, are you bringing these former members to the attention of the pastors and missionaries of their new abode, or the attention of these members themselves to the church in the place to which they are moving? A letter of transfer or introduction would help a great deal. The government would at once appoint a commission to investigate the matter if 90 per cent. of the natural resources of Canada were being lost. The Lutheran Church should do the same. At any rate, every true Lutheran should consider himself an active member of a universal commission to stop the 90 per cent. loss to the Church of Lutherans moving to the West.

WILLIAM C. DRAHN,

Field Missionary.

1175 12th Ave. E., Vancouver, B.C.

## WAYS TO BETTER THE CHURCHES.

The following suggestions from laymen are copied from the C. E. World:

**Never Asleep.**—Churches should be up and doing.

**Four Needs.**—A clearer view of sin and its consequences; closer contact with God; more power in prayer, less reliance on man; deeper study of the Holy Bible.

**Hints for Pastors and Pews.**—Too much time is given to coaxing members to do this and that for Christ. We need more zeal and willingness on the part of Christians to do the work of evangelizing the world.

Too many pastors feed their congregations "fancy dishes" instead of the good, substantial Gospel of the Christ. Too many lectures and literary discourses, and not enough messages direct from the throne via the Holy Spirit in the pastor's heart and mind.

**Christ and the Spiritual.**—First, the management of the churches should be in the hands of men and women who are carefully chosen for their devotions to Christ, and for their strong personal character and aggressive methods, rather than for their "standing" in the community, or their money. A life will attract when nothing else will.

Second, I believe the churches need to preach more the Gospel of the heart. churches need to emphasize the spirit of Christ crucified. We are powerless with men when we lose sight of Him.

**A Square Deal.**—Let us have a square deal between the pastors and church officials. It appears too often that the church officials are a sort of clearing house for the gossip of the church. The gossip, which is only hearsay evidence at the best, is too often listened to in the absence of the pastor, and he is not given a chance to defend himself. Would it not be wise for our boards and officials to treat the pastor like a man, giving him a fair chance, and allowing him an opportunity to deny charges as to weaknesses in address, in pastoral efficiency, etc., or to reform his ways? In my opinion this is much better than to hold a secret session to try the pastor and find him guilty and sentence him to discharge or a starvation salary without a hearing face to face.

**More Workers Needed.**—The work in the majority of churches to-day is being done by a few people, who because of scarcity of workers must divide their attention among a number of branches of church activity. By enlarging the staff of workers, specialists could be trained for these different branches, which would cause a decided improvement in the results ob-

tained. An increase in the number of workers would also mean an increase in the variety of work, and would make the church a more important factor in the everyday life of a community.

**Start With Individuals.**—I do not believe the reforms should begin with the church as a whole, but rather with the individual. —"The Winnipeg Lutheran."

## THE BOOKS OF THE BIBLE.

Do you know how many books are in the Bible? You once knew, but you have forgotten? Let me tell you one good way to remember, so as never to forget. First, write down the words, "Old Testament."

Now, how many letters are in the word "Old?" Three. How many in the word, "Testament?" Nine. Put 3 and 9 together and you have 39—the number of books in the Old Testament.

Next, write down the words, "New Testament."

There are also in "New" and "Testament" 3 and 9 letters. Now multiply 3 by 9, and you have 27—the number of books in the New Testament.

Of course, by adding 39 and 27, you have 66—the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.

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