

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. 1

OTTAWA, DECEMBER, 1912.

No. 6.

HAPPY CHRISTMAS TO ALL OUR READERS!



THE SHEPHERDS WORSHIPPING THE INFANT JESUS.

EDITORIAL NOTES.

Christmas Thoughts. The happy Christmas season is again approaching. Soon will be heard the glad song of "Peace on earth, good will toward men." We will gather at the altar and sing the praises of Him who from the time of Adam was promised as the Saviour of men. The children will surround the Christmas tree and raise the strain:

"Joy to the world; the Lord hath come,
Let earth receive her King;
Let every heart prepare Him room,
And Heaven and Nature sing."

What joys we recall at the Christmas festival! Many will think of the happy times they spent with the family circle. Some, perhaps, will recall the hours spent with loved ones who have gone before us and who are now worshiping at the Saviour's feet. Some will remember the old homestead where in youthful anticipation they hung up their stockings to be filled with good things. Every Christmas brings joy or sorrow to some heart.

But while Christmas at home has its blessings, Christmas as church has more. The one is limited to the family circle and worldly joys, the other brings to mind the subject of our rejoicing. For when we gather in the sanctuary we travel back to Bethlehem and enter the lowly manger and see the child Jesus. We hear the songs of the angels and remember the fear of the shepherds as they heard the glad tidings of the Saviour's birth. We follow the wise men and see them bow before the new-born King and bestow their richest gifts. In fact, we are reminded of all the circumstances of Christ's birth and the prophecies concerning it.

But when we are in the midst of the joys of Christmas we are too apt to forget others. God has done so much for us, let us not forget to do something for those He loves. There are hundreds of orphans dependent upon us for support. Do we remember them and make their hearts glad at this season?

There are hospitals and other institutions where the happy Christmas time would be of untold blessing were we to use our efforts and means to make the lonely hours of sickness as happy as we can by our prayers and our offerings.

Let us always remember that the joys of Christmas are found in making others happy, and in doing this we should not be so selfish as to think only of those about

us, but have in mind as well those who are less fortunate than we and for whom Christ also came into the world.—"The Luther League Review."

A Legend.

See *Kurly Ch. Hist.* p. 466. Vol. I.
Once upon a time, long ago, Winifred, an English prince, left Wessex, with a train of followers, to take the Gospel to his heathen kinsmen in Thuringia and Hesse. On Christmas eve they arrived at their destination. They found the people gathered around the Oak of Giesman, sacred to Thor. Old Hunrad, priest of Thor, proclaimed the night to be the "death-night of the Sun-god, Baldur the Beautiful. Thor was angry with his people, and demanded the most precious thing in the kingdom as a sacrifice, to stay the calamities, which otherwise must come." The people obeyed with fear and trembling. Asulf, the son of Duke AlvoId, and the darling of the people, was chosen. The boy consented. Armed like a soldier he knelt before the great stone altar to receive the fatal stroke. Hunrad's hammer was raised. He was about to strike the fatal blow, when suddenly it was arrested by Winifred, who, from behind, turned it off with his staff. The great axe fell on the stone altar, shattering it, but Asulf was safe. Then Winifred preached Christ to the astonished crowd, and proclaimed the birthright of the Saviour, "fairer than Baldur, kinder than Freya the Good, greater than Odin the Wise." When the crowd was quieted, and still wondering at his words, he hewed down the blood-tree of Thor. Behind it, unharmed by the ruin, stood a young fir, pointing to the stars.

The old priest raged. The people, seeing their god was powerless, listened. Pointing to the fir-tree Winifred spoke again: "This little tree shall be your holy-tree to-night. Its wood is the wood of peace, for your homes are built of fir. It is the type of everlasting life, for its leaves are ever green; and see, its finger points to heaven. Let this be called the tree of the Christ-Child. Gather about it in your homes, not in the wild forest. There it will shelter no deeds of blood, but loving gifts and rites of kindness."

They took it home. In the great hall of Duke AlvoId's dwelling Winifred told the story of Bethlehem and the angels' song. All listened intently. They were charmed to stillness. The boy Asulf, on his mother's knee, whispered into her ear: "Mother!

listen now! I hear those angels singing again behind the tree." Some say it was true. Others say it was Prince Gregory, with his companions at the lower end of the hall, softly chanting their Christmas hymn: "Glory to God in the highest, and on earth peace, good will toward men."

So runs the most beautiful of the legends of the Christmas-tree. Whether true or not, it gives new meaning to the trees which decorate our homes and churches at Christmas-time. It picks out the most precious lessons of the Christmas-tide, and weaves them into a never-to-be-forgotten picture, both beautiful and real.

Our Language. In promulgating your esoteric cogitations or articulating any superficial sentimentalities and amiable philosophical or psychological observations, beware of platitudinous ponderosity. Let your conversational communications possess a clarified conciseness, a compacted comprehensibility, coalescent consistency and concatenated cogency. Eschew all conglomerations of flatulent garrulity, jejune babblement or asinine affectations. Let your extemporaneous descantings or unpremeditated expatiations possess intelligibility and careful vivacity, without rhodomontade or thrasonical bombast. Sedulously avoid all polysyllabic profundity, pompous prolixity, psittaceous vacuity, vaniloquent vapidty. Shun double entendres, phurient jocosity and pestivorous profanity, obscurent or apparent. In other words, talk plainly, briefly, naturally, sensibly, truthfully and purely. Keep from "slang," don't put on airs; say what you mean; mean what you say. And don't use big words!

Recently, we were reminded of this little piece, which we learned when we were attending school, by a remark made by one of our friends. He was speaking about the language used by us, in "The Canada Lutheran." He thought that some of the words used were difficult for the ordinary reader. Compare the language used by us with the above sample of the English language. There is a great deal to be learned from it.

If all who write for "The Canada Lutheran," the editor included, would always bear in mind all the good advice contained in this selection, there would be little cause for complaint. But, we are all human, therefore not perfect.

New Feature. At our request the Treasurer's of Synod, and our Synodical W. H. & F. M. Society will hereafter give monthly reports of amounts received by them from our congregations,

W. H. & F. M. S. The Treasurer of the Synodical Society, Mrs. Elizabeth Frisby, Unionville, Ont., requests "that all societies that have not already paid their annual dues to the Synodical Society, kindly do so as soon as possible."

In reply to our request for a financial report from her, she says: "I think it would be better to send a report later, as all the monies I have received thus far, since our last convention, is not very much. But as soon as I can send you a favorable looking report, I will do so."

Acknowledgement. We are indebted to our excellent young people's paper, "Young Folks," for the interesting article appearing in this issue on "Lutheran Landmarks and Pioneers in Canada,"—also for the cut, showing Capt. Munck's Hudson Bay camp, in 1619-20. We are informed that this article is to be succeeded by others of a like nature on "Lutheran Landmarks and Pioneers in America," in "Young Folks," and would bring to the attention of our older folks, and recommend to them, this clean and interesting weekly paper, published by our Church, and distributed in most of our Sunday Schools.

After reading this article the editor of "The Canada Lutheran" went to the Archives of the Dominion Government to ascertain what information this institution has upon the subject. Our readers can imagine our surprise when we, with the assistance of Dr. Doughty, the Dominion Archivist, and his staff, could find no historical records there of this interesting chapter in the early history of Canada. The only thing we found there was a very brief biographical sketch of Capt. Munck, in a French book, published in Paris. We promised Dr. Doughty to supply the Archives with a copy of this historical article.

During our recent search in the Dominion Archives for historical data concerning Capt. Munck's visit to Hudson Bay, we came across an interesting account of travels written by a Swedish Royal Commissioner, Prof. Kalm, who in the 18th century, visited the United States and Canada. It is published in Pinkerton's Travels, volume 13, beginning on page 377. We may, sometime later, if time allows, take a glance at this ancient volume, and give our readers the benefit of our research, should we find anything which we consider worth while telling.

"The happy Christmas comes once more,
The heavenly Guest is at the door."

NEWS FROM OUR CHURCHES

Eastern Conference.

The fall meeting of the Eastern Conference of the Evangelical Lutheran Synod of Central Canada was held in St. Luke's Lutheran Church, Dunbar, Ont., the Rev. A. M. Hahn, pastor, on October 29th. The Conference was opened at 10 a.m. with the use of the Chief service, the Lord's Supper being administered to the pastors, delegates and members of the congregation. The President of our Synod preached the sermon, and he selected as his text, Isaiah 40:9. The Conference was formally opened by the President, the Rev. L. M. McCreery, at 1:30 p.m. The President, in his annual report, stated that all the parishes in the Conference were supplied by regular pastors. The Church of the Redeemer, Montreal, had secured the use of the Congregational Church, in Westmount, for its services, and were negotiating with that congregation for its purchase. St. Peter's, Ottawa, have plans for a new church, and building operations will soon be commenced. St. Peter's, Williamsburg, remodeled their church building at a cost of about \$4,000. St. Luke's, Dunbar, has its own pastor, and is busily engaged gathering funds for a lot and parsonage. St. Paul's, Morrisburg, is free from debt, and has started a building fund for a new church. St. John's, Riverside, has a considerable fund for a new parsonage, and at the proper time building operations will begin, which, when completed, will result in the separation from Morrisburg. The following officers were elected: President, Rev. C. A. Dennig; Secretary and Treasurer, Rev. W. H. C. Lauer. The Home Mission Committee appointed, consists of the following members: Rev. J. J. Clemens, Rev. W. H. C. Lauer, Mr. G. W. Brooks, of Montreal. Two papers were read and presented at the afternoon session; the first one on the topic, "Reverence in and About the House of God," by Pastor Lauer, and the second one on the subject, "The Lutheran Church at Present," by Pastor Dennig. Conference passed a motion calling the attention of the congregations to Home Mission Week, and requesting them to hold it as far as possible as outlined and arranged by the committee. The Conference was well attended and proved beneficial in many ways to the pastors and delegates, and to the congregation in which the sessions were held.

W. H. C. LAUER, Secretary.

Dunbar.

October has come and gone. Each congregation has "made history." It was with the greatest interest that we read the November number of "The Canada Lutheran." From cover to cover, its pages have been perused, and we have been benefited by its contents. We especially congratulate our Christian people in Galt, and their pastor, at the great forward step they have taken in liberality. All hail, beloved friends in Galt! The beautiful example you are setting to your neighbor congregations will bear fruit. Would that all our people could do, or try to do, as you are doing. One tenth! If all our people gave one-tenth of their income what a mighty work would our beloved Lutheran Church do! That one-tenth increase in liberality would mean nine-tenths more souls led to the Master.

The Ladies' Aid and Missionary Society held their regular monthly meeting October 8th. We regret that we cannot report as favorably here as we would like to do. The attendance was very small and fell even below its usual small quota. Now, why should these things be? One hour per month! Tell me, dear friend, is that too much? Too much for Jesus? "Can ye not watch with me one hour?" Have you not one hour to spare out of seven hundred and twenty? Will you not renew your interest and help make these meetings more profitable? Why do our twentieth century women forsake the cause just when they are needed most? The women of Christ's day never forsook Him. In those days, when our Saviour walked upon this earth, women were His kindest, truest friends; whoever betrayed, denied, deserted Him, they never did. The nearest to His cross, and earliest at His sepulchre, they were faithful when others were faithless. It was a woman that anointed the Saviour's head with precious ointment and wiped his feet with the hair of her head. It was a woman who raised her voice above the din of the great crowd and cried, "Blessed!" It was a woman who chose the better part. It was a woman who wept bitterly at His cross, and women prepared spices and hastened early to His sepulchre. It was a woman who first heard His voice after His resurrection, when the Master said, "Mary!" It was a woman who through Paul's preaching, became the first convert in Macedonia—"A certain woman named Lydia." Here you have a few of the godly women of Christendom: "Go and do likewise."

The social meeting of the Luther League was held on the 5th of November, at the home of Mr. Mason Miller. The evening was spent in games. A bountiful luncheon was served, and the meeting served to awaken new interest and to cement the ties of friendships. The League will give a sacred concert about the middle of January. A committee is busy at present arranging an excellent programme. Local and outside talent will be used to make the concert a success. We wish to call the attention of our people to this. No admittance will be charged, and no tickets sold. A free-will offering will be taken.

Our Sunday School is taking on new life. We can report a better attendance and larger offerings. Beginning with the New Year, Missionary Sunday will be observed once per month. Our teachers corps has been enlarged. Mrs. John Ely Barkley has become a teacher, and reports that she is happy in her work. But how could it be otherwise? The scholars are all busy preparing for the Christmas service. Note these words—Christmas Service—not Christmas entertainment.

Berwick. The work in Berwick is well under way. The first service was held on Sunday evening, November 17th. Our Methodist friends in Berwick have consented to the use of their church for Lutheran services. The people are enthusiastic and happy over the prospects. A catechetical class will be organized and services will be held semi-monthly, if possible. We are pleased with the spirit and prospects in this new field, and know that God will bless His work there.

We are happy to report that Mrs. Herman Weegar, who has been seriously ill for several weeks, is slowly recovering. She has borne her cross with Christian faithfulness, and the pastor has been strengthened in his faith and encouraged in his work by this godly Christian. May our kind Heavenly Father richly bless her and her loved ones.

A. M. H.

Field Notes. Never in the history of St. Matthew's Lutheran Church of Berlin, was there a congregation in size and enthusiasm like the one on Sunday evening, October 27th, at the Lutheran Union Reformation service of the Twin-City (Berlin-Waterloo). Long before the hour of service, the church was comfortably filled, and by seven o'clock every available space in the aisles, the vestibules, the ante-rooms, and the choir space, was crowded, and hundreds were turned away. Some remained in the lower Sunday School room. At least one thousand people attended the

service. Pastor E. Hoffmann, D.D., had charge of the service, the Rev. E. Bocklemann, of St. John's, Waterloo, whose congregation joined in the service, read the Scripture lesson, and the Rev. M. J. Bieber, pastor of the English Lutheran Church, whose members also attended, offered the prayer. The choir of the church led in the singing, and rendered special music. The programmes, containing the hymns in both the German and English languages, were in the hands of the worshippers, and how they did sing! The German sermon was delivered by the Rev. H. Hamfeldt, of Toledo, Ohio, on the text, "And there was light." Rev. Hamfeldt is a born orator, and for thirty-five minutes he carried his sympathetic hearers eloquently through the various periods of God's people, when God brought light out of darkness, dwelling especially on the pre-Reformation darkness of the middle ages, and the light brought to mankind through the open Bible, unchained and translated by Martin Luther, the monk of Wittenberg, and the greatest human reformer of all times.

The Rev. J. C. Kunzmann, D.D., of Philadelphia, Superintendent of English Home Missions, of the General Council of the Lutheran Church in North America, preached the English sermon. A powerful man, with a powerful voice, and wonderful gifts of eloquence, he for thirty-five minutes more held the closest attention of the vast congregation, while he traced God's hand in the Reformation from the capture of Constantinople in 1453, the invention of printing, the discovery of America, and the persecutions of the sixteenth and seventeenth centuries, which both resulted in the settling of North America by a liberty-loving and Bible enlightened people, who, under God, have founded the most powerful, influential, free and godly nations under the sun, in a continent especially prepared for them since the creation of the world. Both sermons created a profound impression upon all. The offering, which was liberal, was devoted to Home Missions. The service closed with the hymn, "Now thank we all our God."

Seminary Day.

"Seminary Day" was fittingly observed by the Lutherans on Thanksgiving Day, in St. Johns' Church, Waterloo, the Rev. E. Bockleman, pastor, in morning, afternoon and evening services, the German and English Leagues had charge of the morning and evening services. All the towns and cities in Western Ontario were represented by large delegations, which filled the spacious church. The Rev. O. Klæhn, of Stratford, President of the German League, presided, and conducted the German devotional ser-

vicees, and the Rev M. J. Bieber, the English services. The various Leagues reported. The officers were re-elected: Rev. Klaehn, President; Rev. E. Schmitke, Heidelberg, Secretary-Treasurer. The Rev. J. C. Kunzmann, D.D., made a strong address on "Home Missions." Rev. M. J. Bieber spoke on closer union, and delegates were appointed to attend the Canada Luther League Convention in May, at Port Colborne. A joint committee on raising a fund for deserving Seminary students was appointed.

The members of St. John's entertained the guests in their homes. The Seminary was an all day mecca for the visitors, and was inspected by the many attending the convention.

Seminary Day proper was celebrated in the church in the afternoon, the Rev. Dr. Hoffmann, of Berlin, President of the Canada Synod, presiding. The Rev. J. A. Miller, of Hamilton, President of the Seminary Board, read the Scripture, and the Rev. Prof. O. Lincke, Dean of the Faculty, offered prayer. The German sermon was preached by the Rev. H. Hamfeldt, of Toledo, in his usual impressive and eloquent manner, and the English address was delivered by the Rev. F. A. Kaehler, D.D., of Buffalo, N.Y., who is known as one of the ablest speakers in the Lutheran Church, and he was at his best. Both offered congratulations and spoke of the great need of such "power houses of the Church," and made strong pleas for men and means. The liberal offerings were devoted to the Seminary.

At the Luther League Rally in the evening, President Klaehn again presided, and led in the service, and Revds. Hamfeldt and Kaehler, D.D., again addressed the large congregation, composed largely of young people, and they seemed to reach the climax in interest, uplift and enthusiasm. The Rev. Dr. Kunzmann made a brief but forceful plea for young men for the ministry.

Truly the day was a "Thanksgiving Day" for the Lutherans in this part of the Dominion, and its results will live through the years to come. A pleasant social hour with refreshments, was spent later in the Sunday School room, and it was greatly enjoyed to a late hour.

The International Luther League of America met in tenth Bi-annual Convention in St. John's Lutheran Church, Albany, N.Y., the Rev. O. Krauch, pastor, on November 12-14. There were 158 accredited delegates, besides many visitors, from forty-one states and Canada, representing fifteen State and Dominion Leagues, forty-two district, and ninety-seven local Leagues. Canada was represented by the Rev. E. Bockleman, Rev. and Mrs. M. J. Bieber, the Rev. H.

J. Croushore was a visitor. The International League numbers 42,659 members, of whom 6,989 are juniors. Canada is credited with 790 members, and \$100.75 reached the Treasurer from Canada, for dues and the General Secretary, Rev. Kuhn's salary, during the bi-annim. The convention theme was, "The Creed and the Flag" (Christian Citizenship), and all the addresses were on a very high plane. Congratulatory telegrams were received from the Swedish minister at Washington, D.C., from Cabinet officers and Congressmen.

At the Grand Rally on Thursday evening, when Blecker Hall, holding 2,000 people, was crowded, to hear Congressman Gregg, of Pennsylvania, on "Christian Men in Politics," and the convention chorus of 350 voices, accompanied by the Festival Orchestra of fifty pieces; and to sing "A Mighty Fortress," doxology, Luther League Rally Hymn," as only 2,000 voices can sing them, a telegram of 161 words from President of the United States Taft, was read, one of the expressions of which was, "The Lutherans have been a power for righteousness."

The Rev. M. J. Bieber was chairman of the Committee on Resolutions, and the Rev. E. Bockleman was a member of the Nominating Committee, whose selection of the following officers was ratified by the convention: President, Wm. C. Stoeve, Esq., Philadelphia; Recording Secretary, Harry Hodges, Philadelphia; Treasurer, C. T. A. Anderson, Chicago; Stat. Secretary, P. B. Mattice, Middleburg, N.Y.; Lit. Secretary, Rev. J. F. Feters, Racine, Wis.; Topics Secretary, Rev. G. H. Schnur. Executive Committee—E. Aug. Miller, Esq., Philadelphia; L. C. Rechnagel, New Britain, Conn.; Rev. G. F. Gehr, Erie, Pa.; J. A. Nelson, Illinois; L. G. Larson, South Dakota.

M. J. BIEBER.

Guelph. The \$1,000 fund still grows, if rather slowly. Recently a subscription of \$25.00 was received by mail from an absent member, and a cash contribution of \$10.00 from a new member. The pastor would be glad to hear from any member who can help in any amount whatever.

St. Paul's Sunday School and congregation will join in a purely Scriptural and deeply devotional Christmas service on Sunday evening, December 22nd, at 7 o'clock. This will not interfere with the holiday rates, nor will the holiday interfere with our service. The service will be impressive. All should attend and enjoy it.

Our Synodical Calendar provides for offerings for Porto Rico during the Advent

season, December 1-22, and for Foreign (India) Missions during Epiphany, beginning January 6th, 1913. Dear Christians, let us not forget those more needy and desolate than we. Use and mark your Duplex envelope, if for but a small amount each Sunday. Many littles will make a muckle.

October 20, 1912, Leonard Edward William, son of Harry E. and Edna (Mudge) Peer; born June 26, 1912, was baptized in St. Paul's Church, at the morning service, the parents being sponsors.

On the evening of the same day, at the parents' home, 430 Woolwich street, Irene May, daughter of E. D. and Elizabeth (Suhring) Jacob; born May 30, 1912, was baptized, the parents being sponsors.

On Monday evening, October 21, 1912, at the parents' home, 256 Yorkshire, Elma Maria Freidrika, daughter of Conrad and Mary (Leetz) Steeb, was baptized, the parents presenting their child. Date of birth, September 11, 1912.

On Saturday, October 19, at 4.40 p.m., occurred the death of Mr. James McKinley, whose serious sickness was reported in our last issue. The burial took place at Union cemetery on Monday afternoon, October 21, after services at his late residence, 128 York road, at 3.30 o'clock. Mr. McKinley fell suddenly ill on Saturday, September 21st, surviving but four weeks. The progress of his disease was very rapid and the growing weakness most marked. During his illness, Brother McKinley was most patient and submissive. His faith did not waver; his faith in and his desire for the power of Jesus to save were most marked and steadfast. He rests in peace. May the sorrowing and bereaved friends receive the comfort of the Spirit through the Gospel.

The pastor was invited to deliver the English address in connection with the observance of the 20th anniversary of the dedication of the Lutheran Church, Conestoga, Ont., on Wednesday evening, November 6th. Nature gave a very damp reception, but that of the congregation was warm and hearty, despite the inclement weather. Rev. E. Bocklemann, of Waterloo, delivered the German sermon.

Mr. Thomas Mercer, with a crushed forearm, and Elsie Kube, are inmates of the General Hospital. Both are making good progress towards recovery. Mr. and Mrs. John Hiltz have both been able to return home, Mrs. Hiltz quite recovered, and Mr. Hiltz much improved.

Hamilton. By the special request of Pastor J. A. Miller, B.A., we herewith publish the annual report of Holy Trinity Church, from June 1, 1911, to June 1, 1912:

Receipts. Current Fund—June 1, 1911, balance, \$32.02; envelope, \$1,284.95; plate collections, loose, \$341.18; Sunday School, \$193.12; Apportionment, \$28.24; Bethany Orphanage, \$11.05; Foreign Missions, \$2.45; Home Missions, \$14.12; Porto Rico, \$1.35; Benevolence, \$50.85; Church extension, \$36.38; Miscellaneous, \$58.00; Building Fund, \$10.96. Total, \$2,064.67.

Disbursements—Pastor's salary, \$1,000.00; caretaker, \$80.00; Duplex envelopes, \$21.00; choir robes, \$30.00; rent for Hamilton Con. Hall, \$52.50; rent organ, \$22.00; music, \$5.82; Delegate expenses to Synod, \$6.70; lighting and fuel, \$128.80; Secretary, supplies, \$7.50; water rates, \$27.00; balance on Apportionment, \$28.25; Apportionment for 1912, \$50.00; Church Extension, \$60.46; printing, \$1.25; advertising, \$7.50; Foreign Missions, \$7.50; Home Missions, \$14.63; Bethany Orphanage, \$10.50; Porto Rico, \$5.00; Ministerial Relief Fund, \$2.72; Slav Missions, \$1.00; sundry expenses, \$84.02; Building Fund, \$415.34. Total, \$2,069.49.

Building Fund. Receipts—June 1, 1911. Balance, \$288.20; Ladies' Aid, \$275.00. April 1, 1912. Birthday offering, \$124.00; current fund, \$414.34; other sources, \$414.23. Total, \$1,516.87.

Building Fund. Disbursements—Balance on contracts, \$799.41; paid on mortgage, \$250.00; interest, \$556.50; current fund, \$10.96. Total, \$1,516.87.

The Luther League. Receipts for year total \$214.20.

Disbursements—To Waterloo Seminary, \$75.00; property of Church, \$70.00; books, flowers, pins, etc., \$58.20; balance, \$11.80. Total, \$214.20.

The Ladies' Aid. Receipts for year, \$379.65.

Montreal The Sunday School Secretary's books show a decided increase in the attendance and offerings of the School during the last quarter, when compared with the attendance and offering of the same Sundays of last year. During the past quarter this year the largest single attendance has been 26, and the largest single offering \$2.07. The smallest attendance has been nine, and the lowest offering seventy-five cents. Last year during the same quarter, the highest attendance had been twenty-two, and the offering \$1.40. The lowest attendance was eight, and the lowest single offering sixty-seven cents. This growth in the Sunday School, both numerically and financially, deserves our special commendation, when we keep in mind the fact that the Sunday School during the last quarter has been compelled to hold its sessions one-half hour earlier in the morning than the

usual hour, and to shorten its services by at least fifteen minutes in order to be ready for the church service, which, too, by necessity, is three-quarters of an hour earlier than usual.

The Luther League has again made manifest its activity by presenting to the Church Council a cheque for \$125.00. This was done at its last business meeting, when the final report of the Committee for the Sacred Concert showed that \$100.00 had been cleared at the concert. This sum with an additional \$25.00, taken from the League's treasury, was immediately given into the hands of the Council, to be used by them for the current expenses of the church. The first meeting of the League in December will be in the form of a rally, and will be of a social nature. A large gathering is expected on that evening.

From all appearances the bazaar, which was given under the auspices of the Ladies' Aid and Missionary Society on November 13th and 14th, was a grand success. At the time of the sending in of these notes, a full report had not been made, but it is expected that between \$200.00 and \$250.00 will be cleared through the efforts of the ladies. At a recent meeting of the society it was decided to use the money taken in at the bazaar for pews for the church, and the money thus made will be devoted to this important and necessary cause.

On Friday evening, November 15th, Mrs. Lauer left Montreal for a trip of four or five weeks to Pennsylvania. A part of the time she will spend in Allentown, at her home, another part in East Mauch Chunk, at the home of Pastor Lauer's father and mother, Rev. W. C. L. Lauer, and the remaining part of the time will be spent in Lancaster, where Rev. Lauer spent the first two years of his ministry, as the assistant pastor of Trinity Lutheran Church, Rev. J. E. Whitteker being the pastor.

The pastor expects to exchange pulpits with Pastor Dennig on Sunday, November 24th, this being the closing day of Home Mission Week. Pastor Dennig will conduct the services in Montreal on that day.

The Reformation and Home Mission service, held on the evening of November 3rd, was well attended by our members. The printed programme as arranged by the English Home Mission Board of the General Council, was used from beginning to end, the addresses being delivered by Mr. Douglas A. Whitteker and Pastor Lauer.

Ottawa. Baptized on Sunday, October 27th, Svanhild Florence, daughter of Mr. and Mrs. Paul Iverson, and Gordon Douglas Lindstrom, son of Mr. and Mrs. Chas. Lindstrom. Married, on No-

vember 2nd, at the parsonage, Mr. Jorgen Kristian Jorgensen and Miss Emilia Julia Neilsen; Mr. Herman von Wurden and Miss Tina D. Oliver, witnesses. Buried, on November 20th, at Beechwood cemetery, from the King's Daughter's Hall, Mrs. Gunhild Lindstrom, wife of Chas. Lindstrom.

Nearly forty men attended the laymen's banquet at the Y.M.C.A. banquet hall, Oct. 26th. It was a success in every way. The following toasts were given: "Our Homes God's Homes," by Messrs. C. H. Sternberg, M.A., and J. Arnt Loa; "Our Country, God's Country," by Messrs. C. A. L. Akerlindh and W. R. Pharoah; "God's Church, Our Church," by Rev. Jacob Maurer and K. L. McIntosh. Mr. Lund's 'cello solo was much appreciated.

All who attended the services on October 27th, enjoyed the sermons delivered by President Maurer. In the evening, at the Harvest Home Festival, over one hundred persons were present.

The Hallowe'en party, held at the home of Mr. and Mrs. Loa, was well attended and successful. At the November monthly meeting of the Luther League, held at the same home, three new members were received,—all men.

Mr. Sternberg's illustrated lecture, on "The Life of a Fossil Hunter," delivered on November 19th, at the Association Hall, was well attended and highly appreciated by those present. He was introduced by Dr. Brock, the director of the Geological Survey of the Dominion, and Curator of the Victoria Memorial Museum, who spoke in the highest terms of Mr. Sternberg.

The mid-week devotional meetings of the Luther League, have been discontinued, after a month's trial, and are again being held on Sunday evenings, with increased attendance.

Mrs. Clemens and children returned to Ottawa, November 20th, after an absence of four and one-half months.

Few members attended the November meeting of the W. H. & F. M. Society, at the home of Mrs. Nothnagel, Experimental Farm, owing to the inclemency of the weather.

Williamsburg. Born, Friday, November 1st, to Rev. and Mrs. C. A. Dennig, a daughter, Isabelle Oberly.

Home Mission week was appropriately celebrated, commencing Sunday, November 17th, the pastor preaching at the Chief Service, on the suggested theme, "Our Country's Debt to Christ." At Vespers on "Units in Making our Country Loyal to Christ." Services were held on Wednesday night for all, and on Friday night for men. Preliminary steps were taken toward

the organization of a Laymen's Movement. On Sunday, November 24th, the Rev. W. H. C. Lauer and the pastor exchanged pulpits, both using the suggested themes, morning, "Our Opportunities and Responsibilities;" evening, "Men and Means." The literature has been distributed each Sunday and has been eagerly read by the majority.

At a recent meeting of the Church Council, it was decided to adopt the Duplex Envelope System and pledge cards, recommended by Synod.

Advent Sunday, December 1st, the Holy Communion will be administered and a number of new members will be received.

The Catechetical class now numbers nine, meets every Saturday afternoon, and uses Stump's Edition of Luther's Small Catechism. An adult class will be formed as soon as is possible.

Home Mission offering on Reformation Sunday amounted to \$53.50. Several envelopes have not been sent in as yet.

C. A. D.

Just as we are sending this issue to the press, we are informed that Rev. Dennig has been called by the H. M. Board to become field missionary in the Synod of the Northwest.—Editor.

Treasurer's Report. Receipts from beginning of Synodical year, to November 9, 1912:

St. Luke's, Dunbar—	
Apportionment	\$13.50
Home Missions	5.00
Bethany Orphanage	5.00
Seminary	2.50
	<hr/>
	\$26.00
St. Peter's, Williamsburg—	
Apportionment	\$49.60
President's Travelling Expenses ..	9.35
	<hr/>
	\$58.95
St. Paul's, Galt—	
Apportionment	\$11.00
Home Missions	17.43
Foreign Missions	7.50
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	\$35.93
Trinity, Hamilton—	
Apportionment	\$15.00
Bethany Orphanage	2.45
	<hr/>
	\$17.45
St. John's, Riverside—	
Apportionment	\$33.35
Home Missions	3.72
Seminary	33.21
	<hr/>
	\$70.28

St. Paul's, Morrisburg—	
Apportionment	\$38.12
Bethany Orphanage	4.77
Seminary	26.60
	<hr/>
	\$69.49
Unionville and Buttonville—	
Apportionment	\$5.00
Seminary (Miss Stiver)	1.00
	<hr/>
	\$6.00
Trinity, Port Colborne	Nil.
St. Paul's, Toronto—	
Apportionment	\$50.00
(Belongs to last year.)	
Redeemer, Montreal	Nil.
St. Paul's Guelph—	
Apportionment	\$6.00
Zion, Sherwood	Nil.
St. Peter's, Ottawa—	
Bethany Orphanage	\$ 2.22
Apportionment	17.05
	<hr/>
	\$19.27
First English Lutheran Church, Berlin—	
Bethany Orphanage	\$ 5.17
Berlin Hospital	3.00
Home Missions	25.00
	<hr/>
	\$33.17
Private Contributions—	
E. S. Neff, Seminary	\$1.00
Miscellaneous—	
Apportionment, Collections Morrisburg	\$25.05
Seminary, Collections Western Conference	3.00
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	\$28.05
Total	\$421.59
C. H. FIERHELLER, Treasurer.	

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OTTAWA, ONT.

Lutheran Landmarks and Pioneers in Canada.

By W. J. Finck.

A year before the "Mayflower" sailed from the coast of England, a small fleet of two ships, with sixty-six men, left the shores of Denmark, under the command of Captain Jens Munck. The boats bore the strange names "Enhjorningen," and "Lamprenen." Their object was to find a northern route to East India. The discoveries of Columbus and those following him had proved that a continent lay between Europe and India to the west, and many efforts were directed toward getting past this continent of land by finding a passage to the north of it, and thus reaching the desired haven of gold and spices.

The little fleet had no difficulty in crossing the Atlantic, and in July touched the southern point of Greenland, and continuing their journey westward entered Hudson Bay, and in August landed on its western shore near the Churchill River. This was in 1619, just nine years after Henry Hudson had

discovered these same waters and named them Hudson Strait and Hudson Bay. He, too, tried to find a course to the westward that would take him to India, but without success. From the time of Hudson's visit to these northern seas it took three centuries before the way was found, for only a few years ago Roalf Amundsen, a Norwegian, the famous discoverer of the South Pole, found a way for the first time through these northern straits and seas out into the Pacific Ocean through the Behring Strait. The discovery is made, but it is doubtful whether it will have any practical value for commerce or the spread of Christianity.

When Captain Munck anchored his two vessels, he took possession of the country in the name of his King, Christian IV., and

named it Nova Dania, New Denmark. As it was too late in the season to make the effort to proceed on his journey, he disembarked with his crew and prepared to spend the long winter in the new settlement. The open season here lasts but two months, July and August; during the rest of the time the ground and water are frozen. Vegetation is scarce, and only the fur-covered animals are seen.

These sixty-six sailors were the first Lutherans of whose settlement on the soil of North America we have any authentic record.

There may have been Lutherans among the Dutch settlers on Manhattan Island as early as 1620, but we have no record of any until several years later. Among the Danes that settled on the Hudson Bay there was a Lutheran minister, whose name was Rasmus Jensen. He was probably of the parish of Aarhus, Denmark, as this name is given in one of the old records connected with his own name. He touched the soil of America nineteen years before the Swedish pastor, Torkillus, reached the shores of the Delaware. As we will learn from the history of both of these Lutheran ministers, each laid his life on the altar of service in the New World, and from their day on to the final completion of the temple of American liberty in 1789, the influence, labors and sacrifices of members of the Lutheran Church were always in evidence. She is more than a charter member of our independent nation.

The facts of this Danish colony are learned from the "Dagbog" (journal) of Captain Munck. Upon his return to Denmark he had it printed. It bears the date 1624 upon its antique title page. It was published in



Hudson Bay Camp, 1619-20.

modern Danish in 1883, and recently was brought to the attention of the American reader by Pastor Andersen, of Brooklyn, a member of the Danish Lutheran Synod of America. We owe him our deep gratitude for giving us this first chapter of the history of the Lutheran Church in America.

In his journal Captain Munck gives a picture of the settlement. The editors have kindly consented to reproduce it in these pages for the benefit of their readers. It is reproduced from the pages of Dr. Schmauk's remarkable history of the Lutheran Church in Pennsylvania.

In this picture are seen the two ships and the two buildings used for the captain and his men. In the front of the one nearest the reader, the captain himself is seen giving orders. His sword of authority is at his side. The men are busy at work, felling trees and trimming logs. Hunters are seen to return with wild animals on their shoulders, and, sad to relate, several of the men are solemnly engaged in burying a companion. The trees are more numerous than one would expect to find in that cold country.

Through the months of September and October, even up to the Christmas holidays, all went fairly well. The men continued in good health and industriously followed their various pursuits and cheerfully melted ice and cooked their food according to their necessities. They even engaged in sports. Captain Munck says in his day-book, "The weather was fair and mild, and that the time should not grow tedious the men practiced several plays, and those who proved to be the best players were liked the best." The climax of the season of sports was reached on the day before Christmas, when Captain Munck signaled the day by issuing extra rations and frozen liquors to the men. They had a frolicsome time. Christmas day was celebrated in a happy and sacred way. Munck says: "The holy Christmas day was celebrated jointly in a Christian manner; we had preaching and the Lord's Supper, and after service, according to the old custom, we offered to the pastor each one according to his means. Although money was not very plentiful among the people, nevertheless they gave what they had, some giving white fox furs, which the pastor used for lining his gown."

The Christmas season marked the end of the enjoyment the men found in their frozen settlement. The winter proved long and dreary, and the hardships and privations of the Danish sailors increased from day to day. Sickness was added to the other discomforts and miseries. The large majority were attacked by scurvy, that bane of seamen and soldiers of olden times. It

is caused by the privation for a considerable time of fresh vegetables and produces great debility of body with a tendency to congestion and hemorrhage. It is supposed that more seamen lost their lives in past centuries through this terrible scourge than from all other causes combined, whether it be sickness, tempest, famine or war.

Captain Munck's men were seized one after the other, and died in rapid succession, usually after lingering for three weeks. A heavy gloom settled over the colony, and became deeper and deeper. Their chief work now was the burial of the bodies of their departed companions. Soon after New Year's day the pastor took sick, and January 25th, when Hans Brock, the helmsman, had died, they brought his remains to the pastor's hut for the burial ceremonies. It was a fair day, and the sad sailors stood about the cabin while the feeble pastor sat on the edge of his cot and performed the last sad rites of the dead, and spoke words of comfort and warning to the living. It was his last service, for on February 20th, 1620, he, too, answered the summons of death and found a grave in the frozen ground of the New World. Thus early in American history did these western shores lay claim to the life service of the ministers of the Church of the Reformation.

Death continued its work of decimation among these stricken Norsemen. Of the sixty-six men but five were left on April 14th, which was Good Friday. The captain was one of the five. He now performed the duties of captain and chaplain, attending to all religious services as best he could and reading for his four companions on this day the sermon for Good Friday from the book he had inherited from the departed pastor, Jensen.

In May, Captain Munck lay deathly sick in his cabin. For four days he could not eat a morsel of food. He felt that his end was nigh. He solemnly made his will, entered the last item, as he supposed, into his "dagbog," and left instructions to his companions concerning his writings. His last sentence in his will was, "All the world, good-night, and my soul in the hand of God." Fortunately he recovered, but two others of the small remnant were claimed by the never-satisfied hand of death. When the sea opened in July, Munck and the two remaining seamen took the "Lamprene," the smaller of the two vessels, set sail, and after a successful journey, reached the shores of Norway and Denmark in September. It was a sad report the captain made to his lord and king, Christian IV., but he made it in a manly and noble manner. It was not many years before

this Christian king made a settlement in East India, but not by way of a northern route, but by the old course around the Cape of Good Hope. This colony formed the basis of operations for the first Protestant missionaries sent to that distant country, the heroic Lutheran pioneers, Ziegenbalg and Plütschau, who labored so successfully laying the foundation of the great work done in India by the Church of the Reformation in the last two hundred years.

Captain Munck lived to see his "dagbog" published. He closed it with a fervent prayer. He was an earnest man, and did not want to sacrifice human life, but only to serve his king and advance the interests of his country, for which he was willing to undertake all risks and suffer all hardships. He died in the year 1628. His work is not forgotten.

New Denmark was never claimed and occupied by the Danish crown, but it must be remembered to all time that the frozen ground of this unclaimed territory became the home and grave of the first Lutherans in North America, and especially of the first Lutheran minister that lived, labored and died in the New World.

THE NE TEMERE DECREE. SHOULD IT BE REPEALED?

By Prof. W. H. T. Dau.

Six years ago a papal decree was published, which declares any betrothal or marriage entered into by a Catholic with a Catholic, or by a Catholic with a non-Catholic, to be valid only on condition that either the betrothal or the marriage take place in the presence and with the sanction of a Catholic priest. This decree is known as the Ne Temere decree. It is called thus according to a custom prevailing in the Catholic Church, by which the official deliverances of its Popes are cited by giving the initial word, or words, of such a deliverance. The two Latin terms, Ne Temere, are a warning against reckless action, and the reckless action intended is the one indicated above.

We quote a few statements from the Ne Temere decree, from the work of Dr. Leitner, of Passau, which was issued in its fifth edition at Regensburg in 1908. Dr. Leitner is a Catholic professor at Passau and bears the title, "Doctor of Theology and of Canon Law." Dr. Leitner's book is in German: "Die Verlobungs und Eheschliessungsform nach dem Dekrete Ne Temere," which means, "The form of Betrothal and Marriage, according to the Ne Temere Decree."

Throughout his book the author cites the original language of the papal deliverance. The decree reaffirms, in the first place, the decree of the Council of Trent, to this effect: "The Holy Congregation declares any person who dares to enter into the estate of matrimony, except upon license from the parish priest or of some other priest of the same parish, or of the ordinary and of two or three witnesses, incapacitated for such a contract, and contracts of this kind are declared null and void."

Regarding betrothals the decree declares: "Only such betrothals are regarded as valid and efficacious according to the law of the church, as are set down in a document signed by the contracting parties and by the parish priest, or the local ordinary, and by at least two witnesses."

Regarding marriage the decree hands down the following ruling: "Only such marriages are valid as are entered into in the presence of the parish priest, or the local ordinary, or of a priest delegated for the purpose by either of these, and of two witnesses." Again: "To the above laws are amenable all persons baptized in the Catholic Church, also all who have joined the Catholic Church from errorist or schismatic societies (notwithstanding either the former or the latter have apostatized later) whenever they entered into betrothal or matrimony." Lastly: "The same laws apply to the aforementioned Catholics whenever they enter into betrothal or matrimony with non-Catholics, baptized or not, even when they have obtained a dispensation from the obstacle of a mixed religion or of a disparity of cult; except the Holy See decrees otherwise for a certain place or locality."

From the operations of the Ne Temere decree, Germany was at once exempted by the Apostolic Constitution Provida, of January 18, 1906. Other countries (e.g. Belgium) secured the same privilege at later dates. In Canada the decree has caused lawsuits. One of them, *Morin vs. Le Croix*, was tried in Justice Greenshield's Court, at Montreal, June 21. The judge, in his ruling, said: "No church, be it the powerful Roman Catholic Church, or the equally great and powerful Anglican Catholic Church, possesses any authority to overrule the civil law. Such authority as any church has is given it by the civil law and is subservient to the civil law." (Montreal Daily Witness, of June 21, 1912.) The last statement, of course, relates to the authority of any church only as applied in civil affairs. That the Ne Temere decree is being applied in the United States has been plainly shown by the "Protestant Magazine," of Washington, D.C. (Vol. IV., No. 2). This paper has published a fac-simile of a baptismal certificate for Anna Susanna Dagonya,

daughter of Stephen Dagonya, Roman Catholic, and Mary Csoma, Reformed, who were married at Perth Amboy, N.J., August 4, 1909, by Rev. Louis Nannassy, Reformed. Their child was born November 6, 1910, and baptized by Rev. Francis Gross, priest of the Holy Cross Church, at Perth Amboy. In writing out the baptismal certificate the priest has stated that the child is illegitimate, and that the parents are living in concubinage.

An incident like this shows the practical working of the Ne Temere decree. No one who understands the teaching of the Roman Church will have any difficulty in locating the real cause of the Ne Temere decree. It is the logical consequence of the teaching of the Roman Church on matrimony, which this church declares a sacrament, and on the priesthood, which, according to this church, alone can perform valid religious acts. One might even give the Roman Church credit for its relentless, cruel consistency as evidenced by the Ne Temere decree. On the other hand, this decree shows the menace which this church constitutes to the civil authorities and to the civil interests of men. In its wanton aggressiveness and grasping after world-power this church shrinks from no extreme. It is difficult to see how the Ne Temere decree, when applied according to the plain intent and declaration of its framer, can fail to become libelous. So far as it affects the authority of the state, it is riotous and seditious. The consistent Catholic must rebel against the civil authority in order to obey his spiritual ruler. This is a sad and horrible dilemma, but it verily exists, and will become more grievous as the fell purpose of the Ne Temere decree is better understood.

The Ne Temere decree is laughed to scorn by every Christian with a conscience enlightened by God's Word. It exercises an influence only on men who do not know "the liberty with which Christ hath made them free," and who are, by their own choice, subject to a spiritual bondage which they might spurn if they were properly enlightened. For the sake of Catholics and their peace of mind, one might wish that the report of the repeal of the Ne Temere decree were correct. Father Phelan, of St. Louis, is quoted in the St. Louis "Republic," of July 29, as having said that he has seen the repeal in "Acta," the official publication of the Roman Curia, published at Rome. Monsignor Lavelle and Cardinal Farley, of New York, are quoted by the same paper as questioning the authenticity of the report concerning the revoking of the decree. The decree, no doubt, should be repealed. It will never be obeyed in the United States. It is a slanderous and mu-

tinuous action. But whether repealed or not, Protestant Christianity and enlightened citizenship in general throughout the United States (and Canada—Ed.) will simply ignore the decree, or resent and resist its execution.—"The Christian Herald."

OUR HOMES, GOD'S HOMES.

By Chas. H. Sternberg, A.M.

The dearest spot in all the earth is home. There woman reigns. There children play. There brother and sister meet. The evening supper done, with cheerful face, they round the table form a circle wide. The sire turns o'er, with patriarchal grace, the big family Bible, once his father's pride. He reads a portion with judicial care, "And let us worship God," he says, with solemn air. Perhaps the Christian volume is the theme, "How guiltless blood for guilty man was shed." No wonder Tom Hood sang: "I remember, I remember, the house where I was born," and that he confesses:

"I'm not so near to heaven as when I was a boy,

"There in fancy comes my mother, as she used to years ago;

To survey the infant sleepers 'ere she left them till the morn.

I can see her bending o'er them,

With her smile or mild reproof,

As I listen to the trinkle on the shingle, of the soft rain on the roof."

No wonder the woman cried in the bitterness of her heart:

"I have grown weary of dust and decay,

Weary of throwing my soul's wealth away;

Weary of sowing for others to reap;

Rock me to sleep, mother, rock me to sleep."

God created man in His image, "a little lower than the angels," and placed him in command of a garden He had planted and called Eden. The tree of knowledge of good and evil and the tree of eternal life was in the midst of it. Fruit for the picking, nuts for the gathering, and the fertile soil yielded her increases. No moth or rust corrupted, no thorns or briers grew, no chilling frost, or burning heat withered the rich foliage. The fields and meadows and forests yielded their fruit, and the waters brought forth abundantly, while the air resounded with the music of her feathered songsters, and animals without number came to Adam to be named. Yes, Eden,

like "Jerusalem the golden, with milk and honey blest." He had power over the earth, its forces and its life. But he was neither content, nor perfect. His social qualities had not been developed. He had no real home. And God created woman to be his helpmeet, joined to him "until death do them part." One flesh, individually distinct, but one in interest, in love, "One faith, one hope, one baptism." Because Christ has compared the church to the holy relation of husband and wife.

The husband takes up the strenuous labor of furnishing the supplies and support. The wife makes it a place of rest and peace, a home for them and their children. A place where love, contentment and joy reign supreme. Where fresh courage and strength are gained for the battle of life; where the prattle of children like the music of silver bells, fill all the house. Where "the one who rocks the cradle rules the world." As her daily associations with her children have a lasting influence on them. Nearly all good and great men had good and great mothers. A perfect, blessed home, means a perfect union between husband and wife, joined together by God Himself, no more to sever until death. Before this union they were like two drops of dew on a leaflet, trembling and glancing towards each other until they rolled together and were merged in one large drop. One of the saddest sayings of Jesus was, "The foxes have holes, the birds of the air have nests, but the Son of man has not where to lay His head." The dearest spot to Him was the quiet home at Bethany. How deeply He mourned with Martha and Mary, when it was broken up by death. For "Jesus wept." How many bruises, cuts and sores, the mother has healed by kissing the place. Into how many heart burns has she poured milk and honey, by her loving sympathy. The ex-President of the United States made a home of his hospital chamber, because his wife and children were at his bedside.

But, oh! The home must be a true one, to be a happy one. Where the union is complete; no bitterness; a welding of soul and spirit and body. And there can be no truly happy home without this. "Be not unequally yoked with unbelievers." Do not marry because the man longs for a woman; or the woman for a man. Love must be so deep, so all-absorbing, that all the faculties, spiritual, moral and physical, are enlisted by both. So "like kindred drops they mingle into one."

Woe to the woman who simply marries for a home, for position in society, for money, unless true love is also present. Then the gentle rule of the head of the house is welcome, and her glory and support. She clings to him, like the ivy to the oak,

whose spreading branches and solid trunk is rooted in the ground, and receives the blasts of winter unmoved.

Woe to the home, or woman, who attempts to rule, rather boss. I knew a woman who was a milliner. Her husband was forced to wash and dress the babies, cook the meals and "sweep the kitchen clean." He needed pity. What a miserable excuse for a home was his. His children needed pity. What a lot was theirs, without a mother's constant touch and love.

The husband must have the respect and obedience of the wife, or he receives none from the children; but simply becomes a machine to grind out money, so that the family can exist.

The Bible commands, "Wives obey your husbands; children obey your parents; husbands love your wives as your own body; For who ever hated his own body?" Where the intelligent wife loves and honors her husband, where that love is returned, heaped up, running over, where children love and obey their parents, there is home, and "there is no place like home."

But erect a gilded palace, until her golden tower pierce the heavens above, and receive on her burnished walls the glories of the setting sun. Fill it with the choicest treasures that gold can buy. Put servants in livery. The wife bejeweled and dressed in silks and satins. Feed the inmates with the choicest morsels from sea, earth and air. Let the love I have portrayed be absent, for the sake of children, friends and society husband and wife may show no signs, by their outward lives, of heart yearnings within. But, could you read their secret heart, you would find the sad words written in their life blood, "It might have been." How different where is love without alloy! Where is the sweet without the bitter? Some of the loveliest homes I know is where all love music. How the soul rises on the wings of song, until—

"On Jordan's stormy banks we stand,
And cast a wistful eye;
To Canaan's fair and happy land,
Where our possessions lie."

How we sing with David, "The Lord is my Shepherd, I shall not want." The ideal home I have tried to picture is the Christian home. For, "Except the Lord build the house, they labor in vain that build it."

"As we greet the Christ-Child now,
And we bow in reverence bow,
May our lives from day to day
Prove that we are His for aye."

WORDS OF GOLD.

Compiled by C. T. Wettstein.

F. R. A. de Chateaubriand, author and diplomatist in France:

"To the Church we owe the revival of the arts and sciences and of letters; to her are due most of the great modern discoveries, as gunpowder, clocks, and mariner's compass, and, in government, the representative system. Agriculture and commerce, the laws and political science, are under innumerable obligation to her; her missions introduced the arts and sciences among civilized nations, and laws among savage tribes.

"To the Church we owe her institution of chivalry, which powerfully contributed to save Europe from an invasion of new barbarians. To her mankind is indebted for:

"The worship of one only God.

"The more firm establishment of the belief in the existence of that Supreme Being.

"A more enlarged and active humanity.

"A perfect virtue, which alone is equivalent to all the others—Charity.

"A political law and the law of nations, unknown to the Ancients; and, above all, the abolition of slavery.

"Who is there but must be convinced of the beauty and the grandeur of Christianity? Who but must be overwhelmed with this stupendous mass of benefits?"—Masterpieces of Literature.

Philip Schaff, Professor of Church History in New York and Mercersburg, Pa.: "Religion and liberty are inseparable. Religion is voluntary, and cannot and ought not to be forced."

Julius C. Hare, Italian author. Chaplain to Queen Victoria in 1853: "Christianity has carried civilization along with it, whithersoever it has gone: and, as if to show that the latter does not depend on physical causes, some of the countries, the most civilized in the days of Augustus, are now in a state of hopeless barbarism."

Niccolo di Bernardo Machiavelli, Historian and publicist in Florenz, Italy. In 'De Discorsi,' i.e. 5: "As the strict observance of religious worship is the cause why states rise to eminence, so contempt for religion brings ruin on them. For where the fear of God is wanting, destruction is sure to follow, or else it must be sustained by the fear felt for their prince, who may thus supply the want of religion in his subjects. Whence it arises that the kingdoms, that depend only on the virtue of a mortal, have a short duration."

Hannah More, English author and teacher. "The most influential of all moralists," and "one of the chief inventors of the modern tract society's system of work": "Christianity is not merely a religion of authority,

the soundest reason embraces most confidently what the most explicit revelation has taught, and the deepest inquirer is usually the most convinced Christian. The reason of philosophy is a disputing reason, that of Christianity an obeying reason. . . . Christianity was a second creation. It completed the first order of things, and introduced a new one of its own, not subversive, but perfective of the original. It produced an entire revolution in the condition of men, and accomplished a change in the state of the world, which all its confederate power, wit and philosophy, not only could not affect, but could not even conceive. . . . It gave strength to weakness, spirit to action, motive to virtue, certainty to doubt, patience to suffering, light to darkness, life to death."—In "Mariana," a series of short essays.

G. W. Fr. Hegel, "One of the greatest philosophers since Plato." In "Philosophy of History": "The German nations, under the influence of Christianity, first came to the consciousness that man, as man, is free—that freedom of soul constitutes his own proper nature. This consciousness came first into existence in religion—in the deepest religion of the spirit. . . . With the reception of the Christian religion, for example, slavery did not at once come to an end, still less did freedom at once become predominant in the States; their governments and constitutions were not immediately organized in a rational manner, or even based upon the principle of freedom. This application of the principle to the world at large, this thorough penetration and reformation of the condition of the world by means of it, is the long process which the history of the nations brings before our eyes."—Masterpieces of Literature, Kayser Publ. Co.

Kuno Fischer, Professor at Heidelberg University: "I had the experience that on no subject is ignorance, and inclination to a adverse judgment, stronger than on the religious. This ignorance is due to a lack of religious education and a superfluity of enlightenment. If people are ignorant on any subject, they are silent and let others talk, but on religious subjects all think they can say something against. They want to fight against religion and don't know anything about it." (The Professor can put this in his pipe and smoke it.)

Goswin Uphues, Professor of Philosophy at Halle: "Christianity is a matter of experience. Only one who had and has this experience is able to judge the truths of Christianity; only he has a right to criticize it. In astronomy, in chemistry, we rightly show him the door who speaks depreciatingly of the doctrine which he has not

studied. Why should we not do the same in regard to Christianity?"

Frederick the Great: "I would give up my most important battle, if I could bring back to my people the religion (or blessings of Christianity) and morality which I found with them when I mounted the throne."

Lord Shaftesbury, English statesman and philanthropist: "From year to year public safety and security, considering the spreading of anarchistic principles and doctrines, necessitates a larger share of insight, intelligence and self-control; and I don't know where we can find them if not in the teachings and practicings of the Gospels."

Robert Boyle, celebrated experimental philosopher at Oxford: "There are three kinds of proofs that constitute the indestructible foundation of revealed Christianity:

"1. The incomparable excellence of the Christian doctrine.

"2. The testimony of the divine miracles.

"3. The great operations of Christianity in universal history."

To qualify himself to defend the Christian religion, Boyle learned the Greek and Hebrew languages.

Emile Zola, French author, shortly before his death: "I have taught positivism for twenty-five years, and now I acknowledge that I have made a great mistake, and that the only hope for France to gain its former prominent position, lies in the re-acceptance of the Christian faith"

E. Dubois-Reymond, renowned physiologist at the University of Berlin: "The modern natural sciences are indebted to Christianity for their origin."

Theodore Roosevelt: "I cannot understand how any American citizen, who has only the least trace of patriotism and love for his country, cannot see that religion (Christianity) in its broadest sense is absolutely necessary for the welfare of this country . . ."

Orestes H. Brownson, journalist and theologian in Boston and New York: "I remember well the time when the Bible to me was a revolting book, when I could find no meaning in it. . . But it is not so with me now. Life has developed in me wants which no other book can satisfy. Say nothing now of the divine origin of the Bible; take it merely as an ancient writing which has come down to us, and it is to me a truly wonderful production. I take up the writings of the most admired geniuses of ancient and modern times. I read them, and relish them; and yet there is a depth in my experience they do not fathom. But with the Bible it is not so. Whatever my state, its authors seem to have anticipated it. Whatever anomaly in my experience I note, they

seem to have recorded it. It is well called "the Book," for it is the book in which seems to be registered all that the individual or the race ever has lived, or ever can live. It is all there."—Masterpieces of Literature.

Thomas Henry Huxley, English biologist, Professor of Natural History and Physiology, President of the Geological Society, Agnostic: "In an article published in the 'Contemporary Review,' December, 1870, says: 'Take the Bible as a whole, make the severest deductions which fair criticisms can dictate for shortcomings and positive errors, and eliminate (as a sensible teacher would if left to himself) all that is not desirable for a child to occupy himself with, and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this Book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple.'"

John Randolph, United States Senator, in 1799. In his early life was an infidel. Later he said: "The Bible is true. It would have been as easy for a mole to have written Sir Isaac Newton's treatise on optics as for uninspired men to have written the Bible."

Prof. Schleiden, botanist at Frankfort, O. M.: "The true and exact naturalist can never be a materialist in its present sense that he denies the existence of the spirit, the freedom, the Divinity."

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

Subscription price, 50 cent per annum, payable in advance, to the Treasurer.