

# The Canada Lutheran

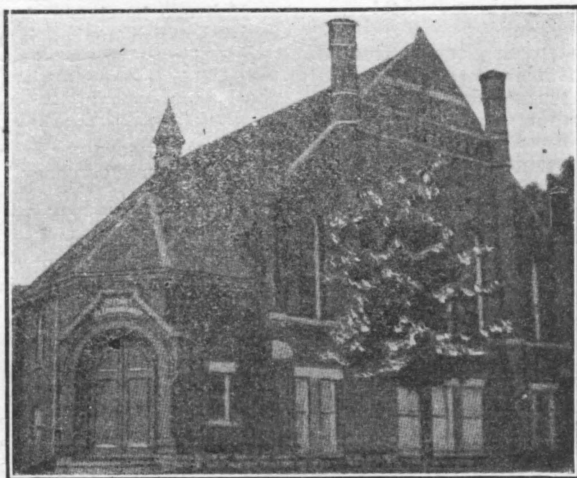
Published monthly in the interest of  
English Lutheranism in Canada, by the Authority of  
The Evangelical Lutheran Synod of Central Canada.

VOL. I.

OTTAWA, JANUARY, 1913.

No. 7.

**A PROSPEROUS AND HAPPY NEW YEAR TO ALL OUR READERS.**



**ST. PAUL'S EVANGELICAL LUTHERAN CHURCH, GUELPH, ONTARIO.**

**The Rev. Prof. R. R. Durst, Pastor.**

## **PUBLICATION COMMITTEE:**

The REV. J. J. CLEMENS, B.D., Editor-in-Chief.  
527 Somerset Street, Ottawa.

MR. E. A. BARTMANN, Advertising Manager,  
20, 22 King Street, Hamilton.

MR. O. MORING, Circulation Manager and Treasurer,  
4 Ballatyne Ave., Montreal West.

The REV. C. A. DENNIG, Secretary, Williamsburg  
The REV. P. C. WIKE, Galt.

## **Assistant Editors.**

The REV. C. A. DENNIG, Williamsburg, Ont.

The REV. P. C. WIKE, Galt, Ont.

**MR. W. R. PHARAOH, Ottawa, Ont.**

## **Staff Correspondents:**

REV. H. J. BEHRENS, Rose Bay, N.S.

REV. P. E. BAISLER, B.D., Winnipeg, Man.

REV. W. DRAHN, Vancouver, B.C. The Pastors of Synod.

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

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

## EDITORIAL NOTES.

### THE THREE VOICES.

What saith the past to thee?—Weep!

Truth is departed,  
Beauty hath died like the dream of a sleep,  
Love is faint-hearted;  
Trifles of sense, the profoundly unreal,  
Scare from our spirits God's holy ideal;  
So, as a funeral bell, slow and deep,  
So tolls the Past to thee. Weep!

What says the present hour?—Act!

Walk upward glancing;  
So shall thy footsteps in glory be tracked,  
Slow, but advancing.  
Scorn not the smallest of daily endeavor,  
Let the great meaning ennoble it ever,  
Droop not o'er efforts expended in vain,  
Work as believing that labor is gain.

What doth the future say?—Hope!

Turn thy face sunward;  
Look where light fringes the far-rising slope,  
Day cometh onward.  
Watch, tho' so long be the twilight delaying  
Let the first sunbeam arise on thee praying;  
Fear not, far greater is God by thy side  
Than the armies of Satan against thee allied.  
—"Religious Herald."

"On Earth Peace." So sang the angels, who announced, on the plains of Bethlehem, to the shepherds, the birth of the Prince of Peace. That peace is an inward experience of every heart, which has given Him room. In proportion as men give Him room in their hearts, they find "on earth peace." As the number of true Christian converts grows in the world, we find growing among the nations "on earth peace." The present day advancement of the peace propaganda shows that there are many to-day, who appreciate the gospel message of the angels' announcement: "On earth peace."

Does Christian Canada fully appreciate it? So far our country has enjoyed "on earth peace," without a standing army or a powerful navy. The strength of our nation has been her trust in God. She has concentrated her efforts on peaceful pursuits. The results have been prosperity and happiness. Now it is proposed by "the powers that be," that we begin to lay our offerings, as a nation, upon the altar of the god of war, by giving our men and means towards the building of men-of-war (Dreadnoughts). The first call is to the tune

of \$35,000,000. How much more good could be done if this amount was used in the peaceful pursuits of preaching the gospel of peace and good-will toward men. With this amount 10,000 home or foreign missionaries could be sent out, at a salary of \$1,000 each, and 5,000 churches could be built at a cost of \$5,000 each. Which would bring greater fruits for time and eternity: the three Dreadnoughts, or the 10,000 missionaries and the 5,000 churches?

If it can be shown that "an emergency" exists, which makes it necessary for the protection or honor of our country, to expend this, or any other amount of money, for naval or military defense, we would not object to it being thus spent. But as we have not seen nor heard of any evidence of such "an emergency" or need, we are not in favor of the government's proposition. It is, in our opinion, unfortunate that our two political parties should be agreed in expending this sum of money for naval purposes. Whether it is contributed toward building up a Canadian navy or strengthening the navy of the Empire, does not concern us so much as this: whether or not it is the will of the people of Canada to make the contribution for this purpose. We are of the opinion, shared by many of our fellow-citizens besides the Hon. Mr. Monk, that such an important matter as this is, should not be finally disposed of without first submitting it to the country. In our humble opinion the day is not far distant, when the great world powers will come to an agreement to submit their difficulties and disputes to arbitration. The leaven of the gospel of peace is powerfully at work in the world. Modern inventions and aerial navigation are also influential factors, to aid in bringing about "peace on earth." We shall not be surprised that a few years hence our modern Dreadnoughts shall have to be consigned to the scrap-pile, as useless rubbish, so far as usefulness is concerned, for the purpose for which they are now being built; or they may be turned into commercial use and peaceful pursuits.

Having a celestial message, like the angels—a message of peace, to bring to our fellow-men, we must do as they did, publish it. As ministers of the Kingdom of "the Prince of Peace," we must press and proclaim our message without fear or favor, until all mankind shall have learned to know the full import of the angelic proclamation which brings "on earth peace."

**New Year Resolutions.** "I am resolved what to do," said the unjust steward, when he realized that the stewardship might be taken away from him, on account of his unfair dealings with his master. It was this prudence that his lord commended him for. He had done wisely in looking forward to possible emergencies and preparing himself to meet them. This is what every wise and successful person does—makes plans and resolutions,—at times considers his estate,—takes an inventory.

This is the time for taking inventory.

Business men are doing it. Everybody should do it. It is necessary at times to ascertain exactly how we stand, what our resources are and what the liabilities. We must also have plans, and pursue them, if we are to meet with success in our undertakings. At the beginning of the new year is a good time to make these plans and resolutions. But, in making them we should not forget God and His kingdom. If we have God with us in executing our plans, our success is assured. But, if we leave Him out, then we labor in vain. We should also remember that His Church has claims upon us. What these claims are, and how we can satisfy them, we shall try to point out in a few words. What the Church needs most, and what she **must** have in order to be successful in her work, is:

I. **Loyalty.**—This word, "loyalty" expresses properly that fidelity which one owes according to law. God has made a covenant with us in baptism. He promised to be our Father, Saviour, and Guide, and in return we vowed fidelity to Him. This vow was sealed by us with the pledge we gave on the day of our confirmation. We, therefore, have given our word and honor that we would be faithful to God and our Church so long as we live. If we prove traitors to the kingdom, its cause is bound to suffer. **The weaker our Church is in the community, where she has been planted, the greater the need of loyalty to her.** When, in infancy, we were in need of God's grace, she brought it to us; now that we have grown up to manhood and womanhood, and are able to help her carry on her saving work, she needs us, and has a right to expect of us that we be faithful to her. If we grant her this one thing, all her other wants will be supplied.

II. **Liberality.**—"Liberality implies the disposition to think charitably, or give freely. A liberal man deviseth liberal things, and by liberal things shall he stand." A fair and open demeanor; a candid consideration of the rights and feelings of others; a relaxation or a waiving of our own rights when the pursuing of them is

likely to be injurious; an avoidance of all captiousness and contention; a scorning to take advantage, and a willingness that others should be benefited as well as ourselves,—these are some of the ways in which true liberality will manifest itself. Our Saviour did not have a place where to lay His head, the poorest of the sons of men, nevertheless, He was most liberal. He did not even spare His own life, but gave it for us freely, in order that we might become rich and learn to be liberal. He has given us the privilege to carry on, and support, the work which He started here on earth. God's Word also teaches that "the liberal soul shall also be made fat; and he that watereth shall be watered also himself."

III. **Labor.**—The last commission given by Christ to His disciples was this: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." To this commission He added the legacy: "And, lo, I am with you even unto the end of the world." The execution of this mandate involves labor. Who are to carry it out? Christ's "go ye" is addressed to all His disciples, who accept Him as their Saviour. Hence it is also to us. We are to labor for the upbuilding of His kingdom here on earth. On the efforts that we put forth on behalf of the Church of God depends largely her success in reaching out to all nations. We are to be God's instruments. He is to work through us. In proportion as we resign our will and subject it to His will, will His work be done through us. "He that gathereth by labor shall increase," says the Word of God; and it says also: "He that gathereth not with me scattereth."

What, then, can we do to increase our efficiency as servants and co-laborers with God? What course should we pursue in order to strengthen our faith, to better our conduct, and to raise our Christian fervor to a higher degree? To those who earnestly ask these questions we would recommend for consideration and adoption the following resolutions:

By the help of God I promise that, during this year and all my life I will endeavor to the best of my ability, to keep the following resolutions:

I. Realizing that God wants His children to be LOYAL, I shall try to fulfil this duty according to the dictates of my enlightened conscience. In order to attain this end I resolve:

1. To be faithful in attendance at the services of my own church, and to avail

myself of all the religious instruction in conformity with my faith, that comes within my reach. To study the history, the doctrines and the usages of my Church as the opportunity to do so offers itself.

2. To establish and maintain family devotion in my home, and do all I can to increase piety and faithfulness to God and His Church in my family, by the daily study of His Word.

II. Whereas, it is the will of God that I should exercise the virtue of LIBERALITY, I resolve:

1. To be systematic in my benevolence; to contribute regularly and liberally to the support of my church,—her local, educational, charitable and missionary work.

2. To apply the golden rule in all dealings with my fellowmen, to the best of my ability.

III. Whereas, God requires that His children apply themselves unto LABOR in His service, and believing that I can do something for His kingdom, I resolve:

1. To apply all my talents to the work which I am able to do, in God's vineyard.

2. To do my utmost to influence others also to dedicate themselves to His service.

**The Navy and the Ministry.** "It costs the Government of the United States \$18,000 to complete the education of an officer for the navy," says Dr. Camac, of the Columbia University, N.Y., in a report on "The Epidemics of Typhoid Fever in the City of Ottawa," recently published by the Committee on Public Health of the Canadian Commission of Conservation.

It would be interesting to know how much it costs the Church to educate a man for the holy ministry. We shall be pleased to hear from any one, among our readers, who is in a position to know. Until we are better informed, than we are at present, upon this subject, we reserve further comments.

**Cure for Critics.** We heard a good story the other day,—too good to keep to ourselves,—so here we pass it on.

A woman afflicted with two too-critical eyes and a long tongue, once came to her pastor and told him that his coat was too long to suit her. "I am sorry," said the patient pastor, "here is a pair of scissors, please cut the coat to suit your fancy." She took the scissors and performed the operation on the coat. After the performance the pastor turned to the critic and sternly said:

"My good lady, your tongue is too long to suit me, stick it out, that I may trim it to suit myself." Well, the operation was not performed, but it is hoped that the critic learned a needed lesson.

## A BRIEF OUTLINE OF THE HISTORY OF ST. PAUL'S ENGLISH EVANGELICAL LUTHERAN CHURCH, GUELPH, ONT.

By the Rev. M. J. Bieber, M.A.

In September, 1907, Rev. M. J. Bieber, Field Missionary of the General Council, visited Guelph, while developing the congregation in Galt. He returned December 9th and held the first service December 15th, 1907, with fifty-eight persons present. Organized the Sunday School December 22nd, with sixty-nine present. Held a Christmas service on the 22nd, with 176 present. Organized the congregation January 22nd, 1908, with 86 charter members. Held Confirmations March 8th, April 12th (Palm Sunday) and June 7th (Pentecost). Organized the Woman's Missionary and Aid Society January 24th, and the Luther League January 29th. Wore the robe, later introduced the service and made offerings for the General Council benevolences at the appointed times. The congregation was admitted to the New York and New England Synod June 7-9, in Brooklyn, N.Y. The Luther League and the Sunday School each pledged \$25 for the Canada Field Missionary. The envelope system is used. A building fund has been started. The Luther League assisted in the organization of the Canada Luther League in Galt, April 23rd, by sending 35 persons. The Missionary Society joined the Western Conference Missionary Society of the New York and New England Synod, May 21st, in Buffalo, N.Y. The congregation was self-supporting from the beginning. Unanimously called the Rev. Howard R. Kunkle, of Elizabethtown, Pa., for its first pastor. He was installed June 21st, by the Rev. M. J. Bieber, and preached his introductory sermon at the evening service. A public "Welcome-Farewell Reception" was held June 24th. The congregation worshiped in Royal Templars' Hall till April 1st, when it entered Carnegie Hall.

An effort had been made to secure the property of the Trinity Baptist Church, corner Woolwich and Suffolk streets, before Rev. Mr. Kunkle's arrival, and soon after his coming a building committee was appointed, consisting of Messrs. W. L. Keil, U. R. Berner, and J. S. Berlet. These men, as trustees, were authorized to confer with

the trustees of Trinity Baptist Church, and negotiate a purchase, if possible. In August, in the parlor of the Trinity Baptist Church, the bargain was consummated, upon the consideration of the payment of \$9,500 by St. Paul's Church. September 6th, 1908, the congregation held a short farewell service in Carnegie Hall, and in solemn procession, headed by the Revs. Bieber and Kunkle, marched to the new church home, which was then reconsecrated, by an appropriate service.

November 10th and 11th, 1908, meetings were held in our church for the purpose of organizing an English Lutheran Conference or Synod for Central Canada. A temporary organization was effected with the Rev. M. J. Bieber, President; Rev. H. A. Kunkle, Secretary; and L. L. Merrifield, Treasurer. Thus the new Central Canada Synod, which became permanent in Toronto, May 26th, 1909, had its birth in St. Paul's Church. The Rev. J. C. Kunzmann, D.D., Superintendent of the General Council Home Missions, was present.

The first candidate to be ordained by the new Synod of Central Canada, the Rev. John Frederick Bornhold, was ordained in this church June 11th, 1909. Rev. M. J. Bieber, President; the Rev. H. A. Kunkle, Secretary; the Revs. F. E. Oberlander and E. Hoffman, participated in the service. President Bieber preached the sermon.

In June, 1909, the Rev. H. A. Kunkle, having secured the Rev. J. F. Bornhold as supply, left for Pennsylvania with his family to recuperate his health, and resigned the pastorate of St. Paul's Church in August, 1909, after a brief but successful pastorate. The Rev. Mr. Bornhold ably supplied the pastorate till October, 1909, and declined to consider a call from the congregation, in order that he might spend a year in Germany (at Leipsic University) in study. President Bieber took charge of the congregation in October, and with the assistance of the Rev. P. W. Mueller, of Toronto, and the Rev. H. J. Croushore, of Montreal, supplied the congregation till January 23rd, 1910, when the Rev. J. J. Clemens (called by the congregation November 23rd, 1910), was installed at the morning service by President Bieber, and at the evening service preached his introductory sermon. A very largely attended "Welcome Reception" was held for Pastor Clemens, Monday, January 24th, 1910.

(The present pastor, the Rev. R. R. Durst, arrived in Guelph on Wednesday, April 19th, 1911, the day following the departure of his predecessor, who had accepted a call to St. Peter's Church, Ottawa, and was installed on Sunday, April 23rd, by the President of the Synod, the Rev. M. J. Bieber.—Editor.)

## THE WORKING CHURCH.

Rev. Mark A. Matthews, D.D.

Every church ought to be conscientious at all times of certain well-defined principles in its work, which are as follows:

1. There is work for everyone, and everyone should work.
2. Each must fill the place according to his capabilities and opportunities.
3. There must be no overlapping or interfering with other workers, or with work assigned to others.
4. One man for one job.
5. The work assigned to each must be done by the person to whom it is assigned, better than it could be done by anybody else.
6. There is no room for drones, parasites, idlers, indifferent persons, or those afflicted with incurable laziness.
7. Church workers must work because they love the work for the work's sake, and they must be willing to work incessantly, in season and out of season.
8. There are no inferior positions in the church; each position is essential.
9. There are no ornamental places in the church. Service is the motto and rule of every member.
10. Church work is essentially as much a man's job as a woman's.
11. Everyone must work, sacrifice and contribute, ever recognizing Christ as the head of the Church, the Holy Spirit as the leader and revealer, and God the Father as the Supreme Sovereign. The Church is the pastor's force, not his field. Therefore, when the Church called the pastor to lead, it called itself to follow. It is the duty of the pastor to direct his force for the evangelization of the whole community, and of the whole world.—The Winnipeg Lutheran.

## A RHYME OF THE PAST.

Let dogs delight to bark and bite,  
For God hath made them so;  
Let bears and lions growl and fight,  
For 'tis their nature, too.

But, children, you should never let  
Such angry passions rise;  
Your little hands were never made  
To tear each other's eyes.

The first book in North America to be translated into the language of the American Indian was Luther's Catechism.

## NEWS FROM OUR CHURCHES

**Brantford.** The Christmas festivities of 1912 have passed into history, and those of us still living are standing upon the portals to a new year. Time speeds on and the milestones of events are no sooner in sight than they pass beyond and fade away in the distance. How strange it all seems as we look back in memory upon the past! How complex even our own doings! How many a time we could wish certain things might be recalled, so that mistakes made could be corrected. We think ourselves so much wiser now. But wishes regarding the past are all in vain. To worry about it is to waste valuable nerve force that the future has a right to claim. Far better it is to apply to the future the lessons we have learned from the past and do better than we did before. Not good resolutions merely, but resolutions wrought out in actions.

Prospects in Brantford congregation are steadily becoming brighter. The ripples of optimism, that at times have been more or less at the mercy of veering breezes, are gradually, but slowly, becoming mighty waves, whose smoothness and regularity contrary gusts may disturb, but whose onward movement and ever-increasing volume and force cannot be checked. Optimism is general. Harmony and enthusiasm prevail among all our people.

On December 6th, the Luther League spent a social evening at the home of Mr. and Mrs. Cockshutt, at 258 West street. An admission fee of 15 cents was charged, and a programme of music and recitations, addresses and dialogues was rendered. At the close of the programme refreshments were served to all present. The entertainment was a success in every way. The programme was good and much appreciated. Messrs. Henry Rembe, Carl Sorensen and E. Huehnergard, students from Waterloo Seminary, were present, and assisted with the programme very efficiently. Unstinted assistance was given by all in the congregation, as well as members of the League. The net proceeds of the evening amounted to \$15.65.

The Ladies' Aid has been doing good work. The last meeting was held at the home of the President, Mrs. C. F. Nicholls, on the 11th December. Mrs. Kelby was received as a new member.

The attendance and offerings of the Sunday School have been very good, and new faces of Lutherans are seen at almost every

church service. The 22nd was the day for our special Christmas service, for which the Sunday School had been preparing for some time. Students H. Rembe and C. Serensen were again present.

Best compliments of the season.

N. W.

**Field Notes.** Berlin, Ont. The English Lutheran Church of the Twin-Cities is slowly growing. We have 129 souls in charge, and our Sunday School numbers 75. Our average church attendance in the morning was 49; and 92 in the evening during November. For Home Missions the congregation contributed \$7.85, and the Sunday School, \$7.90. The Union Reformation service netted our congregation \$25, hence our contribution to Home Missions of the General Council has been \$40.75.

During Advent, the Mission offerings will be devoted to Porto Rico, and the Christmas service offering on December 25th, was for Foreign Missions (India and Japan). Our thank-offering to the Waterloo Hospital was \$3.00, and a later offering to the Nova Scotia Orphanage was \$5.17.

An adult Catechetical class meets at 2 p.m. each Sunday in the Hall. It will be confirmed some time in 1913, when the congregation will also be permanently organized. Thirteen children have thus far been baptized. During November the pastor made 243 calls.

The Woman's Missionary Society meets monthly at the members' homes, to discuss the Topics and transact business. There are 18 members and 20 subscribers to the "Mission Worker." An offering (\$2.35) for the Porto Rico Children's Christmas gifts, was taken at the December meeting. The Society assisted in the India and Porto Rico lace sale, in conjunction with St. Matthew's Society (German), in the latter's Sunday School room, when \$38.78 was realized. The Society subscribed for twenty Topic books for 1913.

The Luther League numbers twenty; it meets each Sunday after the evening service, in devotional meetings, to discuss the Topics, and in monthly business and social sessions at the members' homes. The League is interested in raising \$300 or \$400 through the Calendar Fund. Each member wears the colors or a Luther League button or pin at the meetings. The attendance has been excellent.

The Sunday School was permanently organized on Monday, December 9th, by the adoption of a constitution and the election of officers and teachers, of which there are nine. The Graded System is used. There are twenty-three on the Cradle Roll. The first Sunday in each month is devoted to missions, when the prayers, offerings and "remarks" pertain to Missions. The highest attendance has been 56, and the highest offering \$3.04, over five cents a head. The graded button system is used with success. The birthday box, for the Building Fund, is also well patronized. The sessions are held at 9.45 a.m.

St. Matthew's Church extended a unanimous call to the Rev. C. R. Tappert, Meridan, Conn., on Monday evening, December 9th, after hearing him preach on Sunday, December 8th. It is expected and hoped that he will accept the call, for he produced a very favorable impression upon the two large congregations.

The Christmas vacation of the Seminary extends from December 21 to January 4. All the students and the matron are visiting their homes and friends.

M. J. B.

**Galt.** True, Mr. Editor, Galt has been somewhat remiss, but had enough of good company. We hope this will reach you in time for the next issue. We heard nothing yet in opposition to our Galt views on the tithing system as a good, true and satisfactory method of church finances. As a proposition for Christmas and New Year meditation, permit the following: On the basis of one hundred members in a congregation, whose average income is but one dollar a day, or \$365 per year, sum up the total to the credit of such congregation, provided each of the hundred regularly pays the Lord His portion, the tenth. Now, give us the answer. It would be \$36.50 per member each year. One hundred times that amount would place into the treasury of your congregation the handsome sum of \$3,650. Pay your hard-worked pastor \$1,200 of that yearly, and you will have remaining \$2,450 for missionary and other demands. Good common sense asks, Why do we not do it? Can we safely hold from the Lord His portion? Can we not risk Him for the blessing He promises?—See Mal. 3. Can we afford to "rob God," and continue to see His Church go begging? Have we not enough of church pride, not to mention pure religion, to quit the old methods of offering pennies and nickles, and pay the tenth of our income, whatever that sum may be? If I earn and receive ten cents per week, one cent of that belongs to my Maker and daily Benefactor. If I make one dollar per week, ten cents

are His. If ten dollars per week, one dollar is His, etc. God commands, Mal. 3: 10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Will all who claim to be God's children respond, Amen? May the Holy Spirit aid you through the struggle, and bring you out a victor on the Lord's side.

We are looking forward rather than backward in Galt. The recent remark of one of our officers was this: "Our congregation is now in better shape than it has ever been." The pastor hopes the brother is correct. However, that Satan gain no advantage, we keep pressing toward the front.

Recently our Ladies' Aid paid \$135 to our Building Fund, and the Luther League \$50. We are in fair way to get a \$1,000 loan from the Board of Church Extension by January 1, 1913. We hope to cut in two our church debt at that date. If we succeed, St. Paul's in Galt will be on the easy road to success in a very few years in burning the mortgage now carried.

As a Christmas and New Year greeting, we wish all our sister congregations even greater success.

Since our last notice in "The Canada Lutheran," we baptized two children and received four members into full communion, two by letter and two by confirmation. Our communion on last Lord's day was the largest winter communion in the last three years. The congregations at both services were above the average.

On the 9th December, at the parsonage, 22 Rich avenue, Galt, Mr. Wm. G. Abbs and Miss Rose Grummet were united in holy matrimony by the pastor. They left on the 10 a.m. train west. May the richest blessings attend them through life.

Not to "tell tales out of school," but before these lines are read, there are two more weddings to take place here. In each case one party is a member of St. Paul's. So we give and take, and the good work goes on. Leap year is not closing without its joyous results.

Now, with an earnest wish for a Merry Christmas and Happy New Year to every reader, I submit the foregoing.

P. C. WIKE.

**Guelph.** All hearts go out in tender sympathy to the former pastor and former member of St. Paul's, Rev. and Mrs. J. J. Clemens, of Ottawa, in their deep bereavement, in the sudden death on December 2nd, of their dear little daughter, Dorothy. May the kind Father in Heaven

comfort them through His precious Word, by His living Spirit.

Our Christmas service, suggested by our Assistant Superintendent, Mr. Henry Mogk, is so purely scriptural, that it cannot but be enjoyed to edification by every member of our Sunday School and congregation. The Christmas festival is one in which to realize spiritual joy, through receiving the blessed truths of the Christ child. May we be allowed to report next month a large attendance and highest enjoyment. In addition to the taste of confectionery, a Christmas book is to be presented to each scholar. This is a happy season, may this be a happy service, and we all be happy in Christ our Lord. A truly Merry Christmas and a Happy New Year to all.

Among our sick, the good Lord has spared life, and is promoting recovery. Mr. Thomas Mercer's crushed arm is healing, but slowly, and will prevent any kind of labor for considerable time. Mrs. George Doersam is improving, but not yet well. Mrs. George Kaempf is recovering, after a sudden and violent attack of sickness. Elsie Kube, yet in the General Hospital, is showing very marked improvement. The family of Mrs. Jennie Kube, Liverpool street, are again well, after a general scourge of chick-enpox.

The rigors of winter should awaken our consideration for the poor and distressed. Let us pray that we may be touched with a feeling of their infirmities. Sympathy and helpfulness are twin Christian graces.

We should not allow ourselves to forget the after-New Year opportunity of the Epiphany offerings for Foreign Missions. Help the benighted heathen and the Lord has certainly helped you.

Our Ladies' Aid will contribute some supplies to the Waterloo Seminary, and, on January 13th, the Luther League will make an offering to the Students' Aid Fund, determined upon at the Waterloo rally on Thanksgiving day.

February 5th will be Ash Wednesday, the opening of our Lenten season and services. In devout meditation and prayer, let us prepare for a strengthening in faith by a deep contemplation of our Lord's sufferings and death in our behalf, and for our salvation.

To properly direct our meditations the Holy Sacrament of our Saviour's broken body and shed blood will be administered on Lord's Day, January 26, 1913. Come, all in love to the Lord, to each other, and highly prizing His atonement.

Our \$1,000 Fund is still growing, and has encouraging promises and prospects. Let all who can come up to the help of St. Paul's, and round out or even over-reach

this needed and relieving fund. Do not delay. He gives twice who gives quickly.  
R. R. D.

Born, Saturday, November 23rd, to Rev. and Mrs. J. A. Miller, a son. (Congratulations. Another future minister, we hope.—Editor.)

Trinity congregation continues its forward march, as may be gathered from the following: 1st, the Sunday School. The attendance and offerings during the month of November, just past, was, Nov. 3, attendance, 100; offering, \$4.66. Nov. 10, attendance, 104; offering, \$5.92. Nov. 17, attendance, 96; offering, \$5.26. Nov. 24, attendance, 114; offering, \$5.52. Making a total for the month of attendance, 414. (This does not include the attendance of the Men's Bible Class, which in itself was over 100.) The total offerings were \$21.36. As over against an attendance of 317, and an offering of \$16.42 of November a year ago.

2. The Church Council. During the month of October the Council resolved to organize a Men's Bible Class, which class meets now regularly every Sunday morning from 10 to 11, before the morning service, with an attendance from 25 to 32. The men are deeply interested in this class and greatly appreciate this forward movement on the part of the Council. It is difficult to estimate the strength and interest such a Men's Class gives to a congregation until you have one of your own.

3. It is with a happy heart that we mention the fact, that the Church Council, after due consideration and experiment have adopted a resolution which commends the so-called "Free-will offering system" as the ONLY one to be used in support of this congregation.

For some months our congregation has been experimenting with this system, feeling that it was the only proper scriptural way of supporting the Lord's work, yet some were fearful that if we should discontinue the raising of moneys by the beggarly way, of church sales, socials, etc., etc., that we could not make ends meet. These fears have been proven false, since it is now about a year that our Council has called a halt on such questionable ways of raising money, and we have not only been able to make ends meet, but have even reduced the mortgage on the property. The Duplex envelope system was introduced and the members now find it much easier to give regularly in both ends, a free-will offering, than to be continually pestered with some scheme or tickets for church support, which pestering in the end tends to discourage, scatter, weaken some, and over-burden others of the faithful, degenerating and demoralizing the

whole working of the congregation, so that at last only a few will consent to use envelopes at all, and the regular Sunday attendance and offerings become so discouraging. Let the Lutherans of Ontario learn to appreciate the blessings of their Church and bring offerings worthy of the cause with cheerful heart "upon the first day of the week" regularly and not now and then squeeze out a dime or a quarter to the Lord, after having first taken their fill of food or pleasure out of it. Will it have that effect? Suffice it to say, that during August, our weekly offerings were a little over \$28. This has been raised to a little over \$40 per week during last month.

In closing, let me add, that these things are not done by mere wishes or Church Council resolutions, but, "by patient continuance in well doing," or, instructing and getting a few together who will set the example for the rest to follow, and they will, for it is easier, it is more honorable, it is more in keeping with the sacred work of the Church, and it IS what GOD asks of His followers, and therefore He blesses those who make an honest effort.

J. A. M.

**Humberstone.** Reformation Festival was observed in Holy Trinity Church the 22nd Sunday after Trinity, November 3rd. At the morning service, the pastor preached a sermon appropriate for the occasion, based on Jude 3, and spoke on the theme: "Luther contending for the faith." In the evening the General Council programmes were used, the pastor speaking on the given subjects. The services were well attended, and with the special music of the choir, proved to be very inspiring. Special offerings for English Home Missions were gathered, amounting to \$10.85, which was forwarded to the Treasurer of Synod.

The Sunday School has had another increase—three new scholars were enrolled.

At the December meeting of the Ladies' Aid Society, eight new members were received, the result of the canvass made by the Membership Committee, appointed at the November meeting.

On the 3rd Advent Sunday, December 15th, Holy Trinity celebrated the eighth anniversary of the dedication of the church. The pastor preached the sermon at the morning service, based on Heb. 10:23-25, and admonished to loyalty, To the Church—I. Hold fast to her profession of faith v. 23; II. Consider her members, v. 24. III. For-sake not the assembling of yourselves together. In the evening, the Rev. H. Brezing, of Zion Lutheran Church, Nia-

gara Falls, N.Y., had charge of the service, speaking very acceptably, as he always does, on the theme, "The Goodness of the Lord," Romans 2:4. The pastor of the church supplied Rev. Brezing's pulpit at Niagara Falls, in the evening. The anniversary Sunday was an inspiration day for Holy Trinity Church. The choir, under the able leadership of the director, Mr. O. C. N. Kanold, added much to the beauty of the services, and the soprano solo by Miss Louise Kramer, was greatly enjoyed. One feature of the festival was that the church's indebtedness was reduced by subscriptions amounting to nearly \$250 gathered by subscriptions by the Church Council.

The Sunday School is hard at work aiming to have the children's Christmas service, to be held on the evening of Christmas day, surpass all former festal services. The song service, "Glad Tidings," by Adam Geibel, with orchestration, will be presented. We invite all our friends from near and far to this service.

An explanation. The Report of Treasurer of Synod, in last issue, showed Port Colborne's benevolent contributions with nil. The fact of the matter is, and it is no fault of our worthy Treasurer, that, according to instructions given on the Programmes of Seminary Day, and Luther League Rally, at Waterloo, this congregation, through its representative, placed on the offering plate, pledge cards with the amount realized, viz., \$22.50. We think there should be a better system, and those who are responsible for the instructions on said programmes should give us, and other congregations as well, credit on the Treasurer's books. Also, since the date of Treasurer's report, Holy Trinity has sent in other benevolent contributions.

W. H. K.

**Montreal.** On the first Wednesday in December a very successful and pleasant social rally of the Luther League was held at the home of Mr. and Mrs. O. Moring, 4 Ballatne avenue, Montreal West. The members of the League and their friends gathered at the church home and proceeded in a body by trolley to the scene of pleasure and enjoyment. The musical selections rendered, and the games played, were enjoyed by the large number of persons present. During the course of the evening refreshments were served by members of the League. The evening was most pleasantly and profitably spent.

At a congregational meeting held after the close of the evening service on Sunday, December 15th, Mr. O. Moring was elected as a trustee of the congregation to fill the vacancy left by the resignation of Mr. J.

A. Johnson. The other two trustees are Mr. Herman Lonnquist and Mr. J. C. Casselman.

Beginning with the first Sunday in January, the Duplex envelope system will be used for the gathering of funds for the current expenses and building fund and the benevolent activities of the congregation. It is expected that all the members of the congregation will take a set of envelopes and contribute their share through them. At the time of the sending in of these notes to members of the Church Council are obtaining from the members their pledges for the both sides of the envelopes. We feel that the financial condition of the congregation will be considerably improved with the inauguration of the Duplex envelopes.

On the last Sunday in Advent our congregation will hold union services with the Congregational Church, both morning and evening. The combined choirs of both congregations will render special music on this occasion. The service of the Congregational Church will be used in the morning, at which time the sermon will be preached by Rev. W. H. C. Lauer. In the evening the Lutheran Church service will be used, and Dr. J. J. Martin, pastor of the Congregational Church will preach the sermon.

By the time this issue of "The Canada Lutheran" makes its appearance, the special letter of appeal for financial assistance which is being sent out by the Church Council of the Church of the Redeemer, will have reached the Church Councils of all the English Churches of the General Council. This letter has the hearty approval of the President of our Synod, and is sent out with his approbation. The President of the General Council, the Rev. T. E. Schmauk, D.D., has likewise signified his sanction of the appeal. It is confidently hoped by the pastor and the Church Council that some assistance will be received through these letters from many of the congregations so that the Redeemer Lutheran Church, the only English Lutheran Church in Montreal will be able to secure and hold a permanent home.

On Christmas morning the congregation will hold a Christmas service at 11 o'clock. The Chief Service will be used, and the pastor will preach a special Christmas sermon. The Christmas service of the Sunday School will be held on the night after Christmas, at 8 o'clock, in the church building, and a special programme, consisting of songs and recitations, will be rendered. The programme to be used this year will be, "Jesus, Light of the World," by Emanuel Schmauk.

W. H. C. L.

**Morrisburg.** The December number of "The Canada Lutheran" reached us, bringing an interesting budget of news. Each issue seems to grow better. We were pleased especially to see the Treasurer's report. This new feature should interest all our people.

On the 19th of November Mr. Isaiah Schwerdfeger, of Froatburn, died suddenly, and was buried at the Riverside Church on the 21st, in his 58th year. Mr. Schwerdfeger was well and favorably known, as was attested by the very large attendance at the funeral.

Freddie Casselman, of the Riverside Sunday School, who underwent an operation for appendicitis some weeks ago, will soon be able to be about again. Freddie is a little suspicious that the doctor is keeping him shut in longer than necessary, and is impatiently awaiting the word to open the door and leave the bird fly.

Mrs. Margaret Casselman, who has been an invalid for the last two years, remains about the same. She is able to be out of bed the greater part of the time.

Our Sunday Schols are busy preparing the Christmas service, "The Holy Child," by Emanuel Schmauk.

The monthly business meeting and social of the Ladies Missionary and Aid Society was held at the parsonage on the 3rd of December. There was a good attendance, which resulted not only in a business and social, but also in a financial success.

The Luther League of St. John's Church held their monthly business and social meeting at the home of Mrs. Ilian Casselman on the 12th December. The Topic is also taken up at these monthly meetings.

The Froatburn members, who are usually in attendance, seem to have forgotten this last meeting. Come out and enjoy the evening with us.

L. M. McC.

**Ottawa.** Baptized, on Sunday, December 15th, Roald Johann Kihl, son of Hans Bernhard Kihl and his wife Ragnhild, nee Marstensens. The parents and Mr. and Mrs. A. Andresen were sponsors. On Sunday, December 22nd, Norman Olaf Peterson Allen, son of Olaf Claudius Johannes Peterson Allen and his wife Jenny Karen, nee Sheele. Mr. and Mrs. F. Franzen and Mr. Hans Helander were sponsors.

Buried by Rev. L. M. McCreary, of Morrisburg, on December 5th, from the home of her parents, Rev. and Mrs. J. J. Clemens, Dorothy Reta Roos Clemens, aged 7 months and 20 days. She fell asleep in Jesus on Monday morning, December 2nd. Blessed be her dear memory. The parents are grateful to the many friends who showed their

sympathy in words and deeds of kindness. The floral gifts were many and beautiful. Mr. and Mrs. W. J. Scriven, of Guelph, Mrs. Clemens' parents, were present at the funeral. Baby Dorothy's remains were placed in a vault at the Beechwood cemetery, where they will be kept, till in the spring, when they will be interred.

On Sunday, December 1st, Misses Hulda Maria Eriksson, and Signa Charlotte Nilsson were received into membership by letters of transfer from the Swedish Lutheran Church at Paris, France. December 22nd, Miss Soderholm united with the congregation.

Our well known Mr. A. Akerlindh has been signally honored by the King of Sweden, with a silver medal for the interest taken by him in advertising the Olympia games held in Stockholm last summer. Congratulations! Greater honors are in store for those who faithfully serve the King of kings in furthering the interests of His kingdom.

Over thirty-five dollars were received, above expenses, from Mr. Sternberg's lecture, in November.

The annual Sunday School Christmas festival was held on December 25th, at 7 p.m., after the usual fashion. Miss Roeske, our faithful organist, and her loyal coworkers, especially Miss Yank, deserve special mention for their services in preparing the programme and training the children. Mr. and Mrs. B. Harvey again kindly permitted the congregation to use their Christmas tree ornaments and electric lights, which are said to be worth in the neighborhood of \$300.

Financial Secretary Mr. K. L. McIntosh has the contribution envelopes for the year ready for distribution. This year the local expenses and benevolences will be placed in one envelope, on which a place is reserved for marking the amount contributed for each purpose every Sunday. The contributions and the contributors for the benevolences of the church are increasing, but there is still room for improvement. There would be no opportunity for complaint if all our members did as Brother Wike, of Galt, in his contribution to this issue, says that we should all do. We notice in his report that he had the largest winter communion in the last three years on Communion Sunday, last month. This statement strengthens our contention that there is a close relation between our contributions and our going to the Holy Communion. How can a person who is consciously "robbing God," conscientiously go to the Lord's table?

**Williamsburg.** The pledge cards for the year 1913 are being distributed by the members of the Church Council. The congregation will begin January 1st, the use of the best and most improved financial system known of to-day, viz., the Duplex envelope, as recommended by Synod. The Jackson Press, Kingston, Ont., has been furnishing them for our congregation.

The Christmas festival was celebrated by with a choice box of confectionery, the past at 10 a.m., when the Chief Service and Christmas sermon was preached, and the offering devoted to the Nova Scotia Orphans Home.

In the evening Emanuel Schmauk's programme, "The Star out of Jacob," was rendered, along with several musical numbers and drills. The decorations were in keeping with the great day, and principally carried out the theme, the star being very much in evidence. All the scholars of the primary and main school were remembered with a choice box of confectionery, the pastor and family were also very kindly remembered.

On Friday evening, January 3rd, the congregation will observe the anniversary of the re-dedication of the church, by repeating the elaborate banquet of a year ago, which was attended by 500 people. It is not often that we have such things, but when we do they count. The banquet and programme is open to all, and tickets are now selling, at 50 cents.

On Sunday, December 8th, the pastor and Rev. L. M. McCreery exchanged pulpits. In the evening of the same day, in connection with Vespers, Pastor McCreery baptized Isabelle Oberly, daughter of Rev. and Mrs. Dennig, in the presence of a large congregation, notwithstanding the inclemency of the weather.

C. A. D.

The call received by Rev. Dennig to become field missionary for the Synod of the Northwest, with headquarters at Minneapolis, Minn., was not accepted by him. He could not see his way clear, at this time, to go. The congregation pleaded for his remaining at Williamsburg, and added \$200 to his salary, as an appreciation of his services.—Editor.

**The Treasurer's Report.** Since my last report I have received the following amounts:

Nov. 12.—St. Paul's, Galt, Foreign Missions, \$7.50.

Nov. 12.—Trinity, Port Colborne, Home Missions, \$10.85; Apportionment, \$8.25.

Nov. 15.—St. John's, Riverside, Home Missions, \$8.58.

Nov. 15.—St. Paul's, Morrisburg, Home Missions, \$14.42.

Nov. 20.—Rev. M. J. Bieber, Seminary, \$25.00; Miss Gohn, Toronto, \$1.00.

Nov. 21.—St. Peter's, Ottawa, \$8.50, President's travelling expenses.

Nov. 28.—Woman's H. and F. M. Society, India Hospital, Foreign Missions, \$95.30; Special Fund, \$5.72; Students' Aid Fund, Seminary, \$9.54.

C. H. FIERHELLER.

**The Church, the State, and Bazaars.** The following article appeared in "The Hamilton

Herald," on Saturday, December 7th, and speaks for itself:

To-day Mayor Lees made a definite statement regarding the holding of a drawing at a bazaar at the German Lutheran Church, Gore and Hughson streets, a few nights ago. "I have instructed the police to enforce the act," said his worship, "and if that drawing was held it was unlawfully held, and there is no doubt who is to blame.

"The Rev. H. Rembe," he added, "came to me before the bazaar was held and asked me for permission to hold a drawing. I refused my permission, and he said they would not hold it. But I told him that I wished to be frank with him, and that under certain conditions the drawing could be held. I told him what the conditions are. They are that the goods must be offered for sale and then raffled off at the end of the sale if they are not disposed of. The proceeds must go to a religious or charitable purpose and the drawing must have the sanction of the mayor or the city council. He said: 'Oh, we'll offer this for sale,' and laughed, and I told him that he was trying to evade the law, and, being a minister, was a man who should do his utmost to uphold the law. The Rev. Mr. Rembe said he was not in favor of the drawing, but was interesting himself in it solely on account of the ladies who were at the head of it."

The mayor said that the object raffled off was a quilt, and he had been told that tickets were sold and it was disposed of by drawing one lucky ticket.

"If that is correct this was an evasion of the law," said Mayor Lees. "The minister applied to the board of control for permission, and it recommended to the city council that permission be given, but the drawing was held before the council met to pass on the recommendation."

**A New Year's Message.** To the members of the Societies of the Synodical Woman's Missionary Society of the Synod of Central Canada,

Greeting:

We are entering upon a New Year. May it prove a year of much happiness and prosperity to every society in our body and to every member. Our society has justified its existence. India, Porto Rico, the Seminary at Waterloo, and other worthy causes have been assisted by our prayers and gifts. We have been drawn closer together and closer to the great needs of our beloved Church. We organized for work; much work needs to be done during the coming year, and I feel sure we will find it a great pleasure to engage more earnestly than ever in "The Father's Business."

1. We are pledged to contribute, at least, \$100 per annum towards the maintenance of the India Hospital. We are raising that amount by means of the "coin cards," through which device the quota was almost entirely contributed last year. It is an easy method, and I feel sure each member will use the cards for this laudable object.

2. Our share of the \$15,000 for Home Missions, which the General Council Woman's Federation resolved to raise, at the rate of \$1.00 per member, is about \$375. We are a Home Mission body, the result of Home Mission contributions by other congregations, societies and individuals; and the least we can do is to "help the good work along." Will not every member of every society aim to raise, at least, one dollar for this need, between now and next May?

3. "A Life Membership or Memorial" by each society during this year, was resolved upon at our last convention. The Synodical Society took out a Memorial for Baby Neudoerffer, and your President subscribed for a Life Membership. When the roll is called at the next convention at Port Colbourne, will not each society respond

## Colonial Ornamental Glass Co.

Domestic Art Glass

Church Memorial Windows.

Metal Glazing

838 Bank Street, - Phone, Queen 6076.

OTTAWA, ONT.

"Yes," to this cause also? A Membership or Memorial costs \$10. The money is used to disseminate information in the shape of free literature, tracts, pamphlets, etc., in the interests of Home and Foreign Missions.

4. A movement for a 'Lutheran Home' in Montreal was started by our Montreal Society, and fostered by our Synodical Society in connection with our Synod, the Canada Synod and other bodies. The nucleus in our treasury for this fund is \$20.25. Let each society in some way increase this fund, that a beginning towards securing such a home may soon be made.

5. Several societies have begun Mission Study Classes, and are much pleased with the results, (as well they might be), and it is hoped that each society will, as soon as possible, begin this interesting feature of mission work, as well as organize Junior Missionary Societies, that the young may early become interested in the greatest work of the Church—Missions.

6. Mrs. F. Stahlschmidt, Preston, Ont., has now full charge in Canada, of India laces and Porto Rico drawn work, and she requests that a representative be appointed by each society to take charge of this work in the local society, and dispose of as much of these laces as possible. Will each society please attend to this matter, and send the name of such a representative to Mrs. Stahlschmidt.

7. I rejoice with the chairmen of the respective committees in the important work they are doing, and I cordially request all the societies to communicate directly with the heads of these various committees for information along their special lines.

With best wishes for great success in our Master's important work, I am,

Yours sincerely,

MRS. M. J. BIEBER, President.

## EPIPHANY AND MISSION STORIES.

### The Festival of the Epiphany.

The festival of the Epiphany must be deemed of very high importance by a believing and thoughtful Christian. It does not merely commemorate one of the most beautiful incidents of our Lord's infant life, it asserts one of the most fundamental and vital features of Christianity and Judaism. The Jewish religion was the religion of a race. Was a merely national religion, like this, a fully unveiling of the mind of the common Father of the human family? Was His eye ever to rest in love and favor only on the hills and valleys of Palestine? Was there to be no place in His heart for more races, who lay east and

west and north and south of the favored region? Or was the God of Israel like the patron deities of the heathen world, the God of Israel in such sense that Israel could lastingly monopolize His interest, His protection, His love; that heathendom, lying in darkness and in the shadow of death, would lie on in it forever, without a hope of being really enlightened by His countenance or being admitted to share His embrace. It could not be. The Jewish revelation of God contained within itself the secret and the reason of its vanishing by absorption into the bright light which should succeed it.

### Missionary Consecration.

A brilliant Oxford student was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated: "You are going out to die in a year or two in that deadly climate. It is madness."

The young man, who did die, after being on the field for about a year, answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, certain that the final result will be a Christian Africa."

### Zeal of a Missionary.

Winifred, or Boniface, having laid the axe at the roots of the tree, literally, in Germany, cutting down the oaks sacred to Thor, planting churches and making converts with remarkable success, longed for new fields and fresh conquests. When over seventy-five years of age, he set forth (so strong with his ruling passion) to win pagan Friesland to Christ. He appointed a bishop to succeed him at Mainz, and left everything, as if he did not expect to return. He took with him his shroud and St. Ambrose's treatise on the "Advantage of Death." With a company of eight, he entered upon his work, and met with good success. Many had been baptized. The pagans became alarmed, and went against him with an armed band. Boniface knew too well their bloody intent. He exhorted his followers not to resist, but to await the crown of martyrdom. He himself took a volume of the gospel for a pillow, and stretching his neck upon it for the blow, received his release in 755. Few are the names of missionary heroes more illustrious than his.

### Missions and Science.

Archdeacon Farrar sets forth forcibly the large debt of science to missions in these

words: "Is it nothing that through their labor in the translation of the Bible the German philologist in his study may have before him the grammar and vocabulary of two hundred and fifty languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceanica, America and Asia? The missionaries. Who discovered the famous Nestorian monument in Singar Fu? A missionary. Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hettite inscriptions? A missionary."

#### Gold for Missions.

John Sunday, the converted Indian chief of Upper Canada, addressing a missionary meeting in England, in his appeal to the benevolence of the people, previous to collection, said: "There is a certain gentleman, I suppose, now in this house; he is a very fine gentleman, but he is very modest. He does not like to show himself. I do not know how long it is since I saw him; he comes out so little. I am very much afraid he sleeps a great deal of his time, when he ought to be going about doing good. His name is Mr. Gold. Mr. Gold, are you here to-night? or are you sleeping in your iron chest? Come out, Mr. Gold; come out, and help us to do this great work, to send the gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself, to sleep so much in your iron chest! Look at your white brother, Mr. Silver, he does a great deal of good in the world, while you are sleeping. Come out, Mr. Gold! Look, too, at your brown brother, Mr. Copper; he is everywhere! See him running about doing all the good he can. Why don't you come out, Mr. Gold? Well, if you won't come out and give up yourself, send us your shirt, that is a bank note, and we will excuse you this time."

#### Result of Love for Missions.

A poor Christian mechanic was much chagrined that he could give so little for missions when the subscription was passed among the workmen in the factory. He told his wife of it, and she was inspired to try to earn something for the cause of missions. She secured some silk twist and a few button moulds, and began the manufacture of silk buttons. She sent a sample to a New York merchant, saying that, if they would sell, the money was to be her

husband's contribution for missions. She received answer: "Make as many as you choose, I can sell one hundred dozen." The wife made her venture unknown to her husband, but now he was let into the secret. Success crowned her efforts. Machinery supplanted hand labor. A large manufactory, extensive business, and ample fortune grew up and rewarded their love and labor for missions.

#### Testimony Concerning Missions.

Only necessary to know the facts: "Any one who writes that Indian officials, as a class, have no faith in the work of the missionary as a civilizing and Christianizing agency in India, must either be ignorant of the facts, or under the influence of a very blind prejudice. . . . Missionary teaching and Christian literature are leavening native opinion, especially among the Hindoos, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts."—Sir Charles U. Atchison.

"I do not think I can too prominently say that our gratitude to the American Marathi Mission has been piling up and piling up all the years of this century. . . . I take this public opportunity of conveying, on behalf of the Government of Bombay, our most grateful thanks for the assistance the people of the United States are pushing forward the cause of education in India."—Lord Harris, Governor of Bombay.

#### A Beautiful Tradition.

One tradition is beautiful. In the farthest East, it says, lived a people who had a book which bore the name of Seth, and in this was written the appearance of the star of the Messiah, and the offering of gifts to Him. This book was handed down from father to son, generation after generation. Twelve men were chosen who should watch for the star, when one died another was chosen in his place. These men, in the speech of the land, were called Magi. They went each year, after the wheat-harvest, to the top of a mountain, which was called "The Mountain of Victory." At last the star appeared, and in the form of a little child, and over Him the sign of the cross; and the star itself spoke to them, and told them to go to Judea. For two years, which was the time of their journey, the star moved before them, and they wanted neither food nor drink. Gregory of Tours adds that the star sank, at last, into a spring at Bethlehem, where he himself had seen it, and where it still may be seen, but only by pure maidens.—Ellicott.—From "Holy Days and Holidays."

## THE AGE OF SPIRITUAL AWAKENING.

(This interesting paper was written by Miss Flo. J. Garlough, Williamsburg, Ont., and read at the Sunday School Convention of our Eastern Conference, held at Dunbar, Ont., Oct. 30th, 1912)

At what age shall we expect and try to obtain the spiritual awakening of children? At what age shall we try to obtain the religious interest that shall manifest itself in a public confession of Jesus Christ, made in obedience to the Master's injunction to confession as a badge of faith, fellowship and loyalty? At what age shall we expect, or try to obtain, on the part of those who have been indifferent to the things of the spiritual life, a change in life's attitude, whereby the centre of interest and devotion shall pass from self to God and our fellow man? These questions, or their variant forms, express the problem of our concern. The problem may be approached in one of two ways.

By those who would attempt its solution, there is first the ever open, easily travelled, much extolled, and to many peculiarly satisfactory and final way of deduction. A single bit of individual experience, unverified by repeated and closely scrutinized instances in one's later experience, or in the experience of others, often determines one's conduct. Nor is a bit of experience always necessary.

But there is another way of approach to our problem. It is a way that is more tedious, more difficult, less travelled, yet withal, a way more reliable and more helpful. It is the way of instruction. It seeks to find, through children, a solution to the problem: for in child nature laws have been placed that are intended to be used in securing the ends divinely made possible to children. Among these ends are to be included the soul's acceptance of Jesus Christ as a personal Saviour, and the soul's declaration of loyalty to Him. With us Lutherans this subject takes a different phase of meaning than with the denominations and sects about us, for with many of them, the "age of spiritual awakening" dates only from a personal expression, forced perhaps on the child, at one of the popular so-called "Decision Sundays." But we certainly do not need to prove that after Adam's fall all men, begotten after the common course of nature, are born with sin, that is, without the fear of God and without trust in Him, and with fleshly appetite, and consequently all are carnal-minded.

To be carnally-minded is to sleep the sleep of indifference toward God and spirit-

ual things. Hence, there needs to be an awakening, and that early in life. Because we have been born in sin, God in His mercy instituted the Sacrament of Holy Baptism. Because the effect of this Sacrament, "Worketh the forgiveness of sins, delivers from death and the devil, and confers everlasting life on all who believe as the Word and promise of God declare." Is this not a spiritual awakening? It is from the time of our Baptism that we become "Heirs of God and joint-heirs with Jesus Christ," His Son. By Baptism the grace of God is offered. By Baptism salvation is offered, and an infant is a good subject for Baptism, because it needs the grace of Baptism, and will not resist the operation of such a grace. The Reformed Churches often baptize infants in order to seal a faith inherited from Christian parents. But, Lutherans baptize infants in order that through this Means of Grace faith and life may be imparted. Hence, an awakening. In many churches the subject is confounded with conversion. We Lutherans believe in conversion, but not in this spasmodic, emotional, momentary spiritual awakening. Conversion is spoken of in the Scriptures as a work of grace, as an act wrought by God, as a gift received of God; therefore, it may begin very early in the child. Since knowledge is one of the elements of faith, when the child gets to the period of understanding, or the age of adolescence, our Church provides that they shall be catechised and confirmed; but, if previously baptized it is by no means the beginning of the spiritual awakening. There are two mutually antagonistic tendencies. The concern alike of theory and practice that manifest themselves among persons concerned about the spiritual life and development of children.

There is one tendency which is a failure with many parents toward their children. It is this: You are not old enough yet. Wait a while. Wait until you can understand. Do you think you understand what you want to do? These and similar expressions, by which young people are forbidden the privilege of public confession, are the fruitage of this tendency. Shall we then be indifferent? Be rather the more concerned.

The teachings of the facts of religion, the living of the Christ-life before and with the children, the growth into increasing fullness of service, relying on the Holy Spirit's use of these means. These are all helpful aids to secure the surrendered life. A father once said to his dying daughter: "Have you found Jesus?" He knew of no experience that she had had. But, her answer was: "When did I lose Him?" This is one of the many instances which is brought to our

notice. Shall we not make this an ideal? or, if not, shall we not, at least, grant that, this is one way of finding God, as we test those who seek admission into His Church, as we present His claims and confessions to our young people: To become sensible with oneness with the Divine Heart before any sense of separation has been felt? This is surely the most beautiful way for a child to find God. May we each be enthused, by conventions such as these, to look deeper into the grand old scriptural doctrines of our Church, so that, no matter what comes to assail our faith, we may be able to give a reason for the faith that is in us.

### GREAT THOUGHTS OF GREAT THINKERS.

(Compiled by C. T. Wettstein.)

Jean Jaques Rousseau, French philosopher, in "Christ and Socrates." "I will confess that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction: how mean, how contemptible are they compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be Himself a mere man? . . . Where is the man, where is the philosopher, who could so live, and so die, without weakness, and without ostentation?"

Fr. L. von Hardenberg (Novalis), German poet, in "Fragments." "The Bible begins gloriously with Paradise, the symbol of youth, and ends with the everlasting kingdom, with the holy city. The history of every man should be a Bible."

Frederick the Great, of Prussia, in a letter to Voltaire, who wanted the king to establish a colony of atheists in Cleve: "I am certain that if this colony would grow to any consequence, it would introduce into the world a new superstition. The old prince H., whom you have seen, did not believe in a God; but when he went out hunting and met three old women, he turned round and went home, because that was a bad omen. He did not do anything on a Monday, because that day would bring misfortune. You know what is said of 'Hobbes' (English atheist) that he was an infidel by daylight, but would not sleep alone at night because he was afraid of ghosts."

H. Heine, German poet, in his last sickness. "There are fools who spend their whole life in infidelity and mistakes, and then have not courage to admit that they have been deceived. I, for my part, curse these mistakes that have blinded me so

long. Now I see clearly and, whoever knows me, must say that my faculties and my mind are clearer and their power stronger than ever."

ThurLOW Weed, New York journalist and philanthropist: "To the influence of the Christian religion we owe all benevolent and social reforms. Fifty years ago we had here in New York a spot known as the 'Five Points,' the 'most dreadful spot on the American continent; famous as the abode of thieves, thugs and murderers.' Christian philanthropists with indefatigable patience and undauntedness took possession of it, and, to-day, no place in New York is safer and more orderly than the Five Points. On the other hand, what has infidelity done to compare with this? What does it give to its followers after taking from them the faith of an eternal life? Everything that is necessary for our happiness in this and our hope for the future life we find in the Word of God. What does infidelity offer in exchange? Then another thing. Let us compare the results of the activity in this city of Mr. D. Moody and Mr. Robert Ingersoll. The sermons of Mr. Moody cleaned the religious, social and moral atmosphere of New York. Hundreds of drunkards were saved; thieves and swindlers were converted; women and children, deserted by husband and father, were made happy again by the return of a reformed man. And now I ask, what have Mr. Ingersoll and his followers done for the moral, social betterment of this city, or for increasing the happiness of their fellow citizens?"

### "LUTHERAN MISSION WORKER."

Most of our readers are, no doubt, acquainted with this most excellent magazine, the official organ of the Women's Missionary Society of the Lutheran General Council, published quarterly, at 2323 N. Seventh street, Philadelphia, Pa. It costs only 25 cents per year, and is worth its weight in gold. No good General Council Lutheran should be without it. We showed it to our friend, Mr. Wm. Anderson, formerly of Guelph, now Secretary for the work among lepers in India, while he was home on furlough, a year or two ago, and he was delighted with it; said it was one of the finest foreign missionary journals that he had ever seen.

When those, who are not of our household of faith, think so highly of our literature, should we, ourselves, not show our appreciation of it by subscribing for and reading it? It is full of inspiring facts. So is also our own "Foreign Missionary,"—which is, we hope, bought and circulated in every Sunday School in our Synod.