

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, APRIL, 1913.

No. 10.



THE BETHANY ORPHANS' HOME OF THE EVANGELICAL LUTHERAN
CHURCH IN NOVA SCOTIA.

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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 cents per annum, payable in advance, to the Treasurer.

✻	EDITORIAL NOTES.	✻
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What Next? Lent is past. Palm Sunday is past. Good Friday is past. Easter is past. However all the penitential pangs of Lent, the profuse professions of Palm Sunday, the gloom of Good Friday, and the ethereal Easter joys have not passed away. Hearts have been purged and purified. The grave has been robbed of its gloom. Repentance and re-mission radiate reformation. Palm Sunday professions promise progress. The Easter joys are not only ethereal. By the laws of divine alchemy they will be transmuted into earthly actions. The redolence of the Resurrection Festival will be diffused throughout the year. It will continue to give joy and zest to life at every point of contact. Gloom gives place to gladness, where ever the Easter Gospel is preached, professed and practised.

After Easter, what comes next? When preaching results in profession, profession should be followed by practice. Many, who on Palm Sunday and at Easter made their Christian profession for the first time, we believe and hope, will remain true. Others, we know, will prove traitors. This we know from observation and past experience. Profession is easily made, with the lips,—profession with our life is not so easy. Under the influence of the environment created by the Divine Saviour, and the Sacred Feast just instituted by Him, it is easy for Peter, and the rest of the disciples, to promise loyalty to death; but when the environments and conditions are changed, when the Majestic Master has become a persecuted prisoner—it is not so easy to practice what was being promised and professed.

We find plenty of evidence to this effect. Human nature is always the same. The spirit often, indeed, is willing, but the flesh is weak. The neophyte must be tested and tried. Before Saul of Tarsus can become Paul the Apostle of the Gentiles, he must be tested in the Arabian desert, as his Master was tried in the wilderness, before beginning His public ministry. So every Christian must have his trials and temptations. Only those who are found worthy, are entrusted with great commissions. Commensurate with our ability and fidelity, are the positions which we are called upon to occupy in the Kingdom of Grace. There honor is according to merit.

If, therefore, we would reap honor and glory in God's Kingdom,—we must first learn to be willing to deny ourselves many

things which the flesh craves, become humble as little children,—take up the cross of Christ, and follow Him, where so ever He leads, by the guidance of His Holy Spirit. Only when we do this can we hope to be exalted with Him, and given a place in His heavenly mansions.

Appearance. How many queer things people do, simply for the sake of appearance! Not satisfied with the form, complexion, etc., which God gives them, what strange things they resort to in order to satisfy their whims and fancies,—or the dictates of Dame Fashion! Many people, who call themselves civilized, are worse than barbarians. The savages, some of them, paint their faces to improve (?) their savage looks; but few that we have heard of go to the extent of torturing and disfiguring their bodies, which some professed civilized and Christian (?) people do. They out-savage the savages. It is worse than barbaric to try to improve upon the handiwork of God. All things are good and perfect that come from His hands. They cannot be improved. All attempts at improvement upon the works of God's hands are impious and futile. We condemn the Chinese women for their childish and foolish practise of foot-pressing. People who live in glass houses should be careful how they throw stones. One look at some of the "Tribby" feet, which we see walking our streets, and the "ant"-waists circulating among us, show that we have some childish and foolish savages also in our midst. All this is done for appearance sake!

Equally barbaric is also the outward adornment of the body. Fine feathers are more becoming to the birds than to the daughters of Eve. These fine feathers may make the wearers of them more flighty, but they certainly do not improve their piety,—bring them nearer to heaven. Jewelry may make people dazzling lights in society, but it does not help to make them the lights to the world, which Jesus told His disciples to be. Should the Arch-Angel Michael, or some other celestial messenger, appear in our midst, some people would be attracted more by the radiance of his glory, or perhaps by the hope of getting a "souvenir" feather from his wing to put in their Easter bonnet,—than by the heavenly message, which he came to bring. So long as men (and women) are unconverted savages these things shall prevail. Not till they turn with penitent hearts to God, seek His grace, and

begin to live a new life, after the fashion of Jesus Christ, who though He was rich became poor, in order that we might be clothed in the plain, white garment of His righteousness, in which alone we can appear before God.

A Good Test of Character. "Tell me what company you keep, and I will tell you what you are." "Birds of a feather flock together." These are old sayings. They contain much practical wisdom. We cannot always tell, by his works, what a man is; for there are hypocrites in the world still. The company which a person keeps, especially in secret, is a better test of character.

Notice, for example, the character of the true friends of Jesus, as over against those, who were His enemies. Take the Scribes and Pharisees; compare them with His disciples. True, there was a Judas among the latter; but, his sins found him out and he went and hanged himself.

Christ's true disciples to-day are as much honored by the enemies which they make, as they are by their friends. Some people seem to think it is a great credit to a man, when all people speak well of him. It is not. A man cannot be a true follower of Jesus Christ and have the praise of all men. So He taught: "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:46). That man cannot in all things be true to Christ whom everybody praises.

Christian character is appreciated and cultivated by those who love Christ. The children of the world do not appreciate it because they have not the love of the Father abiding in them. They do not see the need of associating themselves with "the saints," and uniting with the Church, for the same reason. The minister of the Gospel and the church-members who are so "liberal" as to let them go on in their state of sin and worldliness without disturbing them,—are praised by them. The earnest Gospel-preachers and church-workers, who are trying to arouse them from their slumbers, do not receive their applause. They are called, "narrow-minded meddlers in other people's affairs," and things of that kind. Never mind, dear friend! The best Man who ever lived, received more abuse and worse treatment than any of His followers will receive. He said: "For if they do these things in a green tree, what shall be done in the dry?" (Luke 23:31). We can bear the abuse of His and our enemies, bear it with patience, so long as we know that in so doing we are following the example of our Lord and Saviour. His friendship and favor more

than compensate for the abuse which the world may heap upon us.

The most trying test which our Christian character, faith and patience can be put to, is,—when we are made to realize that, "a man's foes shall be they of his own household" (Matt. 10:36). Then it is sometimes difficult to stand for the truth. But, we must, or else be false to the Truth.

Our Needs and Our Desires. Not all our desires are necessities; nor are all our necessities desired by us. Our real needs and our supposed wants may be very dissimilar. We may wish and imagine that we need things which, if granted, would prove injurious to us. Children often crave for things which we, older ones, know it would be harmful to give them. We, children of larger growth, do not always know what things are best for us to have,—what is most needful. God supplied all the need of the Children of Israel in the wilderness, but not their desires. They craved for the flesh-pots of Egypt. These were denied, because they were not needful. The manna, from heaven sent, supplied their need. Still some were dissatisfied. Between need and wishes there is often almost an infinite disparity. Real necessities are limited. Wishes may be endlessly multiplied. The prodigal son of wealth may think that he will starve on an allowance of \$3,000.00 per year; and make the allegation that he cannot live on less than \$34,500.00 a year, as a certain spoilt scion of a New York family did. Nevertheless some college professors, philosophers and preachers can live on 19 to 33 cents a day, and say they are satisfied. They have not made a life study of the gratification of their animal appetites. They have learned sometimes to forget themselves and think of other things less expensive than tastes. The necessities of the average working man can be summed up easily. But, these would not satisfy the average man of wealth. His necessities are often dear to him in more than one sense.

If a man "can live and satisfy his needs," on a few hundred, or even one thousand dollars, a year; as the man of means concedes, by paying this wage to his hired "man"; it might help to make a "man" of him to try to thus live within reasonable income.

Our contentment and happiness in this world largely depend upon our ability to limit our desires and wants to those things which we are able to get. If people would always measure and limit their desires by their fortunes, instead of measuring their fortunes by their desires,—how happy and

contented they would be! God has promised to supply all our needs according to His riches in glory, by Jesus Christ (Phil. 4:19); but He has not promised to supply all our wants.

The reason why there are so many needs unsupplied in the world and in the Church, is, that, we are not sufficiently scrupulous and discriminating in this matter of distinguishing between our real needs and our supposed wants. Too much attention is usually paid to our physical wants, often at the expense of our spiritual needs. Some will spend \$25.00, \$50.00, \$100.00, or more for their Easter "outfit," for dressing and adorning the body,—which is fading away; while, perhaps, they will give as many cents for the welfare of souls as they spend dollars for the body.

Should we not be ashamed of ourselves, for our heathenish conduct? Are they entitled to bear the Christian name, who thus act?

With a little less attention to our unnecessary luxuries, and a proper division and distribution of the fruit of our labors between things temporal and our spiritual needs; not only would all our actual need be supplied, but we would also have some means to spare.

Shame on the individual who thinks it necessary to "cut down" his contribution, promised and needed for the cause of Christ and His kingdom; and woe to the congregation which is able to discharge its obligations to God, but which robs Him, His representatives, or cause, of that which is their due! God shall surely visit their iniquities upon them, in due time. We still have need of the warnings, given by Christ to the rich young ruler (Luke 18:22), and to the disciples, concerning covetousness (Luke 12:15).

The Second Man. "The Field Missionary System," has been interestingly described in tract No. 7 of the H. M. Campaign series. The writer (Rev. Bieber?) seems thoroughly familiar with his subject, and the Church is thankful for the description.

The field missionary, the first man on the new field, has his share of sorrows and joys, disappointments and successes. He deserves the credit given to him, for his work is not always of the easiest and the pleasantest kind.

It is concerning the second man on the field, who follows up the work of the founder, that we want to say something about. There is usually not much said about him, and his work, outside of his own field of labor. His position and work are not al-

ways as well understood and appreciated as that of his predecessor.

The first man searches for and brings together the nucleus of the new congregation. The new movement appeals to many, at first, like everything new. Thousands believed in John the Baptist's, and Christ's teachings, at first, while they were new. The multitudes followed these new prophets by the thousand, even into the wilderness. So soon, however, as the flush of excitement, which these new prophets created, subsided, and the real meaning of Christian discipleship came to light, the weeding-out process commenced. When it came to the test of sacrificing selfish interests and even life, the number of professed followers dwindled down. When it came to following John to Herod's prison, and Christ to the cross,—there were very few true disciples in evidence.

So it is also to-day. A new prophet, a powerful preacher, a representative of a new movement, always attracts and draws a crowd of followers. The consideration of the honor of being a coworker with the long-promised Messiah in establishing His kingdom on earth, appealed to some of Christ's own disciples, and seemingly was their chief motive in becoming followers of His. (cf. Matt. 21:24). The question: "What shall we have?" is often uppermost in the mind of many of Christ's present-day followers. The honor of becoming founders, as charter-members, of a new congregation appeals to some. But many at the time when they first unite with a new movement, and pledge it their fidelity and support, do not count the cost. They are charmed with the preaching, and the hopes, which promise much, but they do not always reckon the cost to them.

So long as the field-missionary is in the field gathering and organizing there are not many expenses to be met. His salary is paid by the Home Mission Board. While burdens are light, and hope is buoyant, all goes well. Under these favorable influences promises are easily made. When these are secured the aggregation, gathered together by the field-missionary and now organized into a congregation, calls a pastor to lead it out of Egypt into the Promised Land. The work of Moses in Egypt was easy, comparatively speaking, to his work in the wilderness.

Having had experience both as an organizer in the field (field-missionary), also as a second and third man, the writer can, without hesitation, say that the second man's work is, usually, the most difficult.

Moses in Egypt had in the heathen Pharaoh his chief obstacle to meet, in carrying out God's commission, given to him. When he had brought the people into the

wilderness, away from the "flesh-pots in Egypt," where following God and His servant Moses meant sacrifice, opposition from within began. The people then commenced to grumble and murmur. Of course, it was all the fault of Moses. He should have left them in Egypt, where they were getting along tolerably well, compared with the wilderness life.

So, to-day, the Moses who brings the people together and helps to bring them out of Egypt is acclaimed a hero, a saviour, while the Moses who leads them into and through the wilderness journey to the Promised Land, is everything that is bad.—So some people think,—some of the very ones who are being rescued from the house of bondage. Often also the Moses in the wilderness must give up his life on Mount Pisgah, and be permitted only to see the earthly Promised Land.

The second-man on the mission field takes up the labors where the field-missionary leaves off. The first man has baptized all the unbaptized children,—confirmed all the young people within confirmation age, he has gathered all those together on the field, who are most easily persuaded to unite with this new organization. The second-man gets a list of names of people who have not been "persuaded", but of whom he is told, "they should come in," or "they will come in if they like you," etc. Much is expected of him. He must be "strong" in the pulpit, visit his people, as often as the first man did, hold all that have been gathered, and continue to add many more to the congregation; keep up attendance at services and all meetings of the various societies; become responsible for the spiritual and financial success of all the affairs of the church. Besides the newly assumed responsibility of providing for its local expenses, Synodical apportionments and benevolences, the congregation must also make provision for securing property and building a church home. The chief burden of all these cares, and duties, are usually laid upon the second-man, who as pastor and president of the Church Council, is expected to exercise oversight in all these matters. If anything goes wrong, of course, he is to blame! Who, else, should be? So, at least, many outsiders and some ignorantly uncharitable insiders seem to think.

The purpose of these words is not to criticize, any one, but to state facts, in the hope that the charitable consideration, prayer and coöperation of Christ's followers be given to, and on behalf of, the person and work of the second man.

REASONS FOR HIS RESIGNATION.

The Rev. Jon Bjarnason, D.D., pastor of the First (Icelandic) Lutheran Church, of Winnipeg, has resigned. Dr. Bjarnason has been pastor of this congregation for twenty-eight years. He might well be called the patriarch of the Icelandic Lutheran Church in North America. The first Icelandic service held in America was conducted by him, in Milwaukee, Wis., August 2nd, 1874. To New Iceland, on the shores of Lake Winnipeg, Man., he went to preach to his countrymen. This work led to the organization of congregations in 1877-78. Out of this work grew the Icelandic Synod of North America, organized in 1885, of which Pastor Bjarnason became the first president. In this capacity he served for over twenty years.

At a recent meeting of the congregation, which he still serves, he gave the following reasons for his resignation:

"There are especially two things in connection with my church activity, which I have tried to emphasize as being absolutely essential to the healthful life of the congregation.

"One of these is, the necessity of more personal knowledge of God's Word, by all the members of the church, than we have been making ourselves satisfied with, in the past. For this purpose the object of the Sunday School needs to be made broader, so as to include, as scholars, not only, or chiefly the children within confirmation age, but also adults. The whole congregation should be in the Sunday School in order to become better grounded in God's Word.

"The other essential thing to the healthful life and growth of the congregation, which I have tried to emphasize is: the necessity of increased interest on the part of the laymen in the work of the Church. We need to rid ourselves of the dangerous superstition that the pastor, on account of his special theological and school training, before his ordination to the ministry, is the only person able and in duty bound to speak to people about the truths of Christianity, in order to direct and keep them upon the right path.

"We should, by all means, try to break away from the customs which hitherto have prevailed in regard to these two matters.

"Otherwise the unbelief resulting from the preaching of the "new theology's" false doctrines among our church people, will continue to increase, and the apostasy grow more and more.

"The powers, striving against the Church, trying to destroy the Christian faith and life, are now more powerful and more varied in form, than formerly. In order to be able to meet and resist these antagonistic forces,

the congregation must in the same proportion lay hold upon and use those powers, upon the use of which depends its existence and growth.

"This cannot be done unless our church members become more familiar with God's Word, than they have been in the past, and the doctrine of the universal priesthood of believers become more generally known, believed and practised among us. (1 Peter 2:5, 9; Rev. 1:6; 5:10; 20:6). The people of our congregation, both old and young, should take this doctrine to heart and go to work in Christ's Church, in His name. Their works should show that God's cause and kingdom have the first place in their hearts, by letting these come before everything else."

Not being satisfied with the progress made, especially in these two directions, by his congregation, in spite of his prayers, preaching and work, Dr. Bjarnason decided to resign as pastor of the First Church, in order to make room for some other man, who might, he hopes, be able to accomplish more in this direction than he has done.

Two other reasons he also gave, in explanation of his cause for resigning, which he said were secondary, as compared with those above mentioned. These two reasons were: (1) The language problem; (2) The young peoples' problem.

About the former, he said, in part:

"There are those here among us who seem to think it necessary to introduce the English language in a greater or less degree, into our congregational work, in place of our Icelandic mother-tongue. These people seem to have taken it for granted,—and with good reason,—that in this matter I would be a great opposing factor to meet. Frankly, I must admit that in my opinion, it would be a shame, a moral wrong, a sin against the fourth commandment, and might even, possibly, become a sin against the Holy Ghost, if we, by turning from our Icelandic language, cast aside one of the most precious heritages received from our parents, only for the reason that, we are unwilling to make some little sacrifice in order to preserve it.

"I should, indeed, be willing to take my stand in this battle, against those who take the opposite, and in my opinion, wrong, view of this matter, a view held without considering whether it is built upon churchly or un-churchly reasons. Unhesitatingly I declare it my belief that, for this reason God made us of Icelandic origin, in order that we, who want to be true Christians, should make this national heritage of ours fruitful, a blessing for the lives of the people in this country and our native land, Iceland. But, the poor condition of my health at present, prevents me from taking

the active part in this struggle which I should like to take; for I fear I am not able to bear the pain and the strain of it, as well as I have been in the past."

At the request of the Church Council of the First Church, the congregation, at its annual meeting in January, decided to ask Dr. Bjarnason to continue to act as its pastor, and render the congregation such service as he feels able to give, until another pastor is called to take up the active work of the pastorate; at which time Dr. Bjarnason will become pastor emeritus of the congregation.

The information given above, is taken from "Sameiningin," the official organ of the Icelandic Lutheran Church in North America, of which Dr. Bjarnason is editor. It is one of the highly appreciated exchanges, which monthly come to us.—Editor.

The Language Problem.

The Lutheran is a polyglot Church. No other Protestant Church preaches the Gospel in so many languages, as she does. To America our Lutheran immigrants have come, and are coming, by the thousands every year for over one half of a century. They bring with them not so much worldly wealth as spiritual. Many things dear to them they have left behind. Their most precious possessions they have brought with them. Among these the two things which they love most dearly and cherish most highly, are their mother-tongue and the faith of their fathers. Sooner or later the former must be parted with by them or their descendants; the latter is the only possession which can be permanently retained. These lessons nature and history teach us. As in the floral kingdom a flower transplanted from one zone to another may for a while seem to thrive, so a language brought from one country to another may be kept alive for a time. But, as the transplanted flower soon shows signs of a transformation going on in its nature or appearance,—is influenced in its growth, if it survives at all; so also it is with the transplanted languages. If they continue to be spoken by the descendants of those who imported them, they are usually greatly changed through the process of transplantation, and by the influence of their new environments. History also shows this. The Swedes on the Delaware, by trying to retain both their language and the faith of their fathers, lost both. The French in Canada and the Germans who settled in Penn's woods are examples of the truth above referred to. The "patois" of the

"habitant" and "Pennsylvania Dutch," show that languages like the flowers, change when transplanted. The heart of the patriotic Swizz is sad when he looks upon the Edelweiss, which has been taken from its Alpine environment and transplanted. Similar feelings arise within, in the bosom of the recent arrival from the Fatherland or France, when he hears the corrupted speech of the descendants of the earlier emigrants.

That the hearts in many earnest souls are still burning from sorrow or shame on account of these things, is evidenced in the article published in this issue, entitled, "Reasons for his Resignation." We, who first saw the light of this world in a foreign country can, at least to some extent, sympathize with these brethren, who feel as Dr. Bjarnason feels. But, having resigned ourselves to what seems to us the inevitable, i.e., that the language of our fathers, whatever it be, must sooner or later give way to the language of the land of our adoption,—we believe that, seeing we cannot retain both our language and our faith, we should give due diligence to transferring our faith to our children, in the language, which they can best understand. Language, after all, when sentiment concerning it is laid aside, is only the medium through which we express our thoughts. Should we think more of the vessel than its contents? Should we be more attached to our mother's tongue than our father's faith? If we cannot retain both, and transmit them to our descendants, which should we hold? The writer has found, both in Ottawa and elsewhere, where he has labored, that some of our Lutheran friends seem to be more concerned about retaining the language of their native land than the faith of their fathers. This may not be generally the case with our foreign-speaking friends. We hope it is not.

Let the sad lessons of our past experiences, not be lost upon us. If we are wise, we will take them to heart and learn of them. As the language of the parents,—the language of their youth, is dear to them; so is the language of the youth, trained in our English public schools, dear to them. This the fathers should not forget.

Constitution Again. So far the Committee on Uniform Constitution (see our October issue, p. 3, and Minutes of Synod, p. 24) has not had one reply to its request for a copy of the constitution of each congregation. As this committee cannot perform its duty unless it gets the necessary data to work upon, it again appeals to our pastors or secretaries of our congregations to attend to this matter at once. Send your constitution to the Chairman of the Committee, Rev. J. J. Clemens, Ottawa.

THE BETHANY ORPHANS' HOME.

This institution, the only one of its kind of the Lutheran Church in Canada, is situated on a prominent elevation two miles from the thriving town of Bridgewater, in the County of Lunenburg, N.S. It was incorporated by Act of Provincial Parliament, March 27, 1903. The main building, a cut of which appears on the front page of this issue, was erected in the fall of 1905, and the Home formally opened for the reception of children early in 1906.

The object of the Home is the care of orphans and half-orphan children. While the by-laws direct that members of the Board of Trustees must be members of the Evangelical Lutheran Church, and the Housefather must be a minister in good standing of an acknowledged Evangelical Lutheran Synod in Nova Scotia, adhering to the Unaltered Augsburg Confession, they expressly state that no distinction shall be made in reference to the creed of the parents of any child for which application for admission is made.

The farm on which the Home is located consists of 160 acres, of which between 30 and 40 are under cultivation. The value of the buildings and farm is about \$7,000, on which there still rests a mortgage of \$2,000. The farm, owing to its run-down condition when secured, has not hitherto contributed materially to the support of the Home, but may be expected to do so in the near future.

The institution, in the first six years of its existence, furnished a good Christian home to twenty-five orphan and half-orphan children. The older girls are taught to help with the housework and the older boys to assist in the work on the farm.

For their secular education the children are sent regularly to the public school, a short distance from the Home. For their religious instruction they are sent during the summer months to the Sunday School at Paul's Lutheran Church, Bridgewater, while during the winter a Sunday School is conducted for them in the Home. In addition to this the Housefather holds daily devotional exercises for them, morning and evening in the Home, and Catechetical instruction on Friday evening of each week.

The institution has no endowment or other source of revenue, and depends for its maintenance upon the voluntary gifts of its charitable friends. It needs money therefore to meet its running expenses. One of its most pressing needs is the cancellation of the mortgage indebtedness resting upon its property. The Home is doing a good work. Will you not, kind reader, give it your generous support?

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

NEWS FROM OUR CHURCHES

Berlin. The English Lutheran Church of the Twin-Cities was not simply born, but she was born to live, to grow to work. She finds enough to do, and she is setting herself to the tasks with a zeal and a faith that is inspiring. The members are asking, "What can I do?" The nine members of the Church Council are a unit in facing and undertaking the many difficult problems confronting a young congregation. And what are some of those problems?

1. No mistake dare be made in securing the right kind of a man as pastor and the congregation is thoroughly alive to this important fact.

2. A church property must be secured (the sooner the better) and its location, its cost, its availability, must be carefully considered.

3. An additional Sunday School must be organized in a portion of the city where there is no church whatsoever, where two-thirds of the people are Lutheran, and where we are in duty bound to enter or leave the field to the other denominations (as has been our custom in the past). With the hearty coöperation of some of the Seminary students, we covered part of the territory with very encouraging results. Such a Sunday School may at once develop into a congregation with the blessed embarrassment of two instead of one congregation—two church buildings, two pastors, two church extension loans. (O God, give us grace, faith, and wisdom to do Thy wonderful and blessed work as Thou wilt have it done, that Thy Word may have free course and Thy kingdom may be extended among Thy waiting people and among the shepherdless everywhere. Amen.)

The Church Council sees this need and is anxious to supply it. This greatly increases the difficulty of properly locating and financing the church properties. But we have in mind the "loaves and fishes" in Christ's hand. We know that what should be done can be done, by the grace of God, and we act on Livingstone's motto: "Pray mightily and work hard," and the most difficult problems will be solved.

The Church Council has completed the "Every Member Canvass" and feels much encouraged in its results. The Duplex envelope will work a revolution in "giving."

The Council is also making a canvass for "The Canada Lutheran," and other Church papers.

There will be adult confirmation and reception of new members on Palm Sunday and Easter. An Easter service will be rendered on Easter evening, when the pyramid offering will be taken (one or more pyramids have been placed into each family). A junior catechetical class has been organized for confirmation at Pentecost.

A Livingstone missionary service will be held in conjunction with the Sunday School on the Sunday evening after Easter. There are 29 on the Cradle Roll, 31 in the Luther League. (The League has placed the "Review" into the Public Library.) The missionary society numbers 18 members and 31 "Mission Workers" are subscribed for.

A Mission Study Class has been instituted and meets every Thursday during Lent. An offering for the Canadian Bible Society was taken by the congregation on Sunday, Feb. 9th.

The Twin-City will have in the near future, a Lutheran Social Union. There is a rustling of the leaves in the mulberry tree-tops. God answers prayers in His own time and way. Two young men from each of the Berlin Lutheran churches called on me on Monday evening to discuss the matter. Every one of the pastors has given it his hearty endorsement. It will be a Lutheran Y.M.C.A. in Berlin—or something of that nature. The object is to make the Lutheran Church of this Lutheran community the compact force that its numbers and strength warrant. I think it will be the first of its kind in the world—or in America—at least in Canada. More about this momentous step later.

The Easter holidays of the Seminary extend from March 19th to March 26th. The faculty meets on the 19th, and the Board on the 25th, at the Seminary. Very important business looking towards extension, progressive developments, confronts the board. "The Bulletin" will appear shortly. Prospects were never brighter. Our Church never had greater opportunities and she was never more intent on meeting them.

M. J. B.

Dunbar. At a congregational meeting of St. Luke's Church, held March 6th, it was resolved to ask the Home Mission Board for the same support that the congregation had been receiving during the past year, i.e., \$150.00.

One acre of ground has been purchased, on which the congregation intends to build a parsonage this year.—Ed.

Galt. Dear "Canada Lutheran": Time has arrived to write you another letter. As you are improving so fast, month after month, and winning your way into the affections of our people, it makes these occasions seem somewhat like writing love letters. With us, that belonged to an earlier age, there are some things hard to forget.

On Friday evening, February 21st, our Luther League held a rally. It was the initial one with more to follow, provided that experiment proved satisfactory. The addresses were by two of our Seminary students, viz., Mr. Willison and Mr. Huenergardt. The subject of the former was, "The Luther League's Mission in Canada." The latter, "The Luther League's Mission in the Local Congregation." Both addresses were spirited and edifying. The young men acquitted themselves with credit and won their way into the hearts of the congregation. In the near future we intend having similar meetings and give others of our students places on the program. The Galt pastor believes in training students practically while they are acquiring their theoretical knowledge. Also, it is good for the League. It proves to our young people that while young they can investigate subjects and give a profitable presentation of the same.

On Saturday evening, February 22nd, we had a very pretty wedding at 40 Chapman street, Galt, the home of Mr. and Mrs. Chas. Carlson. Miss Tina M. Wilber, sister of Mrs. Carlson, became the bride of Mr. Edwin R. Cole. They recently came over from Wisconsin, and intend to reside for some time in Galt. Our hearty and best wishes are with them for a long, happy and prosperous union. Who next?

In the February number of this paper we mentioned the sickness of Mr. Manuel Ott, a worthy member of our congregation. He is soon to be released from the Guelph hospital, a well man. It is a matter of rejoicing to us here. We will be glad to see his familiar face again at church. God who changeth not, still hears and answers the feeble prayers of his devout followers.

Grandma Willrich, one of our faithful members, is feeble at this time. Most of the winter she has been unable to attend services. We pray that she may soon be restored to take her place in the house of God.

Easter is near our door. Pity we cannot give some account of Easter services in this

number. But, Mr. Editor wants our letters by the 15th, and Easter comes on the 23rd. At Galt, we are looking for some accessions, both by letter and confirmation. Will try to give Easter news in next issue.

With the hope that many of our people have resolved to pay and are paying the Lord His portion, viz., the tenth, I close with the earnest prayer that this may prove a blessed Easter-tide to all our people and church institutions.

P. C. WIKE.

Guelph. Harvey William Stanley, son of Henry F. and Devina E. (Mackie) Mogk, born December 24th, 1912, was baptized on Sunday evening, February 16th, 1913, at the parents' home, No. 18 Eramosa Road.

Of our sick, Mrs. Leo Messner and Mrs. George Doersam are recovering, but quite slowly. May they receive the Father's grace to sustain them in patience under their prolonged affliction; and may He apply His healing power to speedily restore them to health and strength.

Mr. Chas. Behrend, first disabled by a dislocated elbow, later fell victim to la grippe, and now suffers severely from an attack of gout. Though troubles often come not singly, yet the Father says, "My grace is sufficient for thee."

St. Paul's people have every reason to thank God for the general absence of serious sickness, and the goodly degree of health and comfort enjoyed during the variable winter.

During March, there were received into membership in St. Paul's, Mr. and Mrs. Paul Bennewitz, and Mr. Leo Irschick. Mr. Irschick will be absent from the city during the summer, but will return in September to continue his two-years course at the O.A.C.

An interesting class of six boys is receiving catechetical instruction in preparation for confirmation. It is hoped they will be in readiness for the confirmation of their baptismal vows by Pentecost or Trinity Sunday. They will be greatly benefited by the sympathy, encouragement and help of parents and all members.

Attendance upon our mid-week passion services has been very encouraging, and the interest well sustained. May this be the earnest of a full and joyous Easter attendance and communion. Amidst all the troubles of our life and the turmoil of the world, our Heavenly Father gives us many occasions of, and reasons for spiritual peace and joy. Without His favor and light, our life would be desolate indeed.

The time of our Synodical convention is

drawing nigh. It will be held in Humberstone over May 25th. Let us make a strenuous effort to present a good report. Our apportionment for general benevolence is only partially met, and some amounts received have not yet passed into the hands of the Treasurer of Synod. All members are kindly urged to make a special effort during April to contribute generously to the making up of these apportionments. If subscribers of last year to the Synodical apportionment, will pay for this year the amount they subscribed, it will help out greatly. And if not a subscriber, still make a liberal offering. True, we have heavy financial burdens at home; but many others have greater. Lend a helping hand. "He that giveth to the poor, lendeth to the Lord," and the Lord pays liberal interest on all loans that come from willing hearts. Let all have confidence in His promise and fairness, and obedience to His call and command.

R. R. D.

Montreal. Through a letter from Morrisburg, we learn that Mrs. Moring has passed away. Our sympathy goes out to Mr. Moring in this hour of his great affliction.

The Mission Committee of the Eastern Conference, consisting of Rev. J. J. Clemens, Chairman; Rev. W. H. C. Lauer, and Mr. G. Brooks, met in Montreal, March 24th, to consider the applications of the two missions in the Conference, at Dunbar and Ottawa, for continuance of aid from the Home Mission Board. Report of this meeting will be given in our next issue.—Editor.

Morrisburg. Since our last report there has been an unusual amount of sickness in the parish. Among those recently afflicted are, Mrs. Nelson Lowman and daughter, Carrie, Mrs. W. G. Becksted, Mrs. A. Epaugh, Mr. Arthur Becksted, Mrs. Simon Schwerdfeger, Mrs. Matthew Marsellus, and Mrs. W. H. Fetterly. However, we are glad to report all convalescent. Mrs. Marcellus is so far recovered from a surgical operation in the Cornwall general hospital as to be able to return home. Mrs. Fetterly, her sister, who also underwent an operation in the Royal Victoria hospital, Montréal, is improving day by day. It is to be hoped she may very soon be able to return home, permanently cured.

On February 26th, at the parsonage, Mr. Frank O'Shaughnessy, of Bouck's Hill, was married to Miss Lillie Bowman, of Glen Becker.

Mrs. Catharine McCreery, the mother of

the pastor, died at her home in Ada, Ohio, on March 4th, in her 88th year.

On March 12th, by order of St. Paul's congregation, at its annual meeting, the Council adopted a new constitution, and thereby complied with the request of Synod at its last convention, viz., that uniform constitutions be adopted by all the congregations of Synod.

The constitution recommended by the General Council was adopted, with a few minor changes to suit local conditions.

Similar action is to follow in St. John's congregation.

On March 14th, the pastor baptized the following children: William Percival and Edith Florence; parents, Percival and Fannie Reddick. Viola May and Enos Percival; parents, Frank and Eva Casselman.

Ottawa. The special congregational meeting, held March 8th, was well attended. The social feature, adopted at Mr. Sternberg's suggestion, was a success. The ladies are to be congratulated and thanked for the excellent way in which they performed their part in supplying the inner man. The resolutions presented by the Church Council were considered item by item and adopted. They are as follows:

Moved by Mr. C. H. Sternberg, seconded by Mr. C. C. Lund, that, whereas, our congregation has been notified by the Home Mission Board that, at its January, 1913, meeting, the appropriation which it has kindly been making towards the support of our work, be continued "until the Church Extension arrangements for loan are consummated"; and, whereas, we have good reason to believe that the time for receiving said loan is near at hand;

Be it, therefore, resolved that, (1) We extend a most hearty vote of thanks to the Home Mission Board for the kind Christian interest which it has shown, and the generous assistance, which it has rendered to our congregation from the beginning of its organization;

(2) That, we show our appreciation by manfully trying to shoulder the burden of the responsibility now cast upon us by making an effort to raise the balance of the amount needed to make our congregation self-sustaining;

(3) That, a canvass of the members of the church be commenced immediately, at this meeting, towards this end, and if necessary, be continued by a Financial Committee to be appointed for this purpose at this meeting;

(4) That, in case of our failure before Easter, to secure in pledges from the members the full amount of the additional financial

obligation to be assumed by our congregation, in order to become self-sustaining, our Financial Secretary be requested to notify the Home Mission Committee of our Eastern Conference, and through it, and our Synod's representative on the H. M. Board, present our condition and needs; with the request that the Board continue to render such assistance as may be required, after we have done our utmost, at least, until we are able to enter into our own church home.

(5) That a copy of these resolutions be, as soon as possible, sent to the chairman of our Conference H. M. Committee, the representative of our Synod on the General Council H. M. Board, the General Council Superintendent of Home Missions, and the Secretary of the H. M. Board. Carried.

It was also resolved to commence building operations so soon as the loan from the Church Extension Society is received. Committees from the Luther League (Misses Roeske, Woito and Brose), and the W. H. and F. M. Society (Mesdames McIntosh, Stata and Schmidt), have been appointed to secure additional subscriptions for the Building Fund. They have commenced the canvass, beginning with members of the congregation. These committees are to report at another special congregational meeting to be held on Friday evening, March 28th.

Three new members were received on Palm Sunday: Mr. Rider Franzen, by confirmation; Mr. C. M. Sternberg, by transfer; Mrs. C. M. Sternberg, by adult baptism. Others are expected at Easter, or soon after.

Infants baptized on February 23rd: Raymond McKee Sternberg, son of Mr. and Mrs. Chas. Morton Sternberg; March 9th, Lorna Lucene, daughter of Mr. and Mrs. Kenneth L. McIntosh.

Buried, March 8th, Lawrence Gustav Yank, infant son of Mr. and Mrs. G. A. Yank, Eastview.

There is still much sickness in the parish. The epidemic of measles is keeping many from Sunday School. Mr. C. Olsen and Mrs. Nothnagel are convalescing.

Word has been received that Miss Minna Kjaer arrived safely in Norway, with her charge, the Lindstrom children.

The Rev. F. E. Oberlander, pastor of St. Peter's German Lutheran Church, Berlin, was a recent visitor in Ottawa, and favored us with a call. He was in the city attending the Anti-Tuberculosis convention.

Owing to the death in the family of Mr. Yank, the March meeting of the Luther League was held at the parsonage. It was well attended and enjoyable. The W. H. and F. M. Society met with Mrs. Holz.

Williamsburg. The class of nine catechumens were publicly examined, before the Church Council and congregation, on Wednesday evening, March 12th, the confirmation taking place Palm Sunday.

A reception of new members also took place on Wednesday night of Holy Week.

The Lord's Supper was administered Holy Thursday night and Easter Sunday morning at 11 o'clock.

A chorus of thirty voices have been hard at work on the Easter cantata, which was rendered before a large congregation Easter night, instead of a Sunday School programme.

The Luther League will resume its weekly meetings on Wednesday nights, after Easter. The Sunday evening meetings were quite well attended during Lent.

The Sunday School continues to observe Mission Sunday each month. Recently the School sent \$10.00 to assist the Church of the Redeemer, in Montreal, with its building fund.

Mrs. Genzmer Barkley, of Bouck's Hill, is Literature Secretary of the Ladies' Aid and Missionary Society, and is busy receiving and sending away subscriptions for the "Mission Worker," and "Monthly Topic Books." Every family in the parish should receive the "Mission Worker," as it is one of the best periodicals of our Church, and it is only 25 cents a year. Surely no one who has read it before will deprive themselves this year.

During February and March, we have had a great deal of sickness in the parish, and we are very happy and thankful that all, thus far, are convalescing. Very bad colds and la grippe have been most prevalent.

C. A. D.

MONTREAL LUTHERAN HOME.

At a social gathering, held in the Church of the Redeemer, Montreal, where Germans, Danes and English were well represented, the need of a "Lutheran Home" in that city was spoken of. The suggestion met with enthusiastic approval.

Since then the English and German Synods of Canada have taken the matter up and promised their hearty cooperation.

The Women's Missionary Society of Central Canada took favorable action in this matter at their convention held at Williamsburg, Ont., in May last. One of the collections for the day was gathered to start a fund for such a home. Some kind friends also gave donations towards this fund.

The necessity for such a home in Montreal, I presume, is well understood, where thousands of European immigrants, most

of them Lutheran, arrive weekly in our city. Some of these remain here permanently, but a great majority pass on to the West. A kindly word of welcome, cheer or advice, and a night's lodging in a Christian home, as they first land on foreign soil, may influence their whole after life and keep them within touch of the Church and true to their confirmation vows.

I feel sure your society would rejoice to know there was such a home. Will you not help us financially, by taking up a special collection for this purpose, or contribute to this worthy cause, as your society can afford?

Hoping your society will give this matter prompt, earnest and prayerful consideration, etc.

The above letter has been sent out to the W. H. and F. M. Societies of our Synod, by Mrs. J. C. Casselman, the Chairman of the Synodical Societies' Committee on Inner Missions. This is something that all good Lutherans in Canada should be interested in. Any one desiring further information upon this subject, or wishing to make a donation towards this project, should write to Mrs. Casselman. Her address is 447 Elm Avenue, Westmount, Montreal.

The Slav Mission. The Rev. J. O. Schlenker, Field Secretary for the Slav Mission Board of the General Council, has sent out the following appeal to our congregations in the Synod of Central Canada, which are apportioned \$50.00 for this purpose by the General Council. (See our Synodical minutes, page 47):

"The Slav Mission is the youngest among the mission operations of our General Council. We are engaged in this important and promising work for a little more than seven years. In spite of the opposition from without, and the indifference from within, we have, by God's blessing, accomplished much. During the past two years our work has grown to such proportions that the income is entirely inadequate to meet our expenses. Most of the Synods do not raise the apportionments asked of them by the General Council, and hence our Board is constantly hampered in its work by lack of funds. This work is of such great importance that our Church cannot afford to leave it undone.

"We, your board, appeal to you not to forget our worthy cause in the distribution of your Lenten and Easter benevolence. Please pay your full apportionment, and if you have no regular apportionment for this work, give us a liberal contribution, so that your Board may be able to gather into churches, and provide with Word and Sacrament these our household of faith."

Treasurer's Report. Remittances received during February, 1913:

Feb. 5.—Rev. Bieber, for Seminary, \$25. W. H. and F. M. Society, for Porto Rico Missions, \$20.70.

Feb. 12.—St. Paul's, Morrisburg, Porto Rico, \$3.50; apportionment, \$17.30, total, \$20.80, St. John's, Riverside, Porto Rico, \$2.11; Apportionment, \$16.00; total \$18.11.

Feb. 14.—St. Paul's, Guelph (Sunday School), Foreign Missions, \$2.97. St. Paul's, Toronto, for Redeemer, Montreal, \$8.00. St. Paul's Toronto, Ladies' Aid Society, for Redeemer, Montreal, \$3.00. Trinity, Hamilton, Foreign Missions, \$10.00; Apportionment, \$10.00; Home Missions, \$5.00; Porto Rico, \$5.00; total, \$30.00.

Feb. 15.—Trinity, Hamilton, Students Aid (Luther League), \$20.00. Trinity, Port Colborne, Apportionment, \$4.00; Home Missions, \$1.15; Ministers' R. Fund, \$7.87; total, \$13.02.

Feb. 19.—St. Paul's, Galt, Home Missions (Sunday School), \$5.82.

Feb. 20.—Zion, Sherwood, Foreign Missions, \$8.74; Seminary, \$5.00; Church Extension, \$8.73; total, \$22.47.

Feb. 26.—St. John's, Riverside, Slav Missions, \$2.00. St. Paul's, Morrisburg, Foreign Missions, \$30.00. Total, \$221.89.

C. H. FIERHELDER,
Treasurer.

WHY I AM A LUTHERAN.

By Rev. G. F. Krotel, D.D.

The manner in which Evangelical Christians throughout the world, on Nov. 10th, 1883, celebrated the four hundredth anniversary of the birth of Martin Luther, was the most striking proof of the estimation in which the great reformer is held. Millions of men were ready to say with Thomas Carlyle: "I will call this Luther a true great man; great in intellect, in courage, affection and integrity; one of our most lovable and precious men. Great, not as a hewn obelisk, but as an Alpine mountain; so simple, honest, spontaneous, not setting up to be great at all; there for quite another purpose than being great. Ah, yes; unsubduable granite, piercing far and wide into the heavens, yet in the cleft of its fountains, green beautiful valleys with flowers. A right spiritual hero and prophet; once more, a true son of nature and fact, for whom these centuries, and many that are to come yet, will be thankful to heaven."

With D'Aubigne, the distinguished author of "The History of the Reformation," they

were willing to testify: "If in the history of the world there be an individual we love more than another, it is he;" and with John Calvin: "We regard him as a noble apostle of Christ, by whose labor and ministry the purity of the Gospel has been restored in our times."

In view of all that has been written and said of Martin Luther during the past centuries, and especially in our own, it may be taken for granted that every intelligent person knows something of his history, and of his claims upon the gratitude of the Christian world. Hence it might be taken for granted, that when such a person hears one called a "Lutheran," he would at once be reminded of the great reformer, and conclude that a "Lutheran" is probably one of his followers and accepts him as his spiritual father and teacher.

And yet, in spite of all the presumed knowledge of Luther and the Reformation, many, especially in our own country, seem to be at a loss in regard to the "Lutherans" and the "Lutheran Church." It is not an unusual thing to hear intelligent persons say: "Who and what are the Lutherans, and what do they believe?" Like the spirit that said: "Jesus I know, and Paul I know, but who are ye?" They are ready to say: "Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists and others we know, but who are ye?"

There was a time when many of our fellow-citizens looked upon the Lutherans as a small sect, composed mainly of foreigners—Germans and Scandinavians, who were still in the bondage of the imperfect reformation initiated by Martin Luther, and who greatly needed the more perfect reformation brought about by his successors. Although at the present time we have reason to believe that Lutherans and the Lutheran Church are better understood by our fellow Christians in this country than they were years ago, it may not be amiss, in an article like this, to give some account of the Lutheran Church before answering the question, Why I am a Lutheran.

While there were reformers before the Reformation, and Ulrich Zwingli was at work in Switzerland at the very time when Luther at Wittenberg was earnestly contending "for the faith which was once delivered unto the saints," it cannot be questioned that Luther, after all, was the greatest and most commanding figure in the Reformation of the sixteenth century, and that its first and most decisive battles were fought on German ground and under his leadership. His name became the war cry of the friends of reform and the stigma which its foes attached to all his followers. Whoever approved of his course and adopted his opinions was called a "Lutheran." No

wonder, therefore, that Shakespeare in "King Henry VIII" makes Cardinal Wolsey speak of Anne Boleyn as a "Lutheran," and that Lord Tennyson in his drama, "Queen Mary," makes both Pole and Gardiner refer to "Lutherans" and "Lutheranisms." This use of the name is in accordance with history. But the time came when those who had been and were still heartily united in their protest against the Church of Rome began to disagree among themselves in regard to certain points of doctrine, in consequence of which the Protestant and Evangelical host was divided into the two great bodies known as the "Lutherans" and the "Reformed."

Luther was the centre and leader of the one, and Zwingli of the other, until, subsequently, John Calvin took the place of the latter and exerted a much wider influence.

Those who were familiar with Luther's writings know how earnestly he protested against the use of his name, and how anxious he was that the adherents of the Evangelical cause should call themselves by some other name, such as Evangelical; and yet, as one of our distinguished theologians has said, "he warned men at the same time against such a repudiation of it as might seem to imply a rejection of the doctrine of God's Word preached by him" He said: "It is my doctrine and it is not my doctrine; it is in my hand, but God put it there. Luther will have nothing to do with Lutheranism, except as it teaches Holy Scripture purely."

The Reformation, beginning with the nailing up of Luther's ninety-five theses October 31, 1517, had made great progress before this division of the Evangelical party took place, especially in Germany, in which the views held by Luther prevailed, so that most of the congregations that accepted the principles of the Reformation might be called Lutheran congregations, as distinguished from those that were afterward known as "Reformed." The brave men who entered their solemn protest at the Diet of Speyer in 1529, and who on that account were called Protestants, were Lutherans, and, therefore, the Lutheran Church was the first to bear a name in which millions now glory.

When the Emperor, Charles V., summoned the Diet of Augsburg, in 1530, and called upon the Protestants or the Evangelical party "to prepare for presentation to the Diet a statement on the points of division" (between them and the Church of Rome), "the Elector of Saxony, who was the leader of the Evangelical princes, directed Luther, in conjunction with the other theologians at Wittenberg, to draw up a summary of doctrine and a statement of the abuses to be corrected. The statement

drawn up in consequence of this had as its ground-work articles which were already prepared. The statement was drawn up by the learned Philip Melancthon, Luther's friend and colaborer, after consultation with Luther and other theologians as well as the princes and other laymen who were to appear at the Diet. This statemnt or confession became the Augsburg Confession presented to the emperor and the assembled civil and ecclesiastical dignitaries of the empire on June 25, 1530. In regard to the points in which Protestants differed from each other the Augsburg Confession maintained the views of Luther, and was a thoroughly Lutheran confession. Written by Melancthon and sanctioned by the Lutheran theologians and laymen, it was signed and presented by laymen, John, Duke of Saxony, Elector; George, Margrave of Brandenburg; Ernest, Duke of Luneburg; Philip, Landgrave of Hesse; John Frederick, Duke of Saxony; Francis, Duke of Luneburg; Wolfgang, Prince of Anhalt; and the Senate and Magistracy of Nuremberg, and the Senate of Reutlingen. They stated in the Preface, addressed to the emperor: "Wherefore, in order that we may do homage to the will of your imperial majesty, we now offer, in the matter of religion, the confession of our preachers and of ourselves, the doctrine of which, derived from the Holy Scriptures and pure Word of God, they have to this time set forth in our lands, dukedoms, domains and cities, and have taught in the churches."

Thirteen years had elapsed since the nailing up of the theses. Luther had appeared at the Diet of Worms. He had translated the Bible into German. He had written his catechisms in 1529, the year of the Diet of Speyer, and of the Marburg colloquy with Zwingli. He had published books and tracts and sermons, and his views were fully understood. Churches holding these views had been established in a number of states of the empire, and these were unquestionably Evangelical churches of the Lutheran type. But now, in the presentation of the Augsburg Confession, the Lutheran Church, as such, for the first time stood out prominently, and from that day to this she has been known as the Church of the Augsburg Confession.

She found it necessary in the course of time to define her position still further in some additional confessions, but all her confessional statements were completed and published in what is called the "Book of Concord," in 1580, and during the past three hundred and thirty years she has not found it necessary to add any others.

But of all these confessions, the Augsburg Confession is the most important, and it is

the common bond of union among all Lutherans. As Dr. Philip Schaff says: "The Augsburg Confession is the fundamental and generally received symbol of the Lutheran Church, which also bears the name of 'The Church of the Augsburg Confession.' It is inseparable from the theology and history of that denomination; it best exhibits the prevailing genius of the German Reformation, and will ever be cherished as one of the noblest monuments of faith from the pentecostal period of Protestantism. But its influence extends far beyond the Lutheran Church. It struck the key-note to other Evangelical confessions and strengthened the cause of the Reformation everywhere." ("The Creeds of Christendom.") A Lutheran, therefore is a Christian who heartily accepts the Augsburg Confession and is a member of that Church which for over three hundred years has been known as the Church of the Augsburg Confession.

As the late Reverend Charles Porterfield Krauth, D.D., well said, in his great book, "The Conservative Reformation": "It is a great mistake to suppose that our Evangelical Protestant Church is bound by consistency to hold a view simply because Luther held it. Her faith is not to be brought to the touchstone of Luther's private opinion, but his private opinion is to be tested by her confessed faith, when the question is, What is genuinely Lutheran? The name Lutheran, as our Church tolerates it, means no more than that she heartily accepts that New Testament faith in its integrity, in whose restoration Luther was so glorious a leader. The private opinions of individuals, however influential, can in no sense establish or remove one word of the creed of the Church."

The Lutheran Church would have preferred the name "The Evangelical Church," but as the word "Lutheran" came to be identified with those views in which she differed from other Evangelical churches, she desires to be known as "The Evangelical Lutheran Church."

(To be continued.)

Abel gave the fat of his firstlings, the best of the best. When some people search their flock for an offering for the Lord, they choose an old sheep that they can't sell to the butcher.

Two-thirds of Abel's biography relates to what he gave to the Church. Thirteen of Christ's twenty-nine parables turn on a financial pivot. So don't find fault with the minister, or the representative of Christ's Kingdom, whoever he may be, the next time he asks you for money for the Church. Blame it on Moses and Christ.

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