

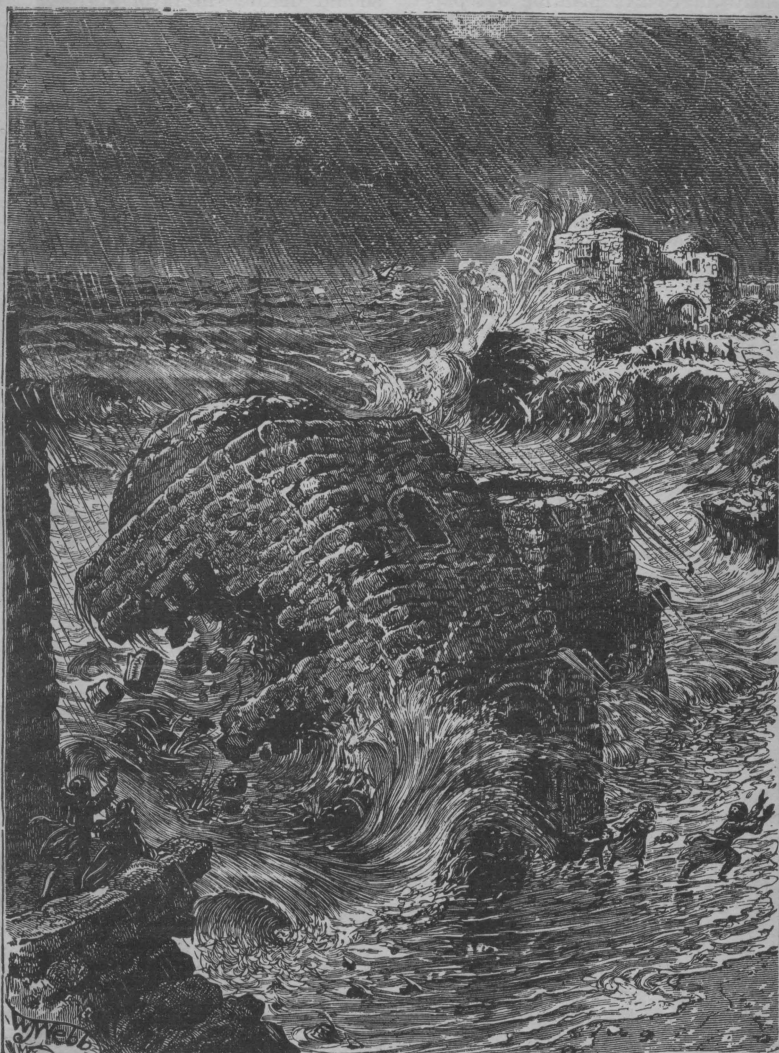
The Canada Lutheran

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How Are We Building,—On Rock or Sand?

EDITORIAL NOTES

Second Year. With this number "The Canada Lutheran" starts out on its second year's journey. Without the assistance of Synod this could not be possible. We have just learned from the printers that their work was done at a financial loss to them during the past year; consequently the cost of printing our paper this coming year is expected to be about twenty per cent. more than it was last year. We must, therefore, appeal to our appreciative readers, who want to see this project succeed, to help us to increase our circulation. Those who are in arrears for payment of their subscription, or have not paid for this year's subscription in advance, as they should do, are kindly requested to attend to this matter **at once**. We would also appreciate any assistance given to the Advertising Manager, in securing advertisements, without which we cannot make our paper self-supporting, until the circulation is largely increased. The Publication Committee thanks our friends in advance for their prompt attention to these requests.

Short Sermons. They are much in demand. They are most effective.

Some time ago Kaiser Wilhelm II. ordered his court chaplain to cut his sermons down to ten minutes. His own sermons, for he often preaches, are always short and to the point. Men of action are usually men of few words.

We live in an age of activity. "Show me thy faith by thy works," is the great demand of our day. Words count for little unless they are backed up with works. Few words, accompanied with many and great deeds, count for most.

More congregations are talked to death than worked to death. Less preaching, more practice. Were this rule adopted in pulpit and pew, we would see greater results in our labors.

The greatest sermon ever preached was a short sermon. It can be read in ten minutes. If you do not believe this, turn to Matthew 5-7 chapters, and read it. Paul's sermon on Mars Hill is a master-piece. (See Acts 17th chapter.) So is Peter's Pentecost sermon. Both short sermons. To the point. Two of the best ever preached by human tongue.

The sermons recorded in the Bible are almost all brief. Man's duty is summed up in the Scripture, in a sermon of five words,

"Love God; keep His commandments." A study of the sermons in the Bible should teach us brevity.

Short sermons, interesting, full of information and inspiration are most appreciated by all, both old and young. If in doubt about the length of his sermon, the preacher should decide in favor of "shortitude," rather than "longitude." It is better for the congregation, and perhaps also safer for him.

A Request. "The Canada Lutheran" would like to ascertain the opinion of its readers upon the above-mentioned subject. Write and let us know whether or not your opinion is in accord with ours. We shall be pleased to give publicity to contrary opinion, as well as favorable. But, be brief.

We would also like to receive from our readers, whether preachers or practitioners, lay or clerical, their opinions upon the following subjects, expressed in a sentence of seven words: What is your greatest trouble? Your greatest joy? Your first duty?

By way of suggestion, we shall herewith express our own sentiments upon these subjects.

Our greatest trouble: So much to do, so little accomplished.

Our greatest joy: Living, learning, laboring, loving, being loved.

Our first duty: Preaching Christ crucified, living; practicing His precepts.

Footprints of Failure. The following is an extract from a letter recently sent from a resident in Ontario to a dear friend in the West. As it may be of interest to others besides the one to whom it was written, we herewith publish a part of its contents:

"I am sorry that your latest venture has not been more successful or satisfactory to yourself than it has been. It is well for us all, however, to have adverse experiences; for these, better than continued and constant success contribute largely to our education and ultimate well-being. I am sure that your experiences in W— have been valuable to you, and that in your future undertakings you will be benefited by them. There is no teacher like experience; so I have found. Though expensive, at times, the expense pays in the end, if we

are wise in the application of the lessons learned. I hope it may be so in your case also. The only and chief thing is that we must not let adversity become master over us; but must learn to become master of it. We should not let it dishearten nor discourage us. It may be little comfort for us to know that, according to Bradstreet, about 95 per cent. of all business men or firms in New York sooner or later fail in business. This is an appalling fact, largely due to keenness of competition on the one hand, and lack of business sagacity on the other. It is said that in the City of Boston, within a period of forty years, 944 out of a thousand business men either failed in their business or died poor men; while in the United States, as a whole, not one man in four, at his death, ever leaves property enough to require a will or an executor, and this is the richest country in the world.

For several years past there has been in the West what I consider an unhealthy boom, which sooner or later must come to an end, because it is not based upon the laws of equity and righteousness. I notice by the newspapers last evening that one of the delegates at the New York Bankers Association, at present in session in our city, seems to think that another hard time period is at hand, such as the business world experiences at intervals of ten or eleven years. The present stringency in the money market, which is not local, but general, in this country, the United States and Great Britain, recent disturbances and drops in value of staple securities, such as C.P.R., U.S. Steel, etc., all seem to indicate a coming change. It may not last long. I hope it shall not. But, I believe it may have beneficial effects and will be more than compensated if it puts an end, for a while at least, to the un-natural, un-safe and un-righteous speculation, which has been so general during the past few years. Some will have to suffer more than others on this account. The suffering for the present does not always fall where it rightly belongs, or should fall. But on the day of reckoning, which shall sooner or later come, all these things shall be rightly adjudged. The one who deals justly and honestly will in the end be compensated according to God's equitable and just laws.

Having had some opportunities to study human life in its various phases, I have tried to trace the footprints of failure to their source. The results of my observations and study I shall give you in a few words. They have been profitable to me. You may take them for what they are worth.

It seems to me that, the causes of life's failures are principally three, i.e., ineffi-

ciency, want of singleness of aim, and turpitude.

"Whether in business, mechanical or professional life, the market for unskilled labor is usually congested. On the other hand the skilled laborer is always and everywhere in demand. Nowhere is the supply of achievers, competent men and women, equal to the demand. It is because so many are inefficient, not properly trained, that 'hands,' as unskilled labor is sometimes called, because brain and training are wanting, sometimes become a drug on the market. A thousand pulpits vacant, in a single denomination, a thousand preachers standing idle in the market place, while a thousand church committees scour the land in vain for men to fill the vacant pulpits, is a sufficient indication, in one direction, at least, of the largeness of the opportunities of the age, and the incompetency alleged.

"This one thing I do," said the Apostle Paul. His passion and pursuits were centered upon one purpose. Resolutely and steadily he refused to be diverted from it by any possible consideration men might offer him. He attained success. When singleness of heart and aim are coupled with efficiency and diligent application of our energies some success is bound to be achieved.

"Some have the natural gifts and training necessary to make a success of life. They also concentrate their efforts upon one thing and still they fail. Why? Because they are lacking in morals. Inherent baseness or vileness of principle, words, or actions, has been the cause of the downfall and failure of many otherwise gifted people. Turpitude always results in failure.

"There are many opportunities here in the East as well as in the West; there are men here who are achieving success, where others have failed. It is not the place or location so much that counts for success or failure, as the man himself."

The Price of Peace.

A circus had come to town. A circus is always a great attraction. It interests both old and young. The latter not the least. The music, the clowns, the animals, and all the rest of the attractions made great fun for the young folks. The boys were all agoing. Money was in great demand. There seemed to be plenty of it. It was being freely spent.

A little boy was seen looking around the premises. His curiosity seemed very much aroused. Said a man who knew him: "Hello, Johnny! Going to the circus?" The answer came promptly from Johnny: "No, sir! father don't like 'em." "Oh, well! I'll give you money to go, Johnny" said

the generous gentleman. "Father don't approve of them," again answered Johnny. "Well, it won't hurt you to go for once. I'll pay for you!" said the tempter. "No, sir," said Johnny, "my father would give me money if he thought it were best; besides I have enough money in my safe to pay my own way, and then have some to spend." "It is wonderful the way the horses do; I'd go, if I were you, Johnny; your father needn't know it," said the wicked one. "I shan't," said the boy. "Now, why?" asked the man. Johnny twirling his bare toes in the sand, answered: "'Cause after I have been, I could not look my father right in the eye, and I can now." That settled it.

Johnny was not willing to pay the price, which would have forfeited to him his peace of conscience.

How many of us older ones have Johnny's wisdom and sense of honor? Daily offers are made to us to sell our peace for a paltry price. Judas sold it for thirty pieces of silver. Incidentally also he sold with it his soul to Satan, and his body to hell.

We should, indeed, "seek peace and ensue it." Peace is the precious pearl, the value of which is above rubies. It is life's most valuable asset; the object most worthy of our pursuit. It has been well said that, "The deepest want of man is not a desire for happiness, but a craving for peace—not a wish for the gratification of any desire, but a craving for the repose of acquiescence in the will of God." For acquiring this peace, which is perfect peace, no price is too great.

The peace which many people are ensueing is not of this kind. There is false peace—as well as true peace. There are many imitations of the perfect peace, "which passeth all understanding." The peace of ignorance, the peace of indifference, the peace of presumption, the peace of self-complacency; these are some of the aspects of false peace. So intense is the human craving for peace, so intolerable the unsatisfied craving for it, that men often catch at and content themselves with these spurious imitations of it. Peace they must have. They cannot live without it. The peace of God is held out to them. It seems too ethereal; too costly. The world's peace seems more substantial because it holds out inducements, giving great promise for the present life. Hence men's pursuit of gold, pleasure, power, fame. These promise peace, to the animal appetites. This peace—the world's peace—comes by adding fuel to the fever, while God's peace comes by curing it. The latter is the beginning of a peace that is eternal; the former ends in the peace of death.

In our peaceful and prosperous country

there is much said at present, about possible prospects of coming wars. Every now and then the newspapers, influenced by the politicians and war "interests", are trying to conjure up war clouds. This is done for a purpose. The avowed purpose is hidden under a cloak of charity. The real purpose is best known to said politicians and "interests". To us it is evident that greed and gain are back of these war scares. To maintain peace, protect trade and commerce, to keep up the national honor. These are the excuses offered for the increased burdens being laid upon those engaged in peaceful pursuits. The army of non-producers is being increased. Thousands of men, and millions of dollars are being taken from producing industries to supply the sinews of war. And these are called times of peace. What may we expect when the time for war arrives?

Two lamentable facts have lately come to our notice, i.e., that, Great Britain, "being a nation which, in the middle and latter part of last century contributed to the world its largest share of manufactures used in the arts of peace, she has become the world's largest maker of implements for destroying human life," and that, "in recent years the tonnage of mercantile ships turned out in Britain has decreased, while that of warships has increased."—(West).

These facts should give us food for serious thoughts. They also should throw some light upon recent political events in our own beloved Dominion of Canada. The powers that be inform us that, increased appropriations for warfare are necessary in order to keep themselves and our friendly neighbor-nations busy smoking the pipe of peace. As thinking, self-respecting, peace-loving, Christian people, it behooves us seriously to consider whether they and we are not paying too great a price for the smoke.

Our own opinion upon this subject has been well expressed, by the Poet Longfellow, in the following words:

Were half the power that fills the world
with terror,

Were half the wealth bestowed on
camps and courts,

Given to redeem the human mind from
error,

There were no need of arsenals and
forts.

The warrior's name would be a name
abhorred,

And every nation, that would lift again
Its hand against a brother, on its fore-
head

Would wear forever more the curse of
Cain!

Down the dark future, through long generations,
 The echoing sounds grow fainter and then cease,
 And like a bell with solemn, sweet vibrations,
 I hear once more the voice of Christ say: "Peace!"

Peace! And no longer from its brazen portals
 The blast of war's great organ shakes the skies!
 But, beautiful as the songs of the immortals,
 The holy melodies of love arise.

A BRIEF HISTORY OF ST. PAUL'S,
 GALT, ONT.

On April the 15th, 1907, Rev. M. J. Bieber, Canadian Field Secretary of the General Council, made the initial canvass in Galt. Encouraged by the result of this visit, he returned on the 4th of July to prosecute the work with a view to organize and establish a Lutheran Church. Many Lutherans were found without a shepherd of their own faith. The first service was held on July the 14th. A class of twenty catechumens was immediately formed, and on the 18th of August was confirmed. On the 21st of August, 1907, the Lutherans gathered to this date were organized and the name, St. Paul's, given to the congregation. There were ninety-six charter members. The Luther League was organized on the 22nd of August, 1907, with twenty members. The first communion was celebrated on September the 8th, when seventy-five communed. The Ladies' Aid or Missionary Society was organized on September the 4th. Rev. Bieber left on October 1, 1907, to develop the work in Guelph. From that date till February 10th, 1908, the Galt people were supplied by Rev. H. J. Croushore. On February 11th, 1908, Rev. J. A. Miller, of Detroit, Mich., arrived in Galt, having accepted a call to this work. He labored in this experimental field till the first of September, 1909. He then relinquished the field to take charge of the work in Hamilton, Ont. For over seven months the church in Galt was supplied by Revs. Croushore, Prof. P. W. Mueller, and Bieber. In March, 1910, a call was extended to Rev. P. C. Wike, of Orange, N.J. He was the General Council's Field Missionary in said state. He with family arrived in Galt March 31st, 1910, and is the present pastor. During Rev. J. A. Miller's oversight, a parsonage was secured at 23 Rich avenue, for \$1,850. In 1911 the congregation purchased its present church property, centrally located, on North street, for \$3,000. It was renovated at a cost of \$1,000 and dedicated February 4th, 1912.

At the beginning of the present pastorate the communion roll numbered 171. After three years diligent service, the number is 238. This record shows the number who, during these years of the congregation's life, have made their church home in St. Paul's. They are not all to be found here now. Some have answered the final call, while many have removed to other towns, cities and localities. During 1912 the parsonage already mentioned was sold for \$2,100, and a suitable one purchased at 22 Rich avenue, for \$2,600. Recently a loan

The "Volatile" Ministry. St. Paul's Church, Guelph, has lost the services of her able pastor, the Rev. Prof. R. R. Durst. He resigned on June 4th, and his resignation was accepted on the 15th ult. Guelph's loss will, we hope, be somebody else's gain. It is to be hoped that his valuable services are not lost to our Synod. The short pastorates, which are becoming almost a rule in our Synod, are an indication of some weakness, to be found in most of our congregations. The sooner we take the pains to discover the cause and apply a remedy the better for all concerned. The "volatile" ministry is foreign to our Church. Its continuance in our midst is not to be desired, neither by pastors nor people. The fact that Brother Durst served for sixteen years the parish, which he left in Pennsylvania in order to come to Guelph, goes to show that he does not belong to the "volatile" class of ministers. Other pastors in our Synod, whose ministry was characterized by stability and long service, before coming to Canada, have found conditions here unfavorable for a continuation of this practise, which is one of the principles of the Evangelical Lutheran ministry. What is the matter? What can be the cause? These questions are of far-reaching importance. They touch the most vital points of our life and Christian activity. Both pastors and people should be concerned about this. We would suggest that this topic be taken into serious consideration at our Conference meetings this fall. The effort to endeavor to discover the cause and remedy, we believe, will be found to be worth while.

News comes from Philadelphia that the Church Extension Society, June 23rd, granted a loan of \$4,000.00 to St. Peter's, Ottawa. This means that building operations will be commenced soon in the capital.—Editor.

of \$1,000 from the General Council's Church Extension Board was secured. This aided in placing our finances in easy shape. We have but \$1,000 interest bearing debt on the church property, and \$2,100 on the parsonage. At our annual meeting, one of the officers announced that "financially and every other way, the congregation it in the best condition it has ever been."

Since occupying our own church, we have had a reign of comparative peace, and onward has been the watchword. There is an opening dawn for more permanent progress in the work here. To the blessed Triune God be the praise, honor and glory for the progress made.

P. C. WIKE, Pastor.

SPARKS FROM THE ANVIL.

Limit of Liberty.—A story is told of a certain noted Scotch preacher. One day he was out on a high-way, with cane in hand, for a constitutional. Coming upon a herdsman, who was abusing, with a stick, one of the animals in his care, the preacher rebuked him. The former resented this uncalled for interference, saying:

"Can a man not do what he pleases with his own?"

This aroused the preacher's righteous indignation. Taking the cane in his hand, he laid it unmercifully upon the back of the cruel herdsman. When the latter asked what right the stranger had to treat him this way, he got back for a reply, his own remark: "Can a man not do what he pleases with his own?"

Ben Gough, the noted temperance orator, standing on a platform one day gave a good illustration of the limit of liberty. Throwing out his fist in a perpendicular line from his body, he said: "I have a perfect right thus to strike into the air; but, should a person be standing in front of me, when I strike, my liberty ends where that person's nose begins."

Different Ways of Making Money.—A gentleman found ten dollars on the street. Meeting two boys he asked them what they would do with the money if he gave it to them. One of the boys was a German Lutheran. He answered first, saying:

"I would take it to the Saving Bank and keep it there till I am a great, big man. Then I would have lots of money to start in business with."

The other boy, being a little Jew, replied:

"I would take that money and get it changed into one dollar bills; then I would take those dollar bills and get them changed

into fifty-cent pieces; then I would take those fifty-cent pieces and get them changed into quarters; then I would go to another place and get those quarters changed into dimes; then I would take those dimes and get them changed into nickels at another place; then I would go on to some other place again, and get these nickels changed into pennies."

"But how are you going to make any money on these transactions?" asked the gentleman.

"O, somebody might make a mistake, when counting out the change to me," said the little Jewish business man.

Not Arranged Right.—There was once a half-witted man whose half wits were sometimes very witty. He had a brother who was in a worse fix than himself, for he was in the insane asylum. One day the superintendent of the asylum said to the half-wit:

"Evan, what do you suppose is the reason your brother is deranged?"

"Well, now, Doc," answered the half-wit, "I reckon the reason why he is deranged is because he is not arranged right."

If your Sunday School is tardy about opening, often disturbed by noise, and confusion, children inattentive and discourteous, then surely the reason must be that the School is "not arranged right," as Evan said. This should be remedied.

An Excellent Reason.—"She dresses in such remarkably good taste."

"How do you account for it?"

"By the fact that she has so little money."

Bismarck's Stratagem.—The late Prince Bismarck stopped one day at an inn in the Black Forest and called for a cup of chicory.

The astonished landlord brought him about a gill. "That's all I have in the house," he said.

"Are you sure," asked Bismarck.

"Yes, mein herr."

"Very well," said the prince, throwing the stuff away, "now make me some coffee."

Learning Made Easy.—"I don't know that there is much use of my keeping my school open more than a month or two each year," said the German pedagogue.

"Why is that?"

"Our Emperor has simplified matters to such an extent that when you ask the name of the world's greatest poet, painter, musician, general, traveller, or monarch, there is only one answer to all the questions."

NEWS FROM OUR CHURCHES

Berlin. The June business meeting of the English Luther League, held for the first time in St. Matthew's Church its future home, was also the annual meeting. Three new members were received, bringing the total to forty. The election resulted as follows: President, A. L. Sutton; Vice-President, Clayton Bock; Recording Secretary, Carrie Suttler; Corresponding Secretary, Mrs. A. L. Sutton; Treasurer, Ezra Mohn; Organist, J. H. Huhnergard. The quarterly committees were appointed. It was decided to continue the Sunday devotional meetings during the summer. The League became a member of the Canada Luther League at its annual convention at Port Colborne, on May 24th. The delegates were Rev. and Mrs. M. J. Bieber, A. L. Sutton, A. Huhnergard and C. Lossing.

The congregation of the English Lutheran Church was a year old on Sunday, June 15th, and celebrated its anniversary in conjunction with the Sunday School, on Sunday, June 22nd. There are 119 members, 79 in the Sunday School, 40 in the Luther League, 19 in the Woman's Missionary Society. The cradle roll numbers 28. There were forty confirmations, of whom thirteen were received by adult baptism, thirty-two infants were baptized; \$171.88 was given to benevolence, of which \$63 was given to Home Missions.

On Tuesday evening, June 10th, the congregation tendered a surprise "Farewell reception" to the field missionary and his wife. Rev. and Mrs. Bieber were detained at their home by Rev. and Mrs. Tappert, who later took them to St. Matthew's Church, where the congregation and their friends welcomed them with music, addresses and gifts. A bounteous repast followed. Rev. E. Bockleemann, of Waterloo, was also present. The evening was greatly enjoyed.

On Sunday, June 15th, the Rev. W. K. Hemsath, son of the popular General Secretary of our Porto Rico Board, a Mount Airy, Philadelphia, Seminary graduate, 1913, and assistant pastor to the Rev. F. A. Kaehler, D.D., Holy Trinity, Buffalo, preached an inspiring sermon to our congregation at the evening service on Gal. 6:10. Pastor Bieber preached the sermon at the 19th anniversary of the Martin Luther Society, St. John's, Waterloo, the Rev. E. Bockleemann, pastor, the same evening, on Exodus 14:15. On this occasion St. John's introduced the English vesper service. The society is assisting one of its members to the ministry and another one will become a

Zenana worker in India. It is also interested in the contemplated erection of a Parish House.

The Seminary Board met at the Seminary, Waterloo, in a very important quarterly session, which was also the annual meeting, and elected its officers. President, Rev. J. A. Miller; General Secretary, Rev. E. Hoffmann, D.D.; English Secretary, Rev. M. J. Bieber; Treasurer, A. L. Bitzer, Esq. It was decided to call a President of the institution. Extensive additions are contemplated. Additional students are expected next term, which begins Wednesday, September 24th. The Seminary has had a prosperous year.

The second year's closing exercises were held in St. John's Church, in the evening of June 3rd. The students, faculty and board attended in a body. Pastor Bockleemann had charge of the services. The Rev. J. Maurer spoke on "The Church." Student N. Willison, on "Gustavus Adolphus"; Student H. Rembe, on "Codex Sinaiticus"; and Dr. E. Hoffmann, on "Our Seminary." The addresses were excellent.

Trinity Church, Hamilton, is only four years old; but it is by no means a child in its actions. Under the able and energetic leadership of its pastor, the Rev. J. A. Miller, it is forging ahead along all lines. Its latest achievement is a contemplated branch Sunday School in the eastern part of the city, which portion of the city is growing rapidly. The pastor and field missionary spent a half-day on June 11th thoroughly inspecting the field, and at an enthusiastic meeting of the Sunday School teachers and officers in the evening, suggested action. The suggestions were well received, and at once acted upon, with the result that plans were formulated there and then to start, finance the project, and bring it to a speedy beginning. This is getting in on the "ground floor," and is setting the pace and a refreshing precedent for the future. This is the beginning of similar work contemplated by other congregations but a few years old in the Dominion. We have taken a back seat long enough. It is time that we advance all along the line, and "grow up with the country," or "with the city," wherever we have opportunity—and the opportunities are still legion.

M. J. B.

"Begin the day with God,
Kneel down to Him in prayer.
Lift up thy heart to His abode
And pay thy worship there!"

Galt. On this beautiful June morning, after a very needful and refreshing night-storm with its brilliant flashes and deep rolling thunder, our mind takes up the review of the last month's incidents, to note such as may prove of interest to our readers.

First of all, suppose we all vote Yea, for the perpetuation of this paper and for an earnest effort to largely increase its circulation. How encouraging to learn first-hand, once per month, how our Lutheran neighbors, bound in a common bond and pressing for a higher goal, are moving forward. Also let our patient editor come in for a large share of good will to temper his equilibrium for the year's task before him. It is no light burden to be bishop of the capital of a prosperous nation, to carry successfully forward the work of an important pastorate, and wield the blue pencil to the satisfaction of a growing host of readers and friends. Yes, he deserves our good will.

The conventions at Humberstone are history. Only joy predominates as we reflect upon the crowds, the enthusiasm and actual accomplishments. Now back to our several places of daily work for the Master, the well-spun theories of said conventions must be woven into cloth, cut and made into serviceable garments, and used to accomplish the end intended. But those ends? "Onward is the watchword." Hesitation means stagnation. Behold the field, how white; how white, and the laborers are too few! "While we muse, the fire burns." What live wires our different presidents should be, from the highest to the least.

The needs of the Waterloo Seminary, our prospective Hospice, Home Missions, Foreign Missions, etc., cry at our door, not to mention the things local we want to accomplish this year. Let every reader reflect, then pray, then move. Otherwise the year will end—for time waits on no man—and we will be found buried under a mountain of neglected duties.

Dear readers, tell your neighbors and brethren to enter the race. For one time, "Seek ye first the kingdom of God and His righteousness."

Synod did not apportion this year our share of support to the Seminary at Waterloo, but resolved to raise it by subscription. The committee to look after that detail have engaged the writer to canvass Synod for said purpose. The work begins this week (D.V.) at Hamilton, June the 22nd at Williamsburg and Dunbar. The 29th at Morrisburg and Riverside. No schedule arranged yet beyond that, but as quickly as possible I desire to complete the duty, hence ask all the pastors and interested brethren to arrange well for my coming, that work may be done on dispatch. Let every member

do something to keep our Seminary running and forging to the front. Time is up. Other duties on. Greetings to every reader. Success to every pastor, both in your pastorate and on your vacation. In your prayers do not forget your brother whose vacation will be found in the field of incessant labor.

P. C. WIKE.

Guelph. No doubt all will comment upon the enjoyable and profitable character of the convention at Humberstone. The hospitality of the good people of Trinity was cordial indeed. St. Paul's delegates returned highly pleased, and the inspiration received will not soon fag. Mr. Irschick gave full and well prepared reports, both to the League and to the Church Council, thus evidencing the purpose and the benefit of sending good delegates.

On Lord's day, May 18th, Dorothy Helena, daughter of Mr. and Mrs. U. R. Berner, was consecrated to God in holy baptism, at the morning service. Clara and Rudolph Berner also stood as sponsors.

Mrs. R. E. Christie returned with her children, on June 14th, after a month's visit with her sister in Michigan.

Mr. Leo Messner goes to Quebec for a month, in the interest of his employers, the Guelph Carpet Mills.

Mrs. Conrad Steeb has entirely recovered; Mrs. A. H. Mogk has prospects of recovery from distressing illness. Tribulations and distresses, however, cannot separate the believer from the love of Christ.

The June meeting of the League, at the home of Mr. and Mrs. George Kaempf, was attended and enjoyed by a large number. The hospitality of Mr. and Mrs. Kaempf was most hearty and pleasant.

Brothers Conrad and Henry Liphardt have been called upon to mourn the death of a brother, who was buried from St. John's Church, Waterloo, on May 17th.

The families of Mr. Henry Liphardt and Mr. Adam Pfaff mourn the loss of Grandmother Pfaff, who was laid to rest on Thursday, June 5th, from the same church. May the Comforter abide with and console these sorrowing friends.

Mr. Valentine Kreller is working for the Provincial Government on construction work on a model farm beyond Toronto. He is able to make week-end trips to his home and family.

Mrs. Frederick Sankey has returned from a month's stay with her son in Toronto. Mrs. Marion McKinley has left to spend some time in the same city.

We announce with regret, the removal of Mr. and Mrs. E. E. Braunn and family to Preston. Mr. Braunn has secured per-

manent employment in the car shops in that city.

The Holy Communion will be celebrated in St. Paul's, on Lord's day, July 13th, at the morning service, beginning at 10.45. May the Spirit move every member to attend in humble, living faith. Our Seminary offerings are to be made in July.

Renew your subscription to the most excellent "Canada Lutheran."

On June 4th, the pastor's resignation was presented to the Church Council. On June 15th, it was laid before the congregation, and accepted. The resignation will take effect in September, probably with the last Sunday. The secretary has been instructed to correspond with the President of Synod, seeking a successor.

R. R. D.

Hamilton. We continue to make history.

The conventions were an inspiration to us, and we are forging ahead with renewed zeal and energy. Since our last report was submitted, much has happened in our midst, and before this report is read, much more will have occurred.

The Sunday School, last month, added eleven more new scholars to the roll, making the total 168. This does not include the Men's Bible Class, which numbers 32, nor the Cradle Roll, which numbers 61. The average attendance for the month was 121, the average offering amounting to \$5.83 per Sunday. The offerings for the past quarter totalled \$77.28, an increase over the previous quarter of \$29.28. The subscriptions to "Young Folks" have been raised from 50 to 80 copies. The Sunday School still continues to meet in the afternoon. The Superintendent, Mr. F. W. Otterbein, requests that he be notified of the illness of any of the scholars, so that he can visit them.

The Cradle Roll, during the quarter, added seven babies to its roll, and promoted seven others to the Primary Department of the school.

The Men's Bible Class, which was organized by the Church Council last October, still meets every Sunday morning at 10 o'clock. It has not, as yet, shown any signs of dying out, nor is it likely to. The interest continues to grow each week. It is certainly an inspiration to see these men and fathers come out Sunday after Sunday, rain or shine, with their Bibles in their hands. Their sessions are opened with a hymn and prayer. The lesson consists of reading a chapter from God's Word. This is explained by the pastor, after which the session is given over to questions and discussion. This part of the lesson proves

both interesting and profitable to all. The men have begun to take up an offering at their sessions, and are planning improvements to the basement of the Sunday School auditorium for class purposes.

Before this report reaches our readers the annual congregational picnic will doubtless have passed into history. At present, plans are being made to hold it on Saturday, June 28th, at Dundas Driving Park. The Park has been secured by our committee, who are also arranging the programme of games with prizes. One of the features will be the usual baseball game between the married men and the single. The ladies are in charge of the refreshments.

During the month Field Missionary Bieber visited Hamilton and, with the pastor, canvassed the east end. He met the teachers and officers of the Sunday School at their monthly meeting, and urged them to organize a Sunday School in this district at once. As a result a committee was appointed and given full power to act. This committee is, at present, looking for a suitable site for the proposed building and they hope to make this new school a reality before the snow flies. In the meantime, the Sunday School sessions may be started in a tent.

On May 22nd, the choir of Wesley Methodist Church, under the very able leadership of Mr. Andrew MacMillan, rendered an excellent sacred concert at our church, under the auspices of the Luther League. The choir turned out thirty strong, and those of our members and friends who failed to hear them, missed a rare treat indeed. After the concert the League banquetted the choir in the basement.

On June 3rd, the League celebrated the King's birthday by holding their annual meeting on that evening. Six new members were received at this meeting. It was decided to invite the Western District of the Canada Luther League to hold their Fall Rally in Hamilton, on Thanksgiving day. During the month the League greatly improved the appearance of the church yard by putting in grass seed. The newly elected officers of the League are: President, G. Boyer; Vice-President, D. Goldhang; Recording Secretary, Miss A. Otterbein; Corresponding Secretary, Miss E. Paulson; Treasurer, S. Taylor; Librarian, W. Sitter, and Pianist, Miss C. Paulson.

The League is arranging to hold their annual picnic at Hamilton Mountain Park on Dominion Day, July 1st.

During the month the Young Men's Brotherhood held a very interesting debate on, "Resolved, that the Church should be non-denominational." The affirmative was presented by Brothers Goldhang and Boy-

er; while the negative was upheld by Brothers Peterson and Beckman. The negative won. The judges were Dr. Johannes, Mr. MacMillan and Mr. Dowding. Dr. Johannes also presented an excellent practical address on "Camping." The plans for the Brotherhood camp are going ahead.

E. H. B.

Humberstone- Port Colborne.

This is our first write-up since the conventions. We rejoice in what the Convention Number of "The Canada Lutheran" had to say about Port Colborne, Holy Trinity Church, and its people, because it is evident to us that pastors, delegates, and visitors enjoyed their stay with us, and went home with good impressions. We wish to assure all who attended the conventions, that the pleasure and honor to have the conventions, and those who did the work at the conventions, was ours. We, as individuals and as a congregation, expect to reap the benefit and truly have. We have only one regret, namely that our position and circumstances did not permit us, as hosts, to do even more, as we had intended. May the conventions be to the spiritual advancement of all!

Sunday, May 18th, Mrs. E. A. Hurst, of Welland, was received into full communion with our congregation by letter.

On Thursday evening, May 22nd, in the presence of the Church Council, Mr. E. A. Hurst, of Welland, was received into membership with Holy Trinity congregation, by baptism, having been previously instructed in the Lutheran doctrines.

The close of the conventions saw a wedding solemnized in the parsonage here, when in the evening at about 7.45, Miss Anna Elizabeth Schweitzer, of Buffalo, became the wife of one of our prosperous young men, Mr. Edgar T. White, son of T. F. White, and grandson of Mr. and Mrs. Cronmiller, Sr. The happy couple left immediately on a short honeymoon trip to Buffalo and New York. They reside in Port Colborne, where the groom has a comfortable home all furnished and awaiting the arrival of the young housekeeper. We wish them a joyous, long and blessed married life.

The monthly meeting of our Ladies' Aid Society was held Wednesday afternoon, June 4th, in the Annex. The meeting was of unusual interest, for we talked convention, and interesting it truly was. One of the items of interest was the passing of the resolution, that the society place a contribution box in the church auditorium to gather funds for the education of the young

Canadian lady for mission work in India. We discussed the topic, "The Call from India," given in the Topic Book for January, but which was omitted at that meeting. Interest ran high, for we had the charts of the Mission Exhibit as explanatory.

On Wednesday evening, June 11th, the monthly meeting of the Luther League was held. We decided to discontinue the devotional meetings during the summer months, and also to make arrangements, if possible, for the running of an excursion to Niagara Falls. A committee was appointed with power to act.

On Saturday, June 14th, the pastor officiated at the funeral of the infant daughter of Mr. and Mrs. George Hall, of Port Colborne. The child was a victim of infant pneumonia, and reached only the tender age of six weeks and one day. May the dear Lord, who nipped the flower in the bud, have mercy upon the sorrowing parents!

It will be of interest to many to learn that our aged member, Father Cronmiller, is, at this writing, very low, suffering from general debility. The pastor called on him three times to-day, and twice he enjoyed his talk with the aged father on the things pertaining to the kingdom of God and to the salvation of his soul. We pray that the good Lord may graciously make an end of all affliction and suffering, and have mercy upon his soul, taking it at His hour to Himself in heaven.

W. H. K.

Morrisburg. St. John's Luther League was represented at the Humberstone convention by Mr. Garnet Casselman and Mr. George Hayunga. The Ladies' Aid and Missionary Society by Mrs. James Barkley. St. Paul's League by Mr. Henry Shennett, Mr. Arthur Casselman and Mrs. L. M. McCreery. The Ladies' Aid and Missionary Society, by Mrs. L. M. McCreery. The Synod by the pastor and Mr. Jesse I. Casselman. All report a good time and successful conventions.

Mr. A. H. Casselman, who had a severe attack of tonsilitis is so far recovered as to be able to take charge of his business again.

Mrs. L. M. McCreery, who was under the doctor's care for a couple of weeks, is able to be about again.

Mrs. Henry Schwerdfeger, who underwent a surgical operation in the Cornwall General Hospital, is improving slowly.

Mr. Schwerdfeger was taken to the same institution on the 18th, to be operated upon for appendicitis. It is to be hoped that both may soon be able to return to their family and sympathizing friends, in the

bright prospect of speedy recovery to former health.

On May 22nd, Mr. S. L. Casselman, of Nudell Bush, received the sad intelligence of the death of his son, Colborne, at Neudorf, Sask. Mr. Casselman graduated at Kingston University last spring. After spending a short vacation at home, he went to Saskatoon to take charge of the schools, later his wife went. An attack of typhoid fever so impaired his health that he was compelled to resign. Accompanied by Mrs. Casselman, he started East, stopping at Neudorf to visit some friends, he was persuaded to take charge of the school he had formerly taught. While the work was lighter, yet his broken constitution was too weak to endure even the lighter labor here, and on the above mentioned date, in the presence of his devoted wife and sorrowing friends, passed peacefully to his blessed home beyond. His remains were brought to his father's home, funeral held at St. John's Church, and burial in the Willard cemetery. Besides his sorrowing and devoted wife, Mr. Casselman leaves father and mother, two brothers, Lorne of Ottawa, and Roy at home, and a host of sympathizing friends.

At the parsonage, on the 11th of June, the marriage of Mr. William Edgar Whitteker and Miss Frankie May Froats took place; also on June 18th, Mr. Bernice C. McIntosh and Miss Flo. Whitteker were married, the pastor officiating in both cases.

The business and social meeting of St. Paul's Luther League was held at the residence of Mr. J. L. McMartin on the 13th, and the St. John's League devotional and business meeting was held at the residence of Mr. Melvin Casselman, Riverside, on the 19th.

At each meeting a report of the Humberstone rally was given by the delegates.

Ottawa. Baptized, Sunday, May 4th, Nelda Florentine Louise, infant daughter of Mr. and Mrs. B. Harvey; Sunday, May 11th, Grace Martha Lillian, infant daughter of Mr. and Mrs. Frithjof Franzen.

Married, at the parsonage, 250 Lyon street, June 10th, 6.30 p.m., Mr. Dennis Gallin, real estate agent, from Montreal, and Miss Rosa Sarasin, of Ottawa. The bridegroom is a Greek Catholic, and the bride a Roman Catholic. The brother of the bride, Mr. Fred Sarrazin, and Mrs. J. J. Clemens were witnesses.

Burial: May 13th, from the home of her son, Mr. A. Akerlindh, 393 Daly avenue, Mrs. Mathilda Scharlotta Akerlindh, aged 80 years. A tired, active pilgrim, at rest. Her works do follow her.

The following officers were elected at re-

cent annual meetings, for the ensuing year: Women's Missionary Society. President, Mrs. B. Harvey; Vice-President, Mrs. C. H. Stata; Recording Secretary, Mrs. K. L. McIntosh; Treasurer, Mrs. C. Olson; Literary Secretary, Mrs. G. W. Yank.

Luther League. President, Mr. J. A. Loa; Vice-President, Mr. C. M. Sternberg; Recording Secretary, Mrs. J. J. Clemens; Corresponding Secretary, Miss Amanda Yank; Treasurer, Miss Mary Roeske.

Sunday School. Assistant Superintendent, Mr. K. L. McIntosh; Secretary, Mr. Levi Sternberg; Assistant Secretary, Rudolph Loa; Treasurer, Mr. Aug. Wollenschlager; Librarian, Rider Franzen; Birthday Secretary, Miss Edith Harvey.

Members who have recently left the city: Mrs. B. Nothnagel and daughter, Victoria, (Watertown, N.Y.); Miss Alma Yank; Miss Carrie Woito; Messrs. Chas. H. Sternberg, and sons Chas. M. and Levi, who are gone on another fossil-hunting expedition for the government to Alberta; Mrs. C. M. Sternberg (Kansas); Misses Hulda Ericson, Charlotte Nilsson and Annie Lindblad, have gone with Admiral Kingsmill, to a place near Toronto, for the summer. Others of our members are intending to leave the city soon, for a shorter or longer period of time. Their presence and coöperation are missed. May God's grace go with and bless them, "while we are absent one from the other."

We were glad to see with us again, on a recent Sunday, Miss Hulda Neslund, who has been in California all winter and spring; and Mrs. J. R. Golightly, from Saskatoon, Sask. (formerly Miss Carrie Whitteker), who with her babe are at present with Mrs. Golightly's sister and brother-in-law, Mr. and Mrs. K. L. McIntosh.

Our annual picnic will be held in Rockcliffe Park, July 1st. All members and friends are invited.

The July monthly meetings will be held as follows: Luther League, July 5th, at 104 Stanley avenue, with Mr. and Mrs. L. Loa; Women's Missionary Society, July 12th, at the parsonage, 250 Lyon street.

A telephone has been installed in the parsonage. The number is Queen 7857.

We are expecting Rev. P. C. Wike, of Galt, to be with and preach for us on July 6th or 13th, and canvass the congregation in the interest of our Waterloo Theological Seminary.

We welcome Brother Behrends, the new pastor at Berlin, into our Synod. May God's richest blessings rest upon him and his labors. Our best wishes also go to Brother and Mrs. Bieher, who have started out on their vacation, which is to be spent in Europe. Happy journey! Safe return.

Westmount. For the past year the Sunday School of the Church of the Redeemer has been using the last Sunday of every month as Mission Sunday, devoting its offerings taken on that day for mission and benevolent objects. At a meeting of the Teachers' Association, held on June 8th, \$10.00 was voted to the Montreal Immigrant Home Fund, and \$5.00 to the Theological Seminary at Waterloo. The benevolent treasury still contains \$4.89, which sum in addition to the offerings to be received throughout this coming year, will be devoted to other mission and benevolent objects. The Sunday School decided to hold a general church picnic in conjunction with the other societies of the congregation, including the Luther League, Ladies' Aid and Missionary Society, and the Laymen' Movement. The time and place of holding the picnic, at the time of writing these notes, has not yet been decided upon, but the first of July has been suggested as the day for the outing and Bout-de-L'Isle as the place. We are looking forward for a big gathering of our Lutherans on that day which we know will result in a pleasant and profitable time together.

Since the last issue of "The Canada Lutheran" Pastor Lauer officiated at two weddings in Montreal. The first couple to be united were Mr. Adolf Schneider a clerk of New York City, and Miss Julie Christiansen, one of our faithful choir members. The young couple, after their marriage, left by train for New York City, where they will reside. The other prettily solemnized wedding took place, when Mr. Mack Burkeland was united in the holy bonds of wedlock to Miss Frieda Nylander. The wedding took place at the home of Mr. Anderson, and after the ceremony a most delicious luncheon was served to all the guests. Our best wishes go with both these young couples.

The home and family of Mr. Emil Haikara were saddened on June 5th, when the hand of death removed from this life his beloved wife, Mrs. Maria Hikara. The deceased had been a patient in the Grace Dart Home for Consumptives for several months past, and it was in the same institution that she breathed her last. Mrs. Haikara partook of the Lord's Supper two days before her death. Our prayers and sincere sympathies are extended in behalf of Mr. Haikara and his three children, and his sister, Mrs. Keihas.

Mrs. Lauer and daughter Elizabeth, are spending June and July in Allentown, Pa. They will be joined by Pastor Lauer about the 15th of July, and will return again for the first Sunday in August.

A very pleasant and profitable Laymen's meeting was held on its regular meeting

night, Tuesday, June 17th. The meeting was presided over by the President, Mr. Peter Jorgensen. Mr. J. C. Casselman and Pastor Lauer gave reports of the Laymen's Convention held at Humberstone during the sessions of Synod. A number of plans for definite work for the society to take up were presented by individual members, but as there was a lack of time to bring any of them to a head, it was decided to hold a special meeting the following week. Refreshments were served by Mr. Peter Jorgensen, Mr. J. C. Casselman, and Pastor Lauer.
W. H. C. L.

REPORT OF COMMITTEE ON MORAL AND SOCIAL REFORM.

To the Evangelical Lutheran Synod of Central Canada, in Convention assembled at Humberstone, Ont., May 27th to 29th, 1913.

Your committee on Moral and Social Reform begs leave to submit for your serious and prayerful consideration two matters of importance, which, we believe, comes within the sphere of our activity and which demand our attention at the present time.

1. The question of the proper observance of the Lord's Day is one of the mooted questions connected with the moral and social reform work. The law of God, as given in the third commandment, is plain and irrevocable. To all thoughtful Christian observers of the signs of our times the many indications of moral decline, especially with regard to the observance of the Lord's Day, must give cause for anxious concern. In Canada the Lord's Day is observed with more decorum and decency than in many other lands, which call themselves Christian. In this custom we have a precious heritage, which we should do our utmost to maintain and perpetuate. But, our enemy is at work to destroy this, like many other Christian customs and principles. Vigilance united with courageous activity is the price which we must be ready to pay for their maintenance. Pulpit and pew should conscientiously unite in raising the voice of protest when efforts are made, in the interest of profit or pleasure, to make inroads upon the established Christian customs, which for ages have been the barriers between the Church, morality and decency on the one hand, and the world, immorality, and licentiousness, on the other hand.

2. There is no question of greater importance to us, as a Christian nation, at present, than the so-called naval question. The two great political parties of our country have taken their stand upon this question.

Both favor increased contribution for war purposes. They disagree only upon the question of how to expend these contributions. To us the question of greatest importance should not be: Shall we have a Canadian navy, or shall we give our assistance in building up the navy of the Empire? The question which the politicians seem to have taken for granted as being settled, is the question which we should call in question. Is it a positive fact, a settled question, that the Canadian people are in favor of any kind of a navy? This should not, in our opinion, be considered a settled question until the people of Canada have expressed their opinion through a plebiscite vote or referendum upon this subject, independent of other questions.

We heartily agree with the sentiment expressed in "The Canada Lutheran," where it says: "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 peace and prosperity. . . . 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."

We believe that this question deserves and should engage our most sincere consideration: "What is the duty of Canada to the world, upon the sea?" It is most admirably discussed in a book entitled, "Canada and Sea Power," written by Christopher West, and just published by McClelland and Goodchild, Limited, Toronto. In his introduction the author says: "The political relations of Canada to Great Britain and to the other dominions of the Empire are in some respects just ready to be re-shaped; in other respects they seem to be without form, and a certain darkness is on the face of the deep.

"Soon—perhaps all too soon—the thoughts of the people will descend from the realm of airy speculation and become incarnated into national action. It is a fearful thing to think that the course steered by Canada in this sea of doubt may mean the downfall of Empires. Or our ship of state may

be a pilot leading other nations into yet uncharted but less troubled waters.

"If ever there was a time when we should ask Him, to whom the sovereignty of the sea belongs, for wisdom and open-mindedness, that time is now. We shall do well if we first empty ourselves of our prejudice in order that enough of this wisdom may flow in to lead us to a safe decision. Every lover of his country should seek to get at this truth at whatever cost to national pride. It is thus that we may serve the best interests of the world, for the British Empire is not worth preserving unless it is a faithful trustee for a better ordered civilization.

"Taking a backward glance at their history, the Canadian people may say they have not wounded any nation's self-respect by wars of aggression. Indeed, if it had not been for the one exception of the Boer war they could wear the white flower of a blameless national life, for all their other wars have been waged in the defence of their own soil. They may be humbled with the thought that by a special Providence rather than their own superior nature they have been blessed with a national record clean from aggressive violence. They should have the consciousness, at once inspiring and sobering, that the next leaf to be turned over in their history will display an example for the other British dominions to be followed to their common shame and misfortune, or to their happiness and honor."

Much has been said upon this question, during the present session of our Dominion Parliament, but in our opinion the wisest and the most sensible words spoken were those uttered by Mr. W. A. Charlton, member for Norfolk, just before the naval debate came to a close on the 15th instant. They should be sounded far and wide, as they show what is Canada's greatest opportunity at the present time. The whole speech should be read in order to be fully appreciated; but we cannot refrain from quoting Mr. Charlton's closing words, which are as follows:

"There is an international organization in favor of peace, and more and more the nations are beginning to favor it. What about the churches? What are they for? In every pulpit and congregation in Christendom they are praying for the peace of the world, that the nations of this world shall become the nation of our Lord Jesus Christ. Is this all for naught? Is it a mockery in the service? No, it cannot be. It must be that we are to have peace in the world, and, I believe, that what long ago was foretold is coming, that:

"It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the moun-

tains, and shall be exalted above the hills; and all nations shall flow into it. Nation shall not lift up sword against nation, neither shall they learn war any more. But with righteousness, shall He judge the poor. Righteousness shall be the girdle of his loins and faithfulness the girdle of his reins. They shall not hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.'

"That was foretold, and that time is here now if we will accept it.

"The nations of the earth now in turmoil are waiting for a message from somewhere, from anywhere, and who is more fitted to give them that message than the people of Canada. Canada alone without bloodstain; Canada in peace with the whole world? Oh, Canada, God's child among the nations, speak to the nations of the world of peace, sound the glad note and it shall echo from throne to throne, from sea to sea, from river to river to the ends of the earth, and it will be the opening of the door and the ushering in of the day of peace on earth and good will to men."

As loyal, Canadian Lutherans, we should take these matters above referred to and give them the consideration which they deserve. They are worthy objects to work for, and may our constant prayer be:

"O Father, teach us brother's love;
O Saviour, make us one in Thee;
O Spirit, pour forth from above
Mercy and Peace and Unity. Amen."

The economic aspect of the naval question is well summarized by Mr. West, in the following words: "We are warranted in taking the industrial evolution of the mother country as furnishing proof beforehand that: 1. The establishment of a Canadian navy will involve an increase of taxation upon the Canadian people. 2. That if a navy is built in Canada, it means the creation of vested interests in the form of war industries yielding large profits derived from these increased taxes. 3. That the products of these industries are largely an economic waste, and to the extent of that waste are an impost on the products and profit of the toilers working for the peaceful necessities of mankind. 4. That these industries tend to increase in political power as they grow in financial strength, in the number of hands employed, and in the extent of their alliance with the system of standing military establishments.

As Christian people we should be most interested in this great question on account of its moral and social aspects. The advocates of war and big armaments say that,

"War brings out the manly qualities and maintains the vitality of the race," they maintain that "Combativeness is a fundamental element in human nature and that people who lack the courage to fight are already degenerates"; their third argument in favor of war is that, "Standing armies and big navies are necessary for defence and to prevent war." The force of their arguments, we believe, is open to question and doubt. On the other hand, it cannot be denied that war causes both physical and moral degeneracy, and it is our duty as Christian people to cast our influence on the side of peace. The prophet Isaiah predicted that the time would come when the nations, "shall beat their swords into plowshares and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war any more." Both the Old and New Testament teach us that as God's people we are to work for peace and not for war. We find the following laws were established by Jehovah to govern the national relations of the children of Israel: "1. The kings were not to 'greatly multiply gold and silver'. 2. Standing armies were contrary to the genius of Hebrew institutions. 3. Their own religious usages made wars of conquest impossible. 4. The use of horses and chariots was forbidden, and their prohibition was to prevent aggressive war, for without them a successful war on foreign territory would be impossible in that age. In this respect the horse and chariot were the prototype of the modern worship which is a machine for doing damage at a distance."

"Coming to the New Testament and to the person and teachings of Jesus Christ, we find all that is recorded of Him to be against the use of physical force. The title, 'Prince of Peace,' was given to Him centuries before His advent. His birth was announced in a celestial chorus of 'Peace on earth, good-will to men,' and one of the last acts of His earthly career was an emphatic disavowal of the use of physical force by others on His behalf. When Peter struck off Malchus' ear with a sword, Jesus performed a miracle to restore the severed member to the high priest's servant on the instant—probably without the loss of a drop of blood—and the sentence uttered then is echoing round the world with ever-increasing solemnity of warning to the nations: 'They that take the sword shall perish with the sword.'" (West).

"Millions for Dreadnoughts, nothing for poverty!

Millions for Moloch, for Jesus a cent!
Heed not a praying world—license its robbery—

In the whirlwind of nations find time
to repent."

(Cosman.)

Sincerely submitted,
JOHN J. CLEMENS,
W. H. C. LAUER,
C. A. DENNIG,
A. AKERLINDH.

WHY I AM A LUTHERAN.

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

(Continued from April issue.)

It is hardly necessary to remind intelligent readers that Martin Luther did not set out to reform the Church, nor to establish a new church. Believing himself a true son of the Church, and bound by a solemn oath to teach according to the Scriptures, he protested against prevailing errors and abuses, and was driven, little by little, by his conscience and the opposition he encountered, to the place he finally occupied, and which he never contemplated when he first lifted up his voice. He never for a moment doubted that he was maintaining the principles of the one holy Christian Church, as they were held in the beginning, in her purest days by her best teachers. He took the ground that the Holy Scriptures are the only rule of faith, and he appealed to the history of the Church and the works of the fathers to show that the errors and abuses against which so many had protested before his day, had crept into the Church because it neglected this rule, and men transgressed the commandment of God by their traditions, "Teaching for doctrines the commandments of men."

This ground was also taken by the men who prepared and presented the Augsburg Confession. They did not want to establish a new church, but to purify the old. They endeavored to show, in a most irenic spirit, that they were in harmony with the Word of God and the best days and teachers of the Church, and confidently appealed to a general council of the whole Church. They were sure that they were true members of the one holy Christian Church, and therefore they were anxious that "these things may be harmonized and brought back to the one simple truth and Christian concord, so that hereafter the one unfeigned and true religion may be embraced and preserved by us, so that as we are subjects and soldiers of the one Christ, so also, in unity and concord, we may live in the one Christian Church." They said (in the same preface to the Emperor Charles V.): "We now offer in the matter of religion the confession of our preachers and 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." They declared their readiness to discuss the points in controversy "with no hateful contention," in the hope that all "may be brought back to one true accordant religion, and all things should be brought back to the truth of God, which with most fervent prayers we beseech God to grant." They propose to "leave a clear testimony that in no manner do we evade anything which can tend to promote Christian concord (anything which God and a good conscience allow)."

Later on, in the Confession itself, they say: "This is about the sum of the doctrine among us, in which can be seen that there is nothing which is discrepant with the Scriptures, or with the Church Catholic, or even with the Roman Church, so far as that Church is known from writers (the writings of the Fathers). This being the case, they judge us harshly, who insist that we shall be regarded as heretics." And in the "conclusion," they say: "These things also have been enumerated, which it seemed necessary to say that it might be understood, that in doctrine and ceremonies among us there is nothing received contrary to Scripture or to the Catholic (Universal Christian) Church, inasmuch as it is manifest that we have diligently taken heed that no new and godless doctrines should creep into our churches. . . . If anything be lacking in this confession we are prepared, God willing, to present ample information in accordance with the Scriptures."

If words mean anything these extracts prove that the confessors planted themselves on the solid foundation of the Scriptures, and the concurrent testimony of the best days and men of the Universal Christian Church. Hence the Evangelical Lutheran Church objects to being called a new church or sect. She is a part of the pure Christian, Apostolic and Catholic Church that has existed from the days of the apostles, freed from the errors and abuses that have crept in in the course of ages.

In the last of her confessional books, the "Formula of Concord," she gives still more explicit expression to the principle that animated her when she presented the Augsburg Confession, and which is her unalterable platform to-day:

"We believe, teach and confess that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged are nothing else than the prophetic and apostolic Scriptures of the Old and the New Testament. . . . Other writings of ancient or modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should alto-

gether be subordinated to them, and should not be received other or further than as witnesses, in what manner and at what places, since the time of the Apostles the (purer) doctrine of the prophets and Apostles were preserved.

In this way the distinction between the Holy Scriptures and the Old and of the New Testament and all other writings is preserved, and the Holy Scriptures alone remain the only judge, rule and standard, according to which, as the only test-stone, all dogmas should and must be discussed and judged, as to whether they be good or evil, right or wrong."

When, therefore, a Lutheran receives the Augsburg Confession and the other Confessions of his Church he does so because he believes that they truly express the mind of Holy Scripture. No Church sets forth in stronger or clearer language the supremacy of the Scriptures, as the "only judge, rule and standard;" but she does not content herself with saying, "The Bible, the Bible is the religion of Protestants," for she believes that it is necessary for the Church to state, in as precise language as possible, how she interprets the Bible, and what she believes the Bible teaches in regard to the points on which Christians differ. This the Lutheran Church has done, and still does, in her Augsburg Confession and in her other confessions. She does not claim to be the only true Church, outside of which there is no salvation. She believes that God has true children in all the churches, and she gladly recognizes the truth of the Gospel wherever it is confessed. At the same time she believes that the doctrines in which she differs from other churches are taught in the Holy Scriptures, and that it is her duty to "believe, teach and confess them." She believes that this gives her a right to exist as a church; and that she is called of God to bear her testimony.

If the Apostle Paul could at one time write: "Seeing that many glory after the flesh I will glory also," and then proceed to speak of what he had done, the Evangelical Lutheran Church might be excused when she speaks of her history and of her services. It often seems strange to Lutherans in this country that so many of their fellow citizens and fellow Christians appear to know so little of the church that may well be called the Mother Church of the Reformation, and which is still the largest of all the Protestant bodies, numbering over eighty millions, standing third on the list of Protestant denominations in the United States, and fifth in Canada.

I can not take up your space to speak of the great men she has trained and of her services in the departments of education (especially theology), missions and works of

mercy, nor is it necessary, for her record is before the world. Having the Word of God, Scriptural confessions, precious books of devotion and an unsurpassed hymnology, it was to be expected that many of her children, from generation to generation, would give evidence of the presence and power of the Holy Ghost. Dr. Schaff, in the work already quoted, comparing the Lutheran and the Reformed churches, says: "The strength and beauty of the Lutheran Church lies in its profound theology, rich hymnology, simple, child-like, trustful piety."

While some in the Protestant host are dissatisfied with the confessions of their fathers, it may be asserted with confidence that the Lutheran Church not only holds fast to the Augsburg Confession, but is more earnest and determined in the maintenance of its distinctive doctrines and position than it was fifty years ago. When it was considered that 80,000,000 Lutherans, scattered all over the world, but most numerous in Germany, Scandinavia and the United States, stand to-day upon the solid ground of the Augsburg Confession, the world may rest assured that the great principles of the glorious reformation of the sixteenth century are in no immediate danger of being overthrown. The church that first bore the names "Protestant" and "Evangelical" protests as loudly as ever against every false doctrine and unscriptural practice, and preaches the pure Gospel and administers the sacraments as they were instituted by Christ. God gave her a great work to do in the past, and He has a work for her to do now and in the future, in the Old World and in the New.

(To be continued.)

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