

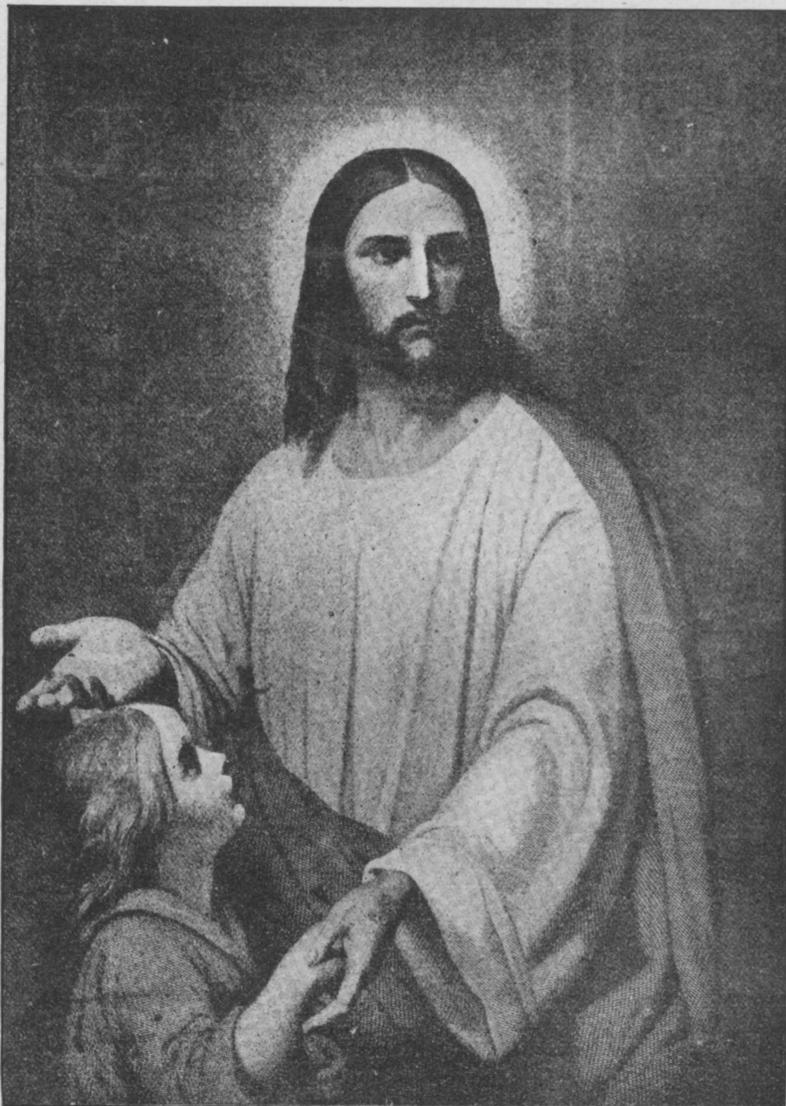
The Canada Lutheran

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Says the Risen Redeemer: "Feed My Lambs."

**IT IS THE DUTY OF EVERY
MEMBER TO DO SOME SPECIFIC
PART OF THE CHURCH'S
WORK.**

(This is the 8th and the concluding chapter of the series on, "My Duty to the Church of which I am a Member," which we have been publishing in preceding issues of this paper.—Editor.)

The Church is practical throughout. It is a vineyard, and men are invited into it, not to be entertained, or to be retired to ease, but to go to hard, self-denying, yet joyous work. "To every man his work," is the Master's voice to every one who comes into the Church. There is no exemption here, and no discharge in this war. The excuses sometimes mentioned, that we can do nothing, or that there is nothing to do, are only pretexts, and have no foundation in fact. If a man can do nothing, he has gotten into the wrong place when coming into the Church, for its grand object is to give men something to do, and if God calls to a work He is abundantly able to supply the needed capacity. Neither of these causes is the occasion of so many idlers in the Church. It is not want of ability, nor want of opportunity, but want of disposition—the spirit of work is lacking.

In temporal organizations those identified with their interests do not sit round and look on; they are not mere listeners, but they have hands as well as eyes and ears; every man has something to do. Much more is there need for such activity in the spiritual organization—the Church.

The truly redeemed nature wants to do something; it must exercise itself in the holy sphere into which it has been born. God has graciously provided for this demand. There are diversities of gifts, and there is a variety of works, so that no man need neglect the gift that is in him. When the light of a new life flashed upon the soul of Saul of Tarsus, he at once had a new and restless impulse, and his first question was: "Lord, what wilt thou have me to do?" This disposition to do something, to be sensibly connected with the Kingdom of God, is just as essential and just as certain a test of grace in the soul, as are freshness, and bloom, and fruit, of life in the plant. How are we Christians to be known as such? Not by our title, not by our creed, not by

our Church connection, but more than all by what we are doing in the name and for the sake of Christ. "By their fruits ye shall know them." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

Besides, you need this Christian activity to develop your graces, and to make you strong in the Lord. God works in us, but only when we work with Him. You need, if you would advance as a Christian, you must have some Christian interest to engage your thought and heart, and which you are pushing with all the energy which marks your daily occupation. Find out what God would have you do—for that, with His blessing, you are competent—and then set about it in a manner worthy of so sacred a mission.

The church has a battle to fight; enter upon the conflict, and share the victory. The Church has a great work to do; do not hinder it, by being a drone in the way. By Him who came in toil, and suffering, and death, to do the will of His Father, and to save a lost world, I urge you, if you have not already done so, now find out something to do, and do it, and keep doing it, until the benediction of God and man falls on your grave, and your works do follow you.

Do not hesitate because you cannot do some great thing. The twinkle of the star gives glory to God as well as the blinding flash of the sun; the dew-drop has beauty and life in its crystal globe, not less than the great sea has majesty and power in its dash and roar. The widow's mite and the alabaster box of Mary, and the prayers of Cornelius, are spoken of as a memorial of them. Take some part in the work of the Church, somehow be known, not simply as a member, but as a worker. What with the Dorcas or Missionary Society to sustain, the sick to visit, the wayward to be reclaimed, the peace of Zion to promote, the pastor to encourage, the poor to help, the prayer meeting to maintain, the house of God to build, perishing sinners all round to save, and the Sabbath-school to visit and help, I am sure you may not want for something—for abundance to do. Somehow, be a witness, a workman for Christ. The time for work, my dear friend, is short; your hands will soon be folded, and the opportunity will be gone forever. "The night cometh when no man can work,"

then work! work! "while it is day."

"If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms.

"If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your
bounties
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands.

"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I; send me, send me!'"

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Ecl. vii. 10. You will need God's help, and you have every assurance of it.

"And God is able to make all grace to abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. ix. 8.

And now, dear friend, I bring these words to a close. I have tried to give you some hint of some of the duties God has imposed upon you as a member of His Church. Perhaps you have but recently united yourself to Christ's body—the vows of discipleship are yet fresh upon you. In any event, your lot has been cast in a goodly heritage. Your opportunities for doing and getting good are great, and for the good or bad use of them, God will ere long bring you to an account. I affectionately admonish you, in view of these solemn responsibilities, and of what awaits you in the future, when every man's work shall be tried as by fire, aim at an elevated life: live so that men will take knowledge of you, and God and angels pleasure in you. So let your life be hid with Christ in God, that you shall not be overwhelmed by those amazing sorrows which you may soon encounter, nor surprised by that decease which may come upon

you in a moment, suddenly. Pray much. Feed on God's word. Grow in grace. Lay aside every weight, and the sin that may beset you, and run with patience the race that is set before you, looking constantly unto Jesus, the author and finisher of your faith. Be able to say, "I know whom I have believed, and that He is able to keep that which I have committed to Him against that day." Feel sure that you are safe only because the Spirit beareth witness that Christ dwells in you, and you in Him, and then, when death calls you away, you shall go to be forever with the Lord.

Receive now these utterances of earnest love, and may God make them to you as the bread of life; and if in any wise they shall help your faith and joy, I shall be glad, and to God be the glory.

"And now I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

THE WORKERS AND THE CHURCHES.

At a church congress, recently held in Huddersfield, Eng., the Rev. F. B. Meyer said, in his presidential address:—

"Human society is passing through one of the greatest revolutions of history. When the entire course of human history is unfolded, it will probably be seen, that even the reformation of Wycliffe and Luther, did not originate movements of greater or more far reaching importance. A new order of society is slowly emerging. The old party lines are becoming indistinct. The balance of power, which, in the 18th century, was in the hands of the aristocracy, and in the 19th, in those of the manufacturing and middle classes, is rapidly passing to the democracy. Collectivism is looking over the shoulder of individualism, competition is being set aside by co-operation, the emphasis, which used to be laid on rights, is now laid on duties, the spirit of social service is asserting itself on all sides. We believe that Jesus Christ is leading this great movement; we believe that even in revolution are the movements of the spirit of God. Just as God built up this wonderful world out of chaos and each successive stage seemed to be destructive, but was really only another step in the advance of his plans, so amid the wreckage, the anarchy and the revo-

lution of the time, we believe Jesus Christ is building the new heavens and the new earth. We want to link the great movement of the working people with the movement of the churches. What we need to do, is to join forces, to show that our ideas are the same.

We would acknowledge our indebtedness to Mr. Patrick Morgan, lecturer, writer, &c., of Ottawa, for the use of the cut used on the front page of our last month's issue, and to the Holiness Movement Pub. House, Ottawa, for the beautiful cut which appears in this issue.

NEWS AND NOTES.

EASTERN CONFERENCE.

RIVERSIDE.

Burials at St. John's.

Mar. 9, 1915—Mrs. William Marcellus, nee Louisa Manger, aged 64 years, 5 months and 9 days; date of death, Mar. 7th.

" 12, 1915—Mrs. Aaron Schwerdfeger, nee Athelinda Almeda Loucks, aged 61 years, 1 month; date of death, Mar. 10th.

" 15, 1915—Mrs. Wm. Wells, nee Euphemia Marcellus, aged 77 years, 11 months. Date of death, Mar. 13th.

Baptism—Cloyd Winston Borden, son of Frederick J. and Maude Eva Stone; born May 7, 1914; baptized Feb. 25, 1915, at Morrisburg.

Services were held on Wednesday evenings during Lent, and every evening in Holy Week in St. Paul's Church, Morrisburg, by the pastor, the Rev. Dr. C. H. Little.

OTTAWA.

St. Peter's Church has recently been presented with a pair of cut-glass silver mounted vases by Mr. and Mrs. V. Buschmann; a dozen Bibles given by the Luther League for use in the church, and a black-board by the Sunday school have been added to the equipment of the church.

An interesting illustrated lecture on "Persia" was delivered by Mr. A. G. Kochaly, a native of Persia, on Friday eve, March 12th, under the auspices of the Luther League.

The W.M.S. held its March meeting at the home of Mrs. C. Olson, Second

Ave.; and the monthly business and social meeting of the L. L. was held at 77 Second Ave., at the home of Mrs. B. B. Bahnsen. Both were enjoyable.

Services were held on Wednesday evenings throughout Lent. It is expected that five young people will be confirmed on Palm Sunday and that several others will unite with the church at the Easter Communion.

We are informed by a M.P. who read the article on "Path-Finders and Fault-Finders" in our last issue of the "Canada Lutheran," that he brought it to the attention of Sir Robert Borden, Premier of Canada, who enjoyed and appreciated it so much, that he said he would make use of it sometime in addressing the House of Commons.

WESTERN CONFERENCE.

(All Western Conference news should be sent to Ernie H. Beckman, Lutheran Seminary, Waterloo, Ont., not later than the 15th of each month.)

BERLIN.

English Lutheranism in Berlin never rests. At present Pastor Behrens is preaching a series of sermons on The Lord's Prayer. They are being enjoyed by large congregations. Mid-week Lenten services are being held on Thursday evenings. In addition to the catechetical class, a number of adults will unite with the congregation on Easter Sunday. This congregation met all its apportionments to Synod over a month ago, despite "hard times." This is a result of the duplex envelope system and is an example for other congregations that are much wealthier than First English Lutheran of Berlin. All benevolence from now until Synod meets will be devoted to the Seminary.

The Luther League met at the parsonage in regular monthly business session on March 1st. A most enjoyable time was spent after the business was disposed of. The young people are planning to hold a social evening in April, and also to invite the Preston Luther League to visit them in the near future.

The Sunday school also adds new scholars to its roll each Sunday and is keeping up its attendance and offerings most commendably. The school contributed \$50 to our "School of the Prophets" at Waterloo. The teachers meet in regular monthly session for the study of the Teachers' Training Quarterly. The men also continue their Bible class and monthly meetings at which interesting discussions are held.

BRANTFORD.

We were all glad to receive the "Canada Lutheran" again. Sometimes we wish this was a weekly paper instead of a monthly. It is so interesting that a month is a long time for intermission.

By the grace of God our little Mission continues to succeed, for which all of our members are duly thankful to Him, the Giver of all good and perfect gifts.

The Sunday school reports the addition of one new scholar. Our scholars are at present engaged in raising a special Lenten offering and are succeeding.

The Church Council is busily engaged with several problems at the present time, but we all feel that they will meet the difficulties and bring all things to a successful ending as they have always done in the past. These men have worked hard for the continuance of the work in Brantford, and deserve the highest praise for their noble efforts.

We are very happy that Rev. Kunkle is coming to Hamilton. A good pastor at Hamilton means much for Brantford.

Perhaps by the time the next number of the "Canada Lutheran" is issued we will have some interesting news for our readers.

GALT.

The pastor, Rev. P. C. Wike, preached his farewell sermon to St. Paul's congregation on Sunday, March 14, and left for his new field at Oak Park, Chicago, the following day. We regret that we have no report of his farewell service, but we feel sure that none of the members of St. Paul's will ever forget their loving and faithful pastor of the past five years, Rev. Wike, and that they will join us in wishing him and his family every blessing in their new field of labor.

The Church Council is losing no time in trying to find a successor for Rev. Wike, and we hope to be able to report soon that they have found a man worthy to succeed him. In the meantime, Student Beckman, of our Seminary, has been asked to take charge of the congregation, doing pastoral work on Saturdays and conducting regular services on Sundays.

GUELPH.

Rev. Prof. Laury supplied the pulpit of St. Paul's Church here on Sunday, Feb. 28, and the congregation fully enjoyed and appreciated his most excellent sermons. Lenten services are being held on Saturday evenings. Financial obligations are being met, and the congregation is on the lookout for a good, earnest, consecrated pastor.

On March 3rd the young people held a sleighing party, which was quite a success.

HAMILTON.

Our Trinity congregation here has called the Rev. H. A. Kunkle, of Welland, to become its pastor. We rejoice to announce that he has accepted the call and will arrive in the Ambitious City about the end of this month and take charge of the work on Easter Sunday.

Rev. Kunkle has been conducting mid-week Lenten services in Hamilton on Wednesday nights.

On March 4th the young ladies of the congregation met at the home of Mr. and Mrs. G. Guenther to bid farewell to one of their number, Miss Emma Miller, who left for Los Angeles, California. Miss Miller thanked the ladies and the host and hostess for their kindness, after which Mr. Guenther made the farewell address. Miss Miller had been a faithful member of the congregation for a number of years, and we feel sure she will be greatly missed. The best wishes of all the friends she made in Trinity go with her. Miss Miller, though no relation to Rev. Miller, formerly of Hamilton, will join his family in Los Angeles.

HUMBERSTONE—PORT COLBORNE.

Since our last report, Pastor Knauff was compelled to be absent from his pulpit on two occasions. On Sunday, Feb. 28th, while on a visit to Trinity Church, Hamilton, Student Huehnergard of our Seminary very ably supplied the work in Holy Trinity, Humberston, and gave evidence some day of becoming a power in the pulpit. On Sunday, March 14th, Revs. Kunkle and Knauff, of Welland and Humberstone respectively, exchanged pulpits for the evening service, to permit the latter to confer with our good people in Welland in an official capacity. We believe that a pulpit exchange at intervals between two sister congregations has its advantages.

At the monthly meeting of the Luther League, it was decided to present the play, "The District School," some time after Easter. A committee consisting of Messrs. Fred. C. Hesler and O. C. N. Kanold, was appointed to make arrangements and authorized to select the characters not merely from the Luther League, but from members of the congregation as they see fit.

At the monthly meeting of the Sunday school teachers and officers, Hunt's Sunday School Handbook was selected as a text-book for study at the meetings.

Our faithful organist and choir director, Mr. O. C. N. Kanold, has been missed at his accustomed post the past few Sundays. Mr. Kanold has not been in

perfect health for some time, and is now confined to his bed with an attack of lumbago. We pray that God may soon restore him to his place of need and service.

Mrs. Wm. Rother, who has been in poor health all last summer, has been compelled to keep to her bed for now six weeks, but we are glad to report that she is slowly regaining lost strength and health.

Mr. Albert Kramer, one of our prosperous farmers, and who has undergone treatment in a Buffalo hospital, is again home and progressing slowly.

The pastor's Adult Bible Class rejoiced at the Sunday school session, March 14th, to see Mr. Grant Snider back in his accustomed place, after several months of affliction. Grant met with a serious automobile accident on Dec. 23rd last, when his car plunged into the canal, and when he emerged with a broken leg. He is now able to walk around without the aid of crutches.

There will be no confirmations in our church coming Palm Sunday. The junior class is taking a two years' catechetical study. We anticipate, however, that an adult class will be ready for confirmation on Pentecost Sunday.

LONDON.

London is still without a permanent pastor, but hopes to be permanently supplied soon.—(Editor).

TORONTO.

Through the resignation of Rev. J. S. Herold as pastor of St. Paul's Church, Toronto, another vacancy was created in our Synod April 1. Rev. Herold, we are informed, has accepted a call to a congregation in the N. Y. Ministerium. We are sorry to lose another able co-worker, after such a brief stay with us.

The Executive and H. M. Committee will meet in St. Paul's Church on Thursday, April 8th, at 1.30 p.m.—(Editor).

UNIONVILLE AND BUTTONVILLE.

A number of our people, including the pastor and his family, have suffered more or less from la grippe, and in consequence our church attendance has been rather low during the past month. It has an average of 52 at the morning service in Unionville, and 35 at the evening service, and 16 at Buttonville. Our average Sunday school attendance was 36. For the first two Sundays in March our Sunday school rose to 43 and 44 in spite of sickness in some families. Lenten services are being held Wednesday evenings in Unionville. Confirmation with communion will be held on Easter Sun-

day. At the annual congregational meeting held recently in Unionville a review of the various activities of the congregation was presented. During the year one member has been lost by death and three new members have been received. The Luther League has been reorganized, evening services have been started and the Sunday school shows a big increase in attendance. The finances are on a very satisfactory basis. Apart from the Eckhardt organ fund, which has been kept quite distinct and in no way been allowed to interfere with general financial conditions, the receipts for the year are as follows: General Fund, \$696.69; Sunday school, \$157.22; Seminary Fund, \$313.50; Ladies' Aid, \$164.92; Luther League, \$6.50; Cemetery Fund, \$39.75. All these monies have been raised by free-will offerings and, in Ladies' Aid, by private sales of ladies' work. A resolution, presented to the congregation on the initiative of the Church Council and unanimously approved by the members, came as a genuine surprise to the pastor. Its effect was an immediate increase to the pastor's salary of \$100. Owing to most inclement weather the Laymen's meeting, to be addressed by Rev. H. J. Behrens and F. W. Otterbein, was poorly attended. The Rev. Behrens missed his train connections in Toronto and so was not present, but an excellent address was given by Mr. Otterbein. Mr. Otterbein is a young man, full of optimism as to the mission and future of the Lutheran Church in Canada, and his appeal to the men has the right ring. Give us more such men. Our Buttonville people are showing exemplary faithfulness and devotion. So far they have contributed \$22 to Synodical benevolence besides meeting their local obligations, and have contributed \$37.50 to the Seminary Fund. We now have 18 subscribers to the "Canada Lutheran," with more to come. Rally around the "Canada Lutheran," brethren. It is our representative in Canada.—N. W.

WATERLOO.

March 6 was Monthly Visitors' Day at the Seminary. A large number of visitors were on hand from the congregations of the neighboring towns, and brought some "goodies" with them. They were very welcome, and we hope to see them again, soon and often.

March 8 saw Rev. Dr. Berkemeier at the Seminary with his usual stock of jokes and witty sayings. He was the guest of the "Seminary family" at dinner, after which he addressed the students and faculty. The students and faculty then attended the funeral of

Mrs. A. L. Bitzer, wife of the Treasurer of the Seminary.

March 12, Rev. Prof. P. C. Wike, who has been a member of our Seminary Faculty since it was founded four years ago, bade farewell to his classes and exhorted them ever to be true to their Alma Mater, their Church, and their Lord and Saviour Jesus Christ. The students will not only comply with his exhortation but they will ever remember, with a loving spot in their hearts, their departed professor, brother and friend, Rev. P. C. Wike.

The students have decided, with the permission of the Seminary Board, to conduct a Students' Boarding Club next year. Rules have been drafted, a petition has been prepared and a deputation appointed to meet the Board at its Easter meeting.

The students are kept very busy, not only with their studies but also supplying the various vacant congregations. They will welcome the well-earned rest which will be afforded by the Easter vacation which will be observed during Holy Week. It will prepare the students to come back fresh and strong for the "home stretch" and examinations between now and the end of May.

The Student Missionary Society has appointed Student E. Huehnergard to represent our institution at the Lutheran Student Missionary Conference at St. Peter, Minn., April 8 to 11.

WELLAND.

St. Matthew's Church commemorated the 100 years of peace between the United States and Canada, Feb. 14th.

On Feb. 17th, Ash Wednesday, the regular Lenten services were opened.

The Luther League met in the church on Monday, March 8th, and conducted a suitable and interesting Lenten programme. The next meeting will be at the home of Miss Flossie Ott, N. Main Street.

The Sunday school has added three new pupils since last report. The S. S. Association is making use of the Teacher Training Quarterly and meets twice a month. They have elected Miss Carrie Cronmiller to succeed Mrs. H. A. Kunkle as teacher in Sunday school, and Mrs. C. J. Bielke to assume the duties of the Cradle Roll Superintendent in place of Mrs. Kunkle.

Sunday, Feb. 21st, 1915, at the morning service, Julia, daughter of Mike and Amie (Streba) Shurek, was baptized and made a child of grace. Sponsors: the father and Geo. Talosi and wife, Julia Megis. Since then an older daughter has become a member of the Sunday school.

Mr. N. Reicheld, a member of the Church Council and head of one of the largest and most helpful families of St. Matthew's, has bought a valuable farm near Humberstone and will move his family there in the near future. Miss Elizabeth Reicheld, oldest daughter of the family, is the organist in church and Sunday school and will be greatly missed.

Mr. and Mrs. Chas. Cronmiller and two children have taken temporary residence here. They came from Winnipeg.

With this number of the "Canada Lutheran" we conclude our work as pastor and laborer in St. Matthew's Lutheran Church, Welland, Ont. May God in mercy bless our few feeble deeds and efforts here and grant rich fruit from the few spiritual seeds sown. Our thanks to all who have made our stay comfortable and possible and have done the kind deeds of a Christian, a neighbor, a church worker and a sincere friend.—H. A. K.

DEDICATION OF ST. MATTHEW'S, BERLIN.

(By E. H. Beckman.)

On Sunday, March 7th the finest Lutheran Church in Canada, St. Matthew's, of Berlin, was dedicated to Almighty God.

St. Matthew's congregation swarmed from St. Peter's (General Synod) of Berlin and was organized on Feb. 23rd, 1904. She immediately joined the Canada Synod, the oldest Lutheran body in Canada. On the first Sunday in March of the same year, just eleven years ago, the congregation held its first service in the town hall. A few weeks later, March 18, a church building was purchased from the Methodists on North Queen street and as early as June 22nd, a parsonage was also purchased. On April 4th, a month after the first service the congregation called the president of Synod, the Rev. E. Hoffmann, of Hamilton, to become its pastor. Under his careful guidance, by the grace of God, the congregation in a few years paid all its debts and made various improvements to its property. To the regret of the whole congregation Rev. Dr. Hoffmann resigned from the pastorate in October, 1912, to accept the repeated, urgent call of Trinity, Toronto. In December of the same year the Rev. C. R. Tappert, of Meriden, Conn., was called as his successor. He was installed in January, 1913. As the church had become too small for the rapidly growing congregation it was resolved, about this

time, to build a new house of worship. An ideal site, corner of Benton and Church streets, had been secured previously. In September, 1913, the old church was sold to First English Lutheran congregation. On May, 24, 1914 the corner-stone of the new church was laid and on March 7th, just eleven years from the time the first service was held in the town hall, the beautiful new edifice was consecrated to the Triune God.

The congregation which had previously assembled in the basement was ready for the dedication service at 10.30 a.m. The order of procession from the basement to the main entrance of the church was as follows: the pastors, led by Rev. C. R. Tappert, the Church Council and Building Committee and the congregation, headed by Prof. Zoellner's orchestra.

"Open Now the Gates of Beauty" was sung in German after which the service for consecration of churches was used. The contractor, Mr. Jacob Baetz, Sr., handed the key to Mr. Adam Sippel, Chairman of the Building Committee, who unlocked the door. The service was then continued while the assembly entered the church and took their seats. Among the pastors present were Rev. Dr. E. Hoffmann, of Toronto; Rev. Dr. G. C. Berkemeier, of Mount Vernon, N.Y.; Rev. Prof. P. A. Laury, M.A., S.T.B., of Waterloo; Rev. E. Bockelmann, Waterloo; Rev. H. Hansen, Conestogo; Rev. M. Voelker, New Hamburg; Rev. C. Zarnke, Berlin, and the pastor, Rev. C. R. Tappert.

The dedication sermon was delivered by the Rev. Dr. Hoffmann, President of the Canada Synod, taking as his text, "Jesus Christ, the same yesterday, to-day and forever." Music was rendered by the choirs of St. John's, Waterloo, St. Matthew's, Berlin, and by Prof. Zoellner's orchestra. The pastor stated that many congratulatory messages had been received.

Rev. E. Bockelmann, of St. John's, Waterloo, which was closed for the day to enable its members to take part in the dedicatory services, brought the greetings of his congregation. In the afternoon the church was again filled to hear Dr. Berkemeier address the Sunday school, which he did in his characteristic way, using both German and English in a way that proved him to be a master of both.

The evening service was, beyond doubt, the largest Lutheran assembly

ever held in Berlin. Though the service was scheduled for 7 p.m. the people began to come as early as 6 o'clock. By 6.30 the seating capacity (1,200) was taxed to its limits. By 6.45 the chairs and extra seating, accommodating at least 500 more, were all taken up, and by seven o'clock the chancel steps, aisles, vestibules, side rooms and every available foot of room was occupied by persons who, unable to get seats, were content to stand and several hundreds were turned away. The congregation must have numbered over 2,000 persons.

Rev. M. Voelker, of New Hamburg, conducted the opening service. Rev. Prof. Laury, M.A., S.T.B., president and dean of our Waterloo Seminary, was the speaker and for thirty-five minutes held the vast congregation spell-bound. His subject was, "The Kingdom of Heaven a Reality," based on Matt. 4: 17. He showed, first, the characteristics of the kingdom of heaven; second, that the kingdom of heaven was a reality in the Apostolic Age, and third, that the kingdom of heaven is a present reality. Music was furnished by Zoellner's orchestra and the choirs of St. John's, Waterloo, and of First English Lutheran and St. Matthew's, of Berlin.

On Monday evening Rev. Dr. G. C. Berkemeier, of Mount Vernon, N.Y., German Secretary of the General Council addressed the congregation which again filled the church. Congratulatory remarks were also presented by Mr. W. G. Weichel, M.P.; Mr. C. H. Mills, M.P.P., and His Worship the Mayor of Berlin, Dr. Hett. The city council attended in a body. Music was furnished by the choirs of First English Lutheran and St. Matthew's churches, and by Miss Berlott, of St. Matthew's choir.

Tuesday evening was given over to the organizations of the congregation. Rev. H. P. Hansen, of Conestogo, addressed the Ladies' Aid; Rev. Y. Brandt, of Preston, the Young People's Society; Rev. M. Voelker, of New Hamburg, the Missionary Society, and Rev. H. J. Behrens, of Berlin, the Mutual Aid Society. Music was rendered by the choirs of New Hamburg, Preston, Elmira and St. Matthew's; the Misses Wagner contributed a very pleasing duet.

After the service a luncheon was served in the basement to which the members of the orchestra, choirs, building committee as well as the visiting pastors were invited. Thus

the dedication services of this imposing house of God were brought to a close.

Two sad events marred this joyful occasion. The one was that the pastor of the congregation, Rev. C. R. Tappert, was called to the funeral of his mother in New York a few days before the services took place. The other was that, the first funeral from the new church was conducted the day after it was dedicated when the beloved wife of A. L. Bitzer, was laid away in her last earthly resting place. Mr. Bitzer is well known, not only as a faithful member of St. Matthew's congregation and as an able lawyer of Berlin, but also as a member of the board of directors of our Seminary and as treasurer of the institution. Our most heartfelt sympathies are with both Mr. Bitzer and Pastor Tappert in their sad bereavements.

A CRISIS AND OUR SEMINARY.

(By Rev. W. H. Knauff.)

The Western Conference of our Synod is truly passing through a crisis. Vacant congregations! Yes, and this alone has caused the officers of Synod no little concern. Yet we are thankful to the great Head of the Church that through the establishing of our Seminary at Waterloo three years ago, by Divine guidance, there are now within its walls young, consecrated, able and willing young men on whom we can call to supply in cases of emergency. We thank our students for their readiness to supply in our congregations often at personal self-sacrifice. We have confidence and trust in our blessed Lord and Saviour, Whose humble servants we are, that we may be permitted soon to see better days coming. And they are coming. Our vacant congregations, especially those which have had the misfortune to remain vacant for some time, have proved their steadfastness and loyalty to their Saviour. Our congregations do not give up to despair, do not run away, but look for the day when they shall with joy welcome the servant whom God sends them. We live in a time and age when the "trying out" and the "test" puts the stamp of genuineness on any article of commerce. The mechanic puts his machinery to the test, to prove its worth. What is anything worth that has not been put to the test! The same is true in the spiritual realm. God tries His children. God "tests" their faith. God "tests" His Church and permits it sometimes to

go through the most severe trials and persecutions. And her history attests the fact that she has come forth out of them all purer and more glorious than ever. And so our vacant congregations, true to their Saviour, true to their mission and place in the world, will be the more richly blessed in due time.

Furthermore, it is a comforting thought to us that we have been permitted to see the Waterloo Lutheran Theological Seminary a reality, and can hence look to it for pastors for our churches. Our own Canadian young men, familiar with the peculiar mission of our churches, that of pioneer work, and educated on our own territory, for our own Canadian churches—is the imperative need.

LAYMEN'S ITINERARIES.

(By Mr. F. W. Otterbein.)

On Feb. 23rd Rev. H. J. Behrens, of Berlin, and Mr. F. W. Otterbein, of Hamilton, journeyed to Unionville and Sherwood in the interests of the Laymen's Movement, our Seminary and Church work in general. At both places they were well received and hospitably treated by the good members, who were anxious to do their little part in furthering the work of our beloved Church in Canada. The pastors, Rev. N. Willison and Rev. E. N. Fry, paved the way for the work of the brethren, which accounts for the splendid way in which they were received. They came with a message, delivered it, and the results were certainly noticeable in many ways afterwards, both spiritually and financially. Rev. Behrens certainly presented the cause of the Seminary as only he can present it and much good resulted therefrom. At Unionville an every member canvas had had just been concluded on behalf of the Seminary through which a large cash gift (it ran into the hundreds) was secured for the Seminary. The bonds and jubilee boxes were left in the hands of the pastor and his men, with promises that they would be dealt with in due time. Well done for this small but energetic congregation.

On Feb. 24th, at Sherwood, Rev. E. N. Fry introduced them to a large and attentive gathering. Again the various needs of the Church were presented and the people received them with sympathetic hearts and minds. Three young men from this congregation purchased Seminary bonds to the extent of \$450.00. A splendid start. With

these three young men held up as a model this congregation is to be canvassed and it is certain that they will have a large share in final returns when they come in. The Jubilee Fund will also be taken up.

Taken all in all the trip was very successful and it is difficult to estimate the large amount of good that may result from these meetings. This trip is only a beginning of a campaign to be conducted within a short time in all our churches. Messrs. Behrens and Otterbein worked hard but their work certainly bore fruit.

We give all thanks to God, Who has so graciously opened up the way for us to continue our Lutheran work so successfully here in Canada. To Him be all the praise.

A similar meeting was also held by Mr. Otterbein and Rev. Behrens in Trinity Church, Toronto, Rev. Dr. E. Hoffmann, pastor.

Mr. C. H. Stiver, of Unionville, president of the Laymen's Movement in our Synod, made a visit to some of the congregations in the Eastern Conference in March. No report of these meetings has been received, when this issue goes to press; we hope, however, to be able to give an account of them next month.—Editor.

MISSIONARY NOTES.

The Woman's Congress of Missions is to be held June 6-13, 1915, in the Exposition Auditorium at the Civic Centre, Larkin and Hayes streets, San Francisco, California.

This Congress is to present Missions in all its aspects being held under the joint auspices of the Council of Women for Home Missions and the Federation of Woman's Foreign Missionary Boards in the United States.

A large committee of California women are working enthusiastically on all local arrangements and they will present the two missionary pageants. There is to be an exhibit of literature, a series of Study Classes and conferences, large inspirational gatherings and addresses by experts in the field of women's missionary enterprise.

Are you so busy with home cares and home duties that you have no time for the Lord? Are you so busy in the work of the local church that you have no time and no thought and no offering for the greater work of

the kingdom? If you are, read the following article, written by Mrs. E. C. Cronk. It will awaken you to a realization of your duty:

We are inclined to think of the condition of being busy as a twentieth century American product, but, nine hundred years before Christ was born, there was, over in Samaria a prophet who told the story of a man who failed his king because he was too busy. He was not deliberately disobedient, this servant of the king, in whose care another man had been placed. He was only busy and appeared before the king, saying apologetically of his lost charge, "As thy servant was busy here and there, he was gone." He had not been idle. The trouble was that he had been too busy and in the doing of little things here and there he had failed in the things of supreme importance—his king's business.

The supreme business of the Church is the King's business. The King's business is the salvation of a world. It was for that that our Father gave His only begotten Son and it is to that that He has commissioned His followers.

Oh, the pity of it, that His servants get so busy "here and there" that we forget to be about our Father's business.

We would not deliberately fail Him. We would not deliberately put His work out of our lives, but day by day we unintentionally crowd it out with the "heres" and "theres" that are constantly crowding in.

In our missionary work it is the busy women rather than the idle women who are letting the missionary opportunities go by. We fail because we are too busy. It is seldom that an invitation to a missionary meeting or to missionary service is declined on the ground, "I do not want to come" or "I do not want to help," but by the tens of thousands our choicest women are sending up a common answer, "I am so busy now, I simply can not undertake another thing."

Our missionary meetings are not withering under the stinging lash of bitter opposition and persecution from idle bad women, but are languishing under the neglect of busy good women. The chairs that are empty are not scorned chairs. They are just empty chairs. The women who should be in them would not for anything oppose missionary work. They are simply busy here and there, and the opportunity is gone.

In the parable of the last judgment, the King's censure was not for those who had opposed His will, but for those who had failed to do it—not for violent opposition but for careless neglect. Oh, women of America, the King has commissioned us with a great commission. He has made known unto us a message that is not for us alone but is a message for every man, and every woman and every child.

He expects His commission to have the central place in our lives. He does not call us to leave a single duty, however small, undone. He does not call us to be careless wives and neglectful mothers, but He does call us to put out of our lives many of the unnecessary things that are filling them with a sort of empty fullness.

While we are "busy here and there" with many things that are really of little worth, the men and the women and the little children whom we might have reached with the Gospel message are gone.

In the prophet's story the king said to the man to whom his fellow man was entrusted, "If by any means he be missing then shall thy life be for his life So shall thy judgment be; thyself hast decided it."

When our King shall come again and shall find many missing, what shall He say to us, who have been so "busy here and there" that we have let those He charged us to reach with His message of love, go by unsaved?

We ourselves day by day are deciding it.

The Missionary Society of St. Matthew's Evangelical Lutheran Church, Welland, laid their first milestone, Feb. 18th, 1915, at 8 p.m.

An interesting and successful programme was rendered. The thanks of the Society is due to the friends who kindly assisted in the rendition of the programme.

The Society is pleased with the new Study Topics. The "Child Problem" is of ever increasing interest and should enlist the interest and sympathies of all.

At their recent election, all the committees were enlarged and a greater interest manifested in every department. A Missionary Society is the life pulse of the congregation.

The Flower and Membership committee did good work at the anniversary and are looking after the sick and aged splendidly.

Another interesting event was celebrated by this Society. The celebration of the birthday of the oldest and one of the most interesting and beloved members of the Society, Mrs. Frank Ott, tenderly known as Grandma Ott, who reached her 79th milestone, Feb. 22nd, 1915. Some appropriate gifts were left as a token of honor and esteem.

By the time this issue is circulated, the president's chair will be vacant and the duties will fall upon the devoted Vice-Pres., Mrs. D. G. Weaver.

A fair surplus is left in the treasury and a goodly portion will no doubt be paid on their Seminary obligation. The new treasurer is Miss Carrie Cronmiller. All are interested in our new Seminary and in our students and more will be seen and heard of them after Pastor Kunkle leaves. The students are the hope of our new, young and aggressive Synod. God bless the missionary work.—H. A. K.

WAR ON THE WET CANTEEN.

There is widespread regret that the wet canteen has been established among our Canadian soldiers in training in England, and in service at the front. This regret is the keener since leading scientists, physicians, business men and corporations, and especially outstanding military leaders, have repeatedly declared that alcohol has absolutely no food value, and as a stimulant is injurious, diminishing rather than increasing the physical, mental and moral efficiency of the soldiers.

Moreover, the Canadian Government, through our Minister of Militia, Major-General Sam Hughes, promised that alcoholic beverages would not be furnished to our Canadian soldiers in the canteens, saying to our Canadian mothers that if they would give consent to their sons to enlist, he would guarantee they would "return home as clean and as manly as when they went." On this definite understanding mothers withdrew their objections to the enlistment of their sons, and in many instances themselves became efficient recruiting agents.

In the face of these facts and undertakings the Imperial Military Authorities have re-established the sale of alcoholic liquors in the canteens serving our soldiers, and to this our Canadian government has, we greatly deplore, given its passive consent, at once disregarding the sound advice of the authorities previously

referred to, and its own sacred promise.

In view of these facts the Ontario Provincial W.C.T.U. workers are circulating a strongly worded petition among the wives and mothers of the province, asking that the Premier, Sir Robert Borden, and his government shall use their utmost endeavors with the Imperial authorities to have the sale of alcoholic liquors discontinued among our Canadian soldiers.

We feel that such a petition should have strong influence with the government, and should be facilitated in its circulation by every individual and organization that has at heart the welfare of our soldiers, and the speedy success of the great cause for which, with our brave allies, we are contending, and whose noble example in this regard we should follow, since we have surrendered the place of leadership which is rightfully ours.

The above pronouncement was prepared by a committee appointed by representatives from the various Church Temperance Committees and Moral Reform Departments, the Salvation Army, and the prominent Temperance societies. Among those who have given it their endorsement by signing it, is the President of our Synod, the Rev. J. Maurer. It was their thought that a petition of wives and mothers would have weight with the government. That to thus enlist the women of the Dominion in an effort to overthrow the wet canteen would bring into the movement a previously silent force, but one more vitally affected by the wrong being done our over-seas soldiers, than any other. The pronouncement was intended to prepare the way for the petition.

Petition forms and full particulars of the canvass can be secured at the Dry Canteen Campaign Committee Rooms, 20 Gerrard St., Toronto.

UNCLE SI'S SERMON ON "TOTING 'TATERS."

(By Hewes Lancaster).

"Little chilun," Uncle Si said when he had come out and sat down in the shade, "Little chilun, you done ax yo' old Uncle to preach you a sermon and he's gwine preach hit, sho. And you know what he's gwine preach erbout? Fo de Lord, he's gwine preach to you erbout toting 'taters.

"Lo and behold de Lord looked down on de land one day, and he seed a man going erlong de road wid a sack er sorrow on his back. De Lord from on High couldn't see what-all hit was dat man have in his sack, but he seed how ebbery-time dat man meet somebody—Plunk! He drap his sack right ercross de road, and open de mouf of hit, and fish out a big handful of what he's got dere for dat somebody he done meet. If dey don't want hit? Don't matter, he's gwine make 'em take hit. Yes, sir! Shan't pass dat road twell de done taken some of his sorrow. And de Lord, looking down and seein' dat man's going-ons, sharing here, sharing dere, say to hisself:

"Seems like dat's er powerful gen'rous man."

"And he called one of his holy angels and says:

"Behold dat gen'rous man—sharing his sackful wid ebberybody he meet. Go take his sack and fill hit wid the biggest and sweetest 'taters dat grows. When a man share like he do he ought to have de best dere is on de yearth to share. Fill his sack plum full."

"De holy angel do like he was bidden do. He taken dat man's sack and filled hit plum full of de biggest and sweetest 'taters on de yearth.—And what you reckon dat man do den? You reckon he share dose 'taters like he done share his sorrows? No, sir! He tied dat sack up tight and sot hit on his shoulder and went marching erlong de road wid his head up. Somebody meet him and ax him:

"What-all you got in yo' sack, brudder?"

"Dat man, he'd laugh and he'd say:

"Ain't got more'n I can tote!"

"When de Lord see how dat man do, he called his holy angel, and say:

"Why dat man don't share wid ebberybody no more?"

"De holy angel bow down and he say:

"Lo, Lord, when dat man was so proud to share, hit was sorrow he have in his sack." De Lord frown:

"How-come? He was allus wishing to give his sorrow to ebberybody, and when he's got 'taters in his sack he don't give nobody none? Behold, he is a selfish man. Go take his sack and fill hit wid stones!"

"De holy angel done like he was bidden do. And dat selfish man done toted stones ebber since—gwine tote 'em twell he die.

"And, little chilun, I say unto you: when you got somepen sorrowful in yo' sack, somepen like bad tempers, and ugly looks, and mean words—don't yo' share

hit wid nobody twell you done ax yo'self:

"If dis here in my sack was 'taters would I be so 'proud to share hit?' 'Cause, sho's you born, if you-all goes erlong making ebberybody you meet take a share of yo' meanness and don't give 'em no share in yo' goodness de Lord gwirte send his holy angel down and fill yo' heart wid stones.—Sho's you born, he is."—The Beacon.

CANADIAN LUTHERANISM.

(By Rev. N. Willison.)

The Evangelical Lutheran Church has a mission to fulfil in Canada and must become a positive power of ever widening influence in Canadian life. She has a definite message for the people and a definite commission for its deliverance and she would become false to her trust if she relaxed her efforts to propagate the truth of God and to advance the principles of that truth in this country. By the grace of God the Lutheran Church on this continent has been preserved from the baneful effects of rationalistic teaching and a loose, secularistic church practice. She has held her place with her Divine Lord and with Luther on the solid ground of "It is written" even when others have sunk in the quicksands of destructive criticism and rationalistic unbelief. But she must not become pharisaically self-complacent. She dare not limit her efforts to self-preservation.

It has been said that the Lutheran Church in Canada has been too exclusive, and there may be some reason for the charge. In so far as the charge might have referred to confessional firmness it could be regarded as a tribute rather than a criticism, but in so far as it referred to the practical application of Lutheranism as a leaven in Canadian life it may furnish food for self-examination and serious thought. We dare not sacrifice convictions in unionistic movements, but surely we ought not to be unsympathetic in our treatment of the genius of Canadian life nor exclusive in our relations to moral and social prestiges of general national import. There must be sufficient elasticity about the practical application of Lutheran Christianity to allow an adaptation congenial to national characteristics, so long as these characteristics are not hostile to Christian principles, and to exercise a co-operative resistance to tendencies that are harmful and unchristian.

The Lutheran Church in Canada must become Canadian. If she is not able to adapt herself to and help establish a

Canadian genius she is deficient at a vital point and to that extent fails to make good her claim to be the church "on prophets and apostles built, and Christ the corner-stone." She may not confine herself within narrow limits. She is the church of Christ, and so long as she humbly follows her only recognized and divine Head her obligations are to the world and her powers may not be shown in Canada nor elsewhere. A Canadian spirit without the church is one thing, and to this Lutheranism will not adapt itself in an approach to rescue. But it is the glorious opportunity of the Lutheran Church to throw her weight into the Canadian balance and help save the country from that material and social godlessness so apt to develop in a land of so great extent and such extraordinary resources. Because of Canadian liberty, its freshness, its physical characteristics, its composite population, its institutions, its unique historical position—the last promised land—its relation to the greatest and best of all empires, there must be developed—it is yet only in the formative stage—what we may call a distinct and yet quite proper Canadianism. There is a mixture of diverse elements of population in our country, but we do not want a nation that can be described as a mechanical mixture. The ideal Canadian nation will be a chemical compound and not a mechanical mixture. It will not be French, nor German, nor Scandinavian, nor American, nor yet distinctly Anglo-Saxon, but Canadian—Canadian in social institutions, Canadian in politics, and, in a certain sense, Canadian in religion. It is our duty to see to it that that religion will be true—"the old-time religion," indeed, but with its finger on the Canadian pulse and its hand on the Canadian bosom—the spirit and light of the Master "o'er moor and fen, o'er crag and torrent till the night is gone."

Let not our spirits droop nor our hands hang down in shepherding the sheep, erecting new protections and blazing paths through hitherto untrodden tracts.

DON'T WORRY.

It is not always easy to differentiate between a proper solicitude and worry. One ought to be solicitous that he does his full duty in the solution of any problems of life. This should not go to the worry station, for no train ever gets out of that station.

To be properly solicitous is only right, for otherwise we become indifferent to some of the most sacred obligations of life. To be stoical is

not evidence of superior control. To be calmly solicitous is evidence of a keen sense of obligation and of the highest self-control.

I enjoyed, recently, the comforts of a beautiful rose bedroom, the wall paper and furnishings being exquisitely delicate and harmonious. On the stand was the following gem:

Why shadow the beauty of sea or land
With a doubt or fear?
God holds all the swift-rolling worlds
in His hand,
And sees what no man can as yet understand;
That out of life here, with its smile
and its tear,
Comes forth into light, from eternity
planned,
The soul of Good Cheer. Don't worry—the end shall appear!

I made it mine and repeat it often, together with the following bit of verse:

The world is wide
In time and tide,
And God is Guide;
Then do not hurry.
That man is blest
Who does his best,
And leaves the rest;
Then do not worry.
—In the Missionary Survey.

SAY THE GOOD THINGS NOW.

If you've anything good to say for a man
Don't wait till he's passed from your sight,
And joined the great crowd on the shores of the stream,
In the land of Celestial Light.
Don't wait till his ears are deaf in Death.
Till his hands have been crossed on his breast,
And the heart that in life would be thrilled by your words.
Is still and forever at rest.
Too often, alas, we are chary of praise
To a brother whose acts we approve;
And are glad we are linked to a man such as he
By the chain of our brotherly love;
But seldom a word do we speak in his praise
Till he's laid in his last earthly bed:
Then we try to atone for our lifelong neglect
By throwing bouquets at the dead.
—The Veteran Preacher.

IN WESTERN CANADA.

Two Pictures.

(From the Diary of a Home Missionary.)

I.

It is a fair prospect that faces the Home Missionary as he starts with his lively team of ponies for the three preaching appointments along a thirty-mile course.

The freshness and beauty of the Sabbath morning with its delicious prairie air make it good to be alive! Even the well-worn buggy is transformed into a thing of beauty as the cheery sunbeams kiss its rapidly revolving wheels. God seems very near to His servant on such a morning!

The first halt brings him to a neat little church prettily situated on a river bank. Groups of red men (for it is an Indian congregation) are dotted about waiting the preacher's coming and, after solemn shaking of hands, file into the church, the men taking one side, squaw and papoose the other.

The message is given through an interpreter, but hymns sung and prayers offered in the Sioux tongue sound very sweet as the Paleface listens.

Three o'clock finds the missionary nearing his afternoon appointment, where a little school-house comes into view surrounded by horses and vehicles of every description, whose owners await the preacher's arrival. The building is packed, and the hearty singing and expectant attitude of the people nerve the preacher to his best. Service over, there is a rush for the ponies, and willing hands prepare them for the next and last lap of the journey.

Evening shadows are lengthening as the home church is reached, and the preacher is worn with fatigue. But weariness is forgotten as he notes with a glance that every pew is filled. Pulpit and platform are decorated with flowers, and these lend a beauty of their own to the House of God. Oh the rest of service in such an atmosphere! The joy of worship! For such an experience, thank God!

II.

Thirty degrees below zero, with just enough breeze to make it "bite," a heavy trail covered occasionally with new-blown drifts, and two plodding ponies drawing a light cutter in which is seated a man muffled in furs. Only his face is visible, and from moustache and eyebrows suspend little cataracts of icicles, composed of frozen breath. A grey white shade on nose and cheeks tells of recent frost bite and exposure to the

weather. Our preacher of the summer day is on the war path once more! His thoughts take a sombre cast: "Tis a fool's errand to be out on a day like this!" But then: "Better a fool and do one's duty." "Come on, boys" (to the ponies), and with a closer tuck-in of the fur robe horses and driver press onward.

The church at last! But no smoke from the chimney. And what is this? A ten-foot drift before the door! A climb over this on hands and knees, a peep into the building, and with the assurance there are no worshippers, a turn off the trail to the nearest house for warmth and shelter. Here a kindly welcome, and then on to the afternoon appointment, which is reached after an hour of plunging through drifts and against keen blast.

But "smoke" is in evidence this time, and inside the welcome of a red-hot stove and three faithful souls awaiting their minister's arrival. It is a small gathering, but we remember the promise to the "two or three" and there is a delightful hour of fellowship,—a time of holy calm in the midst of surrounding storm.

No one is out at the third appointment, and without loss of time ponies and driver are on the homeward stretch of eight dark and dangerous miles.

Was it worth while? Surely! "Worth while" for the heart-easing of the servant of God, who rejoiced that he had been enabled to do his duty. "Worth while" as an acted sermon of faithfulness to those who on other days had listened to its teaching. "Worth while" above all, inasmuch as it had been an act of loving service to Him.—Presbyterian Churchman.

TIME TO BE ALONE WITH GOD.

Take time to be separate from all friends and all duties, all cares and all joys; time to be still quiet before God. Take time not only to secure stillness from man and the world, but from self and its energy.

Let the Word and prayer be very precious; but remember, even these may hinder the quiet waiting. The activity of the mind in studying the Word, or giving expression to its thoughts in prayer, the activities of the heart, with its desires and hopes and fears, may so engage us that we do not come to the still waiting on the All-Glorious One.

Though at first it may appear difficult to know how thus quietly to

wait, with the activities of mind and heart for a time subdued, every effort after it will be rewarded; we shall find that it grows upon us, and the little season of silent worship will bring a peace and a rest that give a blessing not only in prayer, but all the day.—Andrew Murray.

LOOK UP.

There is an old story of a man who desired to steal corn. Calling his small boy to accompany him, he went out into the country and into the middle of a cornfield where the husked corn had been ricked in old-fashioned, fence-rail style. "Now, Sam," he said, addressing the boy, "hold the sack." He then mounted the rick, looked carefully to the east, to the north, to the west, and to the south, for the moon was shining and objects could be seen for quite a distance.

"All right, Sam," he said again, "hold the sack."

"But, papa!" said the boy.

"What is it, quick?" asked the man.

"You forgot to look up," answered the little fellow.

The man stopped with his hands full of golden ears, looked hastily up, threw the corn back in the rick, climbed down and said, "Come on, Sammie, we'll go home," and the boy, light of heart, followed his father out of the field and to their home.

The little fellow had been taught at Sunday school that God looked down upon us all, that he observed every act and pierced every heart with His glance.

Again, were it possible to hide a thought or an act from God, our heart would continue to commend or condemn, which, after all, affords the highest happiness or deepest sorrow. It matters little whether your companions or your teacher know you told an untruth. *You* know it, and that fact will never leave you; and more than that, it will work mischief to your future happiness.

So lads and lassies, this parting request I leave with you: After you have looked to the north, the south, the east, and west to discover if any eyes are looking or ears hearing, *look up and look in*. I am not afraid of any boy or girl doing wrong who follows this advice.—N. W. Christian Advocate.

A TOUCHING LETTER.

The following touching letter, received by a clergyman from an old cobbler in his parish, is given in the "Church Missionary Review," London, England,—

"I've been reading in the paper that our Church Missionary Society is £30,-

THE MOLSON'S BANK

Reserve Fund	- - - -	\$4,800,000
Capital Paid-Up	- - - -	\$4,000,000

W. WALLACE, Mgr., Morrisburg Branch.

C. H. JOY, Agent, Williamsburg Branch.

000 in debt, and it bothers me. Some of us are failing in our duty.

"After I'd read about that deficit I prayed God to show me how I could help. I had the feeling that I was to blame.

"I don't earn a deal now, I'm seventy-six years old; one week with another I addle' twelve and sixpence a week; but I might have spared a bit for 'such as sit in darkness and in the shadow of death.' And to think of the light being withdrawn because of the selfishness or thoughtlessness of men like me.

"So, I prayed over and over again, 'Let not them that trust in Thee, O Lord God of Hosts, be ashamed for my cause; let not those that seek Thee be confounded through me, O Lord God of Israel. Lord, what can I do?'

"And the answer came: 'Mend your old boots.'

"They'll do a bit longer right enough. So here's the money I had put away for my new boots. Will you send it for me?"

"My Society is the C.M.S.—it puts nothing between the Saviour and the sinner. He came to save; it just sets out to preach the grand Gospel of repentance: 'Jesus is merciful, Jesus will save.' That is grand news—news which everybody should know."

AN ONTARIO INDIAN ON MORMONISM.

Some years ago, when the Mormon missionaries went to Ontario, with the object of making converts, they held a meeting in which they belittled the Bible

and told how the Book of Mormon had been dug out of the ground by Joseph Smith and that it was a revelation of God much superior to the Bible.

After the Mormon missionary finished, as no white man arose to defend the Bible, John Sunday, a converted Indian, rose and said:

"A great many winters ago the Great Spirit gave His good Book, the Bible, to the white man over the great waters. He took it and read it, and it made his heart all over glad. By and by white man came over to this country and brought the good Book with him. He gave it to poor Indian. He hear it and understand it, and it make his heart very glad, too.

But when the Great Spirit gave His good Book to the white man, the evil spirit, the Muche-Manito, try to make a book, too. He try to make it like the Great Spirit made His; but he could not, and then got so ashamed of it that he go in the woods and dig a hole in the ground, and there he hide his book.

After lying there many winters, Joe Smith go and dig it up. This is the book this preacher has been talking about. I hold fast to the good old Bible, which has made my heart so happy. I will have nothing to do with the devil's book."

This quaint speech ended that Mormon's career in that neighborhood.—From Five Missionary Minutes.

A small boy has so few birthdays before he is grown-up, that it is worth while to please him while you may.

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