

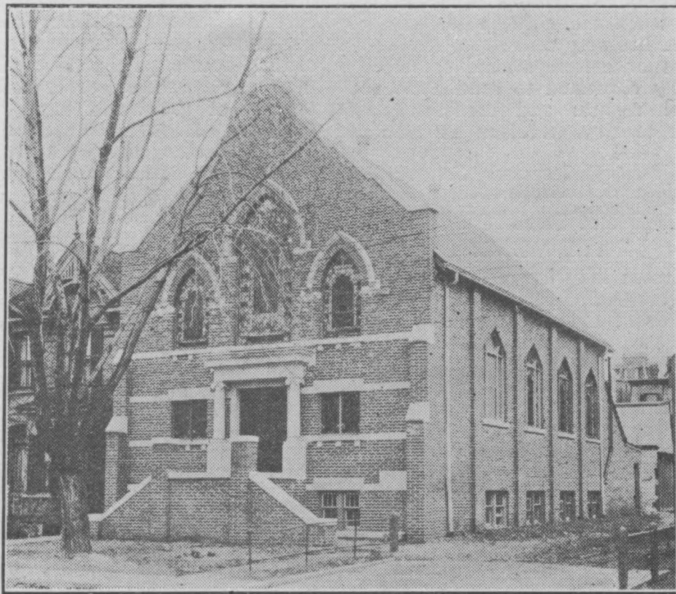
The Canada Lutheran

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

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No. 7



ST. PAUL'S CHURCH, TORONTO.

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Associate Editor.

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IMPORTANT ANNOUNCEMENTS.

Synodical convention will be held in St. Paul's Church, Morrisburg, the Rev. C. H. Little, D.D., pastor, June 6th to 8th. Executive Committee meets on Saturday, June 5th.

Synodical Treasurer's books close May 15th. All payments on apportionment should be in Mr. Fierheller's hands not later than May 15th.

Pres. Maurer has appointed Rev. N. Willison, Unionville, Ont., as Secretary pro tem of Synod. We have not learned, when going to press, whether or not he has accepted.

Pastors or congregational secretaries are kindly requested to send Parochial statistical reports and credentials of delegates to Rev. Willison as soon as they are filled.

JOHN J. CLFMENS, *Secretary.*

ANOTHER CHANGE AND FAREWELL.

After more than five years of service in the Synod of Central Canada by the Providence of God we are called upon to sever the connections. Having been called to a field of labor outside of the bounds of this Synod, a change in Synodical relations is made necessary. We believe that no one in Synod regrets this necessity more than we do, as during these years of service which we have spent on this territory, we have formed friendships and attachments, many of which, we hope, will endure for life.

In bidding our friends farewell, we want to ask pardon for any offences committed, in word or deed. None have been committed wittingly or intentionally. With malice toward none, and with good-will and prayers for success to all engaged in the Lord's work,—we leave you. It is our hope and wish that we may be the recipients of the same sentiments and favors from our readers and co-workers.

One of the greatest sources of pleasure to us during these past five years has been in the establishment of and in our work in connection with the "Canada Lutheran." We feel especially interested in this work, and hope it may continue with success. Our associate editor, Pastor Behrens, has consented to attend to the publication of the next issue. After that the fate of our paper is in the hands of Synod. We would ask our readers to continue to show their interest in this, our Synodical organ, by giving it their moral and financial support, without which it cannot continue to exist.

Thanking all who have assisted us in our work during the past, we bespeak success for our successors and hope that they may meet with progress and prosperity in their labors.—Editor.

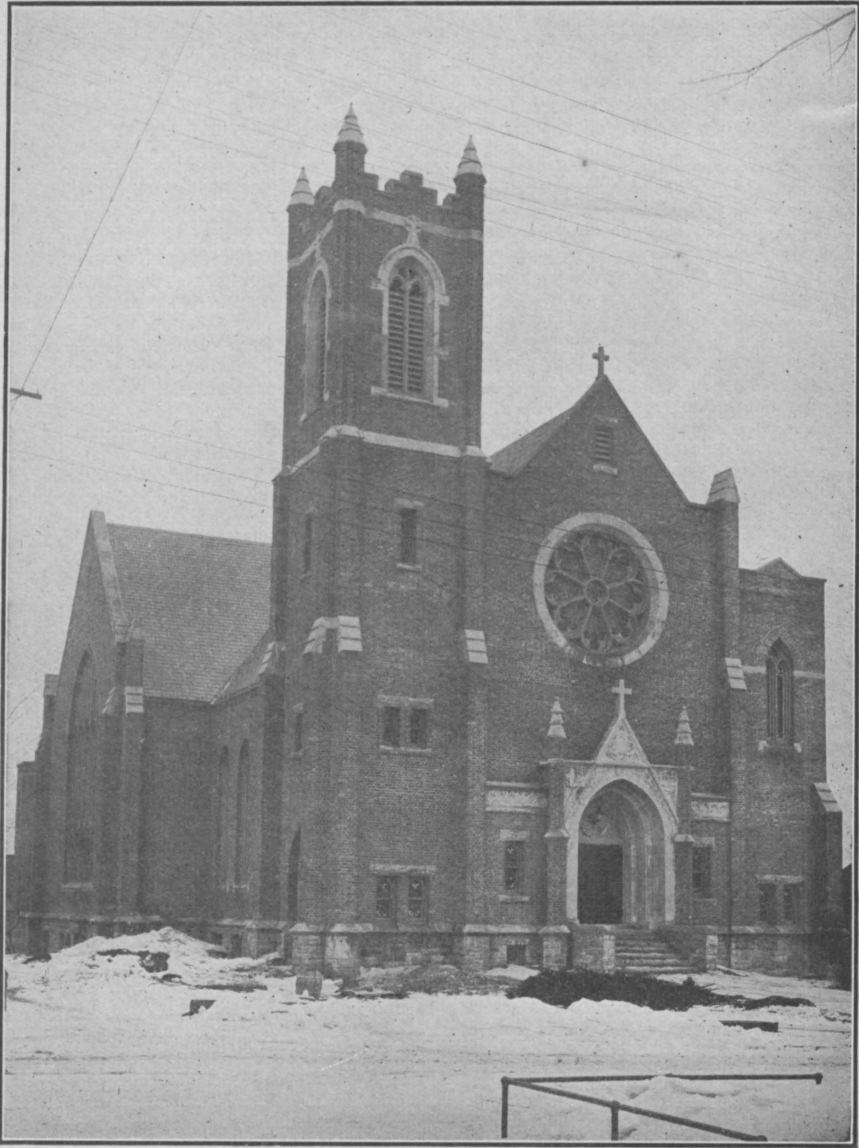
THE WORLD WAR AND WORLD MISSIONS.

Force rules the world still. Mars is king. The Angel of Peace has no home on earth. He has been driven out of the Palace of Peace built for him at the Hague. With his face covered he goes through the world a homeless wanderer. Millions are being sent to the gory battlefields. Europe has become a charnel-house. Fair, favored Europe, the slaughter house of humanity! The teacher of the world has turned to butchery. Light is turned to darkness. The dog returneth to his vomit. What has become of our much lauded civilization? Can Asshur save us? Can horses help us? Can Egypt deliver us? Will we say any more to the works of our hands, Ye are our gods? We have given millions to Moloch and Mars, and only pennies to the Prince of Peace. Shall this go on always? How long, oh, how long! will the fool go on in his folly? We are sorely smitten. Shall this chastisement be all in vain?

Think of the terrible effects of this awful war upon missions. The nineteenth was the banner century for missions. What shall the twentieth century be? Are we going back to barbarism or back to Christ? That is the question. How are we going to answer it? Is the candle-stick about to be taken from us? There still remains a chance to avert this calamity. Shall we embrace it?

In the christianization of the heathen world there are certain facts and forces to be reckoned with and taken into consideration. There seems to be an awakening of national and racial consciousness among the colored nations in the world. Asia for the Asiatics! Africa for the Africans! That is the cry. Does it mean that the recently opened doors may soon again be shut, if we do not now use the opportunity and enter, with our light?

Japan entered the present war for the love of Belgium and the Allies, or on account of the possible gain for herself, when it comes to the division of the spoils,—if the Allies win? Some one has said that if Japan had power to enforce her will and desire there would be no foreigners left in Japan or Eastern Asia to-day. Is it entirely out of love for England that India is quiescent? Why does the British government find it necessary to disarm the na-



NEW ST. MATTHEW'S CHURCH, BERLIN, ONT.

Rev. C. R. Tappert, Pastor.

The finest Evangelical Lutheran Church in the Dominion. Dedicated March 7, 1915, an account of which was given in the April number of "The Canada Lutheran." Cost, \$60,000.

tive population of the Madras presidency? Is it because China so loves the monitary powers of Europe and America, with an unselfish love,—that she allows them to partition her empire among them, creating for themselves "spheres of influence?" Is the spirit that created the Boxer rebellion in 1900 entirely dead in China?

Most of the Mohammedans in the world are living under the dominion of Christian rulers. Is it because they love the Christians better than their own brethren in the faith? The following, translated and taken from an article recently written by a Mohammedan, and published in a French journal, gives some insight into the thoughts and feel-

ings of their hearts: "Christian people," so he writes, "it is time that you should listen to us. Islam hatred of Europe is implacable. The result of a century's effort on your part to pain our friendship is that, we detest you to-day more than any previous period in our history. We know of only two classes of people in the world—the faithful (Mohammedans) and the heretics (non-Mohammedans); for the former we have love, sympathy, and fraternal feelings; for the latter only dispute, disgust, hatred and war. . . . Know ye also, ye Christian conquerors, that nothing that you may do will ever make us become reconciled with your ungodly domination over us. Know ye that the sight of your banners, which wave over our lands, gives pain to every soul in Islam, . . . and we have the burning hope and desire in our breasts that the happy day is soon approaching when we shall be able to blot out the last mark of your cursed rule."

Such, then, is the attitude of the Ethnic nations in the far East towards our "Christian" nations of the West. What will become of the seeds of Christianity which have been planted in the countries where these nations dwell, should they arise, united, in their might, and determine to overthrow the foreign yoke? The thought is too terrible for us to think it out to its last analysis.

Is this attitude of the Ethnic nations of the East altogether without cause? Have they no real grievance? An Indian Christian, loyal to the Empire, makes the following statement in an article which recently appeared in an independent Church of England paper, published in London: "This struggle seems to me almost the inevitable climax to the process of territorial expansion which began five centuries ago, when the nations of Europe felt it their right to go forth and oust the backward nations of the earth from their habitations. Some started early, some started late, and now they have reached a fiercely critical point in a difficulty which must occur in every such process—that of an equitable division of the spoils." Do these searching words of this Indian thinker not strike at a sin, of which the nations of the West, calling themselves Christians, are guilty? If this gigantic outbreak should make the dominant "Christian" world powers reconsider their present and past attitude towards the pagan nations,—this terrible war would not be in vain.

All thinking Christian people are much concerned about the possible effects of the war upon foreign missions.

Some of these are already coming to light. It is a well known fact that the spheres of influence, the respect and considerations granted by the Eastern (pagan) nations to the Western nations, has been chiefly due to the ability of the latter to dominate over the former, by the recognized superiority of force and finance. When these dominant factors have been reduced, and the nations of the East see the nations of the West gravitating into a state of inevitable bankruptcy, owing to their exhausted energies and exchequers, from fighting among themselves—what will the heathen then think of our boasted Christian morality and civilization? Will they continue to respect and honor it, as many of them do now? Or may we expect that the powers of Satan be let loose and be permitted to begin a siege of persecution against our Christian converts and missions in heathen lands, such as was experienced in the early days of Christianity? Already we hear from our mission fields some sad reports. They are already beginning to suffer on account of the war, especially in those places where they have been cut off from their home base of supply and where the missionaries are being held as prisoners of war. Our duty to these, our brethren in the faith, should be clear to all who claim to be Christians. (1 John 3:17).

Believing that "all things work together for good to those who love God," we are not pessimistic about the final outcome of the war. The nations, like individuals, must inevitably reap what they sow. Sin must be punished. Europe has sowed the wind. She is now reaping the whirlwind. God lives. Righteousness will finally conquer and prevail. After the wind, and the whirlwind comes the calm. Then "the still, small voice" will be heard, and the providence of God in it all will be seen. The atmosphere needs clearing. When this world-war is over, we believe that it will usher in a period of the most successful work for world-missions, which the world has ever seen.

WAR TAX.

If all our pastors and other correspondents of the "Canada Lutheran" will send their news articles without an accompanying letter, in an unsealed package or envelope, and mark same "Printer's Copy," the rate of postage will be 1c. per two ounces and there will be no war tax on the package. Thus many pennies may be saved just at this time.

CANADA LUTHERANISM.

(By REV. N. WILLISON.)

Two items of special interest to Evangelical Lutheranism in Canada have come to our attention during the last few days.

The first is an article in the *Lutheran Survey* entitled "Luther as Seen in Canada," and the second is a resolution passed by the Canada Conference of the Swedish Augustana Synod of the Lutheran Church of America defining its attitude towards temperance and moral reform in Canada. Both articles make profitable reading, not only for Lutherans but also for many non-Lutherans who refuse to be fair to the Lutheran Church.

"Luther as Seen in Canada" is a reply to an article entitled "The Kaiser's Religion," by Prof. A. W. Crawford of the University of Manitoba, published in the *Christian Guardian*. It exposes a type of misstatements and false deductions that has been very common in Canada during the past few months and that has been made use of to bring discredit upon the merits of our work. After showing that Prof. Crawford is wrong when he says the State Church of Prussia is Lutheran, and wrong when he says that the Wittenberg of Luther's time was a Prussian city, the *Survey* proceeds to answer the charge that the basis of the Reformation of which Luther was the founder was "decidedly intellectual" in the following words: "As for the Church which sprang from Luther's work, if it has always been so 'scientific, cold, lifeless,' how does the *Guardian* writer explain the existence in the land of Luther, of those colonies of mercy which have not only been the original movements in their line, but which have become the pattern for movements of the kind, wherever they exist in the world? While hunting for an explanation for this historic fact the searcher might well keep an eye open to the discovery of a solution of the problem how it happened that the 'scientific, cold, lifeless' church which he accuses Luther of founding was the first by many years to send self-sacrificing missionaries to foreign lands, and that it has, ever since the first heroes went abroad, been instant in the unselfish work of foreign missions."

The resolution passed by the Canada Conference of the Swedish Lutheran Church of North America reads as follows:

"To the Dominion Alliance and the Temperance and Moral Reform Leagues of the Provinces of Alberta, Saskatchewan, Manitoba and Ontario.

Greeting:

The Canada Conference of the Swedish Lutheran Church of North America (the Augustana Synod) at its annual meeting, held at Wetaskiwin, Alberta, March 25-28, 1915, adopted by unanimous vote the following resolution in regard to legislative acts in Temperance cause:

Whereas, the liquor traffic, the legalized dramshop and the various forms of licensed selling of intoxicants, is a curse to the communities and the country as a whole, bringing as much misery and loss of life and personal earnings as wars between contending nations, and,

Whereas, the standard of our land as a Christian country must be upheld the necessity of which is more than ever vividly realized at the present war times and the responsibility incurred, and

Whereas the Christian people must take the lead in crushing the greatest of all enemies, the liquor monster,

Therefore resolved,

That we, members of the Canada Conference of the Swedish Lutheran Church of North America, pronounce ourselves in favor of every measure that can be taken in the respective legislatures of the Provinces of the Dominion of Canada for the total abolishment of issuing rights to individuals, firms or corporations to produce or sell liquors or any other intoxicants as beverages.

It is furthermore resolved that we as a Church body co-operate in every possible way with the Dominion Alliance and the Temperance and Moral Reform Leagues of Alberta, Saskatchewan, Manitoba and Ontario in promoting the temperance cause.

Wetaskiwin, Alta., March 27th, 1915.

By Order of the Conference,

L. P. BERGSTROM, Pres.

Notice to Subscribers.

Are you a paid-up subscriber? If so, please do not overlook prompt renewal when your subscription expires. Some subscriptions are marked "Not Paid" on our books. Help us mark them "Paid." Some of you have received free copies. Do not expect us to continue free distribution. Appreciate our efforts and send along your subscription. Remember, it is to your interest and in the interest of our beloved Lutheran Church in Canada to place the "Canada Lutheran" in every Lutheran home.

"The Canada Lutheran in every Lutheran home" is our aim. Help us realize it.

OUR SEMINARY.

The new photograph of the Faculty and students of our Seminary in Waterloo speaks more eloquently than words of the progress and importance of our educational work. In 1911 we began with a faculty of one professor and two instructors and four students. In 1914 we held our first commencement exercises, and in 1915 we can thank God that we have a faculty of two professors and four instructors and a student body of twelve stalwart young men. President Laury has been with us for a year and has labored enthusiastically in the interests of our institution. He is now making preparations for the annual examinations and the graduation of Students Christiansen and Kasdorff. He has prepared a curriculum for a complete college course in amplification of the present pro-Seminary course and will offer to all young men who desire college and Seminary training as thorough a programme of studies as can be had anywhere. He has a number of new students in view, one of whom is his son, a graduate of Muhlenberg College, and two others, who are university graduates from Nova Scotia. A new administration building is in process of erection, and every effort is being put forth to place our Evangelical Lutheran institution on a basis that will not be secondary to any on the continent. If the people of the German Synod of Canada and the English Synod of Central Canada support this work as it deserves to be supported, and as they can and should support it, our student body will grow from year to year and our finances will not cause us any anxiety. The Lutheran Church in Canada needs this institution as it has never done before, and we trust our people to rally around it with a true mother's devotion prepared to make any sacrifices that the welfare of this child of the Church demands. Parents not only during their lifetime make sacrifices for their children, but they also remember them in their wills. How many of you, dear readers, in drawing up your wills or revising them, are bequeathing some of your property to "The Evangelical Lutheran Theological Seminary of Canada"? If you have not thought of this matter before consider it now before it is too late and remember the Seminary in your will. Regard the Seminary as yours, an offspring of the faith of the Church of which you are a member. Remember also that while it is yours, it is yours in trust for our Lord has made us stewards of His mysteries and of the means and institutions through

which His Kingdom comes to mankind. Pray for the Seminary, talk and write about it, sustain it in life, and forget it not in death.

N. WILLISON.

Unionville, April 13, 1915.

NEWS OF THE CHURCHES.

Eastern Conference.

OTTAWA.

Rev. J. J. Clemens, pastor of St. Peter's Church, resigned his pastorate on April 14th. He preached his farewell sermon on April 25th, and on the following Tuesday left Ottawa for a month's vacation, most of which time he intends to spend in Winnipeg, where his parents and nearest relatives reside. He will also visit Chicago (Ill.), La Crosse (Wis.), Red Wing, St. Paul and Minneapolis (Minn.), on his Western trip, before leaving Ottawa permanently to take up the work in his new field of labor. Mrs. Clemens went to Guelph for a month's holiday and Alice Clemens remains with friends in Ottawa till the latter part of May.

Pastor Clemens was called to the pastorate of the Bridgewater parish, N.S., on March 11th.

DUNBAR.

Baptism.—On Feb. 19th, George Francis, son of William and Ida Merkle; born January 3rd, 1915.

Death.—On March 25th, Mrs. Frank Barkley passed away, aged 67 years. Funeral on the 28th. Burial at Williamsburg.

We have the pleasure of welcoming Mr. G. W. Brooks and family who arrived on the 15th to make their home at Dunbar. Mr. and Mrs. Brooks will be quite an addition to our choir. It is to be hoped that the family will like their new home, and we bespeak a cordial reception for them on the part of the people.

In the March report it was stated that the Church Council had authorized a canvass of the congregation with a view of reducing the debt on parsonage and barn. This canvass has been made with the result that the debt has been reduced from \$662 to \$375, with about \$175 to come in yet.

All our Synodical apportionments have been forwarded to the Synodical Treasurer.—L. M. M.

Advertise in Canada Lutheran.

A limited amount of good advertising will be accepted at the rate of 50 cents per column inch per insertion or \$6 per year. Send money to Treasurer.

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.

Easter Sunday was a truly blessed day, and it was marked by special services which were very well attended. At the morning services the catechumens were confirmed, new members were received, Holy Communion was administered, and the choir appeared for the first time in their beautiful new gowns.

The Catechetical class, headed by Pastor Behrens and followed by the newly robed choir proceeded from the basement to their places at the front of the Church, at the Easter service, and the effect was most impressive indeed. The catechetical class, which was confirmed at that service, consisted of Ruth Sass, Georgina Huether, Addeen Weber, Lily Conrad, Warren Roberts, and Sanford Bock. In addition to these, nine adults were received by card. They are Mr. Fred. E. Wagner, Mrs. Fred. E. Wagner, Mr. Wm. Plantz, Mrs. Wm. Plantz, Miss Mary Annschneller, Miss Alberta Ruth Mermer, Mrs. John Witzel, Mrs. H. Grube, and Mrs. E. Hilgartner.

The robing of the choir was made possible through the kindness of Mr. W. T. Sass and it is certainly a decided improvement in every way. The twenty-five robes which were procured are the best product of this line made by the Miller Manufacturing Company of Toronto. They are all over-black gowns, the ladies also wearing white tab collars and mortar-board hats. Not only the choir but the entire congregation should feel heartily grateful to Mr. Sass for his kindness in providing these robes for the choir.

An adult catechetical class is being instructed and prepared for confirmation on Pentecost. Pastor Behrens has received a most flattering call from Ambridge, Pa., but, at this writing, has not decided to accept it, and we hope and trust and pray that he will decide not to accept it.

The Luther League held a most successful social evening on Tuesday, April 13, in the Church basement. A large number turned out and enjoyed the fine programme that was presented, assisted by the orchestra of the Lutheran Club under the leadership of Director Huehnergard. After the programme was rendered the assembly enjoyed the refreshments provided by the

Leaguers and their friends, and got acquainted with each other. There was no offering or charge of any kind, the object being the promotion of sociability among the members rather than the raising of finances.

BRANTFORD.

Mr. F. W. Otterbein sends us the following:

We were happy to hear of Student Beckman being placed in charge of our neighboring congregation at Galt, and feel that he will fulfil all that is expected of him.

We also congratulate Hamilton on finally securing a splendid pastor in the person of Rev. H. A. Kunkle. We of the Telephone City are already experiencing the benefit of having him at Hamilton and are looking forward to meeting him a few Sundays hence.

Our Sunday School reports two additions and one loss. Our school this year made a special Lenten offering which resulted in a fifty per cent. increase in offerings during the month of March. The Ladies' Aid is arranged to hold a Birthday Social some time in the near future, but it will be conducted on the free will offering plan only.

Under the direction of Mr. Herbert J. Oliver a choir of eleven voices has been organized and is doing good work. It is making its presence felt at the services and in the singing.

The Church Council is looking for a new and better place of worship and has applied to the Mission Board for aid in offsetting the increased rental of a better Church or Hall. We feel that the best is not too good for the Lutherans, and Willard Hall, where we worship at present, is far from it. It is all out of repair and the surroundings are certainly not of the kind to induce people to come to our services. Thus far, we have received no aid from the Mission Board, but we feel that if our work here is to forge ahead and be the success that it should and could be, in a city like Brantford, we must have a better place of worship.

GALT.

Large audiences greeted Rev. P. C. Wike on March 14, the day when he preached his farewell sermon to the members and friends of St. Paul's Church, and thus brought to a close a faithful ministry of five years in Galt.

The following Sunday Student Beckman took charge. He has been duly called and authorized to supply the congregation until a permanent pastor is secured. According to a report received

ed from him, his services seem to be greatly appreciated, judging from the good and increasing attendance at Church services and the renewed interest being taken in all departments of the Church's activity. We bespeak success for him and the congregation and hope that the plans being made may be happily brought to a successful issue.—(The Editor).

GUELPH.

On Sunday, April 11, Student Weidenhammer preached here in the morning, and Rev. Dr. Snyder, of Niagara Falls, N.Y., preached his farewell sermon in the evening. Student Weidenhammer again supplied the pulpit on April 18. A student is to be placed in charge of the work here until a regular pastor can be secured.

HAMILTON.

The Rev. H. A. Kunkle, M.A., took charge of Trinity Church on April 1st, and was installed by the Rev. W. H. Knauff, of Port Colborne, Acting Pres. of the Western Conference, on April 21st.

From a ten-page report received from Pastor Kunkle we glean the following facts which may be of special interest to our readers:

In Holy Week three services were conducted including Confirmation service on Good Friday evening. At this service five candidates, who had previously been prepared by Mr. W. Otterbein, were examined and confirmed. Each confirmant, together with Mr. Otterburn and Pastor Kunkle, received a Church Book as a present from a friend, a member of the Church. The Church Council also has presented the new pastor with a gown. Following the Easter services on Monday eve, April 5th, the usual welcome reception was given to the new pastor and his family, at which Dr. C. J. Johannes acted as master of ceremonies. The primary room has been equipped with a sand-table. A S.S. orchestra is about to be organized, and also a S. S. choir. A fair gain has been made in new members. A men's meeting was held April 14th, to discuss the proposal made by the pastor of organizing a Laymen's Organization. An every-member canvass conducted by the Men's Bible Study Class, was proposed and planned to be carried out during the week of April 19-24, with 10 teams of 2 men in each. The senior and junior choirs under the able leadership of Mr. Hitzroth, are doing fine work, as are also the Mission Study class and the Aid and Missionary Society.

Pastor Kunkle and family wish to express their appreciation of the kindness and helpfulness shown by the members and for the very cordial welcome and reception tendered. May peace and good-will prevail.—(The Editor).

HUMBERSTONE—PT. COLBORNE.

The following comes from Rev. W. H. Knauff:

Unusually beautiful were the Easter services held in Holy Trinity English Lutheran Church of this place. Large congregations praised and worshipped the Risen Lord. Pastor Knauff preached two inspiring and comforting sermons on the Easter fact. The choir, under the leadership of Mr. O. C. N. Kanold, who on this occasion again resumed his place of need and service for the first time since his painful illness, was at its best, rendering very ably "Christ Our Passover," and "The Earthquake." While sickness kept many away, our Easter Communion was well attended. The Ladies' Aid had provided the flowers for the altar.

At the monthly meeting of the Ladies' Aid and Missionary Society the matter of re-carpeting the Church was discussed. It was decided that this Society purchase the much needed carpet, a committee consisting of Mrs. H. J. Knoll and Mrs. Cath. Mehlenbacher, was appointed to secure samples and gather information and report to the Society at a special meeting to be called by the President.

Most of our sick, reported in last issue, have by God's grace been restored to their usual health, and others are well on the way to recovery. Those not reported are Mrs. G. Hesler and Mr. Geo. Lang, who have since been afflicted with illness and have been confined to the house over Easter. We pray that they may soon be restored.

April 11th, quarterly congregational meeting was held with an unusually large attendance. The most important matter under consideration was with reference to our sister congregation, St. Matthew's, Welland, made vacant by Pastor Kunkle accepting the call to Trinity, Hamilton. Recommended by the President of Synod, sanctioned by the Home Mission Committee and Executive of Synod at its meeting in Toronto April 8th, Holy Trinity congregation decided to have St. Matthew's, Welland, served by Pastor Knauff in connection with his work in Humberstone, for six months, beginning with May 1st, when action must again be taken with reference to St. Matthew's, Wel-

land. Under the existing "hard times" and the dearth of pastors in the Lutheran Church, this arrangement will fill the gap for the present.

LONDON.

Our congregation at London is still without a regular pastor and the faculty and students of the Seminary continue to supply regularly. On Sunday, April 18th, Rev. Prof. O. Lincke, German Professor of our Seminary, conducted both services in German and administered Holy Communion at the morning service.

TORONTO.

The work in St. Paul's Church goes on about as usual. The pulpit has been supplied during April by Mr. Linden Shennett on the 4th, Rev. J. J. Clemens 11th, Rev. John Keehley 18th, and Dean Laury 25th.

The Easter music, rendered by the well trained and excellent vested choir, was repeated on April 11th by special request. It was greatly appreciated by all who heard it,—the best heard by the writer in any English Lutheran Church in Canada.—(The Editor).

UNIONVILLE AND BUTTONVILLE.

Rev. N. Willison writes as follows:—

Easter Sunday was a day of great rejoicing in our parish. Our two congregations held union service in Bethesda Church in the morning and in the evening "The Prince of Life" Easter programme was rendered by our Church and Sunday school choirs. The morning service had a three-fold character. It was an Easter service. It was the present pastor's first Confirmation service. It was also a Communion service for both congregations. Ten people were received into membership in our Churches by Confirmation. They were: Miss Helen Stiver, Mrs. F. L. Stiver, Mrs. D. Coulson, Mr and Mrs. Robert Smith, Ewart Stiver, William Summerfeldt, F. H. Stiver and Orval Stiver, of Unionville. Forty-seven members communed. The pastor preached from I Cor. 15:58, to a congregation of 81 people. In the evening 69 persons were present. On April 11 special Easter services were held in Buttonville and in spite of heavy rains and very muddy roads, 58 people were present. Our average Sunday school attendance for Mar. was 43, and our morning Church attendance average 57. In Buttonville our average was 13, and at our evening service in Unionville 41. The attendance at our Lenten services averaged 21 and on Good Friday we had 40 present. Our parish has paid all its Synodical apportionments. We have 22 subscribers to the "Canada Lutheran." Three

of our young men have gone West this spring. The Buttonville Ladies' Aid held its last meeting at the home of Mrs. J. W. Fierheller and the Unionville Ladies' Aid met at the home of Miss C. A. Summerfeldt. Our Luther League meets regularly on Friday evenings in the Sunday school room. We discuss the League topics and have a good attendance. At our last regular meeting we had 22 members present. We have had our share of illness during the spring, a number of our people suffering from time to time with la grippe. We also regret to say that Mrs. Reynor has been very ill for some time. Mrs. Pingle is gaining strength gradually and is again able to attend service. With the return of spring to this beautiful country we all feel new impulses taking hold of us and we pray that God will rule in our hearts and direct our efforts to His glory.

WATERLOO.

The Seminary is rapidly nearing the end of its fourth scholastic year. The Easter vacation is past. We are now on the home stretch looking forth to our examinations, closing exercises, commencement and summer vacation.

The Seminary Board met on April 7 and transacted much important business. As a result the Seminary campus has become the scene of life and activity. Stone, brick, sand, gravel and other building materials are being assembled every day and before this report is read the mason's hammer and trowel will be ringing right merrily. The Board gave the word. The word was "Forward," and forward things are going for a larger and greater and better Seminary at Waterloo. Let us all do our utmost to encourage and support this grand and noble work with our gifts and let us pray that God may be with the work and bless it, and with the workmen that He may also bless them so that our new Seminary building may become a reality without delay and loss of time. Surely the need for this institution is felt far more strongly just now than ever before and if reports are true we will have no trouble in filling our new building as soon as it is completed. Our young men everywhere are beginning to realize that our Church's greatest need is men and they are ready to meet this need if we only give them a place in our own country where they can prepare for this noblest of all callings, the holy ministry. At present we are greatly overcrowded and we are anxiously awaiting the completion of the new building.

The Faculty also held its meeting and decided to conduct the written examinations of the Seminary during the week of May 17-21. Oral examinations for the benefit of the directors, pastors and visitors will be conducted on May 25.

The "ministers in training" have gained the permission of the Seminary Board to conduct a Student Boarding Club next year. This means that the students will have full charge of their own table board at the Seminary and will furnish meals at cost price. This plan is working out most successfully in most of our colleges and seminaries in the United States and the students hope to make it a success here also.

The "Cossman-Hayunga Missionary Society" was represented by Student E. Huehnergard, at the Student Missionary Conference in St. Peter, Minn., from April 8-11. Mr. Huehnergard has not yet been able to prepare his full report of the conference, but he tells us it was a grand success in every way. As the only Canadian delegate, he was called upon twice to address the conference. At the Grand Rally he was the first speaker called upon and our American "cousins" applauded him with all their might as the representative of the first and only Lutheran Seminary in Canada. Mr. Huehnergard addressed them on the name of our Society, "Cossman-Hayunga." He told them who these men were, and why we have named our Society after them. We hope to be able to give a more complete report later.

The following letter comes to us from an interested reader in Hamilton who asks us for space to publish it. *Dear Readers of the "Canada Lutheran":*

5 I just wish to write a few lines in regard to our Students' Aid Fund. I hope that by this time every Luther League has taken up this very important work, and not only should every Luther League, but also every congregation, be interested in it. I believe that many of us have, during the past year, realized more than ever before the true worth of our students to us. Every one should feel it his or her duty to do at least something for this great work. We cannot all be ministers of the Gospel, but there are a great many young men who have the necessary talents, and who would make excellent ministers, but the financial support is lacking. Rich men's sons will not very often go, and poor men's sons haven't the money. It is not, therefore, our duty to do what we can for

them. Where one cannot help many, many can help one. Let us then all work together, for where there is a will there is also a way.

I have worked for the Student Aid Fund in our local League and congregation for the past three years, but I must confess that not until this year did I really feel and realize what it meant. We experienced a pastoral vacancy of five months in Hamilton and during that time I have heard and become acquainted with our students and I know that they are all men worthy of our help. Therefore I appeal to every reader of these lines to do what you can for this cause. May God grant that this appeal may be richly blessed.

Yours fraternally,

A LUTHER LEAGUER,

Hamilton, Ont., April 18, 1915.

It is certainly encouraging to see our Luther Leaguers taking such an interest in our student aid work. This work in our midst had its birth in the League of which the writer of the letter has succeeded in raising over half of all the money that was sent to this fund by our Leagues since its beginning. This year, despite hard times, she has already raised over \$25.00 and she hopes to raise considerably more. If one member can do this in one of our Leagues, why couldn't each League appoint a member to do likewise in their midst? Then we would have a Students' Aid Fund that will amount to something. This matter will be fully discussed, considered and acted upon at the Luther League Convention on May 24. Every delegate should come prepared to act on it intelligently.

THE CANADA LUTHERAN.

Reader, are you a paid-up subscriber of the "Canada Lutheran?" If you are, it is well. Have you discovered how valuable this paper is and must become to our Canadian Lutheran Church? Think of the situation. What a home mission field is this Canada of ours! What prospects for true Lutheranism! We must minister to the people in their own tongue, but more and more that tongue will become English. The "Canada Lutheran" is our only representative in this field. It is Canadian. It brings you encouragement. It shows you what your brethren are doing and tells them of your work. It speaks for you, for your country and for your Church. Receive it and treat it as a friend. Secure a place for it in *every Lutheran home*. Do not wait to let someone else introduce it. Help gather in subscribers. Let nothing satisfy you less than "*The Can-*

ada Lutheran in every Home." Send subscriptions to the Circulation Manager and Treasurer, Rev. N. Willison, Unionville, Ont.

HOME MISSION BOARD OF THE SYNOD OF CENTRAL CANADA.

April 8th, 1915.

The Home Mission Board of the Synod of Central Canada met in St. Paul's Church, Toronto, April 8th, at 1.30 p.m. Members present were the Reverends J. Maurer, J. J. Clemens, L. M. McCreery, H. I. Behrens, and W. H. Knauff, and Messrs. Casselman, C. H. Fierheller, C. H. Stiver. The Rev. N. Willison was granted the privileges of the floor. The meeting was opened with prayer by the President, the Rev. J. Maurer. A verbal report of the state of our Missions was given by the President.

Pres. Maurer stated that he had received a communication from Dr. Kunzmann asking whether our Synod would give its approval of the appointment of Rev. M. J. Beiber as Eastern District Superintendent, which step was contemplated by the Home Mission Board. It was moved by Rev. Behrens, seconded by Rev. McCreery, that our Synodical Board recommend to the Synod that the appointment be approved. Carried.

Moved by Mr. Fierheller, seconded by Mr. Stiver, that the Home Mission Board be urgently requested to fill the vacancy caused by Rev. Beiber's proposed withdrawal from our field as Home Missionary, as soon as possible.

The Rev. Clemens reported for the Home Mission Committee of the *Eastern Conference* re

Dunbar. A letter from Missionary McCreery was read which showed that progress was being made. The report was augmented by a verbal statement made by Rev. McCreery. It was resolved that our Board recommend to the Home Mission Board that it continue to aid this mission by granting \$300 for another year.

Rev. Knauff reported for the *Western Conference* Home Mission Committee re

Brantford. An encouraging report from Mr. Otterbein about his work in this mission and contemplated plans was read. After some discussion it was resolved that the Brantford people be asked to contribute at least \$100 and the Board be requested to grant an appropriation of \$250 for a year. At the suggestion of the President, it was resolved that the congregation be re-

quested to raise its Synodical apportionment.

Re Welland. The situation was explained by Pres. Maurer and Rev. Knauff. Resolved that (1) for the present Rev. Knauff be requested to take care of the Welland Congregation; (2) we approve of temporary co-operation for pastoral service between the Welland, Port Colborne and Humberstone congregations, provided such an arrangement can be made; (3) if necessary, the Home Mission Board be requested to grant the same appropriation to Welland as last year.

Re Guelph. Pres. Maurer, Rev. Knauff and Rev. Behrens reported on present conditions. Resolved to request the Home Mission Board to grant an appropriation of \$200 as soon as a pastor is secured.

Re Unionville. The successful work being done in this mission by Missionary Willison was commended. Resolved to recommend to the Home Mission Board that the present grant of \$300 be continued.

Re London. It was resolved to ask the Home Mission Board for an appropriation of \$600.

Rev. Behrens reported that a \$3,000 loan had been received from the Church Extension Society for purchasing a lot in North Berlin; but no mission work has yet been commenced there for lack of time and workers.

Upon motion the meeting was adjourned at 5.30 p.m. by all uniting in the Lord's Prayer.

JOHN J. CLEMENS,

Secretary.

Since the meeting of the Synodical Home Mission Board the following letter has been received from The Board of English Home Missions of the General Council:

April 16, 1915.

Rev. J. J. Clemens, Secretary,
Ottawa, Canada.

Dear Brother:

We give you below the actions of our Executive Committee in connection with matters concerning the missions on the territory of your Synod.

Very truly yours,

A. C. ALBRECHT,

Secretary.

SYNOD OF CENTRAL CANADA.

The Synodical Home Mission Board approves the nomination of Rev. M. J. Bieber as Eastern District Superintendent.

Brantford. Upon the recommendation of the Synodical Board an appropriation of \$250 was made to this mission.

Welland. Rev. H. A. Hunkle resigns as pastor of St. Matthews' Mission, effective April 1st. We approve of the action of the Synodical Home Mission without an appropriation.

London. Request for an appropriation of \$600. Action deferred until May meeting.

EXECUTIVE COMMITTEE MEETING.

April 8th, 1915.

The Executive Committee met in St. Paul's Church, Toronto, April 8th, 1915, at 6.15 p.m. President Maurer presided and Rev. McCreery opened the meeting with prayer. Members present were Revs. J. Maurer, J. J. Clemens, L. M. McCreery, H. J. Behrens and W. H. Knauff, and Messrs. J. C. Caselman and C. H. Fierheller.

A verbal report of the state of the churches was given by the President.

As it was reported that it would not be convenient for the Church in Montreal to have the convention there this year, it was resolved to leave in the hands of the President the matter of securing a place for holding the next convention: It was further resolved to have the first session June 6th.

The Treasurer, Mr. Fierheller, gave a report of the present state of finances of Synod. Report was received.

Resolved, that the Ministerial Relief and Montreal Hospice Funds be invested in Seminary Bonds for one year. The Treasurer of Synod was authorized to carry this resolution into effect. Rev. Behrens reported on progress of raising funds for the Seminary.

Resolved that the President be requested to write the congregations which are delinquent in paying equalization of travelling expense to the last Synodical Convention.

Resolved, that Rev. Knauff be requested to attend the meeting of the Church Council of St. Paul's Church, Guelph, to be held on April 9th, and advise the congregation.

In regard to the ordination of Student Bernhart Fetterly,, reported by the President to have taken place during interim, the circumstances of which were fully explained by the President and by the Secretary, it was resolved that the Executive Committee recommend to Synod that this ordination be ratified.

Rev. Knauff was appointed on Committee of Protocol and Minutes; Rev. Behrens and Willison were appointed on Examining Committee; and Rev. Willison on the Publication Committee of the Canada Lutheran, to fill vacancies.

The railroad fares of the members attending this meeting were ordered paid.

The Treasurer was authorized and requested to secure blanks for payments of accounts of Synod.

A vote of thanks for the use of the Church Building and the hospitable entertainment of the members was unanimously passed.

Upon motion the meeting adjourned with prayer by President Maurer.

JOHN J. CLEMENS,
Secretary.

LUTHERANISM IN HALIFAX.

(Milton James Bieher)

The English Lutheran Church in Halifax has experienced three Red Letter days in its short history of a little over four months. The first occurred when the initial service was held on Nov. 29th, 1914, the first Sunday in Advent, when 51 attended the a.m. and 53 the p.m. service, and when a temporary organization was effected by the election of a Secretary and a Treasurer.

The second Red Letter day took place on the permanent organization of the congregation on Jan. 10, 1915, after the evening service in the presence of 83 persons. The G. C. Constitution for congregations was adopted, and six deacons, members of the Church Council, were elected, the congregation voted to apply for admission into the Nova Scotia Synod. The Church Council, at its first meeting, significantly called the congregation the "Ev. Lutheran Church of the Resurrection." It decided to introduce the Duplex Envelope system; to call a pastor; and to secure a Church property. Forty-six persons became charter members.

Palm Sunday, March 28, ushered in the third Red Letter day, when the first English Lutheran Confirmation in the history of the city was celebrated. Fourteen were confirmed—10 men and 4 women; 6 seniors and 8 juniors—all baptized in infancy. Four new members were received by transfer, increasing the confirm edmembership to 70, and the soul membership to 129—(32 men and 38 women members). The congregation has thus far contributed \$5.00 to Foreign Missions, \$45.00 to Home Missions, and \$28.00 to Church Extension. The services are held in Temperance Hall, opposite St. George's Episcopal Church, which church over a hundred years ago was built by the then existing Lutheran congregation.

The Sunday school began on Dec. 6, 1914, with 19 persons present, and now numbers 46 members besides 23 on the Cradle Roll. The graded system is used,

the first Sunday in the month is devoted to missions; a Home Department is being introduced, the graded button system is used. The school appropriated \$10.00 of its mission money to Bethany Orphans' Home, Bridgewater, N.S.

The Woman's Missionary Society, organized on Dec. 10 with 6 members, has increased its membership to 19. It studies the Monthly Topics, has 13 subscribers to the Mission Worker, has become an active member in the Church Extension Society, has made application for admission into the Nova Scotia synodical Society, and has distributed the envelopes for the \$10,000 special Home Mission Fund.

The Luther League took shape on Jan. 17 with 12 members and now has 27 members. It studies the Weekly Topics after the Sunday evening services and has monthly business and social meetings. It has placed the *Nova Scotia Lutheran* and *The Lutheran* into the Y. M. C. A. reading room, and the *Lutheran Survey* into the Public Library. The League is much interested in the organization of a Provincial Luther League.

STORED POWER.

(By REV. A. N. FISHER, D.D.)

Henry Drummond has shown us that Love is the Greatest Thing in the World. It remains for some other devout scholar to place equal emphasis upon the proposition that Money is the Most Useful Thing in the World. The late lamented Bishop Walden, one of the best informed men of his time in the affairs of the Church, when asked, "What is the one pressing need to make effective all the diverse and urgent work of the Kingdom?" replied, "The sole answer is Money."

Shakespeare wrote, "Who steals my purse, steals trash." He was wrong. The purse has measureless possibilities of usefulness. Money has been likened to "stored power." I have an electric battery in my carriage. Its weight, five hundred pounds, holds the vehicle firmly at rest. But it is stored power. I pull a lever and the wheels go round. I have money in my possession. It is stored power. Unused, it is a hindering weight. Loosed, it makes the wheels of life go round. It means sustenance, and raiment, and shelter, and comfort—and benefits innumerable. It means human welfare—the physical and mental and moral uplift of men and of nations. Employed in the work of evangelization it means marvels of transformation and miracles of elevation and ennoblement. It means, in brief, the ultimate ascendancy of Jesus Christ in the earth.

World-wide evangelism, "beginning at Jerusalem," is in the programme of our Lord. He has caused money to be absolutely essential to its achievement, and the lack of funds is the chief occasion of delay in its progress. Why, it may be asked, this "scandal of an empty treasury"? Why has not our Lord provided for a need He has made imperative? The answer is, He has done so; but as stored power, He has placed it under the control of His followers. So far as respect for human freedom will permit He has made full provision for the application of adequate power for effecting the great consummation. The fault is not with Him, but with His agents whom He has amply equipped and to whom He has committed the august enterprise.

There are two levers under every man's hand for loosening the money power. One is marked For Self, the other For Humanity. More than one-third of the professed followers of Jesus Christ "having," as Bishop McDowell puts it, their benevolent impulses under perfect control," never touch the altruistic lever. Of the remainder a majority employ it only occasionally—not by rule, but by impulse; sometimes penuriously, sometimes generously, as chance may favor and feelings determine. That the consequences are disastrous is a matter of course.

The Divine system of finance provides for an always overflowing treasury. Our Lord has a money law just as He has a time law. He directs the setting apart of one-tenth of revenue and one-seventh of time for sacred uses. These twin laws were made for universal man, were early promulgated, and the argument that annuls the one destroys the other. No Tithe, no Sabbath; no Sabbath, no Christian Church. They come to us "not only with obligations unimpaired, but greatly emphasized by the compelling motives of the Cross." Tithing is as fundamental in New Testament practice as Sabbath observance, prayer, praise or preaching, and it has an equal authentication with these unquestioned institutions of worship. Scriptural teaching, the testimony of thousands in its favor, its demonstrated ability to solve the financial problems of the local church, and its assured competency to make America Christian and evangelize the heathen world within the present century, are credentials that commend the practice of the tithe to the approval of all the lovers of our Lord. By it "the vision of the Church will be broadened, her spirituality intensified and her income augmented to an astonishing

degree." The tithe of Christians in this country is estimated able to yield an annual fund of \$602,250,000. What a force is here if loosed in the interest of the Kingdom! We are now giving less than one-fifth of this sum.

Dr. Bushnell wrote: "One more revival is needed, only one more—the revival of Christian stewardship—the consecration of the money power of the Church to God; and when that revival comes the Kingdom of God will come in a day; you can no more prevent it than you can hold back the tides of the ocean."—*The Christian Steward*.

A CHRISTIAN WOMEN'S PEACE MOVEMENT.

A Peace Congress, a Peace Ship, a political Peace Party—these are some of the ways in which women are banding together to seek an end of war. All over the world women are longing and clamoring for peace. The latest movements among them, however, has grown without observation and appeals first of all to the deepest spiritual instincts. It is a movement among the women of our churches to emphasize Christian ideas of peace and is spoken of as the Christian Women's Peace Movement. Its constituency, as represented by officials who have pledged sympathy and co-operation, numbers at least four millions, including the Federation of Women's Foreign Missionary Societies, the Council of Women for Home Missions, and the World's Young Women's Christian Association.

For fifty years the Women's Foreign Missionary Societies have been living the doctrine of the brotherhood of man and preaching the gospel of the Prince of Peace to the uttermost parts of the earth. Foreign missions, being interpreted, are just international friendliness and world neighborliness based on the love and teaching of the world Saviour. Thousands of lives and millions of dollars have gone into carrying this message to the nations. It is estimated that one hundred million dollars have been spent by women in this constructive peace work during the past half-century. To-day there are no less than forty Women's Foreign Missionary Boards, with a chain of peace stations extending around the world. Their outlay for this purpose is \$5,000,000 annually. The Home Missionary Societies are engaged in America in the same foundation work of changing hearts and lives; of overcoming race prejudice and of bringing about sympathetic relations among different nationalities.

Consciously or unconsciously these

already existing Christian organizations, including also the Y. W. C. A., are peace societies. Now a call goes forth to unite in working and praying for peace as never before. The leaders of this new league for peace say:

"We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching of the spirit of Jesus. We submit no elaborate programme, but we will promise to enlist individuals and societies to pray for an end of war. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning peace. We will endeavor to promote the understanding and friendliness of all nations by thinking of none as alien but all as children of our Heavenly Father."

Although still in its infancy, the league has begun to put forth literature and to make use, for the cause, of already existing machinery—namely, missionary and other periodicals, the religious press, public meetings, etc. Mothers and school teachers will be reached through the Congress of Mothers and Parent Teachers' Association, which have heartily endorsed the movement. A peace stamp is being prepared, post cards and wall cards issued, and a pageant of peace and war offers a popular method of reaching the general public. It is suggested that Memorial Day would be a suitable time for this to be given and the pageant is simple enough to be produced in any village or town. Ministers are to be requested to preach a sermon on New Testament Ideals of Peace on Memorial Sunday. July Fourth will be made an international day of prayer among Christian women the world around. Notices have already been sent to China, Japan, India and the Philippines.

The pageant and other literature can be obtained by writing to M. H. Leavis, West Medford, and those wishing further information can obtain it through any Woman's Board of Missions.

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THE OPEN CHURCH.

By REV. PROF. G. H. GERBERDING, D.D.

The idea of the open church, in brief is this: Every congregation ought to be an inner mission centre. Its members should realize that they have a responsibility to help the souls and bodies of the unchurched, endangered and lonely ones in its vicinity. In the crowded parts of every city are the furnished rooms. These are filled mostly with unmarried strangers who have no other home and must find their friends and pleasures. They have their narrow and often cold bedrooms and the public dining-room or restaurant. They have no place to spend their evenings. Where shall they go during the long evenings of the long winters? The cheap and generally disreputable show, the saloon with its "ladies' entrance," the public dance hall, these are open and extend a welcome. Shall the Church stand idle, closed and cold during the week? Or shall the Bride of Christ, like her Bridegroom, have compassion on the multitudes? Why not have the basement open, with a warm welcome for all neighbors to come in and spend the evening? If there is or can be a roomy parish house, so much the better. But the old down-town churches can not have them. If they have roomy basements, why not have movable partitions, a reading room, a game room, with innocent games, such as are found in the Y. M. C. A., and Y. W. C. A. parlors, and a social room where the young people of both sexes could visit with each other? They will get together. We did when we were young. Shall they make their friends and meet each other in the dance hall and saloon? Will it desecrate the house of God to show kindness and bring gladness to the lonely and sad ones whose evening might be thus brightened and made profitable in the cheery room and wholesome atmosphere of the basement? Let us not strain at the gnat and swallow the camel.

It goes without saying that there must be proper supervision. Wall mot-toes should forbid boisterous, vulgar or unbecoming words or conduct. Church and Luther League members could take turns in being present, getting acquainted and showing a kindly interest in the stranger. Cards of invitation to the church services should be on the tables. The strangers of the neighborhood should be hunted up and invited. Not all would come. Many would prefer the haunts of sin and shame. More would come in time. Those who re-

fuse to come could no longer say: "The church does not care for us." Not all would come to the church services. Jews and Catholics would naturally go to their own, if anywhere. But some would come to the means of grace. Some souls would be saved. Many would be kept from the paths of the destroyer. God only knows what happiness might be disseminated and what future results might follow. As a result, of course, the pastor would run in when he can, shake hands and give a kind word to the guests. What an opportunity for exercising the gifts and functions of the members of the Priesthood of Believers.

Why should such personal Christian work as that outlined above, be left to followers of D. L. Moody, the Salvation Army, so-called Evangelists and their helpers, and social service workers of various types? The Lutheran Church probably has more unchurched souls than any other Protestant Church. Her church people have the most satisfying doctrine and message to present and defend. They have a better religious training and are religiously more intelligent than others. They are not less willing to serve than others. This is proved by the fact that when the more evangelistic but less evangelical churches get hold of them they always use them. Many of the best workers in these churches are of Lutheran stock.

Our fault has been that we have not trained willing workers as have these others, and we have not shown them how to work. And so we are allowing valuable and precious powers to lie dormant in our congregations. The Priesthood of Believers is a dead letter and our talents are napkin-wrapped and lie buried.—(From *Problems and Possibilities*.)

FLATTERY.

There is *self-flattery*, and indeed every man is, as Plutarch well observed, his own greatest flatterer. However empty and defective we may be, yet we are all apt to love ourselves, perhaps without a rival, and to be puffed up with a vain conceit of our own imaginary perfections, to applaud and commend ourselves in our own thoughts and fancies, and to think that we excel all others in what we have, and what we have not we despise as nothing worth. From this abundance of a vain heart break out arrogant boastings of ourselves, condemning of others, and a presumptuous intruding ourselves into

those employments and functions which we are no way able to manage. Learn, therefore, O Christian, to take the most measure of thyself. Let it not be too scanty, for that will make thee pusillanimous and cowardly, and through an extreme of modesty render thee unserviceable to God and the world. But rather let it be too scanty than too large, for this will make thee proud, arrogant and assuming; and by exercising thyself in things too high for thee, thou wilt but spoil whatsoever thou dost rashly and overwheeningly venture upon. If thou art at any time called or necessitated to speak of thyself, let it rather be less than the truth than more; for the tongue is of itself very apt to be lavish when it hath so sweet and pleasing a theme as a man's own praise. Take the advice of Solomon: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Prov. 27:2.

There is a *sinful flattering of others*, and that either by an immoderate extolling of their virtues, or what is worse, by a wicked commendation even of their very vices. This is a sin most odious to God, who hath threatened to "cut off all flattering lips." Psalm 12:3. But especially is it most detestable in ministers, whose very office and function it is to reprove men for their sins, if they shall "daub with untempered mortar," and "sew pillows under men's elbows," crying "Peace, peace, when there is no peace to the wicked," only that they shall lull them asleep in their security; they do but betray their souls, and the blood of them God will certainly require at their hands.

AUCTION SALE.

A concourse of people had assembled on the market square of Vanity-Fair. There was confusion mingled with clamor and excitement. They pushed and pressed forward in order to get as close as possible to the auctioneer so that all might have a chance to bid. Now, I became anxious to know what was going on, so of course I followed the crowd.

"Beauty," shouted the auctioneer at the top of his voice. Here's beauty for sale! Who bids?

That seemed to please the audience, because a large number of enthusiastic

bidders hastily responded to his request. The young fools and old maids bid higher and higher, running the prices sky high, so that it was impossible for me to do any bidding.

Again he shouted "Wealth," who wants to buy wealth? How much will you give?

"I will give my honor," cried out one.

"I, my whole life's work," shouted his neighbor.

"I my health."

"I my sleep."

"I my conscience."

"I my friend."

"I my good name."

"I my soul."

"I heaven."

So they kept on, the one striving to get ahead of the other.

I felt a funny sensation in my head, caused no doubt by the unusual clamor and excitement. This time I bought nothing either (thank God) although—I frankly admit this and with a guilty conscience—I had offered much. Yes, far too much. But then the auctioneer had deceived me.

This, however, was not the end of it. More things were brought up by the auctioneer, such as: Education, honor, pleasure, titles, orders, offices, both temporal and spiritual, well paid positions, marriages, respected friends, national fame, personal favor, and a large assortment of other things from which I was fortunate enough to buy a few, but at such shamefully high prices.

The auctioneer had shouted himself hoarse, and now another stepped up on the platform and offered for sale many kinds of divine gifts,—but all in vain. He offered the following for sale: Forgiveness of sins, new hearts, peace with God, patience, brotherly love, faithfulness in the least, the acknowledgment of sins, etc.

But he had hardly uttered a word when the multitude in reproachful words shouted, "A peddler of antiques." That which can be had for nothing is worth nothing. I am satisfied with what I have bought.

But only a few were persuaded to take of those gifts without money and without price.—From *Berlin News Record*.

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