

# The Canada Lutheran

*"The Faith of our Fathers in the Language of our Children."*

VOL. 4.

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No. 11

## TRUE CHRISTIANITY.

**"T**HE true imitation of Christ consists, in the first place, in the knowledge that without Him we are lost and condemned sinners, and in laying hold by faith upon His merits and His propitiatory death, whereby we are justified in the sight of God. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit"—(John xii., 24). It consists, in the second place, in continued repentance for our sin. 'The whole life of the Christian,' Luther writes, 'is continual repentance.' It consists, in the third place, in each one's bearing the cross in the condition, station and age into which God has placed him, whether the cross of poverty or of riches, of disease or of health, of honor or of disgrace, of toilsome labor or of quiet waiting, of the praise of men, or of being misunderstood and despised by them; for, apart from God, anything in this world, even fortune, riches, and honor, may be a cross for Christians. From this imitation of Christ there will proceed of themselves the breaking of bread for the hungry, the clothing of the naked, the doing good in the spirit of Jesus according to every man's ability and station. Not, do good to the poor, in order that you may be Christians; but become Christians, then doing good will result from within of itself, not as a duty, but as a natural enjoyment, like breathing or eating and drinking." . . . . . O Jesus, how differently dost Thou stand before us, Thy disciples, from before the world that is biased by falsehood. When, according to the divine counsel, the revolving ages had progressed far enough in the heavens of heavens; when Thy hour had come, Thou didst leave the glory which Thou didst have with the Father before the foundations of the world had been laid, and didst descend into this apostate world, sent of the Father, and impelled by ardent love, to seek and to save them that were lost. God and man, Thou didst fulfill the law and the prophets without sin. Salvation and thanks be unto Thee, Lamb of God, that takest away the sin of the world, and my sin! Thanks be unto Thee that Thou didst redeem us, "who through fear of death were all our lifetime subject to bondage, from him that had the power of death," "unto the glorious liberty of the children of God.' To whom shall we go? Thou hast the words of eternal life. And we believed and are sure that Thou art that Christ, the Son of the living God."

—Bettex.

**SERMONETTE.****Rev. N. Willison.**

Text—"For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. XXIII., 39.

Was there ever a farewell like the farewell of Jesus to His own people that had rejected Him? From the time of Abraham God had selected unto Himself a peculiar people, and had blessed them with laws and promises that were constant testimonies to the reality of His Covenant with them. To them He had promised a Saviour, and from time to time reminded them of His near approach and the nature of His coming, and yet when in the fulness of time He came unto His own His own received Him not. For three years by a gracious presence, mighty works and words of Spirit and life He had tried to gather them together as a hen gathereth her chickens under her wings that He might bless them with eternal blessings, but they had hardened their hearts to His influence, rejected His teaching and disowned Himself. How earnestly He had desired their salvation we see from His oft-repeated offers of grace and His final lamentation: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." They had repeatedly rejected Him and their great opportunity had passed. In the words of our text, He tells of an impending separation that shall last until their blasphemies and denunciations shall be changed into blessings on His name when they shall see their great mistake and acknowledge as the Messiah of God Him whom they had crucified.

Their house would be left unto them desolate because the presence of the Lord and the power of the Spirit would depart from it. A church or temple building has no value when God deserts it. They would not see Him thus again until at His second advent a converted remnant of their nation should acclaim Him, and at His final judgment when "at the name of Jesus every knee should bow." The Lord might have closed His farewell with an unconditional "Ye shall not see me henceforth," but He had still a promise of tremendous and glorious import. Surely we learn from this

that no individual, church or nation can basque securely in the sunshine of an assurance that because they possess God's promises and the pure Gospel of Jesus Christ the special blessings of God will always be reserved for them. It all depends on their attitude to those promises and to that Gospel. A covenant between two parties can be broken by either one, and though the promises of God never fail, their blessings are often lost to us because of unbelief. The Christian Church as an organization possesses a gospel which is "the power of God unto salvation," but only "to every one that believeth." Mere possession will not guarantee a realization of the blessings. As Christians, we have the Word of God and the Holy Sacraments, but our salvation still depends on our attitude to Christ. "Our destiny to-day, as was the case with Jerusalem, lies in our own hands, God having made all things ready for our salvation, asking only that we repent and believe." Those who believe not now must bow before Jesus in the last great day and with wailing and gnashing of teeth depart into eternal separation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Amen.

**CONVERSION THROUGH THE WORD.**

(Prof. Leander S. Keyser, D.D., in *Lutheran Church Work and Observer.*)

In effecting regeneration the Holy Spirit does not come down out of the sky in an irregular and disorderly way. He has His regularly ordained instruments and means. These are the Word of God and baptism.

Let us observe the Biblical teaching on this subject. In John III., 5, we read: "Except any one be borne of water and the Spirit, he cannot inherit the kingdom of God." Here regeneration is attributed to the Holy Spirit as the active agent and to baptism as one of the channels of grace. John I., 13, says of those who believed savingly on Christ that they "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The new birth here is attributed to God, proving that God and the Holy Spirit are one. In 1 John we have the expression "born of God" repeated five times. So we know that God the Holy Spirit is the Divine Person who effects the new birth.

Let us now turn to another class of passages. 1 Pet. I., 23: "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." James I., 18: "Of His own will begat He us by the Word of truth." Eph. I., 13: "In whom ye also, having heard the Word of truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise." 1 Cor. IV., 15: "For in Christ Jesus I begat you through the gospel." All these passages show that the Word is the Holy Spirit's instrument for effecting conversion. Of the same teaching are such utterances of Christ as these: "Sanctify them by thy truth; thy Word is truth;" "The Words that I speak unto you, they are spirit and they are life." To the same effect are the words of Paul when he says that the Gospel is "the power of God unto salvation;" that the world is to be saved through "the foolishness of preaching" that the heathen cannot believe on "Him of whom they have not heard."

It will be of profit to note some of the outstanding instances of conversion recorded in the New Testament. How were the three thousand converted on the day of Pentecost? First Peter preached the Word to them; it was mostly the Old Testament, but it was the Old Testament in its relation to Christ and the redemption He had just wrought. This preaching of the Word brought the cry to the lips of many, "What shall we do?" Then Peter gave them more wholesome truth: "Repent, and be baptized, every one of you," etc. "Then they that receive his word were baptized, and there were added unto them in that day about three thousand souls." The Holy Spirit wrought conversion here through the Word and baptism.

The case of Cornelius is also pertinent. God sent Peter down to Caesarea, and when all were assembled in the centurion's house, he preached the Word to them, for Christ had promised that His Spirit should lead His apostles into all truth. When Peter had preached Christ to the people, they were baptized, and the Holy Spirit came upon them.

Paul's own conversion belongs to the same class. While there was a miracle here, the exalted Christ did not convict and convert Paul by merely striking him to the earth; no, that would have been contrary to the

laws of psychology which God Himself had ordained; He spoke words to the prostrate Paul—words that entered into his ears, and thus found the way by the regular channels to his mind. We need not repeat the familiar conversation that took place at that time. But that was not all. God might have converted Paul then and there—but that is not God's method. He always makes use of His own appointed agencies. He told Paul to go to Damascus, where a disciple by the name of Ananias would come to him and explain to him the way of life. Ananias came, preached the Word, baptized him, and then the scales fell from his eyes, and Paul was a converted man. The Word and baptism were the sacred means employed.

Was not the same mode used in the conversion of the Philippian jailer when he cried, "What shall I do to be saved?" Did the wind, the earthquake, the noise convert him? No, but the Word of God spoken by Paul and Silas, "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house." Note—he and his house were then baptized. Another beautiful example was the conversion of the Ethiopian eunuch. He was driving along in his chariot, and was reading in a book. What book was it? A book of pagan mythology? The latest novel? No! he was reading from the Word, a prophecy of the Old Testament. Then Philip came along, and said, "Understandest thou what thou redest?" You know the impressive story—how Philip ascended into the chariot, and as they drove along the Gaza road, he explained the Scripture to him. How his heart must have burned within him! Then they came to a little stream, and the eunuch was baptized. Do you see how God everywhere uses his regularly appointed means of grace to produce conversion?

No! the Holy Spirit does not come down out of the skies in any kind of haphazard way, but comes in a regular, orderly way, God Himself honoring His appointed means of grace. And has not history repeated itself in all the annals of the Christian Church? There was Augustine—what a struggle he had in the darkness of his spiritual night, until one day he opened the Bible, and read these words (Rom. XIII., 13, 14):

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## THE CANADA LUTHERAN

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### EDITORIAL.

**SEMINARY REOPENING.**—How many young men are planning to enter our Seminary at Waterloo this fall? The time is opportune and the inducements were never better. Men are wanted for the Lutheran ministry, and some have been called who have not yet responded. Procrastination is dangerous. He who is called will not be happy till he responds. Why not now?

**LABOR DAY.**—"The laborer is worthy of his hire," but how to determine between man and man what constitutes fair hire is a problem that is not easily solved. When employers decline to deal with employees to their satisfaction those employees organize to enforce their demands, but such demands are often as arbitrary and inconsiderate as the actions of the employers against whom they are directed. We wonder whether organization and legislation will ever properly adjust the relations of capital and labor. Capitalists organize into corporations with neither soul nor feeling, and labor organizations are on a somewhat similar basis. Moral obligation is forgotten and mechanical compulsion is employed. The laborer becomes worthy of as much or as little as his employer can be compelled to pay. That the spirit of

Christ is needed in the business and labor world must be patent to any observer. Only a sensitive Christian conscience will pay a fair wage and perform honest labor.

**THE JUBILEE.**—We publish elsewhere the report of the Synodical Committee on the Reformation Jubilee celebration. It is a big programme that is there presented, but not impractical to a wide-awake church. It suggests avenues of thought and action which, if followed, will make us all more grateful for our Lutheran heritage than we have ever been before, and will impress non-Lutherans and move them to place a higher estimate on the Lutheran Reformation. We can hold mass meetings, raise money and prosecute our educational work, but we can also do much in a quiet way to stimulate interest in the work of our church. We can read and talk and write about it. Additional subscribers can be secured for the CANADA LUTHERAN. Many of us are very ignorant of Lutheran history, and could find profit and pleasure in substituting during the year some Reformation literature for current fiction. The reading of at least one good "Life of Luther" and a standard history of the Reformation during the year would give us all a more definite Lutheran consciousness. The apologetic and timid attitude of many a Lutheran is traceable to ignorance of the grandeur of true Lutheranism. The possessor of good news can maintain a jubilant and aggressive attitude. We can silence all critics by a courageous profession and a consistent and holy Christian life. "And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." Rom. XII., 2.

**A PROTEST.**—We are in receipt of a communication from a leading and highly-honored member of our Synod protesting "against the sentiments set forth in the CANADA LUTHERAN in the editorials entitled "The Pulpit and Politics" and "Inter-Protestant Cooperation." Our correspondent claims that "The first is a surrender of the evangelical spirit of our church to the legalistic spirit of the Reformed, and the second, in spite of all your elaborate argument for loose practice, falls before the one inspired

word, "Can two walk together except they be agreed?"

May we suggest a somewhat careful perusal of the editorials in question before judgment is passed. We cannot help feeling that our correspondent has read into them more than they contain. The substance of the first is interrogatory, and is intended to stimulate thought on the question: Is there a proper medial course between a pulpit that confuses religion and politics and a pulpit which in its zeal for a pure gospel hesitates to extend the practical application of its message to certain great moral questions on which Christians are seeking light? The second was suggested by and is based on statements made by some of the most prominent men of our church, including the General Council, and if it errs must do so by suggestion rather than by content. We do not think it falls before the Scripture quoted from Amos III., 3. In the phraseology of that text we have often wondered why "Two should not walk together when they be agreed." Take for example the missionary convention at Panama. Could not Lutherans agree with other Protestants to the extent of discussing the advisability of entering the South American mission field? By doing so our church was conceded a place of vantage in that field. We need missionary information, and why should we not accept it from non-Lutheran sources? The practical experience in the same kind of work of a missionary of the Reformed churches can surely be made helpful to us. We believe common study can be made of methods of approaching our mission fields, and it will do none of us any harm to hear the earnest appeals for men and means to extend Christ's kingdom that often come from other than Lutheran speakers. Our church in Ontario is not large, and we cannot afford the expense of frequent itineraries by men and women from our own mission fields. Why can we not congregate with other Protestants where missionaries from fields contiguous to ours will describe conditions and tell of problems in which we do have a common interest? This would be walking together where we are agreed. We have often wondered why so few Lutherans attend the conventions of the Ontario Sunday School Association. Our children are like other children. Can we not study human nature together? Why

should we not participate in discussions on principles of teaching and school organization? If a Lutheran pastor has something good to offer is it right for him to hide his light under a bushel because a Reformed pastor is present? And if the Reformed pastor through long years of practical experience has found solutions for problems that vex us in our work should we not be grateful for an opportunity to receive his help?

We do not believe our editorials have violated any principle of Evangelical Lutheranism or of Scripture teaching. We are not advocating "loose practice," as that phrase is understood in Lutheran polemics. We rejoice in the abiding strength of the Scriptures and the Lutheran symbols, and we adhere to them without mental reservation. The sound doctrines of the Lutheran Church will yet receive their due share of recognition even from those who most caustically have criticised them, but the times should open our eyes as never before to the handicap of hermetical isolation in matters of practical common concern. Because we recognize the invaluable treasures of the faith delivered unto us we believe our church should be more aggressive in certain fields of practical endeavor than she has been, and should equip herself as completely as all available resources will allow.

OURSELVES.—There is no "ex cathedra" infallibility about any member of the CANADA LUTHERAN staff. We are just as apt to make mistakes when we write printer's copy as when we engage in any other work. Perfection here, as elsewhere in life, is an unattainable ideal. But we are trying to do our best. We want to give you something worth reading in a readable way. There is so much to be told that we have never space enough for it all, so we have to select. Often we reject matter, oftener we condense. We want to stimulate thought on as many worthy topics as possible. We may err in judgment, but our intentions are good and may we be judged not so much for what we do as for what we try to do. We try to give you a CANADA LUTHERAN that will, in a humble way at least represent a Canadian Lutheran Church. Our readers can help us through suggestion. We want "the CANADA LUTHERAN in every home."

## NEWS FROM OUR CHURCHES

Edited by Rev. W. H. Knauff, Port Colborne, Ont

### Galt.

The annual Sunday School and congregational picnic was held in Victoria Park on July 22. It was a grand success. Supt. James Kent had charge of the sports, while Mrs. George Fletcher looked after the refreshments.

The class of young ladies who were confirmed on June 11 met at the home of their Sunday School teacher, Mrs. C. H. Van Every, on July 4, and presented her with a photo of the class, including also Student Beckman, their instructor, and Rev. Prof. P. A. Laury, D.D., who confirmed them. On June 14 the young ladies' sewing circle, which has changed its name from "Silver Star" to "Happy Thought" Sewing Circle, gave a party in honor of the birthday anniversary of two of its members, and presented them each with a book. The two honored members were Miss Ereta Van Every and Miss Eva Jones. These Happy Thought girls are now planning to hold a "Push Cart Fete" some time this fall. The "Friendly" Bible Class continues its work despite the hot weather we have had, and as autumn approaches we hope to see a revival of interest on the part of all its members. This class has since the New Year raised about \$150 towards the church debt. It has also donated the beautiful set of green altar hangings to the church. On July 1st this class, together with the "Happy Thought" girls, picnicked at Victoria Park. The day was ideal, and a most delightful time was spent by the many young people who turned out. On July 1st one of the members of this class, John Schoenfeld, gave a lawn social to help swell the funds of the class. The event was a fine success, and a handsome sum was realized.

The Ladies' Aid Society is, at this writing, busily arranging for their second annual Birthday Social, which will be held on August 21. The ninth anniversary of the congregation will be celebrated on August 20, when the Rev. Prof. P. A. Laury, D.D., will be present and officiate and preach at both services. In the morning there will be reception of new members, confirmation of adults, and Holy Communion. In the even-

ing the Maple Leaf Quartette will assist with the music.

On June 25, Patriotic Sunday was observed, when a special service was conducted in the evening, in which the Sunday School took part. A special offering was taken up on the same day towards defraying the cost of shingling the church and other improvements. The same amounted to almost \$75. At present the exterior woodwork of the parsonage is being painted, which makes a big improvement.

On July 24 we had the pleasure of entertaining the executives of the Western District L. L. and Western S. S. Union, who met in Galt to arrange for the fall conventions to be held in Humberstone on Labor Day, Sept. 4. Two of our Luther Leaguers, our President, Miss Laura Vollmer, and our Treasurer, Miss Edna Leutwein, are in Toledo, O., as delegates of the Canada L. L. to the L. L. of North America. Delegates have also been appointed to represent our League and S. S. at their conventions on Labor Day. The Church Council has very kindly granted the Student Pastor a much-needed vacation of two weeks, during which Student J. O. Neeb, of Waterloo Seminary, will supply the pulpit in Galt.

### Guelph.

The summer has so far been a busy one for St. Paul's congregation here, and in spite of the hot weather church work has not been allowed to lag. The Sunday services have on the average been very well attended, while the various organizations hold their meetings regularly.

The Ladies' Aid holds monthly meetings, combining business and devotional meetings, when topics are presented and discussed. An ice cream, raspberry social held on Pfaff's lawn netted a neat sum for the support of the church.

The Luther League holds two meetings every month during the summer, one being business and social and another devotional. A debate by the members at the last meeting on the subject of "Daylight Saving" brought out splendid debating talent.

The Junior Luther League is a live wire, and always ready to work. Home-made baking sales for the Red Cross and for the church, two meetings every month, and the usual picnic, mark some of the summer's activities. The series of "Lessons From Nature Study" begun by Rev. Mr. Weidenhammer, are being continued with excellent results. "Go to the ant, thou sluggard" (Prov. VI, 6) is the topic for this month.

The Sunday School is held in the morning during the summer, and its efficiency is one of the encouragements of St. Paul's. The annual picnic at Riverside Park was a great treat for all.

H. H. Wahl, student of the Seminary, has charge of the work for the summer.

#### Hamilton.

A very large number of our members are out of town at the present time enjoying their well-earned summer's vacations.

On July 20th the Ladies' Aid and Missionary Society spent a day in Waterdown, a little village some eight miles north of the city, picnicking at the home of Mrs. George Guenther, who is a member of the society. Two new members joined the society at this meeting. The Luther League accepted the invitation of Mr. and Mrs. E. B. Westcott to spend the evening of Aug. 9 at their home. During the evening Mr. Gordon Boyer, our retiring president, was made the recipient of a fine gold-handled umbrella, in appreciation of his services rendered to the League during the past number of years. Mr. Boyer is about to leave our congregation and League, having accepted a position in Brantford. We are sorry to see Gordon, our old stand-by, leave us our loss will be Brantford's gain. May God bless him in his new field of labor in Brantford. On Aug. 14 the Church Council met to transact the business of the congregation. It was decided to hold an every-member canvass some time in September.

During the month the following have joined our congregation: Mr. Albert C. Otterbein, formerly of Toronto; Messrs. Andrew and Amiel Dobrindt, formerly of St. Catharines. We wish these young men God's richest blessings in our midst.

#### Humberstone.

The monthly meeting of the Luther League was held on Aug. 8th at

the home of Mr. George Boneberg. The attendance was good. Ways and means to meet the League's share towards the securing of a pipe organ. Committees were appointed for the entertainment of delegates and visitors to the conventions over Labor Day. The annual Sunday School outing was held Thursday, Aug. 3rd. For more reasons than one the outing assumed a different nature than usually. The scholars met on the church lawn at 4 p.m., when games were indulged in and supper served at a long picnic table. At 6.30 ten autos conveyed the children for a twelve-mile ride. In the evening, the lawn being brightly and beautifully illuminated with 30 incandescent lamps and the parents and older members of the congregation having arrived, a very enjoyable time was spent until late evening on the beautiful lawn. At the evening service of Aug. 6th Miss Bertha Riedl, who, with her sister, Miss Regina, were visitors at the parsonage, favored the congregation with a solo. Miss Reidl, who is the soloist of Concordia Lutheran Church, Buffalo, possesses a very rich and sweet voice. The congregation on this Sunday observed the second anniversary of the proclamation of the war, and Pastor Knauff made special reference to the occasion in his sermon, the theme of which was, "Wherein Lies the Nation's Strength?" The choir also sang an appropriate patriotic anthem in fine style, and the congregation entered into earnest prayer and supplications for our governors, leaders, soldier boys, and for the hastening of peace. On the evening of Aug. 11th a surprise party was given Mr. and Mrs. Julius Knoll upon the occasion of their recent marriage. The evening was happily spent, luncheon was served, and in a few well-chosen words the pastor addressed the young bridal couple, referring to Mr. Knoll's active interest in Luther League work ever since its organization, having been treasurer for a number of years, and the presentation of a beautiful cut glass fruit dish was made by the secretary, Miss Irene Reichman, in behalf of the league. Mr. Knoll's response was appropriate and appreciative.

Baptized and made a child of grace, Helen Louise, infant daughter of Mr. E. H. Boneberg and Gertrude (nee) Pitzke, on the evening of Aug. 4th, at the home of the grandmother, Mrs. C. D. Boneberg.

Pastor Knauff has been granted a much-deserved vacation extending over the Sundays of Aug. 20th and 27th. He and his family embarked on the great Seandbee boat at Buffalo Sunday night, Aug. 13th, en route to Toledo, O., where they attended the convention of the Luther League of America, and then proceeded to Sturgis, Mich., and Scott, Ind. (White Pigeon, Mich., P. O.), where they spent the balance of the vacation in the country "down by the old mill stream" with relatives. A very pleasant time was spent and rest enjoyed.

#### Kitchener.

Pastor Behrens was granted a month's vacation, and has been visiting relatives in Ohio. Rev. Mr. Maas, of Preston, has filled his pulpit during his absence.

#### Montreal.

On Aug. 1 the Missionary Society met in monthly session at the home of Mr. and Mrs. C. H. Jorgensen, instead of in the church, and a very pleasant evening was spent. The topic, "China," was discussed, and six new members were received, four being men. The committee on renovating the parsonage reported the work completed at the cost of about \$200, which obligation the society has generously assumed. The meeting was well attended, refreshments were served, and sociability reigned supreme.

On Sunday, August 6th, the Sunday School spent its session in rendering the missionary programme, "Your King and Country Need You," and devoted its offering to missions. The programme was inspiring. At the church service Mr. and Mrs. A. F. Moeckle, formerly of Coffeetown, Kansas, became members of the congregation by a letter of transfer. At a special meeting of the congregation after the morning service it was unanimously decided to invite the Eastern Conference, the Conference Sunday School Association, and the Eastern District Luther League to hold their annual conventions in the Church of the Redeemer on Labor Day, Sunday and Monday, Sept. 3rd and 4th. The invitation was accepted. Two sessions will be held on Sunday and three on Monday. The conference embraces the congregations at Dunbar, Williamsburg, Riv-

erside, Morrisburg, Ottawa and Montreal. It is hoped they will be well represented and profitable conventions will be held.

At the monthly meeting of the Church Council on Monday evening, Aug. 7, \$30 was appropriated to the Seminary maintenance fund, and \$20 to home missions, which are half the amounts apportioned to the congregation by Synod for these respective causes. Mr. Moeckle was elected to fill the vacancy in the Council; church display sign boards on the two corners of the prominent streets near the church were ordered, and other important forward steps were taken.

On Monday, Aug. 14, the Luther League met in regular monthly session. The officers, Ambrose Allen, president; Wm. Krog, vice-president; Miss Clara Krog, recording secretary, and A. Sorensen, treasurer, were named as delegates to the convention and as the Reception Committee. The League decided to decorate the church for the conventions. The regular devotional meetings will be resumed after the evening service on Sunday, Sept. 10. Other important items were discussed.

Pastor M. J. Bieber, D.D., represented the Nova Scotia Provincial League at the International Luther League Convention at Toledo, Aug. 15-17.

#### Morrisburg.

The Rev. Alden B. MacIntosh, of Trinity Lutheran Church, Norris-town, Pa., spent a part of his vacation during August visiting his father and sister at Morrisburg.

Very successful socials were held by the Women's Missionary Societies and Luther Leagues of St. Paul's and St. John's Churches during the months of July and August.

In St. Paul's Church, Sunday, Aug. 20, the pastor baptized his infant son, Robert Paul. Sponsors, Mr. and Mrs. Aden Hunter.

A good delegation from this parish attended the conventions of the Eastern Conference, Eastern District Luther League and the Sunday School, held in the Church of the Redeemer, Montreal, Sept. 2-5.

#### Sherwood.

All services here continue to be well attended. During the pastor's vacation the Rev. O. Reber, a former pastor at Unionville and Buttonville, and

the Rev. Prof. P. A. Laury, D.D., preached to large and appreciative congregations. The following delegates, with the pastor, will represent the Luther League at Humberstone: S. Cooper, M. Wisswaesser, E. Keffer, R. Keffer, and F. Eden.

#### Toronto.

This congregation, made vacant by the resignation of Pastor Keehley, is now being served by Student Hirtle, of Waterloo Seminary.

#### Unionville.

The pastor and his family spent their brief vacation in Muskoka. A Junior Missionary Society has been organized in Bethesda congregation under the superintendency of Miss Irene Pingle. The officers are: President, Miss Mary Harper vice-president, Miss Marion Willison; secretary, Miss Helen Stiver; treasurer, Miss Myrtle Summerfeldt; organist, Miss Freda Stiver. The society will be known as "The Bethesda Mission Circle," and will meet on the first Saturday of each month. The Unionville Ladies' Aid met at the home of Mrs. W. H. Stiver on Aug. 23 in annual business session. Satisfactory reports were presented, and the following officers elected: President, Mrs. N. Willison; vice-president, Mrs. C. H. Stiver; secretary, Mrs. W. Pingle; treasurer, Mrs. R. Elliott; work committee, Mrs. C. H. Stiver, Mrs. F. Frisby and Mrs. Ida Stiver; flower committee, Mrs. W. Pingle, Mrs. W. H. Stiver, and Mrs. F. Frisby. Receipts during the year, \$112.23; expenditures, \$89.52. Messrs. A. Summerfeldt and W. Pingle are delegate and alternate to conference. The Sunday School and Luther League will also be represented at the conventions. Buttonville Ladies' Aid met at the parsonage on Aug. 24 for business and mission study. Unionville and Buttonville are now, because of arrangement with Sherwood, on the self-sustaining list of congregations.

#### Welland.

Vacation season is with us. Many of our people have been away; others are still enjoying outings and visits with relatives and friends. There is consequently a lull in church activities. The Ladies' Aid and Missionary Society of St. Matthew's had a

very enjoyable picnic in Victoria Park, Niagara Falls, Aug. 10th. Every member of the society attended this all-day outing, and a most enjoyable time was spent. This is to be an annual affair. Mr. and Mrs. Frank H. Hesler, of Holy Trinity, Humberstone, have moved to Welland, where Mr. Hesler has accepted a trusted position with the Plymouth Cordage Works. We expect that Mr. Hesler, who has been very active in Luther League, choir, and Sunday School work, will be of great service to us here in St. Matthew's. An afternoon service was held in St. Matthew's on Aug. 13th to permit the pastor to catch the 9 o'clock p.m. boat for Toledo to attend the convention of the Luther League of America.

### GLEANINGS FROM THE CANADA SYNOD.

#### Rev. E. Hoffman, D.D.

Sunday, July 23, Zion's Lutheran Church, near Ladysmith, Pontiac county, Quebec, was dedicated to the service of God. For more than 40 years the Lutherans of this remote district in the Province of Quebec worshipped in one church, St. John's of Ladysmith, formerly Thorne Centre. Their homesteads are scattered almost over the whole county, and the church, in the village of Ladysmith, is by no means located in the centre of the Lutheran settlement. Thus many of the members had to cover large distances to reach their church, and the raising of their children in Sunday School and confirmation class was considerably handicapped through these conditions. To obviate these difficulties, the congregation decided upon a peaceful division and erected a second house of worship for those of its members who lived too far off old St. John's Church to enjoy the full benefits of congregational life. The act of dedication was performed by the pastor loci, the Rev. M. Hamm, assisted by Rev. Voss, of Egansville, and Rev. Ebenezzer, of Ottawa. Sermons were preached in both the German and English languages. The church cost \$4,500, and is practically free of debt.

Wedding bells were busily and merrily ringing lately in some of the parsonages of the Canada Synod. Two of the late graduates of our Se-

minary joined the ranks of the benedicts in June and July. The Rev. Henry Rembe, of Zurich, was married by his father in St. Paul's Church, of Hamilton, to Miss Liest, a faithful and respected member of that congregation, while the Rev. G. Weidenhammer, of Conestogo, entered into the estate of matrimony with Miss Streble, a member of St. John's, Waterloo, the pastor loci. Rev. Mr. Bockelmann, performing the ceremony in this case. A third equally interesting event took place in St. John's Church, Waterloo, on the 10th of August, when Lillian, the daughter of Bro. Bockelmann, was wedded to the Rev. Mr. Flegler, of Brockville, Indiana. The father of the bride, assisted by Rev. Prof. Lincke, officiated in this case, needless to say in a church crowded by the members of the congregation and the numerous friends of the parties concerned. We are sorry to see Miss Bockelmann leave the bounds of our Synod, where she enjoyed the high esteem of a large circle of friends far beyond the limits of her own congregation, but are delighted to think of her as the mistress of a Lutheran parsonage. God bless the three young couples and make them a blessing in the high stations where he has placed them.

A news that has filled the hearts of many pastors of the Canada Synod with genuine sadness tells of the death of Pastor Johannes Paulsen, of Kropp, Germany. Outside of the American continent there was hardly a man better known in the Lutheran Church of North America than Pastor Paulsen. About 35 years ago he established a Theological Seminary in the little village of Kropp, in the province of Schleswig-Holstein, with the object of supplying the General Council of our Lutheran Church with men that were specially qualified for the service in the German field of our church. Between 300 and 400 pastors have come from Kropp Seminary to America in the course of time, with few exceptions serving in the several synods of the General Council. While a considerable number of them are stationed with most prominent congregations in the big cities of the East, the majority have been doing most valuable pioneer mission work for the General Council. The Canada Synod is above others indebted to the ardent zeal and untiring activity of the late Pastor Paulsen, more than half of its pastors owing their theological training to his insti-

tution. The Manitoba Synod consists almost exclusively of Kropp graduates, a man from Kropp having been the pioneer of Lutheran mission work in the Canadian North-West 30 years ago, and if it had not been for Pastor Paulsen and his warm-hearted work for the Lutheran Church of North America, our North-West very likely would have been lost to our church altogether. Pastor Paulsen knew the field from personal experience, he having visited this country five or six times. Many of our Canadian congregations will remember him as a man of apostolic zeal, whose gift of impressive popular preaching was truly wonderful, whose personal piety was charming, whose whole personality gave the impression of a man of God of exceptional greatness. His manly courage as a confessor of his faith has brought upon him a goodly share of apostolic sufferings in the form of calumny, persecution and even imprisonment, which on the other hand has only increased the number of his friends and admirers, to whom his sublime example proved to be a stimulus toward a stronger faith and an unwavering godly life. Less than a year ago Pastor Paulsen's fatherly heart was almost broken by the loss of his youngest son, who suffered a soldier's death on the battlefields of France. The whole life of the deceased served as an inspiration to thousands; it was a most fruitful, sacrifice-hallowed life in the fellowship of Jesus Christ. That it has come to an end will be a cause of sorrow to all who have had the privilege of having been touched by its elevating influences, while on the other hand they praise God that in regard to this faithful servant His glorious promise has come true: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Since Pastor Paulsen has sacrificed the best that was in him to the interest of the Lutheran Church in the United States and Canada, we deem it quite proper that the CANADA LUTHERAN devote these few lines to his memory.

#### Report of the Committee on Reformation Jubilee Celebration.

The following report was adopted by the Synod of Central Canada at its last meeting: "Your committee begs to present the following report to

your consideration for the celebration of the quadri-centennial of the Protestant Reformation:—

#### I. Educational:

1. The slogan — "The CANADA LUTHERAN in every home."
2. Issue monthly articles bearing on the Reformation and the history of our church, in the CANADA LUTHERAN.
3. A brief history of the Lutheran Church in Canada in book or pamphlet form.
4. Articles on the Lutheran Church and its activities in the local papers.
5. Introduce the "Life of Luther" into the homes of our members.
6. Institute study classes on the Reformation, on missions, and on noted Lutheran men and women.
7. Jubilee exhibit—Pictures of noted churches, institutions, men, exhibited for a week or longer in each parish.
8. Lectures by neighboring pastors or by men appointed to this work, with stereopticon pictures.
9. Issue appropriate tracts.

#### II. Publicity:

1. Mass meetings at conference and synodical conventions.
2. Union or inter-synodical mass meetings in our cities or in districts, inviting other Lutheran Synods or general bodies to co-operate.
3. Monster mass meetings in Berlin in the largest church or hall available, and in Williamsburg or Morrisburg, with massed choirs and noted speakers.
4. Keep the Reformation, the church and the meetings continually before the public through posters and the secular and parish papers.
5. Invite the general public to all the meetings.

#### III. Financial:

1. Raise \$100,000 through the laymen of the Canada Synods for education (the college and Seminary at Waterloo).
2. Devote the offerings at all the public meetings to missions.

### LIQUOR TRAFFIC RESOLUTIONS.

At this year's meeting the body mentioned in the resolutions adopted the following:

"Resolved: That the United Norwegian Lutheran Church of America holds the liquor traffic to be a great menace to the home, church, and state, and that it tends to destroy good order and Christian morals that we rejoice in the progress that has

been made toward the prohibition of this traffic in the several states; that we urge upon the members of our church body to co-operate in every honorable way with the several organizations that are working for the abolition of the traffic in intoxicating liquors for beverage purposes; that we call upon our people as far as possible to support by vote and influence only such candidates for public office as are known to be opposed to the liquor traffic; that we petition the Senate and House of Representatives of the United States of America to submit to the states for passage and amendment to the national constitution prohibiting the manufacture, importation, exportation, transportation, or sale of intoxicating liquor for beverage purposes." Similarly the Augustana Synod addressed the following to the Mayor and the Commissioners of Rock Island, Illinois: "Whereas, the Augustana Synod of the Evangelical Lutheran Church has its principal institution of learning, Augustana College and Theological Seminary at Rock Island, which has an annual attendance of about seven hundred young men and women coming from about twenty-five states of our country; and whereas, the Synod feels a keen interest in the responsibility for the moral welfare of these young people; be it therefore resolved: That the Synod respectfully urges the citizens of Rock Island to make a united effort to abolish the saloon and its tributaries in the city at the earliest date; that in the meantime the officers of the city be requested to enforce the existing laws pertaining to this office."—The above named Lutheran Synods have a combined baptized membership of nearly six hundred thousand.—Ed.

#### Bethany Ladies' College, Mankato, Minn.

The new school year of this Lutheran institution for girls opens September 5th. Students should arrive September 4th. Instructions are given in the following subjects: Religion, German, English, French, Latin, Mathematics, Sciences, History, Music, Cooking, Sewing, Crocheting, China Painting, Bookkeeping, Stenography, and Typewriting. The students live in the dormitory, and are under supervision. A catalogue will be sent upon request. W. F. Georg, President.

## WOMEN'S MISSIONARY DEPARTMENT

Conducted by Mrs. N. Willison, Unionville, Ont.

We regret that the report published on this page last month as that of the Treasurer was not published as the report of the Corresponding Secretary. It was a misplacing of headlines.

Other reports that we had hoped to publish this month have not yet reached us. We hope our friends will assist us regularly in making this page helpful.

### The Child and the Bible.

Why does the American mother give her small child everything before she gives him the Bible? Why does she wait until he is twelve or fourteen years of age before she puts into his hand that best gift? "He would not understand its pages," I hear some one say. But I beg to differ; children understand some of the "deep things" at an early age. Jesus said: "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Very often a boy or girl receives his or her first copy of the precious Book at Sabbath school. To me this is sad. Mother, you should be the one to give your child a Bible; the blessed privilege is yours.

"Is God only for grown-up people?" asked a little lad, his big brown eyes full of wondering perplexity. "Of course not, Heath. Why do you ask?"

"Cause when I talk 'bout God and want a Bible all my own, you and father say: 'Wait till you're older.' How old, mother?" Yes, how old mother?

Why do you give the children books of fairy tales before they can read, with "Little Son, or Daughter, from Mother," written on the fly-leaf? Why do you not give the Bible before the book of nursery stories?

Perhaps some one will ask "What effect would the giving of the inspired Word have upon a child?"

For answer take one of three; present him with a Bible, and say to him: "This is God's Word, and mother wants you to own it and cherish it always; she will read to you from it until you are able to read for yourself." The baby eyes will brighten,

the tiny hands reach out to receive the gift, and it will be fingered often and lovingly — nay, reverently—for there is a baby reverence for holy things. "My own Bible!" the red lips will say over and over.

What son or daughter can go far wrong with a praying mother, and a mother who makes the Bible first in her gift to her child?

Christ said: "Suffer little children to come unto Me for of such is the kingdom of heaven." And does He want His Word withheld from them until twelve or fourteen years have flown? "Remember now thy Creator in the days of thy youth."

Mother, it is for you to see to it that your child knows the Lord and His teachings at an early age.—Presbyterian Standard.

### CONVERSION THROUGH THE WORD.

Continued from Page 3.

"Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Just the portion of the divine Word that suited his case. There through that hallowed Word of God the great Augustine was saved. How true is the saying, "The entrance of Thy Word giveth light!"

In Luther's struggles it was a word from the Divine Book that converted and saved him: "The just shall live by faith." One evening John Wesley was sitting in a meeting listening to Luther's explanation of a portion of God's Word—Romans—when he "felt his heart strangely warmed," and knew he was "a new creature in Christ Jesus." We wonder whether any person has ever experienced true evangelical conversion in any other way than through the Holy Word of the Lord. The writer of these lines remembers a day when he was on his knees seeking Christ; it was a dark and bitter time; then a verse of the Bible came like a light from heaven into his mind: "He that believeth and is baptized shall be saved." It was the golden ray of divine light that guided him to a saving knowledge of Christ. Oh, it is the Gospel which is the power of God unto salvation!

## MISCELLANEOUS

Edited by Rev. W. H. Knauff, Port Colborne, Ont.

### LUTHER LEAGUE OF AMERICA

Synopsis of Twelfth Convention at Toledo, O., Aug. 15, 16, 17.

Rev. W. H. Knauff.

Here we are seven of us from Canada as delegates to the great convention. We are glad to be here in Toledo; rather we consider it a privilege to attend a convention of such magnitude and for whose successful issue such vast and complete preparations have been made. "We are Seven" includes the following as truly accredited delegates from the Canada Luther League: Rev. M. J. Bieber, D.D., Montreal Rev. H. A. Sperling, Ph.D., Berlin; Rev. W. H. Knauff, Pt. Colborne; Mr. W. B. Knauff, Waterloo; Miss Laura Vollmer, Galt; Miss T. Leutwein, Galt; Miss Kempf, Guelph, and besides these Mrs. W. H. Knauff and son Karl as visitors. I shall endeavor to give each day a short account of the important items of the great convention for the benefit of our Luther Leaguers of Canada and others interested.

The sessions are being held in St. Lucas Evangelical Lutheran Church, Walbridge avenue, and the pastor, Rev. Hugo Hamfeldt, is well known to many of our readers, since he is a member of the Canada Synod, and was one of the speakers at the dedication of our new Seminary building at Waterloo on June 1st. The convention theme is: "Lutheran Co-operation," and the addresses are all along this line, gradually building up to the keynote of "Lutheran Unity."

#### TUESDAY EVENING.

In the presence of many delegates and visitors, the large and spacious new St. Lucas Church being filled to the doors, the opening session was held Tuesday evening. After the hearty singing of "Now Thank We All Our God," and devotions led by the pastor loci, addresses of welcome were given by Commissioner of Public Welfare Beatty, in the necessary absence of Mayor Milroy, in behalf of the city; by Rev. Hugo Hamfeldt, in behalf of the local pastors and Lutheran population; and by Mr. Harry Lochrke, in behalf of the leaguers of the North-West District of Ohio. The

response was made by Wm. C. Stoever, Lit.D., of Philadelphia, chairman of the Executive Committee, who threw out the convention slogan, "United and Forward."

Mr. E. Augustus Miller, national president, then took the chair and introduced the speaker of the evening, Rev. J. Henry Harms, D.D., President of Newberry College, Newberry, S.C., who spoke on "The Unity of the Faith." "The day has passed," said Dr. Harms, "when the Lutheran Church can be called a foreign or a transplanted church. The 4,000,000 communicants of this church are American Lutherans and Lutheran Americans. . . . A new day is dawning for the Lutheran Church, when she is giving thought and consideration to the things that make us one rather than the things that make us many." Very fine musical numbers were interspersed through the programme. Rev. Mr. Knauff had charge of the closing exercises.

#### SECOND SESSION.

The second session was opened at 9 o'clock Wednesday morning, largely taken up with reports of officers. Rev. Luther M. Kuhns, of Omaha, general secretary, reported 128 local branches affiliated with the national order during the bi-ennium since the Baltimore convention. "Within two months a branch of the Luther League has been organized in British Guiana." This report was received with great enthusiasm. This is the first advance of the organization into South America. Pennsylvania leads in the number of leagues with 409. Ohio has 11 leagues, a gain of 10 in the two years. Canadian leagues were reported to be in a flourishing condition, very active, and preparing men and women for service. The applications of two leagues were received, viz., the Nova Scotia League and the Detroit District League. The treasurer, Mr. Banker, reported receipts of \$4,056.58, and a deficit of \$1,616.52. Mr. Mattice, the statistician, reported a total of 28,797 senior and junior members. A paper, "Lutheran Co-operation," was then read by Prof. H. G. Deiminger, Philadelphia, with a 15 minutes' discussion.

Two Sectional Conferences were held in the Parish House from 11 a.m. to 12 m. The one a Pastor's Conference, conducted by Rev. Paul W. Koller, Mansfield, Ohio, attended by 44 pastors, and at which the topic, "Relation of the Pastor to the League," was discussed. The other conference that of the Officers and Committees, was held simultaneously with the Pastor's Conference in another room, discussing the topic, "Increased Efficiency."

### THIRD SESSION, WED., 2 P.M.

This session was featured with two papers and one address on co-operation as follows: Mr. Elmer A. Kuntz, of Chicago, on "Co-operation Increases Power"; Mr. E. A. Hieber, of Utica, N.Y., on "Co-operation Imposes Obligation." A general discussion of the papers followed. A masterly address on the subject, "The Preaching of the Gospel and the Administration of the Sacraments," was given by Prof. J. A. Klutz, D.D., Theological Seminary, Gettysburg, Pa. The executive, literature, topics, publication, and junior work committees reported. Notice of amendments to the constitution re the organization (officers and standing committees) was given.

### FOURTH SESSION, WED., 8 P.M.

Another large audience attended this session. An excellent musical programme was given by the St. Stephen's Lutheran Church quartette. The address of the evening was given by the Hon. Henry W. Harter, of Canton, O. His subject was "The Augsburg Confession in Lutheran Unity." Judge Harter said in part: "The fact that the theme of this convention is Lutheran Co-operation is a prophecy of a united Lutheran Church in America, as surely as the abolition movement was a prophecy of the end of slavery. There should be no insuperable difficulty in bringing all the branches of the Lutheran Church together in one great body. From a mere handful the Lutheran Church has grown to be one of the great forces of Protestantism. My ambition is that it should be not the largest, but the most Christian, and therefore the most useful."

### FIFTH SESSION, THURSDAY, 8.30 A.M.

After a brief morning suffraget and song service conducted by Rev. E. A.

Trabert, of Lima, O., an interesting paper, "Seeking Common Interest," was presented by Mr. Louis A. Wilke, North Tonawanda, N.Y. An address by Mr. Charles F. Sprague, Lima, O., on "Loyalty and Co-operation Inseparable," could not be given owing to an accident at the home of the speaker. Further business was then transacted. The proposed amendments to the constitution were then presented and adopted. According to amendments some new officers were created, and the nominating committee, of which the writer was a member, was instructed to act in accordance with the new regulations. The following resolution was presented and adopted: "Be it resolved, that in consideration of the Quadri-Centennial of our great Lutheran Church and the desire of the Luther League to take its part in that celebration by providing for the advancement of the League to the standard which we believe can be attained, we the delegates here assembled, agree to raise before January 1st, 1917, an equivalent of 25 cents per member, the sum to be raised by the Finance Committee, through the medium of the District and State Organizations, for the purpose of meeting the outstanding obligations of the Luther League of America, and also for promoting the progress of this work." This is to be known as the Jubilee Fund.

Adjournment at 10 o'clock, followed immediately by two Sectional Conferences—Luther League Workers' Conference, led by Mr. I. Searles Runyon, New York, and Junior Workers' Conference, conducted by Mr. Charles W. Fuhr, Pittsburgh. Conference closed at 12 noon.

### SIXTH SESSION, THURSDAY, 2 P.M.

After opening services an address, "Co-operation and Federation," was given by Rev. Mr. Beistle, Thiel College. Convention was then again open for business. The Committee on Credentials reported 621 delegates and visitors registered. The Committee on Reports and Resolutions presented various items, of which the following are chief, and all adopted: That we ask the Committee on Common Hymnal to include Luther League Rally Hymn that the Literature Committee be authorized to prepare a special reading course of from four to six books for the Quadri-Centennial celebration, and that the per-

son completing the reading be granted a special certificate; that delegates be instructed to urge prompt payment of dues to National League; that a vote of thanks be extended to Rev. Mr. Schnur, the Topic Secretary, having completed sixteen and a half years of labor in this capacity; and the usual expressions of thanks.

The following officers were elected: President, Mr. C. T. A. Anderson (Chicago); 1st vice-president, Mr. O. C. Rohde (Toledo); 2nd vice-president, Mr. Rapps (Milwaukee); general secretary, Mr. Harry Hodges (Philadelphia); literary secretary, Rev. L. M. Kuhns (Omaha, Neb.); treasurer, Mr. P. Walter Banker (Wilkesbarre, Pa.); executive committee (4 year terms), Rev. E. A. Trabert (Lima, O.); Dr. Wm. C. Stoeber (Philadelphia) Mr. Oliver C. C. Fetta (Indianapolis); Mr. Eilert (New York); 2 year term), Rev. M. J. Bieber, D.D. (Montreal); Mr. I. S. Runyan (New York); Mr. James M. Reynolds (New York); Rev. G. F. Gehr (Wilkesbarre, Pa.). An address was then given by Rev. H. J. Holman, Chicago, Ill., on "The Unity of the Faith Deepening Spiritual Life."

#### GRAND RALLY, THE COLISEUM, THURSDAY, 8 P.M.

The final session took the shape of a grand rally. It will be impossible to describe this, for it had to be heard and seen to be appreciated. The large auditorium, which seats 5,000 people, was well nigh filled. The music was of a very high order. The convention chorus, of 125 voices, rendered three beautiful numbers, conducted by Prof. Jonathan F. Rogers. Rev. Ross Stover sang two baritone solos, "The Penitent" (Prodigal Son) and "Total Eclipse" (Samson in prison), in excellent style. The speaker of the evening was Hon. Arthur W. Ommeyer, Congressman for Ohio, and his subject was "The Church of the Reformation United for Greater Service." The address was edifying. Lower's Band had also been engaged for the evening.

The president then officially closed the great convention.

Friday delegates enjoyed an excursion on the "Greyhound" steamer to Sugar Island for a day's outing.

Thus closed one of the most successful conventions ever held by the Luther League of America.

#### LUTHER AND THE HOHENZOLLERN ALBRECHT.

P. A. Laury, DD.

The coming Quadri-centennial calls to mind a number of incidents which led Luther to combat the abuses that had crept into the Romish Church. One of these was the policy of Albrecht to advance his interests in the church.

When Albrecht as Margrave of Brandenburg became (1513) Archbishop of Magdeburg and Administrator of Halberstadt, and Archbishop of Mayence, the following year, he was obliged to pay almost a hundred thousand dollars for his confirmation by the Pope. A large part of this amount was borrowed from the banking house of Fugger in Augsburg.

In order to enable the Archbishop to repay the loan, the Pope, after committing to his jurisdiction one of the three districts of Germany, authorized Albrecht to conduct the sale of indulgences on condition that he pay to the curia one-half of the proceeds. The sale was entrusted to John Tetzel.

The unscrupulous methods of Tetzel in conducting the sale so aroused Luther that he publicly declared his objections to the sale of indulgences by posting his ninety-five theses.

On another occasion, when the Archbishop exposed in Halle (1521) nearly nine thousand relics (including the Manna in the Wilderness, the Burning Bush of Moses, the Jars from the Wedding of Cana), to the view of pilgrims with the promise of an extraordinary indulgence for attendance and a contribution to the Collegiate Church, Luther wrote him such a cutting letter that the Archbishop apologized for engaging in such knavery and trickery. Another letter failed of its purpose when the Archbishop joined the holy alliance against the Schmalcald League.

When the number of adherents of Luther increased in spite of all the Archbishop could do, he compromised the matter by granting freedom to the adherents for a large money consideration.

Thus it is evident from the Archbishop's career that Luther enjoyed no benefits from the Hohenzollern Albrecht.

Solomon says: "Favor is deceitful and beauty is vain, but a woman that feareth the Lord she shall be praised."

# THE MOLSON'S BANK

96 Branches in Canada.

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

W. WALLACE, Mgr., Morrisburg Branch.

C. H. JOY, Agent, Williamsburg Branch.

## THE PASTOR AND THE CITY PROBLEM.

By Rev. Walter Krumwiede, B.D.

This is essentially the age of the city. Especially is this true of our American continent. No other age has witnessed so phenomenal a growth of urban population as has sprung up during the past thirty years on both sides of the line.

Such a growth brings with it not only perplexing problems for the State, but also for the Church. And the forces of Christ are often hard pressed in the campaign for the widening of the Church's influence in urban centres.

It is evident that if such control of the urban population is to be secured and maintained, against every opposition of evil, as will enable the Church to swing our cities for good and for God a radical change is necessary in present church policy or practice. But in order that such a change may be effective two problems must be met by the Church, i.e., (1) the problem of co-operation; (2) the problem of reconstruction.

1. The Problem of Co-operation.—Strange as it may seem, this problem is created in no small degree by the very persons who are trying to solve it. It may be defined as follows—there is a lack of working together on the part of the several pastors and congregations of our cities.

For example: In a certain city there are two congregations belonging to the same general body, one English, one German. The pastor of the German congregation has consistently refused to have anything to do with the pastor of the English congregation; and so far has the German pastor carried his attitude that when occasion arose for baptisms and marriages during the absence of the English pastor it was necessary to call in a pastor from a city 48 miles away to perform these ministerial acts.

In another city a mission point was established and cared for by a student supply. Eventually this mission was abandoned, though it was located in a ripe field, had a Sunday

School of 78 children and an average attendance of twenty at services. Why, because with but one exception every pastor of that city refused to co-operate.

Some time ago the writer of this article sent circular letters, with stamped and addressed envelopes enclosed, to several pastors of leading urban centres. The purpose of these letters was to ascertain what problems are facing city pastors. What was the result? Out of 28 letters sent to Chicago pastors, ten brought replies; of eight sent to New York pastors, six netted replies; while of six sent to Pittsburg pastors only two brought answers. Or from 44 pastors addressed we receive eighteen replies. Does not this seem to show the existence of this lack of co-operation for mutual good?

(To be continued.)

## FALL OPENING OF THE COLLEGE AND SEMINARY

At Waterloo, Ont.

College will begin FALL SESSION Thursday, 2.00 p.m., September 7, 1916.

FALL SESSION OF THE SEMINARY begins Wednesday, 2.00 p.m., September 27, 1916.

The College offers a good classical course.

The Seminary gives a complete theological training.

The young men of Canada are urged to give the institution at Waterloo fair consideration before going elsewhere.

Preston A. Laury, D.D.,

President.

## Lutheran Book Room

67-69 Frederick St., Berlin, Ont.  
 (Canadian Branch of The General Council  
 Publication House.)

Albums (Post Card and Photograph), Bibles and Testaments, Books of Devotion, Cards and Booklets, Certificates, Charts, Church Supplies, Dialogues for Y.P.S., Fountain Pens, Hymnals (Church and S. S.), Juveniles, Labels, Luther League Supplies, Mottos, Record Books, Reward Cards and Pins, S. S. Supplies, Tickets, Theological Cards, Waters, Etc. Catalogue free on application.