

# The Canada Lutheran

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

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No. 6

## My Guide

There is no path in this desert waste  
For the winds of the shifting sands,  
The trail is blind where the storms have raced,  
And a stranger, I, in these fearsome lands.  
But I journey on with a lightsome tread;  
I do not falter, nor turn aside,  
For I see His figure just ahead—  
He knows the way—my Guide.

There is no path in this trackless sea;  
No map is lined on the restless waves;  
The ocean snares are strange to me  
Where the unseen wind in its fury raves.  
But it matters naught; my sails are set,  
And my swift prow tosses the seas aside,  
For changeless stars are steadfast yet,  
And I sail by his star-blazed trail—my Guide.

There is no way in this starless night;  
There is naught but cloud in the inky skies;  
The black night smothers me, left and right,  
I stare with a blind man's straining eyes.  
But my steps are firm, for I cannot stray;  
The path of my feet seems light and wide;  
For I hear his voice—"I am the Way"  
And I sing as I follow him on—my Guide.

Robert J. Burdette.



**VICTORY!**

Milton J. Bieber, D.D.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ." I Cor. 15: 57.

**Humiliation.**

Christ was a man of sorrow. He was acquainted with grief. He came unto His own and his own received Him not. He was not wanted. There was no room for Him in the inn. A bloody Herod sought his life while He was still an infant. His own countrymen at Nazareth thrust Him out. Many of His disciples walked no more with Him. He was unappreciated and misunderstood. The rich, the great, the mighty hated Him. Those in authority plotted His death. One of His own disciples sold Him for silver; another one swore that He never knew Him. All except one forsook Him and fled. In Gethsemane where in agony of soul He sweat drops of blood the Father did not answer His prayers and the disciples slept. A High Priest called Him a blasphemer. A Roman governor scourged and condemned Him to death though he knew He was innocent. A Herod made a bloody spectacle of Him. The cruel cross was thrown upon Him and crashed Him to the earth. In awful pain He hung on the cross for six long hours, mocked by his persecutors. Even the Father who loved Him with an everlasting love turned His face from Him while on the cross and compelled Him to cry out in the bitterest despair: "My God! My God! Why hast Thou forsaken Me?" He was numbered with the transgressors. He suffered all the pain, the shame, the torments of lowest hell. Why? Because He took the place of the sinner. He suffered in his stead all the agonies of despair,—He died that the sinner might escape eternal death. He became the sacrificial Lamb of God that taketh away the sin of the world,

"It was for crimes that I had done  
He groaned upon the tree,  
Amazing pity, grace unknown  
And love beyond degree!"

Then was hell in high glee! For was not the Son of God at last destroyed? He who had repeatedly cast out devils was He not finally vanquished through the machinations of the devil? He who worsted Satan in the great temptation in the wilderness was He not finally overthrown? Ah! now would there be but one kingdom upon the

earth! The kingdom of darkness—the unbridled reign of sin, Satan and death!

Christ died and His body was laid in the grave. He has gone the way of all the earth. His boast as the Messiah has come to nought. On that dark Friday all His claims to the God-head were forever destroyed!

**Exaltation.**

"He became obedient unto death, even the death of the cross."

"Wherefore God also hath highly exalted Him and given Him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If Christ had been a mere man the world would not celebrate Good Friday nor Easter, but since He was God-Man it celebrates both. He died and was buried as He had prophesied. But the third day He rose again as He had said. Neither death nor the grave could hold Him. Blessed assurance! The dead Christ became the living Christ. Hell's glee was short-lived. The man of sorrows became the conqueror of Satan. The fetters of death were snapped. The bonds of sin were broken, the sealed tomb became an open grave. No guard, no stone were proof against the power of the Son of God. Thank God for Easter! It is the day of days! It gives joy to Christians and efficiency to Good Friday. It gave to the world the Saviour. Had Christ not risen then would His death have been in vain, then would He have been but a good man—not the Messiah, not the Hope of the world,—not the King of Kings. Then would His Name simply have been Jesus. It would not have been exalted above every name. No knee would bow to Him. If Christ had not risen from the dead then would our faith be vain and also our preaching. There would be no preaching, no Christian Church, no hope of eternal life. Then would we be of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept.

Easter, therefore, spells Victory! It announces the conqueror. It leads captive sin, death and the devil. It assures the resurrection of the body. It gives us back our beloved ones. It robs death of its terrors. To the



Christian the grave now becomes a restful couch and the tomb but the vestibule into a better world.

"I would not live alway no welcome the tomb!

Since Jesus has lain there I dread not its gloom,

There must be my rest till He bid me arise;

Or hail Him in triumph descending the skies."

#### Life's Humiliation and Exaltation.

"Into each life some rain must fall. Some days must be dark and dreary." And the Christian's life is no exception. Rather it is the rule. The servant is not greater than his master. "Ye also shall bear witness" Christ said to His disciples. True witness bearing is not pleasing to the world. It usually runs counter to the world. The true follower of Christ is not worldly. He does not do as the world does nor as it wants him to do; His life often protests and antagonizes and opposes the lives and actions of the worldly minded. Then come persecutions, ridicule, separation, and often heavy crosses. The true Christian is often tested. He must show his colors. He cannot serve two masters and he must take a stand. If he stands for Christ he often stands alone and finds it exceedingly unpleasant. He has his Gethsemanes and Good Fridays. The world is cruel, heartless, and exacting. It has no patience with the meek and humble Nazarene and often cries "Away with Him!" What will we do then? Betray Him or deny Him, or forsake Him and flee? Many do it. They do not wish to appear odd. They cannot stand persecutions and they join the crowd.

"Must Jesus bear the cross alone?

And all the world go free?

No, there's a cross for every one

And there's a cross for me."

And yet the Christian does not stand alone. God and one are a majority. "Lo I am with you alway even unto the end of the world." "I will never forsake thee." "My grace is sufficient for thee, My strength is made perfect in weakness." "All power is given unto me in heaven and in earth, Go ye therefore." We have a Champion, a Victor, a Conqueror, and through Him we can bear all, endure all, conquer all, and stand.

O the joy of victory! Victory over self, over lusts, false desires, evil habits and doubtful customs. We are often in the wilderness with Christ. We are hungry for bread, position, re-

cognition, praise, commendation, popularity, wealth, influence, glory, power. Temptations to secure them no matter how, come to us thick and fast. Will we yield or will we with Christ once for all say, "Get thee hence Satan. Thou shalt worship the Lord thy God and Him only shalt thou serve." If we resist the devil he will flee from us. There will be Gethsemanes and crosses often, but as surely as we endure there will also be Easters.

Let us call upon God oftener than we do. Our prayers will be heard in His own time and way and every answered prayer is a victory and an exaltation.

#### The World's Good Friday and Easter.

It is dark. Satan is loose among the nations of the earth. The fires of hell have overleaped the pit and set the world ablaze. The prayers of God's people seem unavailing. The cup in all its bitterness is not passing but is being drained to its dregs. Peace at this moment seems more remote than ever. Justice, righteousness and freedom are on the cross. The Church seems powerless to stay the cruel blows of war. Many a parent and many a leader and many a wounded and dying soldier cry out, "My God, my God, why hast Thou forsaken me." Has God clean forgotten? Does He not hear nor heed the cry of His beloved ones? It seems in this awful instance also that without the shedding of blood there is no remission. Sacrifice of comfort, limb, and life, is required. The best blood of the nations is fast ebbing away. Why? That this world may be a safer and better world to live in, that peace and harmony and equality may prevail. That hydra-headed autocracy may be destroyed; that freedom in all its myriad ways may triumph to bless, uplift and gladden all the peoples of the earth,—friends and enemies,—Occidental and Oriental, Christian, Jew, heathen; that in all His love, power and blessings,

"Jesus may reign wherein the sun

Doth his successive journeys run,

His kingdom spread from shore to shore

Till moons shall wax and wane no more."

Is that worth fighting for? Is it worth dying for? Ah, yes! Good Friday with its awful pains and woe will pass! There will be many graves!

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## THE CANADA LUTHERAN

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### EDITORIAL.

**Steadfastness.**—Aesop tells of a hare and a tortoise in a race in which the fleet-footed hare was beaten by the slow-moving tortoise because the hare lacked steadfastness. "Steady" is a big word in all life's activities. Many a person with great promise has failed to reach his goal because he fell asleep on the way, allowed the tempter to seduce him into debauchery and other sins or vacillated in his purpose. What fair forms, what brilliant minds, what noble blood have been defiled and prostituted! Another Easter with its lilies has become a memory. Before the altars of our churches the fairest and best of our blood have declared their noble purpose and pledged fidelity in its prosecution. The sincerity of that pledge is already on trial in a wilderness of worldliness where Satan still has great power. "Steady," is the big word. Our Lord calls it "faithful." The race is on for the crown of life. "Be thou faithful unto death and I will give thee a crown of life," is the Master's encouragement. May our dear young people heed it and steadily seek the grace of God to lead an active life of Christian service. Spiritual idleness leads direct to ruin but constant activity develops and beautifies the soul.

**Conventions.**—The Women's Missionary Societies will probably hold their annual convention in St. John's Church, Waterloo, in May; the Luther League of Canada meets in St. Paul's, Galt, on May 24th; the Synod of Canada convenes in Elmira on May the 30th, and the Central Canada Synod in Williamsburg on the 2nd of June. Will every congregation concerned be represented at these meetings? There is no doubt in our mind that we all need the Spiritual stimulus and practical help that come through the personal contacts furnished by a convention. It is very difficult to keep widely separated coals glowing for a long period of time but bring them together at intervals and they will keep burning. Christians need to meet often and regularly in public worship, not only to render service to God but to assist each other in rendering it. We need each other's help. In response to this felt need for assistance churches have gathered together in conventions, synods or councils ever since that memorable council in Jerusalem under the presidency of James. "It is not good to be alone" is true whether applied to individual persons or societies and congregations. We are social beings and our institutions partake of our nature. A mere gathering together is however not in itself a guarantee of profit. A pessimist may lead others to lose some of their faith. Delegates to a convention that bring poor reports and talk sadly about hard times and little strength have a negative influence on the optimism of others. The surest safeguard against such delegates is good work at home. If our Missionary Societies and Leagues and congregations have done their duty throughout the year their delegates will contribute enthusiasm to the convention. There is yet time for revivals at home in spiritual and practical endeavor and we sincerely hope that the coming conventions will be representative of their entire constituency and will be able to record growth and progress.

**"Close Communion."**—The Lutheran Church is often regarded as more exclusive and uncharitable than other denominations because she takes special pains to safeguard the administration of the Lord's Supper. The question is asked, "If that sacrament be the Lord's Supper has the Church any right to say who may or who may not participate?" The "Canadian



Baptist" in an article defending "close communion" in that denomination, answers the question in these words, "If it were my table I would be at liberty to make my own regulations, conditions and limitations, but being our Lord's table His clearly defined conditions and instructions must be observed." Other denominations that we could mention base a more or less consistent practice on the same principle. The Church of Christ holds the mysteries of God in stewardship and should have conscientious regard to the conditions of that stewardship.

**Apportionments.**—On another page we publish the apportionments for the various congregations of the Central Canada Synod. May we urge all our people to study them carefully and use every endeavor to have them all fully paid before the first of May. Is it not possible to have every congregation on the Treasurer's honor roll by that time? Hitch your wagon to that star.

**The Canada Lutheran.**—We certainly appreciate the splendid support that has been given the Canada Lutheran during the past year. Our financial standing is the best in our history, and we are very grateful to our many friends, who have made it so. Our motto is still, "The Canada Lutheran in every home."

### THE HOUSE OF GOD.

The Church is rightly called the house of God. It is a divine arrangement that Christian people shall gather in their house of worship for prayer, praise, thanksgiving, and to hear God's own message. In this way the kingdom of God on earth is extended and maintained. Christ has made the definite promise that where two or three are assembled in His name, there He will be in the midst of them. Can you afford to neglect this meeting with Christ? Can you afford to miss the blessings of Christian fellowship and communion in prayer? Unnecessary absence from the house of God is a sin against God and your fellowmen. With prayer and meditation the pastor has prepared his message and possibly in his message has thought of your particular needs in order to help you, but you are not there. Possibly this was the very message you needed above all others, but you stayed away. It may be the

very last chance you had to hear a divine message. It may seem to be a very small affair to stay away, and still it may have consequences for both time and eternity. But a wide awake Christian does not have to be urged to attend services. The spirit which controls his life and actions will lead him to the house of God. While the flesh is unwilling, he is not controlled by the flesh, but by the spirit. He has the same spirit as the psalmist when he says: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Apply this test to yourself and draw your own conclusions.—Lutheran Church Herald.

### DOES THE FAMILY PEW NEED TO BE REVIVED?

By Rev. Paul J. Neff in the Lutheran.

As fine words without fine deeds are an indication of a heart devoid of fine feeling, so the family pew with no family in it is an indication of a defect in the family religion. If this be true, and there can be little doubt of it, then the Church must be deaf, dumb and blind that recognizes no danger and no need for immediate action in the silent eloquence of her many empty pews.

Here in America, and perhaps in other countries also, the menace of the empty pew has been recognized as a very rapidly developing problem for the past 25 years or more—and now it has reached such an acute stage as to demand solution, if the Church is to live and thrive as every true follower of Christ confidently believes she will. No longer may the leaders of the Church simply hope and pray and do nothing. The full time for action has come.

What shall that action be? Shall it be a revival of the family pew? or shall it be a revival of the family religion? The family pew represents an ideal and is always a part of the life of the congregation. Such families as still hold to the church and are faithful to her activities and services have thus far made no serious effort to get away from that ideal. The ideal still obtains. Always, as long as there are churches and pews, the best and only standard will be, every member of the

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## CHURCH NEWS AND NOTES

Edited by Revs. E. Hoffmann, D.D., and W. H. Knauff.

### PARISH BUDGETS.

**Brantford.**—On Sunday, Jan. 20, the pastor baptized Louis Luroy, son of Mr. and Mrs. Norman Cosby and Jean Margaret, daughter of Mr. and Mrs. John Frost. The baptisms took place at the residence of Mr. Cosby. The Ladies' Aid has been quite active. On Feb. 6th they held a bazaar at the Tea Pot Inn taking in something over \$100. They also by free will offering contributed \$13.00 toward the relief of our Halifax congregation. This sum has been further supplemented by a congregational offering. The Ladies deserve great credit for their efforts.

Pte. Fred Warning recently took leave of the congregation, joining the Canadian forces at Hamilton for overseas service. He was President of the League and superintendent of the Sunday School, besides taking an active interest in all the affairs of the church. On Wednesday, March 6th the members and friends of the congregation surprised him at the residence of Mr. H. F. Oliver and presented him with a wrist watch, beautifully engraved. He has the good wishes and prayers of the congregation that he may be supplied with every needed grace. Sunday, March 3rd was a red letter day in the history of the congregation. An every-member canvass was conducted. Four teams engaged in the work. There were the usual commissioning and Thanksgiving services. The number of contributors was doubled and the amount pledged per Sunday considerably more than doubled. The mission side of the envelope received better consideration than at former years. Our services and Sunday School have been well attended. The Sunday School Mission box for the past three months yielded \$14. Two new members have been added to the roll.

**Dunbar.**—The bad roads and many inconveniences did not lessen the attendance at our services. At the last Council meeting it was decided that an every-member canvass be made in order to meet the budget this coming year. We have lost from our midst Fern Pemberton through marriage,

now residing near Chesterville, and the faithful family of William Brooks who are going on a farm near Finch. Although they are too far away to attend services they are nevertheless with us in thoughts and prayer. The Luther League held its monthly meeting at the home of Eliza Barkly. El-lery Merkley and Nellie Pemberton were united in holy wedlock. We wish the young couple all that is best. They will take up home in Dunbar. The children of the Sunday School intend to organize into a society for the protection of birds.

**Galt.**—On Feb. 17, Student Geelhaar supplied the pulpit here in place of Student Hirtle, as reported last month. On March 3, the morning church service and Sunday School session, which had been combined during the cold weather, were again separated, the S. S. meeting at 9.45 a.m. and morning service at 11 a.m. On March 17, the pastor celebrated the third anniversary of taking charge of the work here in Galt. On Palm Sunday the catechetical class of six young people will be publicly examined at the morning service. On Easter Sunday this same class will be confirmed, new members will be received and Holy Communion will be administered. During April a double educational campaign, leading up to an every-member canvass, will be conducted. The congregation will be educated at the Sunday services and the canvassers will be educated on week nights. The canvass itself will be held on April 28. The canvassers will be commissioned at the morning service, they will canvass the members during the afternoon and report at the Thanksgiving Echo Service in the evening. Our Sunday School, which uses the duplex envelope and so contributes regularly and systematically for missions as well as for our local work has decided to also introduce the missionary programme on the first Sunday of each month beginning with April. The School is also using Little's Cross and Crown reward pins for regular attendance with good results.

Our Happy Thought Girls, during the month, contributed \$5 to a needy family in our city. These girls have also decided to entertain the teachers



and officers of the Sunday School to a social evening during the coming month. The Luther Leaguers through their recent contest added 24 subscribers to the list of the Canada Lutheran. They have also invited the Luther League of Canada to celebrate its Tenth Anniversary by holding its convention on May 24-25 here in Galt where it was organized just a decade ago. Our Ladies continue their monthly mission study. During the month they voted \$5 for Home Missions. They are also planning to entertain the men of the church to a social evening at the home of Mr. and Mrs. F. Carpenter on April 9, at which the campaign for the every-member canvass will be launched. The choir is busily engaged preparing its fine programme of Easter music.

The Pastor is at present preaching a series of Lenten sermons on Sunday and Wednesday evenings. Services will also be held every night, but Saturday, during Holy Meek. During the month the Pastor was also appointed as one of the local members of the Government's War Lecture Bureau. He is also an interested member of the local Co-operative Committee on Boys' Work.

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**Hamilton.**—[Too late for last issue. Ed.]—At a special meeting of the Church Council, the vacancies in the same, caused by removals from our city, were again filled. Mr. Emil G. Mielke, 419 Main St. West, was appointed secretary of the congregation. Mr. Peter C. Johansen was also appointed a member of the Council. On Jan. 27th a special congregational meeting was held to appoint two trustees of our property, and to discuss other pertinent matters. Mr. Menno Hagey and Mr. John Holm were appointed to act as trustees. It was also decided to raise \$150.00 to meet approaching necessary expenditures. The money was raised in a two evenings' canvass. Our Luther League has found itself, and is now stronger than ever. At our last business meeting 5 new members were added to the roll. At the same meeting \$25 was voted towards Students' Aid Fund. The League also showed willingness to assist our Church Council in decreasing our mighty mortgage, and \$50 will be raised by means of the League D. W. Box, before July. The monies offered at our devotional meetings will be used for the purpose. The Sunday School's report for the month of De-

cember was very encouraging. The offering during the month, including our festival, was \$49, the highest monthly offering ever received. The average attendance per Sunday for the month was 119. Our January report, due to the severe weather conditions, showed quite a decrease, the average attendance for the month was 105. During January eight new members were added to the School. A social hour, given under the auspices of the Ladies' Aid, in honor of 50 new members that have been added to the congregation during the last months back, was largely attended. A very enjoyable hour was spent. A splendid programme was rendered, which consisted of a few exceptionally appropriate numbers.

**Baptisms:**—Dorothy Viola, child of Mr. and Mrs. Demmerling; Maxine Emily, child of Mr. and Mrs. Lemon; David L. Valentine, child of Mr. and Mrs. Johnson; James Louis, child of Mr. and Mrs. Goring; John Stanley, son of Mr. and Mrs. Redwood; William, son of Mr. and Mrs. Gilbert.

United in the holy bonds of matrimony, Mr. W. H. Bowerbank and Miss Mary Jane Lefler, after their return from a short honeymoon they will reside in Burlington. On the same day Mr. H. W. Kerr and Miss Leah O. Reichheld were united in wedlock, after their return from a short trip to eastern points they will reside in the city. The congregation unites in congratulating these two couples and wishes them God's richest blessings throughout life.

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**Humberstone.**—Quite a number of fathers and mothers as well as the young people of the church are availing themselves of the study of the Bible in the "Bible Hour," a half hour before the Sunday service. This is an addition to the Sunday School. March 12th, the Luther League met at the home of Miss Minnie Boneberg, with a record attendance of 29. One new member was received. The meeting as an interesting one with considerable local business. The Ladies' Aid and Missionary Society met at the parsonage March 6th, with a good attendance. The ladies are working new altar cloths for the church. The M.S.A. has taken two of our Sunday School workers, the treasurer, Herbert O. Kramer, and his brother, Reuben, a member of the S. S. orchestra. Both are now in England, besides Albert Bissel and Burt Anthes and a number of adherents whom we



have frequently seen at the church services. The congregation has raised through subscription \$61 for relief of our congregation at Halifax. The pastor was called to the home of Mr. John Sness, Feb. 26th, to baptize a child that the day previous was terribly scalded by falling into a tub of hot water. The child died the evening of its baptism. These people are Lutheran, and members of St. Paul's Lutheran Church here. The Pastor attended executive committee meeting in Toronto, Feb. 28th.

**Montreal.**—Montreal is indeed a large city and with the surrounding towns annexed, would have easily over a million inhabitants. Montreal is a large manufacturing centre and on this account attracts many people not alone from the Province of Quebec, but also from the other provinces and even the States. And this is one of the reasons why we must expect our Church to have its share in gathering in those who still cannot live without church connection, even in these times of falling-away. Our own people—Canadian and American born, besides Germans and Scandinavians, are scattered all over the city and as the distances in a city like Montreal are very great, people living far away from their church will eventually drift away and either join churches which are nearer, or neglect to go into any church. Wherever we go we will find Lutheran people. And no wonder—they form a larger percentage of Protestantism than all other denominations combined. The non-Lutheran ministers find them too.

Now there are a number of Scandinavians here in the city and vicinity. Their respective ministers come once in a while to perform such church rites as they are called upon to do. The Danes have for years had services every Sunday afternoon. A layman used to read a sermon. Those of the Danish people, however, who could understand English, have as a rule joined our English Church. Some years ago a Norwegian congregation had been started with services in their own tongue, but by and by the people drifted away while the majority preferred to affiliate with our church.

The Swedes, of whom there are quite a number, have for some time considered the organization of a congregation. So last Fall we were told that a committee had been formed with the avowed purpose of starting a Swedish congregation. Now there are

two kinds of Swedes in the city, just as there are two kinds of every other nationality, namely "church-goers" and "non-Church-goers." Of the first our English church holds quite a goodly number, of the second class the Swedish club claims the lion's share. We had appealed to all of them time and again not to forget their church, but we were told: the Swedes will come if they have services in their own mother-tongue. So "Rock Island" was notified. The eastern synod of "Augustana" took matters in hand and Rev. S. R. Swenson, of Georgetown, Conn., arrived in the city by the first of March, and last Sunday, the tenth, the first Swedish service was held in our church. Apart from about fifteen members of our own congregation, 45 Swedes were present, mostly adults. We sang along with the Swedes. The hymns were all familiar. Rev. Swenson preached about forty minutes and held the attention of the people throughout. From what appeared to a visitor all seemed to be well pleased with this first experience, and when we take into consideration that on the tenth of March we had the worst snow storm this winter, which crippled our otherwise excellent car service. Yet to our surprise the Swedes turned out to hear the Gospel in their own mother tongue. Next time you will hear more about this movement.

We have a pastoral conference here, attended by the Protestant ministers of the city. About 40 were present last time. There were some lively discussions about the needs of the times especially regarding the soldiers. One clergyman, an Episcopalian, had been a chaplain in the army and he gave a kind of survey on spiritual lines of things in the field as they appeared to him. He made the statement that the soldiers don't care much about the parson who comes to them with the story of the fall, the ruin of sin and atonement. I was surprised and so were most of the ministers present. But two got up and entered energetic protests against such modern views. We all know that these are materialistic times. The young and old have no longer time to go to church, and when they do go, they don't want to be shocked by the old-style preaching; the Cross of Christ has become out-of-date with our theatre, and movie-going people. They wish to be entertained for an hour or so and go home satisfied with their own self.



A professor of McGill University has stirred a hornet's nest. His name is Nicholson and he is a Protestant. Mr. Nicholson insists that national unity should repose on three principles:—(1) Establishment of a national system of education; (2) The abolition of separate schools; (3) The recognition of one official language, that of the majority. The French press is indignant over these proposals, declaring that to support these three principles would destroy the political constitution of the country. The R. C. Archbishop entered a vehement protest and Mr. Nicholson was reprimanded by his principal. But suppose the Protestants would be in the minority throughout Canada, would anyone, knowing the R. C. Church as we do, for a moment dream that the R. C. would handle the Protestants with the same consideration?

There will be a class of seven young people confirmed on Easter. The catechetical instruction started in October and was kept up uninterruptedly until now and with six hours in the week. We used Rev. Stump's catechism. The young folks themselves see now the need of more Scripture study. After all you cannot do justice to the work of preparing for confirmation unless you are in it for good and with heart and soul.

The Sunday services in the S. S. room, on account of the very cold weather which was felt everywhere, but now we use again the church proper and we prefer it too, because though we Lutherans do not believe in holy brick and mortar, still we love the habitation where the Word of God is proclaimed and we look upon it as the house of God and not as an ordinary building.

The Ladies' Missionary Society is very active in its work for the congregation, still the members know that it is up-hill work and cannot be carried on in a haphazard way, but some people are of the opinion that the church-wagon will go by itself or by looking on. The workers know differently. But the Lord has all kinds of customers around His table.

**Preston.**—The monthly meeting of the Women's Missionary Society was held in the basement of the church on the night of Feb. 27, after the Lenten service. Five new members have been added—Mrs. Kraft, Mrs. Schaus, Mrs. Julke, Mrs. L. Becker and Miss Minnie Schulz. During the month of February the ladies of the church

sewed 75 suits of pyjamas for the Red Cross. On March 3rd, during the evening service, the dedication of the baptismal font took place. The christening of Roy Charles, infant son of Mr. and Mrs. Theodore Becker followed the ceremony.

The grim reaper has been busy, and cut short the lives of four valued members of the congregation. Mr. Jacob Werlich served on the Church Council for several years. Mr. Edward Schaefer taught in the Sunday School. Mrs. Stephen Smith was a member of the Ladies' Aid Society, and taught in the Sunday School as long as her health permitted. Mr. Frederick Schroeder was a citizen highly respected in our town.

**Williamsburg.**—Pastor Maurer spent a few days the latter part of February with his daughters, Anna and Ruth, in Toronto, and on Sunday, Feb. 24th was in Waterloo where he ordained Student S. W. Hirtle and Student H. Wahl, of Waterloo Seminary, for the Holy Ministry. We understand they have both been called to congregations in Nova Scotia. On Sunday, March 3rd, he preached for the congregation at Hespeler, returning home March 5th. Rev. L. M. McCreery, of Montreal, took charge of the congregation during the pastor's absence. During a wind storm on Feb. 26th, one of the front windows of the church was blown out and the centre part damaged. Instead of the annual banquet which has been held for the last few years in February, the congregation this year is being canvassed for a free-will offering. We welcome Mr. and Mrs. Charles Whitteker and family back to our midst again.

### GLEANINGS FROM THE CANADA SYNOD.

The Philipsburg Parish, to become vacant by the impending removal of Rev. Lamack to Walkerton, has extended a call to Rev. Langholz of Wiarton. As far as we know, the latter has refused to make the proposed change and will stay at Wiarton. For many years Rev. Langholz has had charge of the Philipsburg parish and his re-call speaks well for both, Pastor and people. Who is going to fill the Philipsburg vacancy? In order to put a permanent stop to the endless shifting about in our own Synod an outsider would be preferable.



We are glad to report, that St. Matthew's Church, Kitchener, has extended a unanimous call to Rev. John Schmieder of Trinity Luth. Church, Philadelphia, Pa. Although he has not yet given his final decision, we sincerely hope that he will accept the call. Rev. Schmieder is a native Canadian, his father, Rev. H. C. Schmieder, now of Roxboro, Philadelphia, having been the first Lutheran pastor in the Canadian North-west, where his two oldest boys, Paul and John, were born, the former now being stationed at Lancaster, Pa. Rev. J. Schmieder is a graduate of Mt. Airy Seminary and after a pastorate of several years at Shenandoah, Pa., took a post-graduate course at some German University. After his return he became the successor of the Rev. Linos, Trinity, Philadelphia, his work having been very successful and the relations between him and his people ideal. We believe, that Rev. J. Schmieder would be an eminently proper man for St. Matthew's Church and a valuable acquisition to our Lutheran Church in Canada, and therefore anxiously hope, that the Lord may guide him, to accept this call to one of our most influential churches in Canada.

We feel greatly relieved by having the care for some of our vacant fields taken from us at last. The regular supply of Walkerton-Mildmay during their vacancy of one year and three months was quite a difficult task, which put the resourcefulness of the President of the Synod to many a severe test. By Easter the new pastor, Rev. Lamack, will take charge of his work and we trust he will be accorded a very hearty welcome by his people, after they had to go through all kinds of disappointments and tests of their patience. May the new union between pastor and people be a long and blessed one! The vacant Hespeler parish continues to be served regularly by Rev. J. Maass, of Kitchener, whose services are deservedly appreciated as a veritable God-sent in this time of emergency.

Our congregation at Massey, together with a number of small preaching stations constituting our new Ontario Mission, is longing for regular supply after a vacancy of nearly two years. On account of the very isolated location of these places even an occasional supply by one or the other of our pastors is very difficult and costly. We hope, however, that after Easter we may be able to secure for them the services of one of our students for a

period of five to six months at least. What a fine testimony to the faithfulness of these people, that during their long protracted vacancy they gather together regularly Sundays for prayer and hearing the Word, one of their own men conducting the service according to the measure of his God-given ability. Would all our congregations under like conditions evidence the like appreciation of the means of Grace?

The Middle Conference of the Synod will meet for its spring session Tuesday and Wednesday, April 9 and 10, in Trinity Church, New Hamburg. The subject of one of the papers to be discussed, will be: "The Amalgamation of the Three General Bodies," prepared by Rev. Brenner.

### WINNIPEG

M. J. Bieber, D.D.

A weekly Lenten Mission Study Class was instituted on Feb. 14th. It meets on Thursdays at 8 p.m., at the members' homes. The text-book is "Lutheran Missions." Mrs. J. A. Hallberg, who is connected with the Primary Department in the Bible School and a graduate of Gustavus Adolphus College, St. Peter, Minn., U.S.A., is the efficient teacher.

The Bible School in connection with the morning service is a success. The attendance has more than doubled in the Bible School and largely increased in the church. The parents now come with their children to the church service and either teach or remain in the Bible Class and again go home with their children. The family now goes to church. What is the Bible School but "The Church at School." Following is the order of service:—11 a.m., regular morning service in the Church Book, (sermon 20 minutes), up to the last hymn, without any intermission the hymn is sung from the S. S. Book, the school or congregation standing. During the singing of the last stanza the Primary Department marches out of the room; catechism (5 minutes), records, offerings and lessons (25 minutes); hymn from S. S. Book, school standing; supplemental Bible work by pastor (5 minutes); secretary's report; announcements; Lord's Prayer; doxology; benediction; national anthem. The first Sunday in the month is Mission Sunday, when a short talk or programme on missions takes the place of the catechism and the offerings are devoted to missions. The united service lasts one hour and



40 minutes. At first there was hesitancy. Now there is enthusiasm.

The Missionary Society is connected with the city Red Cross Society. It makes its quota of supplies and in addition at the close of the church services on the last Sunday in each month two ladies appointed by the Missionary Society take an offering at the door for the city Red Cross.

The Luther League is studying the topics with interest. At its last meeting four new members were received and it was decided that the members wear the League buttons. The League corresponds with the 17 men at the front. At a social evening held on the 11th of March \$25 was realized towards completing the paying for the piano in the S. S. room. The young people have a mind to work.

Lenten services are being held each Wednesday at 8 p.m. The congregation is aiming to raise \$1,000 by Easter towards liquidating some of its many floating debts. During the month two persons have been added to the congregation, a number have been revived and are again worshipping, a number have been added to the subscription list, and some have increased their pledges. The Synodical apportionment is \$140 and though not yet met with by the grace of God be fully paid on or before May 1, when the books of the Synod's (North-west) Treasurer close.

### WILLOWDALE PARISH

Aunt Nettie had invited many of us for a social evening at her pretty home. These little informal gatherings at Aunt Nettie's are a great feature in the life of our Church. They are not much of an expense because she thinks people can come together and enjoy themselves without the generally thought indispensable, allurements of a fine supper. A feast for the mind and soul, not specially for the body is what she aims to give us; and I assure you, we never think of refusing an invitation given by her. It was the week before Easter and there had been some talk of our pastor leaving us after the Easter season was past, and we were all troubled at the mere thought of losing him.

He is not a handsome man, nor an eloquent man. He is plain of face, dress and manner; he is frank and outspoken; but he is so pleasant, cheerful and kindly toward all, so sincere in his piety, so fervent in his zeal, so

earnest in his preaching, that almost every one who knows him, loves him.

He has been with us a number of years and we hoped he would spend the remainder of his days among us.

We had been speaking of these things—of his goodness, our love toward him, and our sorrow if he should leave us. Aunt Nettie had listened silently, but with full approval of all we said. At last she looked up with a grave smile.

"I came across an article the other day entitled 'How to keep a pastor.' Perhaps it might help us to keep ours."

"Tell us the substance of it, Aunt Nettie, we shall be glad to try any plan that would prevent Rev. E— from leaving us."

"Yes, do let us know all about it," said Mr. Right, one of our oldest and most prominent members. "I don't think we can ever find another man like Pastor E—."

"He has done more good here than any two other ministers we ever had," added Mr. Wisdom.

"And we wish to keep him—we must keep him," I added. "We just simply won't permit him to leave us, if there is any way to prevent it."

Aunt Nettie laughed.

"I wonder if he knows how much his people appreciate him?"

"If he does not, Aunt Nettie, 'it is simply because his modesty will not permit him to believe all he hears. I never repeat anything unkind that I may hear. I do not believe in that kind of tale-bearing, but I do not think it hurts a true pastor to hear the good that is said of him.'"

"Well, I suppose some who are less thoughtful of his feelings, repeat the unpleasant remarks; so that, after all, the bitter is mingled with the sweet. But he may be here any moment, so we must hasten if we wish to say anything further on the subject."

"We are all anxious to hear you," said Mr. Right.

"The first rule given in this article which is likely to be of any use to us is to attend church regularly, rain or shine, hot or cold. It is certainly most discouraging to a pastor, especially to one who has as large a charge as ours, to be compelled to preach to an arid waste of empty benches. He has already, we will suppose, for it is often true, preached two sermons, and walked long distances. He comes before us weary in body and mind. Per-

(Continued on page 15)



## WOMEN'S MISSIONARY DEPARTMENT

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

### APPEALS.

April is the month in which we are specially called upon to remember our work among the Slavs. Let your offering be generous. Mrs. Frisby, Unionville, Chairman.

As our fiscal year draws to a close we should review our work and see that all appeals are answered and all moneys disbursed before May 1st, as on or shortly after that date the books of the Synod are closed. Any moneys sent after above date will not be credited on this year's books. Don't delay that reports may be complete for the coming conventions.

### MISSIONS—A WORK OF LOVE.

Rev. L. O. Fossum.

It is not enough in spiritual work that we even have a direct command or commission. There must be a heart-relation and an inner understanding between him who commands and him or her who shall obey. This heart-relation is called "love." We cannot help but love Him, when we have experienced that He loved us first; and love worketh obedience.

Paul, the greatest of missionaries, testifies as to this, saying: "The love of Christ constraineth us"; and Christ Himself said: "If a man love me, He will keep My word." It is useless to speak of our love to Christ when obedience is lacking. Love to Jesus is the good ground in which obedience to the Mission Commission grows and bears fruit in spirit and in truth—in prayer and in sacrifice.

Now, how do you feel about it? Will you turn a deaf ear to your compassionate Saviour's greatest commission? or are you persuaded to consider the Matter? I imagine you say: "I will see what others do; I will do what others do; I will do as others do; or, I will ask other people for advice."—Alas! how poorly this commission has been and still is heeded and followed by the great majority of Christians! What can be the reason? Is it because we love Jesus so little? You try to answer with Peter: "Lord, Thou knowest all things; Thou knowest that I love Thee." Then what can be the matter? Jesus can solve this problem for us too. He tells us about a woman who came and stood at His feet, weeping; and began to wash His feet with her tears, and wiped them

with the hairs of her head, and kissed His feet, and anointed them with costly ointment; and as an explanation why she came to show Him so much attention and love, and make such great sacrifices, He says: "Her sins, which are many, are forgiven." And He adds: "To whom little is forgiven, the same loveth little."

Do you know that all true love to Jesus—consecrated and sacrificing love—has its root and beginning in the experience of the forgiveness of sins? Do you know that true missionary love—love that not only brings us to Jesus to weep at His feet, but love that makes the greatest sacrifices, has its pillars and foundation resting on a personal experience of Christ's redeeming love?

Our eyes and minds are not open to the great mystery of the Gospel and its inestimable value to us and to our fellowmen until we have experienced its power in our own hearts. Have you experienced it? Then you will become a John, an Andrew, or a Philip, and hunt up your brethren and say: "We have found the Messiah—come and see." Then you will follow the example of the Samaritan woman who ran and brought the whole village of Sichar to Jesus; and you will feel as Paul did when he wrote to the Romans, saying: "I am ready to preach the Gospel to you also."—Lutheran Church Herald.

### Waterloo's Report.

The Missionary Society has held its monthly meetings at the homes of the members. When the Society met at the home of Mrs. P. H. Roos, Student Hirtle gave a very interesting address on Missions. On Sunday, Jan. 27, he also gave a discourse to the congregation on the sad plight of the Lutheran Church in Halifax. A collection was then taken up and the gratifying sum of \$91.43 was obtained. This was sent and has already been thankfully received by Rev. Wm. M. Weaver, pastor of the Church. While on her way to the last Meeting Miss Bornholdt, who has often favored us with instructive addresses, had the misfortune to fall and break her arm. We wish Miss Bornholdt a speedy recovery. At our last meeting we were able to increase our Seminary Chapel Fund by \$50. We have now paid \$300 out of \$500, the required sum.



## THE LUTHER LEAGUE DEPARTMENT

Conducted by Rev. E. H. Beckman, Box 152, Galt, Ont.

### OUR CONVENTION.

Yes, convention time is again drawing near and Executive Committee is busy making its plans. It will be just ten years on April 23 since the first convention of our Luther League of Canada was held, or perhaps I should say, since that first gathering of Canadian Lutheran Young People at which the Luther League of Canada was born. That meeting was held in the Town Hall of Galt. But great forward strides have been made since that day. The Luther League of Canada has grown and advanced in many ways and so has Galt, for since then it has ceased to be a town and has become a city.

But why speak of Galt in this connection? Because St. Paul's League of this city, under whose auspices that first organization meeting was held just a decade ago, has invited the Luther League of Canada to celebrate its Tenth Anniversary by again convening in Galt on May 24-25 of this year.

The Executive Committee of the Luther League of Canada will meet in Galt on Good Friday to complete arrangements for this convention which, they say, will be the biggest and best yet held. In addition to the matters of business, which will include several very important items, there will be several short, live, snappy addresses and papers of practical interest; three separate conferences for Pastors, Junior League Workers and Senior Leaguers; a Round Table Discussion, fine music and other features.

Galt can be conveniently reached via C.P.R., G.T.R., L.E. & N., and the Grand River (formerly G. P. & H.) Ry. Galt is also but fourteen miles from Waterloo, which can easily be reached by electric cars so that any delegates who have not seen it should take this opportunity of visiting our Seminary.

The Galt Leaguers are busily planning for your entertainment at this convention. They hope to be able to provide free accommodation for all who attend, but this can only be guaranteed to the regularly accredited delegates who notify the Editor of this Department, not later than May 14, of their intention of attending. Visitors should likewise notify the pastor loci of their intention. All Leagues are

entitled to five delegates and Pastor.

Remember the place—Galt.

Don't forget the dates—May 24-25.

Notify the Galt League by May 14.

### STUDENT AID NOTES.

We have now received our membership certificates for the Student Aid Society and would like to place at least one of them in the home of every Lutheran family in Canada. Is there a Lutheran Christian in this Dominion who would refuse a dollar a year for the educating of worthy Lutheran young men for the ministry? Now Leaguers, get busy! Send that dollar as payment of your own membership. By return mail you will receive your certificate. Then start out with it. Show it to every member of your league and congregation and to others also. Explain to them that for the small payment of one dollar annually they can become members of a band of Christian people who are organized for the purpose of educating young men to go out into the harvest field of our Lord to sow the good seed of His precious Word, which is, "the power of God unto Salvation." Could a dollar be invested to better advantage in any enterprise? And the best of it is, your dollar will not only help to educate one young man, but after he gets into the ministry he will repay that dollar without interest and it will help a second young man and then a third and a fourth and so on. There will be a steady procession of young men going out from Waterloo Seminary to all parts of Canada and the foreign fields, who have been helped to their education by your dollar, and this will continue to go on long after you are forgotten, until time changes into eternity. And thus you will continue to live on even after death. May I send you your certificate now? One dollar please! Address the Editor of this department.

### Receipts for Student Aid.

Previously acknowledged, \$73.55; Conestogo Christmas offering, \$8.15; Galt: Donation from Miss Wilks, \$5, membership from Mrs. Burkardt, \$1; Total, \$87.70. Have you or your League contributed anything? Bring this up at your next meeting. Let's have a good report for the convention.



## SYNOD OF CENTRAL CANADA APPORTIONMENT FOR 1917-1918.

OBJECTS	Synod Appor.	Home Missions	Foreign Missions	Church Extension	Jewish Missions	Slav Missions	Porto Rico Mission	Ministerial Relief	University Work.	Montreal Hospice	Students' Aid	TOTAL	Seminary	GRAND TOTAL
Williamsburg . . .	\$100 00	\$205 00	\$50 00	\$60 00	\$1 00	\$10 00	\$5 00	\$5 00	\$3 00	\$10 00	\$16 00	\$465 00	\$239 00	\$704 00
Kitchener . . . . .	40 00	65 00	23 00	35 00	2 00	15 00	5 00	5 00	2 00	5 00	16 00	213 00	350 00	563 00
Port Colborne . . .	40 00	45 00	5 00	15 00	2 00	8 00	5 00	5 00	1 00	3 00	15 00	144 00	160 00	304 00
Riverside and Morrisburg . . . . .	85 00	195 00	97 00	15 00	3 00	12 00	5 00	5 00	2 00	10 00	16 00	445 00	280 00	725 00
Hamilton . . . . .	35 00	53 00	30 00	25 00	2 00	13 00	4 00	5 00	2 00	5 00	15 00	189 00	165 00	354 00
Unionville and Buttonville . . . . .	25 00	56 00	20 00	10 00	2 00	6 00	3 00	2 00	2 00	3 00	15 00	144 00	64 00	208 00
Galt . . . . .	25 00	43 00	30 00	10 00	1 00	6 00	2 00	4 00	2 00	3 00	10 00	136 00	102 00	238 00
Welland . . . . .	5 00	15 00	5 00	5 00	1 00	3 00	1 00	2 00	1 00	2 00	10 00	50 00	48 00	98 00
Montreal . . . . .	15 00	36 00	10 00	10 00	1 00	4 00	2 00	5 00	3 00	5 00	10 00	101 00	60 00	161 00
Ottawa . . . . .	10 00	34 00	5 00	15 00	1 00	5 00	2 00	5 00	1 00	2 00	10 00	90 00	60 00	150 00
Dunbar . . . . .	15 00	17 00	5 00	5 00	1 00	6 00	2 00	2 00	2 00	1 00	5 00	61 00	81 00	142 00
Toronto . . . . .	10 00	25 00	10 00	5 00	1 00	5 00	3 00	2 00	2 00	2 00	5 00	70 00	60 00	130 00
Guelph . . . . .	7 00	6 00	5 00	5 00	1 00	5 00	1 00	2 00	1 00	1 00	5 00	39 00	65 00	104 00
Brantford . . . . .	5 00	5 00	5 00	5 00	1 00	2 00	1 00	1 00	1 00	1 00	2 00	29 00	42 00	71 00
	\$417 00	\$800 00	\$300 00	\$220 00	\$20 00	100 00	\$41 00	\$50 00	\$25 00	\$53 00	150 00	\$2176 00	\$1776 00	\$3952 00



## WILLOWDALE PARISH.

(Continued from page 11)

haps it is raining; or, maybe, only looks like rain. Only two or three dozen people have ventured out; and they, as if afraid of getting too near him, occupy the back benches. The front seats, are, probably, entirely vacant. How much inspiration, how much encouragement, think you, he gets from such an audience? We ought to attend every service of the church, if at all possible, and sit as near to the pastor as possible.

"Then, we should stand by him in everything which he suggests, or sets on foot, for the good of the church, and, by the way, when he presents a matter to the congregation, it is very chilling, very depressing, to his own interest and zeal for the welfare of his people, to have them so slow to respond. I say this especially to you men, because we women have no vote; and only in rare cases, is it thought proper for us to speak in congregational meetings. Speak promptly. If you disagree with him, say so frankly and courteously; and if you can suggest another or better plan, do so at once."

"Your advice, Aunt Nettie, is most excellent," said Mr. Wisdom, "and shall be followed at our next meeting."

(To be continued)

## DOES THE FAMILY PEW NEED TO BE REVIVED?

(Continued from page 5)

family in the pew at every service every Sunday. If this were not so, then the family pew would indeed need to be revived and right quickly, but the defect lies deeper. It is to be found in the family.

There was a time when the family was the chief centre of religion and worship. The Bible and a few prized prayer-books and sermons have since been supplanted by a never-ending stream of ordinary novels disguised as real literature and by the powerful but not by any means spiritual influence of the moving picture. The family worship at morning or at evening or at both times has entirely vanished and the little grace offered at the table has degenerated into a compulsory

performance in which one of the youngest and most innocent of the members of the household is made to be the mouthpiece for all. The stories of Christ are never told by father and mother to son and daughter. In fact that holy name is rarely heard in the home. It is considered as belonging to the church and the Sunday school to teach of holy things and not to the family heads.

Right well does the church know that it is her privilege and duty to teach of holy things and of God and of Christ and Salvation through Him, but she can never take the place of home influence. At the knee of father and mother deeper and more abiding and more powerful impressions are gained than in the church. The example of good and consecrated living on the part of those who are the natural guides and protectors of their offspring outweighs any other in the wide world. The part the home takes in the shaping and moulding of lives can never be taken by any other institution and any attempt to do so will eventually and inevitably end in flat and ignominious failure.

Now the family influence or responsibility has, in these days, been allowed to dwindle and has been foisted upon the shoulders of the church, and the church, as may well have been expected, is not able to bear it. She tries, but she cannot supplant the family. It is out of her province. What shall she do?

The writer of this article firmly believes that there is only one thing she can do and that is, revive the family religion, place the responsibility of the first development of Christian faith where it belongs, and see that it remains there.

This sounds like a very simple remedy. So it is, but it is one which cannot be effected instantly or even in the space of a decade. It took a long time for conditions to arrive at their present undesirable stage, and it will take just as long and perhaps longer to strike the right pace again. But it is well worth trying. Even though the wrong can be righted but slowly, when success comes it will bring joy and peace and prosperity.

Then why not let the movement begin? Why not have the pulpit and religious press lay special stress on the revival of religion in the home? Why not make determined and repeated effort to re-establish the family altar and to have the name of Christ once more be that before which noth-



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ing may take precedence and at the mention of which every heart shall offer the sacrifices of love from the head of the household on down to the tiniest toddler? The plain, practical sermon, dealing with those things which are in question, the helpful instruction instead of the doctrinal mystification of catechumens, a strong, pointed bit of advice and encouragement at the time of marriage,

some tender and hopeful words to parents with respect to the spiritual future of a newly arrived infant,— what opportunities they hold forth! and how little used! The church still has her mind set upon numbers and not upon quality, forgetting that numbers are fleeting and that only quality endures.

Should the time come, as come it must, when religion in the family shall be the chief aim of the preacher in the pulpit as the representative of the church, the empty pew will begin to fill up. The change will not be wondered at; it will be regarded as a simple, natural growth. So much effort, it will be, producing so much result. The family will return and the family idea will work itself through every church service and ever church activity and the pastor will be no longer a mere pop-caller or a door-bell pusher, but a real pastor of families with his families in their pews every Sunday to receive the bread of life as he breaks it by power of the Spirit.

Yes—let us not speak of reviving the family pew. Let the revival of the family religion be our chief thought. It will get us farther on the road to the restoration of that which we have lost and desire to have again. If we do this, and do it actively, the family pew will take care of itself, for an ideal cannot well be killed, even though it may not be fulfilled for a time.

## VICTORY!

(Continued from page 3)

But there will also be Easter! There will rise from the tomb a transformed world. It will be the victory of the forces of Jesus Christ among friend and foe. It will be the triumph of His Word, the victory of His Spirit, the Easter of His renewed resurrection in the political, commercial and religious spheres of mankind. Then will all the nations of the earth with one accord exclaim: Thanks be to God which hath given us the victory through Jesus Christ our Lord. Amen.

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