

The Canada Lutheran

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

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No. 11

THE CHURCH COLLEGE.

By a Church College we mean one thoroughly pervaded by the spirit of the Christian religion, whose teachers are confessors of the Christian faith and communicants in the Christian Church, whose chief aim is the development of Christian character and whose ultimate standard of truth and duty is God's holy word.

Such a college is one in which more is accorded the religious element than simply common devotional services at a stated hour each day. Religion is no mere ornament or supplement or introduction to its work, but is entirely inseparable from it. Even when the phrases of religion are absent from the lips, it is nevertheless the controlling factor in the classroom and the study and in the recreation ground as well as in the place of prayer; in laboring on the solution of an intricate problem in Mathematics as well as in the reading of the Holy Scriptures. No difference how high the reputation he may have attained as a scholar, the teacher or pupil, though regular in his attendance and reverential in his deportment in the chapel, who limits his concern about spiritual things to such exercises has certainly failed in the most elementary portion of the course,—nor can a Church College fulfil the promise which its name announces without providing for such a study of the Holy Scriptures in all its classes, that when the four years course has been completed, there abides in the mind of each graduate a general outline of the teaching of each book of the Bible, and of the Bible as a whole. Whatever opportunity there may be for instruction about the Bible and about Christianity in general let first place be given to the study of the Bible itself,—a study so lamentably neglected that we find this deficiency the most serious with which we have to contend in candidates for the ministry entering our Seminary.—Dr. Jacobs.

SERMONETTE.**Penitential Prayer.**

Luke 17: 13.—And they lifted up their voices, saying, Jesus, Master, have mercy on us.

The need of the hour is sincere repentance. We have strayed away consciously or unconsciously from a true and holy consecration to Him, Who is the Life. Like the lepers whom Jesus met, we must realize our need. They did, and when they saw Jesus, they knew their opportunity for being cleansed had come.

The more we look into the state of our heart and analyze our lives, the more we will appreciate our proneness to evil. Truly the imaginations of our hearts are evil from our youth. This is the deadly leprosy working havoc in our souls, and unless we realize our spiritual danger and become fully conscious of the fact that unless it is cured it will mean eternal death, we will gradually become hardened and wonder wherein our need lies. "Lord, quicken us by Thy Holy Spirit to be sensitive to our condition and see our need."

Like the lepers who uttered a plea for help, we must recognize the One, Who alone can cure. If these poor diseased men had failed to recognize Jesus when He approached, they would have continued in their sad state. However, they knew Him. They saw in Him the Master in Israel. Doubtless they heard of His miracles and remarkable teachings, and when they saw the multitude, they knew Him.

Truly He alone is our helper; for He is the Master over sin, death, and the devil. He came to destroy sin. He met its results in His sufferings and death on the tree. His words brought life to the diseased and the dead. He constantly forgave the sins of men and gave them spiritual strength. His own resurrection demonstrates the triumph of His sinless life and proves Himself the great Saviour, Helper, Friend. But the cry was, "Have mercy on us." They didn't ask for specific gifts. Realizing their weakness and His perfection, they cried out in the spirit of humility, the virtue which the Lord delights to see. Such must characterize our prayer for pardon. Our weakness and not our power must predominate in our approach to God. We must come to Him feeling how much we need Him and recognize that He alone can deliver us. If ours is the spirit of the

publican, we know that we will be accepted by Him; for unless we "become as little children we shall in no wise enter into the kingdom of heaven."

The prayer of the lepers was in the spirit of faith. This virtue the Lord commended in the one who returned to give Him thanks. And are we not given the assurance of His help? When we accept this assurance as true and believe in our hearts that He will cleanse us from our sin, we exercise that quality which is pleasing to the Father.

Surely we need Him, the Saviour of men. We need to bare our hearts before His eyes and acknowledge our selfishness, waywardness and lack of devotion. We need power from above, and if we will fall before the Master and utter the prayer of penitence, "Have mercy upon us," we will have the assurance of His pardon and peace.—A. T. M. in the Lutheran.

THE ATONEMENT IN THE ACTS OF THE APOSTLES.

By Dr. C. H. Little.

(Continued)

The 10th chapter is devoted to the case of Cornelius the centurion in which we find Peter again the chief actor. The speech which he delivers on this occasion is characteristic. Indeed it is remarkable how closely the speeches of Peter as recorded in the Acts resemble each other. They are all built upon the same model, proceed on the same order and follow the same line of argument. We quote here from v. 36 on: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the Baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge

of the quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." There is here clear allusion to the atonement in the words "preaching peace by Jesus Christ" and the atonement is here again certified by the statement that "Him whom they slew and hanged on a tree God raised up" and ordained to be Judge of quick and dead and that as the effect of all this their own prophets testify that "whosoever believeth in Him shall receive remission of sins."

In the 13th chapter of Acts Peter falls into the background and Paul comes to the front. In his first speech in the Synagogue at Antioch Paul, after recounting in broad outlines, the history of the children of Israel to the founding of the monarchy and the accession of David, says, "Of this man's seed hath God according to His promise raised unto Israel a Saviour Jesus" and continues, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead." The argument thus far is precisely the same as that we have seen repeatedly made by Peter, viz., that the Jews in ignorance and wickedness slew Christ but thereby carried out God's will concerning Him as proved by His raising Him from the dead, thus fulfilling, the apostle adds, the promise made unto the fathers. But the conclusion is particularly impressive: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." In these words the apostle asserts the atoning power of Christ's death as proved by His resurrection and pointedly declares to the proud Jews that in justifying power the revered law of Moses cannot compare with it.

The answer which Paul and Silas made to the question of the terror-

stricken Jailor at Philippi: "Sirs, what must I do to be saved?" viz., "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house," also implies the atonement made by Jesus Christ whereby alone forgiveness of sins and salvation may be attained. Paul's address to the Jews in the Synagogue at Thessalonica where for three Sabbath days he "reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus, Whom I preach unto you, is Christ," is still more to the point. The argument is, The death and resurrection of Christ are matters of divine necessity as the Scriptures show. Jesus died and rose again thus fulfilling these requirements. Therefore Jesus is the Christ. In the same chapter we have Paul's speech at Athens in which he declares that God "now commandeth all men everywhere to repent: because He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." The very command to repent is here based upon the fact that atonement has been made by Jesus Christ and that this atonement was acceptable to God as proved by His raising Christ from the dead and committing all judgment into His hands.

One of the most striking passages in the book of Acts occurs in Paul's address at Miletus to the Elders of the Church at Ephesus in which he reminds them of how he kept back nothing from them that was profitable unto them and how he taught them both publicly and privately "testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ" and gives them this counsel: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood." The atonement is here represented as a ransom, the purchase price being God's own blood. This is perhaps the strongest reference to the atonement in the book of Acts and is a strong proof passage for the divinity of Christ.

One more passage is deserving of consideration here. It occurs in the 26th chapter which contains the third

(Continued on page 16.)

THE CANADA LUTHERAN

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EDITORIAL.

Our College and Seminary.—Some years ago The Evangelical Lutheran Theological Seminary of Canada was formally opened at Waterloo in the presence of thousands of interested people. A class of four students enrolled for theological study with one professor, two assistant professors and one instructor. It was a small beginning and many who had heard much about the greatness of the Lutheran Church and its Home Mission opportunities in Canada wondered if someone had blundered. Time passed and the student body increased. A President of the institution was called. A fine new building was erected. The course of studies was extended. A college department was established. Graduates were ordained and began to fill our Canadian pulpits. A great crisis came for the Church but she had planned well. At Waterloo she took her stand and there she triumphed. People said, "In the providence of God Waterloo has saved the situation," and they were right. It is to Waterloo our Canadian Church will continue to look for the men that shall guide her in the times to come. Waterloo is entitled to support in money, men and prayers.

A Silent Witness.—The promise of our God that His word shall not re-

turn unto Him void but shall accomplish that which he pleases finds fulfillment oftentimes in a most impressive manner. Our attention has been called to an article, written some time ago, by one of the Professors at our Seminary, that became seed in the heart of a young man to lead him to resolve upon a theological course. He was a typesetter in the printing office and in setting up the article became interested in its contents and had awakened within him a desire to serve God in the Holy Ministry. He is now a student at our Seminary, resolved by God's grace to take that word of God to other souls that they too may enjoy the fulness of that pleasure which comes to those who serve God in the sphere to which He has called them. Every soul of man in this world has a definite mission that is God given and that mission God's word must reveal. Just how or when who shall say but it is surely a great comfort to know that those who minister in divine things shall not serve God in vain. They may not see the fruits on this side of eternity, but yonder those fruits shall be revealed as jewelled stars upon their crowns of glory. It is worth while not to become weary in well doing. In due time we shall reap if we faint not.

The Synod of Central Canada.—The Synod of Central Canada has always been regarded as a missionary Synod and it must be so regarded still. Many of its congregations have come into existence as a result of the recent Home Missionary effort in Canada of the General Council, who knows how many families have been preserved to the Lutheran Church as a result of this effort! Who knows how many souls may have been saved for the Kingdom and how many have been reclaimed! We are very apt to underestimate the worth of these things. We find great problems of administration and finance and we are in danger of becoming discouraged. A church council says, "Unless we obtain at once such financial assistance as we deem necessary we must close our doors," or "Unless we secure at once a regular pastor we will disband." A Synodical official is tempted to say, "The burdens are too great for our little Synod. We have undertaken more work than we can handle." The Home Mission Board at a distance say, "Find some how a solution for your problem, we are now overburdened with obligations and cannot respond to the many ap-

peals that come to us." And so optimism among our people fades away and general discouragement may take its place. But discouragement has no place in the Church of Christ. It is because we are so oppressively beset by human frailties that we lose heart. Our vision is not clear and our faith is so weak. When the waves do not threaten us we take the Lord at His word and come unto Him across the water, but when the storm rises we are still like Peter on Galilee, we hesitate and begin to sink.

We have long since come to the conclusion that ultimatums have no place in our church life. To say, "Give us a pastor or we quit," or "Give us a loan or we sell out," or "Give us more Home Mission support or we will dissolve as a Synod" is to court the unfavorable alternative and overlook possible remedies elsewhere. Our difficulties always look so great because they are so near at hand; possibly our friends at a distance under-estimate them because they are so far away. Let us all try to view them not as they seem to us but as the Great Head of the Church would have us regard them. Some years ago one of our congregations said: "We had hoped to have a pastor but he has gone elsewhere. Conditions are hopeless. Let us disband." The words were spoken at a moment of discouragement by men who otherwise were resolute and devoted laborers in God's vineyard. Some one said, "Do not disband, I will help you." The words contained a note that cheered and the work went on. To-day that congregation has doubled its strength and is one of the most promising of all our parishes. Brethren, it does not pay to become discouraged. Those who trust in God will always find a way of escape from merely material difficulties. Bear in mind that the times are hard. Christians are being tried in the furnace of affliction, but the Son of God is there with them and if by faith they are found in Him the fire shall not hurt them. Perhaps there is still something more that we can do as church members, councils, Synod, Home Mission Board or Church Extension Society. God's grace is waiting. It has been sufficient in the past and to a Paul our Lord still says, "My grace is sufficient for thee."

The Canada Lutheran.—The Editor of the Canada Lutheran has undertaken arduous labors as a Professor

in Waterloo College and will not be able to give to our paper the attention it has hitherto received from him. He had hoped for a successor in the editor's chair but such a one did not seem available. He will therefore continue to the best of his ability to serve as Editor-in-Chief. The work of managing the paper will however be left in other hands. The Rev. W. H. Knauff, who has been Associate Editor hitherto, will become in a special sense Assistant Editor and Manager. He will deal with all contributors to the paper and with the printers. He will become responsible for the general appearance and the issuing of the paper. He should be consulted on all matters not affecting the editorial columns. The place of publication will be changed from Unionville to Galt and the Rev. E. H. Beckman will assume charge of the circulation and business management. The Rev. J. F. Bermon, of Morrisburg, will represent the Eastern Conference of the Central Canada Synod on the staff and as hitherto Dr. Hoffmann will represent the Canada Synod. Every effort will be put forth to make the Canada Lutheran representative of Canadian Lutheranism and we trust our friends everywhere will not only continue their support but will add to their former efforts.

Congratulations.—The Canada Lutheran hears with pleasure of the recent marriage, at Stratford, of the Rev. Ephraim Huenergard of Trinity Church, Hamilton, and Miss Lockhart. May God's richest blessing rest upon the new home.

Write.—How about that letter to your soldier friend? Letters mean so much to the boys at the front.

SEMINARY BOARD.

The regular meeting of the Seminary Board was held in the Seminary Library on Sept. 10. It was resolved: (1) To accept the course of studies suggested by the Dean. (2) To engage Revs. E. Holm and A. A. Zinck, B.A., as instructors for the present scholastic year. (3) To grant Prof. Willison the use of rooms in the Administration Building until his residence is ready. (4) To furnish the students with an athletic field. (5) To secure necessary scientific apparatus. (6) To raise money for the purchase of the Schantz property and the alterations in the large residence.

CHURCH NEWS AND NOTES

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

PARISH BUDGETS.

Brantford.—St. Matthew's has given another faithful member to the Canadian Army in the person of Pte. L. E. Brill. The League with members and friends of the congregation presented him with a beautifully engraved wrist watch. He has the congregation's prayer that God will protect and provide for him in every circumstance.

The Holy Communion, celebrated on the last Sunday of June, was participated in by forty-two persons, while three new members were added to the congregation.

The annual congregational meeting was held July 7th. All the reports showed a steady growth and a healthy activity in the congregation. The treasurer reported an income of nearly \$1,200, all obligations met and a balance on hand. The societies each reported a substantial balance in the treasuries. The congregation voted for another Every-Member Canvass and decided to raise all its benevolent obligations. All the former councilmen were re-elected together with two new men, Mr. F. Lipskey and Mr. H. C. Freymire. Viewed in the light of its past history St. Matthew's has every reason to thank God and step out courageously into the future.

Miss Lucy Clark, who served as organist for several years, rendering faithful and efficient service, has resigned. The Church Council accepted her resignation regretfully and appointed Miss Halfrid Hansen in her stead.

The pastor was absent for two weeks in July, when the services were taken by Rev. Dr. C. H. Little, of Waterloo Seminary. The pastor and his wife on their return were surprised by the congregation at the home of Mr. C. F. Nicholls and presented with a purse of seventy-five dollars and with a goodly supply of groceries and vegetables. Rev. J. Badke read the formal address in the form of a well prepared poem, specially composed for the occasion.

On Sunday, August 4th, the Church Council was installed. Recently Mrs. Johnson and Mrs. Berger gave a very successful ice cream social at the

home of the former, the proceeds of which went to the Ladies' Aid treasury. Another will be given on Aug. 15th at the home of Mrs. Clark.

We were glad to welcome several visitors of late, especially a young Norwegian Lutheran soldier from the North-west.

Buttonville.—Pte. Harold Scott, who has been dangerously ill in hospital in England, has just been reported somewhat better. The Ladies' Aid met at the home of Mrs. E. J. Fierheller. Holy Communion was celebrated on September 1st.

Preston.—The Women's Missionary Society met at the home of Miss Minnie Schultz on the evening of June 26th, with a very good attendance.

The Society decided to discontinue the meetings during the summer months and Mrs. Louis Becker offered her home for the September meeting.

On June 16th, after several weeks' illness, Irwin, only son of Mr. and Mrs. Dilman Kraft, was called to his eternal rest in his 31st year. He was of a lively, amiable disposition and left behind a large circle of friends to mourn his loss. To the sadly bereaved parents we offer our sincere sympathy.

On August 28th, Rev. Voelker united in marriage Miss Ida Bieth and Mr. Max Volkert, the ex-president of the Luther League. The young couple will make their future home in Los Angeles, Cal., and the good wishes of the members of St. Peter's congregation go with them.

Sherwood.—All the organizations of this congregation are active. The Pastor has resigned that he may take up his new work as Professor in Waterloo College and steps have been taken to call a new pastor. A joint call will be issued by the three congregations of Zion, Bethesda and St. John's. The salary offered is \$1,200 with a choice of parsonage at Unionville or Sherwood. Though the pastor's resignation took effect on Sept. 9th, the congregation paid him his salary in full for the month of September. At the last meeting of the W.M.S. Mrs. Willison was presented with a Life Membership in the Gen-

eral Council Society. Holy Communion was celebrated on Sept. 1.

Unionville.—At a special meeting of the congregation Pastor Willison's resignation was accepted that he might engage in his new work as Professor at Waterloo. The congregation is looking anxiously for a new pastor. May one soon be found.

GLEANINGS FROM THE CANADA SYNOD.

Since the small, though very significant syllable "ex" has been prefixed to our official title as President of the Canada Synod, and we have no longer direct access to the sources, from which all synodical news flow, we are afraid our "Gleanings" from now on will suffer from chronic scantiness, unless some good brother, who is in the position to speak with authority, comes to our assistance. We would sincerely regret, if lack of news should eventually compel us to discontinue our monthly talks altogether, which we hoped would prove to serve as one link of the chain, which ultimately might weld the two bodies into one.

Here is the product of our limited wisdom. Prof. Lincke of Waterloo left for a trip through our Eastern churches (in the Ottawa Valley) to work in the interest of our Seminary. That his labors may produce tangible results in the shape of means and men is the wish of all, who have the future welfare of our Institution at heart.

Our President, Rev. M. Voelker, is on a visiting tour through a number of our congregations with a similar object in view. May he find not only open doors, but also open hearts, that burn with the love of Christ and our Church.

As far as we know, our churches at Hespeler and Philipsburg are still without permanent pastors, and although they are regularly and well served by Rev. Maass and Student Brenner, respectively, they long and pray for their own shepherds.

This is the season of the annual mission festivals in the Canada Synod. Hardly a Sunday passes without one congregation or the other gathering in festive mood, to hear the great cause of Mission and its various activities set forth by outside pastors. As the great festivals of the Church year, these special services on account of their annual recurrence on a stated

season have become a blessed custom with our people and a source of much spiritual refreshment and elevation. By the way they prove eminently productive as a means of keeping the spirit of Church benevolence alive and on the increase. The greater part of the Synod's receipts for the various branches of Church activity is a direct fruit of these mission festivals.

For the last three months Student R. Geelhaar, of Waterloo Seminary, has been doing valuable work on our North Ontario Mission field, stationed at Massey, Ont. He will continue till the opening of the Seminary in September.

September 2nd, Labor Day, the annual general convention of the "Jugend-Bund," the organization of the Y. P. Societies of the Canada Synod, will be held in St. Matthew's Church, Kitchener. Resolutions, recommending an amalgamation of the "Jugend-Bund" with the Luther League of Canada will be presented by a committee appointed last year. We expect a lively discussion and sincerely hope a vote in favor of the proposed union. "Juncti valemus; collidentes frangimur"—united we are strong, disunited we go to pieces.

Since our last contribution to the "Canada Lutheran" appeared we were entrusted with an important mission by the General Council. The last of the General Council Synods to take action on the question of the Merger of the three General Bodies was the Manitoba Synod, and since your correspondent for years has been the President of the G. H. M. Board of the General Council, whose principal mission field is the Canadian North-West, he was commissioned to attend the meeting of the Manitoba Synod and if necessary to advise our brethren in regard to their attitude towards the proposed United Lutheran Church.

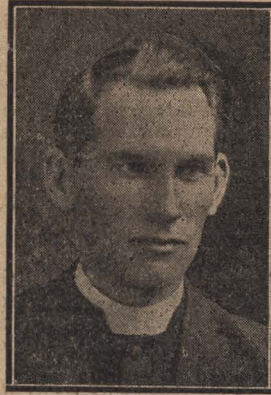
We had the pleasure of making the long journey to Wetaskiwin, Alta., the place of the Synodical meeting, in the company of Rev. Ludwig, the General Secretary of the G. H. M. Board, and Rev. O. Neeb, a Waterloo graduate, who was ordained during the Synod and meanwhile installed as pastor of the Hubbard-Goodeve Parish, Sask. In Winnipeg we paid a short call on Rev. Dr. and Mrs. Bieber and were pleased to see the latter quite well again after her long and serious illness. On the Sunday during our stay in Winnipeg Bro. Neeb and myself had the honor of preaching in Trinity Lutheran Church, the largest of the

many Lutheran churches in the city. In our special task at the Synodical meeting we were quite successful. In spite of a strong opposition against the Merger, the motion to favor the action of the General Council, proposed by the Rev. J. Goos, of Saskatoon, was carried with only three or four dissenting votes. After the Synod we had occasion to visit a number of our Alberta missions and self-supporting congregations. We conducted services in Spruce Grove, a very flourishing church, the home of our Bro. Weidenhammer, whose father is the most active and prominent member of that church and treasurer of the Synod; in Edmonton, where we were very agreeably surprised to see right in the front pew an old Ontario friend in the person of Dr. Johannes, formerly of Hamilton, who just two weeks ago had moved to Edmonton to take an honorable government position; in Strathcona, a beautiful city right opposite Edmonton on the southern banks of the mighty North Saskatchewan River,—and in some other places. We were much encouraged by the many evidences of the healthy development of our Lutheran Missionary work in the West in spite of adverse conditions created by the war. A good deal of the credit for this most satisfactory state of affairs is due to the wisdom, tact and other splendid qualities of our Missionary Superintendent, Rev. H. Becker, of Winnipeg, who is also the beloved and rightly respected President of the Manitoba Synod. On our trip homeward we paid a flying visit to the College at Saskatoon, the direction of which from now on is in the hands of the Rev. H. W. Harms, formerly of Edmonton, the former Director, Rev. J. Goos, having resigned. Two of the College students, having been successfully prepared for university matriculation, will now form a junior seminary class and thus mark the extension of the College into a theological seminary.

GUELPH SUMMER SCHOOL.

A Summer School for Rural Leaders was conducted at the Guelph Agricultural College for two weeks in July and August. The course was interesting and profitable, consisting of a varied programme of lectures on Rural Community problems. The President and Secretary of the Synod of Central Canada represented the Lutheran Church among the Rural Leaders.

THE NEW PROFESSOR.



THE REV. N. WILLISON,
of Unionville,
Newly-elected Professor in Waterloo
College.

WALTHER LEAGUE MEETS.

At the annual convention of the Walther League, Missouri Synod, Lutheran Church, District of Ontario, held in Stratford on August the 5th, the following officers were elected: Pres., Rev. Alfred Dede, Mitchell; Vice-Pres., Rev. H. W. Brege, Stratford; Sec., E. F. Badke, Toronto; Treas., Miss L. Ott, Stratford. There were nearly one hundred delegates here, representing practically every church in the Missouri Synod in western Ontario. The sessions were held in St. Peter's Church.

CANADIAN LUTHERAN PASTOR DIES.

On Sunday afternoon, August 4th, one of the oldest Lutheran pastors in Canada fell asleep after a prolonged illness, in the person of Rev. Henry Bruer, of Clifford, Ont. Rev. Bruer, who was a member of the Missouri Synod, served his Lord 45 years in the ministry, 39 years of which were spent in the Normanby parish. It was here that his remains were laid to rest according to his own wish. Revs. Kutter and Malinsky officiated at the funeral. He reached the advanced age of 75 years and 8 months.

The strength that is given to a load of care weakens one by just so much for the work in hand—Jennie Willing.

WINNIPEG.

Rev. M. J. Bieber.

This is vacation time and the Church feels it and yet our July income, regular and special, was \$218. Many of our people are away and the Church and Sunday School attendances lag in consequence.

On July 28th and August 4th, the Rev. P. E. Baisler, the pastor of this church for eight years and now in charge of our English Church in Vancouver, B.C., occupied the pulpit. Everybody was glad to see him again. He is the Field Missionary for Western Canada and toured his field.

Rev. Baisler's presence in Winnipeg made it possible for Pastor and Mrs. Bieber to take a vacation, the first since 1913, when we visited Europe. Our vacation embraced 20 days during which time we travelled 5,000 miles.

Westward.

We left after the evening service on Sunday, July 21st and returned in time for the service on August 11th. We went by C.P.R. to Vancouver and by C.P.S.S. from Vancouver, Victoria to Seattle, we visited Portland, 181 miles south of Seattle, where Pastor and Mrs. Brinkman autoed us through that fine city, and Pacific Coast. Field Missionary and Mrs. Schoenberg entertained us over night. On Sunday, July 28th, I assisted Ex-President Boulton of the Pacific Synod to install the Rev. Z. S. Beistel, pastor of Trinity Church, Seattle. I gave the charge to the congregation. In the afternoon we visited the Synod's Theological Seminary, organized in 1910, and also Washington University, autoed by one of Rev. Beistel's members. In this western country we are in the land of roses—very beautiful. The trip across the Rockies was indiscribly grand. In Vancouver Mrs. Baisler entertained us and we met former Hamilton and Toronto members and friends.

Northward.

On Monday, July 29th, we took the S.S. Prince Rupert and we were off for Shoquay, Alaska, again stopping briefly at Victoria and Vancouver and reached Prince Rupert on Wednesday, July 31st. This place is destined to become one of the principal Pacific Coast cities. Its plan embraces 20,000 acres; it has a commodious harbor and will have a three million dollar government dry dock. The trip to Sha-

quay is 1,000 miles from Seattle on the "inside" water passage through fjords, between snow-capped mountains, through icebergs along large glaciers, with here and there a town like Petersburg, Wrangel, Ketchikan, Thane, Juneau, etc., towns spiked upon rocks and mountains,—the trip was simply a continuation of the many wonders seen before. We reached Shaquay, Alaska, Friday at 7 a.m. and during the day took the 40 mile trip by rail to Bennett over the most wonderful R.R. engineering project I ever saw. The railroad embraces the old Indian and later the gold trail of '98. The regular fare is 20c. a mile but for tourists \$7.50 round trip. Shaquay is at the head of the inside water passage. In '97 it had one lone inhabitant. In '98 it had 10,000 to-day there are barely 300 during the winter. It is a fine town. It has six churches but only two are operated—the R. C. and the Union (Protestant) under Presbyterian auspices. Here we saw dahlias, 75 varieties, 6 to 10 inches in diameter, pansies and other flowers wonderful in size—also very fine cattle. Vegetation is luxurious. The weather is not excessively cold during the winter. "The News" is a two-paged daily, 10 cent per copy and \$12.00 per year. We left Shaquay on Saturday evening, August 3rd and reluctantly turned

Homeward.

We spent Sunday on the boat, quietly and restfully, and in the evening took part in a Red Cross service, listening to music and addresses by Judge Jennings and Mr. Jackson, President of the Alaska Red Cross, both living at Juneau, the capital of Alaska. We were fortunate in seeing through the immense gold milling plant at Thane and escorted by train to the mines extending three miles into the mountain.

On Monday we were again at Prince Rupert where we took the G.T.P. for home. The scenery through this northern portion of the Rockies is also very fine. We stopped a day and a night in Edmonton, the capital of Saskatchewan, in the hospitable home of Dr. and Mrs. Johannes, formerly of Hamilton, Ont., and they showed us the city and the fine parliament buildings. There are six Lutheran churches in this city, but I am sorry to say none English. Going and coming we went through fine grain areas and also through dreary, dry stretches of nothing but sage brush. At Medicine

Hat, going, Mr. and Mrs. F. Krentzer and their children, members at Winnipeg, met us during a twenty minute stop. The weather during the trip was ideal. We were much benefitted in every way and we devoutly thank God for all His mercies.

HOME MISSION BOARD.

The Western members of the Executive Committee and Home Mission Board of the Synod of Central Canada met at Waterloo, on September 11th. President Maurer reviewed the situation within the Synod and the following action was taken: (1) A very emphatic resolution was passed urging the Church Extension Society to come to the relief of St. Paul's congregation in Guelph. (2) It was resolved to ask the Home Mission Board to assist St. Paul's, Toronto, to the extent of \$390.00. (3) An appeal to the Church Extension Society for substantial assistance in the building of a church in Brantford was authorized. (4) Continued support for St. Peter's, Ottawa; Redeemer, Montreal; St. Luke's, Dunbar, and St. Matthew's, Brantford, was sought. (5) A resolution was passed urging the Home Mission Board to re-establish an independent parish in Welland at the close of the war. (6) The resignation of Rev. N. Willison as a member of the Seminary Board and a member of the Synodical Examining Committee was accepted and the Rev. W. H. Knauff and Rev. J. Maurer were appointed to those offices. (7) The resignation of Mr. Otto Summerfeldt as Business Manager of the Canada Lutheran was accepted and the Rev. E. H. Beckman of Galt, appointed to that position.

COLLEGE AND SEMINARY OPENING.

The formal opening of Waterloo College and Theological Seminary took place on Wednesday, September 11th, under favorable circumstances. At two o'clock a meeting was held in the Seminary chapel at which twenty-six students were present as well as a number of ministers and other interested friends. The Acting President, Dr. Little, presided. Addresses were delivered by Professor-elect, Rev. N. Willison; Instructor, Rev. A. A. Zinck, B.A., and Rev. Schnieder, Pastor of St. Matthew's Church, Kitchener. In the evening at a service in St. John's Church, Professor-elect, Rev. N. Willison, was formally in-

stalled by the President of the Board, the Rev. J. Maurer, M.A. The installation sermon was preached by Rev. W. H. Knauff, of Pt. Colborne, on the text: I. Cor. 12:3b.

EASTERN CORRESPONDENCE.

August 27, 28 and 29, we were in attendance at the 13th Biennial Convention of the Luther League of America, which was held in Holy Trinity Lutheran Church, Buffalo, the Rev. F. W. Kaehler, D.D., pastor. The Convention was not largely attended, owing perhaps to lack of advertisement. There were seven delegates from the Central Synod of Canada present, and Rev. Bocklemann of the Canada Synod, was also present. The theme of the Convention was "Patriotism: Our Church and our Country." The main public address of the Convention was delivered by the Rev. Elmer F. Krauss, D.D., President of the Lutheran Theological Seminary, Maywood, (Chicago), Ill., the subject of his address being, "The Church's Power and the Nation's Need." The conferences on the various problems of the Luther League were most valuable and helpful. They were in the hands of experts who thoroughly understood the various subjects which were under discussion. We were obliged to leave before the end of the Convention and missed the grand rally held in the Music Hall on Thursday evening, and the trip to Niagara Falls on Friday, which the delegates were generously given by the Luther Leagues of Buffalo. A resolution was offered calling for the identification of the Luther League of America with the proposed United Lutheran Church of America. We do not know whether the resolution was adopted or not, but we feel that it would be a great mistake to pass such a resolution. The Luther League of America is "of the Church, and for the Church, and by the Church," it is not affiliated with any general body in the Lutheran Church, it is a free lance. Its great objective was not the merger, but it is the union of all the general bodies of the Lutheran Church of America, and until such a union is effected the work of the Luther League of America to that direction is still unfinished. For the Luther League of America to identify itself with the United Lutheran Church of America would be to limit its power, minimize its service to the Church as a whole, and set back the time of the union of all

the general bodies of the Church many years.

On Sunday, September 1st, we appeared as advance guard of the Eastern Conference at Ottawa, and conducted the two church services, and also addressed the men of the congregation at a meeting after church service in the evening. Conference met on Monday morning and listened attentively to the conference sermon preached by the Rev. Ph. Lamertine, of Montreal, his subject was "Sanctification," after which the Holy Communion was administered to the visiting pastors and delegates. The regular business session of the conference was held in the afternoon, and there was a full attendance of pastors and delegates. Conference endorsed the action of Synod in regard to the Summer School, and pledged its hearty support to make it a success. An earnest plea was made on the floor of conference on behalf of more men for the ministry, also for support of the Seminary, and the Luther League Student Aid Fund. Pastors and delegates were also urged to make an every member canvass on behalf of the Canada Lutheran. An Associate Editor was elected to represent the Eastern Conference on the staff of the Canada Lutheran. The officers elected for the coming year are:—President of Conference, Rev. J. Frederick Bermon; Secretary, Rev. Carl Sorensen; Treasurer, Mr. A. McIntosh.

The Women's Missionary Society of the Conference met on Monday night. On account of a small attendance of delegates, no elections were held. At this meeting Mrs. Olsen, of Ottawa, presented the cause of Inner Missions, and Mrs. C. Sorensen read a paper entitled, "Missionary Facts." Conference then listened to an address by the Rev. C. Sorensen on the "Problems of the Lutheran Church in Canada." Tuesday afternoon the Sunday School conference was held. A round table was conducted by the President of Conference, and Rev. Ph. Lamertine gave an address on the "Relation between the Church and the Sunday School." Rev. H. L. Siegner was elected President of the Sunday School Association of the Conference. Tuesday night was Luther League night. A report of the Luther League of America's Convention in Buffalo was made, and also another plea was made asking the hearty support of pastors and delegates in making the Luther League's drive for \$1,000 for

their Student Aid Fund a success. Arthur Loa, of Ottawa, was elected President of the Luther League of the Eastern Conference, and Mrs. C. Sorensen, Secretary. A splendid programme of music, instrumental and vocal was arranged by the pastor, and was thoroughly enjoyed by all who attended the various meetings and services. A hearty vote of thanks was tendered to St. Peter's congregation, and especially to Rev. and Mrs. Siegner for their generous hospitality and entertainment of visiting pastors and delegates.

The Eastern Conference extends hearty congratulations and the right hand of fellowship to the recent benedicts of the Western Conference, Revs. E. Huenergard, and A. A. Zinck, and wishes them and their wives health, wealth, and happiness.

—Theta Nu.

TELL THEM TO PRAY.

A British boy somewhere in France wrote to his home in England these simple but appealing verses:

Are they praying for us at home
Are they meeting together in prayer?
Or going on still in the old way,
As they did when I was there?
We thank them for all their letters
We thank them for all their care,
But, Oh! just tell them, dear Mother,
We are needing so much more prayer.

Will you ask them to gather together
To meet at our Father's Throne,
That we may be kept from falt'ring,
When we feel we are standing alone?
There are moments when courage
fails us,

When dangers around us stare,
Oh! tell them again, dear Mother,
We are needing so much more prayer.

—United Presbyterian.

DEEPEST OCEAN.

The greatest depth of the Atlantic Ocean is over five miles. Nearly one-half the ocean, however, is only from a mile to two miles deep; the rest varies from less than a mile to more than three miles and a half in depth. Out in the middle is the huge mid-Atlantic ridge, running from Iceland to far below the equator and rising in mighty peaks above the water into what we call islands, such as the Azores, St. Paul's Rocks, Ascension Island, and others.

WOMEN'S MISSIONARY DEPARTMENT

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

THE NEW HOME MISSION.

A. A. ZINCK,
Pastor St. Matthew's Church,
Brantford.

Present day society is passing through a period of wonderful transformations which are spreading their influence in every department of human activity. The Church is feeling the impact of these changing conditions. She must give them proper consideration and prepare to adapt her message and her methods to them. Much of our present day theology is uncertain and sentimental and is reflected in the most radical and unreasonable, not to say unbiblical doctrines. There is a hesitancy to declare the whole counsel of God concerning sin, righteousness and judgment. A reaction is setting in. Critics are abroad. Many are mere iconoclasts, whose work is purely destructive, but some are honest and feel that the Church must recognize changed conditions, a changed attitude of the people to religious questions, and changing conceptions of ethical, social and spiritual life. In no department of her work is this more true than in Home Mission endeavor. There must be a New Home Mission.

In one sense Home Mission work must ever be the same, for the Church has one mission, to bring men to a knowledge of Jesus Christ as personal Lord and Saviour. But the methods must change. The message must be suited to the spirit of the times. The missionary must be acquainted with the influences abroad, able to counteract or to use them as may seem best. These influences are both negative and positive, the one likely to prove detrimental to Home Mission endeavor, the other a powerful ally.

Chief of the negative influences is the subjectivism of the day, with all its multitudinous forms in the religious world. War has always encouraged the development of the inner spiritual experience to the underestimation of the objective revelation of God. The religion of the trench is naturally of this nature; so also is that of the lonely watcher who worships before the picture of one "Somewhere in France." The times are yielding a

rich harvest to Mormonism, Pentecostalism, Millenianism, Christian Science, etc. Here is a mighty opponent of our Lutheran Church which puts her confidence in the Revealed Word. The tactful missionary may make it a powerful ally, for there is no church which gives room to a more scriptural employment of the subjective side of religion than ours, nevertheless it creates a problem which she must meet continually even to-day.

Another hostile force is our present day spirit of radicalism, which has no sympathy with the established and the historic. People have no patience with the forms of the past. Many are open enemies of organized Christianity. There is a restiveness abroad. They cry, "No creed, no form, no doctrine, no ceremony, no church," but 'back to the Bible,' a pharisaic phrase which in many a mouth means practically irreligion. They point to the Protestant chaplain who at the front administers the last rites to the dying Catholic, and the priest who prays with the Orangeman ere the latter goes west, "forgetting that the Protestant is still a Protestant, the Priest a priest, etc." The socialism, backed by the new theological ideas of the day strengthens this movement—a potent enemy of the messenger of organized Christianity.

One further negative influence is abroad. It is a false idealism, which blames all the ills of the present upon the existing social organizations, which regards governments as rocks in the river of human progress, which charges the Church with hypocrisy, with being in league with capitalists and syndicalists to keep under the masses. This idealism denies the reality of sin, redemption, and judgment. The enemies of the Church are using these insidious doctrines to foster distrust against her, and they become a dangerous opponent with which the missionary must deal.

These three influences will but serve to strengthen the difficulties with which the Home Missionary has now to contend, and to create new sources of opposition.

But the picture is not all dark. There are positive influences at work,

(Continued on page 14.)

THE LUTHER LEAGUE DEPARTMENT

Conducted by Student S. Cooper, Waterloo Seminary.

When this issue of the Canada Lutheran reaches its readers, another convention of vital interest to all Luther Leaguers both in Canada and the United States will have passed into history, namely, The 13th National Convention of the Luther League of America. Should your League not send a delegate to Buffalo to bring to its members the suggestions there made for the development of your local society, be sure and get the report which will be published in the Review and discuss the suggestions at your next business meeting. Your President should know the needs of your League and bring them before the Society. Conventions convene to help you. Use them.

The hot summer months will soon be over. Has your society lagged during the hot weather. If it has not, the soul of your society is indeed healthy and we rejoice in the fact. If it has, what plans are your committees making to instill new life and vigor for the coming fall and winter meetings. Now is the time to plan but do more than plan, put your plans into execution.

Upon advice of the different pastors and presidents of the leagues of the Western District, the executive decided to cancel the Luther League Rally for this fall, giving the time over to Sunday School work. We believe this a good move as the Sunday School is so important and needs the whole day to discuss its work.

We hope the earnest appeals of the Student Aid Society will not fall on deaf ears. "He that hath ears to hear let him hear." But "let us not be hearers only but doers also." Ere you read this the boys of our Seminary and College will be back to their work. They are all looking forward to it. Some are longing to go and cannot. Are you backing them with your membership in the Student Aid Society, or are you going to let them fight in the front line trenches of the kingdom of God without that financial help which they so sorely need. Oh, dear Leaguer and friend of the boys at Waterloo Hill, how often we spend dollars for pleasure which give only passing returns. Suppose we should keep account of the amount we spend on pleasure and enjoyment for ourselves and our friends for a year and

compare it with what we give to the cause of Christ, and if we are honest, it will show us who we love the most, ourselves and our friends or our Saviour. Now you may think this plain, but sometimes we need to get a true picture of our selfishness before we wake up to the needs of our Church. For those who have heeded the call with their membership fee, many thanks with the blessing of God. And for those who have not and could we feel it is negligence on their part in not acting when the appeal came to them. That is why we bring it before you each month. Give the boys a push and a cheer with their load and let us go "over the top" with our dollars and exceed the expectations of the Society so that the students may also be encouraged to excel in their work at the Seminary and College this year.

Your Editor would welcome any communication for this department from the different committees and officers appointed at the Galt Convention informing the Luther Leaguers of their work and progress.

Let us not be weary in well-doing but work, pray and trust and the Lord will bless our Church.

MOTHER'S APRON STRINGS.

When I was but a verdant youth,
I thought the truly great
Were those who had attained, in truth,
To man's mature estate.
And none my soul so sadly tried,
Or spoke such bitter things,
As he who said that I was tied
To mother's apron strings.

I loved my mother, yet it seemed
That I must break away
And find the broader world I dreamed
Beyond her presence lay.
But I have sighed and I have cried
O'er all the cruel stings
I would have missed had I been tied
To mother's apron strings.

O happy, trustful girls and boys!
The mother's way is best.
She leads you 'mid the fairest joys,
Through paths of peace and rest.
If you would have the safest guide,
And drink from sweetest springs,
O, keep your hearts forever tied
To mother's apron strings.

—Nixon Waterman.

THE NEW HOME MISSION.

(Continued from page 12.)

which the Church may employ to good advantage. There is the idea of individual responsibility. The nation impresses its people with their duty to increase production to save, sacrifice and serve as individuals. Generals train their men to feel that the fate of empire is in some degree resting on their shoulders. The schools are urging upon our little ones the importance of each person's contribution to national welfare. Surely here is a point on which the Church can make a powerful appeal. For centuries she has preached it. God is now giving her an opportunity to apply it. How much more should each Christian realize his responsibility to his Church and his brethren, and be willing to lay his all on the altar, that the kingdom of God might be advanced?

Again, there is the idea of human brotherhood. History has never before witnessed such a unification of nations. Men of many flags, languages, races and religions are living, suffering, dying together, to make the world "safe for democracy." There is a feeling of universal brotherhood abroad. Surely it is a time, when the programme of Christ—the true Fatherhood of God and the Brotherhood of man can be pressed home upon men's hearts. Surely, the Church has a powerful appeal when she urges men to join and support the only power, which can usher in a true brotherhood making wars to cease from the earth.

Then there is the heroic spirit of the day. The heroisms of the present yield in nothing to the most fabled stories of the past. Men are longing to attempt the heroic. Can the Church not use this fact? Can the Home Missionary forces not employ it? Is there a greater programme than that of Jesus? More heroic than the work He has entrusted to His Church? More tremendous than the Church's warfare with sin? Christians must be more acquainted with the definite programme of the Master, its largeness and its grandeur, and they will be drawn thereby to His service. Here is good ground for a powerful appeal to the churchied as well as to the unchurched.

Still another factor is the admitted failure of world diplomacy, of science and of philosophy to make this world

a paradise. Christianity has never been honestly tried. Many people acknowledge this but distrust the organized Church. They are unsettled, knowing not whither to turn. Is this not a mighty opportunity to point them once again to Jesus Christ and the Everlasting Gospel as the only hope for this sin-cursed world?

How shall the Church meet these facts? Many scribblers are rushing into print with manifold ideas concerning radical and far-reaching changes in the Church's life and doctrine to suit the new era. But to these little heed need be paid. The fundamentals are the same. The Word of God endureth forever. The revelation of God's redeeming love in Christ Jesus will always have the same attractiveness for weary human souls. The Church of Christ cannot fail nor pass away for she rests upon the Divine Promise. What shall she do?

She must preach the Word of God without any reservation whatever. She must proclaim it as the final, absolute authoritative revelation of God's will to men. She must declare the whole counsel of God, in sincerity and truth, and cease pandering to human tastes and opinions. She must leave doubts and speculations, questions of criticism and philosophy aside and publish from her pulpit the Divine Word, without equivocation, saying: "Thus saith the Lord."

She must preach Jesus Christ in all the fullness of His life, both human and divine. Too often a mutilated Christ has been proclaimed. He must be held up to men, not only in His passion alone nor yet in His manhood alone, but giving each their proper place in His life. He is not only the Ransom of the race, but He is the Divine Exemplar, in whose steps of love, service, humility and obedience men would gladly follow.

She must preach doctrine—the old doctrines of sin, judgment, repentance regeneration, justification, sanctification, heaven and hell. People are tiring of the wishy-washy stuff which is coming from so many modern pulpits. "Show us the way," they say, "we would walk therein." That Church will be strong in her Home Mission Work, which has a definite teaching concerning the way of Salvation.

Lastly, the Church must send into the Home Mission field able men—men who are well trained. They must be strong in the grace which is in Christ Jesus, able rightly to divide the

Word of truth. They should be acquainted with the current scientific, philosophic and religious thought. They should be specialists in their work.

With men like these in the field our Lutheran Church has nothing to fear. She is the most democratic of churches. She is Scriptural and rests her case wholly upon the Word, wherever she is true to herself she is deeply spiritual. For her there is waiting a mighty opportunity in the Home Mission field, if she will but rise to her responsibility.

THE SOLDIER AND RELIGION.

One of the timely questions to-day is that pertaining to what the soldier believes and how far religion influences him. One thing in this connection we have noticed is that the soldier in the camp and on the firing line wants no admixture of foolishness in his religion. From what we have heard in reports of chaplains, and others, he wants to hear religion presented seriously and is not attracted by quips and threadbare efforts of being funny, indulged in by some. We have heard of one man who thought that he must indulge in haranguing about the war, interspersed with a few efforts at being funny, and who was actually called down by the fine young fellows who were listening to him.

One prominent minister in attendance at one of the camps asked the 500 men at one of his meetings whether he should deliver before them a semi-humorous lecture or give a straight-out sermon. There were three votes to one for the sermon, while one of the boys shouted out on another occasion, "Take a text and preach us a sermon; that is what we want."

In one of the camps a conference of chaplains and pastors had been called by the commanding general to consider the moral situation in the camp. All sorts of remedies, it is said, were suggested and devised. When the Lutheran chaplain's turn came he said this: "Let me tell you, gentlemen, when you leave out more of the spirit of liberalism and get more of the spirit of true religion in your preaching to the men you'll have better results. I heard a preacher the other day refer to Jehovah as the 'Tribal God of the Jews.' Is that all He was? If so, I want to remind you that He always 'licked the other gods'! Tell the men that the laws God has laid down are immutable, and if they don't obey them they must suffer for it. This is no place for a wishy-washy religion of your liberal sort."

When the major-general spoke, he warmly commended the words of the Lutheran chaplain.

"I think I caught your meaning, chaplain," he said. "I have an instance in mind where a chaplain was particularly popular among some of the men of his regiment. When I asked a soldier the reason for it, I was told that the chaplain in question was so 'liberal.' 'We can swear right in front of our chaplain and he doesn't care.' Now I need not say that that is not the kind of liberalism we want in this division. The best soldier is the soldier who has a religion, the soldier who obeys the laws of God." Soldiers, as other men, want what is genuine in religion.—Lutheran Church Work and Observer.

THE GOOD WIND.

When you think the wind blows a little too hard, blowing your hair into your eyes or mouth, just brush it back. Or it may even blow the dust into your eyes. Let it blow.

Wipe the dust out and laugh, for just listen to the good things a wind can do, and we know that you will agree with us that winds are good in spite of the dust they kick—no, blow up.

Early in the spring the wind begins to blow, and it blows hard, too; and if you will watch the trees bend and bow before it, you will say, like a little boy we knew: "See how the wind whips those trees!"

And bless you, the wind does whip the trees, so as to shake them up and make the sap run faster.

You see, when the cold winter comes, the sap in the trees runs into the ground, where the roots are, to keep warm, for it would freeze like water, if it stayed up in the trees.

Then in the spring it comes slowly up into the trees again. This is when the wind whips the trees and makes the sap hurry; and when it is all through the limbs and branches, the tree is ready to send out its pretty green buds that make the leaves.

Another thing that the wind does is to ride all the different seeds of flowers and trees on its back and take them to different places. And when it drops the seeds, they take root, and make more flowers and trees.

Then, again, when the wind blows a certain way it brings the rain and that waters the trees and the flowers and makes the things you eat grow. And it keeps the air clean and fresh, and carries the sweet perfume of the flowers to us all.—Child's Gem.

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THE ATONEMENT IN THE ACTS OF THE APOSTLES.

(Continued from page 3.)

and last description of Paul's conversion. He there gives the fullest account of the words of Jesus Christ to him, among which are these: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee,

to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." The allusion to the atonement is here quite clear: By faith in Christ the Redeemer both forgiveness of sins and eternal inheritance may be attained. And Paul informs us that he was "not disobedient unto the heavenly vision. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God and do works meet for repentance." And adds, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead and should shew light unto the Gentiles." Here the apostle states that the sufferings of Christ, including His death as their culmination, had been predicted by Moses and the prophets and were proved to be an atonement for sin by His resurrection from the dead whereby He was able to bestow light upon the people which sat in darkness and in the region and shadow of death, i.e., upon the Gentile world.

I have not quoted all of the passages in Acts that refer or allude to the atonement but have merely touched upon the principal ones. These are sufficient to prove that the doctrine is there from beginning to end, not in one place, but scattered throughout the whole book. While the subject naturally is not treated didactically or in technical terminology it is found abundantly in the narrative, and the whole history of the Acts of the Apostles is the history of the atonement made by Jesus Christ in its results upon the first generation of Christians who believed on Christ through the apostles' words.

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