

within our power in the promotion of this important work.

Organize your forces, adopt plans which will bring immediate results, and do not cease in your efforts until your objective has been reached.

Watch the Canada Lutheran and observe how the campaign is progressing.

J. A. LOA, Secretary.

DR. BIEBER BUSY.

The Rev. Dr. Bieber in sending regrets for not being able to furnish his promised letter for the April Canada Lutheran says, "I never worked harder in my life." We know this is saying a great deal. Dr. Bieber is acting pastor of the Church of the Covenant, Brooklyn, N.Y. His address is 2402 Catulpa Ave., Brooklyn.—Ed.

L. L. CONVENTION.

(Continued from page 11.)
are achieved by putting in force the resolutions adopted at our conventions.

All the sessions will be held in St. John's Church, except the second, Thursday afternoon, which will be held at the Seminary. Remember the place, **Waterloo**, and arrange **now** to spend two happy and profitable days there, **May 24-25**.

THE CHURCH AND SOCIAL SERVICE.

Rev. G. W. Sandt, D.D., in "The Lutheran Church Review."

(Continued)

Here lies the germ out of which must spring the new social service, though it will then be what we prefer to call the inner mission service.

These expressions are further enhanced in value by the statement from Episcopal sources that a chief effort of the larger bodies enlisted in social service should be to interest the individual parish and its minister, and to stimulate them to the need and the opportunity of community service. It, however, adds that "the danger is to stop with the particular case and not work to better conditions in general."

This touches the root of the matter and is in accord with the idea emphasized by the Inner Mission Committee of the General Council, that the leaven must first find its way into the congregation before it can make itself felt in a large way outside.

This discussion has run into much greater length than was intended; but

it would be incomplete were not a few constructive ideas offered to suggest the possibility of a social service programme both more definite, more simple and more in harmony with the distinct mission of the Church. The germs of these ideas lie hidden here and there in the Year Book. They may be summed up as follows:

First, men and women need to be trained for a social service which will have the distinctively spiritual point of view. That must permeate it and dominate it.

Second, they must be trained to do what they can do, not what it is impossible for them to do.

Third, their training school, on its practical side, should be the parish. When they step outside of this, they are likely to become visionaries. At least here is where Christian service should begin; and here is where it is likely to blossom most naturally and beautifully into fruitage. When once they have learned their little tasks, they will be competent to undertake larger ones.

Fourth, social service must be individual and personal before it can be effectively general. "Unless it succeeds," to use the words of the Protestant Episcopal Convention of 1913, "in giving to the 'undermost man' a chance to recognize his 'innermost life from within.' "The organized relation to God and to his fellows, the social movement of to-day, like many previous movements which started with glowing hopes, shall ultimately come to naught." In other words, it must begin with the individual and build from the bottom up and not from the top down.

Fifth, the Church must be "the conscience, interpreter and guide of all social movements" and not their organizer or administrator. "Her viewpoint is from above; she approaches life from within." "The organized Church must not become the centre and manager of an improved social machinery."

Sixth, the Church is most influential when she relies on her prophetic gift rather than on organization and machinery. Who influenced the state more powerfully than did Luther, Savonarola, Chrysostom, or the prophets of old? They cried out against great evils with a word of authority higher than their own. They called down from heaven the categorical imperative of a Thus-saith-the-Lord—not of a thus-saith-the-sociologist. They organized no special propagan-

(Continued on page 16.)