

# The Canada Lutheran

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

VOL. 5.

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No. 10

## The Bible

**T**HIS Bible is a tree of life, through the immense evergreen crowns of which heavenly spirit winds now rustle softly, now roar mightily; bearing fruit that brings healing and strength and health and eternal life to those poisoned by sin. It is a dreadful and delightful book; full of heavenly peace that transcends all thought, full of the thunders and lightnings of the mighty God who shatters nations like potter's vessels, and before whom nations are as a drop in a bucket; full of the most tender and loving comfortings and promises of a God who feeds the birds, numbers the hair upon our heads and in answer to the supplications of a poor mother heals her sick child; a book which in simple words answers the deepest questions that have ever busied the thought of mankind; that answers a child and toys with the wisdom of the wise; a poem and an epos so powerful, so all-embracing, so deep and high, that no man has ever written its equal; its theme the incarnation of a Creator for the purpose of redeeming his creation."—Bettex.

## SERMONETTE.

## The Glorifying That Is Good.

REV. W. H. KNAUFF.

Text: Jer. 9:23, 24—"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord."

In these times of unrest and disturbance we could wish for the good services of such men as the prophets of old who, in the crowning years of the history of the Israelites came to them warning and admonishing them. It was not always an easy and convenient task and often the prophets were much discouraged and had just cause for despair, as Elias in the wilderness, and Jeremiah who again and again would take up his harp and instead of melodious and cheerful notes, he was made to bring forth the lamentations. Hear his wailing in this 9th chapt. v. 1: "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night, etc." Even though the masses would not be converted, there were yet a few who would hearken unto his warning voice. Perhaps it was well so, for the prophet might otherwise be tempted to pride himself in his particular calling and to glory in his successes. But he was resolved to glory only in the Lord, and to such glorifying he admonishes, both the faithful of his people, and all Christians who are yet concerned about the right kind of glorifying.

I. The negative side. "Let not the rich man glory in his riches." Does the man who gets his wealth through original claim, inheritance or gift deserve any special praise? An American writer tells of two millionaires who died in America about the same time. The one began his career with the resolve to become a noted and highly respected man by accumulating much wealth. There were but two thoughts prominent in his mind: *Self* and *Wealth*. The result was that in time he could think of nothing else. He soon became a mammon worshipper. The newspapers reported his death but without one word of praise. Few people had pity for him, and still less mourned for him. What a pity! The other man began life with the thought that a man's success is measured by the degree in which he is charitable to others and of service to the world. He considered his wealth as "goods in trust," and spent it in the erection and furnishing of a large

academy where young men and young women could prepare themselves for usefulness to others. Thousands of those whom he educated mourned at his death. His name is honored and his memory cherished because of his generosity. You can indeed have as an aim the securing of riches, but do not glory in their realization. Do not forget that riches are "goods in trust," and that the measuring of one's greatness lies in the degree in which we have been of service to others.

"Let not the mighty man glory in his strength." Where was Samson's strength after his head was shorn? In vain did Goliath boast of his strength when God delivered him into the hands of little David. Greek mythology tells of the giant athlete Antaeus who regained his strength by touching his mother—Earth. Whereupon Hercules lifted him up above the earth until his strength gradually failed him. So a mightier conquered the mighty. Who will boast of his own strength while we are constantly in the midst of temptations from within and from without? Peter tried it and fell, and so shall every one fall who glories in his own strength.

"Let not the wise man glory in his wisdom." Think of the many discoveries and inventions which men have brought forth. Wonderful indeed! But that which was considered the greatest invention is, with the passing of the years, thrown into the scrap pile—the steam engine gives place to the electric motor. Newspapers only a day or two old, are thrown into the fire. A librarian once asked a medical professor which of his books might be placed on a back shelf. The professor replied, "All books older than ten years can be packed up." That does not mean that the newest is always the best. Even in our day men are looking about for a substitute for the Bible, which to them is out of date and old-fashioned. The Bible alone has wisdom, because "God is Wisdom, God is Love."

II. The positive side. "Let him that glorieth, glory in this that he understandeth and knoweth that I am the Lord." Of how much greater value then all earthly riches and attainments is the human soul. How terrible those words must sound in the ears of one seeking earthly things: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast gathered?" Thus the man who gathers earthly riches and is not rich in God. Lazarus was rich in God. With him, we, too, even in the greatest of poverty, can comfort ourselves with

the words of Asaph: "Whom have I in heaven but thee? and there is none upon earth that I desire beside Thee." We must free ourselves of all earthiness and not limp about on the crutches of riches. Jesus has promised heaven to those who are "poor in spirit." Heavenly treasures are offered us in the church through the grace of Jesus Christ. And His is the kingdom, and the power, and the glory for ever and ever.—Amen.

### PROHIBITION.

In an article on "The Increasing Sweep of Prohibition" The *American Lutheran Survey* comments as follows:

"The saloon has proven a chief source of corruption in politics. By its direct influence and prodigal use of money, the liquor traffic has stood in the way of social and industrial reform. It has played upon the weakness of human nature for sinister purposes. It has had a powerful grip upon a large part of the electorate and obstructed the promulgation of salutary legislation wherever it has had the power.

"Then again, it will scarcely be disputed that the saloon is the cause of a great deal of the immorality against which the better element of every city and community has been struggling practically in vain. This immorality is not confined to one particular feature of evil, but ramifies in all directions, blunting and dulling the moral sense of entire communities. In defense society is being forced to take drastic measures against this great source of social corruption and decadence,—the liquor saloon. Arguments in favor of the saloon and the drinking habit will no longer stand the test of enlightened discussion. When the evil has become patent and clear to the majority of people, they will not take half-way measures, nor will they be satisfied with moderate restriction and limitation of the evil; but they will do as the city of Winnipeg has done; they will take drastic measures to eradicate the evil, root and branch. Statistics of crime and serious offences directly traceable to intoxicating liquor cannot be argued away. Facts are stubborn things, and theorizing about the rights of 'personal liberty' and the moderate use of intoxicating liquors may do very well in an academic discussion; but in the practical workings of society they count for nothing when the facts prove conclusively that the liquor saloon is the prime cause of many of the ills under which the community suffers.

"The economic and industrial warfare of the community requires that this

cause of waste and inefficiency be removed. Here, too, arguments for moderation in drink and the rights of personal liberty reduce themselves to an unwarranted individualism which does not comport with the evolution of society which may be clearly seen of all men capable of seeing anything. Individualism is an outworn theory. An individual has no rights whatever which conflict with the general welfare of the community. If he is a Christian, he will be glad to forego his personal liberty to the extent which is required in order that he may not be the cause of offense and ruin to others, and that society may not suffer for his mistaken notions of personal liberty. 'Personal liberty' talk in the presence of the liquor evil is beside the mark. The day is coming when the rights of society exclude the assertion of the rights of the individual when they operate to the degradation of society as a whole. The moment society suffers on account of the exercise of the personal rights of an individual, the individual had better duck and get from under or something will hit him in spite of his chatter about 'personal rights.'

"Thus it comes to pass that causes, economic, industrial, commercial, political and social, are operating mightily, together with the cause of morality, in eliminating one great factor which for ages has been destroying human beings for time and eternity. It may be that the power of the saloon in the corrupting of politics has been a large reason for the sudden popular antagonism to the liquor business, or it may be the economic reason, or the industrial reason—it matters little. The result cannot but be gratifying to all who believe in the removal of destructive forces and in the conservation of those things only which are constructive and are operating for the building up of society physically and morally."—*American Lutheran Survey*, April 5, 1916.

### LUTHERAN UNION.

The Rev. Paul H. Krauss of Pittsburgh, Pa., has a timely article in the *American Lutheran Survey* on the possibilities for union among Lutheran Synodical bodies. He says: "The argument for the need of union is legend,—let us specify two. We have Rome entrenching herself in every city on this continent. She controls local and state governments, censors the public press, commands the attention and homage of even the leaders of the land. She is as mighty a foe of the Kingdom of God as she

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## THE CANADA LUTHERAN

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AUGUST, 1916.

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### EDITORIAL.

**MOUNTAIN HEIGHTS.**—Christ beckons us to the mountain heights of Christian experience and makes us conscious of His nearness and His claims upon us but too often we descend into the valley of the common-place and forget or belittle the commission we have received. We may be led by an impressive sermon to see vast opportunities in life and to resolve by God's grace to grasp them but somehow the sermon passes the enthusiasm wanes and our noble impulses die in their infancy. The apostles found it necessary to wait for the power of the spirit and constantly sought the abiding presence of His fullness of grace. We need grace and ever more grace. We need to spend much more time on the mountains.

**THE PULPIT AND POLITICS.**—Where is a proper boundary line between church and state? Where are the activities of Christians peculiarly religious and when may they be regarded as the acts of Christian citizens? The church should preach the gospel of God's grace but she must also preach the law and how are Christians to live consistent lives if they fail to apply their religion even to their politics? How are they to be enlightened as to their duties of Christian citizenship if no connection is effected in pulpit application? We believe many a church has impaired its religious power by descending to the

plane of political discussion but we also feel that there is an opposite extreme in which religion appears to be so effectively divorced from secular questions that gross inconsistencies result. Was the abolition of slavery mere politics without a basis in Christian morality? Is a campaign against social corruption mere politics? Has the anti-saloon movement no moral significance of interest to the pulpit? Have national and international obligations no place in the interpretation of Christian life? Can a Canadian pulpit ignore problems of Canadian life and offer no assistance to the conscience of the pew? Is the pew always able to apply for itself the general principles enunciated from the pulpit? If national righteousness is a desideratum of peculiar interest to the church must not the church take a leading part in defining it? We heartily deplore the political speeches so often delivered from denominational pulpits but we are also inclined at times to regret our own timidity in making application of the message we bring.

### INTER-PROTESTANT CO-OPERATION.

The great missionary congress held in Panama last February has given stimulus to much thought on the subject of co-operation among Protestants in missionary work. From various sources within the Lutheran church come expressions favoring some form of missionary federation. The *Lutheran Mission Worker* prints letters from a number of leading men whose prevailing opinion seems to be that the Lutheran church has been handicapped in her work by preserving an unnecessary isolation. Dr. Horine, editor of the *Lutheran Church Visitor* says, "To my mind it is as wrong for our church to hold herself pharisaically aloof and virtually hold other Protestant communions in disparagement as it is for her to join with them in a union in which she sacrifices her distinctive and true doctrines and principles. It is equally wrong for her to fear contamination from association with them, and to withhold from them the testimony to the pure doctrine and scriptural principles, by which and for which she stands. It is right that she should be represented in missionary councils of national and ecumenical scope in order that she may bear witness to her spirit and truth, and so contribute to the cause the precious deposit which is hers, as well as receive the benefit derived from the combined wisdom and experience of others." President Harms of Newberry college says, "Our Lutheran church is making a sad mis-

take in not co-operating more freely with other Protestant Christians in the great missionary movements of the time." Our own Dr. Bieber says, "The Lutheran church could very profitably affiliate in national, continental and world missionary movements, if only to catch some of the enthusiasm, the vision and the missionary liberality which she so conspicuously lacks in comparison with her neighbors. Why not lead? Why not acquaint the Denominations with some of those things in which we excell, like the graded Sunday School system, the Inner Mission idea, the Deaconess Mother houses, the week-day religious supplement to public school instruction? Many of the movements that have so signally benefited our church, like the young people's leagues, the women's missionary societies, the laymen's organizations, the university students' work, the summer schools, the daily vacation Bible schools, the mission study classes, the duplex envelope system, the every member canvass, etc., we have received from federation sources. Why not in turn give them what we have?" Dr. Abrahamson, editor of the *Augustana* writing of the congress at Panama says, "I expect to learn much from the proceedings of the congress and I assure my readers that neither I or any of my highly-esteemed Lutheran brethren, who are here have sacrificed one iota of our Lutheran principles." As if in comment on these letters *The Lutheran* says, "Some form of co-operation with other Protestants may be found feasible. Many Reformation principles and benefits are common to all Protestants. If our Lutheran church can reach out and influence and bless those of other creeds during these jubilee times she should count it a privilege and a duty. She may also be able profitably to learn from the methods and benefit by catching some of the enthusiasm of those who subscribe to other than Lutheran creeds."

We have before us a Jubilee programme. It includes a campaign of publicity and education the purpose of which is to let the world know what Luther did and what true Lutheranism stands for. Is it only in jubilee times we are to do this? Lutherans in Canada have long felt annoyed at what we have regarded unnecessary ignorance, not to say prejudice, on the part of other denominations. We have been called "exclusive" and "foreign" and described as "a new sect," as "but a step removed from Rome," as "unsympathetic to movements of deep national significance" and we have felt no little heat of resentment. Perhaps we have

ourselves to blame. We have consistently declined to show ourselves. Provincial Sunday School conventions hear little or nothing about us. Missionary Institutes lack Lutheran representatives. We have kept aloof from the council of the Canadian Laymen's movement. No wonder we are not recognized. We have refused to come out to secure recognition. And have we not suffered? If information and experience and enthusiasm and devotion are factors in our work as they are in the work of other churches and if we share with others the problems of religious education and missionary work in home and foreign fields it seems reasonable that mutual benefits would accrue to all forces from the imparting of accumulated wisdom and practical skill through the medium of the large movements that joint action make available.

A NEW PROFESSOR.—Another step of much importance to our Canadian church was taken by the Seminary Board at its last meeting. A new regular professor was called to the Seminary staff in the person of the Rev. H. J. Behrens of Berlin. From the time our institution was established it has grown so regularly and fast that ways and means for adding equipment and new buildings, and increasing the teaching force have been annual problems for the Board to solve. Step by step we have advanced as the need demanded. Step by step, our people have advanced with the institution in their response to our appeals for support. Many a time we have felt inclined to hesitate but courage has come with the realization of need and the work has prospered. Again we must advance. Conditions have developed which make the advance much easier than we anticipated. If Pastor Behrens accepts our call as we hope he will our teaching staff will be competent to carry on the college and seminary courses at small additional cost to the Board.

"The CANADA LUTHERAN in every home."

#### MEETING OF SEMINARY BOARD.

At the meeting of the Seminary Board held in Waterloo, June 14, all the old officers were re-elected. College tuition was fixed at \$40 per college year, Seminary contingent fee \$20 with \$15 additional for privilege of using a single room. A special meeting will be called to consider the need for an additional professor.

## NEWS FROM OUR CHURCHES

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

NOTE:—Parish news, general news notes and all miscellaneous contributions should be sent direct to Rev. W. H. Knauff, Port Colborne, Ont., *not later than the 15th of the month preceding publication.*—Ed.

### Berlin.

Mr. Matthew Cunnaman, member of our congregation and choir, has joined the 118th Battalion at London. The first man to die for his country from the town of Waterloo was Harry Grosz, the son of Mr. and Mrs. Henry Grosz of our congregation. Mr. Ivan Barr of our congregation has received the sad news that his mother, Mrs. Anna Barr, died in Liverpool, England, of pneumonia, May 28. She was a nurse serving on the Allan Line steamships. The father died about ten years ago. Mr. Barr has a little brother nine years old, in Liverpool, whom he wishes to bring to Berlin, and for whom he would like to find a good Christian home. Who will adopt this boy?

**Baptisms.**—Erma Marie and Reta, children of Mr. and Mrs. Chas. Krelmer, were baptized May 17, 1916. Clifford Henry, child of Mr. and Mrs. Otto Schreiber, was baptized May 19th, 1916. Margaret Elizabeth and Gordon Henry, children of Mr. and Mrs. William Adam Witzel, were baptized May 21, 1916. Harry LeRoy, child of Mr. and Mrs. Harry R. Lipskie, was baptized June 2, 1916. Frederick Lincoln, child of Mr. and Mrs. Robert J. Dean, was baptized June 14, 1916.

**Marriages.**—On May 17, Miss Florence May Lillian Willrich and Mr. Norman Edwin Ormandy were married at the Parsonage. They will reside in Galt. On June 14, Miss Stella Dorinda Brubacher and Mr. Lincoln John Hollinger were married by the pastor at the home of the bride, 39 Brubacher St. They will reside in St. Jacobs. On June 14, Miss Elizabeth Marie Froehlich and Mr. John Erskine Richardson were married at the Parsonage. They will reside in Waterloo. On June 16, Miss Dora Krupp and Mr. Otto M. Spiegelberg were married at the Parsonage. They will reside in Berlin.

**Funerals.**—Mrs. Mary Ford, died May 23, 1916, aged 68 years and seven

months, and was buried by Rev. H. J. Behrens on May 26, in the Preston cemetery. Our sincere sympathy to the family. Herbert Herchenratter, little son of Mr. and Mrs. Conrad Herchenratter, died May 27, 1916, of pleural pneumonia aged two years, nine months and eleven days, and was buried by the pastor on May 29th in the Waterloo cemetery. The parents have the sincere sympathy of the pastor and congregation in their loss.

### Brantford.

Despite the unseasonably hot weather the attendance at our services remains good, especially the Sunday School. On June 17th, Dr. C. J. Johannes of Trinity Lutheran church, Hamilton, spent the day with us. In the morning he addressed the Sunday School. We are sorry to report the loss of Mrs. Lynch who has moved to Akron, Ohio. While her two sons are overseas with their battalions she will live with her daughter at Akron. The annual Congregational and Sunday School picnic was held Saturday afternoon, June 24th, at Mohawk Park. Over 100 persons attended. A fine programme was arranged for which was enjoyed by all. The Ladies' Aid Society had charge of the refreshments and they were splendid. Also on this occasion the Ladies' Aid Society presented the acting pastor with a very liberal cash gift. Mr. Otterbein was taken completely by surprise. He wishes here to take the opportunity of thanking the society for their kind words and actions both to himself and Mrs. Otterbein. The gift is very much appreciated indeed. The following visitors from Hamilton were present at the picnic: The Misses Vera and Verna May, Mrs. F. W. Otterbein and little Miss Ruth and her sister Doris Otterbein. The boys in khaki have gone to camp. We will miss several faces from our services, but while they are far away our prayers and thoughts will always be with them for their welfare and safe return. We had the pleasure of welcoming to our services recently Mr. Reddick, a former member of St. Paul's, Toronto, who has moved to Brantford with his family. We extend a hearty welcome to Mr. and Mrs. Reddick and hope they will be with us long and often. The Ladies'

Aid Society held a meeting at the home of Mrs. J. B. Pickering on Wednesday, July 5th.

#### Dunbar.

St. Luke's congregation, as well as the family, sustained a sad loss in the death of Mrs. J. E. Barkley, who, after several months of patient suffering from Bright's disease, peacefully passed away on the 23rd of June. Her funeral was held in the church on the 25th, interment in the Williamsburg cemetery. Her pastor preached from Phil. 1:21 and was assisted in the services by Rev. J. Maurer, during whose pastorate she was confirmed. Mrs. Barkley was president of the Ladies' Missionary Society, treasurer of the Sunday School and primary teacher. She was faithful in her attendance upon the services of God's house. During the last six years she did not miss a single communion except the last and then on account of her feebleness, her pastor administered the communion in her home. Whatever pertained to the welfare and advancement of the congregation always had her full sympathy and earnest co-operation. She leaves a husband and Miss Myrtle Newvine who for a number of years has made her home with Mr. and Mrs. Barkley, and a host of sympathizing friends to mourn her loss. The annual strawberry festival was held on the evening of July 6th, and proved quite a success both socially and financially. Music was furnished by the Chesterville band.

**Baptism**—Wilfred Harold, son of Charles and Bessie McMillen was born April 19th and was baptized on July 11th.

#### Hamilton.

On June 19 the Ladies' Aid and Missionary Society held its monthly business meeting. At the same meeting a good programme was also enjoyed. Judging from all appearances and the emphatic resolution passed at the meeting this society is going to engage in a real modern "offensive" during the coming year. They passed a resolution to double their membership during the coming year, and they will do it too. At the same meeting the pastor gave a talk on the seminary, in the welfare of which, the people are greatly interested. On June 21 the congregation held its annual business meeting. Reports from all societies were presented and discussed. The elections of officers also took place. Messrs. O. Gibb, Dr.

Johannes, A. L. Lay were re-elected, while Mr. A. Soehner was elected to fill a vacancy which existed. The new council was duly installed on June 25. On June 21 the pastor-elect, E. Huenegard was duly installed by Rev. W. H. Knauff. The annual picnic was held on July 12. It was a great success. Notwithstanding the great heat the races and games were run off methodically by our able superintendent, Mr. Wescott. In all several hundred people were present. A class of eleven was confirmed on Easter. During the month the following were taken in: Mr. and Mrs. Mielke, Mr. Theo. Schwenker, Mr. L. Decker, Mr. Edw. Fess, Mrs. Edw. Fess, Mr. Winfred Fess, Mr. N. Held, Mrs. N. Held, Mr. Harry Weiler, Miss Schickler and Pastor Huenergard.

#### Humberstone—Pt. Colborne.

Sunday, July 9th our quarterly congregational meeting was held. It being desirable to have all our members attend this meeting and to have every member present for once at a church-service, the Luther League worked with this end in view. Circular letters were sent into every home reminding of this service and congregational meeting. The result was gratifying indeed, the church being almost filled. An afternoon service was held at 2:30 o'clock and we never had a more inspiring and elevating service. Every soul that attended divine worship also remained for the business session, at least for a part of it. And great things were done at that meeting. The securing of a pipe organ, which originated with the Luther League, and which was tabled for this meeting, received a thorough airing. Some grand speeches were made. Mr. T. F. White agreed to cancel the present mortgage of \$500 as soon as the contract for the pipe organ is let. The Luther League assumed the responsibility to raise \$500 and the Ladies' Aid Society guaranteed the remainder. It was then unanimously decided to install a pipe organ. The following committee was appointed to act and report to the congregation: Messrs. O. C. N. Kanold, Fred C. Hesler, J. P. Hanham, T. F. White and Pastor Knauff. The duplex envelope system was also adopted to go into effect with the beginning of the congregational year, January, 1917. Mr. J. P. Hanham was elected deacon for a term of three years, less six months, to fill a vacancy that existed. Pastor Knauff has within two weeks given addresses at two public military meet-

ings, the occasion being to bid farewell to the Humberstone soldier boys of the 98th Battalion, who left for overseas, and to the boys of the 176th Battalion, who left for Camp Borden. We have boys of our congregation in both these battalions, Edw. Cronmiller of the 98th, and Fred. Knoll of the 176th, who had been previously presented with L. L. signet rings. Besides this we have three or four adherents. God bless our boys and bring them back safely to our homes and to our church! June 29th the Ladies' Aid Society held a very successful strawberry festival on the parsonage lawn. Grand weather, good crowds, fine berries, bright illuminations, patriotic decorations, and a swelling of the Ladies' Aid treasury to about \$40 were the outstanding features. Baptized and made a child of grace—Vera Emma, infant of Mr. Oliver Lampman, and Anna (nee) Frenzel, July 6th at the home of Mr. Geo. Boneberg. Members in Buffalo hospitals—Mr. Reuben Kramer (pneumonia) and little Miss Gertrude Rathfan, who is seriously ill. God bless these His children and bring them back to us in health and strength.

#### Montreal.

In the absence of the Field Missionary the pulpit was supplied by Mr. D. Bailly, a member of the congregation who has since enlisted, Student Lyndon Shenette, Dunbar, and the Rev. Dr. Little. The church council decided that during July and August evening services would be omitted and the attendance be concentrated on the morning service. Twelve members and adherents of the congregation have enlisted. The congregation is rejoicing in the return to the city of several prominent families whom business had called for a time to other countries and places. The annual congregational picnic was held on Saturday, July 1 and proved an ideal outing. The contests were greatly enjoyed by all as well as were the prizes by the winners. The church council decided to renovate the parsonage and the ladies at the last meeting of the Ladies' Aid and Missionary Society voted to assume the expenses of renovation. At this meeting Mrs. J. C. Casselman, the vice-president of the society, gave a very interesting report of the meeting of the Missionary Society of Central Canada at Unionville on June 7th. The local society extended a vote of congratulations to Mrs. Casselman on her re-election as president of the Central Canada Society.

#### Sherwood.

After a vacancy of ten months Zion Lutheran church, Sherwood, Ont., is again served with pastoral ministrations. With the unanimous approval of the Unionville congregation a unanimous call was extended to the Rev. N. Willison to serve this congregation in connection with the Unionville-Buttonville parish. This call has been accepted and regular morning services have been held since the first Sunday of July. The attendance of July 2 was 75, on July 9, 95 and on July 16, 103. The Sunday School meets regularly at 10 a. m. Sunday and the Luther League on Tuesday of each week. On July 4th the annual Sunday School picnic was held in the church grounds and was attended by about 200 people.

#### Toronto.

A most delightful evening was spent by the members of the congregation on the evening of June 30. The occasion was the returning home from their short honeymoon of two of St. Paul's most esteemed and highly respected young people, Mr. and Mrs. C. H. Fierheller. They returned to their home which they had most tastefully fitted up before leaving "to be married." The congregation therefore most happily surprised the young couple by coming to them in numbers, and leaving with them an expression of their well-wishes in the shape of a beautiful "Ostrich-plume fern" held in a rich and most elegant "Japanese Jardiniere." At the same time the choir, as an expression of esteem for so many years of faithful service to the church by Mr. and Mrs. Fierheller, presented the young people with a magnificent "Silver Salver." This latter gift corresponded very beautifully with the elegant and rich "Silver Tea Service" the gift from the members of the Lutheran Synod of Central Canada. Mr. Fierheller having been the Synod's most efficient treasurer for the past eight years, this gift is but a small token of appreciation and with it, as with all these gifts, goes the best wishes of the givers to these happy people, with the prayer that God will give them both a long, happy and blessed life. These gifts were all received and responded to most feelingly by Mr. Fierheller, who with Mrs. Fierheller were very much touched by these expressions of love and esteem, coming from friends of long standing.

On Friday evening, July 7th, the Ladies' Aid Society gave a garden



party. The proceeds from the sale of tickets were given to the British Red Cross, which netted the sum of \$38.00. The evening was the hottest of the season up to that date, and ice cream was, therefore, in great demand. A goodly number participated and an orchestra furnished fine music for the occasion.

When this appears in print the annual picnic of the congregation will have passed into history. The same is to be held at Scarboro Heights on Wednesday, July 26. Special cars to carry all who will go will be features of the day.

Owing to conditions over which we have had no control, but which have had their effects in church work here in Toronto, the pastor of St. Paul's church, in order to relieve the congregation of its very heavy financial burden, which is to take effect August 15. The pastor will return to the States and take up work in Goshen, Ind.

#### Unionville.

After a lingering illness of half a year's duration Mrs. Mary Ann Quantz of Buttonville, passed away on June 23 in her 87th year. She was the oldest member of this parish and throughout her long life had been a devoted and consistent member of St. John's church, Buttonville. Her death is a severe blow to his parish. She is survived by two sisters, Miss Rosanne, who lived with her in the old homestead, and Mrs. Elliott of Toronto. Since the death of her sister Miss Rosanne has moved to Toronto. The Bethesda Sunday School picnic was held on the grounds of Mr. Lemuel Summerfeldt on July 21. The farmers are gathering the heaviest hay crop of many years. Grain crops are also in excellent condition.

#### Waterloo—St. John's.

The Women's Missionary Society of St. John's Church held its monthly meeting in the park combined with a picnic. A unique feature was the presence of the junior society which also took part in the program, by contributing a song and recitation by four girls. We look forward hopefully for increased interest in the junior society. Another pleasant gathering was a picnic in the park taking the form of a "shower" for Miss Lillian Bockelmann, who will ere long leave Waterloo to take up the duties of a housewife and assist in parish work for which she is well fitted. She will be greatly missed by her friends and congregation as she was always a willing and efficient

helper. Another bride to be was "showered" a week later. About one hundred of the friends of Miss Ida Strebel and Rev. Mr. Weidenhammer gathered in the park for a farewell picnic, and the many gifts will always be a reminder of Waterloo. Most of our readers will remember that Mr. Weidenhammer is one of the graduates of Waterloo Seminary. The Ladies' Aid picnicked in the park, combining business with pleasure, augmenting same by a "towel shower" for "C" Company of the 118th Battalion now at Camp Borden.

#### Welland.

Vacation time has caused a lull in church activities. Many of our people are visiting relatives in the city or in rural districts. The Ladies' Aid and Missionary Society have voted to drop July and August meetings. But the ladies are busy just the same. The flower committee has the church banked with flowers every Sunday. Mrs. Roland Steel and two children called on Welland friends during the week of July 9th. Mrs. Steele who, with her husband, was once a member of St. Matthews, from where they have moved to Chatham where unfortunately there is no Lutheran church, have for the past month, been living in Hamilton and will find our church there.

Entered into eternal rest—Sarah Elizabeth, beloved wife of James H. Abell in her 64th year. Deceased was more or less a lifelong sufferer, but especially in the last four months much had to be endured, until death came in like a Divine benefaction. Deceased was the second daughter of the now sainted Rev. D. Stahlschmidt one of the pioneer Lutheran pastors of the Canada Synod. Besides her bereaved husband her departure is mourned by two sisters: Mrs. (Dr.) T. Snyder, Niagara Falls, N. Y.; and Miss Hannah of Buffalo, also one brother Fred of Preston, Ont. The funeral, conducted by Pastor Knauff, was held Wednesday, July 12th, at her late residence. The pastor based his remarks on Ps. 73:24-26, and held her up as a model in patience, in suffering and in firm and confiding trust in Jesus the Saviour. Interment was made at Fonthill. God comfort the sorrowing and receive us all into glory!

#### Williamsburg.

Rev. Maurer attended the picnic in Ottawa on July 1st, preaching for them on Sunday, July 2nd. Rev. McCreery preached for us on July 2nd in the morning, Mr. Linden Shennett

taking his service for him at Dunbar. There was no service in the evening on July 2nd on account of the 50th anniversary which was being held in the Presbyterian church. Rev. Maurer took part in the concert which was held on Monday evening. The annual strawberry festival was held on July 5th. A large crowd being present. Proceeds amounted to \$181. Several of our people attended the social held at Dunbad, July 6th. The funeral of Mr. Abram Swerdfeger of Toledo, Ohio, formerly of this place, was held in our church on Friday, July 7th. Aged 84 years. Mrs. Albert Casselman who has been sick for over a year passed peacefully away on Thursday, July 6th. The funeral took place on Sunday the 9th, conducted by the Rev. J. Maurer in the Lutheran church. She leaves to mourn her departure a husband and daughter at home, Dr. Simon Casselman of Sault Ste. Marie; Martin Casselman, of Cardinal; Earl, of Kemptville, and Mrs. Charlie Feader, of Dakota, besides four brothers and two sisters.

### LUTHERAN UNION

Continued from Page 3.

was four centuries ago. On the other hand we have a weakening Protestantism. Protestant rationalism has refused to receive the mysteries of infinite wisdom on faith. Revelation is revelation only when it is not revelation, i.e., only when it is perfectly plain, natural and reasonable. They have torn the perfect garment of Christian truth into shreds, they have ruled out the Incarnation, stripped the Savior of His unique divinity, robbed the cross of its aluring glory, rolled back the stone against the tomb and present to us Rabbi Jesus, the Carpenter of Nazareth.

"And so doubtful, vague, confused rationalistic America, with souls crying for a light as they have always cried, and receiving no answer but a cry, needs the Light of the World that Shines from the atoning cross; she needs sanctuaries for worship; she needs the note of authority and certainty, the sure foundation; the strong faith of our Lutheranism. The important fact we have to consider is we cannot have the influence we ought to have, we cannot do the work we ought to do divided. We fail to commend the recognition we deserve. Singly we cannot bring pressure to bear at strategic points . . .

"The very fact of our disunion is disheartening. Conversely the sense

of a great organization with a single goal would be stimulating. We lack the inspiration of a great acumenical consciousness to inspire us. We are General Council first, General Synod first, Ohio Synod first, and Lutheran afterwards . . . Does not the proposition hold true that where there are organizations in essential agreement which can more effectively attain a common goal by organic cooperation or union, such union becomes a duty? . . .

Many of us believe that larger cooperation is desirable but we feel that there is little or nothing to be done about it. Union may be a remote ideal, but I know of no other way to attain an end than to appreciate its value and then to work steadily towards its realization. If we are convinced that the Lutheran Synods of America should get together, then let us determine it as an objective, to the attainment of which we will give our energies. Let us talk the problems and possibilities over. Let the subject be discussed in associations, conferences and synods. . . . The consummation must come. The need is felt, the start is made in our Luther Leagues, Brotherhoods, Women's Leagues, etc. The coming year ought to be epoch-making in our history in America . . . "Now is the acceptable time."

In this connection the following resolution unanimously passed at the last meeting of the Synod of Central Canada, may be of interest: "That the Evangelical Lutheran Synod of Central Canada definitely endorse and encourage and hereby does definitely endorse and encourage any and all movements within the church that seek in a legitimate Lutheran and Scriptural manner to promote unity within the Lutheran Church; and that the President of this Synod in consultation with the President of the General Council, take steps towards devising ways and means for the consummation of a federation of our Lutheran bodies in Canada as a monument to the quadri-centennial celebration of the Reformation in 1917."

### CHURCH CONSECRATION AT HALIFAX

Milton J. Bieber.

The 9th of July was a happy day for the Lutherans of Halifax. It witnessed the consecration of the beautiful new house of worship. The weather was ideal, the services inter-

esting, the attendance large, the offerings liberal. The Rev. Geo. B. Pifer, the president of the Nova Scotia Synod performed the act of dedication and the Rev. M. J. Bieber, D.D., preached the consecration sermon. Pres. Piper preached in the afternoon and the Rev. N. J. Nelson in the evening. The church is Gothic in architecture, seats 225 and the Sunday School annex seats 75. The furniture is solid oak and blends harmoniously with the churchly and chaste surroundings. The first service of the congregation of the Lutheran Church of the Resurrection was held on Nov. 29, 1914 by the Field Missionary. The congregation was formally organized on Jan. 10, 1915, with 46 charter members, the corner stone was laid on Dec. 19, 1915. The Field Missionary was succeeded in January, 1916, by the Rev. Geo. S. Seaman who supplied the congregation till May 1. Student A. A. Zinck, B.A., of the Waterloo Seminary, is the efficient pastor during the summer. The congregation numbers 102 members, is steadily growing and all the societies are in a flourishing condition.

#### WOMEN'S MISSIONARY DEPARTMENT.

Conducted by Mrs. N. Willison, Unionville.

Note:—Contributions to this department should be sent to Mrs. N. Willison, Unionville, Ont.—Ed.

Text:—"But when thou doest alms let not thy left hand know what thy right hand doeth." Matt. 6:8.

"The Methodist Protestant body with a membership of about that of the two oldest synods of the General Council, is aiming at an annual contribution of about \$100,000 for Foreign Missions. This would mean an average of about 50c per member. A noble ambition and worthy of imitation though when printed out in cold type it does not seem an overwhelming amount, even at that, for each Christian to spend for the conversion of another soul."—*The Lutheran*.

"In the study of missions our women will be wise if they take up books from Lutheran pens, especially in view of the fact that either ignorantly or wilfully those who prepare books for the 'United Study of Missions' invariably ignore the work which Lutherans

have done and are doing. The first study should be our own fields and these are best presented by our own people."—*The Lutheran*.

The wife of Missionary Eggens died recently in Madagascar of climate fever. She went to the island as a missionary in 1911 and about a year ago was married to Missionary Eggens.

#### REV. M. J. BIEBER HONORED.

The Rev. M. J. Bieber, M.A., Eastern District Superintendent of English Home Missions, received the honorary degree of D. D. at the recent commencement of Muehlenberg College, Allentown, Pa. Three others were similarly honored, viz., Rev. N. R. Melhorn, Reading, Pa.; Rev. Henry A. Weller, Orwigsburg, Pa., and Rev. Geo. H. Butz, Ph. D., New Holland, Pa.

Milton J. Bieber was born on Dec. 13, 1862, in Kutztown, Pa. After receiving a public and high school education he entered Normal, graduating in 1886. Having already taught in public, grammar and high schools he now became principal of the High School at Bernville, Pa. In 1888 he entered the Sophomore class in Muehlenberg College graduating with first-class honors in 1891. In his Sophomore year he won the Botanical prize and in his Junior year he was editor of the "Muehlenberg." Entering the Seminary in 1891 he graduated in 1894, being one of the six speakers at the graduation exercises. His first parish was Mt. Joy, Pa., which he made self-sustaining and in which he built a new church. In 1897 he became pastor in Binghamton, N. Y., raising also this congregation to self-sustentation. In 1904 he was called as Eastern Field Missionary by the Home Mission Board and began his work in Montreal in 1905. Then followed in quick succession the organization of Canadian Lutheran parishes: Toronto, 1906; Galt and Brantford, 1907; Guelph, 1908; Hamilton, 1909; Ottawa, 1910; Berlin, 1912; and Halifax, 1915. In 1913, accompanied by Mrs. Bieber he toured Europe. In 1915 he was elected Eastern District Superintendent of English Home Missions and on June 8th, 1916, he was honored by Muehlenberg College for his "success as pastor and church builder; for his patient faith and optimism; and especially for the extension of the Lutheran Church in Canada." May his good work continue.

## ANNUAL REPORT OF TREASURER OF WOMEN'S MISSIONARY SOCIETY OF SYNOD OF CENTRAL CANADA.

Society	Home Missions	Church Extensions	Slav Missions	Inner Missions	Porto Rico	Life Membership	India	Japan	Hospital Fund	Seminary	Girls' Home	Red Cross	Students' Aid	Bethany Orphanage	Canada Lutheran	Dues	Causes not Classified	Mission Worker	Monthly Topics	Grand Total
Montreal	\$ 6 50		\$ 5 00		\$ 5 00	\$ 10 00	\$ 5 00		\$ 10 00	\$ 15 00	\$ 10 00							13	12	\$66 50
Hamilton	4 00		5 00	7 45	3 00	10 00			10 00	10 00		3 00	20 00					25	17	71 45
Galt	4 00				3 00					40 00	3 00					3 00		3	1	52 00
Welland	2 00		1 00						4 00		4 00	6 20			2 00			3	12	19 20
Hamberstone									3 00	18 00		15 30	6 60		2 00			16	2	49 90
Berlin	5 00		5 00		5 00												82 00	10	15	97 00
Ottawa	4 50				3 00					20 00	5 00	55 00					58 56	11	12	151 06
Waterloo	26 65				20 00	20 00		20 00	40 00	50 00	10 00			10 00				57	3	196 65
Preston	12 82	5 00		12 00			30 00		5 00	50 00								34	3	114 82
Unionville			2 00		2 00		18 50				5 00			2 00				11	12	29 50
Dunbar	4 25										3 00	15 60					23 00	6		44 80
Riverside	4 60		3 00		2 00				10 00		10 00		10 00			3 00	5 00	22		40 60
Morrisburg	5 75				3 00		30 00		2 00		10 00					3 00		28	12	53 75
Toronto							10 00								2 00	3 00	2 00	20		17 00
Toronto Young Ladies							35 00									2 00		5	1	37 00
Brantford	2 35																	4		2 35
Williamsburg																				
Morrisburg Willing Workers																				
Pt. Colborne																				
Guelph, Buttonville																				

\$1043 58

## MISCELLANEOUS

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

NOTE—All contributions to this department should be sent to Rev. W. H. Knauff, Port Colborne.—Ed.

### REFORMATION QUADRICENTENARY ANNOUNCEMENT.

"The Chairman of the Interstate Commerce Commission, Hon. H. B. Meyer, has consented to speak, if time permits, in the Greater New York Reformation Anniversary campaign. Ex-Senator George Wellington of Maryland writes, "I hope and trust the Quadricentenary of the Reformation will be a grand affair." He also has assured his active co-operation. Among others are Congressmen W. M. Chandler, and W. S. Bennet. The committee is in touch with all the prominent organizations in Greater New York, colleges, universities, schools, churches, clubs and Y. M. C. A.'s to furnish them with speakers of national importance during the coming Anniversary Year. The committee is anxious to have names suggested that might be approached for this speaking campaign and it will gladly furnish the names of its speakers to other communities that might desire the use of them."

### MOVEMENTS TOWARDS CHURCH UNION.

**Lutheran:** By a vote of 522 to 202 the Norwegian Evangelical Lutheran Synod assembled in extraordinary session in Zion's Church, Minneapolis, Minn., decided to adopt the constitution for the United "Norwegian Lutheran Church of America."

**Presbyterian:** By a vote of four to one the Presbyterian Church of Canada in general assembly in Winnipeg, decided to enter into union with the Methodist and Congregational churches of Canada.

**Methodist:** By unanimous vote of its eight hundred and eighty members the general conference of the Methodist Episcopal Church, in meeting assembled at Saratoga, New York, May 15, adopted a plan for bringing the 6,500,000 communicants of the Methodist Episcopal Church, South, under one general jurisdiction.

### GLEANINGS FROM THE CANADA SYNOD.

Rev. E. Hoffmann, D.D.

Old-fashioned mission festivals mark these summer months in the congregations of the Canada Synod. They are an annual event in every one of them just like the other minor festivals of the church year. They bear ample fruit in a twofold manner, quickening the mission spirit and filling the synodical treasury. Our congregations love them and from year to year look forward to them as red letter days in church life. Although every one of our services should breathe and cultivate the mission spirit, these special efforts on special days under especially appropriate conditions, apart from stirring the congregation to renewed and systematic activity, ever prove to bestow a blessing upon church life in general and to have an evangelizing effect towards deepening of Christianity.

On the 10th of July the president of the Canada Synod had the honor and pleasure of witnessing and participating in the celebration of a very pleasant event. A highly respected member of the synod, Rev. H. Hamfeldt of Toledo, Ohio, by the Grace of God, on the above mentioned day was allowed to see the 25th anniversary of his ordination to the ministry. Together with his congregation we had made arrangements for an appropriate celebration. Bro. Hamfeldt had been kept in absolute ignorance of what was to come, till at the ringing of the church bell he was escorted to the house of God by some members of the church council, the organ meanwhile intoning: "Lobe den Herrn, den mächtigen König der Ehren." Rev. Glaehn of Stratford, who had joined the president of the synod on his trip to Toledo at London, took the liturgical part of the service, while Rev. Hoffmann preached the sermon. Rev. Hamfeldt was very deeply affected when he replied to the congratulations in behalf of synod and congregation, his reply taking the form of a most interesting review of the 25 years of his ministry, of which 22 years were spent in his present congregation. The church service was followed by a happy gathering in the parish hall, where Bro Hamfeldt was substain

tially remembered by the Canada Synod, the various organizations of his congregation and the General Council pastors of Toledo. Rev. Hamfeldt is a highly gifted man, a very faithful worker, his whole personality given up to his work; no wonder that his ministry has been exceptionally successful, he having built up one of the largest and best organized congregations in the city of Toledo. God has been with him, because he has been with God.

The Rev. C. Zarnke, manager of the Lutheran Book Room, has been called to become the successor of Rev. Tappert, formerly of St. Matthews Lutheran church, Berlin, Ont.; having had charge of St. Matthew's during the vacancy period. Rev. Zarnke has now decided to become St. Matthew's permanent pastor and preached his inaugural sermon on the fourth Sunday after Trinity.

St. Paul's church, Listowel, Ont., during the past months has undergone a process of extensive rebuilding and renovating. The re-opening of the church took place July 30th, the sixth Sunday after Trinity. Special services in German and English were held morning and evening, the president of the synod being the preacher.

In the Greenlake parish, Ottawa district, of which Rev. Alberti is pastor, a modern parsonage is being erected and expected to be ready for occupancy in the fall. The Lady-smith, Que., congregation, Rev. Hamm, pastor loci, has taken steps in the same direction.

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### SYNODICAL SECRETARY'S NOTES.

1. Have our congregational treasurers begun to send in payments to the Synodical treasury on the 1917 apportionments? The sooner they are paid up the sooner the slate is clear. Home Mission and Foreign Mission monies are greatly needed. As a Synod we established an excellent record last year: Let us aim to do even better this year.

2. Our congregations are apportioned one dollar per communicant member for seminary maintenance. This should not be hard to raise. By sending it in early you will facilitate the work of the Treasurer of the Seminary Board.

3. Times are prosperous, crops are good, peace prevails. Let us all bring tribute to God in gifts and service.

N. WILLISON,

Sec'y, Synod Central Canada.

### GENERAL NEWS.

A large donation of valuable books for our seminary library has been made by a friend of our institution in the United States and the sum of \$100 has been given by another friend to be used as a prize fund in the college department.

The Rev. John Keehley has resigned the pastorate of St. Paul's church, Toronto, and has left for his new parish in Goschen, Ind.

Paul Behrens of Berlin, had a narrow escape from instant death by an automobile. He received bad flesh wounds that will leave a scar on his face for life.

Two of our newly-ordained seminary graduates, Revs. H. Rembe of Zurich, and G. Weidenhammer of Conestoga continue to make progress in wisdom and efficiency. They have recently been married.

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### THE CHURCH AND SOCIAL SERVICE.

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

(As an introduction to this timely article by so able a man as Dr. Sandt, we reprint what *The Lutheran* has to say on the Social Service Question.)—Every age, avenue of activity, and profession, has its faddists. The sphere of religion is not exempt. It is no wonder that we find them in this sacred environment; the marvel of it is that we do not find more. A fad is contagious, nay more, it is infectious; and is carried on sometimes with amazing and astounding rapidity. One of the latest, or more correctly perhaps, *the* latest, indication of the religious fad, is the Social Service movement. It is heralded from the pulpit and platform in sonorous tones; it is given as the panacea for all the ills of society. This movement has some very good parts to it, which the church will do well to give heed to, on the other hand, the church must keep her eyes open lest she be drawn into detective work and become a Sherlock Holmes Bureau. There are evils against which the church must cry out; there are "cures" which the State must administer. The church was not ordained to perform police duty nor is

it a fumigating agency. Men may read much about small-pox, but who wants to stick his nose into a pest house in order to get a closer view of the disease and in turn carry or spread the pollution! Yet we must help; we must check; we must cure.

So with the church in regard to the sins of the world. Let her not bring the filth of the Police Court into the Sanctuary and spread the pollution to those who know nothing of the nether-world. On the other hand let the church remember that her first duty is to preach redemption and the redemption motive must be supreme. She saves the soul of the individual, while Social Service leavens the mass. The church is vitally interested in the mass, not merely with ethical aims but with Gospel purposes."

Let every layman and clergyman read the article following—it will make them think.

1. *The New Social Movement Subordinates the Individual to the Group.*

The fundamental weakness of the method is not only its vagueness, but its subordination of the individual to the group. The very word "social" implies that the interest has shifted away from the individual to the group, and hence from the personal to the impersonal. In this age of corporations, our thinking has become corporate. We think of people in the mass. We talk of the welfare of society, of the welfare of the city, of the welfare of the labor union. The individual has no place in our thought except as swallowed up in a group—and a large group at that. A small group like the family has lost its significance. There is where individualism has been allowed to run riot. The father is lost in a group—be it secret society or club or what not. The mother is similarly lost in some external organization of more pretentious size than the family; the sons have their clubs and the daughters their sororities. Everything has become socialized and men tread the crowded thoroughfare of the social group until they have almost lost their

personality or their identity. Hence a man is no longer rated according to what he himself is but according to what his group is. If the group is all right, he is all right. Therefore see that the group is Christianized.

This is the fallacy that underlies the social service method—it makes too much of the group and too little of the individual. It dreams of an Utopian social order, a regenerated society, without permitting itself to be disturbed with the thought that the whole is never better than its parts. It talks of a social conscience, but pays little attention to the individual conscience. This, to be sure, is not consciously done; but the whole drift of the method is to obscure the important fact, that Christianity must first redeem the individual before it can hope to reform society; it does not reform society to change the individual. There can be no social purification until the individual is purified. Any method, therefore, that proceeds on the assumption that a regenerated society is possible by pouring a cleansing stream of ethical water into the social order without cleansing the individual first, is radically defective. It is not to be supposed for one moment that the churches interested in this movement have the remotest thought of undervaluing the redemptive work of the church as bearing upon the individual; but an overemphasis of the needs of the group is bound to be followed by an underemphasis of the needs of the individual—Protestantism's outcry of weakness.

2. *It Asks the Church to do the Work of the State.*

Another fundamental weakness in the method is that it asks the church to assume responsibilities that belong to the state; it asks the church member to do the work of the citizen. The statement needs modification in so far as it applies to the Federal Council of Churches; for behind this overemphasis of the social obligations of the church there is a recognition of its limitations. A declaration from the Federal Council reads as follows: "The church is not called upon to assume the political tasks and duties of the nation, but to bring her Gospel ideals to bear upon them." A similar declaration by the "Men and Religion Movement" reads: "The church is not called upon to do the work of the school or the state, but to inspire men and women to do their full work as citizens. Another emanating from the Episcopal church reads: "It may

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W. WALLACE, Mgr., Morrisburg Branch.

C. H. JOY, Agent, Williamsburg Branch.

seem a derogation from the spiritual mission of the church to engage in efforts to insure the justice and better conditions of life and work, the wide opportunity for individual and social development, which it is the desire of voluntary social agencies to bring about. But until actual provision is made by the state or other agencies for the prevention of the evils and the meeting of the needs which are helping to produce the social unrest of our day, the church must stand by the work," etc. "Individual Christians must become more effective as citizens" is a declaration from Methodist sources.

But the social service method as a whole contradicts these sound declarations. It expects all efforts for social betterment to be originated and advocated within the church as such. It expects commissions and agencies to be formed within the church to advocate and promote schemes for social betterment. It expects them to become experts in dealing with intricate social problems which have puzzled the wisest economists and specialists. It expects preachers to cry out against evils which they do not understand, and Sunday School teachers to inculcate principles the remote bearings of which are utterly incompetent to foresee. These are problems for statesmen, not novices, to solve. Here is a field for such prophets as Carlyle, Ruskin and Christian editors of great dailies and magazines. If the church wishes to make herself ridiculous, all she need do is to offer some quack panacea for the cure of a nation's industrial and economic ills. "Fools rush in where angels fear to tread," and among such fools are many good-intentioned leaders in the church who believe themselves commissioned of God to solve problems that belong to the state. The church is here to cry out against evils and to proclaim the Golden Rule in all the relationships of life; but Christians as citizens, not as church members, are here to see that the state does not shirk its obligation in this regard.

Now the whole trend of the social service propaganda is to encourage church members to do what they as citizens leave undone. As church mem-

bers they assume to play a role which they as Christian citizens neglect. And thus it happens that nearly all the interest in social and civic betterment is confined to the church while the state is in the hands of politicians, and grafters who prey upon an innocent public. Does not the state have enough social service vitality to solve our social problems? Must it shift that burden upon the church? Must the church go into the business of studying problems that call for statesmanship rather than for the prophetic gift? If the social service movement in the church were to mean that church members were to be awakened to a sense of their duties and responsibilities as citizens, without involving the church in entangling alliance or movements outside of her domain, it would be worth advocating; but its programme would have to be more simple and definite and clear than is indicated in the *Year Book*.

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