

MESSAGES GIVEN AT
THE
CANADA LUTHERAN
"Today - Tomorrow"
CONFERENCE

Under the direction of the Canadian Lutheran Council



SASKATOON, SASKATCHEWAN

DECEMBER 9-10, 1954

C O N T E N T S

	Page
Welcome.....	Mars A. Dale..... 1
Rungs in the Ladder.....	W.A. Mehlenbacher. 3
Cooperation with Lutheran World Federation.....	C. H. Whitteker... 9
Implementing the Vision	E. J. Treusch..... 11
Canadian Lutheran World Relief.....	Clifton Monk..... 15
Following Our Boys with Word and Sacrament.....	Karl Holfeld..... 18
Canadian Missions in the East.....	A. G. Jacobi..... 23
Canadian Missions in the West.....	G. O. Evenson..... 24
Comments	A. A. Nelson..... 30
Comments.....	R. D. Lechleitner. 32
North American Missions Together	Conrad Hoyer..... 33
The Lutheran Church on the Canadian Campus--East.....	Gerald Hagey..... 37
The Church on the Canadian Campus--West.....	O. K. Storaasli... 42
Our Mission on the Campus.....	Donald R. Heiges.. 45
The Lutheran Church on the Canadian Campus.....	Gould Wickey..... 47
A Look at Welfare in Canada Today.....	J. S. White..... 48
Comments.....	Magnus A. Dahlen.. 53
Our Yesterdays, Today's and Tomorrow's	Paul C. Empe..... 56



AMONG LEADERS PRESENT: Back row: l. to r. R. D. Lechleitner; C. Hoyer; H. C. Jersild; Franklin Clark Fry; A. A. Nelson; T. O. Burntvedt; F. A. Schiotz; Centre row: A. G. Jacobi; P. C. Empe; G. O. Evenson; C. L. Monk; C. H. Whitteker; O. A. Olson, Jr.; T. F. Dahle; E. J. Treusch; O. K. Storaasli; Front row: J. E. Bergbusch; L. A. Kirkegaard; M. A. Dale; K. Holfeld; N. A. Berner; W. A. Mehlenbacher; H. Gauer; W. L. Young.

CANADA LUTHERAN "TODAY-TOMORROW" CONFERENCE

THURSDAY DECEMBER 9

- 2:00 p.m.—*Opening Devotions*—THE REV. L. A. KIRKEGAARD
- 2:20 p.m.—*Greetings*—THE REV. MARS A. DALE, D.D., President
- 2:50 p.m.—*An Address "Rungs in the Ladder"*—THE REV. W. A. MEHLENBACHER, Executive Director of Canadian Lutheran Council
- 5:00-5:15 p.m.—*Canadian Lutheran Cooperation with Lutheran World Federation*—THE REV. C. H. WHITTAKER, D.D., President, Canada Committee
- 5:15-5:30 p.m.—*"Implementing the Vision"*—THE REV. E. J. TREUSCH.
- 5:30-5:45 p.m.—*Discussion*
- 5:45-4:00 p.m.—*Tea*
- 4:00-4:20 p.m.—*"This is The Record"*—THE REV. CLIFTON MONK, Executive Secretary, Canadian Lutheran World Relief
- 4:20-4:50 p.m.—*Discussion*
- 4:30-5:00 p.m.—*"Following Our Boys With Word and Sacrament"*—THE REV. KARL HOLFELD, D.D.
- 7:30 p.m.—*Public Service at Zion Lutheran Church—"A Lutheran World View"*—An Address by THE REV. FRANKLIN CLARK FRY, D.D., President, United Lutheran Church in America

FRIDAY, DECEMBER 10

- 9:50 a.m.—*Devotions*—THE REV. OTTO A. OLSON, JR.
- 10:10-10:20 a.m.—*"Canadian Missions Today—In East"*—THE REV. A. G. JACOBI, D.D.
- 10:20-10:40 a.m.—*"Canadian Missions Today—In West"*—THE REV. G. O. EVENSON
- 10:40-11:10 a.m.—*FIVE-MINUTE COMMENTS* by American Mission Board Representatives of Participating Bodies:
THE REV. PHILIP S. DYBVIG, D.D.; THE REV. SIGFRID E. ENGSTROM, D.D.; THE REV. R. D. LECHLEITNER, D.D.; THE REV. JOHN T. QUANBECK, D.D.
- 11:10-11:50 a.m.—*"North American Missions Together"*—THE REV. CONRAD HOYER, D.D.
- 11:30 a.m.—*Discussion*
- 12:00 o'clock—*LUNCH*
- 1:30 p.m.—*Devotions*—THE REV. TRYGVE F. DAHLE
- 1:35-1:55 p.m.—*"The Church on the Canadian Campus—in East"*—MR. GERALD HAGEY, President, Waterloo College, Waterloo, Ontario.
- 1:55-2:15 p.m.—*"The Church on the Canadian Campus—in West"*—THE REV. O. K. STORAASLI, D.D., President, Luther Seminary, Saskatoon, Sask.
- 2:15-2:45 p.m.—*FIVE-MINUTE COMMENTS* by representatives of the Boards of Education of the Participating Bodies.
- 2:45-3:00 p.m.—*Discussion*
- 3:00-3:20 p.m.—*"A Look at Welfare in Canada Today"*—MR. J. S. WHITE, Deputy Minister of Welfare for Saskatchewan
- 3:20-5:50 p.m.—*FIVE-MINUTE COMMENTS* by representatives of Boards of Social Missions of Participating Bodies.
- 5:50 p.m.—*Discussion*
- 6:50 p.m.—*Banquet*—Elite Cafe (Blue Room)—*Toastmaster*, THE REV. REX SCHNEIDER, D.D. "Our Yesterday's and Today's"—Address by THE REV. PAUL C. EMPE, D.D.

Comments by Presidents of Participating Bodies

The Rev. Oscar A. Benson, Ph.D. (Aug)
The Rev. T. O. Burntvedt, LL.D. (LFC)
The Rev. Franklin Clark Fry, D.D. (ULC)

The Rev. H. C. Jersild, LL.D. (UELCL)
The Rev. Fredrik A. Schiotz, D.D. (ELC)
The Rev. Henry F. Schuh, LL.D. (ALC)

Published and Distributed
by the
Canadian Lutheran Council, Winnipeg
1955

WELCOME

The Rev. Mars A. Dale, D.D., President
Canadian Lutheran Council

It is my great pleasure to welcome you to Canada, this afternoon, and specifically Western Canada. In reading the records I note that no such meeting of all the National and Canadian Lutheran Council churches has been held in the last ten years. Since that time this country has taken her place as one of the great nations of the world.

Her natural resources have made her the envy of the world. She has become the world's number one producer of nickel and asbestos; the number two, of zinc, gold and platinum; the number three, of cobalt, and the number four, of copper and lead. Just this year ore has begun to come from Seven Islands, Labrador, into which a 360 mile railroad was blazed the past two years. Here a quarter billion of the nine billion dollar American investment, in Canada, is producing results. Along the same St. Lawrence River and toward the Great Lakes where two-thirds of the population of the Dominion is living, mechanized Canada is rising in large industrial centres. The one-third of a billion dollar hydro plant is fast taking the blink out of the lights of Eastern Canada, and replacing it with an upsurge of power, the likes of which have never been known.

The oil of Western Canada makes going much lighter, even for the Church. Only seven years ago Leduc No. 1 became a reality, and since then approximately 4,000 producers have sprung into being, with a reserve of approximately two billion barrels.

We hear them drilling in the Uranium mines only nine miles from our fishing hole on Lac La Ronge. We will have to go further North very soon because a fifty million dollar refinery is soon to rise on the banks of the lake.

One of the churches is planning to go into Kitimat, B.C., where a six hundred million dollar Aluminum plant, the world's largest, is being built in the mountains, and where it is anticipated a city of from twenty-five to forty thousand will be a reality in ten years.

Even with the above, Canada still produces enough wheat each year (not this year though) to feed 100,000,000 people, close to seven times the population of the Dominion, one-fifteenth of whose population has come to our shores since the World War II.

But I wasn't to welcome you to a Chamber of Commerce Conference, but to one of our own Church. And in that regard we are happy to say there too has been progress. We feel, that with the help of all present today, we have finally come to the place where we have begun to move as one, in Lutheranism, in Canada. We first felt the pulse of one another as we gathered to become one in the world picture of Lutheranism through the Canada Committee, Lutheran World Federation. Then came the organization of the Canadian Lutheran Council. This Council is just beginning to sprout wings, and we feel within the very few next years this organization will make itself felt both through the East and the West.

It is as we are testing our wings that we have invited you to sit in with us. We want everyone here to feel himself an integral part of the work among Canadian Lutherans. We have invited all the executives of the Participating Bodies, together with the executive of the departments, in whose field the Canadian Lutheran Council has become active, that we might together further implement the cause to which we have been committed.

As various phases of the work are unfolded, we want each of our guests to feel free to offer suggestions for the furthering of the work, to contribute con-

constructive criticism on any thing that is being done, and to rejoice with us as we anticipate moving forward in the future.

How long it will be before we will become one Canadian Lutheran Church is hard to foresee. However, there are those of us, who have been in the midst of the cooperative work, in the past few years, who feel that day is not in the too far distant future. In fact, we pray that God will hasten the day for us.

So, we say welcome! God bless your stay. If we can do anything to make your stay more pleasant, please call on us to do so.

RUNGS IN THE LADDER

The Rev. W. A. Mehlenbacher
Executive Director, Canadian Lutheran Council

In May, 1953 the seed idea of our present Conference first sprouted in a conversation aboard a train between Regina and Saskatoon. A number of supporting reasons were offered:

- 1) The year 1954 would mark the tenth anniversary of the first free conference of Canadian Lutherans held at Saskatoon.
- 2) The phenomenal growth of Canada in the intervening decade and the need for a new look at our Church in the light of the correspondingly extensive opportunities which confront her here demanded such a review.

The idea grew and finally brought what we trust will be the good fruit of this gathering.

My assignment to depict our Church set in the midst of so promising a foreground and against the backdrop of an oft underestimated "known," was accepted with some misgivings. Recalling the no doubt perfectly well-intentioned Mr. Taft attempting delineation of a similar picture of the United States before a World Council of Churches panel to the accompaniment of whispered uncomplimentary remarks, my imagination conjured odious misunderstandings rising to at least undertones among you. Knowing many of you personally as I do that risk grows insignificant in the purpose which is ours, the fellowship of a common faith, and the resultant bond of understanding and unity which grows more real than apparent.

But in order to make doubly sure, it can be said without hesitation that no Canadian Lutheran, whatever his ethnic origin or Participating Body connection, would hesitate for a moment to acknowledge the debt of gratitude we owe to our brethren in the United States. They have been and are veritable flying buttresses of support across the boundary that separates us. Time without number the inspiration and courageous vision of their leaders have lifted our plodding, drooping spirits and chins up. How grateful we are for their generous patience, and especially for their treasured fellowship in the Gospel of goodwill, which has been--and still is, our joy.

In size, Canada is the second largest country in the world with an area of 3,845,774 square miles, exceeded in size only by the Union of the Socialist Soviet Republic with 8,598,701. Other countries of comparable size include China, 3,759,191; continental United States and Alaska, 3,608,653; Australia, 2,974,471.

Here then is half a continent with the southern boundary in the same latitude as northern California yet we are not quite seven degrees from the Pole. About half of Canada is rock, lake and bush. The great Precambrian Shield of mineral rich rock which extends like a gigantic "U" southward from Hudson Bay including the area of the Great Lakes, has often been referred to as the "Treasure Chest" of the land. (It also serves as a barrier to travel and trade.) More recently iron deposits in Labrador and Newfoundland, the oils of Alberta and other prairie provinces, coupled with their long established grain production, the increasing importance of British Columbia with its strategic location and untapped resources are providing a balance of wealth so co-extensive with the land that more and more international prophets of the future recognize the unbelievable limitless potential of this country.

Unmistakably, Canada's destiny lies geographically with America, even though her ties historically have come up through the Empire family.

The Bank of Canada, incorporated in 1934, acts as the fiscal agent of Canada. Among its functions are the control and regulation of currency, the expansion and contraction of credit, the mitigation of economic fluctuations, the control of exchange operations, etc. Canada's economic development is closely tied to this financial structure.

Looking at her expansion, the rate in Canada and in the U.S. has been very close in past years. From 1946-1953 industrial production in the U.S. increased 49%. It jumped 45% in the smaller Canadian economy. The number of persons employed in Canada rose by 13%; in the U.S., by 12%. In that period the value of total goods and services produced rose in the U.S. by 29%; in Canada it rose by 34%.

Where does the capital for the expansion come from? Mr. Howe, Minister of Trade and Commerce, says: "The investment is about 80% Canadian--somewhat more than 80% Canadian--and the larger part of the balance comes from the United States.... Canada is not greatly dependent on outside capital today."

Capital is free to come in and go out of Canada. Two-thirds of Canadians own their homes. Big projects under way at the present time include the Pipeline, 2,250 miles of 30-inch pipe; the Trans-Canada Highway; the St. Lawrence Waterway which is about the same magnitude in dollars as the pipeline. For Defence, Canada is spending about 8% of the gross national product.

Politically, Canada's growth has stemmed from the British system. "In 1914 Canada had no foreign policy, no diplomatic relations with other states, no power to make treaties, no national status and only three officials in the Department of External Affairs. Internally, it enjoyed autonomy but its connections with the world were through London."** The First World War found Canada committed beside the Empire. It was considered an automatic action then. But things have changed. It was first indicated through the Chanak incident of September 15, 1922, which challenged the idea of "an automatic commitment to fight at Britain's side, anywhere, anytime." The old play in which the Canadians "were looked upon, not so much as individual men but abstractly as colonial statesmen to be impressed and hobbled" was henceforth off the repertoire. In Canada's signing of the Halibut Treaty with the U.S. in 1923, Duff's plan of a Commonwealth was taking form. In 1920 he wrote to Sir Robert Borden: "The only possible status for Canada, in my judgment, is that of complete nationhood on the basis of equality with Great Britain. Our relation to the King then would be identical with the relation of Great Britain to the King; our relations to one another would be identical. The Executive Government in Canada would be vested in the King advised by his Canadian Ministers."

The new autonomy was proclaimed in the Balfour Declaration of 1926 and crystallized in the Statute of Westminster of 1931. **

Canada's stature at home and abroad has continued to expand until today she takes her place among the nations of the world to the full extent of her ability. "From a nineteenth century divided, dependent, colonial entity, Canada has grown to a united, autonomous, nation irrevocably committed to the theory of the welfare state."*** This surprising development, which has taken place in the lifetime of most of us, has come, in fact, so gradually that even few Canadians recognized its extent. The architect of the plan was none other than "Billy" King who, as a young man, detailed the outline in his "Industry and Humanity" and later as Prime Minister realized the dream almost in its entirety.

* Hutchison, Bruce, The Incredible Canadian. Toronto: Longmans, Green and Co., 1952

** Ibid.

*** Ibid.

Socially, Canada is changing almost day by day. Since the end of World War II, one million new Canadians have entered this country on an average rate of 170,000 a year. The increase in population from 1946 to the present has been about 23%. Her present population of slightly over 15,000,000 is still growing. It is estimated there will be twice as many Canadians by the year 2000--some 30 million. In the city of Toronto, one in eight is a new citizen. Most of our 15,000,000 live within 300 miles of the U.S. border. Nearly two-thirds are in the cities. One in three Canadians speaks French. An editor of a Polish language newspaper says, "It is not easy--I would say impossible--for a grown 'foreigner' to become a hundred per cent Canadian, but his children or his children's children will be true Canadians and this is what really counts."

Viewing the composition of the Canadian population this interesting comment is deserving of attention. "It is clear that many of us are going to have to review our ideas about Canada being a country all to ourselves. What undoubtedly is emerging is a new kind of Canadianism less dominated by British and French enthusiasm. Many of our communities are destined to follow the example of Winnipeg where the group of continental European origin, led by 33,000 Ukrainian Canadians makes up 45% of the population." Of the one million immigrants to Canada during the post-war period, 300,000 were British, 150,000 German ethnics, 100,000 Dutch, 100,000 Italians and the balance from the other peoples.

Our Lutheran Church has been active in assisting a certain percentage of these people to settle here. In fact, 83.3% or 4,540 of the 5,439 total migrants brought forward through LWF in '53 came to Canada. Since 52% of the newcomers have indicated Ontario as their original destination with an estimated high of 70% finally settling in that province, a concerted program of social missions has been started by the United Lutheran Church in key Ontario centres.

It is estimated that within the next twenty years, due to the increased population in Canada, we shall be consuming nearly all the beef, pork and similar farm products that we produce. If Canada's birth rate and immigration continue at present, its problems in education circles will be particularly difficult to solve. We will require 38,000 more teachers, \$85,000,000 annually more in salaries and \$950 million for new schools and equipment by 1956. Elementary school population will increase 42% and secondary schools 51% in the next five years. At present, there are 2,481,000 pupils in elementary and secondary schools.

CHURCH LIFE

In 1951 Population by Religious Denominations in Canada, according to the Dominion Bureau of Statistics, stood as follows: Roman Catholics - 43.3%; United Church of Canada - 20.5%; Church of England - 14.7%; Presbyterian - 5.6%; Baptist - 4%; Lutheran - 3.2%.

BAPTISTS are divided into three conventions: The Maritimes, Ontario and Quebec, the Union of Western Canada.

THE ANGLICAN CHURCH traces its earliest beginnings to services held in Hudson Bay, 1578; in Newfoundland, 1583; First Bishop was consecrated in Nova Scotia, 1787 and in Quebec, in 1793. Its first representative synod was established in the diocese of Toronto, 1857. In 1861 a provincial synod was formed for Upper and Lower Canada with a metropolitan in Montreal; in 1875 a second province was formed for Ruperts Land (the metropolitan residing in Winnipeg); in 1893 a general synod was formed for all of Canada with three departments: missionary, education, social service. Legislative and administrative authority was on a national level. There are four provincial synods: Canada (that is, Eastern Canada); Ontario, Ruperts Land and B.C. Twenty-eight dioceses extend throughout the Dominion.

THE UNITED CHURCH OF CANADA: In 1902 a delegation of Presbyterians and Congregationalists attended the Methodist General Conference in Winnipeg. A

committee was appointed at that meeting to study the possibility of a complete Church unity in Canada. A plan of union called the "Basis of Union" was completed in 1908. It was discussed in the various bodies for thirteen years. From 1921-1924, bills were drafted, discussed and passed in Parliament. On June 10, 1925 the Union affecting most all Methodist Churches, the Congregational Church and about two-thirds of the Presbyterian was completed. Organizationally, the setup is as follows: congregation, presbytery, conference, general council. From 2,664 congregations with membership organized under sessions, stewards, trustees, and official Boards, 104 presbyteries meet four or five times a year. Eleven conferences meet once a year; the General Council meets once every two years. Twelve permanent Boards point up the following services: use of dog sled and plane in the far north; student pastor work in over 800 smaller communities each summer; fifty-five mission stations among the Indians; seventeen mission hospitals; two French protestant schools in Quebec; sixteen evangelistic and social service centres; mission aid to over two thousand congregations; immigration and port chaplaincies; thirty-six churches known as All Nations and All Peoples churches; redemptive homes for girls, young women and babies; three Arts Colleges; eight Theological Seminaries; a training school for women and eight secondary schools and agency colleges. The official paper, The United Church Observer (with various interim changes in name) dates back to 1829 when Egerton Ryerson received permission to publish the Christian Guardian.

THE PRESBYTERIAN CHURCH: The first Presbyterian ordination in Canada took place in Halifax in 1790. In 1850 there were nine different groups of Presbyterians serving the Dominion. From 1830 to 1875 was a founding period which saw the end of Presbyterian divisions in Canada. Pictou Academy, the mother of Pine Hill, was opened in Halifax, 1820; Queen's was started at Kingston in 1841, and Knox College in Toronto began in 1844.

THE LUTHERAN CHURCH: Into this growing country came our Lutheran Church at a surprisingly early date. Early beginnings go back to 1619 at Hudson Bay; 1749 and 1761 in Nova Scotia; 1784 in Dundas County near Morrisburg, Ontario; 1792 in Vaughan Township near Toronto. The first graduate from a Lutheran seminary in Canada was in 1914 (Dr. N. Willison). Nova Scotia Synod was organized in 1903; Canada Synod in 1861; Synod of Central Canada, 1909 (merged with Canada Synod in 1925); Synod of Western Canada, 1897; American Lutheran Church, Canada District, 1905; Augustana (Canada Conference) 1913; Evangelical Lutheran Church (Canada District) 1919; Icelandic Synod, 1940. --(Missouri Synod Districts: Ontario, 1879; Alberta-British Columbia, 1921; Manitoba-Saskatchewan, 1922.)

Through the intervening years she has ministered to many peoples in many tongues. The early pioneers were left tragically alone. Often there were no pastors at all; always there were insufficient. Shocking losses were sustained by our Church because of the absence of soul-shepherds, a deficiency in organization and a wise policy of integration.

And now, as through the years gone by, we still lack a wise policy of integrating Lutheran immigrants into an emerging core of Lutheranism. This "will-o'-the-wisp" problem continues to defy solution. It was never solved in United States which may, in part, be the reason why we carry on the costly mistakes of the past here in Canada. Even to mention the problem in certain circles arouses defence mechanisms which turn otherwise sweet personalities sour and raise vicious nationalistic barriers cutting the Body of Christ asunder anew.

A prominent Lutheran leader in United States observes: "Canadian Lutherans are a strange mixture. There is no denying it. Lutherans typically are. Since our Church is the most widely extended in all Christendom aside from Rome, stretching over almost the entire earth, that characteristic is inevitable. Icelanders and Norwegians and Danes, Finns and Slovaks and Germans, Swedes and French and Magyars--all are gathered in one household of worship. If only the

world would pause to see what welds us together, we could teach mankind an invaluable lesson--one that the spending of torrents of blood and mines of treasure has been unable to discover. It is this: The only secure cement to bind humanity into one is not force but faith! The Lutheran Church in Canada, in spite of its confusing overlapping of unrelated synods and without the slightest semblance of compulsory discipline, still has an amazing unity in diversity." *

Surely there must be a better solution than just carrying on as before. A prerequisite to a candid consideration demands understanding and objectivity. We must recognize the barrier or insulation that language differences raise between people. A ministry to the newcomer must be in the language of the immigrant but the ministry to his children, in fairness to them, must be in the language of their adopted land. The bilingual minister has a difficult task as he serves those whose roots, in many cases, remain forever in another place and in another culture. But if he is the oracle God wants him to be, he will look with loving concern both at and beyond the lives of the transplanted, and certainly beyond his own, into the Militant Church which marches through the years of grace ahead. Wise as a serpent, and harmless as a dove, he will, in confidence, win and lead his people through the desert frustrations of their new experience into the fullest possible inheritance here and in eternity.

To prove that such a ministry is not easy, let me recount the following true story. In a certain Canadian city was a large and flourishing Lutheran congregation. Most, if not all, the members had come from the same area in Europe. Life there had been hard and many things were not to their liking. In moving to Canada a determination tantamount to obsession took hold upon the thinking of those people. Henceforth, they, the people, were to rule. This spirit dominated the Church Council of the new congregation which they organized. The story goes that following a certain disagreement between the pastor and Council, the pastor was threatened that if he ever dared disagree with them again they would promptly throw him into the Red River.

The impatient Canadian who, because of past or present disappointments with first-generation Canadians, would turn the Gospel into all law and lay down impractical rules, is actually multiplying the problem by adding another of his own making.

In the name and for the sake of Confessional Lutheranism, let us pray and work diligently for a God-given solution. As a small contribution toward that end, may I suggest that all branches of the Lutheran Church in Canada serving our multilingual background, lose no time in planning an effective ministry to the Lutheran immigrant. Either we do that without delay or we shall lose a large percentage of them. Not only will such failure result in losing many of the immigrants, but it will also adversely affect what I am pleased to call the merging core of the Canadian Lutheran Church. It requires no stretch of the imagination to realize that basically the Canadian Lutheran Church must be an English-speaking Church. But does that preclude a constitutionally controlled commission of linguistic interests? God forbid! Let us challenge the Home Missions Boards of the Participating Bodies unitedly, to think through and plan for such an effective program in their Canadian constituencies and obtain sanction to initiate a policy which envisions the eventual fulfilment of integration.

As our roots deepen in the soil of North America, a certain metamorphosis or chemical change takes place in our Church. Confessionally we remain the same; organizationally we may run the whole scale of structural variations for one reason or another. To analyze the contributing factors in that change would take us along our everyday life through the cross-currents and interlacing of our thoughts with

social, educational and economic influences of our free society. We would discover a new attitude toward the Church which we understand best as stewardship consciousness. Here, against a certain loss of zeal so common in the State Church, are refreshing draughts of evangelistic emphasis and a sense of purposeful belonging in the life stream of a small congregation and the universal Church through our districts, synods and larger bodies. That observation does not detract one whit from the deep undergirding ministry which the churches of Europe have brought into the lives of their people for centuries. The comparison is intended to add depth of perspective to the look at ourselves as others see us.

CHRISTIAN HIGHER EDUCATION

Is there a pattern discernible in the educational picture of Canadian Lutheranism? East of the Great Lakes only one college and seminary is in operation. In the west, two theological seminaries, two college schools with first or second year university, a number of Bible or secondary schools, are operated by our churches. (Parochial schools of the Missouri Synod number four or five throughout the Dominion.) The western seminaries are located near the university campus where students take their college work. Our eastern seminary is on the campus of Waterloo College, a fully accredited Arts school, affiliated with Western University in London some sixty miles away. Time will prove which is the wiser policy for our Church. One is much more expensive than the other but it could be argued that the more expensive one is productive of a wider prestige.

In the years ahead Provincial educational facilities are certain to expand with the growth of population. More and more difficulty will be experienced by denominational colleges in starting and receiving accreditation by the State. Possibly the shadow of State control over denominational schools will lengthen in ratio to the federal grants-in-aid given. There is plenty of precedent in the past to suggest the need for constant vigilance in this respect.

And so the story might go on--in the fields of social welfare, home missions, Canadian Lutheran World Action, Canadian Lutheran World Relief and the growing cooperative spirit through our Canadian Lutheran Council. But enough!

The ladder of God's grace extends from this good earth to the vaulted skies above. There are the rungs of opportunity beckoning to higher and ever higher ventures in faith. This is no time for trembling souls--

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

Almost ten years ago (Aug. 2, 1945) Dr. Franklin Clark Fry, President of the United Lutheran Church in America, wrote my conclusion far better than I could ever hope to express it--"There is a stirring in the tops of the mulberry trees in the Lutheran Church in Canada....A Canadian Lutheran Council is in prospect. A vigorous self-reliant, United Canadian Lutheran Church may be waiting a little further in the mists ahead. God speed the day!"

CANADIAN LUTHERAN CO-OPERATION WITH THE LUTHERAN WORLD FEDERATION

The Rev. C. H. Whitteker, D.D., Past President
National Committee for Canada--L.W.F.

The story of Lutheran co-operation in Canada is rather a brief one. Of course there has been indirect co-operation through our Parent Bodies in the National Lutheran Council for many years, but active Canadian Lutheran co-operation began, I would say, in the early years of World War II, when the Canadian Lutheran Commission for War Service was organized. This organization, which also included the Lutheran Church--Missouri Synod, came into being because it was obvious that there was a crying need for better support of a Lutheran Chaplaincy, and that much more needed to be done in the field of a spiritual ministry for the boys in the Armed Forces from our congregations. At the end of the war this Commission was replaced by a new organization representing the same Lutheran Bodies and known as Canadian Lutheran World Relief. The excellent record of this Committee in the field of relief, and later in immigration, will be told by Rev. C. L. Monk, its Executive Secretary. In accordance with the Constitution of the Lutheran World Federation a National Committee for Canada was organized to represent the world organization in Canada, which held its first meeting in May 1948. This National Committee was comprised of representatives from the Canadian Constituency of the Augustana Synod, The American Lutheran Church, The Evangelical Lutheran Church, The Lutheran Free Church, The United Evangelical Lutheran Church and The United Lutheran Church in America. At this time Canadian Lutheran World Relief became the operational arm of this Committee in the field of immigration, as well as for the Lutheran Church--Missouri Synod.

European Relief and Lutheran World Action had been ably supported for several years by Canadian Lutherans and the funds went through our Parent Bodies into the National Lutheran Council Treasury. However, with the organization of the National Committee for Canada, the raising and disbursing of these funds became purely a Canadian responsibility. We would be remiss if we did not, at this point, express genuine appreciation for the generous help given us by the National Lutheran Council for several years, both in promotion material and guidance. With the birth of the Canadian Lutheran Council, and their generous offer to permit their Executive Director to be also the Director of Lutheran World Action in Canada, we are beginning to learn to stand upright alone.

The major part of the LWA funds are sent directly to the several departments of The Lutheran World Federation, but this is by no means the complete picture of the activities of the National Committee. For the past few years the LWF has had to look to Canada as the greatest outlet for her program of finding new homes for the millions in Europe who are clamouring to emigrate. Canadian Lutheran World Relief has been a willing agency, and 25% of our LWA receipts have been given to this organization to help it in this enormous task. In addition to this support we have also striven to assist the arriving immigrants in becoming rehabilitated in their new homes and in saving them for the Lutheran Church. To this end we have maintained Port Workers in Halifax, Nova Scotia and Montreal, Quebec. They have not only served these ports but have met all ships containing Lutherans at the ports of Saint John, New Brunswick and Quebec City. These consecrated workers have welcomed and assisted thousands of Lutheran immigrants to our shores. They have guided these immigrants through the many difficulties attending their arrival in a strange land with a strange language and sent them on to their destinations with, wherever possible, an assurance that they would be warmly received by their own Lutheran Church. In needy cases they were provided with good used clothing, and sometimes with small loans or gifts, that warmed the hearts of many a lonely soul. Then, the train having departed, the Port Workers hurried to their typewriters to send the pastors concerned the names of the potential new members to be received into their congregations.

As to the disbursement of our funds I regret that my figures are not

absolutely accurate but, from the best information I could obtain, the record is as follows:

Orphaned Missions	\$112,500.00
Spiritual Relief to Europe	82,000.00
Refugees & Displaced Persons and World Service	42,000.00
Latin America	4,000.00
Canadian Lutheran World Relief	118,000.00
Maintenance of Port Work	38,000.00
Grand Total	\$396,500.00

I had hoped to give the total LWA funds raised by our Canadian Constituency but was not able to get the information.

The story for the future must be one of advance; we dare not retract or be satisfied to remain static if our Church is to grow in strength and influence for the Kingdom of God in Canada. The general trend in Christendom is for closer co-operation and where will our Lutheran Church fit in that picture if we do not first bridge more thoroughly the existing gaps in our organizational structure.

It is a sad commentary that it requires the worst in us to bring out the best that is in us. We profess to believe that love is the strongest power in the world, yet it seems that fear of the results of "evil on the rampage" has produced the greater number of forward movements on the better side of human endeavor. It took the utter disregard of human life and sufferings in the Crimean War to bring forth a Florence Nightingale; the Dark Ages of Church History to produce a Luther and the Protestant Reformation; a broken and bleeding European Church, whose very existence was threatened, to bring out the organization of the Lutheran World Federation; and, here in Canada, the incompetent spiritual ministrations to our youth, herded into great masses of Armed Forces, to bring us together into the Canadian Lutheran Commission for War Service; and, while I am not familiar with the details, I quite expect it was inexcusable competition between our own Lutheran Bodies that prompted the Home Mission Conference held here ten years ago.

Surely a consciousness of these facts should spur us to take the offensive and go forward together, armed with the program of God's love, without waiting until we are cornered by the forces of evil before we seek to mobilize our strength. Certainly it was Christ's intent, when He gave His marching orders to the Church, that it go forth and conquer; and not be satisfied to merely build ramparts to keep out a destroying foe.

IMPLEMENTING THE VISION

The Rev. Earl J. Treusch, S.T.M., President
Lutheran College and Seminary, Saskatoon

If a vision is to be implemented, it is rather obvious that there must be a vision, and not, to put it facetiously, a sight. That is to say, there must be the type of vision that represents an ideal, and, as such, serves in an attracting capacity so that we may not only desire it but put forth every effort to attain it. The implementation of any vision can never be completely successful if one is opposed to, or even indifferent to, its attainment. The vision must be of such a nature that one reacts spontaneously in its direction.

The question is, is that which confronts us Lutherans in Canada, a vision, or a sight? That which we see, sometimes in a tantalizing and sometimes in an illusive fashion, is that of one Canadian Lutheran Church, comprising all present Lutheran bodies in Canada, at least those of the Canadian Lutheran Council. This Church would work independently of, but side by side with, the Lutheran Churches of the United States.

At this point we must frankly ask the question, is its fulfilment desirable? Is it something which automatically inspires us towards its attainment, or does it leave us lukewarm or even hostile? It is well for us to list some of that which may, in the opinion of some, make this goal desirable, and also some of those things which, according to others, would prevent the realization of this goal. An understanding of this will be helpful in determining those things which will permit us to progress in the direction of a Canadian Lutheran Church.

NEGATIVE ASPECTS

It must be admitted that there are certain factors which cause us to proceed at least with great caution, for any acceptance of the new involves a loss at least of something that is old.

There are those of us who, while eagerly awaiting the establishment of a Canadian Lutheran Church, are nevertheless very loathe to cut the ties which exist between the American section of our Church and our own. We appreciate fully the guidance and the inspiration which we have received, the rich fellowship which has always been ours. We delight in the many friends which we have made "across the line." Certainly the establishing of a Canadian Lutheran Church will not preclude all that we now enjoy, but it is inconceivable that all that we now experience in these relationships can be continued.

Several other factors are also involved here. At present, for example, a great deal is handed to us "ready-made" by our parent American Church bodies. Our reference is to our foreign mission work, the preparation of literature for Sunday Schools and church organizations, and the like. We may contribute a bit by occasional membership on boards, agencies, and committees of the Church, but the roles that we play in that which may be called creative capacity in large areas of our Church is little more than a purely nominal one. This is not stated critically, but is understandable because of the comparatively small size of our Canadian Church. We should lose all this as we turn toward a Canadian Lutheran Church.

Again, and we do not wish to create a commercial aspect here, the question arises whether we can afford to turn aside from our parent Church bodies purely from the financial standpoint. It can be assumed that, in general, the greater direction of financial movement in the Church is from the United States to Canada. It can be seriously questioned whether a Canadian Lutheran Church would be able to afford the luxury of complete independence. It can be argued that it would be foolish to establish a fine machine, but not to be able to provide the fuel with which to operate it. Perhaps it should be noted that at least unofficially some of

our Parent Bodies have suggested a declining rate of financial help for some years following the eventuality of a Canadian Church.

But, apart from these considerations there are other fears which arise on the horizon. It is sometimes felt, for example, that a new united Church would not make as great forward strides as would the present separate Bodies because of the absence of "competition." This argument would infer that at least some of the zeal which we display at the present time is due to each group's desire for supremacy.

It is also feared that the united Church, although not of tremendous magnitude in the beginning, could grow to such a size that it might become merely a mighty ecclesiastical machine, without heart, Christian love, or zeal for the Gospel.

Furthermore, if that which is desired is not only a united Lutheran Church in Canada but a Canadian Lutheran Church, more problems are posed which tend to blur the vision. It is doubted by some that all Lutheran Bodies in Canada are sufficiently "Canadian" to be able at the present time at least, to become part and parcel of a "Canadian" Lutheran Church.

POSITIVE ASPECTS

Positively, what would a Canadian Lutheran Church mean to us? We think rather naturally first of one much greater Church, in which all Lutherans would be working harmoniously so that our witness to our land might be strong and effective. We would stand side by side with other denominations as one Church, rather than the present partial assembly of small, almost atomistic groups. The voice of the Lutheran Church would be strong in the face of certain issues, where today a chorus of voices, not necessarily blending, must be offered. It would also tend to overcome our frequent embarrassment when questioned by others as to the reason for different Lutheran Churches.

The absence of "competition" which would be obtained would make for better planning for the extension of Lutheranism in Canada. Admittedly, we owe a great deal to Regional Home Mission Committees, but these committees, in practice, are designed to do little more than approve plans which have been made by individual groups. One Church should be more effective in planning and implementing the overall growth of the Church.

The oneness of Lutheranism in Canada should make it possible to streamline many of the functions of the Church, so that much greater efficiency would be obtained. Either certain administrative costs could be reduced or eliminated, or administrative officers could confine themselves to smaller areas, serving more intensively than now. Instead of having five or six Synodical presidents serving all of Western Canada, as at present, we could have one administrative officer for each province or concentrated area of activity. Efficiency could be gained in many other aspects of the work of our Church as well.

We feel the foregoing to be important, but the vision becomes brighter and more attracting still as we turn to other considerations. In a Canadian Lutheran Church we would assume a responsibility and challenge such as has never confronted us before. The responsibility of maintaining a Church, with all that is implied here, is certainly one which should call forth the greatest efforts of our people, and arouse their enthusiasm and emotions. Up to the present we have had reason to be intensely grateful to our brethren in the United States for all the assistance, financial and otherwise, which has been granted to us so generously at all times, and without which, we could not at all be as we are today. It may be, however, that the time has come, or will soon arrive, when we Canadian Lutherans must learn to stand on our own feet. In large areas of our Church there is a constant feeling of dependence upon American Lutherans--a looking to them to take the lead in implementing any forward step which we may desire. Certainly we would

want to detract not one bit from the value of the assistance which has been ours, or of our deep appreciation of all this: but it could be argued that it is now time to awaken from our rather lethargic condition, and adopt the psychology of the "haves" rather than the "have-nots." We are no longer, although we may not all be ready to admit it, a pioneer church consisting of poverty-stricken people. We assuredly have the physical resources required for a Canadian Lutheran Church--dare we hope that we may also have the spirit which will rise adequately to meet this challenge?

The vision of a Canadian Lutheran Church, ministering to the needs of the Canadian people, and assuming a colour that is distinctive to our country, is one which can perhaps come into being only through a union of Lutherans. It is doubtful whether any present Lutheran body in Canada, assuming even a sizable growth and in spite of the name by which it may be designated, can ever become a truly Canadian Church by itself alone. National traditions and customs are present relatively, but still somewhat strongly, in most of us. However, a Canadian Lutheran Church would become a "melting pot" for all those matters, and it is assumed a Canadian Lutheran Church would emerge. This would be consistent with that which has happened and is still happening on the national scene in Canada, with almost to the same degree as the United States is a "melting pot" of races, nationalities, traditions and customs. The result would be a Church which would be truly concerned for the spiritual welfare of all Canadians, and would be, in the passing of time, fully accepted by the population as an indigenous Church. This, unfortunately is not characteristic of all of Canadian Lutheranism today.

IMPLEMENTING THIS VISION

It may seem that it has taken a long time to arrive at a discussion of the specific subject itself. A review of what has gone before, however, will indicate that much of this material has been suggestive in so far as implementation is concerned.

If negative aspects are concerned, it can be said we should begin to assemble our resources more fully so that our total work will be augmented. If, for example, a Canadian Lutheran Church would mean the assumption of much greater and broader responsibilities, let us begin to assume more of this beginning now. Let our people be trained more fully in stewardship and extend the horizons of their Christian vision. It may be objected, however, that we have been endeavoring to do precisely this for many years, although not perhaps with the present vision in view, and that our attainments have been too moderate to seriously admit the possibility of a financially solvent church.

This leads us, then, to a different approach, or mode of implementation. Perhaps our previous and present mode, that of actually establishing the financial possibility of a Canadian Lutheran Church, or of attempting to find creative minds to direct and guide it, before such a Church is established, is a matter of putting the cart before the horse. May it not be, conversely, that the fact of a Canadian Lutheran Church will provide such an attracting vision for all of us that leaders, necessary finances, and all else will be drawn from us in almost a spontaneous fashion. It is a moot point whether leaders create events, or events call forth leaders. Perhaps, for much of our implementation of the vision, we must await its actual establishment.

However, there are certain things we could begin to do at the present time. We can begin, wherever necessary to assume what may be looked upon as a common denominator amongst our Lutheran Churches; we could eliminate, as much as is feasible, those characteristics where one group differs from another, particularly in the case of such matters which are not appreciated by all Lutherans. This does not mean monotonous regularity of Canadian Lutherans, but a new "Formula of Concord" which would avoid whatever extremes of practices there may be.

Actually we have already travelled along the road toward this vision. The fact of our history has detracted from many national characteristics which once were descriptive of different bodies, and has already produced a significant degree of uniformity. The fact of the Common Service, with its anticipated revision, is now the common property of most of us and permits uniformity of worship. The fact of inter-Lutheran co-operation in the Theological Seminaries in Saskatoon, and the establishment of Regional Home Missions Committees and certainly of the Canadian Lutheran Council, are strong evidence of the direction of our movement. Nor is the mutual goodwill between pastors and people of various Lutheran Churches a matter to be overlooked. Let us work that this trend may continue at a hastened pace.

Ultimately the implementation of this vision, as that in others, is a matter of desiring it fully. If this is what we really want, we shall arrive eventually at its attainment. Let us endeavour to place no obstacles in the way, so that our vision may soon become a reality.

CANADIAN LUTHERAN WORLD RELIEF - THIS IS THE RECORD

The Rev. Clifton Monk, Executive Secretary
Canadian Lutheran World Relief

Brethren:

It is my pleasant responsibility to place before the Canada Lutheran "Today-Tomorrow" Conference the record of accomplishments of Canadian Lutheran World Relief. It is a record of achievements, second to none, in the history of the Lutheran Church in Canada. It is a record of what effective power can be delivered by the combined efforts of all Lutheran Churches in Canada including the Lutheran Church, Missouri Synod. While our efforts in this area have always had the blessing of the Parent Bodies, it should be noted that much of what has been accomplished has been because of initiative developed North of the border.

Canadian Lutheran World Relief was organized in the Capital City, Ottawa, on March 14, 1946. The first officers elected were:

Chairman: Dr. Rex H. Schneider, Regina, Sask.
Secretary: Rev. Norman A. Berner, Morrisburg, Ont.
Treasurer: Dr. T. O. F. Herzer, Winnipeg, Man.

The object of organizing and the pressing need at that moment were to set up the machinery to gather used clothing throughout our congregations in Canada for the relief of our needy brethren living among the shambles of Europe in the first months of Post-War period. Warehouses were immediately established in Winnipeg and Montreal. Subsequently a third warehouse was established in Kitchener-Waterloo and all three warehouses are still in operation.

During the period April 1946 to November 30th, 1954, CLWR has collected and shipped 565,000 lbs. of used clothing, blankets, and layettes. The cost of our CLWR Used Clothing Program through the years has been:

1946 - - -	\$11,459.08
1947 - - -	3,765.14
1948 - - -	5,856.48
1949 - - -	6,933.11
1950 - - -	3,445.22
1951 - - -	5,998.02
1952 - - -	7,865.78
1953 - - -	8,784.57
1954 - - -	5,443.77
TOTAL	\$59,551.17

In addition there was a total reimbursement of \$5,624.40 from the United Nations to cover ocean freight costs on shipments made to the Near East, thus making the gross cost for the aforementioned years \$65,175.57.

The largest portion of our Relief Clothing has been forwarded to Germany for distribution by Evangelisches Hilfswerk. Since June, 1952, some shipments have been diverted to the Near East for distribution among the Arab Refugees under the direction of the Near East Branch of Lutheran World Federation. To date the Used Clothing shipped to this area amounts to 100,230 lbs. In January, 1953, a token shipment of 3,900 lbs. was forwarded to Korea.

Present policy is to continue the shipment of Used Clothing to areas of need. In order to prevent duplication, CLWR receives information from the Department of Lutheran World Service of the Lutheran World Federation concerning the areas of greatest need. "Giving" countries retain full authority to determine

where relief goods shall be sent.

Very soon after the organizational meeting it became evident that we not only had to keep our brethren warm but keep them alive. From April 1946 to the end of 1950, CLWR shipped one-and-three-quarter million pounds of foodstuffs, which included a substantial quantity of medicinal Cod Liver Oil. This does not cover the total number of foodstuffs contributed by CLWR. Since in 1946 it was urgent to act with despatch, money was forwarded through the office of Dr. S. Michelfelder in Geneva to purchase food in nearby countries such as Sweden for distribution in Germany.

The financial breakdown for our contributions of foodstuffs is as follows:

1946 - - -	\$ 176,100.06
1947 - - -	133,309.66
1948 - - -	76,442.13
1949 - - -	15,459.16
1950 - - -	12,622.12
TOTAL	\$ 413,933.13

Of this total amount \$159,351.81 were contributed by our congregations for the CLWR Child-Feeding Program, a noteworthy effort.

Since the end of 1950 we have discontinued the use of funds for the purchase and shipment of foodstuffs. On the other hand, Lutheran World Relief (U.S.A.) has continued to ship foodstuffs in quantities amounting to thousands of tons. This can be explained by the difference in Government policy in Canada and the U.S.A. While there are surplus foodstuffs in Canada under the Government control, there is no surplus commodity program as exists in the U.S.A., whereby the Government of that country turns over huge quantities of commodities to relief agencies for their handling and distribution. Even though such a program should develop in Canada, which is unlikely, CLWR would not have the means to accept and handle any offer of surplus foodstuffs.

It would require too much time to explain how funds were raised and in what proportion by supporting Bodies on behalf of CLWR. During the early years the fund-raising channels were not clear. In September 1949 the proposal was made and subsequently approved by all concerned that CLWR become the official operational arm of the National Committee for Canada, Lutheran World Federation, and of the three Canadian Districts of the Lutheran Church, Missouri Synod. Effective January 1st, 1949, CLWR relinquished the fund-raising field and henceforth received appropriations for its budget from the two supporting units. In view of our added responsibility in carrying out a larger program of resettlement of refugees at the request of Lutheran World Federation, Geneva, we have received subsidies from that source. In 1954 the following were our sources of support:

National Committee for Canada, LWF	\$18,000.00
3 Canadian Districts, Missouri Synod	12,000.00
LWF, Geneva.....	27,200.00

This brings us to the question of immigration and resettlement. In view of the mass uprooting of millions of our brethren, it became evident early in 1947 that real basic relief was to provide homes and jobs in Canada for the homeless in Austria and Germany. The Canadian Christian Council for Resettlement of Refugees came into being and under the inspiration of its chairman, Dr. T. O. F. Herzer, it enabled the first German Ethnic refugees to proceed to Canada in December, 1947. CLWR was a charter member of this agency, which is at present one of the four Government-recognized Voluntary Agencies in Canada in the field of immigration and which has processed and moved to Canada 40,500 refugees and other migrants. In August 1948, Canadian Lutheran World Relief, as a trial experiment, assisted to

Canada 18 Baltic Volksdeutsche single men by providing travel loans and finding jobs for them upon their arrival in Canada. In 1949 under a government-approved "Lutheran Labour Scheme" our resettlement efforts began in earnest and 236 persons were assisted by CLWR that year. Each year we have been called upon for more and more assistance until in 1954, 5,121 persons came to Canada with LWF-CLWR co-operation. To date the total of assisted persons stands at 13,764. To facilitate this movement a total of \$2,064,183.27 was advanced by LWF and/or CLWR and of this amount CLWR has recollectd \$1,187,641.44. That means our Revolving Loan Fund, originally made possible by equal loans from LWF and the Missouri Synod has revolved quite a number of times.

It is CLWR's record of recollections, second to none in any country, which has encouraged Intergovernmental Agencies to subsidize Lutheran World Federation for the purpose of expanding its resettlement program. Our efforts in Canada have made Lutheran World Federation the leading International Voluntary Agency engaged in resettlement. LWF and CLWR have worked together in full harmony with CLWR retaining full independence to determine its policy.

A substantial number of those helped has consisted of farm families. One of our Schemes worthy of mention has been the Sugar Beet Scheme, which enabled us to move large families and possibly has no parallel in any country of resettlement. Then we have assisted in the re-uniting of families and helping husbands already in Canada to bring their wives and children to this country. Others have been assisted with loans to qualify for movement under Government Schemes.

The administration costs to carry out our immigration program have been very low, about \$10.00 a person. But I hasten to point out that we have operated under a Government which has been promoting immigration and which has at times given us encouragement. We have also had the advantage of a booming economy. I want to point out here that any comparison with the costs of resettlement in other countries is out of order. It is the ease of movement with a minimum of procedure that largely determines the costs and this factor is different in every country of reception.

Also, I should like to emphasize that our achievements in immigration would not have been possible without the support of the pastors of every Lutheran Body in Canada. Some pastors in certain key areas have been called upon for an all-out effort on behalf of newcomers and their services have been most valuable. And we must not fail to recognize humbly that in all of this the hand of God's Providence has been manifest.

To do this work we have operated with a staff whose size was never considered adequate. In my opinion it is a true commentary that we Lutherans in Canada always expect a maximum of production with a minimum of means. But those on the staff overcame the deficiency in size by efforts beyond the call of duty. In immigration work problems constantly arise and each one seems to be different. We have also had officers and others who have given unstinted time and effort to promote the cause.

It is said that in the early days of Lutheran World Federation it was the work of resettlement which helped to give form and substance to the co-operation which was desired. In a similar way, there is reason to believe that Canadian Lutheran World Relief, as it has functioned and given service to many, has given form and substance to the co-operation which already exists among our Lutheran Churches in Canada. Immediately after the War, I believe few of us would have admitted that such achievements were within the realm of possibility. Because of what has been done, CLWR has illustrated for all of us what can be done in Canada, through Lutheran co-operation, to help our fellow-men and thus to magnify our Lord.

FOLLOWING OUR BOYS WITH WORD AND SACRAMENT

The Rev. Karl Holfeld, D.D., Vice-President
Canadian Lutheran Council

"The mail has just come in and brought me your regular monthly letter. I have read it and the enclosed tracts with pleasure. These letters from my pastor and church mean more than I can tell you. I do not know of another man in all this camp who gets mail from his pastor or church back home. My buddy could not understand that I should open church mail before all other letters. I read my Testament and Service Prayer Book every day. We have a chaplain who conducts regular services but-----!" Thus wrote Corporal "X", a young Lutheran with the Canadian Army, to his pastor in 1944.

Corporal "X" later returned to civilian life. He soon found his place in the home congregation and though he has moved to another community and transferred his membership he is, with wife and children, a faithful member of his church.

About the same time, Private "Y", a young Lutheran with the Canadian Army, was at home on pre-embarkation leave. On the last Sunday at home he proudly wore his uniform to the afternoon church service. It happened that he was the only person in uniform in the congregation numbering about 100 souls. It also happened that the pastor, possibly having many serious matters on his mind and a dinner engagement for the evening, did not notice the man in uniform as he hastened to his car and hurriedly drove off.

Private "Y" also returned home safely at the end of the war and is still living in the same community. He is, however, not an active member of the congregation and hardly ever attends its services though he has never again seen the pastor who had no time to greet him nor maintain contact with him during his years of war service.

These true stories, which could be multiplied by thousands, are here told to illustrate the great responsibility that rests upon pastors and congregations when the sons, and daughters, of the Church are taken out of their regular life and routine and enrolled in the Armed forces of the nation. At such a time they are in direst need of spiritual benefit and care which no one can supply as effectively as the pastor and congregation back home. The records of past experience indicate this so emphatically.

It is true, God alone can tell what went on in the hearts of our boys as they served their country in the Army, Navy and Air Force, at home and abroad, during the second World War, as they were followed with Word and Sacrament or were left without such attention. However, pastors and congregations which faithfully accepted their responsibility and made it into an opportunity rejoiced to see most of their boys return and resume their normal place in the congregation often with a new measure of consecration, while many who had been indifferent evidenced a new interest. On the other hand, those who neglected such ministry were heard asking: "Why did so many of our boys lose their faith while in uniform? Why do so many of them unite with other churches? Why are the returned men so indifferent to the church and its great task today?"

During the years of the recent World War the Lutheran Churches in Canada learned much about following the boys with Word and Sacrament. It was for them, mostly, quite a new experience. Little had been done in this field during the first World War. Each pastor was left to his own resources and ability. No national organization to foster this work, to offer encouragement and support to pastors and congregations was effected. The time was not ripe and it could not have been done. In 1914 the Lutheran Churches in Western Canada were still in their infancy, a distinctly foreign church in citizenship, speech and customs. The number answering the Call to the colors were comparatively few. Many congregations did not have a

single representative in uniform. In Eastern Canada the Lutheran Churches were no doubt affected differently but the record of their work is not known to me.

A different situation prevailed by 1939. Within a few months our Lutheran boys were volunteering by the hundreds and thousands. Every congregation soon had its quota of men in uniform. Pastors became alarmed about the spiritual welfare of their boys in the training camps and soon marching in foreign lands, going down to the sea in ships, or flying through distant skies. From coast to coast the Church began to stir as it became aware of this new responsibility. Officials of Synods and Conferences met with their executives and considered ways and means. Soon all became convinced the situation demanded more than could be done by individuals, whether parents, pastors or congregations. Co-operation, a united front, a pooling of resources was required. The Lutheran Churches in Canada must act. A Call was issued inviting all Lutheran Churches in Canada to designate representatives to meet at Winnipeg, Manitoba, to consider the need and agree upon procedure and action.

On April 2, 1940, at the Winnipeg Y.M.C.A. 20 pastors assembled. Dr. Ralph Long, Executive Director of the National Lutheran Council called the meeting to order. Rev. V. J. Eylands, Icelandic, served as temporary secretary. That same afternoon the Canadian Lutheran Commission for War Service was brought into being by unanimous vote of men representative of 11 Lutheran Synods from coast to coast. It was agreed that there be one General Commission for wartime service with all Bodies of the Lutheran Church in Canada represented; that the representation on this general commission be so constituted that it can be divided into a division for the East and another for the West; that its officers serve as the Executive, that they be centrally located and that they be Canadian citizens.

The directives given to the Commission on that day, later incorporated into a constitution, proved adequate for an effective functioning of the organization. These directives were:

- 1) "That the Commission endeavor to make provision for the spiritual needs of all Lutherans serving in the Armed forces of our country in whatever camp or department they may be."
- 2) "That the Commission endeavor to make provision for spiritual services for the men in internment camps."
- 3) "That the Commission render service to refugees when and where required."
- 4) "That the Executive be the point of contact between the government and the Lutherans of Canada for appointment of chaplains in the armed forces."
- 5) "That the Executive notify the government of the organization of this Commission and its purpose."

An executive was then elected to serve for the duration:

Dr. Thomas (U.L.C.), Chairman. Upon his death a few months later succeeded by Dr. N. Willison (U.L.C.); Rev. K. Holfeld (ALC), secretary; Rev. M. Aandal (FLC), treasurer, succeeded by Dr. I. Iversen and Dr. J. R. Lavik. At a subsequent meeting the Eastern Division was given representation on the executive as vice-chairman in the person of Rev. C. R. Cronmiller, succeeded by Rev. R. B. Geelhaar. The Missouri Synod groups withdrew shortly to organize their own Service Commission, however, the C.L.C. once recognized by the government continues to this day to serve as contact for all Lutherans, for the appointment of chaplains in particular.

Government officials were duly advised of the existence of the Service

Commission but were not ready to appoint Lutheran Chaplains. It appeared Lutherans were not represented in the Armed Forces, at least records did not reveal them. The Lutheran boys were simply classified "O.D." on their service tags, "O.D." (Other Denominations) being the category for all protestants who were not members of one of the three major bodies (Anglican, United and Presbyterian). It would be interesting reading if the stories could be written recounting the experiences of some of our boys who did not meekly submit to this classification and objected to it or refused to wear the "O.D." tag.

It was therefore agreed to take a census of the Lutheran congregations across the country to offer proof that Lutherans were in uniform. Within a few weeks the names of 5,396 men and 206 women were tabulated; plus 351 casualties, 8 prisoners of war, 496 discharges and 29 decorations won by Lutheran boys. A total of more than 6,000, not counting the Missouri Synod enlistments, in the first year of the war, and the list was complete by no means. This was a convincing argument. Recommendations for chaplains were accepted and an order issued that the category "Lutheran" be recognized in all of the services. Complete records on Lutheran enlistments were never obtained but conservative estimates were 25/30,000 by the end of hostilities. Many a congregation saw 10-15% of its membership in uniform. There were no more difficulties about Lutheran Chaplains being accepted. Shortly not enough candidates could be found to fill the positions open. In all, twenty Lutheran pastors served as chaplains. There were no casualties among them, (2 A.L.C.; 3 E.L.C.; 10 U.L.C.A.; and 5 Mo.) F. L. Howald of the Canada Synod was the first appointment and he attained the rank of "Major" before discharge.

The Commission concentrated from the start on making literature available to pastors and chaplains for distribution to our boys and also to the reading rooms of various camps or to chaplains of other Denominations. The chief item was the Service Prayer Book recognized as the "finest of them all" by the chief chaplain during a personal interview. More than 30,000 of these were distributed. Tracts of many varieties were prepared and more than a million distributed. A distinctive Lutheran stationery was also supplied. Later a monthly mimeographed sermon was prepared and supplied to all such pastors who had no mimeo facilities available and desired them as enclosures with letters to their boys. These became quite popular; runs of about 3,000 were finally required. Monthly mailings from the secretary's office reached a high of 400 parcels of literature.

Four service centres were established, at Halifax, N.S.; St. John, New Brunswick; Prince Albert, Sask.; and Dawson Creek, B.C. The last three were operated by the local congregations but received support from the Commission. An outstanding service was rendered by Rev. Douglas Conrad and the Church of the Resurrection at Halifax, and many of our men have pleasant memories of this church and its pastor who gave unstintingly of time and resources to minister to the men departing for overseas service or extending a first welcome to those returning.

Here is the appropriate place to acknowledge the great debt of gratitude which Canadian Lutheran Churches owe to the National Lutheran Council and its Service Commission. Without the guidance, encouragement and support of these organizations and their officers our Canadian Lutheran Commission for War Service could not possibly have operated so successfully and effectively. It was Dr. Ralph Long who helped organize the Commission by arousing the various Canadian Bodies to their responsibility, attending the organization meeting and several future meetings. Neither dare we forget the assistance of Dr. N. Ylvisaker of Minneapolis who so readily provided many issues of tracts free of charge, or at cost, assisted with the printing of the Canadian edition of the Service Prayer Book and travelled to Calgary in 1944 to address a meeting of our Lutheran Chaplains as Dr. Long did at a chaplains' meeting in the East. Their contributions were simply invaluable and I greatly fear that their rewards from us were very meager.

Reference must also be made to the ready acceptance the Commission enjoyed among pastors and congregations of all the Participating Bodies. Congregations,

after the first contributions from the N.L.C., provided liberally toward the financial needs of the Commission and most pastors faithfully used the various materials issued by the Commission and rendered assistance as required.

And God blessed this ministry of following our boys with Word and Sacrament. The by-products alone suffice to demonstrate this fact. The Lutheran Churches in Canada became aware of each other, discovered a genuine unity of faith and spirit, learned to work with each other and a bond of fellowship was established which in years to come will produce, by the grace of God, far greater things. It should not be forgotten that the Service Commission applied for and received the certificate of the Dominion Government authorizing the formation of a Lutheran Relief (C.L.W.R.) agency to work among the needy in European lands and effected the organization of Canadian Lutheran World Relief at Ottawa on March 14, 1946, with all Lutheran bodies in Canada participating. Neither is it amiss to state that the formation of the National Committee for Canada, L.W.F., and the Canadian Lutheran Council received great impetus from the happy experiences through the Service Commission.

The Commission is still in existence and continuing to function under the Canadian Lutheran Council. Quite naturally there came a period of lassitude after the end of hostilities, as minds turned to thoughts and duties of peace, and the Commission was almost forgotten. It needs to be revitalized and encouraged to continue in contact with the chaplaincy services and to provide literature for our boys to help follow them with Word and Sacrament. Four Lutheran chaplains are at present in active service, possibly more could be placed if volunteers were forthcoming. The shortage of pastors in all our Bodies no doubt accounts for this scarcity of volunteers. These men need the encouragement and assistance the Service Commission is able to offer: Major Merklinger, command Chaplain, Halifax; Capt. Otke, Germany; F/L Regal, Cold Lake, Alberta; F/L Neff, Lachine, Quebec. (3 Mo. & 1 U.L.C.A.). But especially the many Lutheran boys, estimated at about 4,000, serving with the Canadian forces must be followed with Word and Sacrament. The Commission stands ready to serve. Its officers, Rev. Paul W. H. Eyd, chairman, Prof. O. K. Storaasli, treasurer, and Dr. K. Holfeld, secretary, are aware of the task required today.

Today the Canadian government is spending billions for defence purposes. A large body of men is kept in active service, numbering about 250,000. These are well trained, fed, clothed, housed, and equipped. But spiritually the government cannot possibly provide the daily needs of our Lutheran boys. That is evident. Neither can the chaplaincy Services adequately and satisfactorily provide spiritual benefit to our boys according to their needs and our standards. Neither is it possible for the Commission to follow them and serve them, it can give encouragement and support to those who are finally responsible for following our boys with Word and Sacrament--the pastor and the congregation back home.

Our boys serving the nation today do not arouse as much interest and concern as in days of actual war. For one thing they are far fewer in numbers and the family and congregation back home are not in constant fear for their safety and return. It is greatly to be feared that our pastors too have become indifferent to the boys in uniform and do not follow them with Word and Sacrament. In fact, more than one pastor could not name the boys of his parish that are in uniform today. This is not as it should be.

They live in fellowship with strangers of varied spiritual background and persuasion, or none at all. Their daily life may be quite orderly but they are subject to vicious and manifold temptations and beset by peculiar dangers. Death often is only a hand-breadth distant. They are away from the stabilizing influences of home, family and congregation. Their heart does react to the fact of being remembered or forgotten. And--they are members of the flock of Jesus Christ, it is their God-given right that the fellowship of the believers affect them, that the gifts of Jesus Christ be shared with them and that they are known by pastor and