

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

Vol. 16.

Milwaukee, Wis., February 3rd, 1929.

No. 3.

JESUS THE LIGHT OF THE WORLD

How beautiful on Tabor's mountain
Thy glory, precious Jesus, shone!
Eternal Light, of light the fountain,
Thy all-transcendent beams alone
Earth's heavy darkness can illumine,
And shine away the dismal gloom.

Thou art indeed the promised Savior,
O Virgin-born Immanuel!
Blest Son of God, Thy Father's favor
With Thee abundantly doth dwell.
Thou Day-spring of Eternity,
Immortal legions worship Thee!

We are redeemed, O Savior glorious,
With Thy most holy, precious Blood.
O'er sin, and death, and hell victorious,
Thou hast returned, Incarnate God,
To Salem's fair, celestial shore,
To reign in glory evermore.

Bright Morning Star, Thou hast arisen!
Thy blest Evangel's glorious Light
Has shined into our gloomy prison,
And there dispelled the shades of night.
From bonds of Law, from sin set free,
Light of the World, we joy in Thee!

We praise Thee for the Light immortal
That beams upon our pilgrim-way,
And guides us to the pearly portal
That opens to the realms of day.
Thy Word, our sure, unfailing Light,
Shall lead us to the mansions bright.

O grant us through Thy Holy Spirit
Grace to believe this God-breathed Word,
Till life eternal we inherit
And reach Thy Father's House, dear Lord.
Saved by Thy grace, through endless days
Thy blood-bought Church shall sing Thy praise.

Anna Hoppe.

CHARITY BEGINS AT HOME

The common saying heard among people who are not interested in synod work and synod collections is, "Charity begins at home." The danger with this true proverb is that the guilty conscience will use it as a fence to hide behind, to get out of something, and to cover a multitude of sins, including covetousness. It was never intended for this purpose.

As far as we know this proverb is not a passage from Scripture, unless its spirit is borrowed from Gal. 6:10: "Let us do good unto all men, especially unto them who are of the household of faith." We

are surely doing good unto those "who are of the household of faith," when we support our synod. We are helping to produce ministers and teachers, thereby safeguarding the preservation of our own faith **at home** and that of our children's children. We are supporting small congregations "of the household of faith." We are supporting brothers and sisters "of the household of faith" who preach Jesus Christ and Him crucified to the heathen **for us** and **in our stead**. For us who must stay "at home."

Charity begins at home! What is home? Isn't the Wisconsin Synod our home? The trouble is we refuse to allow ourselves to come closer, to feel attached to the church at large, the Communion of Saints outside of our small and narrow sphere. That's just it: We do not consider it **our home**, our church home. We look upon it as something foreign. Somehow we can not feel that a gift to our synod is a gift to ourselves. That may account for the fact that some people unscrupulously wander away from it, become unfaithful and join the lodge church.

Charity **begins** at home. But nowhere is it written that it **ends** there. If it **actually** has begun and gained a start at home, it would grow and extend itself. The practice and the exercise charity receives at home will cause it to develop and assume larger proportions.

Charity begins at home. We'll let that statement stand. But it does not **end** at home. It never ends. 1 Cor. 13:8. Ph. F.

COMMENTS

Suppose Suppose all the appeals to you for the support of our synodical work should suddenly cease.

A multi-millionaire has joined one of the congregations of our synod. Filled with love for the Lord and gratitude for the spiritual and material blessings he has received and is daily receiving, he determines to take care entirely of the cost of the work of our synod. He pays the \$200,000 we still owe on the New Ulm building project, the some \$160,000 borrowed for the Church Extension Fund, and the remainder of our debts.

From this time on all our institutions and missions send their monthly requisitions to him, and he covers them with his check. An institution asks for an additional professor; he looks into the matter and says, I see the need and gladly consent to pay the new professor's salary. An aged faithful minister, teacher, missionary,

or professor, is in want; he declares, No one who has served the Church faithfully shall suffer as long as I have the means to help him. There is an opportunity to open a new mission field; he studies the field, advances the money for a chapel and a parsonage and assumes also the support of the missionary.

No more collections for the synod; no more mission festivals. The pastors of congregations having the duplex envelope system tell their members to tear off and throw away the pocket for mission offerings.

All the moneys raised in a congregation can now be used for home purposes. Or the individual member can retain such sums as he has formerly given for missions to put them in the savings bank or to spend them on himself and his family.

No more of those irritating reports on synodical deficits with appeals for help. Gifts proffered are refused, for John Doe is perfectly willing and able to take care of everything without any assistance.

Ease, rest, quiet for all, and every opportunity for personal and congregational self-indulgence.

Naturally, the publication of our synodical papers is suspended, and there is no need whatever for synodical reports of any kind, for Mr. Doe receives all the reports as well as all the appeals.

From the frequent complaints about the high cost of our synodical work and from the meagerness of the contribution of some, it would almost seem as if the situation pictured above were just about what some people in the churches desire.

But no, others will say, that would be too much like death. We want to know what is going on in our churches, missions and institutions. We would feel lost without these contacts in our life.

Very well, John Doe is willing to let the entire present organization stand: The papers are published, our delegate conferences meet, the Districts assemble, and the synod convenes as heretofore. Reports are received, appeals are heard, motions are made, discussed and adopted. A budget is voted. Boards and commissions conduct their department, and committees purchase lands, erect buildings, etc., as directed by the synod.

But no one save John Doe is permitted to contribute as much as a cent toward the support of any part of the entire synodical work.

Would that be more satisfactory? Reflect for a moment.

A committee reports that a fine building has been completed for this or that of our institutions and shows how the work of the professors and the students is thereby made more pleasant and effective; the Board of Missions tells of the various fields and relates how the Lord has prospered the work; and our seminaries present to the church a group of young men and women whom they have trained for the ministry or for work in the parochial school. Would that make us happy? Can a son who

is as well off as his brothers and sisters and yet has not assisted in the support of his aged mother be glad at heart when he sees how well the others are providing for her? No, indeed, that joy is not for him.

Again, would we really, pardon the expression, be so brazen as to conduct and control through our meetings, boards, and commissions the work John Doe finances alone, and to vote a budget from his pocket?

Finally, would we really under such conditions be able to continue to pray, Thy kingdom come?

A mother bereft of all her children through death feels oppressed by the void in her life; she yearns with all her heart for their voices asking for bread and for motherly help, and for the days and nights spent in labor and self-denying service; and often she takes motherless children into her arms, in order to have some one on whom she can shower her love.

No son who is able to care for his mother will be satisfied to have others take care of her.

If our synod would deprive its members of the privilege of giving, yes, sacrificing, for the cause of the Lord, these Christians would, we are sure, seek opportunities for personal work and for giving to the Lord elsewhere, for love wants to serve and give.

Why have we written these lines? We usually do not appreciate blessings while we have them. Picture to yourself the situation described above and learn to thank God anew for the privilege you are enjoying in being permitted to serve his cause in our synod, to thank him for the very appeals that may have some time wearied you. And then, are we consistent when we permit John Doe to do one half, three fourths or nine tenths of our work for us?

J. B.

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Science Gone Mad As the old year died, there met at New York the American Association for the Advancement of Science. At that meeting, as the New York Times of December 30, 1928, reports, Dr. Harry Elmer Barnes of Smith College read a paper on "Medical Science versus Religion as a Guide to Life." In it he said that if there is a greater need for an adequate conception of God, "this newer view of God must be formulated in the light of contemporary astrophysics, which completely repudiates the theological and cosmological outlook of Holy Scripture. What we need, *if a notion of God is needed* (italics are ours), is such a conception of God as Dr. Fosdick might work out in the light of the astrophysical discoveries and conceptions of Shapley and Michelson and the study of atoms and electrons by Bohr, Planck and Millikan."

Thus is the Lord God dethroned at a single stroke of the pen. We have long known that the new "Science," drunk with its worship of human reason, is to-day the most insidious and the most determined enemy of all revealed religion. Yet never has it come out into the open

so frankly as now. Every believing Christian should be thankful for this, as it is easier to fight an enemy in the open than when under concealment. What shall all the timid professors of religion say, who have loudly applauded this "Science" and maintained that it could and must be reconciled with our religious beliefs. Giving ground constantly before the onslaughts of this ogre, sacrificing one tenet of their beliefs after another, belittling Scripture more and more, now these halfhearted defenders of faith are boldly asked to give up their God.

But there is more to come. The learned professor goes on to give us his views of the purpose of life. It is astonishing what these men know, although it is far afield from atoms and electrons. But let us hear and marvel. "This earth," he said, "can no longer be viewed as a training camp preparatory for life in the New Jerusalem, but should be regarded as a place in which man should make himself as happy as possible during his temporary existence here on earth. . . . Christian solemnity should be replaced by the frank joy of life."

Now there we have it. We have indeed expected it. For if there is no God, at least during the present interim, while we are busy trying to make a new one, let us eat, drink, and be merry, for to-morrow we shall all be dead. Notice, too, the frank sneer of this great scientist at "Christian solemnity" and the New Jerusalem. To tell this man and his ilk, that the true purpose of life is to attain true happiness in returning to the Lord God, our Savior, being renewed in His image, this would indeed be casting pearls before swine. Here man is boldly called upon to do as he pleases, whatever affords him most enjoyment. Let your conscience be your guide—ah, no—we forget: there is no conscience, no soul, no law in the scheme of life laid down by these scientists.

Let us hear Dr. Barnes again. "If the Ten Commandments are to be obeyed to-day, it should be 'only when their precepts and advice can be proved to square with the best natural and social science of the present time.'" So there is no sin? No, indeed. "The new cosmic perspective and biblical criticism, indeed, rule out of civilized nomenclature one of the basic categories of all religious and metaphysical morality, namely, sin. One may admit the existence of immorality and crime, but scarcely sin, which is by technical definition a willful and direct affront to God—a violation of the explicitly revealed will of God." For, so he argues, science cannot prove the existence of God, hence there is no God, hence He cannot reveal His will, hence his will cannot be obeyed—hence there is no sin. Quite clear indeed. "The psychoanalysts have already shown that 'the sense of sin' is but a psychophysical attribute of adolescent sentimental development. In other words, sin is scientifically indefinable and unknowable. Hence sin goes into the limbo of ancient superstition such as witchcraft and sacrifice."

The heartrending and horrifying aspect of all this

blasphemy is, that it is taught to the rising generation as gospel truth. This is what has finally been hatched out of the egg of evolution. This is what is taught in your high schools of your little towns and villages. This is what the books on social science are about. Now do you stand surprised at the mental and moral attitude of your sons and daughters, trained in this diabolic science, no doubt directly sponsored by his Satanic majesty? Are you astonished that this rising younger generation has respect for neither God, man, or the devil? For there is none of these, nor heaven nor hell, nor soul nor spirit nor anything but matter, atoms and electrons. Will the Gospel of salvation from sin through the blood of Jesus appeal to young men and women trained in this science? Oh, all ye Christians, still clinging to the faith of your fathers with love and veneration, can ye stand idly by while your sons and daughters are thus corrupted? Can you not yet see the imperative need of Christian day schools for the training of our young, and of Christian high schools for our youth? Can any sacrifice be too great to erect and maintain these church institutions?

But, you say, this science is unreasonable, irrational. Granted, but does it therefore not prevail? Men of sound reason have ridiculed it before this. There is that amazing genius, George Bernard Shaw, who has an uncanny faculty of telling the truth, though it hurts. This is what he has to say to science. "Look at the difficulty that you place yourselves in. You demand freedom from morality, from the obligation to tell the truth, and therefore, however much we may admire your devotion to science, it is impossible for us to believe a single word you say, because we know when you think the interests of science are at stake you will tell lies without the slightest hesitation."

No, sound reasoning will not stop these scientists, because this "Science" has made them mad, they are lost to all reason. There is but one weapon that God Himself has given us, and by the grace of God has been preserved to us, and that is His everlasting Word. This alone will make us immune to the ravings of this "Science," this alone will protect our future generation. We know that "He that sitteth in the heaven shall laugh: the Lord shall have them in derision, Psalm 2, 4. But let us also heed the warning of St. Paul to Timothy, 1 Tim. 6:20: O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Z.

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Well Said We take the following editorial from the Milwaukee Journal and reprint it in its entirety because it is so timely and because it so clearly and tersely states just what is to be said on the subject treated. Under the heading, "Church Detective Forces" this followed:

Many ministers of the Gospel in Rhode Island speak up to say it is not the purpose of their church organization to be de-

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 632 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3753 Michigan St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

tective agencies for the enforcement of prohibition. The plan of the Rhode Island Citizenship convention, sponsored by the Anti-Saloon league, is to distribute blanks among church members for information about "suspected places and persons, names, street numbers, license numbers of cars frequently visiting a suspected place," and so on. One pastor says this would "turn the church into a private detective bureau"; others call it a "perversion of the duties of church membership."

No activity of good citizenship is forbidden to any church member. If the Anti-Saloon league wants to organize a detective force of private citizens, every one of them a church member, it can go about it. What it asks for is to go a step beyond its long-established practice of using the pulpit as a rostrum from which to appeal for funds, and use the church itself as a sub-bureau of the Anti-Saloon league. The Rhode Island pastor who defends the proposal by saying, "I am in favor of any plan which would make prohibition a success," forgets all other moralities in his enthusiasm for this one experiment in government.

Suppose there had been an Illinois Good Citizenship convention devoted to prohibition. It would then have gone into the churches to elect to the senate Frank L. Smith, whom the Anti-Saloon league supported as a dry. But there could just as properly have been another Illinois Good Citizenship league, let us say, to fight the use of money in elections. It would have had as good a right to go to the churches to fight against the election of Frank L. Smith, beneficiary of Insull money and, according to the sworn statement of the Anti-Saloon league head in Illinois, a violator of the state election law.

The churches would quickly be divided against themselves if they lent themselves to such schemes. And the purpose of persuading men and women to live lives that are right and making the world better by making human beings better, would be pretty well lost sight of in the conflict of rival political functions.

From the side of the Church we might suggest the added thought that the Church is neither a law-making nor a law-enforcing body, but is to make disciples for Jesus by preaching the Gospel. G.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings. —J. R. MacDuff.

THE RECORD OF CREATION

Gen. 1 and 2

The Difficulties Found With the Accounts of the First and Fourth Day

Those holding to the "period idea" find difficulties in the record of creation at the very door of the first and the fourth day, when asked to believe that God created heaven and earth in six days of 24 hours each.

They ask the following question: Since the days of creation began and ended with the morning, not at midnight, as with us, nor in the evening, as with the Jews, and since the first day undoubtedly began with the creation of light, what are you going to do with the creation of heaven and earth in their first and unfinished form? It lies outside of the first day. Say what you may, you are in a dilemma. If you say, well it took God but one moment to create heaven and earth, nevertheless the text compels you to place this moment **before** the first day. Thus heaven and earth in their original form were not created in any of the six days you believe in. If you bring this first great creative work of God within the limits of the first day, then this day did not begin, like all others, with the first springs of light; then, furthermore, this day itself is either lengthened, or the light period of this day is shortened. Thus the idea of a creation of all things in six days of 24 hours each falls flat at the very threshold of the first day. The text itself compels you to give it up.

The same difficulty, they say, meets you at the door of the fourth day. The record of this day is preceded by the words: "And the evening and the morning were the third day." Then follow the words: "And God said, let there be light." So the fourth day had already begun, when God made the sun to rule over this day. Now since the sun completed this fourth day the moment the fifth began, it plainly had not yet shone 24 hours when the fifth day set in, even if God created it but one minute after the beginning of the fourth day. So you see, the first sun-day also was irregular; too short, if the sun made the correct division, and too long, if the sun shone exactly 24 hours. Thus the difficulties of the first and the fourth day are stated.

How are we to overcome these difficulties? Like Christ overcame the sophistries of the devils. As the Lord met the devil when he quoted Scriptures with His: "Again it is written, thou shalt not tempt the Lord thy God"; so we meet the aforementioned sophistry with an, again it is written: "For in six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20: 11.

To say, as some do: "In the beginning" means "**before** the beginning of time" or "in eternity," does not mend matters. By such an interpretation you are apt to expose yourself and the Bible to ridicule. You

give scoffers a right to say: So the very first word of the Bible is dark and misleading. Moses, to be clear, should not have written: "In the beginning," but, "before the beginning," or "in eternity God created the heavens and the earth." Let us never meet sophistry with sophistry or evasions with evasions. Let us stick to the plain text: "In the beginning" the one and only beginning the Bible speaks of "God created the heavens and the earth," not **before** that beginning.

The above-mentioned difficulties are not real; they are imaginary. Faith in God and His Word finds no difficulty in saying: Should God, who made the sun and the moon on the fourth day to rule the day He had already created, and whose length He had fixed at 24 hours and an almost infinitesimal fraction of minutes and seconds, should this God not have been able to set the sun into the correct corner of the heavens up to the minutest part of a millimeter, so that it did not end its first day too early or too late? In other words, faith finds no difficulty in believing that God, who made the great clockwork of this world so perfect that in 6,000 years it has neither lost nor gained the smallest fraction of a second, this God could also so set the great hand of this great timepiece, the sun, that it might not bring the first day of its making to an untimely or belated end. And the God, who determined the length of the first day like that of every other day since, so exact, and so unchangeable, that the smallest fraction of a second is still inadequate to measure its length correctly, this God could well bring the creation of chaos into the first day without mutilating or disarranging it.

The text, by the way, does not say, that the first day began with the creation of light. All it says is: "In the beginning God created the heavens and the earth." Then follows the report of the first finished handiwork of God. And then we read: "And the evening and the morning were the first day." Without the least fear of doing violence to the text, we take the creation of heaven and earth in the beginning into the first day, and confess with the Bible: "In six days the Lord made heaven and earth, the sea, and all that in them is." He who says otherwise, treads dangerous ground.

J. F. Boerger.

MISSION WORK OF LAYMEN IN THE CONGREGATION

Paper Delivered by Mr. A. Wicht at the St. Croix Delegate Conference, and Published by the Latter's Request

Like any other layman, when I was invited to prepare a paper on this subject, I was inclined to hesitate. My first impulse was to have nothing to do with it.

But before I said yes, or no, I gave the subject some serious thought.

One Sunday afternoon, when my time was my own,

I got out my Bible and looked there for inspiration. About the first thing I noticed to have any bearing on this object are the words in John 15:8:

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

That is plain enough for most any layman to understand.

I suppose I am an average layman. It ought to be easy to talk about myself. But, I wanted to be careful not to advocate or prescribe something which I myself could not hope to carry out. So I pondered further.

I reviewed my own church life in the congregation, and this is the mental process that influenced my decision to accept your invitation.

For twenty-two years I have been almost a constant attendant at services in the churches of this conference. During that time I have been privileged to listen to not less than probably a thousand sermons, most of which were preached by pastors who are present here. During that time I have been your student, so to say, but this is the first time I have been required to recite my lesson.

The next question that suggested itself to me is this:

Was all this preaching necessary just for my own spiritual welfare—to keep myself within the church?

If so, then I have been a costly burden to the congregation.

But this is the question I will ask myself, and I hope every layman will ask himself that question with me:

What are the fruits of my twenty-two years as an attendant in the church?

In other words, what have I done for the congregation?

The insignificant contributions to its financial support vanish into nothing when compared with the contributions I have made to my own personal welfare.

We are spoken of in the Bible as "the branches of a vine."

"I am the vine, ye are the branches."

We are not the old post that supports the vine, but the branches of the vine, and if there is going to be any fruit it must grow on the branches.

As a salaried employee I know that if a man is on the payroll of a firm he is expected to produce visible results. As a salesman, for instance, if he failed to send in an order after six months service, he would probably be called in to give an account of himself. The manager would probably say: "WHO IS THIS MAN? We have been sending him a check every month and we have never had an order from him. He has never brought us a customer. Take him off the payroll and give someone else a chance."

My point is this: You have a perfect right to test the knowledge of a layman concerning his duties and to expect something from him. If, in the course of my instructions during these twenty-two years, I have not gained sufficient knowledge on this subject, then I must indeed admit that I have been a poor student.

In dealing with this subject, we will fail if we try to establish a set of rules. Nor is it practicable only to propose a well defined plan of action. I have nothing new to offer. We will do well if we renew our old zeal and rekindle our old ambitions. WHAT WE NEED MOST OF ALL IS A GREATER SENSE OF RESPONSIBILITY.

But, before proceeding with our discourse on this important subject it is well that we consider first the necessity for a more vigorous activity on the part of laymen in the congregation.

Mission work, as we have become accustomed to view it, is something which is applied entirely to a minister. The subject has been preached to us so often and so repeatedly, that it seems, we receive the admonishments as a matter of course.

We are so well satisfied with the work our ministers are doing that we do not feel the necessity of doing our share of the work. In fact we do not sufficiently realize that we have a share in it.

Nothing stands in the way of progress so much as the spirit of self-contentment, or self-satisfaction.

In our business, if we are successful, we are never satisfied. We are constantly looking for greater fields to conquer. A man who is satisfied with his progress begins to go backwards.

In the religious field it requires constant coaxing and urging to promote growth and progress. We find that this principle is recognized by some of the largest business establishments.

In the insurance business for instance, the motto is, "that to live we must grow."

If the same principle would be applied to our religious endeavors we would perhaps make better progress. But in the field of religious labors we are easily satisfied, or perhaps we are not so much concerned.

Too often our attitude toward mission work is influenced by local conditions in our own congregation, which might, in our own estimation, be very satisfactory, and therefore we do not feel the need for greater activity as keenly as we should.

Here and there we find a prosperous, growing congregation, a large average attendance, a good spirit of fellowship among the members, and everyone willing to help, so that one could hardly wish for a more wholesome condition. But this should not satisfy us entirely.

Such a satisfactory condition might be due to the untiring efforts of the minister, his unusual ability, or more favorable circumstances in the community, rather than our own efforts as laymen. What we as laymen need is activity in the congregation and more of it. Inactivity brings on stagnation.

We may find in every good congregation a growing surplus of religious energy, which, if it is not put to work, will eventually become indifferent for want of action.

That, in my estimation, is one reason why large congregations which, seemingly, have reached the height of their ambition, and are full grown, *begin to stand still*. It is perhaps another reason why the contributions per capita are often larger in a small mission congregation than they are in the more firmly established congregations, because there is greater activity per man in the small growing congregation than there is in the other.

We might be satisfied with conditions in our own congregations, but putting aside our misguided optimism and looking at the situation as a whole, when we consider the congregations that have retarded the synodical progress for years without material progress; when we view the meager attendances at the quarterly business meetings of our congregations and the *indifference* which that implies, the lack of interest displayed by so many layman in the business of their congregation, the deficits in the institutional funds, and then consider the fact that out of a population of approximately 115 million people only about 30% are actively affiliated with any church, we are forced to the conclusion that "*The harvest is plentiful, but the laborers are few.*"

Surely we have no reason to be satisfied with our efforts, but to the contrary, there is every need for serious thought along these lines, and the subject of our discourse should be of much interest to all of us.

As an average layman I venture to say that we have labored under the false impression that, aside from our nominal financial support, mission work is entirely a minister's job.

We are not fully conscious of the work we can do in the congregation, or we are not inclined to do it, because we have never fully realized our share of responsibility as missionaries.

We might also have the impression that, inasmuch as mission work consists primarily of preaching the Gospel, and as only called and ordained ministers are commissioned to preach the Gospel, it is not within the province of the laymen to carry on the work (aside from giving a nominal financial support to the work).

It is not for me to treat the subject from a doctrinal standpoint, but rather from a practical point of view. My contentions should not require much scriptural proof in the presence of Lutheran pastors and laymen, but I do not intend to evade helpful scriptural passages which will assist us to a better understanding.

The most commonly quoted scriptural authority for general mission work is in the words: "Go ye into all the world and preach the gospel to every creature."

That these words apply to all of us is a fact too well understood to warrant further comment. Before these words were spoken to the Apostles they were "*Disciples.*"

There is a distinction between the office of a disciple and apostle as I understand it. A disciple is a student who believes in his teacher while the apostle has received full commission to carry out the commands of his master.

The layman is not expert in scriptural matters as is the minister, but he may still be a disciple and as *such* we have a duty in the congregation.

If we have not qualified for the higher calling as ministers of the Gospel, *that* does not relieve us of our responsibility. We still have duties to perform which are well within our province as laymen,—disciples.

Our work in the congregation must necessarily be auxiliarily, or helpful to the minister since we are not qualified to perform the major work of a missionary. It can be said therefore, that missionary work of the laymen in the congregation is any work that will aid in carrying out the command to "preach the gospel to every creature."

Again I would say, that this can not be considered a dispensation to relieve us from responsibility as missionaries. It is merely a substitution of the lesser service with a full cognizance of our obligation.

If we feel this responsibility as disciples then we will not need to wonder *what we shall do*. We will be actuated by a desire to do all we can, *wherever* we can and *whenever* there is an opportunity to help. We will have no difficulty in finding some work we can do in the congregation.

In the business field, if we are charged with a certain trust or financial responsibility we are required to give a bond as a guarantee for the faithful performance of our duties. *That is a contract.*

As laymen in a congregation we have bonded ourselves to the faithful performance of all the duties pertaining to a good discipleship by our confession of faith. *This is a covenant with God.* Our first act under this covenant is to accept our full share of responsibility in the congregation. **THERE CAN BE NO GREATER RESPONSIBILITY THAN THIS.**

The question naturally follows:

What is the missionary work of laymen in the congregation?

It is:

First: Gaining a thorough knowledge and understanding of our own religion. *Our faith.*

Second: It is giving our undivided moral and financial support to our ministers and missionaries.

Third: It is being active in the work of every department of our church and congregation.

Fourth: It is disseminating proper information concerning our faith to the best of our knowledge and ability *whenever* and *wherever* we have an opportunity.

Fifth: It is being active missionaries in our own homes.

Sixth: It consists of our prayers for the ministers and missionaries and the welfare of our church and congregation.

Gaining a Thorough Knowledge and Understanding of Our Own Religion

Before we can do effective work in the congregation we must first have a thorough understand of our religion, —*what it teaches,—what it stands for*, and we should be sufficiently conversant with the Scriptures to defend our faith against false doctrine.

The need for such knowledge is obvious. Our influence upon others in the congregation and in our immediate communities will avail nothing if we ourselves display ignorance and lack of proper understanding of our religion.

There seems to be great need among adult laymen in our congregations for *renewed individual interest* in the *study* of the Bible and the *doctrines* of our church.

We should have more adult Bible classes in our Sunday Schools.

Perhaps this can be developed by open discussion. It is a matter of paramount importance since our entire structure of faith rests upon such information.

It appears to be an unwritten law among us, or at least it is an erroneous impression we have, that, as soon as one is confirmed there is little need for further learning. The result is — that as we grow older — we forget the fundamental principles we once knew, unless we are studious attendants at the regular service. We should not be content with *fundamental principles*, but rather strive to develop in the more intricate questions of our religion.

It is during our adult life that our adversaries attack our faith and we are in greater danger of losing what we have gained by early instruction. We have perhaps sufficient knowledge to satisfy our *own mind*, or, having once gained a proper understanding of the simple fundamentals we remain content with *what we once knew*, but few are firmly founded in doctrine, so that they can defend their faith *as good disciples should be able to do*.

Here again, we are too easily satisfied. While in worldly pursuits we aim to excel, as disciples we are to be classed as mediocre. This attitude is wrong in the light of admonishment given by the Apostle Paul to the Hebrews, 5:12-14:

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God and are become such as have need of milk and not strong meat."

"But strong meat belongeth to them that are of age."

(Colossians 3:16):

"Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs."

We can better prepare ourselves for mission work in the congregation by broadening our Christian education through the reading of the many publication that are supported by our church, if necessary, *at the expense* of neglecting other *more popular* periodicals and magazines. As good disciples, *nothing can be of greater interest to us*.

The practice of the Walther League to devote some of their meetings to the study of the Scripture is a laudable effort to strengthen and maintain our Christian education. It should be encouraged in all young people societies, and laymen can encourage these undertakings by attending them occasionally.

There is a tendency among adult laymen to avoid religious conversation, which operates against the missionary work in the congregation. Informal discussions among laymen in the congregation with the helpful instruction of the minister, — can be a great benefit to every one, no matter how learned he might be. If nothing else, we might thereby become aware of our ignorance on many important points of our doctrine.

Moral and Financial Support

Believing, as we do, that the command to "preach the gospel to every creature" applies to us all, we feel the responsibility that can not be satisfied by a *perfunctory membership* in the congregation.

Moral and financial support does not consist merely of silent consent and giving. The moral support that counts is that *wholehearted* co-operation that flows out of an earnest desire to be co-partners and co-laborers in the work of our congregation. Anything else can not be counted as helpful to the congregation.

Viewing it from this standpoint, it is a mistaken idea — that we as laymen have *hired* the minister to do our missionary work. In fact, he is not working "for us", but *with us*. *His is a divine calling*. The relationship between the minister and laymen is not the same as between employer and employee, but rather, *we are co-laborers*. We work together for one and the same cause. *Our interest is mutual*.

The moral support of laymen should be actuated not so much by the *spirit of duty* as by a *desire to do* what the minister is trying to do in the congregation. There can be no compromise on this point.

We must stand squarely back of the minister in his efforts.

He who is not for him is against him.

Nothing can weaken the efforts of our minister so much as when we as laymen are in dispute with him on points of religion. We might disagree on matters of policy, but *we ought to support him in matters of religion*.

It can be expected that his adversaries will oppose his religious endeavors, but what a sad plight, when in *addition to these* he must defend himself against attacks from within the congregation.

We can not give moral support to our missionaries by throwing cold water, so to speak, on the efforts of our missionaries. *If we do that* we not only fail in our calling but we destroy the good he has done.

On the other hand, we can be helpful as missionaries in the congregation when our minister knows that he has the *solid support of each and every layman in his con-*

gregation. By this I do not mean a blind following, but an *intelligent moral support*.

Our *moral support* is even more than our *financial support*, since the failure to give our wholehearted *moral support* will destroy what our *financial support* may have accomplished.

It costs us nothing to offer frequent words of encouragement and appreciation of the work he is doing, and it makes his work easier. *He is our senior disciple*, and we can assist in the missionary work in the congregation by helping him, *not only because it is our duty*, but *because it is our great privilege*.

Our missionaries and ministers are facing the onslaught of unbelief at every hand. In this modern age they are criticised and ridiculed by the press, which is the mouthpiece of modern thought, — and by the multitudes of unbelievers.

It is easy to side in with popular opinion, but if we give the moral support that we *should* we must subject ourselves to the *same* criticism and the *same* ridicule. If they point at us and say, "Are you not one of them?" we can not afford to remain silent, but as good disciples we must *boldly affirm* our faith.

Our moral support should be of such calibre that there can be no question as to where *we* stand when the fundamental principles of our faith are involved.

Financial Support

If we are conscious of our responsibility as disciples, and if we are giving our undivided moral support in the congregation, *our financial support will be simply a matter of consequence*.

If for any reason we might be led to think that the minister has a monopoly on mission work, *here is one part of missionary work that belongs wholly and entirely to the laymen*, — *the financial support*. We may learn this in *1 Cor. 9:7 and 11*:

"Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?"

"If we have sown unto you Spiritual things, is it a great thing if we shall reap your carnal things?"

In these words this part of our subject is clearly defined. Our ministers and missionaries sow unto us *spiritual things* and reap our *carnal things*.

The Apostle belittles the comparative value of carnal things (financial support) when he says: "*Is it a great thing if we shall reap your carnal things?*"

"**Is it a great thing?**" Or in other words, *Is it too much that we give our visible means*, our financial support, for the spiritual blessing we receive from the service of our missionaries and ministers?

Much depends in the congregation, on how we perform *this* part of our missionary service. Most people are guided in their giving by what other people give. We can influence others to give *their full share* by doing *so ourselves*.

This no doubt is a distasteful subject for the minister, and if the laymen do their share of missionary work in the congregation it would be possible to relieve him of the burden of "raising money."

We only need to ask ourselves, "Is it a great thing?" The more we consider this question the more we will realize our responsibility.

When we stop to consider that, inspite of the fact that our teachers and ministers are serving at very nominal salaries, that there is a deficit in the synodical funds, and our institutions are going begging for what is actually necessary to carry on their work, we will have to admit that it is not only "not" a great thing, but it is entirely out of proportion to the *spiritual* things we have received.

Our ministers are not financial agents, *they give us spiritual things*. Our share of the work as laymen and missionaries in the congregation is to manage the financial and business affairs of our congregation, and it is our business to work for the support of the ministers and missionaries; to such an extent, that they *will be relieved of all concern about carnal things*, so that they may be all the better able to administer spiritual things to us, and others.

Nor, is it exclusively the work of the council and deacons, but it should be a matter of interest to *every layman* in the congregation.

Every congregation should have a committee on finance which will study the financial needs of the congregation at all times, and every layman called upon to serve on such a committee should consider it his sacred duty to serve.

Being Active

The next important part of the laymen's missionary work in the congregation is to be active in every department of our church and congregation:

(Rom. 12:11):

"Not slothful in business, fervent in spirit. Serving the Lord."

Activity in church work takes in a great deal of territory. I have already mentioned some of the activities, but it includes many others.

We can be active:

By speaking to the strangers who visit our services.

By calling on prospective members.

By making it our business to look for prospective members, and bring them to the attention of the minister.

By lending our aid and counsel on important questions that confront the congregation.

By assuming our full share of responsibility in the management of the congregation.

By our regular and punctual attendance at the services.

By visiting the sick and unfortunate in the congregation.

By displaying some interest in the spiritual welfare of our young people and giving moral support to their endeavors.

By boosting and encouraging the various auxiliary societies which are working for the progress of the congregation.

By giving our support and assistance in the work of the city missionary.

By teaching Sunday School classes, and many other activities.

The larger the congregation, the larger should be our activities. It might be well to have standing committees to work on the various subjects under this heading.

This might be considered an elaborate program, but when the work is divided among the entire membership the time and effort spent is almost negligible.

The secret of great accomplishments is not so much how much each one does, but that *EVERY ONE DOES SOMETHING*.

A layman who pays his dues, attends to services occasionally, *but never attends to the quarterly or monthly business meetings, never assists in the transaction of the congregation's business* and seldom interests himself in the affairs of the church, whether they are *going ahead*, or standing still is not active, not a missionary, in the full sense.

Disseminating our Faith

Our Lutheran Church is perhaps the least advertised church in the country. IS THERE ANY VIRTUE IN KEEPING OUR RELIGION ALL TO OURSELVES?

The headlines of an article which appeared in a recent issue of the Walther League Messenger read like this:

"Isn't it time for Lutherans to talk and to demonstrate that silence is anything but golden by bringing the message of our Church to America's millions?"

The only fault I have to find with this headline is that it is in the form of an interrogation *whereas* it should be in the affirmative and end with a period.

We might surprise ourselves if we once started out to advertise our religion.

By this it is not meant that we should make ourselves obnoxious by talking religion to every one we meet, *as fanatics do*. But we must find our opportunities.

We can so live and so conduct ourselves in *conversation and by example* that others will soon make it a point to find out what we are.

(Matt. 5:13-16):

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

"Ye are the salt of the earth, but if the salt have lost his savor wherewith shall it be salted?"

The best salesman I have ever met was selling a patent razor strop. He did not mention the article at all, but he talked about shaving. It wasn't long before several

men within his hearing began making inquiries about the kind of strop he used.

Some Practical Examples of Experience

In the way of illustration.

I remember one time I was sitting in a Pullman compartment with three strangers. They appeared to be men of more than ordinary intelligence.

They were talking about crime prevention. I listened closely to what they were saying. One of them suggested that sooner or later the state would have to take the children out of the home and train them according to certain standards adopted by the state. His argument was that it is cheaper for the state to bring up the child right in the first place than to administer corrective measures and police power in later years.

Another, apparently a business man, who employed men in responsible positions, suggested that improper men were too often misplaced in positions of trust; that in assigning men to positions their character traits should be taken into consideration, and that he had found the employment of an expert phrenologist very useful in weeding out men who were misfits, that by this method men who were inclined to yield to temptation could be placed where they would not be tempted.

After I had listened to their argument I preached this simple little sermon:

I said, there is only one thing to do with the home, — *put God back into it and leave the child at home.*

To the other argument I stated that I was somewhat of a phrenologist myself, only I used a different method than most of them did.

I explained that instead of examining a *man's skull* I examine the standard which God had given men to live by — *the Ten Commandments*. By doing this I can reach but one conclusion, and that is, that we are *all* imperfect and liable to yield to temptation. And if we began to use a weeding-out process there would probably be *no one* left who could be considered fit for the job.

The only safe method of procedure is a *daily* process of acknowledging this fact, realizing the danger of our sin, and daily asking for divine guidance so that we may be strengthened to overcome the *dangers of sin*, and that this doctrine should be taught people through the length and breadth of the land.

The third man told the rest. He spoke up and said, "*Why, that is real Lutheran doctrine.*" He happened to be a Swedish Lutheran minister. I don't know why he did not speak up sooner. I guess I did not give him a chance.

Before we retired that night we all enjoyed a wholesome discussion on orthodox religion, and although we may never meet again, I know that I was able to plant a little seed of *truth* which is bound to bring its fruit.

I cite this merely as an example of the practical missionary work a layman can do with his neighbors and others with whom he might come into contact. I could cite other examples of my own personal experience, but it would consume too much time. The moral of this topic is simply this: *We should not be afraid to say "GOD" out loud whenever we can glorify his name by doing so.*

We have a message of *truth* that will stand the most *searching examination*. Although people will dispute our beliefs, sooner or later, if the seed is sown, it is certain to bring fruit.

I am of the opinion that we daily overlook golden opportunities to be of service to our Church and our congregation by remaining silent in *word* and *deed*. The use of the radio in spreading the doctrines of our Church could be made to serve the interest of our congregations.

Mission Work In Our Homes

Next, but not less in importance is the missionary work by laymen in their homes. A Christian home is nothing less than a part, or a sub-division of the congregation.

We might have many excuses for not being active missionaries in the congregation, but we can have no valid excuse for our failure to be missionaries *at home*. In our own homes we have a freedom of speech that is all our own. The members of our families will understand our language no matter *how uneducated we might be*.

(1 Tim. 3: 5):

"For if a man know not how to rule his own house how shall he take care of the church of God?"

These words were written concerning the qualification of bishops, but in verse 8 of the same chapter we read: "Likewise must be the deacons."

To seek that which is lost is largely the work of an ordained minister, but to keep what he has found and brought back to the fold is primarily the work of the layman in his own home. When the lost is brought back to the fold of our own home it ought to be safe and under the watchful care of the layman missionary.

Our zeal or our indifference will reflect itself first in our own homes. If we consider our religion *lightly* it is certain that other members of our family will not take it *seriously*. If we are not punctual and regular in our attendance in church; if we do not take enough interest in the affairs of our congregation to attend its *business meetings* and take an active interest in its *management*; if we never speak of our religion *at home*; if we never read our Bible *at home*, it follows that other members of the family, especially the *junior* members, will soon, and *rightfully so*, gain the impression that we are not serious about it and *they* will become indifferent, resulting in a loss to the congregation.

The pastor cannot rule in the household, and it should not be necessary to require the service of the minister to keep up the home at a 100 per cent for the church by

making constant calls to keep it within the *active contribution* and *regularly attending* class of membership. *Every man is a priest in his own household.* If we are unable to keep our homes up to the standard of a Christian congregation we certainly can not criticise the minister for his failure in the congregation.

We can do missionary work in the congregation by exerting our Christian influence in our *homes*. We can see to it that the members of our families who are subject to our advice and counsel are contributing and active members, and that they do their *full share in all* activities of the church and that they are shouldering *their* proper share of responsibility for its conduct.

There should be at least one active missionary in every home, so that we could say, instead of having a congregation of one minister and 100 families, we have one minister and 100 laymen missionaries.

In the modern home nothing is omitted which will add to the comfort and well-being of our mortal bodies. We have a room for every purpose. Some of the most modern and costly homes even have *gymnasiums, sun rooms, and play rooms*. Why not have a room which is devoted entirely for *home worship*. We can worship without a special room for that purpose, but it would be a blessing to our congregation if within the walls of our homse there would be a place as sacred as our church, and a minister in every home. *Our congregation fails in its purpose if its missionary influence does not extend to our homes.*

Mission Work By Our Prayers

And finally, mission work of laymen in the congregation consists also of our prayers for the church and its missionaries and ministers.

(Matt. 9:38):

"Pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest."

When a man gets to a point where he is actually praying for something, he *wants* that something, and he wants it *badly*.

When we consider the numerous responsibilities we as laymen have, and that we are actually charged with them; that is, when we have put away the idea that we as laymen are exempt from active duty in the congregation, we will then be in *that* frame of mind. *We will pray for help.* And this is what I mean by assisting the congregation through our prayers. Not a mere repetition of words, but a real anxiety for the welfare of our congregation.

We might excuse ourselves for our failure to do any or the other things I have mentioned, but *there is absolutely no excuse for our failure to pray.*

A layman who is praying for his congregation is a good missionary because he *has the interest of his congregation at heart, where it belongs.*

We should have a prayerful *interest* in everything that pertains to the spiritual and material welfare of our congregation.

As an example: If we are trying to raise a certain amount of funds for the congregation, or if we are making a drive for membership, a prayerful laymen will feel a *keen regret* if we fail to reach the desired goal because it is a matter of profound interest and concern to him.

As a contrast to this desirable attitude is the layman who does not *know*, does not *ask*, and does not *care* whether the congregation was successful or not, because the welfare of his congregation never reached the prayer stage of his heart.

What a help it would be to our ministers and missionaries if they would have the assurance that every layman is praying for their success and doing their full share in building up the congregation.

What a help it would be to us laymen if we employed the great privilege of prayer in the cause of our congregation.

In conclusion:

When we summarize the whole matter, what is there in the entire program which is not already a requisite characteristic of every true Christian and layman?

A good Christian will

be informed concerning the things that pertain to his spiritual welfare.

He will give his moral and financial support to his congregation.

He will be active in the work of his church.

He will glorify God by word and deed.

He will be a good father, a good husband, or a good son in his home, and

he will certainly know from whence cometh all help.

So far as I have been able to learn there is no provision for two sets of Christian laymen, the active and the indifferent; or the zealous and the lukewarm. It is a foregone conclusion that when we speak of laymen in the congregation we refer to Christians. So far as we are personally concerned that should be a settled fact. Our next and only concern is:

What can we do for the congregation?

May God preserve our church for the salvation of all mankind.

THE INCREASING MORTALITY OF MISSING LINKS

Under the title, "So Heidelberg, Too, Is Human," Francis Le Buffe, S. J., in *America*, issue of December 19, 1928, writes a very interesting article about the disappearance of the "Heidelberg man" from among our supposedly ape-like ancestors. The article follows:

The increasing mortality of the missing links is really appalling. A few weeks back, attention was called in these columns to "Neanderthal: A Slippery Ancestor," and it was there recounted how this ancient missing link of a far, far removed cousin, was definitely indicated

by Ales Hrdlicka to be *Homo sapiens*—a man like ourselves—and an ancestor. Now it seems well to call attention to another link that has broken loose from the evolution chain and, from being sub-human, is acknowledged to be human.

We have all heard of the "Heidelberg man" (*Paleanthropus heidelbergensis*) whose jaw or mandible was found in 1907 in the sands of Mauer, a village situated about six miles southeast of Heidelberg. Schoetensack investigated it and published thereon a celebrated memoir in 1908. This Mauer jaw was, indeed, rather unusual: (1) in its absolute size; (2) in the proportion between the size of the teeth and of the jaw; (3) in its chinlessness and symphysis. (The horizontal part of the jaw is in two halves up to the second year, after which the bones are completely united, forming the "symphysis" or "bony union"); (4) in the size of the ascending *rami*, i. e. the upright branches which, leading up from the section which carries the teeth, serve to join the whole jaw with the skull just below the temples; (5) in the shallowness of the U-curve or mandibular notch at the top of the two ascending *rami* or branches, which causes them to end in two prongs.

These outstanding peculiarities set the scientific world agog, and lo, a new missing link was added to human ancestry or predecestry." We may, with justice, allow Professor Osborn to state the case:

The mandible shows a combination of features never before found in any fossil or recent man. The protrusion of the lower jaw just below the front teeth which gives shape to the human chin is entirely lacking. Had the teeth been absent it would have been impossible to diagnose it as human. From a fragment of the symphysis of the jaw it might well have been classed as some gorilla-like anthropoid, while the ascending ramus resembles that of some large variety of gibbon. The absolute certainty that these remains were human is based on the form of the teeth. . . . The teeth, however, are somewhat small for the jaw. . . . The conclusion is that the jaw, regarded as unquestionably human from the nature of the teeth, ranks not far from the point of separation between man and the anthropoid apes. ('Men of the Old Stone Age,' 3rd edition, 1925, pp. 98-99.)

Again he tells us quite apodictically: "All agree that Schoetensack's discovery affords us one of the great missing links or types in the chain of human development." (p. 101.)

Boule, too, after much discussion, says:

It is certain that, in this very remarkable anatomical specimen, in this ancient relic of one of our oldest ancestors, there is a skilfully proportioned mixture of human and simian characters. . . . We may go so far as to say, however, that the lower jaw of the Mauer fossil, like the brain-box of the Javan fossil, actually represents *an almost ideal intermediate stage between the Apes and Man* (italics ours). ("Fossil Men," Eng., 1923, p. 156.)

Sir Arthur Smith Woodward says that Heidelberg was "ape-like in the downward and backward slope of the bony chin," ("Creation by Evolution," 1928, p. 135), and R. S. Lull is quite certain that "Heidelberg man and his linear successor, the man of Neanderthal, . . . are evidently not in the line that led to modern man" (*ibidem*, p. 267). Before this Professor Lull had declared pontifically:

The jaw . . . bears the unique distinction of having caused no controversy whatever among anthropologists, for the absolute perfection of the specimen, the stratigraphic position (i. e. the nature of the geological deposit in which it was found) and the circumstances of its discovery leave *no ground at all for doubt or dispute* (italics ours). ("The Evolution of Man," 1923, Ch. 1, p. 16.)

That was yesterday. What of today?

Only a short while ago Prof. A. N. Burkitt, Department of Anatomy, University of Sydney, Australia, sent a communication to *Nature* (September 29, 1928, pp. 474, 475) which deserves the widest publicity. Why? because it should mark the once-and-for-all disappearance of the Heidelberg "man." It simply means *he wasn't*, and so another one of the prize exhibits of the evolutionists is transferred to *Homo sapiens*, which is ourselves.

But what does Professor Burkitt say? He takes up the different characteristics, which had so indelibly and infallibly and irrefutably put Heidelberg beyond the pale of human kind, and he shows that Heidelberg is just one of the human crowd. As far back as 1923, the Professor had shown "the almost exact correspondence in size and shape of the teeth, between the Heidelberg jaw and the jaw of an Australian aboriginal. "In each case the tooth-arches were extraordinarily alike in many respects." In much the same sense but not so strongly, G. Elliot Smith said:

In spite of its antiquity and its large proportions, the form of this mandible, and especially the teeth lodged in it, approximate much more closely to the recognized human standard than those of *Eoanthropus* (Piltdown man). ("Essays on the Evolution of Man," 1924, Ch. II, p. 69.)

So much for the teeth. They are admittedly human. The ramus—or what the uninitiated would call the jaw bone itself—was the crux of the question. Professor Burkitt can best tell the story of his discovery:

Recently . . . while engaged in work with some of my students upon the distribution of Australoid types in Melanesia, we had occasion to examine Sarasin's recent work (1922) upon the inhabitants of New Caledonia and Loyalty Islands, and we found that Sarasin figured at least two mandibles in which the *rami* were only three millimeter smaller in breadth than was the case of the Heidelberg jaw. One of these mandibles also had a relatively shallow mandibular notch (i. e. the curved hollow of the jaw between the two prongs whereby it is

linked up with the skull), though this apparently was not so shallow as that of the Heidelberg man; also, in the Heidelberg jaw, more of the third molar was hidden than in the lateral view of the second of these mandibles. . . . In two cases, New Caledonian and Loyalty Islander, mandibles approach to within two or three millimeter of the same measurement of the Heidelberg jaw, and further, the proportional height-breadth index of the ramus is frequently equaled or the ramus may become even more squat in New Caledonians. (*Nature*, 1. c., p. 44, col. 1.)

Even that part of one of the prongs—called the “condyle”—of the very top part of the jaw which, according to Burkitt, “possibly may be primitive” is said by the same Professor to be such that it “is not frequent in modern mandibles but *can occasionally be found*” (italics ours). But the “shut-in” third molar was not to be Heidelberg’s “corner” on the dental market very long, for “in other mandibles figured by Sarasin the same degree of exposure of the last molar tooth is to be seen.” Thus the molar has been found in hiding in other jaws than Heidelberg’s.

Then there is the receding chin which for so long was Heidelberg’s *pièce de résistance*. The chinlessness of that ancient jaw from the sands of Mauer was imperiously unique. Yet this, too, has now been cheated of its isolated grandeur, for as the Professor says:

Again in the chin and symphysis region, we find that Sarasin figures certain New Caledonian and Loyalty Island mandibles which approach the Heidelberg mandible very closely, both in the recession and general properties.

Professor Burkitt also affirms:

A detailed comparison of other measurements (taken from Sarasin and Schoetensack) . . . shows that in practically all measurements, individual mandibles of New Caledonians or Loyalty Islanders frequently approach or even exceed in size and proportions those of the Heidelberg jaw (p. 474, col. 2).

The Professor is quite brutal in his conclusions:

It will thus be seen that while the individual to whom the Heidelberg jaw belonged may possibly, and even probably, have been of a very primitive type, and his skull to have resembled those of the Neanderthal race of that of Rhodesian man, nevertheless such an assumption is by no means fully justified when we find occasionally members of a relatively large-brained modern race of mankind possessing a mandible which closely approximates to the Heidelberg mandible. These New Caledonian natives have presumably a modern type of brain and a large brain capacity (1,410 cc. in the male) and, so far as we are aware, are capable of speech and other activities, and yet their mandible can in occasional individuals closely approximate to the Heidelberg. . . . In conclusion, therefore, it may be reiterated that any statement concerning the primitive characters of the possessor of the Heidelberg mandible should be very guarded, and

it by no means necessarily follows that the remainder of his skull resembled that of a member of the Neanderthal race of *Homo Rhodesiensis*. On the contrary, the evidence put forward here, based chiefly upon Sarasin’s observations, show clearly that the skull of Heidelberg man might have been of a relatively modern form, and the brain of its possessor been similar to that of a New Caledonian of the present day. (p. 475, col. 1.)

Under the caption, “Stone Age Jawbones on Islanders,” *Science News-Letter* (October 27), featured Professor Burkitt’s discovery and frankly admitted that it argued for the possibility of quite a radical change of view about Heidelberg. Formerly Heidelberg was held to be a “lowbrow,” but since his jaw has been matched by New Caledonian jaws and since the New Caledonians do not have low brows, well, Heidelberg’s reconstructions by Rutot and others are quite *passé*.

Some of us have asked all along why must all abnormalities be ape-inheritances? Why cannot they just be abnormalities? That is the question Thomas Dwight asked years ago in “Thoughts of a Catholic Anatomist,” a book that every student of science, and especially of near-science, should read. He says:

It should not be necessary to remark that, quite ignorant as we are of the steps of man’s alleged ascent from apes and monkeys, we are not justified in considering any ape-like feature we may come across as the result of the reversal of the ascent and in prating of atavism. All we can say is that the man in this or that respect looks like an ape. . . . In my earlier days of anatomy I thought in my innocence that I must be very ignorant, because I could not understand how the occasional appearance in man of a peculiarity of some animal outside of any conceivable line of descent could be called a reversion, as it soon became the custom to call it. . . . It was not till later I grasped the fact that the reason I could not understand these things was that there was nothing to understand. It was sham science from beginning to end. (pp. 174, 209.)

So there we are. Poor Talgai’s skull was lost to evolution when scarcely it had been found, and ancient Rhodesian man is probably a recent lady, and Javan *Pithecanthropus* may be a microcephalic idiot, and “all the king’s men can’t put Piltown’s head together again,” and poor Neanderthal—well he is now one of our family, so we must speak well of him. So, too, for poor old Heidelberg! He has lost his teeth, he has lost his chinlessness, he has lost his symphysis, he has lost his ramus and mandibular notch, and there is left nothing for the poor old chap but to be a “regular fellow” like the rest of us human kind.

—Lutheran Herald.

— Direct, control, suggest, I pray,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite!

FROM OUR CHURCH CIRCLES

Winter Conference of Twin Cities and Vicinity

The Winter Conference of the Twin Cities and Vicinity will convene at St. Paul in Trinity Lutheran Church (A. C. Haase, pastor), February 5th and 6th, beginning at 10 o'clock.

Communion services will be held on Wednesday at 11 A. M.

The following papers will be submitted: The Pastor in the Liturgical Activities of His Office; The Inter-synodical Theses; an Exegesis; Outlines on Lenten Texts.

Lodging and meals will not be provided by Trinity Church.
Henry Albrecht, Sec'y.

Laying of Cornerstone and Church Dedication

On the third Sunday in Advent, December 16, 1928, the newly-organized St. John's Congregation of Rice Lake, Wis., was privileged to celebrate the cornerstone laying and dedication of their new church. The weather was favorable in spite of the advanced time of the year so that brethren from far and near were present to participate with us in the joyous festival, which God had graciously prepared for us.

The cornerstone laying was performed by the undersigned, the pastor of the congregation. Among other things, there was placed into the cornerstone a copy of Luther's Small Catechism, in the German-English edition, as an expression of unshaken faith of this congregation, that "the Word of God, by Luther taught, shall nevermore e'er come to naught." After the cornerstone laying the door of the new church was opened with due ceremony, and the congregation entered the new house of God, to dedicate the same with the Word of God and prayer. Then began the first festival service.

Rev. Richard Siegler, of West Salem, Wis., filled our hearts with great joy with these words of the Psalmist (118:24): This is the day which the Lord hath made!—"Therefore," the speaker urged us, "let this day be a day of thanks, a day of joy, and a day of prayer for us." This service was held in the German language.

At the afternoon service the former pastor, Rev. Richard Mueller of Arcadia, Wis., preached in the English language. He pictured to us our situation, anything but enviable, in these precarious times, and then comforted us with the supplicating prayer of the Psalmist (118:25): Save now, I beseech Thee, O Lord; O Lord, I beseech Thee, send now prosperity.

The festival sermon at the evening service was preached by Rev. Wm. Keturakat, of Menomonie, Wis., still remembered by many of our members as having served this field about fifteen years ago from Barron. On the basis of Psalm 132: 14 he gave us a beautiful, refreshing picture of: The Church of Christ the Church of rest; for in the Church Christ rests, and in the Church Christ gives us rest. — This service also was in the English language.

The Mixed Choir of the Bethany Congregation, our sister congregation at Bruce, embellished the afternoon and evening services with fitting, festive songs.

The Ladies' Aid furnished a splendid dinner and supper to all members and guests, in the basement of the church.

The new church is a frame building 28x48, with a tower 8x8 on the left side. In the basement of the church there are a pipeless furnace, kitchen, dining-room, lavatories, etc.

May God, who has so graciously permitted us to enjoy this long-hoped for day, continue to keep His protecting bountiful hand over us, keep His most precious Gospel among us in all its truth and purity, and may He send His Holy Spirit into our hearts, that we may lead a holy life according to it. May He grant these blessings unto us for the sake of Jesus Christ, His dearly-beloved Son, our Lord, that we may be saved, that He may be glorified.
F. H. Senger.

Dedication of Zion Lutheran Church, Akaska, So. Dak.

Within the past five years wonderful progress has been made in the northwestern part of South Dakota. Highways have been improved, many miles have been surfaced so that gumbo roads and prairie trails will soon be a thing of the past. This not only relieves the missionary of many worries, but enables him to serve his congregation oftener and more regularly than in former years. Our congregations have also kept pace with the world in the matter of improvements. During this period no less than eleven churches have been erected in the Western Conference of the Dakota-Montana District; two have improved and enlarged their house of worship, and one worships in the basement of its future home.

On December 2 Zion Church of Akaska, S. D., was dedicated to the service of the Triune God. The old church having been sold and used for other purposes, the valedictory services were omitted. The local pastor, Rev. Th. Bauer, had charge of the dedicatory service at the new church. Rev. J. P. Scherf preached in the morning, E. Schaller and E. R. Gamm in the afternoon. In spite of the wintry blasts the building was filled to capacity at each service. The congregation provided dinner and supper for all guests.

The new church is of frame construction measuring 28x56, not including the altar-niche, 10 feet, and the sacristy. It has a full basement. The tower is in the center at the east end of the structure, 10x10, five feet within the building, reaching a height of 60 feet.

The pews, altar, and pulpit were purchased from our Northwestern Publishing House, and are in harmony with the interior finish. The bell was donated by a member; the lighting fixtures, by the young people; the candelabra and carpet, by other individuals. The entire cost of the building, including fixtures, is nearly \$7,000.

May the Lord bless this congregation in the future as He has done in the past, and keep it in the One True Faith.
E. R. G.

Fortieth Anniversary

Friday evening, September 21, Trinity Congregation of Caledonia, Wis., and a large number of pastors of our and our sister synod celebrated the 40th anniversary of Pastor F. Koch. There were two sermons. Prof. John C. Anderson, a former pastor of Trinity, based his English sermon on Acts 28:15. Rev. Carl Buenger, President of the Southeast Wisconsin District, chose for his text 2 Cor. 3:4-11. After the close of services all were invited to spend an enjoyable hour in the basement of the church. The Ladies' Aid served a dinner. It is worthy of mention that Prof. Henry Koch of Berlin, Germany, was present at his father's celebration. May the fatherly hand of our God be over Pastor Koch in the future as it has been in the past. Wm. R. Huth.

Twenty-Fifth Anniversary

On August 9, 1928, it was 25 years that Rev. Adolf Lederer of Saline, Michigan, had been ordained as a minister. This event was duly celebrated by the congregation at Saline by arranging a special service of thanks for the evening of that day. The pastors of the Southeastern District of Michigan, to which the congregation belongs, together with other pastor friends were invited to take part in this service. The speaker for the occasion was the Rev. H. B. Zimmermann of Cochrane, Wis., a class and schoolmate of the Rev. Lederer, who based his sermon on Joel 2:23. The Rev. W. Bodamer of Scio, Mich., spoke in German, while the Rev. O. J. Peters of Wayne conducted the liturgical part of the service.

After the services in the House of God all went to one of the halls of the village where the ladies of the church had spread a dainty repast in honor of the occasion. Rev. Lederer was also the recipient of special remembrances of the occasion from the congregation and the brethren of his Conference. May he continue for many years to serve his Savior and His Church under divine blessing as in the past.
O. J. P.

Notice

At a special meeting the Board of Trustees of Northwestern College has extended a call to Prof. C. Abbetmeyer of Valparaiso, Ind., for the vacated professorship.
F. E. Stern.

Installation

Authorized by President C. Buenger, the undersigned installed Rev. Edmund Sponholz as pastor of the St. John's Ev. Luth. Church at Slades Corners, on the second Sunday after Epiphany, Rev. E. Ph. Dornfeld assisting.

Address: Rev. Edmund Sponholz, Slades Corners, Wis.
Edwin Jaster.

Acknowledgment and Thanks

The undersigned acknowledges with thanks receipt of gifts to the Cibecue station of Lutheran Apache Mission from the following:

Wisconsin: Mrs. Aug. L. Langhoff, Hamburg; pupils of Tomah School, Misses Lydia Herwig and A. Glaeser; Ladies' Aid of Kaukauna, Pastor Paul Th. Oehlert; Melodia Choir, Kenosha, W. H. A. Manthey, Director; Ladies' Aid of Farmington, Mrs. Lily Zorn; St. John's Ladies' Aid, Markesan; Wm. Kurts, West Bend; Mrs. F. Lehman, Kenosha; Mrs. A. L. Kosanke, Weyauwega; St. Paul's Young People, Appleton; Pastor L. E. Mielke, Shiocton; Mrs. A. Petermann, Newburg; Rev. M. A. Zimmermann, Mindoro; Young People's Society, Brownsville, Rev. Ph. Martin; Rev. Aug. Paap, Johnson Creek; Ladies' Aid, La Crosse, Rev. Theo. J. Mueller; Mrs. Adolph Burand, La Crosse; Mrs. G. D. Kamper, Arlington; Mrs. Louis Moesner, Osceola. *Minnesota:* Rev. C. A. Knolting, Frontenac; Young People's Society, Potsdam; Students, Dr. Martin Luther College, New Ulm; Miss Esther Huehnerkoch, St. Paul; Rev. K. J. Plocher, Winona; Teacher Walter Hohenstein, Band, Lake City; Young People's Society and Congregation, Lewiston, Rev. P. Korn; Ladies' Aid, Arlington, Rev. R. Heidmann; Rev. Wm. Petzke, Corvuso; Clara Mattil, St. Paul; Lutheran School, New Ulm. *Michigan:* Salem's Ladies' Aid, Escanaba; Rev. Oscar J. Peters, Wayne; School Children, Owosso, Teacher Wm. J. Rudow; Rev. E. E. Rupp, Manistee; Henry F. Bose, Superior, Nebr.; Ladies' Aid, Libertyville, Ill.; Rev. W. H. Lehmann; Hilda Martin, Mission, So. Dak.

May the blessings of the Lord abide with you.

Arthur C. Krueger.

MISSION FESTIVALS

Twelfth Sunday after Trinity

Morristown, So. Dak., Christ Church, H. J. Schaar, pastor. Speakers: A. Baer, G. Keschull. Offering: \$100.00.

Sixteenth Sunday after Trinity

Town of Winchester, Winnebago Co., Wis., St. Peter's Church, F. C. Weyland, pastor. Two services; speaker, the local pastor. Offering: \$37.57.

Seventeenth Sunday after Trinity

Readfield, Waupaca Co., Wis., Zion's Church, F. C. Weyland, pastor. Speakers: F. W. Raetz (also English), O. Hoyer. Offering: \$158.38.

Eighteenth Sunday after Trinity

Watauga, So. Dak., Mission, H. J. Schaar, pastor. Speakers: H. J. Schaar, W. J. Schmidt. Offering: \$41.00.

Nineteenth Sunday after Trinity

Town Caledonia, Waupaca Co., Wis., St. John's Church, F. C. Weyland, pastor. Speakers: F. C. Weyland, W. C. Schaefer. Offering: \$29.30.

Twenty-first Sunday after Trinity

Paradise, No. Dak., H. J. Schaar, pastor. Speakers: E. R. Gamm, W. J. Schmidt. Offering: \$96.46.

McIntosh, So. Dak., St. Paul's Church, H. J. Schaar, pastor. Speakers: H. J. Schaar, E. R. Gamm. Offering: \$30.51.

BOOK REVIEW

A Kingdom for a Dance: Mark 6:17-29. Published by W. M. Czamanske, Sheboygan, Wis. Price: Single copy 5c; per dozen 40c.

In this tract the writer graphically sets forth the Bible story of Herod, his blasphemous oath and what it led to. In his application of the story the writer utters an earnest warning against the present-day dance. The tract deserves to be widely read.

G.

WEST WISCONSIN DISTRICT

Pastors:	December, 1928	
H. Allwart, Leeds	\$ 84.12
C. H. Auerswald, Prairie Farm	17.63
C. H. Auerswald, Dallas	20.76
Wm. Baumann, Neillsville	413.67
A. Berg, Sparta	208.35
C. E. Berg, Ridgeville	64.25
Aug. Bergmann, R. 1, Wausau	76.75
J. B. Bernthal, Ixonia	188.96
L. Bernthal, Trenton	33.38
I. M. Brackebusch, Stoddard	198.02
K. Brickmann, St. Charles	22.90
A. C. Dornfeld, Marshfield	13.13
Wm. Fischer, R. 1, Merrill	95.00
E. C. Fredrich, Helenville	44.09
P. Froehлке, Winona	435.01
H. Geiger, Randolph	60.63
G. Gerth, Caledonia	18.00
G. Gerth, T. Merrimac	22.00
G. Gerth, Greenfield	30.00
M. J. Hillemann, Marshall	37.48
O. E. Hoffmann, Beyer Settlement	71.13
O. E. Hoffmann, Elk Mound	10.00
O. E. Hoffmann, Iron Creek	48.37
O. E. Hoffmann, Poplar Creek	15.00
J. G. Glaeser, Tomah	227.44
M. Glaeser, Stetsonville	75.00
M. Glaeser, Little Black	21.00
P. Janke, Ft. Atkinson	138.20
F. Kammholz, Rib Lake	23.75
Wm. Keturakat, Menomonie	215.00
L. C. Kirst, Beaver Dam	170.26
J. Klingmann, Watertown	628.83
E. E. Kolander, Green Valley	7.30
E. E. Kolander, Rozellville	18.70
R. P. Korn, Lewiston	202.46
O. Kuhlowl, Jefferson	1,215.08
C. F. Kurzweg, T. Norton	93.50
F. W. Loeper, Richmond	58.70
F. W. Loeper, Whitewater	140.70
J. Mittelstaedt, Wonewoc	50.80
J. Mittelstaedt, Wonewoc	14.00
P. Monhardt, South Ridge	148.00
M. J. Nommensen, Juneau	132.58
Aug. Paetz, Friesland	49.97
E. H. Palechek, Chaseburg	50.00
H. A. Pankow, Indian Creek	11.22
H. A. Pankow, Hustler	20.62
J. H. Paustian, West Salem	62.05
K. J. Plocher, Ridgeway	43.00
J. M. Raasch, Lake Mills	80.64
S. Rathke, Barron	18.71
E. C. Reim, Fox Lake	76.00
H. W. Reimer, Tuckertown	29.35
H. W. Reimer, Lime Ridge	15.63
Chr. Sauer, Ixonia	34.50
H. Schaller, Goodrich	4.05
H. Schaller, Medford	30.00
M. C. Schroeder, Pardeeville	40.30
H. C. Schumacher, Milton	53.51
J. H. Schwartz, West Salem	27.06

C. W. Siegler, Bangor	.....	85.00
R. Siegler, Personal	.....	10.00
R. Siegler, Arcadia	.....	29.73
F. E. Stern, Watertown	.....	103.35
M. Taras, Doylestown	.....	20.60
M. Taras, Fountain Prairie	.....	11.20
G. M. Thurow, Waterloo	.....	331.37
Theo. Thurow, Sun Prairie	.....	42.15
L. A. Witte, Cornell	.....	27.00
W. E. Zank, T. Deerfield	.....	228.00
W. E. Zank, Newville	.....	91.40
E. Zarembo, Norwalk	.....	94.03
E. Zarembo, Norwalk	.....	34.00

Budget	.....	\$6,922.39
Non Budget	.....	641.98
Total for December	.....	\$7,564.37

H. C. KOCH, Treas.

NEBRASKA DISTRICT

Pastors:

F. Brenner, Hoskins, Synodic Administration \$8.00, Educational Institutions \$40.00, Belle Plaine \$12.00, Home Mission \$30.00, Students \$25.00, General Support \$35.00, from Ladies' Aid for Belle Plaine, Indians, Negro, Bethesda, Fremont each \$5.00, from N. N. for Mittagstisch \$35.00, Negro \$5.00, General Support \$5.00	.....	\$ 220.00
R. C. Horlamus, Surprise, General Institutions	.....	25.07
E. Klaus, Stanton, General Administration \$51.53, from Ladies' Aid for Belle Plaine, Fremont, Indians each \$10.00, Negro \$5.75	.....	87.28
W. A. Krenke, Grafton, Synodic Administration	.....	9.50
B. R. Lange, White River, Church Extension	.....	50.00
E. F. Hy. Lehmann, Firth, Synodic Administration	.....	84.40
M. Lehniger, Plymouth, Supervision and P. and P. \$27.00, General Institutions \$50.00, Belle Plaine \$19.50, Students \$28.00, General Support \$40.00, Fremont \$10.00, Bethesda \$10.00, from Ladies' Aid for Indians \$35.00, from G. for Indians \$5.00	.....	224.50
E. C. Monhardt, Clatonia, Students \$75.00, General Support \$75.00, Belle Plaine \$27.00, Bethesda \$20.00	.....	197.00
E. E. Prenzlow, St. Paul's, Stanton, General Institutions	.....	8.75
E. E. Prenzlow, Bethlehem, Stanton, General Institutions	.....	6.05
A. Schumann, Garrison, General Administration \$10.00, General Institutions \$5.00, General Missions \$4.32	.....	14.32
W. H. Siffring, Brewster, Synodic Administration \$5.00, General Institutions \$5.00, General Missions \$4.32	.....	14.32
W. H. Siffring, Mary, General Missions	.....	2.00
Geo. Tiefel, Hadar, General Institutions \$50.00, Indians \$25.00, Home Mission \$25.00, Negro \$5.00, Poland \$8.90, General Support \$25.00, Church Extension \$25.00	.....	163.90
J. Witt, Norfolk, Synodic Administration \$50.00, General Institutions \$150.00, General Mission \$150.00	.....	350.00
		\$1,477.93

Synodic Administration	.....	\$ 156.90
General Administration	.....	61.53
Supervision	.....	27.00
General Institutions	.....	360.03
Students	.....	128.00
Belle Plaine	.....	73.50
Indians	.....	80.00
Mittagstisch	.....	35.00
General Missions	.....	156.32
Home Missions	.....	55.00
Church Extension	.....	75.00
General Support	.....	180.00
Bethesda	.....	35.00
Wisconsin Children's Home	.....	5.00
Negroes	.....	20.75
Fremont	.....	20.00
Poland	.....	8.90

\$1,477.93

Dr. W. H. SAEGER.

Norfolk, Nebr., January 5, 1929.