

# 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

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Prof Henry J Vogel  
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A Soldier's Faith

## A SOLDIER'S FAITH

Read Matthew 8, 5-13

**T**WICE we read in the New Testament that Christ marvelled. Mark 6, 6 we are told regarding Jesus and His countrymen in Nazareth, "He marvelled because of their unbelief." With every advantage and opportunity to trust in Him, His people still rejected Him as their Lord and Savior. And He marvelled because of their unbelief. Again, the faith of the centurion of Capernaum was so wonderful for Jesus, "And Jesus marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."

### The Centurion of Capernaum

The fact that the man in question was a centurion, a soldier adds color to the entire story, particularly in our day. Perhaps this centurion had been cited for bravery, perhaps he had been elevated from the rank of private to that of a centurion because of previous deeds of valor, perhaps he was a hero of many a battle, but on this day when he came to Jesus he won the highest citation possible, "He shall sit down with Abraham, Isaac, and Jacob in the Kingdom of heaven"; on this day he fought the good fight of faith and conquered, he went to his home a hero in the Faith.

Soldiers of Christ, arise  
And put your armor on,  
Strong in the strength which God supplies  
Through His eternal Son.

Strong in the Lord of hosts  
And in His mighty power.  
Who in the strength of Jesus trusts  
Is more than conqueror.

From strength to strength go on,  
Wrestle and fight and pray;  
Tread all the power of darkness down  
And win the well-fought day.

### Other Soldiers

The Roman army could hardly be considered the proper atmosphere for the preparation of men for the reception of Christ and His Kingdom. And yet, as someone has pointed out, all the centurions mentioned in the New Testament were "not far from the Kingdom of God." There was, for example, the centurion at the foot of the cross of Jesus who said concerning Him, "Truly this was a righteous man, truly this was the Son of God." Cornelius, "A centurion of the band called the Italian band," is described in Acts 10, as "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Again, Julius at Sidon "courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." Acts 27 — These centurions were men with civil power and

authority. Did the Lord use them and their influence to promote the cause of His Kingdom? Did He use these men in their smaller sphere of influence even as He used the great Roman Empire to prepare the way for the Gospel? The Romans built the roads, even before Jesus came, for the march of the Gospel through the entire Roman Empire. "The military Mistress of the world was a pioneer for the Prince of Peace." — We may rest assured that the arm of the Lord is not shortened today. The events of today — and if it be a war — are linked to the history of the church and must serve God's purpose, the lengthening of the cords of Zion.

### The Centurion's Background

Perhaps the most interesting of all the centurions named in the New Testament was the centurion of Capernaum. Our appreciation of this soldier grows when we hear the testimony of the Jews concerning Him, "He is worthy for whom thou shouldst do this, for he loveth our nation, and He hath built us a synagogue." Luke 7, 5. This generous contribution to the Jews in Capernaum was not a matter of civic pride or a mere matter of policy to secure the favor of the people, but on the part of this centurion it was an honest tribute to the Truth which he had learned from people with whom he lived. Though he had not joined the Jewish church as a proselyte, he had no doubt become a student of the Old Testament Scriptures and believed in Jehovah as the only true God. And with the knowledge of the Old Testament he shared the hope of all true Israelites in the coming Messiah. We pause here to reflect — Who had made the greater contribution? The centurion when he built a synagogue for the Jews, or the faithful Jews in Capernaum who presented this Roman centurion with Israel's supreme gift to the world, the prophecy, the oracles of God? — But this Gentile centurion came to appreciate the Christ of God more than did Christ's own people; the stranger was to inherit greater blessings than many of the children of the household.

### The Centurion's Faith

It appears from the record of St. Matthew that a bond of perfect understanding and faith existed between this centurion and Jesus. "When Jesus entered into Capernaum, there came unto Him a centurion, beseeching Him and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus said unto him, I will come and heal him." It was a beautiful faith which this centurion expressed, a faith — to compare it with that of the leper — which questioned neither the power nor the will of Jesus to help. A faith that committed all to the Lord. We

(Continued on page 23)

# Editorials

## EASILY SATISFIED

### LETTER OF A SON TO HIS FATHER

### A PRIZE FOR A SOLUTION

**Easily Satisfied** There are those who are ready to believe that a man is a Christian if he but speaks the name of God and reverently refers to God in the course of a conversation. How often have we heard it said: "there is only one God in whom we all believe." That sounds good on the surface. But is it really true? That there is but ONE God the Scriptures testify enough. Every God besides that ONE God is an idol. But who is that ONE God? It is one thing to speak about Him or mention His name and another thing to KNOW Him. Every thing depends upon *knowing* Him. John 17, 3 we read: "This is eternal life that they might *know* Thee the only true God and Jesus Christ whom Thou hast sent." The knowledge of the true God, therefore goes together with the knowledge of Jesus Christ. Whoever does not know Jesus Christ can not know God — know His heart, His mind, His disposition toward men, His love for men and His desire in regard to men. Who speaks of God without the knowledge of Christ and all He means to us and all that God would have Him mean to us, simply does not know what he is talking about. He is still far from the kingdom of God.

In Christ we learn to know God, and without the knowledge of Christ no man has even the faintest knowledge of the heart of God. Christ is the center about which every thought of God turns, because God "sent" Jesus Christ. Of this *mission* Christ Himself speaks to Nicodemus, John 3, 17, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." How Jesus saved the world and from what He saved the world is the record and the burden of the whole Bible. It is well summed up in the Second Article of our Creed: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man born of the virgin Mary, is my Lord; who has *redeemed* me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death." This is God's work which He wrought by Christ, for — "God was in Christ," says 2 Corinthians 5, 19, "reconciling the world unto Himself."

He, then, who would know God must know Jesus Christ and His great work of redemption. The mere mention of the name of *God* does nothing; the mere

belief that there is a God does nothing; it does not stamp a man as a believer, as a Christian. People who demand no more of a man than that he pronounce the name of God and thereupon judge him to be a Christian, are easily satisfied, too easily satisfied. We are to test the faith of every one as Christ tested the Jews asking them, "What think ye of Christ, whose Son is He?" That is vital; that is important. That question will usually expose the person, who claims to believe in God, and we will know whether his god is our God, the Christians' God, who revealed Himself in Christ as the Savior of men. Let no man lead you astray with the use of the wide term — God. Unless he speaks of Christ whom God sent, you have a right to believe that his god is not your God. Don't be so easily satisfied with a man's confession. W. J. S.

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**Letter of a Son to his Father** Strange things happen in spite of times like these in which we are living today. God's hand is never shortened and His voice can not be silenced even by roaring noise of cannon, bombs and shells. "God works in mysterious ways His wonders to perform." This is again proven by the letter of a son written to his father. The boy is a soldier in the armed forces of our country. He is stationed at —. He is one of the boys that experienced the tragedies of war.

But to start the story where it ought to start: A father who holds a very responsible position in a large city, an otherwise sociable man, had little to say to his fellow-officers. This had been going on for some time. It was noticed by others but no one cared to inquire of him the reason for his silence. He and a few others had given a lecture to some group of people one evening. After the lecture he invited his fellow-officers to come with him to his home. Here he unburdened his soul to them. He said: "You know that I have never been interested in church. I have attended my lodge meetings and was satisfied with that. But — I have changed my mind. Hereafter I am going to go to church." While the men wondered what brought about this change of heart the speaker handed them a letter and asked one of them to read it aloud. Here is the letter.

*Dear Dad:*

You never went to church; you never asked me to go. In fact, you scoffed at anything it represented.

Today, here in these palm lands, I am in a hell, Dad. . . . I have learned to pray to my God and His Son, the Holy Savior Jesus Christ. I never prayed before. I did not know how to address my God. Do you?

But here in this hell, I, a lost and condemned sinner, learned to pray seriously because He willed it so. My body suffers, as hell would have it, but I pray that my soul may not suffer torment. May God Almighty in His infinite mercy and wisdom, have mercy upon all sinners for we were all conceived in sin.

Dad, please go to church and pray for me. Pray for my comrades, pray for my enemies, but pray, pray fervently, with all your heart and soul. If you do not know how, ask a minister. He will in Christ Jesus teach you, gladly and gratefully.

God so loved the world, that He gave His only begotten Son to die for us on the accursed tree, that you and I might dwell forever in His mansions.

You are giving your son to your country. So pray that you give your soul and mine to God, Christ Jesus and the Holy Ghost.

May the peace of God and Jesus Christ be with you all forever.

YOUR SON.

What a stinging rebuke from a son to a father! The letter reveals no disrespect, no bitterness, but it does reveal a burning desire on the part of a son for a neglectful father and his soul. The letter is not a vague confession of faith, as so many are that come from men in the armed forces. This son's faith is firmly rooted in God, who saved Him by the blood of His Son. And, to this God he commends himself and his father, and pleads with him to seek Him. God give us many more such sons. Yea, God give us fathers who will "bring up their children in the fear and admonition of the Lord." Such fathers will have no regrets, no heartaches, when they lay the still, dead bodies of their sons, who paid the penalty for men's sins and died on the battlefield, into the grave.

W. J. S.

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**A Prize for a Solution** One of the large brewing concerns of our country, with breweries in two large cities, is offering a prize for the best manuscript submitted on the "Solution of the Broad Problem of Post-War Employment in America." One of our contemporary church papers has taken exception to the offer of this brewing company and recounts in an editorial the baneful influence of beer and liquor upon the citizens of America. If we readily agree, as we do, with the editor, on the heart-breaking consequences of overindulgence in intoxicating drinks — broken homes, drunken fathers and mothers and children, spent pay-checks, breadless days for children, juvenile delinquencies, etc. — we still doubt whether "prohibition" is the solution of the liquor problem. We are inclined to agree with Kathleen Norris when she expresses the hope that we may be preserved from a return of the "speak-easy," "moonshine," and "hidden-alley dispensers" as in the days of prohibition." We believe that those days are responsible

for the present conditions, or much of the present conditions, of women and juvenile drinking. It was heroic then to get a bottle of this or that "on a sneak" and take it to some secluded spot and empty the contents as hurriedly as possible. Nor is it hard to agree with the editor that the liquor interests are getting a freer hand to carry on than is granted producers of other commodities. But, finally, when we admit all this what is our answer to the problem?

As Christian people, of course, we have the answer. The Christian will heed the admonition of God's Word, Ephesians 5, 18, "Be not drunk with wine, wherein is excess; (dissoluteness — looseness in morals and conduct) but be filled with the Spirit." His word lights the path of the Christian and is his strength as well. The Gospel, from which the Christian is born and made a new creature, that same Gospel also makes him willing and able to "love not the world, neither the things that are in the world." He will never abuse them to his own hurt. The Gospel will produce all this. The law will not and can not do it, because "the letter killeth."

But, what to do with those who own no Savior, who heed not the Gospel of Christ, who love the world and love sin — that is another question on which we are not ready to offer a solution. Often the solutions which seem so simple at first blush, are anything but a solution. Often it is a matter of six of one and a half dozen of the other. Here opinions may differ. It is a matter for the state to decide, as the use of narcotics, poisons, etc., are a problem for the state to handle. The Church and the individual Christian will handle their own case before God. They know how to use the world and not abuse it.

The fact, however, that a man in the brewing industry offers a prize for the best "Solution of the Broad Problem of Post-War Employment in America" does not in itself constitute a greater offense than if the prize would have been offered by the makers of other commodities. Let the Christian man live his life in Christ and the breweries and distilleries will leave him unaffected by their product. W. J. S.

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Editorial Committee: W. J. Schaefer, Managing Editor  
Arthur Voss, Church News  
Prof. John Meyer

Associate Editors: Professor K. Schweppe  
Im. P. Frey

ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee (9), Wisconsin.

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## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

### Art. XVI. Of Civil Affairs

*Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.*

*They condemn the Anabaptists who forbid these civil offices to Christians.*

*They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices; for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practised in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin; for then they ought to obey God rather than men, Acts 5, 29.*

### III

**A**T the close of our last study we raised two questions: What must be the attitude of a Christian over against his government? May a Christian with a clear conscience serve in a government position?

Our Article takes up the second of these questions first. After stating emphatically that governments have been instituted by God it continues *that it is right for Christians to bear civil office.*



This is a sweeping statement, covering many things which our Article then proceeds to itemize. Some of these ten items may conveniently be considered in groups. The first group, then, consists of the following three: *to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments.*

Of these three, the second one will call for a more thorough consideration. By what standard is a Christian serving as a judge to be guided when deciding civil cases?

In regulating his personal affairs a Christian will be guided by no other standard than the Law of God. God gave the Ten Commandments, not only as a mirror to show a man his thorough corruption and sinfulness, but also to serve as a rule for Christians, according to which they should conduct themselves in their daily life over against God and their neighbor.

The Ten Commandments were frequently summed up by Jesus in two words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And: "Thou shalt love thy neighbor as thyself." In these commandments God did not, as it were, set up an ideal which we should constantly keep before our eyes, and which we try to approximate in our lives as nearly as we can. No, these commandments are an expression of God's holy will, they are absolute demands; to deviate from them by so much as a hair's breadth is sin.

Thus also a Christian judge, in his personal thoughts, words, and deeds, will be governed by the Law of God. And because of his many failures he will daily pray the Fifth Petition: Forgive us our trespasses. Furthermore, in the affairs of the congregation to which he may belong he will see to it that they are conducted strictly according to God's demands. We may think of a case of church discipline. The sin of an erring brother is being investigated. Here the Law of God is absolutely decisive. The Christian judge will be guided by nothing else. No matter how well he may be versed in the law of the land, in common law, in the statute law, in what is the custom of the courts: in the conduct of a case of church discipline he will brush all of this aside and limit himself strictly to the Law of God.

Government, however, was not instituted by God to regulate spiritual matters or to enforce spiritual holiness in rigid obedience to the Ten Commandments. Government was instituted for the sole purpose of regulating the affairs of this sin-infested world; to make the earth a comparatively safe place to live. Government, guided by conscience, is to use its own judgment how this can best be achieved, how the worst forms of evil may be checked and the greatest good for all be accomplished. Government will often be confronted with the choice between two evils. Its findings it will enact into law.

A Christian serving in the capacity of a judge must render his decisions according to the laws of the land, whether they are in strict agreement with the Ten Commandments, or deviate from them.

To illustrate. According to the Sixth Commandment marriage is inviolable. What God hath joined together, let not man put asunder. Only in case a man, either by willful desertion or by an act of fornication, has disrupted the bond of matrimony that united him with his wife, can she claim a divorce before God, a public declaration that her marriage no longer exists but that she has been robbed of it. — But even in Israel, among God's chosen people of the Old Testament, it was impossible to enforce this command perfectly. Much less can it be enforced among other

nations. In our own country, several other causes besides the two mentioned above are admitted in divorce proceedings.

What should a Christian judge do when a divorce case is to be tried by him, in which reasons are advanced which he as a Christian knows are not valid before God? If the law of the land allows them, then he is under obligation to grant the divorce, much as he may condemn it from his Christian standpoint. Even Moses, the God-sent lawgiver of Israel, allowed other grounds for divorce. But, as Jesus tells us, he did so "because of the hardness of their hearts" (Matthew 19, 8). To avoid greater disturbances and possible bloodshed, he issued some laws for an orderly procedure in divorce matters.

Thus it can happen that a Christian judge must grant a divorce in his court, and then must turn right around, outside of the court, to admonish the person to whom he just allowed a divorce because of that very divorce which he himself granted. It may happen that on Sunday he must help to excommunicate a brother for the divorce that he granted from his bench — and did so with a clear conscience. For in his office as judge he must be guided by "existing laws."

It is his duty to enforce such "existing laws." And in order to do so he may "award just punishments." The severest form of punishment is the execution of the criminal. But even when a judge sentences a man to the gallows according to "existing laws," he can do so with a clear conscience; he is not guilty of murder. The Fifth Commandment, Thou shalt not kill, does not apply to him in that case. Rather, by having a murderer put to death, he is doing a good work. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man" (Gen. 9, 6). Thus by imposing the death penalty on a murderer a judge is obeying the Fifth Commandment.

This leads directly on to the next point that it is right for a Christian *to engage in just wars, to serve as soldiers.*

We know what a gruesome thing war is. We read about its horrors every day. It not merely kills, it kills in a most blood curdling fashion. There have always been Christians who imagined that to carry on war must be in itself an ungodly work, a person could not engage in warfare and remain a Christian at the same time. Luther once wrote a special book on the question if a soldier's vocation can be God-pleasing. He answered in the affirmative, just like our Article. If government, in order to protect its citizens against robbers and murderers, has the authority from God to inflict capital punishment on an individual evil doer, it, by the same token, has the authority to wage war against an aggressor nation.

It is a difference in number only. Luther compares the action of government in taking life to the practice of a surgeon who amputates a hand or foot, not in order to destroy the particular members, rather in order to save the whole person by sacrificing the infected part. Governments expose their country to a passing insecurity and war in order to establish thereby an enduring peace.

One thing, however, is clear: by declaring war, government assumes a tremendous responsibility. If there was just cause for war, well and good; but if not, God will take terrible vengeance on the instigator of an unjust war. Citizens, who are bound by an oath of loyalty to their government, are under sacred obligation to obey the call to arms — unless they can clearly show that their country is wrong.

Our sons and brothers and husbands are now serving in the army. They are called upon to do some terrible "butchering," and they must expose themselves to the same fate. They have been drafted by our government. They have a right, they have a call from God, *to serve as soldiers.* In doing their bloody business they are doing a God-pleasing work, unpleasant though it be, since He demands of us as Christians that we be subject to the higher powers, to them that have authority over us. And if in their line of duty they should meet with an accident or with death, they can comfort themselves with the presence of their God and Savior.

If these weighty things, which we have sketched very briefly, have been committed to government, the other points which our Article enumerates may seem small by comparison: it is right for a Christian *to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.* It was necessary, however, to mention also these things because of the Anabaptists, and others, who considered it as incompatible with our Christian faith to practice some of them, *e. g.*, to make an oath when required. Our Article condemns the Anabaptists and rejects their error.

In this connection the question can be asked, whether a Christian may take any matter to court and appeal to government for legal protection. Paul tersely says: "He is the minister of God *to thee for good*" (Rom. 13, 4). Just as a Christian may serve in a government position, he may also use government as a creation of God for his protection.

It is a different question, however, whether a Christian should make use of his right in every given case. When trouble arises between Christians — and from sad experience we know how easily this can happen due to our Old Adam — Paul has something very definite to say in 1 Cor. 6, 1-8. The mere fact that Christians go to court against one another is a very decided loss for the church. We should rather be ready to take a wrong.

If our property or our honor is attacked by an unbeliever, circumstances will have to decide whether it is better for the cause of Christ to force the enemies by government action to desist from their mischievous attacks, or whether a greater victory can probably be won by requiting good for evil.

The question concerning a Christian's relation to the government raises the wider question of a Christian's relation in general to the affairs of life, in which government is instituted by God to keep order.

## A SOLDIER'S FAITH

(Continued from page 18)

note from St. Matthew's record that the centurion did not plead with Jesus; he simply spread the necessity before Him, "My servant lieth at home sick with the palsy, grievously tormented." He tells the story, and leaves the rest to his Lord. — Christ's answer, "I will come and heal him," was more than sufficient for this faith. The answer throbs with the consciousness of divine power, it is quick to interpret the unexpressed prayer of the soldier, it has all the elements necessary to deepen this man's faith.

Faith, our faith may rely absolutely on Christ. He is the sure foundation of faith. He is the Physician of our souls, and He will always deal with us so that our faith in Him may be deepened and strengthened. Jesus is the Author and Finisher of our faith.

### Humility

The centurion answered our Lord and said, "I am not worthy that Thou shouldest come under my roof." The beauty and strength of this faith lies in its sincere humility. It strikes us that the centurion's estimate of himself fell so far below the recommendation his neighbors gave him, "He is worthy for whom thou shouldst do this." But we must remember that this centurion knew more about himself than any other man could possibly know. St. Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief." This centurion made the words of St. Paul his own, even as you and I will do it, if we are honest with our God and ourselves. This accounts for the humility of the centurion, and his faith shines so brightly because he humbled himself before his Lord, "I am not worthy that Thou shouldest come under my roof."

### "Speak the Word Only"

But he added, "Speak the word only, and my servant shall be healed, for I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." A soldier would be likely to understand the power of a word, a command. The centurion had learned the power of authority, the virtue of absolute obedience.

But now in faith he applied the lesson he had learned in the army to his relation to the Savior. "Lord, speak the word only and my servant shall be healed." — How his faith honored Jesus! — Thy word, Lord, is omnipotent. But more, Thy word, Lord, is sufficient. His faith did not require a sign such as the Jews demanded, "What sign doest Thou, that we may see and believe." The centurion simply trusted the Word. — No, Jesus had not found such faith in Israel.

"I believe" still means, I trust in the Lord and in His Word. And the Lord also deals with us accordingly. At times the circumstances in which we find ourselves will even seem to contradict the Lord's Word, yet, though heaven and earth pass away, His Word shall remain — and faith will cling to the Word.

Lord, give us such a faith as this;  
And then, whate'er may come,  
We'll taste e'en now the hallowed bliss  
Of an eternal home.

A. P. V.

## GOLDEN WEDDING ANNIVERSARIES

Edward Reinhold Schneider and his wife Anna Charlotte, née Haas, were privileged to celebrate their golden wedding anniversary on November 30, 1943. Mr. Schneider served as teacher in our Christian schools from 1891 to 1916. He served in the schools of Dundas, Wisconsin, Louis Corners, Wisconsin, Goodhue, Minnesota, Fort Atkinson, Wisconsin, and Marinette, Wisconsin. At the present time Mr. Schneider is associated with the Aid Association for Lutherans, at Appleton, Wisconsin. Those who are privileged to know Mr. and Mrs. Schneider, know them as humble, conscientious Christian people, ever willing to serve the Lord in whatever capacity they are called upon to do so. Rev. Paul Hinderer, who preached to the aged couple and the assembled family and friends spoke on the words recorded in Ps. 37 5, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Rev. Brandt offered a prayer of thanksgiving in behalf of the couple. Mr. and Mrs. Schneider gave \$25.00 toward the work of our Synod as a thankoffering for the grace and mercy of God granted them during their long life. May the good Lord continue to bless them and grant them a peaceful eventide of life.

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By the grace of God Mr. and Mrs. Fred Bruening, for many years faithful members of Trinity Ev. Luth. Church of Elkton, South Dakota, were permitted to celebrate the fiftieth anniversary of their wedding on November 24, 1943, in their home in the midst of their children and children's children, relatives and friends.

On the evening of November 27 a special service was arranged for them in Trinity Church. On the basis of 1 Chron. 16, 8-11 their pastor enumerated a few of the many kindnesses and blessings which they had enjoyed at the gracious hand of God during the course of their wedded life and exhorted them to give thanks unto the Lord and to call upon His name continually. The jubilarians donated the amount of \$20.00 for the Church Extension Fund in gratitude for the gracious guidance of God during the half century of wedded life.

O Lord keep them with Thy grace unto eternal life!  
Wm. Lindloff.

## A REQUEST

Any congregation having communion vessels not now in use, and which it is willing to sell or donate to our mission church at Glenwood, Minnesota, kindly contact —

Pastor H. A. Hempel,  
119 No. Court Street,  
Glenwood, Minnesota.

# Siftings

BY THE EDITORS

The Navy's Chief Chaplain is still out on the limb. The activity of the navy chaplains to be put on an equality of status with the army chaplaincy came to nought when the navy opposed it. A bill was drafted in the House which would have given the navy chaplains what they asked for but a last minute interposition by the navy caused a compromise bill to be written which advances the chief chaplain to the rank of admiral but still leaves him a subordinate of the bureau of personnel. We want to add the very pertinent words of the *Christian Century*: "The whole episode strengthens our conviction that the chaplaincy will never be on a satisfactory basis from the standpoint of the churches, until it has taken out of the whole military and naval context of 'rank, pay and allowances' and the chaplain does his work simply as a minister maintained by the churches." Well said!

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**A Magazine Known As *Esquire*** — a magazine for "men" has been banned by the Postmaster-General from the privilege of second-class mailing right. The obvious reason for wanting the second-class mailing right to be withdrawn for that publication, was "the alleged indecency of some of the periodical's text and the near-nudity of some of its pictures. We have seen copies of this magazine and fully agree with the charge of indecency in texts and pictures. A Christian man will not have it.

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**Observing Pearl Harbor Day** Robert L. McElory, formerly a professor of American History at Princeton University, in an address made the statement that we are "on the verge of the only Golden Age history has ever known." No doubt he is thinking of a commercial age or political age. We hope his swans will not turn into mud-hens. How often have not men in the past made just such extravagant prognostications only to find them to have been beautiful dreams.

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**A Decency Pledge Taken** by all Roman Catholics in the Mobile diocese reads thus: "I promise to buy, read and circulate only good, clean and wholesome literature; to refrain from buying, reading and circulating articles, illustrations or advertisements of an immoral, indecent or suggestive nature; not to patronize any publisher, distributor or vendor who panders to the public by the sale and display of vicious matter." The idea is a good one. But have not the Roman Catholic Christians made this pledge to God and the Savior Jesus Christ long ago — at their baptism, confirmation and hearing of the Word? Didn't each one at his baptism promise to renounce the devil and all

his works, and are not their people reminded of this each Sunday? Why, then, the pledge? Let us faithfully preach the Word and all such pledges will be unnecessary.

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**In A Letter To The *Christian Century*** an Episcopal clergyman makes the claim that the phrase in the Apostle's Creed, "He descended into hell," is simply another word for Paradise. He says he expects to go to hell (Paradise to him) and that we all expect to go there. We were sorry to read these words in an otherwise very pointed letter. Very well he said: "Christianity is here on earth to proclaim the Lord Jesus Christ, not to build up a lovely fine bunch of citizens into a democracy!" How can a man who understands so well the mission of the church and who elsewhere in his letter speaks highly of both the Apostle's and the Nicene Creed, accept such an interpretation of "hell"? Too bad.

\* \* \* \*

**What About China After The War?** That is the great question that is being asked by every church body in our country. There are those who believe that China will become the great mission field of the post-war period and there are those who are convinced that the forward movement of Christianity in China will ever continue slowly as it has in the past. The old worship, they contend, is so deeply ingrained in the people of China that we will live to see little advance in this generation. They have, however, better hopes for the next generation. Be that as it may, China, God willing, will again hear the Gospel after this war and the results of this preaching are in the hands of God.

\* \* \* \*

**Soldier's Grace.** In Italy on Thanksgiving Day, a group of United States soldiers prepared to romp into a turkey dinner. Suddenly one of them stood up. He was a twenty-two-year-old veteran pilot. He said: "Gentlemen, since this is Thanksgiving I would like to say grace." Everybody looked sheepish. Said a chaplain: "Lieutenant, I think that's a fine idea."

The soldier bowed his head, groped for words. "Dear God, we thank You for this food we are about to eat, for we know where there are thousands of men, who cannot sit down to a meal like this today. Bless all our loved ones at home. Dear God, bless all the fighting men on all the fronts around the world — on both sides, because they are all fighting for what they believe is right. We ask these things in Christ's name."

Said the chaplain, "Thank you, Lieutenant, a fine grace."

*Time* (News magazine) December 13, 1943.



## THE EPIPHANY SEASON IN THE CHRISTIAN CHURCH YEAR

By Pastor Gervasius Fischer, Milwaukee, Wisconsin

**T**HE Epiphany festival, January 6, originated in the East and was adopted by the Western church in the fourth century. Falling on a week day it has come into disuse in busy America and is usually observed in some form on the Sunday nearest the festival. Epiphany means manifestation, appearance. Not only on the Day of the Epiphany of our Lord, but also on the Sundays following it Jesus is manifested to us, — especially in the Gospels for the day — as God's glorious Son and the Savior of the world; the Epistles for the day show how the glory of the Savior is reflected by the Christians.

The original Gospel for the festival was the account of our Lord's Baptism (Matthew 3, 13-17). At His baptism Jesus was manifested as the beloved Son of God and the Savior of the world. When the festival was introduced into the Western church, the Gospel of the Wise Men (Matthew 2, 1-12) was introduced and with it the thought that Jesus is not only the Savior of the Jews (Christmas), but the Redeemer of the Gentiles as well. The Epistle, Isaiah 60, 1-6, is the prophecy concerning the New Testament Epiphany. The entire central thought for the entire season is given in this Epistle: "*The Glory of the Lord is risen upon thee.*"

There are from two to six Sundays after Epiphany depending on the date of Easter. We present here briefly the significance of the entire Epiphany season according to the appointed Gospels and Epistles.

### The Epiphany of Our Lord

In Christ Jesus the true Light has arisen upon a people sitting in gross darkness. This glorious manifestation of God in Christ is to appear to the people of all races, and it shall continue to the end of time. All people are invited not only to let the Light of the Gospel shine into their hearts and illumine their lives, but they are to reflect this light which is theirs by faith in Jesus, and so they are "to arise and shine" (Isaiah 60). Like the Magi they are to manifest the glory of their King, the promised Messiah and worship Him as true God. — With the coming of the Savior a new era of God's dispensation has taken place. From now on not alone the Jews are to manifest the glory of God to the world, but all, who like the Magi, believe in Jesus, whether Jews or Gentiles, belong to the New Testament Israel through whom Jesus will manifest His glory as Savior to the world (Matthew 2).

### First Sunday After Epiphany

*Even as a child Jesus manifests the glory of God* (Luke 2, 41-52). At the age of twelve He possesses the eternal wisdom of God even though according to

His human nature "he increases in wisdom and stature." From childhood the fullness of the Godhead dwelled in Jesus bodily even though He grew up like other boys under the jurisdiction of earthly parents.

The Christians are partakers of the glory of Christ through faith in Him (Romans 12, 1-5). As He was born the true Son of God, Who must be about His Father's business here on earth, so they by their new birth are transformed into His likeness: they are members of the body of Christ and now with Christ manifest the glory of God in this world by presenting their bodies and minds as a sacrifice acceptable and well pleasing to God.

### Second Sunday After Epiphany

The Gospel for this Sunday records the first miracle which Jesus performed (John 2, 1-11). *At the wedding at Cana He reveals His glory as the Son of God.* This glory the disciples beheld and believed on Him as their Savior. The Christians manifest their living connection with Jesus the Son of God in using diligently the differing gifts the Holy Ghost bestows upon each individual believer (Romans 12, 7-16).

### Third Sunday After Epiphany

*Jesus manifests His glory as Savior in miracles of healing* (Matthew 8, 1-13). Sickness is the forerunner of death. Jesus manifests His power over those forces that have enslaved sinful man. Even as He alone has power to heal the incurables on earth, so He alone has power to give man complete victory over Satan, sin, and death. — The Christian in his entire life will show forth the glory of His Savior by permitting Jesus to rule in him and to enable him to "over come evil with good" (Romans 12, 17-21).

### Fourth Sunday after Epiphany

When *Jesus stilled the storm on the sea of Galilee* He there *manifested His omnipotent power* over the forces of nature (Matthew 8, 23-27). "Winds and sea are subject to Him." Without His will no harm can come to His own and when evils befall them, Jesus will make such work for the believers' eternal good. The Savior's goodness and love will be reflected by the Christian in his contacts with his fellowmen by continuously paying to them his unpaid debt of Christian love (Romans 13, 8-10).

### Fifth Sunday after Epiphany

*Jesus manifests the glory of His divine wisdom* (Matthew 13, 24-30). His kingdom on earth is to be different from all other kingdoms. He will build His kingdom in the midst of a world of sin and destruction. To the world the glory of Christ's kingdom will be

hidden until the time of harvest, when He shall cast the unbelievers into the fire of hell and when He will gather His own into heavenly habitations. — The Christian will in like manner be distinguished from the worldling in that he seeks above all to “let the Word of Christ dwell in him richly” and doing “all in the name of the Lord Jesus, thanking God the Father through Him” (Col. 2, 12-17).

### Sixth Sunday after Epiphany

*In the Transfiguration of Jesus* we see how the Glory of God is manifested in Jesus (Matthew 17, 1-9).

Here on earth we can behold His glory in the Gospel which God wants us to hear and learn. Then some day we shall behold Him face to face as did Peter, James, and John. — Therefore we should take heed unto God’s “sure word of Prophecy as unto a light that shineth in a dark place until the day dawn” and Christ’s glory and ours in Christ shall be revealed to the whole world. That will be the great final and eternal Epiphany (2 Peter 1, 16-21).

(NOTE: The Introits and Graduals for these Sundays fit beautifully to the Lessons. See your *Hymnal*, pages 58-60.)

## YE ARE NOT YOUR OWN

From a Series of Articles by Pastor I. Habeck, Weyauwega, Wisconsin

### Your Bodies Are God’s

**A**S our souls are God’s by virtue of a twofold claim, so too are our bodies. They are His because He made them. Many years have passed since the Lord made Adam from the dust of the earth and then out of his rib fashioned Eve, but He created each of us no less than them. Unless He had so arranged His world that His command to be fruitful and multiply could be carried out, none of us would be here. We must all confess with the Psalmist: “Thy hands have made me and fashioned me (Ps. 119, 73).

There is the added consideration that we would no longer have our bodies if the God who made them had not also preserved them to this day. Unless we have a regular supply of food and drink and clothing and shelter, unless fatal illness is kept from us, unless we are preserved from the impact of war, from murderous and reckless men, from fire, flood, and tempest, our bodies will quickly be destroyed. We must say with the Prophet of old: “It is of the Lord’s mercies that we are not consumed, because his compassions fail not” (Lam. 3, 22). Should He who gave us our bodies at the outset and has preserved them to this day not claim them as His own?

But He has a claim which cost Him even more. When the Lord Jesus shed His blood upon the cross, He did so to save, not only our souls, but also our bodies. For what is the glorious hope which we have concerning our bodies?

“I am flesh and must return  
Unto dust, whence I am taken;  
But by faith I now discern  
That from death I shall awaken  
With my Savior to abide  
In His glory, at His side.

“Glorified, I shall anew  
With this flesh then be enshrouded;  
In this body I shall view  
God, my Lord, with eyes unclouded;  
In this flesh I then shall see  
Jesus Christ eternally.”

Such is the hope which we have because Jesus shed His blood to purchase also our bodies as His own possession for time and for eternity. Just this claim that our bodies belong to God because Jesus shed His blood to redeem them is advanced by the Lord when He tells us, “Ye are bought with a price: therefore glorify God in your *body* and in your spirit, which are God’s” (1 Cor. 6, 20).

### Preserve Your Bodies for His Use

The Lord has shown great mercy to us in giving us our body, in keeping it alive, and above all in letting His Son die also for the redemption of our body. Now His plea comes to us through His Apostle: “I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12, 1).

If our bodies are to be used in the service of our Lord, they must be kept fit. When He tells us, “Thou shalt not kill,” He means that we are not to end or shorten not only the life of our neighbor, but our own as well. In order that we might live out the span of years which He has allotted us, we must take care of our bodies, and not abuse them. These are busy days, and it is the Lord’s will that we should keep busy. He wants us to work. “If any would not work, neither should he eat” (2 Th .3, 10). But it is also His will that we should rest. When the disciples had gone through a particularly busy period, the Lord Jesus told them, “Come ye yourselves apart into a desert place, and rest a while” (Mk. 6, 31). How foolish are they who in their eagerness to acquire an abundant portion of the earthly means which are needed for the preservation of the body work so hard that they wear down and destroy the very body which they are so eager to preserve! Nor are they showing zeal according to knowledge who are so zealous in the work of the kingdom of God that they so neglect and abuse their bodies that they break down and are unfit for further work,

when by showing more concern for their bodies they might indeed not have done as much work in one year, but would have been able to work many more years and in the end have presented to their Lord a total of both more and better work.

To care for our bodies we must clothe them. Before the Lord sent sinful Adam and Eve out of Eden, "unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3, 21). Clothing is to serve the purpose not only of protection, but also of modesty. The Lord says, "I will — that women adorn themselves in modest apparel, with shamefacedness and sobriety" (1 Tim. 2, 9). There is much need for Christian women to ask before they buy clothing and wear it whether it is modest, not only whether it is stylish.

To care for our bodies we must eat and drink. It is fanaticism to deprive the body of the foods which the Lord has placed into the world for man's use, or to throw up the hands in holy horror when anything but water is used as drink, and to exclaim as did the fanatics in Paul's day, "Touch not; taste not; handle not" (Col. 2, 21). "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim. 4, 4).

### Limits to be Observed

Lest any should imagine that the above words justify gluttony or drunkenness, let us remember that our bodies are the Lord's, to be used in the service of the Lord and not in the service of sin. "Make no provision for the flesh, to fulfill the lusts thereof" (Ro. 13, 14) means that we are not to pamper or over-indulge our bodies, for when that is done the lusts run riot. Feed the body too well, and it becomes dull and unfit for the Lord's use; use more than a moderate amount of wine, and excess will follow in speech and behavior; rest too much, and the tomorrow when worthwhile work is to be done will never come. Not every desire of the body is to be served, but only those desires which can be served in keeping with obedience to the Lord's will. Else we would quickly sink into fornication and uncleanness. "Now the body is not for fornication, but for the Lord" (1 Cor. 6, 13). The Apostle realized the need for not letting the desires of his body become the determining factor in his conduct. He writes: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9, 27).

Our bodies are the Lord's. Let us as faithful stewards keep them fit for His service and use them as He directs.

## STUDENT WORK AT THE UNIVERSITY OF MINNESOTA

THE university campus has been called the church's newest mission field. While we have known all along that our college-going Christian youth needs spiritual care, we are becoming more conscious of mission opportunities at an institution of higher learning. The university pastor sees a twofold duty: First, to minister to the Christian students, lest their faith be undermined by the pretentious claims of a proud science. Secondly, he directs to Christ, the Savior, those who find no satisfaction in the bankrupt theories of human wisdom. The one phase of a student pastor's ministry can be called conservation. The other, reclamation of lost souls.

This is blessed work. The reasoning, disputing Nicodemus of today, too, has a soul wherein God delights. There is unmixed joy in heaven when the so-called intellectual gives both his mind and heart to Christ. As far as our own people are concerned, we want them to be better stewards in the kingdom to use their talents for the Father's business. The campus pastor encourages the educated layity to be and become active in the Church.

In the name of the Synodical Conference, the undersigned, a Lutheran pastor, has been rendering full-time service at the University of Minnesota in Minneapolis. He took up his duties there in the summer

of 1941 in answer to a call tendered him by the Minnesota District of the Missouri Synod.

It is the purpose of this article to tell a short story about student work at this, the second largest university in North America.

Because of the war, the picture has changed considerably in the span of two years. For obvious reasons the enrollment declined. However, there are to date 175 Lutheran students of the Synodical Conference enrolled. To this number we add from fifty to sixty servicemen of both Army and Navy who are stationed on the campus. Besides these, about thirty non-students regularly attend the services.

Divine worship is conducted in the heart of the campus. The average attendance per Sunday is ninety-three. In one of the buildings known as "The Center for Continuation Study" there is a beautiful and well-appointed chapel, which is available for our use every Sunday at the convenient hour of eleven o'clock. Right across from where the chapel service is held, you will find the geology building. In front of it and for us to see is the exhibit of a drill core of ellipsoidal lava, said to be 1,500 million years old. It is a symbol of the conflict between a certified Gospel and the glorified guesswork of geology. For this and many other reasons we must have the preaching of God's Word.

It is our intention to provide a normal church-life for the students. To that end, Holy Communion is regularly administered. The new Lutheran Hymnal with the recommended liturgy has been introduced. The students have charge of the externals of the service, such as ushering and welcoming strangers. There is a choir. A special committee is in charge of finances. The Sunday offerings this fall came to over \$20.00 per service. All in all, the students raise \$100.00 per month for their own work.

On alternate Fridays young people's meetings are held. Religious topics are discussed and opportunities provided for Christian fellowship. Since we own no property near the campus, these gatherings are held in the Y. M. C. A.

From time to time, we have the privilege to instruct adults. Very often the students open the doors to the pastor. They have been faithful in bringing friends and roommates to church. Our motto is, "Each one, bring one." The many names in the guest-book indicate that the slogan is effective. It is always a joy to see non-Lutheran students, who were

first brought to church, now come of their own accord.

Every encouragement and opportunity is given the Lutheran student to grow in Christian knowledge and service. Evidences of this growth are not wanting. We often wish that the parents and pastors at home could observe the fine Christianity of their college youth. Just recently a young man walked into our office to say that he would very shortly enter military service. In appreciation for what his parents had taught him, he ordered two hymnbooks, a four years' subscription to the *Walther League Messenger* and the *Northwestern Lutheran* for them. Instances could be multiplied to show that despite the dangers confronting youth, there "abideth faith, hope and charity, these three."

We can render more effective service if the names of students and servicemen at the University of Minnesota are sent to the campus pastor. Please communicate with the undersigned on any matter relating to student work.

REV. RUDOLPH NORDEN,  
211 Minneapolis Avenue,  
Minneapolis, Minnesota.

## MEDITATION ON HEBREWS 12, 1-2

By Pastor William G. Kennell of our Colored Mission

*"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."*

THE writer declares that we are "compassed about with so great a cloud of witnesses." The witnesses to whom he refers are those great men and women mentioned in Hebrews 11, that great chapter on faith. Hebrews 11 tells us of men and women who, though they had many hardships and troubles, also had great faith. And this faith in God gave them the victory over all their troubles and they were taken by God into heaven. Thus in that chapter we read of such characters as Abel, Enoch, Noah, Abraham, Sarah, Jacob, Moses, Gideon, David, and others. With these many and mighty witnesses we are surrounded.

And since we are surrounded by so many witnesses of faith, the writer urges us to "run with patience the race that it set before us." The race Christians are running is the race for eternal life. Heaven is the goal for which all Christians are striving. Paul referred to his life as such a race.

*"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give*

*me at that day: and not to me only, but unto all them also that love His appearing"* (2 Timothy 2, 7-8).

### Endure in the Race

And the Christian life is a *race*. The goal of heaven is before us. But many are the things that hinder and keep man from reaching that goal. Therefore we are urged to run with patience that race. Each one must run that race for himself. Moses and David and Abraham cannot run *our* race. They had to run their own race. We must run ours. They can *help* us to run our race by the encouraging examples they give us. And we behold the troubles they had, behold also their great faith, and God's final blessing upon them, it should encourage us as we set out to run our race.

The important thing is that we *finish* our race. It surely will not help if a person run the race of Christian faith half-way through his life. Nor will it help if he be a Christian for the greater portion of his life and then, shortly before his death fall away. Such a person might just as well never have begun the race. Therefore we read the admonition of the Savior:

*"Be thou faithful UNTO DEATH, and I will give thee a crown of life"* (Revelation 2, 10).

*"But he that shall endure UNTO THE END, the same shall be saved"* (Matthew 24, 13).

Christians, therefore, should not only be satisfied that they are at present running this race. They ought to strive mightily to run it successfully to the end. And the writer of Hebrews shows us how we may be sure to run this race to its very end.

### Lay Aside Every Weight

The advice he gives as we run this race is that we "lay aside every weight, and the sin which doth so easily beset us." A man running a race does not weight himself down with heavy boots, or coat or hat. Rather does he free himself from these weighty things that he might not be hindered in running. The Christian, striving for eternal life, must lay aside those things that hinder him in his race for heaven. Oh how many weights attach themselves to God's people as they seek to gain heaven!

There are one's friends, for instance. Friends are all right. But sometimes they can become a heavy weight. They may not be the kind of friends who are interested in Jesus, the Savior. They are a weight. They may speak discouraging things, give careless advice, show a bad example. And the Christian who seeks their friendship will find that he is carrying a weight which will hinder him as he runs to gain heaven.

There are one's troubles and cares. What a mighty weight they can become. Now troubles will continue even after a person becomes a child of God. Sometimes highly favored children of God are made to suffer and bear troubles of the heaviest kind. But the child of God knows what to do with troubles. He knows that he is to bring them to the Lord and be confident that He will take care of them all. 'Casting all your care upon Him; for He careth for you' is the comforting advice of the Apostle (2 Peter 5, 7). "Let not your heart be troubled; ye believe in God, believe also in Me" is the kind of advice of the Savior (John 14, 1).

### Trust the Savior

But see how foolish we Christians often are. We take our troubles to the Lord. We pour out to Him our sorrows and our griefs. We tell Him all our woes and heartaches. And what then? So often we depart from Him *still worrying about those very things we told Him*. And instead of being freed of the weight of those troubles, they continue to weigh heavily upon us. Many a person is so grieved about his troubles that he fails to behold the goal for which he is striving. His troubles so overwhelm him that they are a weight upon him in the race he is running. Jesus speaks of people who hear the word, but before that word can bring forth fruit it is choked — by what? — by "the care of this world" (Matthew 13, 22). Let not our troubles hinder us as we run to gain heaven. Let us

learn to look beyond our troubles at the glorious heaven God has prepared for us, confidently trusting in Him for all needed help, learning to practice even as we sing:

"What a Friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to cary  
Everything to God in prayer!  
Oh, what peace we often forfeit,  
Oh, what needless pain we bear,  
All because we do not carry  
Ev'rything to God in prayer!"

### Your Work A Weight?

Perhaps one of the greatest weights which keeps Christians from properly running the race set before them is *their work*. God, of course, wants us to work. No doubt about that! For through His apostle, God declares, "If any would not work, neither should he eat" (2 Thess. 3, 10). That is quite a forceful way of telling man that God desires him to work. The things that God has given us to do surely do not interfere with our gaining heaven. We eat and drink, we sleep, we have certain pleasures, we work. All these things are part of our every-day life. It is only when we give *too much time* or the *wrong* time to these things that we endanger our chances for salvation. During our present days when great opportunities for work are before us — when much money is to be had, the Christian might foolishly live just for that money. He might be tempted to forget that he is running a race and that he must not permit anything at all to interfere with running that race successfully. Remember the question the Savior put, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16, 26). Our work can become a weight to us. It can cause us needlessly to pass by the worship of God in His church. It can cause us to neglect the hearing and reading of His Word. It can cause us to live only for the money we make.

Christians can think of many other weights which are tied to them. Friends, cares and work are but a few. Whatever they are, follow the advice of the holy writer, "Let us *lay aside* every weight." For nothing is so precious as heaven; and nothing so foolish as to take a chance on losing heaven for the perishing treasures of this world.

### Lay Aside Sin

The holy writer also tells us something else that is to be laid aside as we run our race, — "the sin which doth so easily beset us." He is speaking not of sin generally, sin which is common to all people. He is speaking of that sin "which doth so easily beset us."

We call certain sins "besetting" sins. These are the sins which attach themselves to certain individuals. Different individuals have different weaknesses. A rich man might never be tempted to steal. He has more than he needs. For a poor man, stealing might be a real temptation. Each one knows his own special weakness and the sins to which he is given. Be sure that Satan will attack in regard to that weakness. See how he sought to overcome Jesus. "If Thou be the Son of God, command that these stones be made bread" (Matthew 4, 4). There was great temptation in this, for Jesus had just fasted forty days and was hungry. "All these things will I give Thee, if Thou wilt fall down and worship me" (Matthew 4, 9). There was great temptation in this, also, for Jesus had chosen to live a life of humbleness and had put from Himself the glory and riches of this world. Let us be sure Satan will tempt us where we are weak. One man's special weakness might be over-drinking, another's gambling, still another's uncleanness. *Let us know our weaknesses.* And then, let us follow the advice of the holy writer, "Let us lay aside . . . the sin which doth so easily beset us." Then shall we better be able to run with patience the race that is set before us.

#### "Looking Unto Jesus"

The writer also gives us good advice for running our race to a successful end. "Looking unto Jesus the author and finisher of our faith" is his advice to us. Jesus is described as "the author and finisher of our faith." Our faith begins in Him; our faith ends in Him. When you became a Christian it was because you had faith in Jesus. And if, by the grace of God, you die a Christian it is because you continued to have faith in Jesus. In running our Christian race we are to look continually at Jesus. A man running a race does not foolishly look to the right, to the left, much less behind him. Rather does he look steadfastly ahead, keeping his eyes fastened upon the goal toward which he is running. Christians, striving for heaven, ought to do likewise. They are to look to Jesus — not only when they come to church. There it is easy to look to Him. The sermon tells about Him, the hymns speak of Him, the prayers are addressed to Him, and there might even be a picture or two reminding us of Him. But we are to look to Jesus at *all* times. We are to be Christians not only on Sunday, but also during the week. We are to look to Jesus in our work, in our play, in all that we do. How much better would be our lives if, in all that we did, we would never look away from Jesus, but always to Him! How much better a race we would run!

And then, notice what is said of Jesus. The writer says, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus endured the cross. All its punishment, all its pain, all

its grief Jesus endured. And He despised the shame — was willing to endure even that. And why? "For the joy that was set before Him." There was a certain joy ever before Jesus which made Him willing to endure the cross and its shame. And that joy was the salvation of man. As Jesus thought of all that He would accomplish through His suffering and death, such joy was His that He willingly and gladly gave Himself into death.

So it was also with those many witnesses mentioned in Hebrews 11. What great troubles they had! Moses, Abraham, David, Daniel and the rest! They were good people. But they had to endure much grief. Persecutions often fell to them. In that same chapter the writer declares that the world was not worthy of such people (Hebrews 11, 38). And yet they continued on and on. Why? They, too, had before them a certain joy. They knew what God had promised. They knew that after their life was over, heaven would be theirs, heaven with its deliverance from all trouble, heaven with its endless joys, and true happiness with the Savior.

So it must also be with us as we run our race. To live a proper Christian life one must give up many things. Others might be making much money, because they care not how they make it. The Christian may not, for he belongs to God and must follow God's word. Others might go any place they desire, doing anything they will. The Christian may not, for God forbids those things that are sinful. Should the Christian feel that his life is too narrow and too strict? Surely not! He, too, ought remember the joy that is set before him — that same joy of heaven of which the prophets spoke and for which they longed. Others living sinful lives are experiencing their joy. And that is all they will receive. But our joy has not yet been given us. Some day it will be ours. Jesus is now "set down at the right hand of the throne of God." Now He is no longer suffering or enduring shame. Now He is with His Father in heaven. Some day we, too, shall be free of all troubles, burdens and griefs and will dwell in that same heaven with God.

Surely these words of the holy writer are needed in our day. Many are the temptations which would take our minds from the real goal in our lives — heaven. Too many things arise which make us forget the real purpose of our living. Let us Christians remember we are running a race. By God's grace we are running it. Let us permit nothing to hinder us from ending it properly. For if we endure to the end in the faith of Jesus, then shall we also be able to say as did that great Apostle Paul,

*"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Timothy 2, 7-8).*

**ANNOUNCEMENTS**

**CALENDAR OF CONFERENCES**

**CENTRAL CONFERENCE**

The Central Conference will convene at Cambridge, Wisconsin (Pastor M. Wahl), Tuesday, February 8, 1944.

Order of Business: Tuesday, 9 A. M., Opening and Roll Call. 9:15, Exegesis of Galatians, Prof. M. Franzmann. Financial Report, Pastor M. Raasch. Communion Service at 11:00.

Afternoon: 1:30, Opening. 1:45, The Pastor as Shepherd According to John 21, 15-17, Pastor I. G. Uetzmann. Interpretation of the Common Service, Pastor K. Timmel. Report of Committees on Lodges. Election of Officers. Confessional: M. J. Nommensen, M. J. Hillemann.

Remarks: Please, announce early to the local pastor.  
H. Geiger, Sec'y.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet, D. v.: on February 14 and 15, at Markesan, Wisconsin (Pastor George Kobs). The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians, G. E. Bergemann; Moses, der Knecht Gottes, J. Schultz; History of the Mass and the Individual Communion Cup, H. Vogel; Round Table Discussion of a Book on Public Speaking, E. G. Behm; Old Testament History Beginning with the Babylonian Captivity, O. Siegler; Exegesis of Hebrews: Chapter 1, T. Redlin, Chapter 2, H. Warnke; Exegesis of Isaiah: Chapter 49, T. Mittelstaedt, Chapter 50, C. Krug.

Sermon: G. Kaniess, I. J. Habeck.  
Early announcement is requested by the host pastor.  
Carl Lawrenz, Sec'y.

**EASTERN PASTORAL CONFERENCE**

The Eastern Pastoral Conference will meet February 15, at 9:30 A. M., at Nain Church, West Allis, Wisconsin (W. Keibel).

English Communion Service at 9:30 A. M.  
Preacher: H. Hartwig (H. Herwig).  
Essay: Exegesis of Genesis, Chapter 6, W. Keibel.  
M. C. Schwenzen, Sec'y.

**ROSEBUD DELEGATE CONFERENCE**

The Rosebud Delegate Conference will meet at Herrick, South Dakota, February 15 and 16, 1944, at 10 A. M., C. W. T. Papers: 1 Tim. 2, Frey; 1 Tim. 3, Kugler (Sub. for 1 Tim. 2); Is. 7, 1-16, Groth; Baptism, Weiss; Using Witchcraft or Practicing Superstition, Fritze; Is Polygamy Strictly Prohibited by Scripture? (Viewing the manpower shortage after the war), Sauer.

Speaker: Grummert (Groth).  
Wm. Neujahr, Sec'y.

**TEACHER'S CONFERENCE**

The Teacher's Conference of Watertown and Vicinity will meet at St. John's School, Watertown, Wisconsin, February 11, 1944. Lessons are as follows:

**Upper Grades**

9:00—9:40 Bible History.....E. Humann  
9:40—10:05 General Science.....R. Groth  
10:05—10:30 General Discussion.

**Lower Grades**

9:00—9:40 Bible History.....Miss R. Holzhueter  
9:40—10:05 Phonics.....Miss A. Sievert  
10:05—10:30 Discussion.

**Joint Session**

10:30—11:15 The Effects of the Present War Upon the Future of Our Parochial School System.....Rev. N. Paustian  
11:15—12:00 Business Meeting.  
1:30—2:15 How We Might Best Overcome Current Discipline Problems in Our Schools.....P. Kolander  
2:15—3:00 Lecture.....Prof. D. Rohda  
3:00—3:30 Singing.

**INSTALLATIONS**

Authorized by President Im. P. Frey, of the Nebraska District, I installed Rev. Ralph Unke as pastor of Faith Ev. Lutheran Congregation, at Platte, South Dakota, on Sunday, December 12, 1943, assisted by Rev. S. G. Kugler.

Address: Rev. Ralph Unke, Herrick, South Dakota.  
Norman E. Sauer.

\* \* \* \*

Authorized by President Herbert Kirchner of the Western Wisconsin District the undersigned installed Pastor Otto Kuehl as pastor of the St. Peter's Ev. Lutheran Church, Clifton Twp., Monroe County, and of St. Paul's Ev. Lutheran Church, Hustler, Wisconsin, on the third Sunday in Advent, December 12, 1943. May the Lord graciously bless pastor and congregations!

Address: Rev. Otto Kuehl, R. F. D. 3, Tomah, Wisconsin.  
Frederic Gilbert.

\* \* \* \*

At six o'clock on the third Sunday in Advent, December 12, 1943, Osborn Tucker Smallwood was ordained in Mount Olivet Lutheran Church, Washington, D. C. Dr. J. Frederic Wenchel preached the ordination sermon, and local pastors, including Chaplain H. H. Heuer, from the Chief of Chaplain's Office, assisted in the ordination.

Mr. Smallwood was extended a call into the Holy Ministry as Missionary at Large by the Rev. L. A. Wisler, Executive Secretary of the Missionary Board of the Synodical Conference. The Rev. Mr. Wisler also authorized me to ordain Mr. Smallwood.

Address: Rev. O. T. Smallwood, M. A., 3748 Grant Street, N. E., Washington 19, D. C.  
Rev. Wm. Schiebel.

**ACKNOWLEDGMENT AND THANKS**

We have the unusual pleasure of reporting a gift of \$500.00 from Mr. Walter A. Getzel of Milwaukee for the Seminary Library. In accordance with his wishes it will be applied to the purchase of books for the library. The faculty and the students of our Seminary will appreciate more fully than anyone else the importance of such a magnanimous donation and it is my great privilege to express to the generous donor sincere and heartfelt thanks in the name of this institution for this most welcome gift.

Adalbert Schaller, Librarian.

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A memorial wreath in the amount of \$7.00 was donated to Dr. Martin Luther College Library. This is in memory of the late Christ Limpert of La Crosse, Wisconsin. Contributors were: Catherine Gunn, Myrtle Pagenkopf, Estelle Albrecht, Hilma Fischer, Marjorie Meyer, Betty Schweppe, and Betty Beutler Mittelstaedt. Our cordial thanks to the kind donors.

E. R. Bliefenicht, Librarian.

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Received for Library of Michigan Lutheran Seminary from Mr. and Mrs. C. Hosbach, Tawas City, Michigan, in memory of Fred Wojahn \$1.00.

Otto J. R. Hoenecke, Director.

**CHANGE OF ADDRESS**

Rev. John Raabe, 2020 East North Avenue, Milwaukee 2, Wisconsin.



**MISSION FESTIVALS**



**"GO YE INTO ALL THE WORLD"**

**Twenty-first Sunday after Trinity**

Our Saviour Lutheran Church, Detroit, Michigan.  
Offering: \$156.88. Conrad Frey, pastor.

**Third Sunday in Advent**

St. Matthew's Lutheran Church, Freeland, Michigan.  
Offering: \$135.45. A. G. Schwerin, pastor.

**TREASURER'S STATEMENT**  
July 1, 1943 to December 31, 1943

**DONATIONS SENT DIRECTLY TO  
TREASURER'S OFFICE**  
For December, 1943

<b>Receipts</b>	
Cash Balance July 1, 1943.....	\$ 39,788.26
Budgetary Collections:	
General Administration .....	\$ 92,058.16
Educational Institutions .....	30,689.46
Home for the Aged .....	3,067.51
Spiritual Welfare Commission .....	16,760.07
For Other Missions .....	165,715.27
Indigent Students .....	1,406.63
General Support .....	6,885.27
School Supervision .....	323.75
To Retire Debt .....	3,848.44
Revenues .....	40,645.33
<b>Total Budgetary Coll. and Revenues.....</b>	<b>\$361,399.89</b>
Non-Budgetary Receipts:	
U. S. Government Bonds Matured.....	\$ 19,981.00
From Debt Retirement Committee.....	28,000.00
Miscellaneous .....	19.80
<b>Total Receipts .....</b>	<b>\$409,400.69</b>
	<b>\$449,188.95</b>

<b>Disbursements</b>	
Budgetary Disbursements:	
General Administration .....	\$ 14,835.56
Theological Seminary .....	11,758.16
Northwestern College .....	34,552.09
Dr. Martin Luther College .....	28,706.62
Michigan Lutheran Seminary .....	12,044.38
Northwestern Lutheran Academy.....	6,542.98
Home for the Aged .....	4,810.88
Missions — General Administration .....	8.66
Indian Missions .....	18,955.06
Negro Missions .....	18,816.58
Home Missions .....	95,773.48
Poland Missions .....	3,708.85
Madison Student Mission .....	752.26
Spiritual Welfare Commission .....	15,633.56
Winnebago Lutheran Academy .....	900.00
General Support .....	13,002.00
School Supervision .....	1,542.77
<b>Total Budgetary Disbursements .....</b>	<b>\$282,343.89</b>
Non-Budgetary Disbursements:	
Institutional Mission—Parsonage.....	\$ 7,334.07
U. S. Government Bonds Purchased .....	80,030.62
<b>Total Disbursements .....</b>	<b>\$369,708.58</b>
Cash Balance December 31, 1943 .....	\$ 79,480.37

<b>Allotment Statement</b>			
Districts	Comm.	Receipts	Allotment
Pacific Northwest .....	1,070	\$ 2,838.58	\$ 1,926.00
Nebraska .....	4,715	7,844.66	8,487.00
Michigan .....	16,980	42,422.23	30,564.00
Dakota-Montana .....	5,586	16,689.33	10,054.80
Minnesota .....	34,014	61,398.49	61,225.20
North Wisconsin .....	39,604	65,978.26	71,287.20
West Wisconsin .....	41,420	60,210.54	74,556.00
Southeast Wisconsin .....	45,447	61,641.65	81,804.60
<b>Total .....</b>	<b>188,836</b>	<b>\$319,023.74</b>	<b>\$339,904.80</b>
Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest .....		\$ 912.58	147.38%
Nebraska .....	642.34		92.43%
Michigan .....		11,858.23	138.79%
Dakota-Montana .....		6,634.53	165.98%
Minnesota .....		173.29	100.28%
North Wisconsin .....	5,308.94		92.55%
West Wisconsin .....	14,345.46		80.75%
Southeast Wisconsin .....	20,162.95		75.35%
<b>Total .....</b>	<b>\$ 40,459.69</b>	<b>\$ 19,578.63</b>	<b>93.85%</b>

P. S. December report of collections for Nebraska District not received in time for this report.  
Requisition for Negro Mission also not received in time for this report.

C. J. NIEDFELDT, Treasurer.

<b>For Spiritual Welfare Commission</b>	
Junior Ladies' Aid, Immanuel Congregation, Kewaunee, Wis. ....	\$ 10.00
Arthur W. Giese, WT/1C, Camp Endicott, R. I. ....	1.00
A/C George B. Hagedorn, Harlingen, Texas .....	10.00
Ladies' Guild, Gethsemane Lutheran Church, Milwaukee, Wis. ....	10.00
Immanuel Lutheran School, F. W. Mattek, Principal, Kewaunee, Wis. ....	8.00
T/Sgt. Clifford E. Wahl, New Orleans, La. ....	1.00
Ladies' Aid Society of St. Paul's Lutheran Church, Green Bay, Wis. ....	5.00
Ladies' Sewing Circle, St. John's Church, St. Clair, Minn. ....	10.00
Cpl. Arnold Sengstock, Fort Knox, Ky. ....	2.00
Mr. and Mrs. John Dreier, Green Bay, Wis. ....	25.00
Ladies' Aid Society, St. Peter's Ev. Lutheran Church, Milwaukee, Wis. ....	5.00
St. John's Lutheran Aid, Lewiston, Minn. ....	10.00
Mrs. Harold Roloff, Neenah, Wis. ....	1.00
Ladies' Aids, Salem, Grace and St. Peter's, Wausau and Schofield, Wis. ....	13.00
Ladies' Aid, Zion Lutheran Church, Caledonia, Minn. ....	10.00
Mrs. Alvine Mayer, Caledonia, Minn. ....	1.00
Bethany Ladies' Club, Kenosha, Wis. ....	10.00
Sgt. Walter Vater, Seattle, Wash. ....	5.00
Kewaunee Lutheran Men's Club, Kewaunee, Wis. ....	5.00
Pfc. Arthur J. Petermann, Milwaukee, Wis. ....	25.00
Mrs. H. F. Husemann, Winona, Minn. ....	5.00
Sgt. Alfred A. Zimmermann, San Francisco, Cal. ....	5.00
Memorial Wreath in memory of J. Christianson sent in by Mr. Albert Lenser, Chaseburg, Wis. ....	10.00
Pvt. Norman A. Rubbert, Camp Crowder, Mo. ....	1.00
Cpl. Emil Pohl, San Francisco, Cal. ....	3.00
St. John's Lutheran Church, Mosinee, Wis. ....	10.00
Cpl. Alvin Schroeder, Fort Sill, Okla. ....	5.00
S/Sgt. Ray Hulett, San Francisco, Cal. ....	3.00
Mrs. H. A. Hopp, Manitowoc, Wis. ....	1.00
S. B. Club, Watertown, Wis. ....	10.00
Memorial Wreath in memory of Mrs. Martha Luebke by the following: Relatives, \$5.00; Mr. E. Schnell, \$1.00; Mr. L. Schultz, \$1.00.....	7.00
S/Sgt. Arthur E. Pussehl, Camp Chaffee, Ark. ....	1.00
Mr. Charles H. Renken, Arlington, Minn. (Canadian Money) .....	17.40
	<b>\$ 245.40</b>

<b>For Missions</b>	
N. N., South Milwaukee, Wis. ....	\$ 2.00
The Lutheran Club of the Synodical Conference, St. Paul, Minn. ....	10.00
Mr. K. Homburg, Snoqualmie, Wash. ....	2.25
	<b>\$ 14.25</b>

<b>For Indigent Students</b>	
Mr. A. W. Coppens, Milwaukee, Wis. ....	\$ 50.00
	<b>\$ 50.00</b>

<b>For General Support</b>	
Mrs. Laura Meyer, Mayville, Wis. ....	\$ 25.00
	<b>\$ 25.00</b>

<b>For Church Extension Fund</b>	
In memory of Fredrick Frenz by the Aid Association for Lutherans of Marshall, Minn. ....	\$ 5.00
In memory of Frederick Frenz from Lynd, Minn., Sophomore Class and Miss Ulven .....	4.25
	<b>\$ 9.25</b>

C. J. NIEDFELDT, Treasurer.