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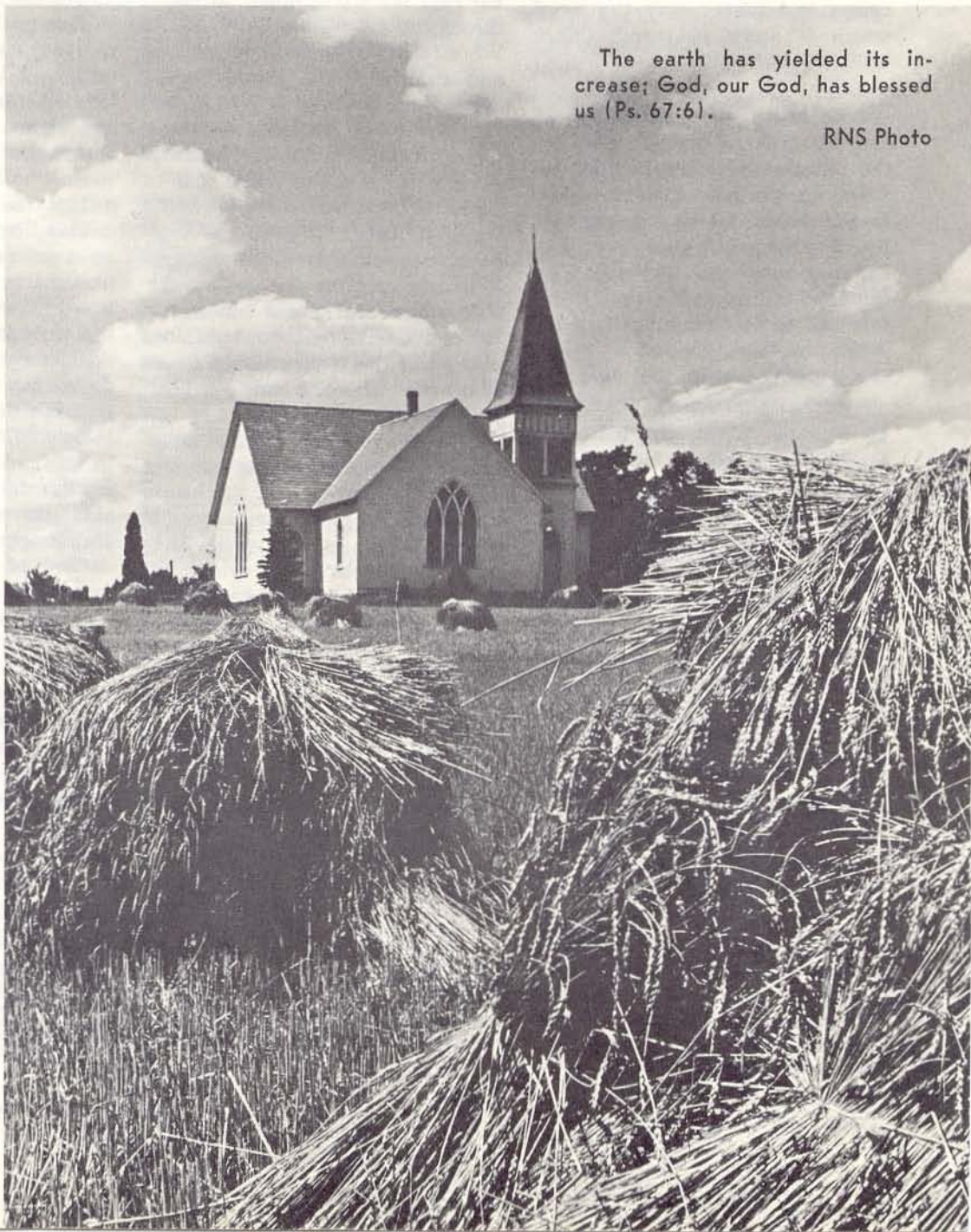
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# *LUTHERAN*

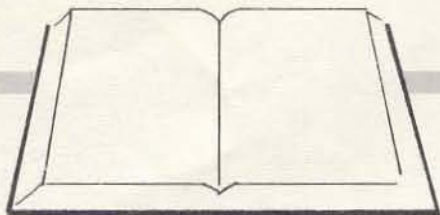
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The earth has yielded its increase; God, our God, has blessed us (Ps. 67:6).

RNS Photo







## According to the Word

### THE UNIMPRESSED

*The first of four meditations on the Sower and the Seed*

**“And these are the ones along the path, where the word is sown; when they hear, Satan immediately comes and takes away the word which is sown in them” (Mark 4:15).**

Like water off a duck's back” and “it goes in one ear and out the other”—these are familiar expressions which describe the hearer who is like the beaten pathway. By that we mean that something has not made an impression on this kind of hearer. We shall therefore call these first hearers of the Word the “unimpressed.”

As Jesus looked out over His audience, He recognized four kinds of hearers. With His matchless teaching skill and in very human terms, He told a parable about a sower who went forth to sow grain. But because the parable really tells us about the way the seed is received it might be better called “the four kinds of soil.”

Let us have in mind the small patches of field in the Palestine of Jesus' time. It was necessary to utilize every available plot of land, and as the sower broadcast the seed some fell on rocky ground, some where thistles would likely grow and some on the pathway at the edge of the field.

Before we go further we shall make three observations concerning this parable, which, by the way, is one of two which Jesus interpreted. First, the Word (the seed) is *the message of God's love*. “For God sent the Son into the world, not to condemn the world, but that the world might be saved through him” (John 3:17). The Word calls on people to believe and receive God's gracious gift. Second, the message is *for all people*. God sows the seed not only on the “good” ground. “Who desires all men to be saved and to come to the knowledge of the truth” (I Tim. 2:4). Third, *the hearer is responsible* for what happens. If a man receives the good news, it is a gift. But he can choose not to receive or to let the other things choke out the tender plants. Jesus said, “He who has ears to hear, let him hear.”

Now to get back to the unimpressed. Remember that we are speaking about *hearers*, not *heathen*. However, these are hearers in whom nothing ever happens. They may be regular in hearing, but they never make any decisions for Christ. The churches of our land doubtless have an abundance of this class of hearers.

The “wayside hearer” sometimes has these characteristics also. He can mix religion and worldly affairs without trouble. He goes easily from the altar to the seat of the scoffers. There is no barrier for him between the church service and dishonest, unfair practice.

Yet this hearer, strangely enough, may judge himself as better or just as good as others. And if the truth of God should, perchance, find some entrance into his soul, he will stall it off like Felix and King Agrippa.

What is the real hindrance to the unimpressed? They won't come face to face with themselves. Just as a company will declare bankruptcy only as a last resort, so the hard-hearted will avoid, if at all possible, any show of weakness. But, alas, Jesus the Saviour delivers only those who can in no wise set themselves free. And no one can.

This firmly packed, Gospel-hardened soil must be ripped up by the plowshares of the law so that the Word may take root. No one of us can truly know God until we stand convicted by the law, for only then do we see our need of the Saviour and want Him.

Do you think that you might be in this group of hearers who, having heard, have done nothing? Jesus said that the one who is not for Him is against Him.

Each of us should find himself in one of the four classes of soil or hearers. May we be honest enough to recognize our place. Let us thank God that there is yet hope to move from the class of unprofitable hearers to those who bear fruit for the Lord. And there is yet the chance to become more than a thirty or sixty-fold Christian. But do not let this day of opportunity pass by.

—Raynard Huglen

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# OUR PRESIDENT WRITES

by PASTOR JOHN STRAND

## OUR AREA MEETINGS

WE as a church have come through some critical months. Some very important experiences, some very significant decision hours lie behind us. We are now facing a new day.

In Psalm 106:1, we are called upon to "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

Truly we must thank God for a very fine conference. The Spirit of God was in evidence as people of like concerns met to deliberate concerning their church. A spirit of confidence and dependence prevailed—confidence, as we realized to a greater degree the gifts God has given to our church; and dependence, that God will continue to give to us and lead us.

The Family Bible Camp was a tremendous experience for all who attended. It was a blessing also for those who could not attend, for it served to draw our people into a closer Christian fellowship. This strengthened our church immeasurably. Unless the church is a warm fellowship, it truly cannot be a church.

We must thank God sincerely and humbly for these experiences. We must thank God that He has blessed our church far more abundantly than we expected. Who would have dared predict a year ago that so soon we would be a functioning church with a challeng-

ing program? Who would have dared predict that we would have so many people, so many congregations, and so many pastors? Who would have dared predict that there is such friendly understanding towards us on the part of so many others who understand our struggle and have the same concern? Yes, we must bow our hearts before God and give Him thanks.

After giving God the glory, we must rise to the tasks awaiting us. Decisions made must be carried out; blessings received must be shared with others. The tasks given to us are big, but not too big. The blessings received, unless shared, will corrupt.

In order to give information and share the inspirations and challenges, area meetings are being planned throughout our church. These are needed to draw our people and congregations together even more. These are needed that we might better see the part we all must take in building our church, thus glorifying our Lord.

Do you understand fully the Principles of the Lutheran Free Church? Do you realize what a blessing a free church can and ought to be in our day? Do you understand the extent of our work as a church? Do you realize how many opportunities for growth and expansion there are before us? Do you understand the budget we have adopted? (If you don't, it probably looks silly; but understanding it, it makes sense.) Do you understand how our church operates? What was the trial in International

Falls, which we tried to avoid, really all about? These and many other things will be considered at our area meetings. You are invited to attend.

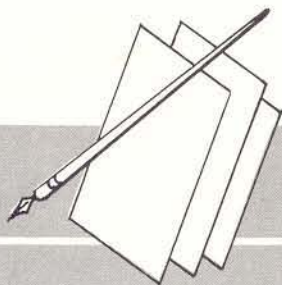
Then a personal word. . .

As you perhaps know, the conference elected me as president of our church for a three-year term. I felt that a one-year term would have been better at this time, but the conference felt differently. I am honored by being elected, but would have preferred not being elected. The task is too big for me, I feel, with my heavy parish duties. The parish ministry is my first love. At the same time I can see an opportunity to serve our Lord and His church as your president. We must be willing to put aside personal plans and desires for the sake of the Kingdom. I did not therefore feel I had a right to refuse. Thank you for the honor you have given me. I am not worthy.

I have a request to make to you. Please pray for me. I am a very ordinary man, being given an extraordinary task. Without your prayers, I cannot do it. Pray for my parish. There will be times when their pastor cannot be with them. Pray for all of our church's officers and committees that we may work as a team, each doing our duties, understanding the duties of others. We have so much to do. It is good to know that it is for our God.

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Psa. 106:1).





## EDITORIALS

### AUGSBURG SEMINARY CLOSES

We are a bit inured or toughened to change these days, but we pause to reflect on the closing of Augsburg Seminary. Oh, we know that some see the life of Augsburg continuing on in the larger setting, but we think it will be very difficult to pick out any specific instances in the life of Luther Seminary in St. Paul in future years and say, "This is Augsburg's influence."

Most of us conceded quite frankly that with the coming of merger Augsburg Seminary's days were numbered. And yet we couldn't help but be surprised to learn that she would survive the church union by only seven months. We can sympathize with the newly elected and short-lived Board of Regents in their decision to draw Augsburg's work to a close as quickly and orderly as possible. There are facts of life, after all, and these men could read the handwriting on the wall as well as the next man.

And so, with one known (to us) suggestion that the seminary be moved to a western location and a statement by the dean which ventured the advantages of a small seminary (albeit recognizing the economic difficulties), the fate of beloved Augsburg Seminary was sealed.

In all honesty, we think it is unfortunate that our brethren who entered the American Lutheran Church did not have a seminary to contribute to the union. We don't consider Augsburg's merger with Luther Seminary as contributing a seminary, especially when only two teachers join that faculty. We think no one will know this better than the Augsburg men who find themselves on the St. Paul unit campus this fall.

There is a need for an Augsburg Seminary in the large church—a school perhaps destined to be small but which would offer a setting different than others provided. Such a seminary would take a conservative posture in relation to the Scriptures, emphasize personal Christian experience and piety, and promote the low-churchly approach to worship.

This is the kind of seminary we hope to establish for our Association. This we shall do if the Lord prospers our hand and as a result qualified teachers

become available, we have a student body, and we are able to secure suitable quarters for classrooms.

How well did Augsburg Seminary serve the Lutheran Free Church? Quite well, we think. She was the only seminary we knew and yet we never felt that we were less well prepared for the ministry than the graduates of other schools. (By the way, no man upon entering the ministry feels that he is fully prepared.) Whatever the classroom lacked on occasion, we were always free to make up in personal research.

It would not be right to say that all classes were equally stimulating. But that is true of every school. Augsburg Seminary had some teachers of giant stature through the years, beginning with Georg Sverdrup and Sven Oftedal. Also out of the past come the names of men like J. O. Evjen and George Sverdrup. We shall not attempt to single any out among the living. Augsburg teachers were not all equally endowed, but they were men of God.

Augsburg Seminary, we are sorry you are gone. Sometimes events move so inexorably that there is no staying of the hand. May the spirit in and for which you were founded live on, somehow, some place.

### RELIGION AND THE PUBLIC SCHOOLS

All of us would be very happy to have Bible reading and prayers in our public schools. We are for true devotional acts wherever possible. For this reason we are sorry for the Supreme Court rulings regarding prayer and Bible reading in the public schools.

However, there are problems connected with religious expression in the schools. Let us imagine, for instance, that the Court rulings had not been made or that constitutional amendments have been made to allow for religious exercises in every public school. These exercises could take one of two forms: (a) could be handled at the discretion of the individual teacher or, (b) could be supervised by state or national or local authorities.

In regard to the first instance, we may see room for several awkward possibilities. If a Lutheran teacher is teaching an all-Lutheran class, there would be no problem. If there is a Jewish child, an atheist, or even a Roman Catholic in the class, there will be some uneasiness on his part. Such children are, of course, free to leave the room during the devotional period. If a Seventh Day Adventist or Roman Catholic teacher conducts a devotional exercise at his own discretion in a predominately Lutheran community, the parents of those children may feel uncomfortable. Lutheran parents of children in a class in a predominately Roman Catholic district taught by a Roman Catholic would be suspicious that religious exercises were being slanted to the teacher's point of view. A Jewish teacher who attempted to conduct a devotional period for a preponderance of Protestant pupils could hardly be expected to spend much time in the New Testament. So there can be problems.

Now, the other alternative, although you will think



of others, is to have the government write or select prayers and choose Bible readings. How well equipped are government officials to write prayers? We don't know. They may write a prayer as the regents of New York state did. Writing a prayer for such a heterogeneous or dissimilar group of students as is to be found in that great state is no easy matter. It must, under the circumstances, be rather general and, with a considerable Jewish population, it is better not to mention the name of Jesus, although relatively few will be offended by the mention of God.

The question then becomes: Are we interested in this "religion in general"? Is this not the very point on which we attack the religious ceremonies of lodges?

Well, the government could turn to the religious authorities for help in setting up religious exercises for their public schools. The question would be: where to turn? To the Jews, to the Roman Catholics, to the Protestants, to one of the groups that hardly belongs in one of these categories? Maybe an organization which cuts across lines could give assistance, such as the National Conference of Christians and Jews. Actually, we think the government would call on our friends, the National Council of Churches, to come up with appropriate prayers and Bible portions. Knowing the spirit of the people of the Association, at least, we don't think there would be a great deal of confidence in assigning the task to the Council.

So there are problems, and the Supreme Court no doubt foresaw some of them in handing down its decision. Personally, we are the product of Cana-

dian and American public schools and don't recall ever hearing the Bible read devotionally in a classroom. We did, as we recall over the years, daily recite the Lord's Prayer in grades one and two. But that is a prayer so sinned against that we hardly dare recommend it to public classroom use. Yet we never thought of the schools as being anti-religious. We guess that we never looked for these religious acts in school.

We said at the beginning that we'd like to have Bible reading and prayers in our public schools. However, after thinking it over, maybe it's a difficult thing to arrange satisfactorily in a society like ours. And we do want to give freedom to everyone.

The matter of released-time classes for religious instruction is one that should be pursued and should be constitutionally acceptable. After all, the Court has declared that its rulings are not to be constructed as opposed to religion.

And when you come right down to it, the Christian faith must be taught first in the home and second in the church. If the right training is given in these places, particularly in the home, something will have been received which the schools couldn't take away, even if they wanted to do so.

Readers, this is a sensitive topic and many of you feel very deeply about it. What are your reactions to the Supreme Court decision and to this editorial? What other approaches do you see than the two which we have mentioned? We will give some space to letters on this subject as they come in.

## BIBLE CAMP QUOTES

### PASTOR CHESTER HEIKKENEN:

The devil doesn't want to destroy the church; he just wants to run it.

Faith is the assurance that no matter what comes or what the circumstances, the Christian will triumph.

The most important word in the Apostles' Creed is "I."

If you don't believe, you aren't anything.

There are many difficulties in the Bible in taking it as it is. But there are many problems in the other approach, too. Then why exchange our problems for theirs?

If it (the earth and universe) was not made out of nothing, then it was always here.

A Negro pastor said that the word "Selah" in the Psalms means "M-mm, ain't that something?"

How can we expect to stand before God in our own righteousness when God had to turn away from

His holy Son who was bearing our sin?

The righteousness there is in Christ is the only righteousness there is.

You can't come into the presence of God without being changed.

### MR. DAVID NELSON:

Jesus' use of the early chapters of Genesis must lead us to one of two conclusions if those chapters are religious myth and not literal fact: (a) Jesus knew better, but didn't want to bother His disciples with the explanation, or (b) He did not know any better.

The price which must be paid in accepting the evolution theory and following it to its logical conclusions is to ultimately lose the Scriptures and the Christ of the Scriptures.

Man and creation are essentially the same age.

The rock record is the great demonstrator of the Biblical record. The missing links for the theory

of evolution are not to be found in it.

### MISCELLANEOUS

The mission of the Church is missions.—John H. Abel

Everything worthwhile in the Christian life is hard to attain.—Arvid Hokonson

It is one thing to read about God's mercy. It is another thing to experience it.—F. B. Monseth

Witnessing is the whole work of the whole church for the whole age.—R. P. Haakonson

Sin is at the root of all indecision.—Jay Erickson

His entrance isn't always spectacular, but it always makes a difference.—Mrs. David Hanson

Mountaintop experiences are times when we are perfectly alone with Him.—Morris Eggen

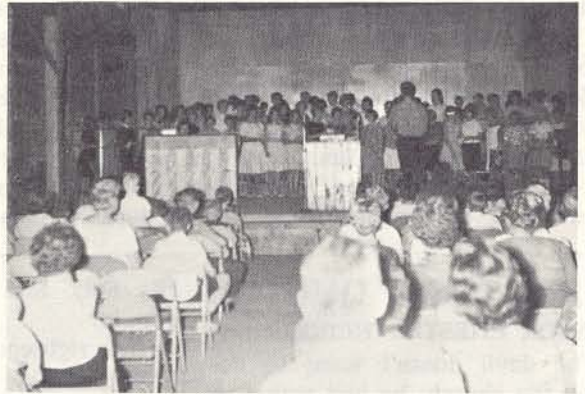
Zacchaeus made more than necessary restitution. Willingness to make restitution is one sign that conversion is genuine.—Raynard Huglen



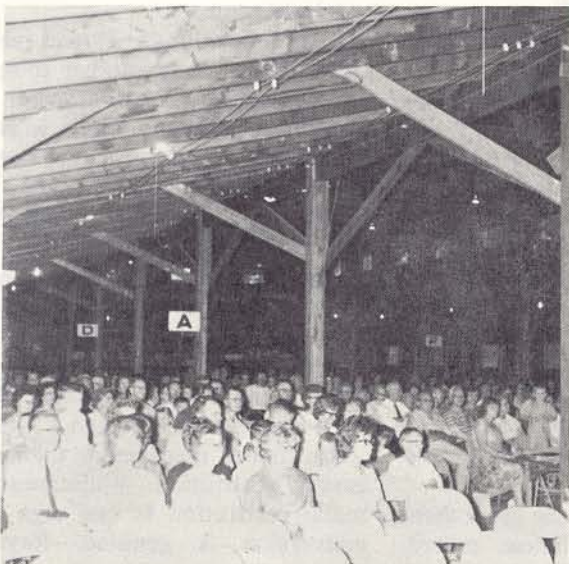
# CAMP PICTURES



Softball was part of the camp recreation program.



The teenage choir under the direction of Francis Monseth sang at some of the camp services.

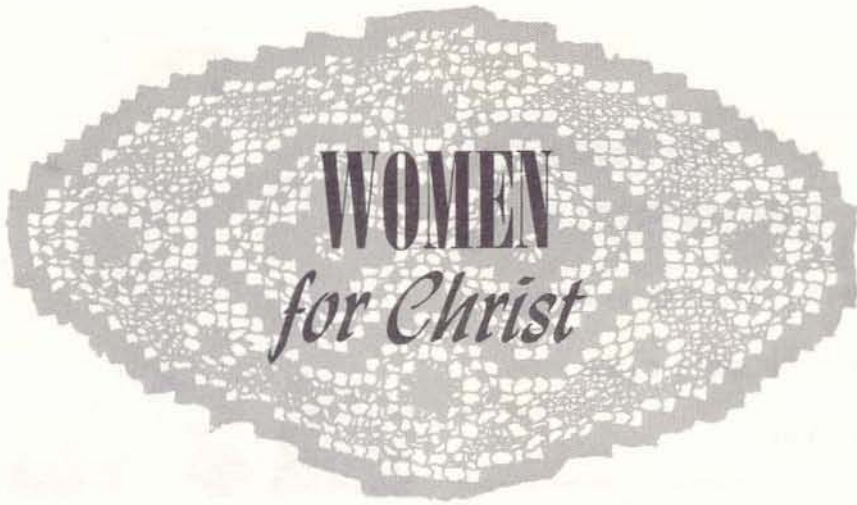


Part of the audience at an evening service in the spacious tabernacle.



The main street of Lake Geneva Bible camp with the administration building in the background.





# WOMEN for Christ

## MY MISSIONARY FOR A DAY



Miss Junice Thompson

It is with great anticipation that I leave my work with Alberta Government Telephones in Camrose, Alberta, to join your mission department staff at Fargo, North Dakota.

"Great is the Lord and greatly to be praised" for giving me this opportunity to work with you as you launch into the promises of God, going forward with His Word in victory.

God has bound His work to our prayers; therefore, I covet your prayers as I go into this new field of service as your mission parish-

worker. Grace unto you all and peace from Him who is able to do far more abundantly beyond that which we ask or think.

Sincerely in Him,  
Junice Thompson

This is our Parish worker. Let us support her with our prayers and contributions through "My Missionary for a Day" project. Send your contribution of \$3 or more toward her support for a special day to our W.M.F. treasurer, Mrs. Albert Moen, 709 Cherry Street, Grand Forks, N. Dak. Take time to write Junice Thompson a letter telling her on what special day you will be remembering her in prayer. It will be your opportunity to enter into a prayer partnership with her.

—Mrs. Raymond Jacobson

An African pastor asked missionaries leaving on furlough to "tell our friends in America that we do not have refrigerators and other modern contrivances. Tell them that we could even dispense with automobiles, but tell them we cannot do without the Gospel of the Son of God."

The Lordship of Jesus Christ is the first step in missions.

—J. Allen Blair

## ANNOUNCEMENTS

### Area Youth Retreat

The North Central Minnesota area of the Association of Free Lutheran Congregations will sponsor a youth retreat over the Labor-Day week-end at the Bethany Bible Camp on Grace Lake near Bemidji. The dates are Friday, August 30 to Monday, September 2.

Dean of the camp which is for high school and college age young people is Rev. Joel Pederson, McIntosh, Minn. The registration fee, covering all expenses of the camp, is \$5.00.

Try to make this retreat, kids; it'll be great.

J.H.A.

### Ambassador Copies

Are there any extra copies of issues 1 to 13 of *The Lutheran Ambassador* around? Requests continue to come in for back issues. Especially needed are numbers 1, 2, 9 and 10. Please send any available to Mr. William Svano, 7013 Lee Valley Circle, Minneapolis 24, Minnesota.

Anyone desiring a copy of any previous issue may write to Mr. Svano and make the request by number. Such orders will be filled, if possible, without cost to you. Thank you.

"Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of evil" (John 5:28, 29).

"Do not withhold good from those to whom it is due, when it is in your power to do it" (Prov. 3:27).

"A wise son makes a glad father, but a foolish son is a sorrow to his mother" (Prov. 10:1).





# WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

THE ONGOING CHALLENGE OF BIBLE CAMP

**Pastor John H. Abel**

One counselor: "Boy, what a job to get them to turn out the lights and go to bed!" Another counselor: "Man, that's nothing; wait 'till you try to get them up in the morning!"

And so it was, from early in the morning, when the counselors met to share their problems and be counselled, and pray, until late at night, after the camp fire service or the Galilean sing or just plain coffee and visiting, we campers, one and all, were on the move. What a week of mountaintop experiences; what a week of self-seeing but, praise God, also the seeing of the Saviour. What a faith-building and friend-making week! One young lady blurted out, "What I hate about Bible camp is that you have to go home."

But, Dad and Mother, what about all this "wonderfulness" we experienced at Bible Camp? Don't over four hundred, united, free Lutherans impress you? Doesn't the fact of around one hundred children in the children's camp speak to you of a great future for our church? Doesn't a camp in which over forty teen-agers are prayed with for salvation, and over fifty come forward to volunteer for His service anywhere—doesn't this speak to you also?

As a father of several children I can say that this first free national Family Bible Camp gave me a thrill, and through it God said something to me. The great sum and substance of what God was saying to my heart was this: "The next great undertaking by faith for the Free Lutheran Congregations is a seminary

and Bible school, where warm spiritual pastors shall be formed and Bible-believing, zealous missionaries and laymen sent forth." Youth rallies, annual conference, Bible camp, all these have testified to us that we shall never lack eager youth to enter our seminary or to volunteer for our foreign mission fields. What may we lack? I trust that it may not be prayer. What greater prayer burden could you have? Oh, for Bible-centered, evangelistic training schools for our youth, *to save the youth, to save the church, and to save the world.* Our boards and committees are concerned with this challenge now. We are looking, investigating, praying for the place to start and the men to start such institutions. But brethren, it takes more than God-given students and God-given teachers; it takes God-given "givers." Where are they? Where are these God-given "givers"? The Holy Spirit knows and He will speak to their hearts; some to give tenfold, and some to give a hundredfold, but He will work, and guide and move. How about you? Can you invest in anything higher or greater in this life?

A few days ago it was my pleasure to have a long visit with Rev. Gabriel Eikli, foreign mission director of the Norwegian Lutheran Mission. He said they have several hundred small free societies in Norway which support their free Lutheran work and right now they have over two hundred missionaries on the field in five different countries. "The thing that makes free Lutheran work grow is revival



and then your own missionaries and your own schools [seminary—Bible schools]. Without your own schools and without missions you will not progress, but rather dry up," he said.

How true this is and so God is blessing us and leading us in the right direction. By His grace we shall all give heavily, pray heartily and do our heavenly Father's will, training and sending our youth to the uttermost parts of the earth. This, friend, is the challenge that comes to us after such a wonderful Bible camp. This is our ongoing challenge. This is the unfinished task to which we now dedicate ourselves.

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## PERSONALITIES

Rev. Holger Hagen, formerly of New London, Minn., is now serving a parish at Garvin, Minn.

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Rev. Rudolph H. Larson has moved from Milroy, Minn., to New London, Minn.

\* \* \* \* \*

Rev. Sheldon Torgerson is serving Trinity Lutheran Church in Minneapolis for a year while home from Madagascar on an enforced leave.

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Rev. Obed W. Westphal has left the parish ministry at Marshall, Minn., to become an institutional chaplain living in Ottawa, Illinois.



## REASON AND THE SCRIPTURES

Isaiah 66:2: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

It seems that today people are going about frantically trying to catch God's attention by doing "great things" for God. God says, "To this man will I look." Here is the man who honors God: the one who is humble, sincere, and one who is impressed by the Word of God—so impressed that he trembles when God speaks. God has spoken to you and me directly through His Word.

The Bible is the *Word of God*. Yet men and women do not fear the Word. Rather they seek to set it aside or to change it or cause men, women, and even children to doubt the authority of the Bible. Men who believe that the Bible merely contains the Word of God are being misled by a spirit of error. To use the statement "the Bible contains the Word of God" is misleading. By this statement men would direct our minds into the area of thinking that suggests that only portions of the Bible are inspired by God. The Bible says in II Timothy 3:16, "All scripture is given by inspiration of God." Men seem to stumble over the word "all." Their reason will not allow them to accept the fact that all Scripture is given by inspiration of God. Now, in reading Scripture, we must take into consideration who is speaking. A reader may pass quickly over passages like Job 2:9, where we find written, "Curse God and die." These words were spoken by Job's wife. These words were recorded to show how the wife of one of God's children reacted in a time of difficulty. God did not inspire the wife of Job as she uttered this statement. However, God did inspire the writer of the book of Job to record these facts accurately for us. The problem of inspiration in this case, if indeed there is a problem, is a misplaced emphasis upon the speaker. It is

the wife of Job who is speaking here, not God. The Bible is pure inspiration. That is, God did not delete any of the facts when He inspired men to write. If the Bible were a human recording, man would have omitted some of the human weaknesses of man. The Bible deals with human individuals. Yes, and humanly speaking, it was written by individuals; but remember, these individuals were directed by God. "Holy men of God spake as they were moved by the Holy Ghost" (I Pet. 1:21). Thus, when the writer of Job recorded by divine inspiration the actions of Job and his wife, the writer did not leave out the words of the wife of Job. The words themselves ("curse God and die") were not God's words but the words spoken by the wife of Job. God did not dictate the Scriptures to the prophets as a man dictates a letter to a secretary. Rather, God used the prophets as conductors. His Holy Spirit influenced the minds of these men. As God acted upon their minds through the Holy Spirit He caused each writer to come into a harmonious agreement with God as to what to write. God did not force them to write, but inspired their minds to such an extent as to make them willing to write His messages to man. Thus, we have God's pure inspiration.

Human reason, on the other hand, is not pure, because man is not without sin. Interpretation of the Scripture must come through the Holy Spirit, who is the Spirit of truth and "leads into all the truth" (John 16:13): It is man's interpretation of the Bible that leads to error. The interpretation by the Holy Spirit leads to the true interpretation of Scripture. When man uses reason only to interpret the Scripture, without calling upon the Holy Spirit, he is placing reason above the authority of the Bible. The Bible is the authority over reason and over the Church; the Bible is the final Authority, because it is the only written, divine revelation of God to man.

—Mrs. Vernon R. Nelson  
Grand Forks, N. Dak.

## IN JESUS' NAME

In faith which comes from God alone,  
Without one merit of my own,  
With empty hands, before His throne,  
In Jesus' name, in prayer I come.

Oh, marvelous grace, that it is so  
That I to God in heaven may go  
With all my burdens here below  
And in the name of Jesus come.

Oh, wondrous, all-sufficient Name,  
Through which all blessings I may claim,  
Knowing He always is the same—  
In Jesus' name, in praise I come.

My prayers I know He will receive,  
What He has promised I believe:  
So with Him every problem leave,  
As in His name, in prayer I come.

Oh, name of untold, boundless power,  
A shelter in life's trying hour,  
In storm, a strong unyielding tower—  
In His great name, in prayer I come.

Oh, gracious name of Jesus, sweet,  
With power to save, to guide, and keep;  
His name is life, and life complete,  
In Jesus' name, in praise I come.  
—Mrs. I. M. Norum

## BIBLE VERSES

"Riches do not profit in the day of wrath, but righteousness delivers from death" (Prov. 11:4).

\* \* \* \* \*

"He who trusts in his riches will wither, but the righteous will flourish like a green leaf" (Prov. 11:28).

\* \* \* \* \*

"In the path of righteousness is life, but the way of error leads to death" (Prov. 12:28).

\* \* \* \* \*

"He who spares the rod hates his son, but he who loves him is diligent to discipline him" (Prov. 13:24).



## HOME MISSION NOTES

Can you hear radio stations KRWB, Roseau, Minn., or WDAY, Fargo, N. Dak., in your area? If so, you are invited to hear the Lutheran Association broadcast on Sundays over these stations. The program comes on at 8:15 over the Roseau station and at 9:15 over the Fargo station, local times.

Students! You will be going back to high school and college soon and so again your faith will be tested among your classmates. Are you ready to do as Peter says in I Peter 3:15: "Give an answer to every man that asks you, a reason for the hope that is in you"? And you, Christians, at home, do you really know what issues are at stake in the Christian churches today?

We are fighting against the inroads of liberalism in doctrine and in church life. We must therefore know what we believe and know what errors are confronting us today. Some pastors and church leaders have been asked by lay people about neo-orthodoxy, and they have offered the answer that they don't really know what is meant by neo-orthodoxy. There is no need, and really no excuse, for a person to be uninformed about these tremendous issues. We would like to offer to any student or lay person or pastor two little booklets written by very competent persons on the following subjects:

"Why I Accept the Genesis Record"—an answer to evolution, by Dr. John R. Hand

"Neo-Orthodoxy—What It Is, and What It Does," by Dr. Charles C. Ryrie

One dollar sent to our Mission office will bring both of these helpful booklets postpaid to your address. Write today.

Have you planned a fall missionary conference in your church? or any missionary conference for these coming months? The evangelization

of the world in our generation is no wild fanatic's slogan, but as Dr. Lewis says, it "neatly sums up God's aim, for every generation of men must evangelize its own generation." Our Free Lutheran Congregations have together joined hands in setting up a \$30,000 mission goal. This is not to do the maximum, but rather what we at conference felt the Lord would have us do immediately, a sort of minimum. Why not make a missionary-evangelistic conference one of the most significant events of the entire church year? Plan it well, pray for it, talk about it. Obtain good speakers. Show men God's meaning in missions, build on the Bible, and pray for a real spiritual visitation.

—John H. Abel

### LUTHERANS TOTAL 8,734,734 IN UNITED STATES AND CANADA

New York—(NLC)—Lutheran Churches in North America reported a total membership of 8,734,734 adults and children at the end of 1962.

The Lutheran bodies reported 8,448,969 baptized members in the United States and 285,765 members for their affiliated groups in Canada, according to the annual statistical summary issued by the National Lutheran Council. The figures were compiled by Miss Helen M. Knubel, secretary of research and statistics in the Council's Division of Public Relations.

The total represents a gain of 123,666 members or 1.66 percent during 1962—115,172 in the U.S. and 8,494 in Canada. The percentage of increase was slightly less than the 1961 gain which was 1.8 percent.

Comprising the third largest Protestant denominational grouping in

America, the Lutheran churches are exceeded in numbers only by the Baptists and Methodists.

The NLC's summary is based on statistics supplied by 12 Lutheran church bodies, eight of which recorded advances in membership while one reported no change and three suffered losses. Although some Lutheran bodies have made changes in their relationships during the first six months of 1963, all figures given are as of the end of calendar year 1962 unless otherwise noted.

The three bodies participating in the National Lutheran Council at the end of 1962—Lutheran Church in America, American Lutheran Church and Lutheran Free Church—had 5,704,191 members, a gain of 64,104 over the previous year.

(A merger of four Lutheran church bodies—the United, Augustana, American Evangelical and Suomi Synod—formed the Lutheran Church in America in June 1962. Statistics of the four bodies which began the reporting year separately and ended as a unit are given by the new Church.

The Lutheran Free Church merged into the American Lutheran Church on February 1, 1963.)

The Evangelical Lutheran Synodical Conference of North America—consisting of the Missouri Synod, Wisconsin Synod, Synod of Evangelical Lutheran Churches and Evangelical Lutheran Synod—has 2,996,282 members or 59,861 more than in 1961. (Last month the ELS withdrew from the Synodical Conference. The former Negro Missions of the Synodical Conference, which were previously listed separately, are now congregations of the Missouri Synod.)

Five independent bodies—National Evangelical, Church of the Lutheran Confession, Apostolic Lutheran, Lutheran Brethren, and Eielsen Synod—total 34,261 members, a loss of 299. (The National Evangelical Lutheran Church merged last month with the Missouri Synod.)

The gain in baptized member-



ship of 123,666 in 1962, distributed among the 18,431 congregations, marks an average increase of 6.7 new members per local church.

Confirmed or adult membership advanced by 102,599 to a grand total of 5,785,284 a gain of 1.8 percent. This would indicate an average accession of 5.5 adult members per congregation in 1962.

Largest of the Lutheran bodies is the Lutheran Church in America with 3,200,314 members. It reported a net increase of 14,922 or 0.46 percent over the combined 1961 memberships of the four bodies which formed the LCA.

For the 18th consecutive year, the highest numerical increase was made by the Lutheran Church—Missouri Synod as it accounted for 54 percent of all the new members reported. Among the major bodies, it also showed for the fifth year in a row the greatest gain on a percentage basis.

The Missouri Synod added 67,151 baptized members or 2.6 percent to boost its total membership to 2,611,695.

Third largest of the bodies, the American Lutheran Church, has 2,410,977 members, a gain of 46,535 or 1.9 percent over 1961. The Lutheran Free Church reported a gain of 2,647 or 2.9 percent and had 92,900 members in 1962. (Not all of the LFC membership merged with the ALC last February. The ALC reported that 88,523 baptized members of the LFC were in congregations certified for merger as of the end of 1962. This would give the ALC a current membership figure of 2,499,500.)

The Church of the Lutheran Confession shows the greatest percentage of gain in baptized membership, 10.8 percent or 864 members, bringing its total to 8,992. Organized in 1961, this is the second year that this body has reported annual statistics.

Second highest percentage was registered by the National Evangelical Lutheran Church, with an increase of 690 members or 5.8 percent to 12,560. (The NELC merged last month with the Mis-

souri Synod. This would give the Missouri Synod a current membership of 2,624,255.)

The Evangelical Lutheran Synod gained 442 members over a two-year period, increasing its membership to 14,081.

The Wisconsin Evangelical Lutheran Synod gained 1,858 members or 0.5 percent to a total of 350,042.

The Eielsen Synod, with 1,500 members, remained unchanged as no census has been taken since 1953.

Decreases in membership were reported by three bodies. Lowest percentage loss was reported by the Synod of Evangelical Lutheran Churches which decreased by 649 members to 20,464 or a 3.1 percent loss. The Apostolic Lutheran Church after taking its first census in 10 years reported a loss of 11 percent or 798 dropping the total to 7,203 members. The Church of the Lutheran Brethren decreased by 1,055 members to 4,006 or a 26 percent loss.

(Editor's Note: The membership of congregations affiliating with the Association of Free Lutheran Congregations or expected to in the near future is estimated at 5,000 baptized persons in over sixty congregations.)

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## FOR ME TO LIVE

Pastor F. B. Monseth

Valley City, N. Dak.

Most everyone wants to live. Very few people would say, "I want to die today." I have stood at the bedside of sick folk who because of pain and anguish have said, "I wish I could die!" The normal desire for children, for young people, and for older ones is to live.

But why do people want to live? Here are some answers I have received:

1. One man says that he wants to live so he can enjoy this wonderful world. While there are many ugly and tragic things here, he finds a lot of good things to explore and to enjoy. 2. Another says he wants to live so as to help his family and other folks in this world. 3. A third answers that he has certain projects to finish and certain goals to reach. Therefore he wants to live. 4. A fourth man declares that he wants to live so as to help make this world a better place for coming generations.

Let us look more closely at the answer St. Paul gives to our question. Remember that this was his answer after he was converted.

On the negative side we can say that he no longer wanted to live in rebellion and disobedience to God. He abhorred the thought. "Shall we continue in sin, that grace may abound? God forbid!" he answered. Nor did he want to live merely to accumulate material things. He gladly suffered the loss of all things. He did not want to live just to gain worldly fame. He wanted rather to die to selfish aims and desires.

Positively we can state that St. Paul wanted to live:

1. In order that he might learn to know the Lord Jesus Christ better. After he had gotten a glimpse of the majestic glory of Jesus and had received a taste of His infinite love he wanted to live to know Him better. His aim and goal became to "know him,



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and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." The Apostle had come to understand that Jesus not only had the key to life abundant and life eternal, but that He was the source of that life. Therefore, to know Him would be a life-long adventure. Can a human soul find a greater challenge than this anywhere today?

2. A second reason why St. Paul wanted to live was that God's plan for his life here might be realized. Before his conversion he had been living outside of that plan, but now he saw that life need not be a mere hit and miss affair. He understood that God in His infinite grace had a high destiny for him and for all His children in this world. The great absorbing ambition of his life then became to "lay hold on that for which also he had been laid hold on by Christ Jesus."

Has this aim become your aim in life? Don't settle for anything less than for God's plan for your life from here on in.

3. Thirdly, St. Paul wanted to live so that he could be along in the fight against the devil, the world, and the flesh. There was no doubt in the mind of the Apostle that Satan was a real person with real and diabolic designs against him and against all believers. He warned, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil!" When he prayed he realized that he was not merely carrying on a conversation with God; he was literally fighting the devil. When he read the Scriptures he was not merely getting knowledge about God, but he was actually arming himself with the sword of the Spirit which is the Word of God. He lived to fight the good fight, and the great goal of the battle was to deliver men and women out of the snare of the devil and bring them into the glorious liberty of the children of God. The aim of his life was by all means to save some from sin and

eternal damnation. He said, "For me to live is Christ!" Is that why you want to live?

—Reprinted from the Valley City Times-Record

## NOTICE

As the Lord lays it upon your heart to share in our work, we invite you to send your contributions to

Treasurer  
Lutheran Association  
7013 Lee Valley Circle  
Minneapolis 24, Minnesota

Please send all subscriptions to

*The Lutheran Ambassador*  
Box 652, Grafton, N. Dak.

## Corrections

In the editorial "The Ministries of Two Men" (July 30), the sentence, "In fact, we are going to describe him as 'neo-orthodox' in his manner of lecturing," should have read, "In fact, we are going to describe him as 'neo-unorthodox' in his manner of lecturing."

We regret this error and had no intention of placing Rev. Heikkenen in the neo-orthodox camp. In coining a new phrase, we meant to say that the pastor is different in the way in which he lectures.

The writer of a letter to the editor (July 30) is Rev. Ray S. Persson, not Ray S. Pearson.

Editor

## BIBLE VERSES

"These all look to thee,  
to give them their food in due season.  
When thou givest to them, they gather it up;  
When thou openest thy hand, they are filled with good things."

—Psalm 104:27, 28

"I will sing to the Lord as long as I live;  
I will sing praise to my God while I have my being."

—Psalm 104:33

"The mouth of the righteous is a fountain of life, but the mouth of the wicked conceals violence" (Prov. 10:11).