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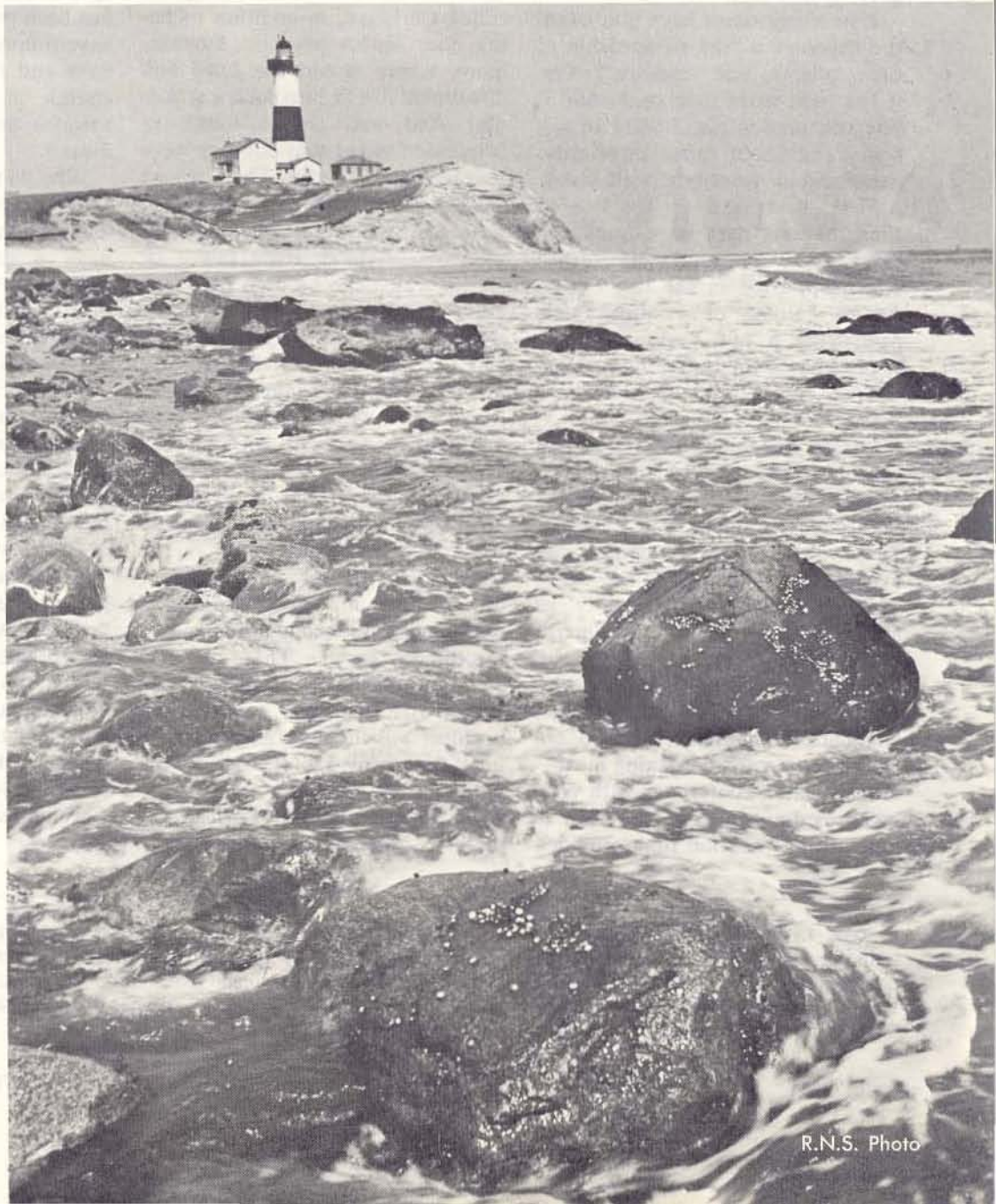
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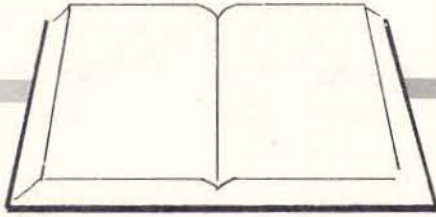
No. 20

LUTHERAN

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R.N.S. Photo



According to the Word

YOUR SPIRITUAL WORSHIP

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship ... he who contributes, in liberality" (Rom. 12:1, 8b).

How many times have you heard the expression "the stewardship of time, talents, and treasure"? Yes, it has been more than once. And if you will pardon me, I want to say something about those three categories in our devotional visit today.

First, in regard to the use of time, here is part of a quotation from the *Congressional Record* which appeared in the late Cedric Adams column of a Minneapolis newspaper a few years ago. Ten requirements for becoming a member of the "coronary club" are listed.

"Your job comes first; personal considerations are secondary. Go to the office evenings, Sundays, Saturday afternoons and holidays. Take your brief case home in the evenings you don't go to the office. This provides an opportunity to review completely all the worries and troubles of the day. Never say no to a request, always say yes. Accept all invitations to meetings, banquets, committees, and so on. Never eat a restful, relaxing meal—always plan a conference with your lunch or dinner. It's a poor plan to take all the vacation time provided

for you. Fishing, hunting, golf, bowling, gardening, and so on, are all a waste of time. Never delegate responsibility to others—carry the whole load yourself all the time. If your work calls for travelling, work all day and drive all night to make the appointment the next morning."

We can see that such an attitude toward time can hardly be called Christian, in addition to being poor health practice. Furthermore, where would the Lord and devotional life fit into such a schedule? And yet, people living at breakneck speed will one day have to take time to die. Then whose shall their souls be?

Second, we are all *talented* people. We all have some talent or ability which can be used for good. Jesus told the parable of the three servants and how they used what had been given them. Perhaps He dwelt on the one-talent man because He wanted to show the possibilities of what seems small and insignificant. While we lay great store by what is big, God often works through what appears to be of little account.

The Christian is responsible for how he uses his capabilities. It is not enough to occupy a place in the Sunday service. There must be some expression of faith through action. Are there any services you perform which have as a definite goal the witness of Christ to the world?

Lastly, there is a stewardship of material possessions. Land, proper-

ty, money—these, too, are from God. For instance, the farmer is responsible for how he uses the land. He sins if he knowingly ruins his land for future generations.

As we speak about money, the question may be asked, "Why does the church always talk about it?" For two reasons: it takes money to operate churches in this day and age, and stewardship in the church has been generally poor. Conditions have improved; but what Americans and Canadians spend on the church in comparison to liquor, tobacco, and entertainment is little indeed.

Why do people give to the church at all? Here are some reasons that come to mind: they *have* to (perhaps a dues system), they are afraid not to, public opinion, pride in a local building or program, the hope of gaining favor with God, and as an income tax deduction.

The Christian motive for giving to the church (God's work) is two-pronged. It is an expression of gratitude to the Lord for what He has done and has given. The other is a desire to share the good news of Christ with others.

How much should a Christian give to definite work for God? If you believe what is written in the previous paragraph, I won't worry too much about what you will do. But at the same time, you will also be open to a suggestion, which is this: give a *proportionate share* of your income to definitely Christian work.

—Raynard Huglen

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OUR PRESIDENT WRITES

"THE OPPORTUNITY"

by Pastor John P. Strand

NOAH had a tremendous opportunity. Because of his position and time, he could give a noble direction to all of mankind after the flood. His was an unprecedented opportunity.

Our Association has a tremendous opportunity today. The world and the church are being engulfed with many different tides. We are in a position to give help to congregations and people who are deeply troubled. The dangers are many, however. We must exercise great care or we will fail. How we need the wisdom and love only God can give.

We stand in danger of becoming a "waste basket" for other groups or churches. Some may gravitate to us who for various reasons are unwanted or have worn out their usefulness in other places. There are those who may come to us to gain personal advantage instead of for conviction's sake. They would not be a blessing to us, nor we to them. Therefore we must exercise due care in this area. Accordingly, any pastor who would want to be on our clergy roster must let his desire be known to one of the officers. He must then meet with our Colloquy Committee. He may then be received into our Association on a fellowship basis, serving with us for one year. At the end of that time, if all is well, he will be placed on our regular roster. All, of course, can see the necessity of this procedure. The Colloquy Committee has been busy, and has many waiting to meet with them. We are thankful to God for sending needed laborers to us.

We are grateful, too, that congregations are desirous of joining our fellowship. We want them, too,

to have a thorough understanding of our Principles and polity. They should communicate with our officers whenever possible when they contemplate associating with us. We want them to know us well. We want them to understand the freedom we enjoy and the sound Lutheran theology we believe in and practice.

There are those who look with suspicion on anyone that does not belong in their synod or association. Some folks who claim to be very ecumenical are very unbrotherly to those who for conviction's sake cannot be in the same outward church body. All believers are one in Christ, and herein lies the essential unity of the church. This truth we would voice in our day. While we are not aligned with any other group or groups, we extend the right hand of Christian fellowship to believers wherever they are. We renounce sectarianism as a tragic sin of this and any day.

There are many theological winds blowing today. It is possible to go off on tangents very quickly. There are those who go overboard about tongues, their church body, ecumenicity, liturgy, church architecture, methods, procedures, gimmicks, etc. We would make a serious attempt to "try the spirits," to have a program emphasizing sound evangelistic preaching, lay activity and responsibility, as our Principles emphasize. We refuse to be sidetracked into lesser tasks, no matter how they may be clothed.

The road will not be easy. We are not "wrestling against flesh and blood." Discouragements and misunderstandings will be many. We also believe joys and blessings will continually come. Believing that God has called us to this task, relying on Him, knit together with a common faith, and seeing the opportunity, we faint not.

MR. J. G. ERICKSON ORDAINED INTO THE CHRISTIAN MINISTRY

Jay G. Erickson, lay pastor at Faith, S. Dak., for the past seven years, was ordained into the Christian ministry on Sunday, Sept. 15, in the Bethel Lutheran church in that western South Dakota town.

The Rev. John P. Strand, Tioga, N. Dak., president of the Association of Free Lutheran Congregations, officiated at the service and preached the sermon, using a text from I Peter 5. He was assisted by Pastors Trygve F. Dahle, Morris Eggen, Julius Hermunslie, and Carl Ostby.

Emmanuel Lutheran Church, Eagle Butte, S. Dak., organized by Pastor Erickson, was co-sponsor of the ordination service.

Jay Erickson is the son of Evangelist and Mrs. Joseph Erickson and was born in 1922 in LaCrosse, Wis. He was baptized by Pastor J. O. Holum and confirmed by Pastor O. M. Kleven.

He came to full assurance of salvation before his confirmation and also at that early age sensed an unmistakable call to Christian service.

Mr. Erickson studied at the University of Wisconsin, Madison, Wis., and at the Lutheran Bible School and Seminary, Fergus Falls, Minn., preparing himself specifically for the work of an evangelist. He did serve as an evangelist for the Hauge Lutheran Federation for nine years. In 1956 he received a call from the Board of Home Missions of the Lutheran Free Church to develop the work and organize a congregation at Eagle Butte and to serve the Bethel Lutheran Church at Faith.

He is married to the former Harriet Syverson of Kenyon, Minn., and they have two sons, James and Joel.

"For thus said the Lord God, the Holy One of Israel,
'In returning and rest you shall be saved;
in quietness and in trust shall be your strength.'" —Isaiah 30:15



BOARD OF PARISH EDUCATION
 SUPERINTENDENT
 FINANCIAL SECRETARY
 RECORDING SECRETARY

DEPT. LEADER	DEPT. LEADER
SECRETARY	SECRETARY
PIANIST	PIANIST
TEACHER	TEACHER
TEACHER	TEACHER
TEACHER	TEACHER
SUBSTITUTE	SUBSTITUTE

THE STAFF

PERHAPS no other factor determines the quality of a program of Parish Education as much as the staff does. No amount of good equipment or good organization will take the place of dedicated workers who are serving because they want to share Christ and His Word. The person who lives in close fellowship with his God and knows his Bible well enough to be able to turn to references that are pertinent to a discussion will be a convincing argument that the Christian life is the only satisfying and happy life. Such people, praying and working together, will be the instruments used by the Holy Spirit to influence others for Christ.

BOARD OF PARISH EDUCATION

The work begins with the Committee or Board of Parish Education elected by the congregation and chosen because they are known to be concerned about the spiritual welfare of others. It would be helpful if they had some educational

background. They are responsible for selecting the director of parish education, if the church has one; for calling the personnel who serve in the program, and for planning and directing the expenditures of the school so that there can be constant improvement in both teaching methods and equipment. They also serve to stimulate the interest of the congregation in the work of parish education and, working with the pastor, give direction to all phases of the program.

SUPERINTENDENT OR DIRECTOR OF PARISH EDUCATION

The director of parish education in many churches is still the Sunday school superintendent, and much of the work of organization and supervision fall to him. It is his responsibility to plan teachers' meetings and to help department leaders with problems that may arise. He is alert to leadership ability in the members of the staff and encourages its development. He serves as liaison between the members of the staff and the Board of Parish Education. It is essential that the superintendent be a person who has deep spiritual convictions and that he is filled with enthusiasm for the work. An enthusiastic superintendent who radiates the love of Christ will set the spirit for the whole organization. (In a large congregation where there is more than one session of Sunday school, it might be advisable to have a superintendent for each division. For example: a superintendent for the pre-school division, a superintendent for the kindergarten division, a superintendent for the primary division, etc. Department leaders within the division would then be responsible to the division superintendents.)

DEPARTMENT LEADERS

Administration within a specific age group is usually the responsibility of department leaders. They lead the opening worship service within their department, remembering to start and stop on time so

there is sufficient time for the teachers to present the lesson. It is their job to see that new teachers within their group are fully informed about responsibility and procedure and to make arrangements so that the worship center is attractively decorated and conducive to worship. Department leaders work closely with the superintendent, sharing ideas and problems with him.

SECRETARIES

Secretaries are versatile people who serve in many capacities. Some work directly with the department leaders to see that supplies and teaching materials are distributed to the teachers. Others may count offerings or record attendance. Some secretaries find that they have spare time during the week to help in the Sunday school office, typing or working on visual aids. There are an endless number of services that can be performed by women who are willing to give their time in this way.

TEACHERS

Teaching God's Word is only a part of the responsibility of teachers. Equally as important is their role as shepherd of their small flock. Faithful teachers are more than punctual—they are in the classroom at least ten minutes early to greet their pupils and see that materials and equipment are ready for the session. They sit with their class and assume responsibility for discipline during the worship service. Pupils who are absent are contacted immediately by telephone. When there is illness the teacher sends cards. If there is a serious problem, she notifies the superintendent so that the pastor can be of help. At least once during the year, she will try to visit each of the homes that are represented in her class, for the teacher is often the only link between the church and the home of her pupil. With so great a responsibility, it seems certain that teachers will spend a great deal of time in

prayer and preparation.

SELECTION OF THE STAFF

In selecting prospective workers the Board of Parish Education should keep in mind the goals that have been established for the work and continue to follow the guidance of the Scripture. When the early church chose deacons, they selected men who were of "good repute, full of the Spirit and of wisdom" (Acts 6:3). Should we settle for less when we choose those who are influencing the future leaders of the church? It is difficult to judge the Christian life of another person, but there will be evidences of interest in Bible study and church work in general that will be helpful. Workers should also be able to get along with other people and be able to influence those they serve. Age is not an important factor except where it might deprive some young person of further training. It would be well to encourage young people to attend Bible Class throughout their high school years and then provide a short training course before they are allowed to teach.

It should be made clear to all prospective workers that when they accept a call to serve in parish education, they are taking on a responsibility not only to their pupils, but also to God, to the congregation, and to the whole church of Christ here on earth. This can be done by sending a letter of call to each person involved. Perhaps it would be well for the Board of Parish Education to define the responsibilities of the various members of the staff and include a list with each letter of call.

Many schools are concerned over the scarcity of workers. Good public relations on the part of the Board of Parish Education, well-planned teachers' training and an understanding of the need will do much to solve the problem in securing staff members. When the congregation knows that the standards for workers are set high, and the program is presented in such

a way that it is a privilege to serve, human nature is such that man will want to take part. There will be a noticeable change in the spirit of the work and more energy will be expended by the staff members as they forget themselves and "do everything in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:23).

NOVEMBER—THE MONTH OF THANKSGIVING HELPS FROM THE BOOKSTORES

Psalm 100 (Scripture Press)

The Thanksgiving Psalm is portrayed in twelve colored pictures illustrating the phrases of the psalm. The book can be taken apart to make flash cards that could be used in worship services during the month to help children understand and memorize God's Word. Suggestions for use are included in the book.

Seasonal Telegram

There are three holiday stories in this flannelgraph material:

1. Thanksgiving Cups—to be used this month.
2. Away in a Manger—the story of Martin Luther's Christmas Hymn.
3. Symbols of the Suffering of Christ—a fine series that might be used in the worship service during the Sundays in Lent.

VISUALIZED HYMN

There's still time to visualize a hymn for use during this month of Thanksgiving!

1. Choose a suitable hymn. "Thanks to God for My Redeemer" or "For the Beauty of the Earth" would be easy to visualize.
2. Search magazines and newspapers for pictures that will illustrate the phrases of the hymn.
3. Mount the pictures on large sheets of poster board, leaving space to print the words in letters that are easily read. (If you don't feel that you can print well enough, ask one of the high school art students for help.)

Vary the position of the pictures to give variety to the posters.

4. Be certain you know the hymn well before you attempt to teach it to the children.
5. Ask the pianist to play the hymn for the children before they learn the words.
6. Talk about the hymn. Explain the meaning of the phrases and of words the children may not understand. Perhaps it would be best to explain only one verse each Sunday. By the end of the month the children will probably have it memorized.

SWEDEN REPORTS 350,000 WEEKLY CHURCH ATTENDANCE

Stockholm (LWF)—In an average week, nearly 350,000 Swedes, or 4.6 percent of the national population, attend a Lutheran church service, according to latest statistics.

Baptism is received by 89.09 percent of all Swedish children, and the rite of confirmation by 87.48 percent. Of all the marriages performed, 91.35 percent are church weddings. Funerals, in 96.11 percent of the cases, are in accordance with the rite of the national Lutheran Church.

Some 136,000 children are enrolled in 3,542 Sunday schools of the Church of Sweden, and the youth work of the Church reaches 47,233 boys and girls.

Almost 25,000 men belong to the Kyrkobroderna, the men's organization of the Church, while 41,000 people take part in the 3,000 church choirs.

Parish papers have a distribution of more than a million copies. If all church publications are included, the total figure surpasses 1.5 million.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

NEO-ORTHODOXY

by Pastor John H. Abel

AS we traveled through the West Coast states these past days, we were again reminded of God's Word to Israel in Deuteronomy 11:11, "But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

Yes, we have seen the inspiring beauty of God's creation, from rolling plains to lofty mountains. We have eaten fruit from deep rich valleys and fish from rocky coast waters. What a marvelous land God gave unto our fathers. We are reminded, however, in our day of the old mission hymn which says, "Every prospect pleases, and only man is vile." Can we preserve the marvelous God-given heritage that has been ours? Perhaps not. We may be able to see only a faithful remnant saved out of a society that has made for itself other gods than the God of our fathers.

On this trip we have met hundreds of Christians with aching hearts, pained over the terrible developments and departures from doctrine in Lutheranism. I will not forget one young mother and her husband who related something like this: "Our pastor told several of us at one time that he was going to continue his teaching and preaching of the 'new theology' and that he had the whole synod behind him. If we didn't like it we could get out." Well, the upshot of all this in that particular congregation was that so far fifty persons have left, including the couple that told me of the event.

In these days every Christian should read carefully the pastoral epistles. What a guide to the ministry! How clearly the Spirit of God revealed to St. Paul the conditions that would come upon the Christian Church in the last days. In II Timothy 4:1-5, we read, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing . . . preach the WORD; be instant in season, and out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. [As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry. RSV]."

Not long ago a fine Lutheran pastor wrote in an independent Christian magazine the following: "Dear leaders of the church: We have been praying for you, but the urgency of the situation requires that we do more than pray; so we are pleading with you not to forsake historical Lutheranism. If the Bible message of historical Christianity no longer satisfies your heart, I can understand because I too have been there. Then out of my restless, sinful, doubting, needy heart, I took another look at the Christ of the cross, the living Savior, and He came into my heart in a new way. I am still dissatisfied with myself, but I am satisfied with Him. Christ says, 'Beware of false prophets who come to you in sheep's clothing, but inwardly are ravening wolves' (Matt. 7:15). On this verse Dr. J. A. O. Preus, in the *Lutheran Sentinel* (Mar. 14, 1963, page 77), says: 'When we see a sign, "Beware of

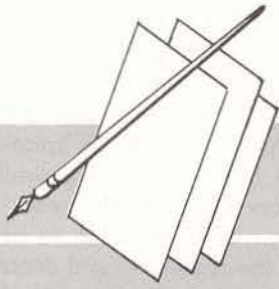
the dog," very few are so foolish as to go up to the dog and pet it or look at its teeth; but strange to say, many Lutherans seem to think "Beware of false prophets means to fondle and embrace them."'"

At this point we might ask ourselves, "What is this new theology that confronts historic, confessional Christianity? It is not easy in a few words to describe what men have written voluminous books about, but in spite of the various shades and appearances that these new teachings take, they are generally referred to by the term "neo-orthodoxy." Now we have always prided ourselves as being a church that was orthodox, that is, adhering to a certain group of "right teachings," which have been historic, fundamental Christian teachings.

We said we are orthodox, and in contrast to this there arose a group of theological teachers who were called humanists, rationalists, liberals, modernists, etc. Their type of theological teaching was particularly prominent from the late 1700's and swept over most of Europe in the last century. This method or theological approach was to come to the Bible in a so-called "scientific" manner, that is, critically. They attempted a critical analysis of the Bible, but not from the premise of faith. They attempted to harmonize the Bible teachings with what they thought were conflicts in science and to use a critical analytical approach to the Bible. Thus, this school of theology and its offspring feel that the Bible is a very human book to be studied under their so-called "higher criticism method." They sought for the origin of the ideas of the Bible, and believed that it was just a book written by fallible men and therefore contained many errors, fables, legends, and mistaken traditions. What a contrast to the plain words of Paul and Peter and others who stated in various ways that "all Scripture is given by inspiration of God."

We might add here that the so-

[Continued on page 12]



EDITORIALS

A NEW FEATURE

Did you notice the new section in *The Lutheran Ambassador* last time? We hope that you did. It is called "Parish Ed" and will appear regularly from now on.

The corner is designed to appeal to all who are interested in the home, in Sunday school, vacation Bible school, and all forms of education in the parish. This should include most all of our readers.

We are fortunate to have as editor of the page Mrs. David C. Hanson of our Minneapolis congregation-to-be. She recently headed a large suburban Sunday school. Her abilities in Christian education will be quickly evident to our readers. She is an example of the talent we mentioned in our previous issue (*We Review the Past*). We hasten to add that Mrs. Hanson, like the rest of us, wants to dedicate all effort to the task of making Christ known and the Father glorified.

If you have some particular question regarding her contribution to *The Lutheran Ambassador*, address correspondence to her at 7632 Harriet Ave. S., Minneapolis, Minnesota 55423.

At approximately year's end, we will submit a questionnaire to you in which you may rate the features and contents of *The Lutheran Ambassador*. Also this, we will present our first 16-page issue soon; but because we haven't managed that yet, it will have to wait until your editor is settled in his new home in Roslyn, S. Dak., after Nov. 15.

YOUTH WORK IN THE CHURCH

There is a discussion currently underway in the Association of Free Lutheran Congregations regarding the form of youth work in our fellowship. Briefly, the debate centers over two general approaches: a de-emphasis of separate youth gatherings both within and without the local congregation and a continuance of separate youth gatherings as the most effective way in which to work with young people.

We shall not go into this discussion at this time. A question of this nature, with respect to what is done on the district, area, and national levels, will ultimately have to be decided by the Annual Con-

ference. And, at the same time, it is inconceivable that local policy can be determined anywhere but in the local congregation.

What we wanted to say at this particular juncture, however, was this. Before the merger took place, prophets of our doom predicted that one of the drawbacks of any non-merging group would be the difficulty of presenting an attractive program for youth. Youth, they said, want to be part of a well-organized activity that is going some place.

From what has happened thus far, we would say that youth work is the least of our worries. Our family Bible Camp, which many teen-agers attended, and the youth conference meeting in Fargo as this paper comes to you (adults are invited, too) prove that we can do something interesting for our youth. There don't seem to be any valid reasons why we cannot maintain effective work among this important portion of our church.

And as we face the question of the general form of this work, let us be willing to hear from the young people themselves and from their parents so that we can arrive at the best solution for us. We are agreed on our objective—wanting to help our young people "know, live, and share Christ and His forgiveness," to borrow an old theme. Just how to do this really effectively is the question.

TOO MUCH LUTHERAN NEWS?

We have had just enough comment to indicate that some of our readers feel that we have used too many news items from the National Lutheran Council News Bureau. Incidentally, this sounds like a good question to put in our questionnaire, as mentioned above.

The NLC News Bureau has been kind enough to send their news releases to our desk and we have used some of them in most of our issues, at times as "fillers," but at other times as desirable news. And for your information, you should see the many items we don't use. We are sure that the News Bureau sends them out in the knowledge that not everything will be used by every paper.

That there could be a difference of opinion as to how much of this news to print and exactly what to print is entirely understandable. But we would be very disappointed if it were the general concensus of belief in the Association that no Lutheran news outside of our own group should be printed in *The Lutheran Ambassador*.

All of us in the Association are people who have made the decision to be apart from the major bodies of Lutheranism. But it has been our experience (this is a personal reaction) that we are more convinced than ever that we are Lutherans and intend to remain so. We would vote against membership in the Lutheran World Federation at this time, but yet we feel a greater kinship with the millions who comprise it than with any other outward classification of churches.

If you agree with this, or even if you don't, it seems to us that Lutheran news belongs in *The Lutheran Ambassador*. We weren't there, but what happened at Helsinki ought to have been of extreme interest to us. You may not personally approve of Dr. Fredrik Schiotz and yet he comes from a church out of which some of us have come and with which all of us have rubbed shoulders, and his election as president of the Lutheran World Federation is news. We have our own Association, and yet it is interesting to note how other Lutheran bodies stand today in membership and number of pastors.

As we look for ways to improve our paper (working on a limited budget), we envision devoting at least a page of every issue to church news, Lutheran and general, which will give a quick digest of what is happening in the religious world. Just because a news item is printed doesn't mean that we approve of what it tells. From time to time we may comment on various issues.

We don't want to ram Lutheran news down your throats. We think you will see less of it as we get more of our own material to use. But we shall continue to print what we think should be there. And it would be a sad day if it were forbidden entirely.

THE BARRIERS REMAIN

What we think of the talk of union (we don't like the term "reunion") between Protestant churches and the Roman Catholic Church ought to be well known. But to refresh your minds, we don't think much of it. Furthermore, we can't understand how such a result could come about. In a way we can see how it could come to pass, but it would be an unfortunate occurrence, indeed, if it were to happen.

That is, if such a union were to be a "return" to Rome. And there are indications that most Roman Catholic leaders think in those terms even though they have condescended to call us "separated brethren" instead of something much worse.

All of this is very difficult to talk about because Roman Catholics are people, too. In Hatton we have eaten in a cafe operated by a Catholic family. Their

service has been most cordial. Some of us have been patients in Catholic hospitals. We cannot complain about them as people.

But when it comes to their religious beliefs we find ourselves almost in another world. In spite of believing some of the same things and using similar terms, the dividing issues are basic. Is the work of Jesus sufficient for salvation? Is it of value to pray to Mary and the saints? Are the traditions and decrees of popes and councils of equal authority with the Bible? Is the pope in divine succession to Peter and was Peter chosen as the first pope? These are but a few of the questions which we will not down.

We found the book *The Doctrinal Conflict Between Roman Catholic and Protestant Christianity* by Dr. Mario Colacci, a former priest, very helpful. As far as we can tell, he has given a fair exposition of the differences between Catholic and Protestant (particularly Lutheran) teaching in such areas as revelation, the New Testament church and priesthood, the Sacraments, the Virgin Mary, justification, etc. Reading the book is a good refresher course in theology, stated in understandable form.

On the other hand, we cannot agree with the author in some of his statements in his preface to the book and the concluding chapter. Having shown conclusively how Protestant theology rests much more securely in Scripture than Roman Catholic theology, he gives the latter more credit than is due under the circumstances.

The Second Vatican Council is now in its second section. There does not seem to be much likelihood that this notable assembly is going to make any change in Roman Catholic doctrine. A few adjustments in matters which do not touch the faith may be made, but they will not be startling. The real divisive issues will remain. Pope Paul does not arouse the excitement that Pope John did, and it does not appear that he will be the first pope to bite the hand that feeds him, either.

And so, the barriers remain and will remain. If we believe our doctrines are based on the Word, we must stand there no matter what happens.

"I WISH"

What's happened to the yester-year
When folks had time to talk
And spend some time just visiting,
Altho' they had to walk?
The miles were never shorter
Nor the days a minute more—
Yet the fellowship seemed sweeter
In the "good old days" of yore.

We've lost "co-operation"
In our Church as well as home.
What's happened to the "painting
bee";
Concern for youth who roam?
The reverence that we used to feel,
When God's Word had been read,
The deep concern for souls of men,
Seems silent now, and dead!

I wish I had another life—
That wishes all came true!
The burden of my heart would be:
That God would keep us true!
That folks who turn so readily
To follow other ways
Would seek God's will for guidance
In all their future days.

Mrs. Milton Tollefson
Leonard, Minnesota

THE BIRTH OF THE AUGSBURG CONFESSION

The second of two articles

Pastor A. L. Hokonson, Everett, Washington

THE Emperor sent a summons to Luther and Melancthon to appear regarding the doctrines, ceremonies, and practices in dispute on March 21, at Torgau. These included (1) withholding the cup from the laity; (2) prohibition of marriage; (3) celebration of Mass; (4) confession; (5) obligation of fasts; (6) secular power of clergy. These were the abuses that Luther pointed out and are the second part of the Augsburg Confession. The Emperor was delayed in coming, so the Lutherans had time to finish their Confessional Articles. Eck, in the meanwhile, had published 404 Theses classifying Luther as a heretic.

The Elector of Saxony and the Margrave of Brandenburg had met the year before in 1529 and formed an alliance of Protestant princes to protect Luther. As a result of his dispute with Eck in 1519, Luther had been put under the Papal Ban. The Elector of Margrave asked Luther and the other Lutheran theologians to draw up the articles of faith upon which they could stand. These were known as the Schwabach Articles because the meeting was held in that city in October, 1529. Luther being under the Ban could not attend the meeting. Luther looked over the articles as drawn and wrote, "I have read the articles, it pleases me well. I do not know how to improve or change it, nor would this be proper, as I cannot tread so softly or gently. May Christ, our Lord, grant that it may bring forth much fruit, which we hope and pray."

On Friday, June 24, the Confession was to be presented to the Diet. The day before the Lutherans met and had the Confession read to them. The theologians realized that if the princes signed this Confession, their very lives would be

endangered, so they suggested that the theologians sign it. But the Elector of Saxony said, "I want to confess Christ." The signatures of the Augsburg Confession are therefore that of laymen of the church. They are John, Elector of Saxony; George, Margrave of Brandenburg; Ernest, Duke of Luenburg; Phillip, Landgrave of Hesse; John Fredrick, Duke of Saxony; Francis, Duke of Luenburg; and Wolfgang, Prince of Anhalt.

READING OF THE CONFESSION

The Emperor had requested merely the presentation of the Confession. The Protestants requested that it be read. The Catholics did everything possible to oppose the reading, but the Protestants won their point. June 24 was set aside for the reading of the Confession. In the afternoon the Pope Legate, Cardinal Campeggio, addressed the meeting to prejudice them against the Lutherans. There were two hundred present to hear the reading, a capacity audience, on June 25, 1530, a red-letter day for the Protestants. By its reading before the Imperial Diet, it was given recognition. Present were two chancellors of the Elector, one with a Latin copy and one with a German copy of the Confession. The German copy was read. The reading lasted from 3:00 p.m. to 5:00 p.m. Effect of reading:

(1) It was an eye-opener to the Catholics. (2) The Catholics found that the Lutherans, instead of being fanatics, were fundamentally sound in the doctrine of the Word. (3) The Duke of Bavaria said, "The Lutherans are in the Bible, we outside." The Bishop of Augsburg said, "It is the truth, we cannot deny it." Result: (1) Luther was placed under the Ban. (2) The Confession was to be examined by the Em-

peror for a decision. (3) A Confutation to be written by the Catholic theologians. Twenty of the ablest Catholic theologians were appointed to write the Confutation. Among them were two of Luther's bitterest enemies, Eck and Faber. On August 3, the Catholic answer was read and it condemned the Protestants.

The value of the Augsburg Confession to the Lutherans may be summed up as follows:

- (1) It presented a united front to the Catholic Church and others.
- (2) It is a clear summary of Bible doctrines.
- (3) It rejects all heresies.
- (4) It presents a banner around which all can gather.
- (5) It is not a source of truth, but a witness to the truth.
- (6) It is an anchor grounded in the WORD OF GOD.

Summary of the Articles of Confession include (1) God, (2) Original Sin, (3) Son of God, (4) Justification by Faith, (5) The Ministry, (6) The New Obedience, (7) The Church, (8) What the Church Is, (9) Baptism, (10) The Lord's Supper, (11) Confession, (12) Repentance, (13) Use of Sacraments, (14) Ecclesiastical Order, (15) Ecclesiastical Usages, (16) Civil Affairs, (17) Christ's Return to Judgment, (18) Free Will, (19) The Cause of Sin, (20) Good Works, (21) Worship of Saints, (22) Christ the Only Mediator.

Against the background of present-day encroachments of the Catholic Church in all phases of life such as education; its increasingly vast holdings of property and power in politics and enticements to liberal-minded Lutheran theologians to come back to the Catholic viewpoint of Scripture; in addition to the spread of neo-orthodoxy and the envelopment of the Lutheran Church in the World Council of Churches, plus a soft attitude toward Communism, it would be well for our Church to take a second look at the Augsburg Confession and the fight of the man of God,

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WOMEN for Christ

HERE is Mrs. Alvin J. Grothe's testimony. She and her husband will be the first to receive the one \$500 Mission Scholarship. Friends, do you want to have a share in building up this scholarship? If so, send your gift to Mrs. Albert Moen, 709 Cherry St., Grand Forks, North Dakota. We have promised this gift to them by the first of the year.

Dear Friends of the WMF:

Greetings with John 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Oh, how good and wonderful it is to know and to believe this verse and to be able to know that it applies to me personally. To think that we might have life, eternal life, without an end!

Jesus had a hard life and a cruel death in order that we might live. I have known Jesus as my Savior for almost a year now. And many times I have been sorry that I didn't accept Him sooner. I had been under conviction for over a year; and one night while listening to a radio message over one of our Canadian stations, God made me really see myself as a lost sinner. And I accepted the invitation to come to Jesus that night. It has been such a blessing to me and to my whole family.

Right here I probably should tell

you about our family. Our oldest girl, Terry, is almost eleven years. James is next and he is eight years. Then comes Susan who will be six this fall, followed by Kathryn, who at four is a very big girl. And baby brother, Kelly, is the very last and is fifteen months old. We really enjoy our children. All five are truly gifts from God.

And now as we prepare to go to the mission field, we realize that we must rely on God for all strength, wisdom, grace, yes, all our needs both spiritual and physical. We feel that we have wasted many years when we could have been working for Him, saving souls. Now we feel that God has called us, and with this calling we want to make our application for the WMF scholarship. We trust that you will consider us worthy of this.

As to the time when we will need it: right now there is no hurry, but we would appreciate it for the second semester—that is, if we can get it.

May God richly bless our WMF and each officer.

Sincerely in Him,
Mrs. Frances Grothe

MINNESOTA'S NORTH CENTRAL DISTRICT HOLDS WMF RALLY

The fall rally of the Women's Missionary Federation of the North Central District of the Association of Free Lutheran Congregations

was held at Union Lake Church near Winger, Minn., on Sept. 9, with Miss Ona Broden presiding.

The morning session opened at 10:30 with devotions given by Mrs. H. C. Molstre. The Bible study was conducted by Mrs. Kenneth Johnson from Mentor, Minn. Her study was based on the book of Revelation. Music for the morning session was furnished by Mrs. Kenneth Rolf and Mrs. Moen of McIntosh, Minn. Dinner was served by the Union Lake Ladies Aid.

The afternoon session opened at 1:30, and Mrs. Ness from the Shevlin parish led in devotions. Music was supplied by a ladies chorus from Landstad congregation near Perley, Minn., and a solo was sung by Mrs. Gilmore Karevold, Fosston, Minn. Mrs. O. K. Ose, president of the national WMF, spoke on the work of the organization, using John 6:26-29 and 10: 3, 4 as her text.

The following officers were elected: Miss Ona Broden, president; Mrs. Haldor Hegg, McIntosh, vice-president; Mrs. Henry Jacobson, Perley, secretary; and Mrs. Robert Bursheim, Winger, treasurer. The motion was made and seconded that the president and secretary serve two years and the other officers also serve two years after 1964.

Ninety-one persons registered for the two sessions. The morning offering amounted to \$128.90, and the motion was made to give \$100.00 to church extension. It was also decided to have a spring rally.

Rev. H. C. Molstre gave the closing benediction. Coffee was served by the ladies of the church before each one returned home thankful to God for a day of fellowship, listening to His Word and admonished to do His will and His work.

Mrs. Henry Jacobson
Secretary

"God is spirit, and those who worship him must worship in spirit and truth" (John 4:24).

NATIONAL CONFERENCE OF
FREE LUTHERAN YOUTH
 MISSION CENTER, FARGO, NORTH DAKOTA
 NOVEMBER 8-10, 1963
 REV. JOHN H. ABEL, HOST PASTOR

CHRIST HAS SET US



FREE
 Galatians 5:1

PROGRAM

FRIDAY

- 6:30 — Registration—Marlys Haakonson, Chairman
- 7:45 — SONG AND TESTIMONY RALLY
 Leader, Rev. Jay Erickson, Faith, South Dakota
 Welcome, Rev. John Abel, Fargo, North Dakota
- 9:30 — Refreshments (lower auditorium)
 Nominating Committee meet in balcony
- 10:00 — Goals Committee meet in lower auditorium

SATURDAY

- 8:45 — SINGSPARATION AND DEVOTIONS
 Leader, Gary Skramstad, Grand Forks, North Dakota

- 9:15 — SEARCHING THE SCRIPTURES
 Rev. John Strand, President of the AFLC, Tioga, North Dakota
- 10:30 — Half-hour Break
- 11:00 — LUTHER LEAGUE WORKSHOP
 Leader, Fran Monseth, Valley City, North Dakota
- 12:00 — Lunch (lower auditorium)

SATURDAY

- 1:30 — SINGSPARATION
 Leader, Bob Lee, Grand Forks, North Dakota
- 1:45 — YOUTH AND MISSIONS
 Rev. John Abel, Mission Director of AFLC
- 2:30 — YOUTH PROGRAMS AND MATERIALS
 Darrell Moe, Youth Commission member, Grafton, North Dakota
- 3:00 — OPEN DISCUSSION
- 3:30 — Conference Choir Rehearsal
 Victor Svanoe, Director
- 5:30 — YOUTH CONFERENCE BANQUET
 "TOWN HALL" Room of the Gardner Hotel
 Master of Ceremonies, Alan Hendrickson, Ne-gaunee, Michigan
 Music
 Maple Bay Girls' Chorus, Winger, Minnesota
 Dewayne Herbrandson, vocal solo, Ceylon, Minnesota
 Roger Strom, trumpet solo, Elbow Lake, Minnesota
 Speaker, Rev. John Strand, President of AFLC
- 8:00 — "THE TONY FONTANE STORY"
 Music, THE AMBASSADORS YOUTH CARAVAN

SUNDAY

- 9:00 — PRAISE AND PRAYER
 Leader, Terry Simonson, Minneapolis, Minnesota
- 9:30 — YOUTH BIBLE CLASS
 Leader, Verle Dean, Willmar, Minnesota
- 10:45 — WORSHIP SERVICE
 Music
 CONFERENCE CHOIR, Victor Svanoe, Director
 Marimba, Mrs. Bob Rieth, Tioga, North Dakota
 French Horn, Dave Johnson, Bloomington, Minnesota
 Installation of National Luther League Officers
 Speaker, Rev. Richard Snipstead, Secretary of AFLC, Greenbush, Minnesota
- 12:00 — Dinner (lower auditorium)
- 2:00 — YOUTH RALLY
 Leader, Dave Johnson, Bloomington, Minnesota
 Music
 CONFERENCE CHOIR
 Linder Sisters' Trio, Fargo, North Dakota
 THE AMBASSADORS YOUTH CARAVAN
 Speaker, Rev. Harry Molstre, Winger, Minnesota
 Testimony Time and Prayer

LODGING: Fargoan and Powers Hotels (\$1.50 per night)

TRANSPORTATION: Bus service will carry Leaguers from the hotels and to and from the banquet.

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called errors in the Bible have not been conclusively proven to be errors and that no real contradiction has ever been proven to exist in the Bible when rightly understood. Our Bible is a miracle-book; it has been miraculously preserved through the centuries. It contains the record of miracles, and will do miracles for anyone who really comes and takes it as it claims to be, "God speaking unto man." Jesus said in that great chapter in Matthew of the events of the last days and the signs of His coming again, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

What we must keep in mind about liberalism, as Dr. Ryrie states, is that they did not, and do not, come to the Bible with faith. Rather, they come with doubts. They follow the pattern of Darwin in that they believe that evolution is a law of life. They think man is still evolving, getting better and better. Years ago they taught that some day society would be so well educated that we would make for ourselves a sort of heaven on earth, and thus the kingdom of God would come to earth.

Two world wars and man's brutality to man have shattered this idea in the minds of most theologians today, but it has not done away with their liberal premise that the Bible is just a human book with human errors. So men like Barth, Brunner, Niebuhr, Bultmann, Tillich and others, though deploring the unreasonableness of liberalism, and seeking some sort of absolute authority in the Scriptures, have retained much of the rational, destructive critical approach to the Bible. They have returned to using many of the old words of orthodoxy such as sin and grace, atonement and the cross. They call out, says Dr. Ryrie, "Let God be God"; but when we see what they really mean by their use of these terms, we see that they have not returned to orthodoxy, the old "right way" of thinking, but rather they have a so-called neo-orthodoxy, or, as Dr.

Charles Ryrie states, "a deceptively false orthodoxy. Also neo-orthodoxy finds itself on the horns of a dilemma. If it repudiates the verbally inspired authoritative external standard of the Bible (which it does), the result will either be liberalism, with its de-emphasis of the Bible, or mysticism with its denial of an external standard. If it accepts verbal inspiration (which it does not), the result is orthodoxy and a denial of the higher criticism which it has embraced" (page 58).

In conclusion, then, how easy it is to realize why people throughout our Lutheran churches are disturbed. Can you expect a people trained in the catechism and the Bible to sit idly by when their children are being taught that evolution is the way God created us and all life? Can you expect them to be undisturbed when many pastors reduce the authority of the Bible to the subjective vanishing point, and tell them it contains errors and is not verbally inspired as the church has always taught? Such neo-orthodoxy teachers want, states Dr. Ryrie, "Authority without an external standard; they want the Word (Christ) without the Bible. Is this Reformation doctrine? It is the farthest removed from it. Is this a new orthodoxy? It is a deceptively false orthodoxy" (page 59).

In the light of the events of our day, let us remember the words of our text: "As for you, always be steady, endure suffering, do the work of an evangelist, fulfill your ministry."

(Pastor Abel quotes from the book, "Neo-Orthodoxy, What it is and What it does," by Charles Caldwell Ryrie—Ed.)

"Jesus said to her, 'Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life'" (John 4:13, 14).

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Martin Luther, to stand wholly upon the WORD of GOD.

When we take a close look at present-day conditions, how similar they are to the ecclesiastical, political, intellectual, social, and religious backgrounds of the Reformation. May we as a church of the Lord Jesus Christ take heed and stand upon the Word of God in the face of this trend of events in the Church today.

"And your ears shall hear a word behind you, saying, 'This is the way, walk in it,' when you turn to the right or when you turn to the left" (Isa. 30:21).