

**T
H
E**

Vol. 2

April 7, 1964

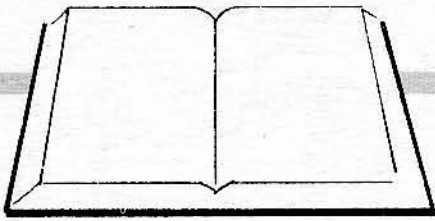
No. 7

LUTHERAN

**A
M
B
A
S
S
A
D
O
R**



—RNS Photo



According to the Word

Without Him— Nothing

“Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing” (John 21:3).

“That night they caught nothing.” Nothing! The word has a familiar ring to it. Every fisherman knows the word and dreads it. In spite of the best tackle, the best bait, the best weather, the best location, they caught *nothing*. That one word gives the sum total of results from a whole night’s work of these experienced men. They knew the lake. They were well versed in the art of fishing. It was their means of livelihood. Hour after hour they had cast their nets all through the night with the unspoken hope that *this* time it would be different; that *this* time the nets would be filled. Time after time the nets were pulled in—empty. No wonder Peter and the rest were discouraged and ready to quit.

Boys and girls, many of you, too, know what the word means. You, too, have said to your pal as Peter did, “I go a fishing.” And you started out with great hopes. You were going to catch the *big one* that day. Jokes and laughter filled the air as your little group made

its way to the lake, or the old, winding creek. A few hours later, you returned. The crestfallen, discouraged look told the story, the story of failure. You caught nothing.

Many of you, however, don’t know the joys and disappointments of a fishing trip. You have never been out on a lake full of fish, fish that sometimes won’t bite. But there is one “lake” we launch out on every morning. That lake is called *Life*. It too has great possibilities. Never has it been so filled with opportunities as just now. It, too, is inviting. Doors are open for young and old.

Everywhere we see boys and girls, men and women, out “fishing”—fishing for wealth, for honor, for popularity, for security, for old age, and so on. Popularity is a very attractive item on the list, especially for young folk. And the fishing is good. Many seem to have success. Everything seems to be coming their way. That’s the story of many in the secular field.

That same experience can apply in the religious field. There are those who labor for Him and are constantly burdened with the fact that they “catch” so little for *Him*. So few are won over from darkness into His marvelous light. But to the many, names and numbers alone seem important. Names are added and their popularity grows.

And yet, so often at the close of their day, the day called *Life*, the total of their “catch” can be summed up in one word—nothing. There is nothing of eternal consequence.

Why is that so? Why may the fruit of the labor of a whole life appear as nothing when viewed at the “sunset” of life? What can we learn from Peter and his experience? I believe the lesson God wants to teach us is that without Him we can do nothing. Jesus had been left out that day. He had no place in their plans. They went out without Him; they labored without Him. Isn’t that a picture of so many lives? *He* is left out. As least He is pushed out into the periphery of experience. *Things* become so important that there is no time left for *Him*. Hearts become undernourished, and lives that should be like “trees planted by the rivers of water, that bringeth forth fruit in its season” have nothing to give. No wonder the “draught” gets discouraging.

When Jesus is taken into their plans, the story becomes different. The picture is re-touched. Upon His word, they go out. Upon His word, they cast the net. He assumes all responsibility. All they do is faithfully obey. And, behold, the nets are pulled in—full of fishes. That’s the way it can be—with

—Karl G. Berg

THE LUTHERAN AMBASSADOR is published biweekly (except the first issue of August) by an association of Lutheran congregations and interested friends. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to **THE LUTHERAN AMBASSADOR**, Box 652, Grafton, North Dakota. Third-class postage paid at Minneapolis, Minnesota. Publication office: 6820 Auto Club Road, Minneapolis, Minn. 55431.

Have We Dethroned God?

by Pastor Marius Haakenstad,
Thief River Falls, Minn.

FROM that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21).

Lenten season is a time of the year when we look forward to, and in a special way are preparing to remember the suffering, death and resurrection of our Lord and Savior Jesus Christ. This should not be only at a certain given time, but rather it should be a daily remembrance and experience in our lives.

The important thing is, however, and the question must be asked, how much does it mean to us that Jesus, "must," and was willing to go to Jerusalem and there suffer and die for us? The answer to that question will depend on how much we are in need of a Savior and what kind of a God we have. Do we have a God who is alive and active? A God who has spoken and still speaks and when He speaks He means what He says and acts upon it? One who when He says "no" means no and when He says "yes" means yes and not maybe? Do we have a God whom the Bible pictures as a living, consuming, burning fire, the creator, ruler and judge of all? Do we have a holy, just, and righteous God who does not tolerate sin in any shape or form? "Are not my words like as fire?" says the Lord, "and like a hammer that breaketh the rock in pieces."

God said, "But of the tree of the knowledge of good and evil, thou shalt not eat: for in the day thou eatest thereof, thou shalt surely die." "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also

unto her husband with her, and he did eat." "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." "As it is written, there is none righteous, no not one." "For all have sinned, and come short of the glory of God." "For as many as have sinned without the law shall also perish without the law: and as many as have sinned in the law shall be judged by the law." Thus we could go on and on and on; however, let God be God, a God who has spoken and still speaks, and means what He says.

The text tells us that Jesus must go to Jerusalem and there suffer and be killed. We may ask then, why did Jesus have to go to Jerusalem and there suffer and be killed? The reason is that we are sinners, ungodly, unrighteous men and women, teen-agers and children, and the wrath of God is upon us, and our destiny is eternal hell and destruction. "For behold the Lord will come with fury, and his rebuke with flames of fire." "And they shall go forth and look upon the carcasses of men that have transgressed against me: and their worm shall not die, and they shall be an abhorring unto all flesh."

There are, however, two sides to the full counsel of God: sin and grace, Law and Gospel. Wherefore, as God is a living, consuming, burning fire, and a holy, just and righteous God, He is at the same time all-loving, compassionate and longsuffering. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." However, the Bible says: "For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts."

So also with God's love, compassion, and longsuffering, they are so much higher than ours. But we, instead of permitting God's Holy Spirit to lift us up toward His love, are too prone to drag God's love and compassion down to our sentimental, sensual, selfish, emotional level, and thus it has no real and solid spiritual value and meaning. It stirs us up for a little while, and even brings out a few tears, but it has no lasting satisfaction.

[Continued on page 11]

BIBLE CAMP ANNOUNCEMENT

We regret to announce that it will not be possible for us to have a Family Bible Camp at Lake Geneva this summer during July 6-12. Our agreement with the camp owners was verbal, not written, and they have made their own plans for the week, making it impossible for us to use it.

We must decide soon whether to secure that week at another camp or choose an August date at Lake Geneva. We will inform you as soon as possible concerning any new plans.

Again, we are very sorry that our plans have had to be changed. The arising of the problem was unintentional on the part of all parties concerned.

Bible Camp Committee, AFLC

Evolution and the Church

by David P. Nelson

BELIEF in Evolution is one of the most influential and powerful spiritual forces at work today. Evolution is by no means an unimportant issue; it is a critical problem for the Church. An indication of the place of Evolution in our spiritual picture is contained in the following summary of the September, 1963, inaugural address at St. Olaf College, Northfield, Minnesota:

"...church fellowship has been freed for a thorough search for truth by two theological developments: the passing of major denominations out of sectarianism into ecumenicity and the accompanying new understanding of the doctrine of creation."¹

This writer strongly disagrees concerning the supposed goodness given this "new understanding." But it is true that the belief in Evolution is of tremendous theological significance. Though the above summary was from a newspaper report, it is consistent with not only the local but also the entire theological scene.

The belief that Evolution is a fact provides the common basis of Liberalism and Neo-orthodoxy. Even with all their variations, theseologies have this same underlying root: the "fact" of Evolution to which they conform. The weakening fruits of the belief in Evolution have long been evident in many areas of the Church. But it appears clear also that the Teaching is now being established within vital strongholds of the Faith. One of the objectives of this series is to make plain that Evolution is indeed a critical spiritual problem.

The Basic Objective

The essential objective of this series is to make clear that the

¹ Minneapolis Morning Tribune, Sept. 17, 1963

Doctrine of Evolution is diametrically opposed to God and to His Word. Though it will not be the objective of this series to discuss in detail the scientific dimensions, it is appropriate to express the conviction that Evolution has not been demonstrated, and that the scientific evidence indicates much more the literal historicity of the Biblical account of Creation. However, it is also the conviction of the writer that it is the exegetical and spiritual evidence of the Scriptures that is of primary and foremost importance. The objective of this series is to present the evidence, the testimony of Scripture.

What Is Evolution?

What do we mean by Evolution? Evolution is expressed in various ways depending on the purposes and beliefs of those who "teach" evolution. (Practically speaking, Evolution is almost always taught as a doctrine, a dogma, a fact.) Some believe in naturalistic evolution, i.e., that evolution is the result only of natural processes. Some believe in theistic evolution, i.e., that God "used" the evolutionary process to "create." Most believe that the development of new forms of life took place in very small changes, while a few believe that the changes were large. There are many aspects and sides to the Teaching. It would be beyond our scope and purpose to discuss each belief individually. We can, however, define Evolution in a manner that is adequate to embrace all the beliefs of any consequence.

A reasonably accurate graphical definition of Evolution is given on the chart at the bottom of page 5.

The doctrine states that Evolution is the generation over long periods of time of new forms of life from pre-existing forms. What is said about the origin of the first "bit" of life would depend on the

teacher's beliefs, i.e., atheism, agnosticism, or theism. For example, the theist would probably say that the first "bit" of life came as the result of God's activity, while the atheist would say that the beginning was accidental.

Is Evolution the generation of new "species"? This definition is given by most evolutionists. They then claim that the development of new species in the laboratory is clear evidence of the evolutionary process. Before beginning our study we should consider this definition of Evolution.

Necessary Background

The System of Classification of the forms of life is a method developed by men to facilitate the study of life. But the system is highly qualitative and subjective: it lacks measurable substance. It contrasts in objectivity for example with the system of classification of the elements. But let us consider the present system.

Using the Dog as our example and contrasting it or combining it with other forms, as the differences or similarities suggest, we can indicate the essence of the system.

SYSTEM OF CLASSIFICATION

Categories	Application (Dog)
Species	(1) Dog
	(2) Wolf
Genera	(1) Dog and Wolf
	(2) Fox
Families	(1) Dog and Fox
	(2) Bear
Orders	(1) Dog and Bear
	(2) Horse
Classes	(1) Dog and Horse
	(2) Fish
Phyla	(1) Dog and Fish
	(2) Worm
Kingdoms	(1) Dog and Worm
	(2) Tree

In the above application, why is the Dog (1) not combined with but rather contrasted with the Wolf (2)? Because we are unable to breed the Dog with the Wolf and get fertile offspring. Now most biologists call those individuals that can interbreed a "species." Thus the Dog is classified as one species, the Wolf another.

The Species Problem

Such an apparently exact method of separating groups higher than "species" (i.e., genus, family, order, etc.) does not now exist. Furthermore, because this system of classification is man-made, it is questionable whether such groupings do exist!

But there are major problems even with the apparently exact species concept. For example, cross-breeding cannot be applied to the asexual and self-fertilizing forms of life. And there are other problems. May the following statements, made by leading evolution-

ists, suffice to question even the most objective of the system's categories, species:²

Julian Huxley: "Experience teaches us that even competent systematists do not agree as to the delimitation of species."

G. L. Stebbins: "Unfortunately . . . the more thorough study of nature's variation pattern reveals that fickle Dame Nature has very different ends in view from that of making neat hierarchies of species and genera which naturalists can file away tidily in cabinets with the least possible trouble."

Alfred C. Kinsey: A species is a "nebulous something which everybody calls a species but which nobody can define, describe, or recognize in a fashion which is quite acceptable to the next student in the field. . . . We are ready to question the reality of any grouping of

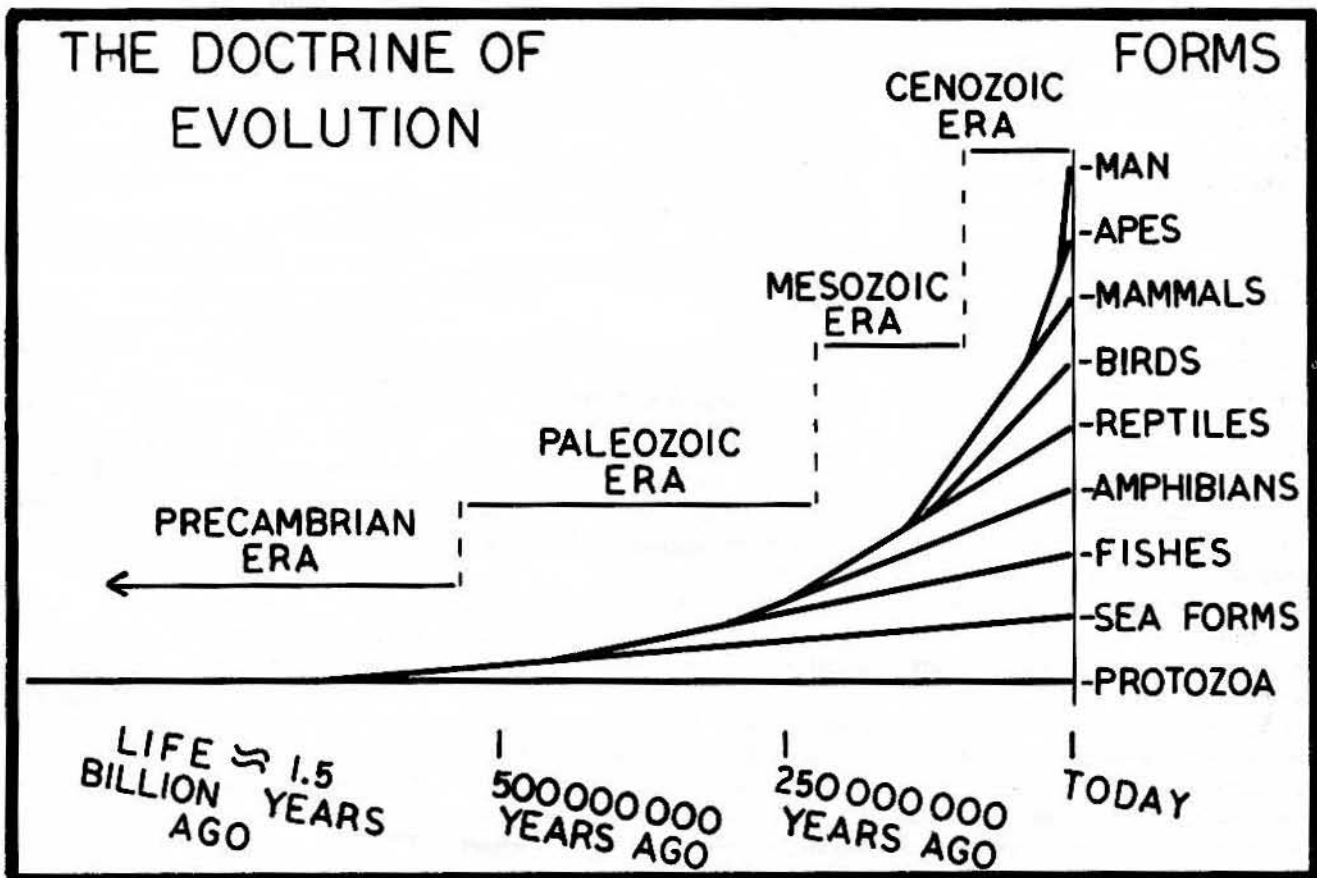
² Klotz, John W., *Genes, Genesis, and Evolution*, St. Louis, Concordia Publishing House, 1955. 49-50

local populations into species or any other category."

Therefore, in conclusion, what today systematists consider to be the basic "blocks" may well not be the blocks of life as originally created and now maintained by God.

Evolution Defined

Scripture states that there are groups of life called "kinds." But Scripture does not state how the groups are separated or how much they can vary within. That these groups are permanent however, i.e., have fixed boundaries, is indicated by the words "Let the earth bring forth living creatures after their kind." (The Laws of Genetics indicate the methods established to control the variations and the boundaries.) It is instructive to observe that where the word "kind" is applied to specific forms of life (e.g. "hawk," "owl" of Leviticus 13), according to most systematists, the forms named are groups



much broader than species, e.g., family and order.

The arising of new "species" is not a satisfactory description of Evolution. (Christian apologetics has been weak at this point.) Evolution is the arising of new kinds out of preexisting kinds. The Church should maintain that even though variations within kinds can and do arise, the Word reveals that new kinds out of preexisting kinds cannot. The doctrine of Evolution is opposed to the fact. This is the Teaching that concerns us.

Its "Non-theological" Influence"

Our objective is to declare the great conflict that exists between Evolution and the Faith delivered. But before entering that study, we should note the central place and influence Evolution has in major "non-theological" disciplines. (The influence of Evolution is so extensive and pervasive the writer hesitates to begin to elaborate upon it!)

The "fact" of Evolution is a basic premise in the system of thought of almost every philosophy, in the foundations of psychology and psychiatry, in the theories and practices of education, sociology, and law, and in the interpretations of history.

The premise of Evolution is used to establish the belief that truth is relative, man's mind being the measure of things: because the mind as well as the body is evolving, the mind's conceptions of reality change also. Truth becomes that which "works." Similarly, morals and ethics do not rest on absolute standards. Furthermore, because he is evolving progressively, man is usually considered essentially good. Man's psyche, moreover, is to be understood in terms of the behavior of the primitive animals of which man is only an extension. These two concepts, the nature of man and the nature of truth, have alone harmfully molded educational, sociological, legal, and psychiatric practices.

Widespread belief in inevitable evolutionary progress prompts a false and harmful optimistic view

of history.

There are other evil concepts and ideologies built upon Evolution: The beliefs in evolutionary racial superiority and that the "fittest" rule provided the ideological skeleton for Naziism. They continue to provide motivation for neo-Naziism. The heart of Communism's ideological structure, moreover, would be destroyed if Evolution were not true. Not only would it abolish Communism's interpretation of history, of man and of truth, and its profession of controlling man's evolutionary development, but it would also demolish Communism's atheistic explanation of how things came into existence.

And there is much more!

The Issue

The heart of the conflict of Evolution with God and His Word is with respect to the beginning of many things, natural and supernatural, physical and spiritual. The origin of physical and spiritual realities essentially determine what these realities are today.

At stake in the conflict between God and the Doctrine of Evolution, naturalistic or theistic, are, among others, the Doctrines of Man, of Sin, of The Curse, of The Promise, of Suffering, of Death, of God, of Redemption, of The Word, and of Christ Jesus.

The issue is the vitality of our Christian Faith.

PERSONALITIES

Rev. George Amundson, ALC, has moved from Zahl, N. Dak., to Center, N. Dak. There has been a large reorganization of churches in the Zahl area.

Mr. Sidney Swenson, Chicago, Ill., has accepted a call to be a lay assistant in the Greenbush, Minn., parish of the Association. He will take up his duties there shortly.

Rev. Chester C. Blake, ALC, is now living in Spokane, Wash., where he serves Bethany Lutheran. Formerly, he lived in Kirkland, Wash.

EXPRESSIONS OF INTEREST IN OUR WORK

Here are some additional excerpts of letters received by our treasurer telling of interest in the work of the Association.

I am interested in the Lutheran Association. Please accept this small contribution.

Battle Lake, Minn.

Enclosed find a check to be used wherever it is needed the most. We know it isn't too much but we also know that every little bit helps.

Grafton, N. Dak

Please include the enclosed gift in your gifts for the General Fund as the *Ambassador* voiced there was need there at the present time. It is a real privilege to share in the Lord's work in winning souls for Jesus while it is yet day. "Night cometh when no man can work" (John 9: 4).

Minneota, Minn.

We would like to give something to help your work along although we are old and retired with not much income. We have subscribed to *the Lutheran Ambassador* and look forward to every copy.

Cokato, Minn.

On behalf of the Sunday School of Bethany in Binford (of which I am superintendent), we wish to have our mission gift to go to the mission radio program which you now have. Use our small, but sincerely given gift where it will be of greatest help. God can do mighty wonders through the small hands and willing hearts of His small children.

Binford, N. Dak.

After our Wednesday night prayer meeting our little group voted to send this small gift for the furtherance of His kingdom. Also as a token of appreciation for the blessing we have already sensed from this new association, we enclose this check to be used at your discretion.

Beloit, Wis.



Edited by Mrs. David C. Hanson

TEACHING METHODS

THE first recorded words of our Lord, spoken to potential followers as He began His public ministry, were these, "What are you seeking?" and then, "Come and see." John and Andrew accepted His invitation and were privileged to spend hours in a private interview with the Savior—an interview that resulted in the exultant witness of Andrew, "We have found the Messiah!"

Wouldn't it be interesting to know what the Master said during those hours He spent so personally with Andrew and John? What did He teach that was so convincing? Perhaps He began with the Old Testament Scriptures, for these men would thoroughly understand the promises of God relating to the Messiah; and our Lord knew the secret of meeting men at the point of *their* understanding. Undoubtedly we could find some hint of His message and method by considering other words from the Gospels.

Jesus Christ said, "I am the bread of life" (John 6:35) to a people to whom bread and water were the essentials of life. Bread was regarded so highly that it was broken rather than cut with a knife. When He called himself the Good Shepherd (John 10:11), He was speaking to those who had intimate knowledge of the relationship that existed between sheep and their masters. He said, "I am the vine, you are the branches" (John 15:5) to men who had lived among vineyards all their lives; who knew that pruning resulted in a more abundant crop of fruit. It's possible that as He spoke these words His disciples could see fires on the hills around Jerusalem where worthless dead branches had been gathered together and were being destroyed.

The Master Teacher made use of every possible visual aid. Birds and foxes, a fig tree, a coin, and even children were used to illustrate His lessons and make His words live in the hearts of those who listened.

The psychologists of today confirm His methods

by telling us that we remember only 10% of what we hear, but we retain from 50% to 65% of what we see, and about 90% of what we do.

If we were to translate those figures very simply into the methods we use in teaching, it might sound something like this: Our students remember 10% of what we tell them. If we use visual aids, they will retain from 50% to 65% of what we teach. Class discussion and the use of creative activities that are correlated with the lesson will help them to remember 90% of what is taught. (Activities that are not related to the Bible lesson are simply a means of passing time and have no place in Sunday school or Bible school.)

Of course, these figures make no allowance for the power of the Holy Spirit, but they do speak to us about the need for well-planned lessons that use every available method to make the Word of God "living and active" in the lives of our students.

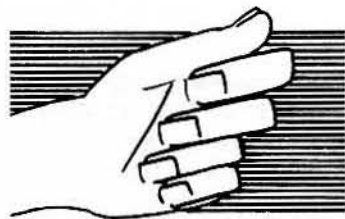
Pictures seem to be the most easily obtained visual aid, for every home has a wealth of printed material, and the publishing houses have teaching pictures available that correlate with their lesson materials.

They can be used in a variety of ways. Obviously, they are helpful in decorating your Sunday school. Plan to use pictures that illustrate the lesson that is being taught or the central truth that you are trying to impress upon the hearts of your children. They can also be used to give knowledge of the customs and living habits of Bible times.

Have you used a picture as an approach to the lesson? Choose a good picture that is large enough to show detail. Place it where all of your children can see it without stretching their necks and let them tell you about it. Lead them to see the who, where, why, and what in the picture. Be careful not to ask questions that can be answered with yes or no. For example: "Whom do you see in our picture?" would bring a more thoughtful response than "Do you see the disciples?" When you have captured the interest of the children, let their questions lead naturally into the Bible story. You might want to use a picture in much the same way to review a lesson. Or perhaps you would like to use a series of pictures as flashcards to tell a story.

Not too long ago an accident involving teen-agers was well publicized in a Minneapolis paper. An alert teacher took the familiar picture to Sunday school and used it as the base for his lesson. His young people were asked how the Word of God had been disobeyed in the events leading up to the accident and which Bible verses might have been helpful in preventing such a tragedy. It led to a practical discussion.

Pictures can also be used as creative activities. After you have presented the Bible story, ask the children to draw a picture of the part of the story they enjoyed most. You might vary this procedure by



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

UNDER HIS BLESSING

"And they had a few small fishes: and he blessed, and commanded to set them before them" (Mark 8: 7).

"We find it wholly reasonable that God will bless us when we read His Word, pray to Him, and are gathered in a Christian meeting. But the Word here tells us that He blesses our food as well. Therefore it is a Biblical and Christian custom to pray for this blessing in our day also.

"But the Word tells us still more. He who blessed the few fishes will today lift His hands in blessing upon all our temporal struggle, upon fisherman and farmer, housewife and maid, manual laborer and office employee, as they perform their daily tasks. In God's sight there is no such separation as we may make between the 'secular' and 'spiritual.' In His Word God has said to us: 'And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving

thanks to God and the Father by him' (Col. 3: 17). When God says 'all' He means *all*. The most menial daily task may thus be performed to His honor and in love to Him. Then the Savior's hand is lifted in blessing.

"If we have this view of our daily tasks, our work becomes a service to God, and every day becomes a holy day. Then our work will be done well and our lives will be happy.

"Our glorified Savior is today looking for disciples who freely will live their daily lives a holy sacrifice and service to Him. Then His hands will be lifted upon them in blessing."

—Tormod Vaagen

"In the King's Presence"
(translated)

During the Middle Ages, people were led to believe that if a person became a monk, a nun, a priest, or joined the Crusades to the Holy Land, such a person had truly performed a superior spiritual service, while the common tasks were given

a secondary rating. But the Reformers restored the Apostolic teaching of the universal priesthood of believers—that every task God has called us to do is as sacred as any other.

On this basis, running a tractor, cleaning the barn, operating a business, or housekeeping, is as holy a calling as preaching the Gospel at home or on faraway shores. *The most important work on earth is that which the Lord has singled out for us.*

And under the Savior's blessing your sacrificial gift, whatever size, can reach precious souls whom Jesus has redeemed by His blood, but who don't know Him yet because they have not heard salvation's message. Also, may we remember that some of us had heard the message of redemption a thousand times or more before we prayed, "Lord, save me." We must not become "weary in well doing."

Since we are going forth in Jesus' Name, our hearts kindled by His Spirit, neither superior numbers, or interference by Satan himself, can defeat us, for He who rules the universe keeps us under His almighty, blessing hands.

The Lord has chosen us for a task.
Pastor Karl Stendal

covering the table with a large sheet of paper and letting the children use paint or colored chalk to draw a mural. (Be sure to supply old shirts to cover their Sunday clothes.) Young children enjoy making crayon etchings or pasting small objects on their drawings to make a collage. (Gather a box of odds and ends—buttons, rick rack, ribbon, lace, straw, small artificial flowers, beads, cotton, etc. When these things are pasted on a drawing they give a three dimensional effect.) Older students might like to make a diorama (a three-dimensional scene with figures and background cut from paper and pasted in a shoe box).

Everyone seems to be familiar with the use of *flannelgraphs*. In this method flannel-backed figures are placed on a felt or flannel-covered board to present scenes from the story as it is told. It is also an effective way to review a lesson, for the children enjoy placing the figures as their teacher retells the story.

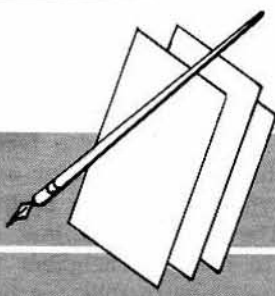
Used as a creative activity, a flannelgraph will carry the Bible lesson into the homes of your stu-

dents and help them to repeat the story for their parents. Let the children draw their own figures or cut them from Sunday school papers and glue them to flannel (use rubber cement so the figures won't wrinkle). Encourage them to make a small and simple flannel background that can be glued to a piece of cardboard. Help them to tell the story using the flannelgraph they have made. (This activity may take more than one Sunday to complete. It would be excellent in Bible school where there is more time.)

Your flannelboard can also be used to visualize hymns or Bible verses and to transmit information to your Sunday school.

We have been able to present merely a sample of the ways in which pictures and flannelgraphs can be used as visual aids (50% retention) and creative activities (90% retention). As you pray and plan your lessons and make use of these methods, you will find countless ways in which they can add interest to your teaching.

(There'll be more on visual aids and creative activities in the next issue.)



EDITORIALS

ON EVOLUTION

The Lutheran Ambassador is pleased to present a series of articles on evolution and the Church, beginning in this issue, page 3. They are written by a young Lutheran student of the controversy, David P. Nelson of Minneapolis, Minnesota. He was brought up in the atmosphere of the debate (his father, the Rev. Byron Nelson, has made it a life-study) and has pursued it actively and aggressively himself. He also has acquaintanceship with theology, that discipline or branch of learning which is so vitally tied up with what happens to evolution.

Incredible as it may seem, Mr. Nelson, in presenting the origin of life as the instantaneous action of God, will be setting forth a belief that is little heard today in Lutheran circles among scholars. Many will consider the printing of these articles or the giving of a set of lectures on this belief as greater news than if a person should proclaim evolution as the answer. Only a few short years ago, the reverse would have been true, although we acknowledge that the theory of evolution has been around for a long while.

We first met David Nelson at Family Bible Camp last summer. He spoke about these things with us then and was always ready to discuss the subject with one person or with many. You will find his articles profitable. The subject must at times be very technical but he will write in as simple a way as possible without oversimplifying to the extent that he fails to make his point clear.

He writes out of the conviction that the Biblical account of creation means creation by the express acts of God, not by evolutions He set in motion. We agree and believe that the burden of proof concerning a contrary belief lies with those who hold it.

WHAT IS THE MESSAGE?

The sending of greeting cards for special days has become an increasing American phenomenon. The custom used to be pretty well limited to Christmas and birthdays. And, maybe we should add, Valentine's Day. Easter cards are becoming more popular. St. Patrick's Day, Thanksgiving and New Year's greeting cards are available for those so inclined.

There is something good about greeting one's family and perhaps close friends on these special

days, at least on the major ones. And at Christmas most of us like to remember all those people who have had some special meaning to us along life's way.

We think it is too bad, though, that there are so few greeting cards on the market, made by big-name companies, that carry a meaningful message for a religious day. We can see that thoughts of love and friendship are enough for a Valentine's Day card. But some of the verses for other occasions are wholly inadequate for anyone who wishes to express the meaning of the day to a friend.

Too often an Easter verse will contain nothing more than a wish for health and happiness. "Good luck at Easter" may have some merit, but it does not touch the life-changing message of the resurrection of Jesus. "Your friendship means so much to me" is always a noble sentiment to receive and give, but what is the connection with a high festival of the Christian Church?

Placing a cross on an Easter or Christmas card or a Pilgrim on a Thanksgiving card does not have a great deal of meaning if the verse inside says little more than "it's sure good to know you and I hope that everything goes your way in the coming year."

All problems are not solved simply by finding a Bible verse on a greeting card either. Sometimes the verse or snatch of a verse quoted hardly seems relevant for the occasion. The card makers are probably trying their best, but they could stand a little theological consultation.

Of recent years some greeting cards are appearing on the market which carry a simple, but at least Christian, greeting. These are printed by small companies usually and religious organizations. Unfortunately, they aren't as widely distributed as those of the popular companies.

For the present, then, many of us will have to be content with cards which say, "God bless you—may enjoyment surround your pathway." But we can write in our own message which indicates we're depending on more than luck and have more than that wish to offer our friends.

WHO CRUCIFIED JESUS?

There seems to be the feeling today that if you say that the Jews crucified Jesus you are anti-Semitic or have tendencies toward that. We have so believed, but have never considered ourselves to be anti-Jewish. (Semitic comes from the name Shem, one of the sons of Noah.)

The Bible is a Jewish book, that is, it is written almost entirely by Jewish writers. These writers make it very clear that the Jews, Jesus' own people after the flesh, were behind the crucifixion. John wrote of the rejection in this way, "He came to his own home and his own people received him not" (John 1:11). On the day of Pentecost, Peter clearly charged the "men of Israel" with the crucifixion (see

Acts 2:22, 23, 26). Again, in Acts 3 the same charge is made in unmistakable terms.

In the events leading up to Calvary, there is no question that the death of Christ was pushed by the Jewish religious leaders. And the mob incited to violence was a largely Hebrew crowd. Pilate eventually agreed to the death sentence and Roman soldiers carried out the execution, but it is correct to say that Jesus died at the hands of His own nation.

Then, of course, the Apostle Paul found great resistance to the preaching of Christ among his fellow Jews. Once, out of that great heart of his, he said that he could even wish himself accursed that his brethren in the flesh might be saved (Rom. 9:3). At Antioch in Pisidia (Acts 13:46), Paul and Barnabas said that they would turn to the Gentiles because of the hardness of the hearts of their own people. And then at Corinth (Acts 18) when Paul testified to the Jews that Jesus was the Christ, his fellow Jews railed against him. No doubt with his heart broken in two, Paul said, "Your blood be upon your heads! I am innocent. From now on I will go to the Gentiles."

Therefore, it seems to us, we cannot escape the witness of the New Testament that Jesus died at the hands of His own nation and that as His resurrection was preached later, the Jews, by and large, were not

receptive to it. In the light of this Scriptural record, no good purpose is served by avoiding these facts.

Having said that, we still see no basis for any anti-Jewish sentiment by anyone who claims to live by the teachings of Jesus. The second great law, as Jesus said, is that we are to love our neighbor as ourselves. If He made no exceptions to that, we had better not. Whoever is tempted toward feeling that he is divinely ordained to persecute the Jews must also deal with Galatians 3:28, "There is [to the believer] neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Let us go back to the crucifixion, as we close. We also believe, do we not, that *we were there*, all humanity was there, and involved in the crucifixion of Jesus? He died for the world's sins. The Jews represented us as evil put righteousness to death. Even as Jesus satisfied the justice of God the Father, we were there, in them, calling for the execution. Just as the Jews according to the flesh would evade their historical participation in the death of God's Son, so would we avoid our responsibility in it. But there is salvation only in accepting our guilt, as Jews and Gentiles. Apart from that admission there is no chance, no hope, for them or for us.

Mission Briefs

Our Mission Office in Fargo has a foreign mission tract just off the press called "South America—An Open Door." If your group or church would like to send for these free tracts, write to Box 905, Fargo, N. Dak., requesting the number that you could use. It would be wonderful if every Association group and congregation could have a special foreign mission offering this spring. Join us in praying that funds will be on hand by July or August to send two couples to South America.

The Mission Office also has a set of slides and written commentary on Brazil for those who would like an interesting half-hour mission program for a Luther League or other group meeting. There is no charge for the use of this colored slide set. Write: Mission Office, Box 905, Fargo, N. Dak.

St. Paul's Free Lutheran Church

of Fargo sponsored a Varsity Youth Retreat at Faith Haven Lodge March 25 to 27, for college and senior high youth in their area.

McIntosh Free Lutheran Church has voted to build its own sanctuary this spring. Rev. Joel Pederson says such plans were approved in February. At present the congregation meets in a large store building which has been attractively arranged for church meetings.

"For if the sprinkling of defiled persons with the blood of goats and bulls, and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God?" (Heb. 9:13, 14).

NOTICE TO INDIVIDUAL SUBSCRIBERS

Please note:

This notice applies only to subscribers who *do not* belong to congregations formally or informally affiliated with the Association.

We would appreciate it if renewals to *The Lutheran Ambassador* be made in advance of the expiration date of your subscription. Please check the address on your most recent copy to see when your subscription expires. Please mail your renewal to

The Lutheran Ambassador
Box 652
Grafton, N. Dak.

Enclose your address label from a copy of the paper in order to avoid mistakes. Subscription price is \$2.50 in advance.

Thank you.

The Business Office

[Continued from page 3]

That we drag God's love down to our level is the reason for the deplorable condition today. There is little respect, little shame, little discipline, little principles, little character.

Let me quote from an article, "Modern Living," *Time*, Vol. 83, No. 4, page 57, "The 'relationship' ethic is well expressed by Miami psychologist Granville Fisher, who speaks for countless colleagues when he says: Sex is not a moral question. For answer you don't turn to a body of absolutes. The criterion should not be, 'Is it morally right or wrong,' but, 'Is it socially feasible, is it personally healthy and rewarding, will it enrich life?'" Dr. Fisher adds, correctly, that many Protestant churchmen are beginning to feel the same way. "They no longer shake their finger because the boys and girls give in to natural biological urges and experiment a bit." They don't say, 'Stop, you're wrong,' but, 'Is it meaningful?'"

Who then are to blame for this condition? We, the people, of course, no one excused. But isn't the church more to blame, the pastors, the preachers, the Christians? We have and still are "playing church." We say that we know it is so and that it is wrong, "but—" Just talk, permitting evil under a guise, not able nor willing to discern and afraid. In answer to these questions, I will use the following quotations from an article, "New Wine for New Skins," by Kent S. Knutson in *Dialog*, Winter 1964, which express my views and put it into language much better than I can. It would be well, I think, if you would read these articles. (Read also the article, "The Power of the Positive No!" by Norman Vincent Peale, February *Reader's Digest*, page 49. Read it and put it into practice.)

"Everyone believes in God, or so everyone says, but this is of very little value. It is even dangerous. We live in an age of practical atheism. God is supremely irrelevant. It does little good to tell

the suburban American that God justifies him through faith if God is but a blurb of energy, or a 'living doll.'"

* * * * *

"There are two important aspects of the Biblical picture of God that are missing. First, any substantial notion of God's holiness has melted away. God has become either the man upstairs and thus a cream puff grandfather who has no fiery sense of justice, or a neutral demagogue who is not interested in good or evil except in some perfunctory way."... "Second, the person of God has disappeared. The Biblical witness to an acting, reacting, remembering, forgiving, punishing God, creative and involved in history, cannot be assumed."... "Christ is a sentimental hero who aspires to obey some formless energy behind the mask of history."... "The offence of the cross is still with us. As a substitute for this offence, we have promoted a nameless loving, which may have its own value, but is no substitute for God."

* * * * *

"We present a very limp God simply because we are afraid to offend. Being concerned with our status in a sophisticated society, we have been too timid to engage in the struggles of a very alive civilization. As a result we have presented an image of disinterest in power plays that occupy the daily lives of our fellows. In face of this, the really honest person ought to reject the church's God. But only a few are that brave, for they are caught in the same maelstrom. So they suffer along with an anemic God and a nice church."

When man sinned by his disobedience, he sold himself and all creation to Satan. Satan thus became the sole owner and ruler of the world. Man also by his sinning became separated from God and God's wrath and judgment rested upon all creation; therefore, the destiny of man and all creation became eternal death, hell and destruction.

God created man for Himself and He does not want anyone to go lost. But if man is to be saved, God's demands must be satisfied. An atonement must be made so as to satisfy God's demand; therefore, must Jesus, the Son of God, the Son of man go to Jerusalem to suffer and be killed to make an atonement for our sins, reconciling us to God. He also by His suffering and death redeemed the whole creation and gave us hope of an eternal new heaven and a new earth.

The greatest battle ever fought was fought on the cross between God and Satan. The greatest victory ever won was won on the cross; however, the resurrection of Jesus gave victory to the cross. Jesus did not only suffer and die, but He also rose again, and in His resurrection He won victory over sin, Satan, hell and death. This is the Gospel and it is the foundation on which we can base our eternal salvation.

Practically all the periodicals have articles dealing with open sin, such as the one in *Reader's Digest*, February issue, 1964, page 49, "What is happening to our moral standards?" they ask me. "Why is there so much crime and dishonesty among us? Why are children so difficult nowadays?" Communism is beginning to surround us and is closing in. It seems that the judgment of God is coming. Are we willing to face the cold, hard facts of

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.

reality, or are we to continue to play church?

We say God is able to do great things, and it is true if we only will let Him and meet His requirements. It will not come about by empty talk, planning or running around, of which there is way too much. Neither will it come about by a nice, sentimental, sensual emotionalism. That will provide fodder for Communism. But, it will come about if we are willing to face the reality of sin and hell, the sin of self-aspiration, self-gain, self-centeredness, selfishness and all the other self-attachments. What we need is a real, honest, Holy Spirit-wrought conviction, repentance and confession of sin. This must come from God and God only. Do we dare

to pray for it and mean it?

We must also be willing to let the Holy Spirit show us the reality of a holy God and God's wrath and judgment upon sin, and with emphasis, the reality of the Cross. As we come to the Cross as condemned, lost and undone sinners, and there see God's love, there will be tears of repentance and sorrow for sin, but also as we by the grace of God appropriate unto ourselves, through the forgiveness of sin, the complete and finished work of Jesus, there will be tears of joy—joy unspeakable coming from humble hearts full of gratitude and God-given love.

"For do I now persuade men, or God? or do I seek to please men?

for if I yet pleased men, I should not be the servant of Christ."

"Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

"When I kept silence, my bones waxed old through my roaring all day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

NON-ROMAN CHURCHES ALSO SEEN IN NEED OF ECUMENICAL COUNCILS

Geneva (LWF) — To fulfill their calling for the renewal and unity of the Church, the World Council of Churches and confessional bodies like the Lutheran World Federation need a modernized version of the authoritative ecumenical councils of early Christianity.

This was asserted here by a prominent Lutheran ecumenical theologian in critically comparing three major Christian gatherings he attended last year: Roman Catholicism's Second Vatican Council, the WCC-sponsored World Conference on Faith and Order at Montreal, and the federation's Helsinki Assembly.

Dr. George A. Lindbeck, research professor of the new Lutheran Foundation for Inter-Confessional Research, voiced a firm conclusion on this point in the current number of the LWF quarterly *Lutheran World*, published here.

His article "Impressions from Helsinki, Rome and Montreal" was part of an issue given over to reports and commentaries on last summer's Helsinki Assembly, the Rome Conference, and the 1963

Anglican Congress at Toronto, Canada.

After being an LWF delegate observer at Rome, and observing at first hand certain significant shortcomings and failures of the Montreal and Helsinki meetings, he said, he saw "no alternative" to this:

"We Lutherans and other non-Roman Christians should develop conciliar procedures of our own," different from the historically evolved Roman version of the ancient general church councils, but nevertheless "actualized"—structured to "fit the modern situation."

"The Vatican Council," he said, "was in some respects very poorly organized. Montreal, in comparison, was moderately well run, while the planning and management of the Helsinki Assembly was in some respects almost unbelievably competent."

"Yet, theologically speaking, it was the Vatican Council which produced important results, while those of Montreal are disappointing, although probably worthwhile, and Helsinki's are largely a failure."

"The explanation is to be found in the time factor. Properly theological issues were discussed for two months at the first session in

Rome, for two weeks at Montreal, and for the equivalent of perhaps three days at Helsinki."

Because of the lack of time, he said, "controversy at Montreal and Helsinki was cut short long before the delegates were sure of the real nature of the concerns of their opponents, of the character of the issues, or of whether they really disagreed."

"There was little chance, especially at Helsinki, for the enlargement of theological vision, the attainment of new insight, or for change of mind."

Moreover, "there was insufficient time in the theological discussions at Helsinki for the manifestation of the concern, so strongly expressed at the Roman Council, that, insofar as loyalty to the truth allows, confessional positions be stated in the way which is most intelligible to separated Christians."

"It sometimes seemed that the Lutherans at Helsinki did not even have time to be 'ecumenical' to each other. They gave the impression of needing to learn from both the World Council and the Roman Catholics about the way to formulate statements to be adopted by representatives of different theological tendencies."

THE HIGH COST OF LOVING

SECRETARY LATON E. HOLMGREN

For nearly 150 years the American Bible Society has endeavored, so far as its resources and energies allowed, to provide the Scriptures for the worship and witness of Christian churches at home and abroad. In recent years, it has worked in close collaboration with several other Bible societies overseas so that this "ministry of the Word" would be made as economical and effective as possible.

Specifically this meant that in 1961 the Bible societies published and distributed throughout the world 3,498,585 Bibles (largely for public worship and private devotion), 3,726,499 New Testaments (primarily for Christian nurture and education) and 32,052,860 Scripture portions and selections (chiefly for witness and evangelism)—or a total of 39,277,944 copies of Holy Scripture. Of this total the American Bible Society accounted for 60 percent or 24,183,024 copies. As these lines are being written, figures for the third quarter of 1962 are coming in and they indicate that we are answering the call of the churches for a staggering 51 percent more Scriptures for their work and witness than last year!

Impressive as this achievement appears, it is totally inadequate in the face of rapid population increases, rising literacy and learning and the steady growth of the Christian Church in all parts of the world. As long as there is one man on earth—and there are literally billions!—who has not heard the Gospel of Jesus Christ in his own tongue, we cannot be content with our present efforts.

It was in this mood of repentance and resolve that the officers of the American Bible Society this year committed themselves—and you—to underwrite half the costs (with the British and Foreign Bible Society) of Scripture production

and distribution in 40 new countries. Where are these countries? Twenty-five are in Africa; six are in Asia and nine are in Latin America. Most of them have had a history of colonial dependency or tribal rivalry. They have been characterized by retarded social and economic development. They consist of massive populations of high birth rate and declining mortality. They are almost all suffering from increasing pressures on the means of livelihood with resultant paralyzing poverty. They are, however, undergoing rapid industrialization and development of natural resources. They are pursuing vigorous programs of literacy and learning. They are fiercely proud of their national traditions and languages. They are all the object of Communist propaganda and pressure. Most important of all, they are as yet uncommitted in their spiritual loyalties and are still open to the Christian Gospel.

If we love these people as our Lord loves them, we must double our efforts so that they may have the Gospel in their own tongues, receive it in their hearts and order their lives according to its redemptive teachings. To do this properly is going to cost a million dollars more over the next two years than we spent during the past two years. This is the high cost of loving.

Out of a population of something like 244 million people in Africa, there are as yet scarcely 20 million Protestant Christians. The widespread illiteracy limits the advance of our work in almost all these countries. The primitive living standards and low income levels prevailing in the "bush" require heavy subsidies for distribution of the Scriptures whether free or by sale.

The successful thrust of Islam southward is making this task

more difficult. Muslims are training 4,000 missionaries in Africa every year. In many areas they are converting the pagan at the rate of at least two for every one who is won for Christ.

The confusion arising from political struggles and the suffering resulting from warfare and famine open Africa to Communist propaganda. Because of vigorous programs of literacy and learning they are the target of Communist propaganda and pressures. It is reported that Russia is spending one and a half billion dollars annually for literature in Asia and Africa alone.

There are more than 700 languages spoken in Africa; yet the whole Bible has been translated into only 61. In numerous countries of Africa, there is as yet not a whole Bible available in any tribal language.

On the positive side, there are many encouraging aspects in the African scene. There is a slow but steady increase in the standards of living right across the continent. The gradual increase of literacy and education provide us with a vast number of new and avid readers. The new zeal for social and political reform is often the result of convictions born of the Christian Gospel and there is generally throughout Equatorial Africa a sympathetic attitude toward the Protestant Church. Statistics for African Christians in this area show that the numbers have doubled about every twelve years since the beginning of the century.

Here is the need and the urgency of advancing God's Word no matter how high the cost of loving.

—American Bible Society

"But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead" (I Cor. 15:20, 21).

PLANS TO RAZE LEIPZIG CHURCH AROUSE PROTESTS

Hannover (LWF) — Plans of Soviet Zone authorities to tear down the historic University church in Leipzig have stirred up numerous protests in both parts of Germany.

In the (West) German Federal Republic, strong objections were expressed in February at synod meetings of the Lutheran territorial Churches of Hannover and Hamburg.

Considered a gem of medieval architecture, the 14th century Gothic edifice was dedicated to Protestant worship by Martin Luther himself. Since 1955 it has been used for both Evangelical and Roman Catholic services.

It stands next to the Augusteum, former main building of the University of Leipzig which was burnt out during World War II. State plans for remodeling the Old Augustus Platz—now Karl Marx Platz—on which both buildings front, call for their elimination.

According to these plans, the Augusteum shell would be dynamited. This would result in a weakening of the walls of the University church, justifying its closure as unsafe, and its eventual destruction. Communist party officials argue that that city has enough other churches.

However, initiation of the demolition operation has been postponed following a wave of protests, not only from West Germany, but also from Leipzig townspeople as well as artists and art historians throughout the Soviet Zone.

RADIO BROADCAST

Listen every Sunday to the Lutheran Association Broadcast over KXGO, Fargo, N. Dak., at 6:05 p.m., and over the Roseau station at 8:30 a.m. Rev. John H. Abel, Missions Director, is in charge of the programs.

ASK LUTHERAN SUPPORT FOR CIVIL RIGHTS BILL

NEW YORK, New York, March 16 — Pastors of the Lutheran Church—Missouri Synod have been asked to advise parishioners concerning the civil rights legislation now under consideration by the U.S. Senate and to encourage their senators to support the legislation. The request was sent by letter from Dr. Clemonce Sabourin, local pastor and president of the Lutheran Human Relations Association of America.

In his letter Dr. Sabourin reminded the pastors that the Holy Scriptures call on Christians to support good government when it resists evil and pursues justice. He suggested that Lutherans ask their senators "to assume a responsible stance in eliminating injustice and rescuing its victims."

Endorsing the request, Dr. Andrew Schulze, executive secretary of the LHRAA, said, "It is up to Christian citizens to stand up and be counted and to show their elected representatives that they will be supported as they uphold the cause of right."

The legislation now under consideration by the U.S. Senate has been passed by the House of Representatives.

SHEYENNE VALLEY BIBLE CAMP

The Sheyenne Valley Bible Camp at Red Willow Lake near Binford, N. Dak., will be in session June 21-27. The evening speaker for the week will be Rev. Martin Lartin Larsen, Windom, Minn., and the Bible teacher will be Rev. Thomas Steenberg, Edinburg, N. Dak. The camp is for young people who have finished one year of confirmation instruction and above. For further information write to Mr. Albin Haugen, Kloten, N. Dak.

The Lutheran Ambassador would like information concerning other Bible camps in which Association congregations participate, such as the one above, or operated solely by them.

THE HIGHER WAY

To stand in the hush of the twilight,
With only the stars above,
It is easy to hear God's message,
Easy to think of His love!
But when in the din of the battle
Fierce terrors around us play,
It is easy to shirk and falter,
Easy to go astray!

But the din of battle is needed,
Heart sinew is borrowed there
More than when all is pleasant,
More than when all is fair.
'Tis the mountain steep, not the
valley,

That leads to the higher view;
And the dusty path of progress
Is the part of the life that is true.

Yes, sweet is the hush of twilight,
And fair the gleaming stars,
Enchanting the meadow vision
Where nothing ever mars;
But the soul is built for struggle,
And toil is God's holy plan;
Ease may be welcome and pleasant,
But courage makes the man!

—Robert Hare
(from *The Friend*)

OFFICERS OF THE LUTHERAN ASSOCIATION

President: Rev. John Strand,
Tioga, N. Dak.

Vice-President: Rev. Fritjof
Monseth, 425 3rd Ave. NE,
Valley City, N. Dak.

Secretary: Rev. Richard Snip-
stead, Greenbush, Minne-
sota

Treasurer: Mr. Wm. Svanoe,
7013 Lee Valley Circle,
Mpls. 24, Minnesota

Board Chairman: Rev. Julius
Hermunslie, Spicer, Minne-
sota

Executive Director of Mis-
sions: Rev. John H. Abel,
Box 905, Fargo, N. Dak.

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

I drank in the Bible that night, I read from Psalms, I know, but what else, and to what hour, to this day I can't remember—but each word was a fountain of cleansing; here He was, the Savior of whom my husband had tried to tell me! My 'cloud' disintegrated into a million bubbles of light; that night I read my way to freedom!

I phoned my husband. Yes, he wanted us to come home. How slowly the plane seemed to fly. I couldn't even explain it coherently to myself, but he knew. 'You're converted!' he said and then fairly shouting it, 'You're converted!'—Mrs. Nance Owens in *The Gideon*, January, 1964.

* * * * *

In an eloquent introduction to the third evening talk, the chairman of the United Campus Ministry (Harvard) thanked Graham for 'being yourself among us,' adding parenthetically that he wished that Graham would say 'less about what the Bible says, and more about what Christ says.' When Graham rose to speak, he said, 'I want to turn to the Bible, if I might (laughter), for a quotation of Jesus, because I do not know any quotations of Jesus outside the Bible' (laughter and applause).

—George Williams in *Christianity Today*, March 13, 1964

(The above incident reminds me of what Leslie D. Weatherhead, the English preacher, said: "It is sounder to judge the Bible by Jesus than to judge Jesus by the Bible." And these attitudes represent the trend which evangelicals fear today.—Ed.)

* * * * *

Now we hear a strange kind of talk. We hear that President Lyndon Johnson's running mate on the Democratic ticket in 1964 'must be

a Catholic.' Why must he be a Catholic? Are we now to have a religious test which dictates that one of the two men on the ticket must be a Catholic. This seems to be the thought of columnist Doris Fleenon in her piece of Dec. 12, 1963, and we have seen it and heard it often of late.

This kind of talk is, we believe, un-American and a distinct disservice to the cause of religion. Why should an otherwise qualified Democrat be barred from a place on the ticket merely because he is not a Catholic? It is time to nip this kind of bigotry in the bud. Catholics themselves should take the lead.—Editor in *Church and State*, February, 1964.

Secondly, we ought to become aware of the types of language that bear the 'allness' character. Such terms as: all, always, every, ever, whole, complete, total, entire, none, no such, etc., are universals of an all-inclusive nature. A slightly different type of word but equally loaded with 'allness' implications is the superlative. Thus, words of extreme degrees of quality such as: best, worst, highest, lowest, most, least, peerless, matchless, only, alone, give the impression of allowing no equal or superior. Now these types of 'allness' and superlative terms are not always necessarily wrong or untrue. They are, however, verbal symbols which ought to make one automatically ask, 'Is this statement true to fact?'—Are there exceptions which should qualify the statement, or charge, or accusation, or information? 'Is this universally true?'—Raymond W. McLaughlin in *Eternity*, March, 1964.

* * * * *

We must not look upon the Church as a stockade or a hothouse or a ghetto. No, we must look upon the Church as Paul does. Our image must be shaped according

to his definitive image. The Church is an army marching forth to the summons of a trumpet which will never sound retreat, an army which moves out and on into hostile territory in order to level strongholds to the ground, bringing fugitives into the glorious freedom of faith.—Vernon C. Grounds in *Christian Heritage*, March, 1964.

MINISTRY RECRUITS DECLINE

Protestant pulpits appear to be losing ground to high paying jobs in science and industry at a time of rising church membership and declining moral standards, according to the Associated Press.

"For the past five years there has been a decided decrease of interest in the ministry by young men," Dr. W. R. Cannon, dean of Candler School of Theology at Methodist-supported Emory University in Atlanta, Ga., told the AP.

He noted that while Protestant membership increased from 57.1 million in 1956 to 64.4 million in 1963, theology schools showed enrollments of 20,720 in 1956 and 20,622 in 1963.

Although these schools do not represent the total number of new ministers, the figures indicate the overall failure of clergy output to keep up with church growth, the AP said.

—Minneapolis *Star*

ARE LUTHERANS PLACING TOO MUCH EMPHASIS ON HOMES FOR THE AGED?

New York (NLC)—Are Lutherans placing too much emphasis on homes for the aged as their expression of care and concern for senior citizens?

That question was raised here by the Rev. Gjermund S. Thompson, executive secretary of the National Lutheran Council's Division of Welfare, while commenting on a com-

mittee study that will seek answers to this and allied questions.

Noting that many millions of dollars are being expended annually in this field, Mr. Thompson said that in relation to the total stewardship of its resources, the construction of homes for the aged appears in some areas to be "out-running the financial capacity of the Church."

"The fact is that finding or providing such a Lutheran residential facility for an aging person is only one of the ways to fill his need, and it may not be the right, or best, way in many cases," he declared.

Mr. Thompson said the building and operating of such homes has become a "conceptual problem" that needs to be explored constantly for two reasons.

First, they "tend to proliferate beyond the capacity of the Church to absorb financially and in providing service," and second, they "tend to suggest that such homes are the final answer to the needs of all aged people."

As possible answers, the welfare official suggested fresh emphasis on care for the aged within the family as well as family and community care for elderly people who wish to remain in their own homes. Elaborating on these two points, he observed:

"Caring for aged parents in a son's or daughter's home is not as easy today as it was when homes were larger and families more stable. But sometimes, even if it means inconvenience and added work, it can be the best solution...."

"Leaving old people in their own home may also require more care and anxiety than it is easy to give, but it can be done and sometimes it is the best way."

Mr. Thompson stressed that separation from home is always "a traumatic experience" and for an aged person "it is frequently shattering and should be delayed until another course is patently better."

The problem "belongs" to the congregation as well as the family, he said, since the mobility of

today's society has scattered families and has often left the aged with no immediate family resources to call upon.

"But in the family of God," he added, "the congregation must recognize in such cases that it is a responsible resource for the concern and help needed."

CHURCH ADDITION TO BE DEDICATED

The Our Saviour's Lutheran congregation of Thief River Falls, Minnesota, will dedicate the new addition to its church on Sunday, April 12. Pastor John Strand will be the guest speaker. The morning worship service will be at 10:30 and the afternoon service at 2:30 with dinner served at noon. Former pastors and pastors of the district have been invited to attend. The evening service will be conducted by Pastor Leonard Masted, as he and his wife will have special evangelistic services at the church from April 12 to April 23.

The Rev. Marius Haakenstad is the local pastor.

—Corr.

Letters

TO THE EDITOR

Please accept this small gift in appreciation of the *Ambassador*. It is with much interest I enjoy having every article of concern read to me, as I am not able to read it myself. I am 93 years old and possibly one of the oldest living pastors of the former Lutheran Free Church. May the Lord richly bless your paper and may it reach out far and wide for the furtherance of His kingdom.

Rev. J. O. Hoyum
Thief River Falls, Minn.

We read and hear so much of the changing doctrines in the Lutheran church. In II Timothy 4:3-6 we read, "For the time will come when they will not endure sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry. For I am already being offered, and the time of my departure is come." These verses tell us we must adhere to the true teachings of the Bible.

Mrs. Albin Helstad
Roseau, Minn.

4/64
STANLEY HOLMAAS
NEWFOLDEN MINN

Non-profit Org.
U.S. Postage
PAID
Minneapolis, Minn.
Permit No. 1521