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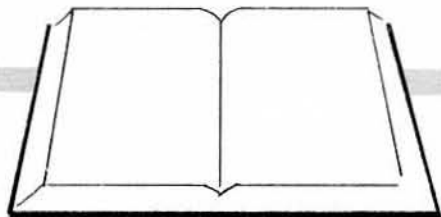
LUTHERAN

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The Ripeness of Summer

—RNS Photo



According to the Word

REVIVAL THAT LASTS

Acts 2:42-47

Quite often out of sheer skepticism, yet at times out of genuine concern, the question is asked with reference to a new convert, or a particular revival . . . "Will it last?" No doubt the question merits consideration. All too well many of us recall distressing experiences during our ministry when that which appeared to be the genuine working of the Holy Spirit in an individual's life ultimately proved to be something superficial, shallow and short-lived. While the beginning seemed promising enough, the results that followed were disappointing.

As we study the revival at Pentecost we are given this encouraging progress report in the words of Acts 2:42, "And they continued stedfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayer." The words immediately preceding this verse reveal an impressive numerical report of converts—"three thousand souls added unto them." This sweeping revival must have brought overwhelming joy to the Apostles, even as there is rejoicing among God's people today when souls are saved. Those of us at all familiar with the history of the Haugean and Johnsonian revivals of an earlier era and who have been so singularly blessed with this kind of a heritage can never quite cease praying, "Lord, do it again." We are not satisfied with lesser

goals in our ministry than a true heaven-sent revival among our congregations.

However impressive the numerical report at Pentecost, the actual hall-mark of true revival is found in the words that follow. "And they continued stedfastly." Henry Drummond once said, "Man is concerned with quantity, while God is concerned with quality." We Americans, of all people, are "quantity minded." We like to boast of our ability to produce more of every commodity than any other nation on earth. This concern for quantity manifests itself even in our methods of evangelism. Recorded "decisions" often capture our interest rather than the quality of Christians produced. Consequently we settle for a shallow brand of believers bearing few if any of the marks of apostolic Christianity. In studying the revival at Pentecost, we cannot but admire the quality of the converts and the consistent walk that followed their conversion: "And they continued stedfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayer."

We would like to suggest a few essentials which we believe account for the progress of the young believers after Pentecost. We find in the first place, they were established in the Apostles' doctrine and continued therein. Theological heresies and false doctrines existed also then, endangering the progress of beginners in the faith. It was therefore essential to the survival of these young believers that they

be diligently taught and established in the Apostles' doctrine. Certainly a panoramic view of church life and theological thought today reminds us this danger still exists. The crosswinds of liberalism and neo-orthodoxy so prevalent today can be fatal to young Christians not well established in the Word.

These are days when the Apostles' doctrine is being attacked from almost every angle and openly denied by some. The Apostles' Creed, say some, is no longer acceptable as a true statement of faith, though it may still be useful as a kind of "religious war chant." Surely, in a time like this, believers must be well anchored and established in the Apostles' doctrine, and be ready to declare before all men, "I believe!"

Furthermore, the young Christians after Pentecost highly valued the fellowship of saints. They recognized a growing need of warm Christian fellowship. Without this fellowship they could not exist. Revival that lasts must be centered in a strong fellowship of believers. Many a new beginner in the faith has failed to survive because of the lack of a warm fellowship. Luke-warmness seems to characterize so much of church life today. God's people are not immune to this deadly spirit of our time. Revival must begin within the household of faith, and the Christian fellowship must be restored before the Lord can entrust us with souls. Let us continue stedfastly in prayer that it shall come.

—Jay G. Erickson

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Doctrine of Justification and World Lutheranism

Dr. Uuras Saarnivaara

WHEN the Lutheran World Federation had its Third Plenary Assembly at Helsinki, Finland, in 1963, its central doctrinal theme was justification. This doctrine has often been called the article of faith whereon the standing and falling of the church depends (*articulus stantis et cadentis ecclesiae*). It is, therefore, of most importance for us to know how matters stand in world Lutheranism today in this respect, in order that we may know where we should stand.

Uncertainty of the Commission

In 1957 the LWF set up a commission to study the doctrine of justification and to prepare a study document on it for the Helsinki Assembly. The fruit of the labors of this commission was the publication of a document entitled, "*Justification and New Life*." It is said that the main author of it was Dr. Warren Quanbeck of Luther Seminary, St. Paul, Minn.

The document complains: "Justification by faith remains a difficult and obscure doctrine" (2). It makes the somewhat astounding assertion: ". . . we are unable simply to take it for granted that the Reformers were right and their opponents totally wrong. . . . We cannot today casually dismiss the theological teaching of the Roman Church as patently false, unbiblical and unevangelical" (3).

Had Luther and other Reformers been as uncertain as the present-day "Lutheran" theologians who prepared this Document on the scripturalness of their doctrine of justification, Evangelical Christianity probably would not have come

into existence. And if this sort of uncertainty spreads in Protestant Christendom it will soon cease to exist.

Manner of Justification

According to the Document, a sinner is justified when God, in the word of the law and the gospel, "accomplishes in the present an encounter with Jesus Christ, who is the Word of God. . . . When God declares the penitent sinner righteous in Christ He gives man a new status. He. . . stands now clothed in the righteousness of Christ. An enemy has become a child of God. . . . It is, however, not only a change in the legal status of man but it also is an inner change, regeneration. . . a new life has been given him."

Justification takes place through the faith which "gives answer to God's talk in the Gospel, puts its trust in the grace of God. . . . Scriptural faith. . . means taking hold of the promise. . . . receptions of the life offered in Christ." The Word which thus forgives sins to the penitent and creates a new life in him also unites "the sinner who has obtained mercy to God's people on earth, the Christian Church" (55-82).

All this is right and biblical, with the exception that the "inner change" seems to be here included in justification, and where this is done, Catholic doctrine is at hand. *Salvation*, becoming a child of God, implies both forgiveness or justification and an inner change, but *justification* means only remission of sins and adoption to the status of a child of God.

The Versions

This Document was not ac-

cepted, and two new versions were prepared in Helsinki, but both of them were rejected. Even the second of them (No. 75) was considerably poorer than the original one. It speaks little and with emphasis on faith as acceptance of the justifying grace offered in the Gospel and lays almost all emphasis on baptism. "Man who has in baptism received God's justifying grace in Christ is thus called to new life. The powers of resurrection must appear in his life. . . . In baptism we have been taken into the death of Christ in order that we may walk in the newness of life. . . . We must seriously ask if we, as baptized Christians, truly live according to the example of Christ."

The Document states on *faith* that through the message which proclaims to us "the justifying act of Christ" we come to know "how God has loved just us, lost ones, when we trust. . . in the promise of His Word and so obtain the forgiveness of sins." When man "receives the justifying judgment of God, it can take place only in the spirit of repentance."

The Document fails to explain what is the relationship between the justification which takes place in baptism and the one that occurs when a penitent sinner receives the grace promised in the Gospel.

A Swedish Judgment

The Swedish Lutheran *Goteborgs Stifts-Tidning* (G's Diocesan News), published soon after the Assembly of Helsinki (August, 16, 1963), had an editorial entitled, "Doctrine of Justification in Danger Zone," stating among other things:

"It was heard long before the Assembly that the doctrine of justifi-

fication would be an object of critical study.... It seems that some circles regard the doctrine of justification as an invention of Paul, a reaction against the Jewish view of justification, and that, as a consequence, it is not valid to the modern men. This is a view which resembles the one brought forth when the question of the ministerial ordination of women came under discussion. It was then stated, and is still said, that Paul was an ordinary man, and what he wrote naturally is not in force for all times, and particularly not for the modern people of our time. It was 'peculiar to that time,' etc.

"One of those who appeared at the Assembly of Helsinki was the Finnish Bishop Gulin who, according to a newspaper report, emphasized that the people of our time cannot understand the Pauline—and Lutheran—doctrine of justification. The contents of this concept should, he thought, be expressed in a language which would be better understood by the people of today.... A Japanese theologian was bold enough to assert that 'there is no church that still uses the expression "justification" and that no man understands this word.'

"When such statements are brought forth in the Assembly of the Lutheran World Federation, encountering, to be sure, strong opposition, and not least on the part of Swedish delegates, then it is not exaggerating to say that the essential part of the Scriptural and Lutheran understanding of Christianity is in the danger zone. That which is under attack and that should be thrown away is nothing less than the 'Material Principle' of the Lutheran Confession, namely, justification through faith. And this takes place under the pretext that it is unintelligible and out of date!

"...The understanding of the meaning of the word 'justify' has never caused any great difficulty, e.g., to the pious Lutheran Christians of our land, though it may have been for them sometimes hard

to appropriate for their consolation the contents of the truth, so full of grace, namely, what a great wonder it is that a poor sinner is justified before God through faith in Christ.... Attack against the doctrine of justification is an attack against the life nerve of Lutheranism. We cannot understand how this can be done on the part of theologians who call themselves Lutherans."

Maelstrom of Theological Trends

Dr. Lauri Haikola, professor of Christian Ethics at the Theological Department of the University of Helsinki, writes on the treatment of the doctrine of justification at the Helsinki Assembly.

"The most decisive hindrance for the achievement of agreement is probably...in the fact that Lutheran theologians, too, are split into many trends of thought which represent different viewpoints entirely even in the fundamental questions. These various schools of thought were well represented even in the Helsinki Assembly. There is Barthian, Existentialist, Confessional Lutheran, Pietist, Liberal, High Church, etc., theology. Each of these theological trends thinks in its own way on the basic question, such as the relationship between man and God, Word and sacraments, faith and justification, law and Gospel. The words may be in common despite the differences in the ways of thought. This makes it possible to have the illusion of speaking of the same things."

According to Haikola, "The so-called existential analysis of existential philosophy and theology set its imprint on the documents and discussions of the Assembly. The situation of the 'modern man,' his hopelessness and anguish are described wholly according to the existential formula." Haikola questions seriously "whether the assertions of the Document concerning the difference between the man of our time and that of the Reforma-

tion period hold true and whether this difference has any theological significance." He notes that it is a mistake to make the description given by one modern ideology "without any ado to represent the modern man in general without any attempt to prove that the said picture of him is correct." Such a procedure is, in fact, "a sort of ideological pressure." "We have no necessity or compulsion to accept the view of Existentialism even for a starting point. It may be that the Reformation conception of man with very little changes is more usable for a starting point for the discussion on justification than that of Existentialism."

Haikola remarks that the teaching of the Lutheran Confessions on justification is "simple and plain," and it has, "in a sense, the stamp of eternal immutability and clarity. For the sake of principle, its contents must be expressed in the same way at all times and to all sorts of people. Because of this, the Church can never have any actual difficulties in setting forth the doctrine of justification. The difficulties concerning the understanding and setting forth of it spoken of at the World Assembly are therefore wholly imaginary and artificial.

"This simple and plain doctrine of justification has been preached and taught in Lutheran churches for centuries. The teaching still continues in part, though in a weakened form."

Haikola expresses as his opinion that the representatives of the "confessional wing" who defend this original Lutheran doctrine of justification "have a historical right to present themselves as the very advocates of 'Lutheranism.' Their claim should not be ignored."

During the past century, Haikola says, "the so-called liberal theology and the new exegetics in their many branches have put the principles of this confessional theology under suspicion. The doctrine of justification has lost its key position as the central doctrine in the light of which the Bible should be inter-

preted. The prerequisite of justification, the juridical doctrine of atonement (*satisfaction vicaria*: "vicarious satisfaction"), has been rejected as unbiblical and inhuman. Men have started to interpret the 'nature' of Christianity in other terms than that of atonement and justification. . . . The confessional Lutheran *unity of doctrine*, which has centered around the doctrine of justification and been dependent on it, has disappeared. The churches that belong to the Lutheran World Federation are no longer tied together by a common *doctrine of the Church*."

As the third factor that has been destructive to the Lutheran doctrinal unity and led it away from the original doctrine of justification is the Luther research done by Karl Holl and his "school." It has asserted that the doctrine of justification that has been regarded as Lutheran, according to which justification means deliverance from guilt and acceptance to the status of a child of God on the basis of the substitutionary atonement of Christ, does not originate with Luther himself but is, in the main, an invention of Melancthon. According to Holl and his followers, Luther taught that justification means both that man is declared righteous and that he is made righteous, renewed by the Holy Spirit. It is at once forgiveness and renewal. True, many theologians have assailed Holl and his school and set forth Luther as a representative for a forensic doctrine of justification.

We agree with Haikola in all his quoted statements, as well as in his final word, that it was impossible in Helsinki to give a common statement on the doctrine of justification in the present situation when Lutheran theology is divided into numerous schools of thought which have completely different views on the basic questions of doctrine. The decision of the Assembly to reject the documents was, from this point of view, something very positive (*Theologinen Aikakauskirja*, No. 1, 1964).

[To be continued]

COME TO THE LORD JESUS CHRIST

THIS is the sinner's invitation, based on God's Word, to come to the Lord Jesus Christ.

The psalmist David said, "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power, and thy glory" (Ps. 63: 1).

One day the Lord Jesus Christ stood at the temple and cried, "If any man thirst, let him come to me and drink" (John 7: 37).

It is one thing to be thirsty; it is another thing to come to the water of life. You may be thirsting for Christ and just wander around. He says, "Come unto me [Christ] and I will give you water that you will not have to draw from a well."

These words He spoke to the woman at Jacob's well. Now where did He tell her to come? He said, "Come to me; believe on me," and when she came, the well of the water of life sprang up within and so overflowed her heart and life until she emptied the town of Sychar, as she cried, "Come, see a man which told me all things."

The Scripture says again, "Ho, every one that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55: 1). The water referred to here is the Lord Jesus. He gives to every thirsty soul the water of life.

If you cannot live without Christ, then, sinner friend, come to Him. When you are so thirsty that everything around you has dried up as the parched ground, and you see the judgment of God on everything in the world, the Lord says, "Come unto me, and I will in no wise cast you out." "I will give you the wa-

ter of life. I will satisfy your thirsty soul."

He is saying to you, poor sinner, "On Calvary's cross I thirsted for you that you need never thirst."

He knew the burning thirst of a broken heart, where judgment had fallen, where the wrath of God had been poured out.

The Holy Spirit has created in your heart such a thirst for Him, until nothing else satisfies, nothing else has any meaning to it. Then if you will only come to Christ, He will satisfy that hunger. He will quench that thirst.

Again the Bible says, "Let him that is athirst come." None but a thirsty sinner will come to Christ.

These great texts quoted here mean nothing to the average individual. If you are thirsting after gold, silver, pleasure, houses, lands, things of this world, then what you have when death comes is—eternity in hell.

But the soul that thirsts after Christ comes in obedience unto Him, and drinks his fill of Him. Then for him to die is gain, says the Word of God (Phil. 1: 21).

Even though he leaves everything earthly behind, he has won eternal life in Christ.

Not many are thirsting after Christ today. It is amazing how few.

Dear sinner friend, you who are thirsting after Christ, look to Him, just keep looking. "Look unto me, and be saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45: 22).

Don't look to anything else, or anybody else, except the Lord Jesus Christ.

Mrs. F. Drown
Roseau, Minn.

Opportunity in New York



Welcome



Church of the Abiding Presence



A City in One Block

Roger Ose

(This is the first in a series of two articles on the organization and work of an inner city congregation in New York City.)

SEVEN years ago the Church of the Abiding Presence in the Bronx, New York, was organized as a home mission congregation of the Lutheran Free Church. On May 16, 1965, more than 175 members and friends gathered for the commissioning service of Miss Eileen Murray, one of our members, who is going as a missionary to India. A congregation that began as a small Sunday school is now sending a member overseas.

BEGINNINGS

Our church was started in a setting of unlimited opportunities. The New York City Housing Authority tore down several homes in an older section of the Bronx and built in their place several huge apartment buildings. These city-owned apartment buildings were then rented for a very reasonable monthly rate to low income families in the New York area. Before many days the population of the lower east side of the Bronx had increased by several thousand, mostly Negroes or Spanish-speaking people.

No Protestant churches were located in the immediate area of these new housing projects. Pastor Iver Sonnack, then serving at the Bronx Lutheran Church, quite a distance away from the housing projects, was asked to help in a survey of the Bronx River and Bronxdale Housing Projects. Two

of the men from that congregation also helped in the survey.

As a result of the survey, eight families indicated an interest in joining the church. At first, children were brought by car from the housing areas to Bronx Lutheran for Sunday school. Then whole families came to worship with the people at Bronx Lutheran. Soon the number of families working with the church increased and Pastor Sonnack organized bus transportation from the projects to the church.

BUILDING A CHURCH

By 1955, several people thought that a congregation should be organized very near the Bronx River and Bronxdale housing areas. Pastor Sonnack and others shared the needs and opportunities of this area with the Board of Home Missions of the Lutheran Free Church. After prayer and careful planning, the present church site was purchased in May of 1955 by the Board of Home Missions. A two-story brick home adjacent to the church lot was purchased in 1957 as a parsonage and church office.

Pastor Sonnack resigned as pastor of Bronx Lutheran on June 1, 1957, and the next day, June 2, he conducted the first Sunday morning worship service in this home. He and his family lived on the second floor and the first floor became the church, the Sunday school rooms and the church office.

The congregation was organized about seven years ago, February 26, 1958, with the adoption of the constitution and the election of officers for the congregation. On

Easter Sunday, 1958, the new congregation worshipped for the first time in the almost completed education unit.

The construction of the education unit was made possible by a generous loan from the Board of Home Missions of the Lutheran Free Church. The regular operating expenses far exceeded the offerings, so the Board of Home Missions also paid the operating expenses for a few years.

The new education unit provided the necessary facilities for our Sunday school and church services. The Lord blessed the work of the pastor and people, and the congregation began to grow.

Pastor Sonnack resigned in 1961 to accept a call in Minnesota, and Pastor Harry Fullilove accepted a call to serve our congregation. Since that time the members of the congregation have assumed full responsibility for the operating expenses.

Both pastors helped the members to become effective witnesses for Jesus Christ in the immediate community.

INNER CITY NEEDS

In order to understand the setting of the Bronx River Housing community, let us make a comparison: ask all of the people in Thief River Falls, Minnesota, to move out of their homes; tear down the homes and in their place build nine huge apartment buildings. After that, ask all the people in Thief River Falls to move into these nine 14-story apartments and squeeze these apartments into one big city block.

Then, instead of six Lutheran churches and more than half a dozen other Protestant groups, as we find in Thief River Falls, let us provide NO Protestant church in the immediate vicinity. Ask the children to go to public school in shifts, up to three shifts per day. Build two small playgrounds near the projects for the thousands of children living there. Forbid children and adults to walk on the

small plots of grass between the buildings.

Now you have a picture of the setting in which the Church of the Abiding Presence was started. Crowded? Yes. Over-crowded? Certainly. But the opportunities for sharing the gospel are tremendous. People, people, people! 15,000 of them within a radius of half a mile around the church.

SEIZING THE OPPORTUNITY

Within just a few years the Church of the Abiding Presence has grown from a small Sunday school to a congregation of 220 confirmed and about 500 baptized members. Although numbers are not the final criterion for evaluating the work of any congregation, they may indicate that our church is taking seriously our Lord's command, "Go...make disciples" (Matt. 28:18-20).

From the beginning the work has progressed on the assumption that every Christian is to lead his friend and neighbor to Jesus Christ. Helping families in need is also important.

Bible study is central in the work of our church. Through the Bible study groups several young people and adults have come to know Jesus as Lord. We labor together in the assurance of God's promise that He will give the increase.

NEXT ISSUE

This article has reviewed briefly the organizing of the Church of the Abiding Presence in the Bronx, New York. In the next issue Roger Ose will share the work of their Sunday school, the commissioning of Miss Eileen Murray for work in India, and possible suggestions for starting inner-city work.

(Mr. and Mrs. Ose are associate members of the Church of the Abiding Presence. They teach 9th grade class in the Sunday school and they are advisors for the Jay Teens Bible Club.)

Photo by Ernest Troupe and Mr. Roger Ose.

(See editorial, "Opportunity in New York," on page 9—Ed.)

SOUTH DAKOTA

(The Land of God)

A word of explanation. You have heard the expression, "This is God's country." It is this thought and the tremendous blessings that have accrued to us that is back of the thought of the poem. As I have driven alone over the vast reaches of this country, the utter greatness of our Father in heaven in blessings bestowed in nature in its many moods has impressed me. The second verse is an attempt to capture impressions of the sunset as I have driven into it at twilight. The beauty is well nigh beyond expression of the road ahead leading us up into realms beyond. I have seen the bison, antelope and coyote on these drives.

The last verse comes from the experience of attempting to find the ranch of a member and suddenly coming upon it after topping seemingly endless knolls. Others are not so protected from the elements.

From the deep roll of the plains into
western horizons,
Undulating east into vales for
the plough,
From the sough of the wind that
makes it Dakotas,
To the Sioux of the Indian that
makes it South.
Under vast arched skies that probe
the arroyos,
That grass the reaches of heaving
sod,
That give bosom to sheep, and
range to the cattle,
Once the home of the bison, the
Land of God.

Over pathless plains with shadow-
less sunsets,
Streaming the heavens with shimmering
shapes,
In forgotten glory, now revealed in
splendor,
The ribbon-road leaps to ascend
distant gates.
Fading with time, acquiescing to
twilight,

[Continued on page 10]

WOMEN for Christ

Caixa Postal 6227
Sao Paulo, Capitol
Brazil, South America

Dear Ladies of the AFLC,

Greetings in Jesus' name.

Here we are in the land of Brazil. We were so glad to be on our way at last. We arrived safely after a speedy ride via jet. We weren't troubled with air-sickness and no ill effects after we arrived either. Praise the Lord for all His mercy and love.

This is truly a different country, but after a few days we feel very much at home. It is a city with both the old and the new. The biggest difference is the soil, which is red.

It is winter here now. The day we arrived and the next the temperature was about 78 degrees, but the last few days have been rainy and chilly. We notice the dampness since these houses don't have heat. Instead of turning up a thermostat we put on another sweater.

We have been fortunate to find a house to rent, quite close to the American school for the children (close enough so they can walk). We will take a street car to our language school. Not knowing the language has been somewhat of a drawback, but John and Ruby Abel have been taking a vacation and have helped us very much.

I enjoy the trees and flowers here. Even though it is winter they are blooming. The poinsettias are very pretty and are big trees here.

In the back yard of our new home we have many familiar flowers blooming besides a lemon tree (with lemons on) and a tangerine tree. We see lots of fruit in the fruit stands as we travel back and forth. They are very good, but the oranges do not seem to be as tangy as those back home.

We are all fine and it seems we are adjusting very well. When we learn the language our needs will be met completely. With the Portuguese language on our tongue we can begin to do the work the Lord has sent us to do.

We are praying that our barrels and crates will come on schedule and will have no problems coming through customs. There are many things we can use right away.

When driving down the streets it reminds me of the county fairs we have in the States. The stores have big doors which roll up and when they are open for business, all you can see is wide open fronts. As we walk from place to place, I feel like all we need is some merry-go-round music. Very interesting shops. I'll be able to tell you more as we learn the ways and speech of these people whom we already have a special spot in our hearts for.

May I thank you one and all so very much for your prayers and support. May the Lord bless you richly and keep you in His tender care.

A CLARIFICATION

The March 23 issue of *The Lutheran Ambassador* contained an article entitled "Modernistic Falsified Apostles' Creed," page 8.

It has subsequently been called to our attention that the article contained error in fact. Investigation has revealed the following information which we are glad to submit herewith in fairness to the C. R. Gibson Co., Norwalk, Conn., publishers of *Bible Memory Helps*, the Sunday school aid in question.

Bible Memory Helps is prepared in a Lutheran edition and a general edition. The charges of March 23 were made against the general edition. The Lutheran edition contains the phrase "He descended into hell" in the main text as we are accustomed to having it. The general edition places the phrase in footnotes in reference to those Protestants who do not accept it as a part of the Apostles' Creed.

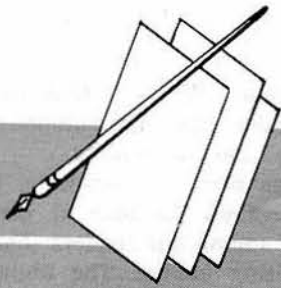
The Lutheran edition of *Bible Memory Helps* uses the expression "the Holy Christian Church" in the Third Article of the Apostles' Creed. The general edition uses the term "the holy catholic Church." As pointed out in the article of March 23, "catholic" refers to the Church of God in general, but we do not use it because of confusion with the Roman Catholic Church.

In reference to the numbering of the Ten Commandments, the Lutheran edition of *Bible Memory Helps* carries them in the manner familiar to us. The general edition uses the system which many Protestants use (note Billy Graham as an example).

To avoid misunderstanding, ask your bookseller for the Lutheran edition of *Bible Memory Helps*.

The Editor

(See the editorial, "The Descent into Hell" on page 9—Ed.)



EDITORIALS

OPPORTUNITY IN NEW YORK

We are printing the series of articles, "Opportunity in New York," for at least two reasons. First, they are written by a young man, Roger Ose, whose parents are active members of one of the churches of our fellowship, Our Savior's Lutheran Church, Thief River Falls, Minn. Second, although we are personally about as rural and midwestern as anyone can get, we have sensed a concern for some years for the "inner city" of our large cities. Add a third reason, the insight given to home mission procedure.

The work of which Mr. Ose speaks is not a part of our work even though many of us did have a part in establishing it. We are not prepared to launch such work in the immediate future. But our prayer is, let us pray about, and think about, the possibilities of entering inner city work when the doors open for us. Surely this would be pleasing to the Lord.

We have "free church-minded" groups to shore up, we have a mission in Brazil and another on the Mexican border, we have growing suburbs and pleasant smaller cities to enter, but let us not forget the troubled, crowded, needy inner city.

THE DESCENT INTO HELL

Without joining whatever controversy there may be over the phrase in the Apostles' Creed, "He descended into hell," we wish to make this further comment to what was said in "A Clarification," page 8.

We had occasion to ask a lady who was raised in the Evangelical United Brethren Church whether she had learned the Apostles' Creed with that phrase in it and she replied that she had not. Presently this lady belongs to the Congregational Church (now the United Church of Christ) and we inquired whether their recitation of the Creed contained that phrase and she answered that it did not. This is not to say that no members of the EUB and UCC churches use the phrase, "He descended into hell," but only that at least some do not.

We are sorry that they do not include the phrase, which belongs there (see I Peter 3:19), but if they do not, we must at least recognize that fact.

WHEN IS MAN EXCUSED?

The passing of Pastor Fred Ditmanson recently

(see the L. A., July 27) brings to mind something which we heard on more than one occasion regarding that noble, humble man. It is this that Mr. Ditmanson had one of the finest minds of any person graduated from Augsburg College in her history. Indications are that he could have been very successful in the field of mathematics and science.

Instead he chose to be a missionary to China and to that work he gave everything he possibly could under the God who called him.

In our day there is a tremendous fallacy current that extremely gifted men, especially in the field of science, are excused from even giving serious consideration to the Christian ministry or missions. Every Christian, man or woman, must satisfy his own conscience whether God has not called him into full-time Christian work, but it is heretical to rule such work out merely because one is especially gifted in some area or other.

We sound this as a word of warning to Christian youth of today. As much as anyone, we want people of Christian conviction in all honorable vocations. But we must insist that these church vocations be seriously weighed by all.

It does our heart good to know that sometimes, as in the case of Pastor Ditmanson, the scientifically gifted choose a Christian vocation (note also medical missions). God has a plan for all His children and we only want each one to be in His place for them.

Young man, young woman, don't rule out Christian vocations without much prayer and heart-searching.

BE CAREFUL AND CONSISTENT

The Association of Free Lutheran Congregations does not participate in the so-called "ecumenical movement." In fact, one of her reasons for not entering the recent merger was the desire to remain apart from it.

On the other hand, it is stated in the *Thief River Theses* (Declaration of Faith) that "we recommend that our congregations cooperate wherever possible with like-minded Lutheran congregations and movements in programs of evangelism and witness" (II, 5) and "we envision opportunities for our congregations to cooperate with other Protestant churches in the areas of evangelism and witness to their communities. However, care must be taken not to compromise the Lutheran understanding of the Scriptures" (II, 6)

The conclusion to be drawn is this, that we approve of cooperation even with other denominations if the cause of Christ is furthered thereby and the Lutheran conception of the Scriptures is not harmed.

But we question the wisdom of those *Association* congregations which participated, unofficially, to be sure, in an area panel discussion in which representatives of the Roman Catholic and Seventh-day Adventists Churches, among others, also took part.

For one thing, it isn't consistent to remain outside the World Council of Churches and the National Council of Churches (as we do), leaders of the current

"dialogues," and then to be a part of such an "ecumenical" gathering as the one mentioned. The other concern is this. The news report of the meeting, undoubtedly the honest feelings of the reporter and in no sense a communique of the assembly, used these words in speaking of the participating churches, "they may work together to accomplish the will of God" in their churches and community.

In reference to the Roman Catholic Church, for instance, we seriously question how that church can accomplish the will of God when she maintains doctrines, said to be unchangeable, which deny the sufficiency of Christ's atonement for sin by prescribing acts of penance for the penitent and providing a mythical place of purging for the elect after death and having the gall to declare that mortal man can decide how long anyone should stay there and by what manner he can get out.

The meeting in question had the theme "We Belong Together." Only those who plead only the merits of Jesus for salvation can know Christian unity. Can we work with a church which dispenses the "merits of the saints" where necessary in order to deliver a soul more quickly to God's eternal glory? We cannot and ought to have no delusions about it.

Let us not persecute our neighbor for his beliefs, if they are different from our own, but let us also let it be known that we cannot accept those beliefs and, if they are of such a serious nature as those mentioned above, that we cannot even work with him where spiritual matters are concerned.

It's all right to be community-minded, but be careful and consistent.

OUR CHRISTMAS EDITION

Some months ago we first expressed the hope of preparing an enlarged Christmas edition of *The*

Lutheran Ambassador this year. We said that this larger edition would be dependent upon the amount of original material forthcoming from our readers.

The response thus far has been disappointing, to say the least. We would give up the idea at once were it not for the fact that among our readers there is no lack of creative writing ability. The ability is present if only it can be brought forth.

Spring and summertime are difficult seasons in which to write of winter thoughts and Christmas. But perhaps the arrival of autumn will stir those of you into action who could make a real contribution to the ministry of this paper. We hope so.

Please accept this caution in all kindness. We do not wish for any sermons beyond what has been promised already. We are looking for original Christmas stories of Biblical setting or, if secular, which have a Christian message. The latter could be out of your own experience. Shorter essays on the meaning of Christmas are welcome. A writer may wish to dwell on a single facet of the blessed story.

A poem which you have written about the coming of Christ into the world, or the glory of nature in winter would be appreciated.

And Christmas and winter themes are not the only ones which will be given consideration. A mission story or a tribute to some Christian whose life touched yours in a special way are suggestions you may be able to build upon.

Original material from our readers will be given preference, but readers may also send in prose and poetry suitable for the occasion and it will be used if possible or necessary.

The deadline we have set is November 1. All contributions must reach us by then. We hope that when that day comes we won't have to say, "Sorry, there wasn't enough interest shown to go ahead with our plans for a special Christmas edition."

South Dakota

[Continued from page 7]

Giving breath to the soul, rest
to the pod,
A quietness, holy, enveloping nature,
To antelope, coyote, in the Land
of God.

In reluctant submission, the knolls
slowly yield
Views of the ranches, nestled,
exposed,
As the home of the plainsmen,
wrought from the field,
In grandeur of heart and courage
disclosed.
In a paean of Praise for star-

stamped domain,
For the Black Hills of beauty,
and Badlands unshod,
For cities and tempests, for lakes
and grain,
We thank Thee, Lord, for the
Land of God.
Arvid L. Hokonson
July 14, 1965

Rev. Karl G. Berg has resigned
from the Pukwana, S. Dak., parish
as of this month. His future plans
will be disclosed later.

Rev. Hubert F. DeBoer, Austin,
Minn., has accepted a call to serve
the Bagley-Fosston, Minn., parish
and will assume that pastorate at
the end of this month.

Mr. Gary Skramstad, student at
the University in Grand Forks, N.
Dak., is serving the Winger, Minn.,
parish and living there. He was
united in marriage to Miss Janet
Aasness, Doran, Minn., on June 20,
in Fargo, N. Dak. Mr. Skramstad's
parental home is Valley City, N.
Dak.

PERSONALITIES

Rev. Marvin Undseth, formerly
of Sherwood, N. Dak., has been
accepted into the Association on a
fellowship basis and is serving the
Shevlin, Minn., parish.

NEWS of the Churches



WILLMAR, MINN.

After a few preliminary meetings by interested people in the Willmar area, a meeting was called on August 20, 1963, for the purpose of organizing a Free Lutheran church. A temporary meeting place was secured on East Benson Avenue in Willmar and the first service was held on September 1, 1963, with Evangelist Arthur J. Johnson as speaker. The church was served by various speakers for approximately six weeks. Since that time Pastor Morris Eggen of Spicer, Minn., has served the congregation.

The group organized into a congregation (Free Lutheran Mission) and has been incorporated as such. The present officers are: Deacons: Verle Dean and Clifford Rasmussen; Trustees: M. E. Dahlseid, Martin Dokken and John Farness; Chairman, Leif Fostervold; Vice Chairman, R. M. Konsterlie; Treasurer, Mrs. M. E. Dahlseid; Secretary, Mrs. R. M. Konsterlie; and Sunday School Sup't, Roger Rasmussen.

The congregation has purchased the former Assemblies of God

church at the corner of 5th Street West and Minnesota Avenue, and will have full occupancy on or before September 1, 1965. Sunday school will then be held at 9:15 a.m. and worship services at 10:30 a.m. Midweek services are held each week and the Luther League and Mission Society meets once a month. The building has been shared by the two congregations since June 1964. The present baptized membership is 45.

Upon invitation, it was decided by the Annual Conference that the next midwinter Bible conference will be held at the Free Lutheran Mission.

The pastor and congregation extend a cordial welcome to the people of the area to attend their services.

—Rev. Morris Eggen

NEWFOLDEN, MINN.

Dedication services of the Westaker Free Lutheran Church of Newfolden, Minnesota, were held July 2-4, 1965. The theme for the days of dedication was from I Corinthians 3:9: "Labourers together with God," and the theme song was "Faith of Our Fathers."

On Friday evening, July 2, Miss Martha Kleppe brought the message which centered about the history of Westaker Church and how God had guided the congregation in the past. Student Pastor Robert Lee was the main speaker Saturday evening, July 3. His message was a reminder that dedication of self to Jesus Christ is more important and of greater consequence in time

and eternity than the dedication of a remodeled church home. At the Sunday morning worship service, Westaker's pastor, Gene Sundby, based his message on Jesus' parables of the lost sheep and the lost coin (Luke 15:1-10): "...there is joy before the angels of God over one sinner who repents."

After the dinner served by the ladies of Westaker, the church bell was rung to signal the beginning of the dedication service itself. The Rev. John P. Strand, President of the Association of Free Lutheran Congregations, presided. Appropriate Scripture passages relating to dedication were read by the Rev. Knut Gjesfjeld, Dr. Uuras Saarnivaara, the Rev. Marius Haakenstad and Mr. Oscar Oswald.

The order of dedication was read responsively, ending with the congregational prayer: "We this day rededicate ourselves and this building, now our place of worship, unto Thee and Thy service. Grant unto us Thy Spirit that our dedication and rededication of this church may be complete. Amen."

In his pastoral greeting, Pastor Gene Sundby summed up the dedication of building and hearts: "Many hours of toil and much sacrifice has made our church home possible, but may we thank God for this marvelous provision, remembering that the building without the Builder is in vain. Therefore, today we would not only dedicate our church, but ourselves.... May God grant that this church and all who worship within may be used to the glory of His name and to the salvation of many souls."

—Mrs. Philip Dyrud

KALISPELL, MONT.

The Stillwater Congregation was host for a Silver Wedding Anniversary for Pastor and Mrs. Karl Stendal during the evening of June 29, with open house at the Oscar Olson home on Three Mile Drive at

[Continued on page 13]



Free Lutheran Mission in Willmar



ATTENDANCE CHARTS AND POSTERS

Edited by Mrs. David C. Hanson

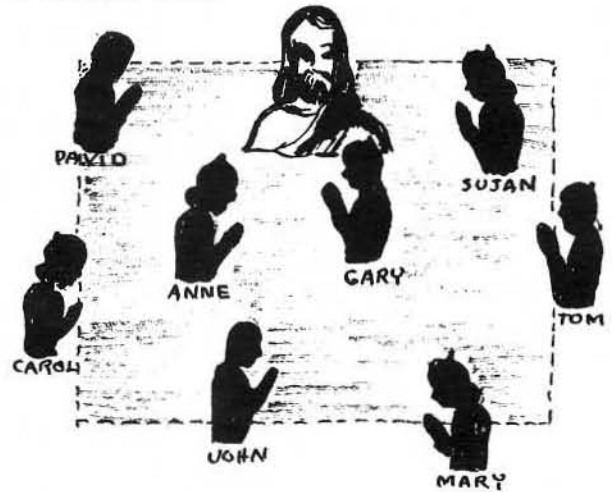
With Rally Day just around the corner our thoughts turn to ways of stimulating interest and encouraging attendance in Sunday school. Bulletin boards and attendance posters can aid in this phase of the work. Christian bookstores are well stocked with charts that would be helpful, but an enterprising teacher can prepare something more personal for his class with very little effort.

He might want to choose John 10:14, "I am the good shepherd. I know my own and my own know me," as the theme for a bulletin board or poster



similar to this one. If a large picture of the Lord Jesus as the Good Shepherd is not available, one of the young people from the congregation could draw the figure and mount it on stiff cardboard. It will also be necessary to make a lamb for each member of the class and print his name on it. (Young children would enjoy pasting cotton on the sheep.) Blue and green crepe paper are suitable for the sky and grass.

Dimension could be given by using common pins to fasten the figures to the board. Bring the figures out to the head of the pins so there is a space between the figures and the background. Stars or some other gummed seal may be added as a record of attendance. At the end of a given period, add the Bible verse to the reverse side of the lamb and let each youngster take his lamb home.



This poster might be used as an incentive to memorize as well as an attendance record. The shaded area is a sheet of bright construction paper mounted on white poster board. Silhouettes of each child could be cut from stiff black paper and mounted on paper springs so they stand out from the background. As verses are memorized, each child may make a tiny black and white construction paper Bible, on which the verse is printed, to pin beside his figure. At the end of the month or quarter the children should be allowed to take their Bible verses home. The class might be asked to suggest a Bible verse that could be mounted above the poster. "Thy word have I hid in my heart that I might not sin against thee" or "Lord, teach us to pray" are possibilities, depending on the emphasis of the lessons for the quarter.

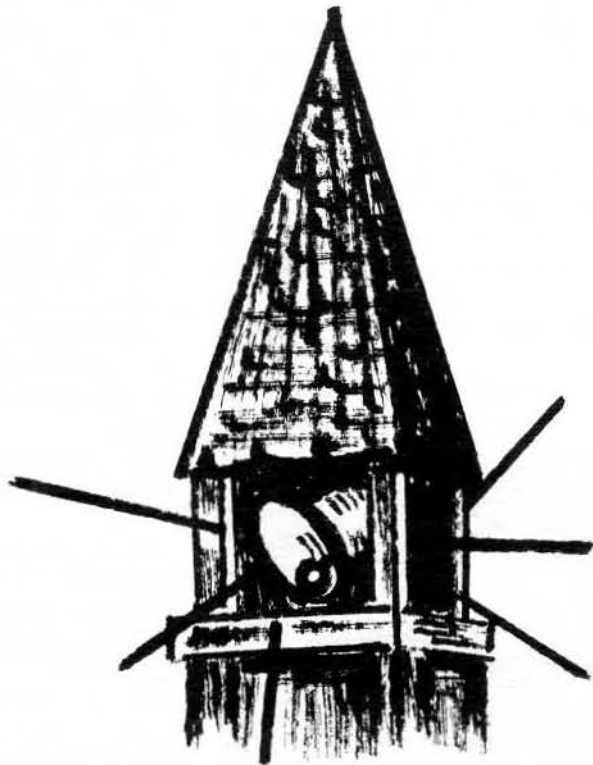
Brown construction paper would become a gnarled vine for this poster or bulletin board. Classes could be represented by large green leaves on which the names of the children and teacher would be printed. The same idea might be used for a single class by changing the words Sunday school to Bible class and pasting individual pictures of the students on the leaves. "I am the vine, you are the branches . . . apart from me you can do nothing" (John 15:5) is the theme verse.

Though an attendance chart or poster is not always



emphasis by the poster with the vine and branches.

Our time is limited...and we are teaching for God. Can we not use even the insignificant attendance poster to lead the children to a closer walk with Him?



Remember... there is a District Instructor's Training Session in Fargo on September 25th and 26th. Please pray for the meetings!

considered a teaching aid in the same sense as other visual aids, each of these suggested posters could be used to teach a lesson or add emphasis to a series of lessons. The Shepherd poster would correlate with lessons that have "following Christ" as a theme. The silhouettes of praying children might be used with Bible stories that teach prayer, and lessons on witnessing and personal evangelism could be given added

[Continued from page 11]

Kalispell. A decorated cake and refreshments were served by members of the Ladies Aid.

Marsha Maltby and Christy Horn from the Young People's League were at the guest book. A musical program during the evening included solo numbers by Mrs. Henry Zupanik and Marlene Aylsworth. Duet numbers were presented by Mr. and Mrs. Lee Haag and by Mrs. Paul Tutvedt and Mrs. Harold Tutvedt.

A reading depicting the wedded years of Pastor and Mrs. Stendal was read by Mrs. Oscar Olson. Gifts presented the honored guests included a silver coffee service from the Ladies Aid. A silver covered

serving dish and corsage and boutonnieres were from their sons, Dean, David and Paul.

The program closed with devotions led by Mr. Leslie Kjos, which included a daily devotion written by Pastor Stendal during his years at Augsburg Seminary in Minneapolis. They also received cards and silver from their many friends.

* * * * *

During June 21-25 the Stillwater congregation conducted Vacation Bible School, with 113 registered.

FOSSTON, MINN.

On Monday evening, July 19, a special business meeting was held at the Oliver Landsverk residence.

Attending this gathering were people who have been meeting together for almost two years as the "Free Lutheran Fellowship." After lengthy discussion, these people voted to organize as the *Calvary Free Lutheran Church*. An executive committee consisting of Andrew Karevold, Arne Landsverk, A. H. Engelsgaard, Birdeen Holt, Gilbert Sjol, and Oliver Landsverk was elected to handle such matters as incorporation. The congregation is also investigating the possibilities of acquiring property for a permanent church home, as it is presently meeting in the Fosston Elementary School.

Calvary Free Lutheran Church was served during the summer months by Student Pastor Bob Lee.

CULBERTSON, MONT.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

A joint worship service and fellowship dinner was held in the new Parish house of the Association of Free Lutherans in Culbertson, July 11, at 11 o'clock. This was the first worship service in the newly purchased chapel in Culbertson.

Mr. and Mrs. Knute Jore, lay pastor and wife, were welcomed into the group at a short program in their honor at 2 p.m. The guests of honor were given gifts of cash and food.

Otto Kaschube led in devotions using Psalm 117, a psalm of praise.



Left to right: Clifford Berglee, Otto Kaschube and Orville Qualley provided music at the first service in Culbertson. All are from Brockton, Mont.



Attendance at the first worship service in the new chapel.



The new parsonage-church in Culbertson

Mrs. Henning Dahlberg welcomed them into our midst, using Hebrews 11:1 as her text.

Mr. Clifford Berglee, Mr. Otto Kaschube and Mr. Orville Qualley presented several instrumental numbers. Clifford Berglee also sang a solo.

Mrs. Erling Brekke presented a tribute to Rev. John Strand, president of the Association of Free Lutheran Congregations. A card of appreciation for his encouragement and work in our midst and in the Association was signed by all present and will be sent to him.

After taking care of a few business matters and a period of fellowship, lunch was served by the ladies.

Mr. Jore arrived to serve us April 1 and was installed by Rev. Strand.

We rented a house for them for a time, but we soon felt it wise to purchase a building which could be used for worship services and living quarters.

We purchased a suitable building and started a list for donations. To date this list has not been completed and we have received nearly two-thirds of the total purchase price. God has richly blessed us and we are confident that we will soon have the remainder.

Our group is small but God has also promised that where "two or three are gathered in my name, there am I in the midst of them." We do not know what the future holds for us, but we step forward knowing that as long as we are in God's will we can have the "peace that passeth understanding."

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6: 38).

—Mrs. Orville Qualley

BAGLEY, MINN.

Grace Free Lutheran Church, which was organized in December,

1964, has been blessed with steady growth ever since. Attendance has been increasing, and many people in the community have expressed their sympathy with the work in a concrete way.

On Friday, June 25, it was decided at a special meeting to purchase the building in which they are meeting, the former Bagley Gospel Tabernacle. The present owner of the building has informed the congregation that the money paid will go towards purchasing an automobile for a missionary family in South America. Work has already begun on putting a basement under the chapel which is located right on Main Street.

On Sunday, May 30, members and friends of the Bagley Free Lutheran Parish gathered in Rice Lutheran Free Church, south of Bagley, for a farewell gathering for Pastor and Mrs. John DeBoer. The ladies served a delicious lunch at noon and Pastor DeBoer gave his last message during an afternoon service. Speaking from Genesis, he echoed the words of Jehovah to Adam and Eve, "Where art thou?" The point of the message was that each person might ask himself where he stood in relationship to God, and salvation was once again proclaimed to all who were still lost in their sin. The



The farewell gathering for Pastor and Mrs. DeBoer at Rice Church.

Pastor and Mrs. DeBoer are now living at their home near Villard, Minn., and are serving a newly organized congregation in Granite Falls. The Bagley Parish is being served during the summer months by Student Pastor Bob Lee.

The Lutheran Ambassador

CHURCH-WORLD NEWS

MO. SYNOD TO STUDY CHANGE IN NAME AND HEADQUARTERS

Detroit, Mich. (NLC)—Studies of a change in name and relocation of headquarters were authorized by the Lutheran Church—Missouri Synod at its 46th regular convention here.

The committee that will be appointed to study a possible new name was instructed to solicit suggestions from congregations and individuals in the Synod. Specific recommendations are to be submitted to the 1967 convention in New York City.

Among the names proposed in overtures to the convention here were "The International Lutheran Church" and "The Lutheran Church."

A change in name would not be new to the church body. It changed its name in 1947 from "The Evangelical Lutheran Synod of Missouri, Ohio, and Other States" to "The Lutheran Church—Missouri Synod." All previous changes in name have in one way or another retained the words "Missouri Synod."

The advantages and disadvantages of a Chicago site compared with the present location of synodical headquarters in St. Louis will be reviewed by a special committee.

The Synod recently bought 81 acres in Riverside, Ill., a Chicago suburb, for possible development. The specific purpose for making the purchase was not announced.

The 2,745,000-member Missouri Synod was organized 118 years ago under the leadership of German immigrants who settled in Perry County, Missouri. Members now are spread throughout the 50 states and Canada.

LUTHERAN YOUTH HEAR ANN LANDERS

Squaw Valley, Calif.—"It still

pays to listen to your parents," newspaper columnist Ann Landers told some 4,500 Lutheran teenagers attending the international convention here of the Walther League.

"Some parents are yellers and some parents are hitters, but all parents have this in common: they want their kids to do well," Miss Landers said.

"They have travelled the same rocky road. They once were teenagers. They know where the bodies are buried."

Miss Landers said that teenagers generally don't listen to advice that is given them by the church.

Although church membership is rising, the influence of the church is declining, she said.

Discussing some of the problems facing youth, Miss Landers reminded the girls that "it's up to you to call the signals and hold the line" when they go out with boys.

She asked teenage girls to avoid extremes in wearing apparel. "Don't dress, talk, look and act sexy. Don't be the teasing type. The girls who look and talk sexy invite passes from boys."

For boys she offered the advice to stay away from smut: dirty magazines, pictures, books, jokes. "Burn off your energy—and sex is energy—by vigorous participation in competitive sports. Clean the attic. Mow the lawn. Wash the car."

Miss Landers said that falling in love at first sight is a myth. "Love is friendship that has caught fire. Love grows with the passing of months and years. Love settles for less than perfection."

She said that when young people ask her what to look for in a future marriage partner, she counsels, "Look for the simple corny things: kindness, integrity, someone you can talk to, decency, honesty."

NORWEGIAN SOCIETY ASSUMES BIBLE DISTRIBUTION IN ISRAEL

Oslo (LWF)—Distribution of Holy Scriptures in Israel, until now carried out by the British and Foreign Bible Society, has been taken over by the Norwegian Bible Society.

For a number of years while the British society was responsible, the field representative in charge has been a Norwegian: the Rev. Magne Solheim, superintendent of the Norwegian Israel Mission in Haifa.

A few years ago the printing of full Bibles—Old and New Testaments—in Hebrew was begun in Israel, marking a precedent in the history of the Holy Land. Scriptures are distributed in that country also in 40 other languages.

The Norwegian Bible Society has sponsored overseas distribution projects for the past 15 years. Prior to that, it distributed Scriptures only in Norway.

ALL-LUTHERAN SERVICE BOOK FAVORED BY MISSOURI SYNOD

Detroit, Mich. (NLC)—The Lutheran Church—Missouri Synod went on record here in favor of a common hymnal and liturgy for North American Lutheranism.

A resolution adopted almost unanimously by delegates to the Synod's 46th regular convention authorized appointment of representatives to work with other Lutheran bodies in a cooperative venture to produce a joint service book. The single volume would include a common liturgical section in rite, rubric, and music, a core of hymn texts and musical settings and, if necessary, a variant selection of hymns.

Observers here predicted that such a common hymnal and liturgy would be one of the most effective of all possible means to bring about Lutheran unity in

America. It was estimated that the task of preparing and producing the book might take at least until 1980, the 400th anniversary of the Book of Concord, one of the confessional documents of the Lutheran Church.

By its action, the convention abandoned plans for a revised edition of the Synod's own hymnal, which was published in 1941. A common hymnal was urged in numerous overtures from districts and congregations of the Synod, but was opposed by its Commission on Worship, Liturgics, and Hymnology.

Two members of the commission, including its chairman, Dr. Walter E. Buszin, a professor at Concordia Seminary in St. Louis, filed a minority report that reflected the viewpoint expressed in the overtures and formed the basis for the resolution approved by the delegates.

Dr. Buszin told reporters that the commission has been revising the Synod's hymnal for nearly 8 years and that a large portion of the work has been completed. He said that much of the material could be incorporated into a common hymnal.

For the past three years, he disclosed, the commission has had informal consultations with the Commission on the Service Book and Hymnal, composed of representatives of the American Lutheran Church and the Lutheran Church in America, on the possibility of a cooperative project. He said there was mutual interest in such a venture but stressed that no commitments had been made.

"The Service Book and Hymnal of the Lutheran Church in America" was published in 1958 by the eight church bodies that later entered the church mergers that resulted in the ALC and LCA. The book is used almost universally in the congregations of the two bodies.

LETTERS TO THE EDITOR

I feel strongly that as much as this country needs intellectual stimulation, scientific research, lonely

meditation, and improved economic conditions, it needs another element, namely, a strong conviction that the Christian life is one to be lived in entity. It is hardly a garb to be put on on Sunday and taken off at will for the more desirable cloak of egotism the remaining portion of the week.

It is time that we who claim to be Christian would live in essence the Christian life, so that those who do not even make a pretense at the Christian aim may see that Christianity is indeed the Way and not a pretensive facade. It is thoroughly comprehensible to me why many people find it a task of great drudgery to drag themselves out of bed Sunday morning. Merely, this is so because they can find and hear the same message by a lecturer on present-day standards of morality. It is time the churches begin to show to their people the Way out, and from this will emerge the solvent of basic morality problems. First, preach Jesus Christ and then the problems of morality and decadence will solve themselves. This hideous practice of mere morality seems to be the main emphasis in the lives of so many of those who call themselves Christians. Let us remember that it is not our goodness, but that of Christ, that saves us. This and our acceptance, which is the new birth, is the Way.

The true Christian life in Christ is the answer that our confused intellectuals of this age cannot and will never be able to give. Therefore, let us evaluate our lives and learn that we must take leave of our mediocrity to either stand or fall. Luke 16:13: "No servant can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Miss Sharon Linder
Warroad, Minn.

MISSION SLIDES AVAILABLE

Slides and scripts are available for use in Sunday schools, Ladies

5/66 #1
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NEWFOLDEN MINN

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Aids, and Sunday evening services telling the story of our mission work in Nogales, Ariz.; and Brazil, South America. Ask for either set of slides.

To secure these slides, please contact Pastor Harold Schafer, 112 West Milner Ave., De Kalb, Illinois 60115.

MR. ROY QUANRUD PASSES

Mr. Roy Quanrud, lay pastor at Hampden, N. Dak., until illness forced his quitting last spring, passed away at St. Michael's Hospital in Grand Forks, N. Dak., on Aug. 8.

Funeral services were held on Aug. 12 in Hampden and Northwood, N. Dak.

The Lutheran Ambassador expresses its sympathy to Mrs. Quanrud and family. A complete obituary will be printed later.