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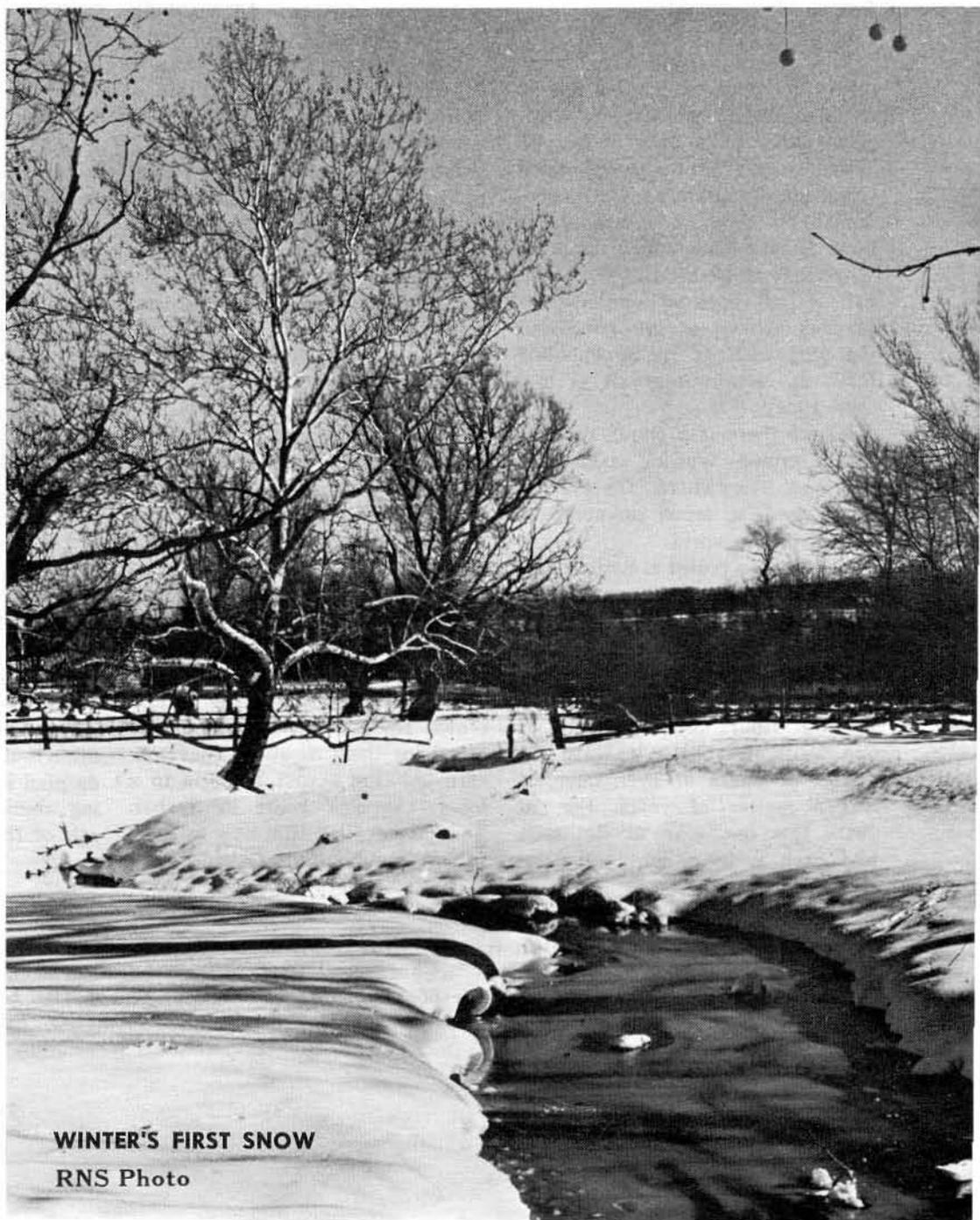
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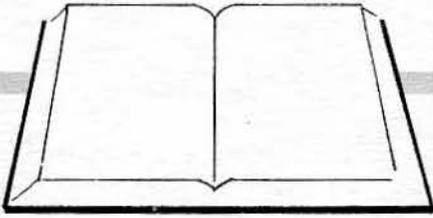
No. 23

LUTHERAN

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WINTER'S FIRST SNOW
RNS Photo



According to the Word

THEN JESUS CAME

"After this there was a feast of the Jews; and Jesus went up to Jerusalem" (John 5:1).

This short introductory verse opens the gate to chapter five in the Gospel of John and to additional adventures in a walk with Jesus. There are three things which catch our attention as we enter—namely, a clinic, a crowd, and a cure. Someone has called the place "the clinic of Bethesda." We might call it "an open-air clinic." The porches spoken of are gone, but the pool with its spring bubbling forth at certain intervals is still there today.

Where there is a clinic, there is also a crowd. Waiting rooms are full most everywhere. There is so much need, so much sickness and despair in this world.

There was a crowd at Bethesda as well, where many impotent folk, the blind, the withered waited. There was no comfortable waiting room, I am sure, but folks were waiting just the same—waiting, waiting, waiting. Hours seem so long as one waits. But here it wasn't a matter of hours or even days; it was a matter of years. For 38 years this one man at Bethesda had been waiting here and else-

where in the hope that his opportunity would come, waiting for someone who would care enough to help. He had tried so hard to make it into the pool by himself but he wasn't able.

This sin-sick world of ours is desperately in need of many things. We are living in a bankrupt world morally, materially, and spiritually. However, our greatest need may be hearts that really care, care enough to reach out a hand of love to the many beside their "Bethesda pools." The church of that day wasn't concerned. They were concerned about what the impotent man *did*. They were so ready to condemn any seeming infraction of the Mosaic law. But they weren't concerned about the man himself; about his inner need. They had no answer to his need, either physical or spiritual. There was no cure. The church was there for the purpose of pointing to Him who had the answer to the man's need, but this important "channel" leading to Him was clogged with formalism, pride, selfishness, and sin.

Jesus saw the crowd, and in that crowd He saw *the individual*. He cared for them as such. That concern led Him across Samaria to a lonely, sin-sick heart in Sychar. That concern led Him now to Jerusalem—and finally to Calvary. That

concern hasn't dimmed with centuries. He is still walking beside the crowd of hopeless men and women who like this man are looking elsewhere to find the answer to their need, men and women who are trying so hard to "get into the pool," as this man had been trying for years. He is still asking the soul-searching question, "Wilt *thou* be made whole?" And where folks who in simple faith turn away from their "trying" to Him, healing is experienced—healing of body, but even more important, healing of soul. We often make the way to Him so difficult. He makes it so very, very simple. This man knew so very, very little. He didn't even know who Jesus was—not even His name. But, as a little child in his helplessness, he was ready to accept what Jesus offered and to believe what He said.

This is a lesson which must be learned; it is an entrance requirement to the kingdom of God, but it is also a lesson for the post-graduates, if there are any such. It is a lesson we are so slow to learn. In the midst of an age of apostasy, may we not forget that the same miracle-working God of the Bethesda pool is still able to do "exceeding abundantly above all that we ask or think" (Eph. 3:20).

—Karl G. Berg

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Martin J. Buerger

Professor Buerger, former chairman of the faculty at the Massachusetts Institute of Technology and now director of the School for Advanced Studies at the institute, is a world-renowned scientist in the fields of crystallography and mineralogy.

What one's personal use of the Bible is depends on what he thinks of the Bible. If one regards it as the Scripture inspired by God, it then becomes not just another piece of literature but a unique piece of literature, worthy of more than casual attention. I take this view.

The Bible is the literature from which man has learned of God. If one accepts the idea of God at all, this is the place to get authentic information about Him. All other sources are either at best tradition, or at worst man's own philosophy backed by his limited imagination.

If one had a perfect mind, it would be sufficient to read this Biblical literature once. Mine is far from perfect. I find that I can read almost any brief piece of literature twice, and the second time grasp some new facet of meaning which I missed in the first reading. This phenomenon appears in multiplied form in reading the Bible. I have read it many times, and continue to do so regularly. I believe that I understand its broad theme, yet on each new reading features appear which I had missed on earlier readings.

If one had a perfect memory, then the precepts of the Bible, once grasped, would last indefinitely. Mine is far from perfect. I find the Bible worth reading again and again to remind me of many things that I already know, but that are forced into the back of my mind by the daily traffic of new impressions. I need to be reminded, for example, that God expects me to use His absolute standards as my model, but that, even when I fall short of these, He does not reject me but accepts me because, in ac-

My
Personal
Use
of
the
Bible

cordance with His instructions, I accept Christ as my substitute. I can always seem to remember the substitute part very well, but I find it important to be reminded again and again of God's absolute standard. I find it important to be reminded that, of those to whom much is given, much is required (Luke 12:48). Surely this applies to me as if it were underlined; yet I tend to forget it.

So, because of my finite mind, I benefit by reading the Bible; consequently I do this regularly. But I find that regular Bible reading has another benefit. It puts me in a frame of mind for prayer. Accordingly, it is my practice to do my regular Bible reading early in the morning, and then address God in prayer. Surely there is no consistency in professing that one believes in God and yet not taking advantage of His standing invitation to make requests of Him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 5:5). What scientist can afford to ignore

this Biblical invitation to understanding? Not I.

Billy Graham

Unquestionably, Dr. Graham has proclaimed the gospel to more people, than any other preacher in Christian history. And few men in the ministry have traveled more widely and have been more constantly busy than he.

Among us preachers there is a tendency to read the Bible for ammunition, and it is indeed the great sourcebook for our preaching. But it is much more. It is strength and it is sustenance.

Through the years of experience I have learned that it is far better to miss breakfast than to forego a session with His Word. Not that Bible reading is some kind of religious fetish which brings good fortune, but that I myself lack decisiveness and purpose and guidance when I neglect what is more important than my necessary food.

For many years I have made it a practice to read five Psalms and one chapter of Proverbs every day. The Psalms show me how to relate my life to God. They teach me the art of praise. They show me how to worship—how to dwell "in the secret place of the most High" (Ps. 91:1).

The Book of Proverbs shows us how to relate our lives to our fellow men. The first verse of Scripture I ever memorized was taught me by my mother from the Book of Proverbs: "In all thy ways acknowledge him, and he shall direct thy paths" (3:16). These twelve words formed the foundation for the faith which later transformed my life.

I find that unhurried meditation on the Word of God is of great value. When in the morning I read a chapter and meditate upon it, the Holy Spirit brings new shades of meaning which are thrilling and illuminating. Sometimes His Word makes such an impact on me that

I have to put the Bible down and get up and walk around for a few moments to catch my breath.

If the Bible does not inspire us in the privacy of our rooms, then we can be assured that our messages will not move those who listen to us preach. If it does not reach our hearts, it will never reach their hearts. If it does not stir us, it will never stir the hearers.

Our day at home begins with Bible reading and prayer. I know it is old-fashioned, but so are breathing, eating, and sleeping. The people who help us around the house join the family, and together we read a portion of God's Word, meditate upon it, make a comment, and then have prayer.

On my desk are many things—a telephone, a dictating machine, a pen, and a Bible, among other things. They are on my desk because they work. The Bible is the one indispensable item. If I ever get to the place where the Bible becomes to me a book without meaning, without power, and without the ability to prove and rebuke my own heart, then my ministry will be over, for the Bible has been far more than my necessary food.

—Reprinted with permission
from *Christianity Today*

EVER FASTER TOWARD ROME

Protestant churches which are members of the World Council of Churches have an ever-growing back-to-Rome movement. Germany has an organization, led by a "Lutheran" clergyman, Max Lackmann, whose aim is to work for Protestant reunion with Rome. In reality, the WCC as such is working for the same purpose, though not quite as openly.

The Information Bureau of the Finnish Lutheran Church (SKT) released news recently about a sort of "Gallup" study in Western Germany concerning the people's opinion on reunion with the Church of Rome. It informed ("Forsam-

lingsbladet," Helsinki, Aug. 14) that about 40% of the people who were asked for their opinion were in favor of reunion with Rome; of them 26% were Protestants and 40% were Catholics. Of the Protestants, 39% were in favor of closer relations with the Roman Church.

For the sake of comparison, the news release tells that in 1962, or two years earlier, only about 20% of the West Germans were in favor of reunion. Thus, within about two years the percentage of those who want reunion had increased about 100%, being now twice the proportion it was a couple of years ago.

If this movement grows at the same tempo, within less than a decade the great majority of Protestants and Catholics will desire reunion. And when minds and hearts are ready for it, its actual realization is near. And the united "World Church" will naturally have its seat of government in Rome and the Pope will be the head of it. Then the "man of sin," the Antichrist, will "sit in the temple of God" which will be the united ecumenical World Church.

According to Revelation 17:9, the great whore, or Babylon the Great, will sit on seven mountains. The city of seven mountains is Rome. The great whore will be drunken with the blood of saints and the witnesses of Jesus, and the scarlet-red beast, the "red" world power of our time, will also "make war" against the saints, persecuting the true Church. Christians will then have the time of great tribulation. For the sake of the elect, however, it will be shortened, possibly lasting for three and a half years.

Christ's second coming is near. The present church age will hardly last a quarter of a century more, but we do not know the day and hour.

An appalling thing is that the majority of Protestants (also of Lutherans) are taking part in the building up of the "World Church" of Antichrist without seeing it and refusing to admit it.

U. Saarnivaara

PERSONALITIES

Rev. Karl I. Stendal, Minneapolis, Minn., has accepted a call to serve Stillwater Lutheran Church, Kalispell, Mont., beginning Dec. 1. His family will join him after Jan. 1. The address is 318 5th Avenue West, 59901.

Rev. Trygve F. Dahle, who has served Kalispell since Feb. 1, will spend the winter with his son, Trygve, Jr., at 5585 Argyle, Calif. 92404. Next spring he will return to his home at Spicer, Minn., and will be available for interim work in that area.

Rev. H. Albert Larson, Mountain Lake, Minn., has accepted a call to the Tioga, N. Dak., AFLC parish, and will begin his work there in mid-January.

Rev. John B. Dahlen, ALC, is now serving a three-point parish at Balfour, N. Dak. He was previously at Churchs Ferry in the same state.

Rev. Norman E. Anderson, ALC, has moved from Luverne, Minn., to Crosby, N. Dak., where he is pastor of Concordia Lutheran Church.

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HOW TO STUDY THE BIBLE

Miss Caroline L. Palmer

PERHAPS no one question engages the attention of students of the Bible more than how to study the Bible. A few suggestions may help someone who is trying to solve this difficulty for himself or for another.

In the Method Hour nine suggestions have been made to the class for the study of a sectional unit in a book of the Bible.

The First Suggestion

"Read the lesson thoughtfully, challenging the meaning as if you were reading it for the first time in your life. Don't read a sentence without knowing, when you finish, just what it said."

Perhaps one of the first difficulties with Bible study is that the chapters are apparently so familiar and are read with so much indifference that there is no challenge presented in another reading of it, and hence no interest. We would suggest as a first requisite that one determine, before reading a chapter, that something shall result from the reading of it, and that he shall persist in this until more and more there is the ability to read and to obtain results; and by results we do not mean spiritual truth alone or an immediate interpretation. One should read the paragraphs to know as a first result what is in the chapter itself. The meaning is much more likely to come after a thorough acquaintance with the material. After you have read a paragraph, close your Bible and see if you know accurately what is in it. Can you see it, hear it, feel it? Do not leave the chapter, or do not go into further study, until this has been accomplished. "A thorough mastery of

the material" is an expression with which we are all familiar because of the great need of stressing this point.

The Second Suggestion

"Choose a title for each paragraph of the section or chapter."

We would suggest a section as a unit of study, rather than a chapter, though sometimes the unit of study is equivalent to the chapter; but again it is different because sometimes the chapter divisions are made with little regard to the logical development of the material. Choosing a name for a paragraph is simply getting a word about which one could build the material. By this we do not mean a sentence or a subject or a theme which would come out later in a development of these points, *but a word suggesting* the thought.

Take Matthew 12, for example. It might be suggested in this way: There are six paragraphs in the 12th chapter. Paragraph 1 could be built up around the subject "Grain fields"; paragraph 2, "Withered Hand"; paragraph 3, "Flax"; paragraph 4, "Beelzebub"; paragraph 5, "Nineveh"; paragraph 6, "Mother and Brethren."

The aim is to choose as a paragraph title, if possible, *one that could not be applied to any other paragraph in any other chapter in the Bible*. This very often is not possible, particularly in the choosing of paragraph names in the Synoptic Gospels, but it is interesting to note that one can, by a little thought, sometimes find a name that will especially recall the book in which that paragraph is located. An interesting illustration may be found in the 6th chapter of Mark. Each one of the four Gospels gives the account of the feeding of the

five thousand; if you were to name that paragraph in each of the four Gospels, the name in Mark which could not be applied to any of the other four would be "Green Grass," for Mark with his usual vividness speaks about the green grass upon which the people sat down in companies, and anyone familiar with the four Gospels would know that that paragraph applies to Mark alone. This is what we mean by a close observation—suggesting a name which at first would seem to apply to three other paragraphs in the Bible and yet is descriptive of only one.

It is interesting to notice that in building up a paragraph on some name one could do it in some such way as this: The "grain field" paragraph suggests the field; the field suggests the people who were there; that recalls the fact that they were the twelve disciples; which recalls the fact that they were eating grain; recalling the fact that they were eating it on the Sabbath; recalling that this was criticized by the Pharisees; recalling that they made an indignant protest to Jesus that His disciples were doing that which was not lawful to do; recalling that He in answer called attention to their exceptions and variations in keeping the ceremonial law, and then that He made a supreme claim for himself, that if their temple law was given precedence over their Sabbath law, He was greater than the temple, and then added that He was Lord of the Sabbath.

Now if you should name this paragraph the "temple" paragraph, you would have to work back entirely the other way, going back from the argument about the temple to the cause of the argument and the protest of the Pharisees, to the occasion of it in the act of the disciples, and to the grain fields through which they were passing.

The Third Suggestion

"Study the thought relations of each paragraph with respect to the ones preceding it and following it."

The questions to have in mind are: Why did the writer put this paragraph in? Why did he put it where it is? Sometimes the connection is merely chronological; sometimes it is this and more; sometimes it is an abrupt transition.

The point in Bible study is to discover whether or not there is a relationship between the paragraphs in their setting. One is seeking to think the author's thought after him—that much, no more and no less. Of course the danger is sometimes to understate, as well as to overstate. In the paragraphs of chapter 12 it is interesting to notice the relationship. The evident point of the first incident is the opposition of the Pharisees concerning the Sabbath. When we read the second paragraph we notice that there are several things in common. It is another Sabbath incident, and that at once establishes a relationship between these two paragraphs. It is again a protest from the Pharisees, and this establishes a second point of relationship. It is again answered by Jesus, which establishes a third point of relationship. After discovering the relationship in these respects, we become interested in the fact that the first occasion was the breaking of the Sabbath by the disciples, and the second by Jesus himself; that on the first occasion He declares His own unique position in relation to the temple, and on the second occasion he calls attention to the value of a man, pointing out the man who had been healed rather than to himself. The first answer is an answer out of their own Scriptures; the second is an answer out of life and an appeal to the heart. We then look to the third paragraph and we find that the last of the second paragraph reads: "They took counsel against him, how they might destroy him."

The first verse of the third paragraph is: "Jesus perceiving it, withdrew from thence." This at once shows a relationship of the second to the third paragraph. We then read on to notice that the act of

Jesus in withdrawing is vindicated by a citation of the Messianic method from Isaiah. He proceeds in relation to this opposition exactly as we should expect that the Messiah might do were we familiar with His character as portrayed by Isaiah. His method is such that He will not quench the least life, and that at once throws the second and third paragraphs into relationship.

We look into paragraph 4 to discover if this is a transition, or if the fourth paragraph is related to the preceding three, and we find that a miracle is recorded, evidently not for the sake of telling us that He performed a miracle, but rather to show us the outburst of unbelief on the part of the multitude when they said: "Can this be the son of David?" This is immediately followed by an explanation given by the Pharisees who say: "This man doth not cast out demons, but by Beelzebub the prince of demons," and all the rest of the paragraph is taken up with the answer of Jesus to the protesting Pharisees; and we are at once aware that the common relationship of the four paragraphs is the opposition of these men and the vindication of Jesus of himself in view of it, as well as His conduct in view of it. The condemnation of these men becomes very severe at this point.

We then look to the fifth paragraph and we find its opening sentence: "Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee." At once we are aware that we are in the forum with the Pharisees, and they have challenged Jesus to vindicate His claims, not alone by words nor by argument but by evidence furnished from a sign, and we recognize that we are still in the realm of opposition of the Pharisees, of the vindication of Jesus concerning himself, and the results of this—so that we have a common relationship in the five paragraphs thus far in this chapter.

The last incident at first sight

seems to stand in striking contrast to the other five paragraphs and requires a little more thought to know whether or not there is a basis of relationship. The opposition would suggest that those who are seeking to kill Him are seeking to separate themselves just as far as it is possible to do; there is a finality in the chapter. "Neither in this world nor in that which is to come" is a striking statement concerning the situation of opposition to Jesus. "The last state of that man cometh worse than the first" is also striking. "Even so shall it be to this evil generation."

There may be a very natural relationship here of the coming of His mother and brethren to take Him away and to restore peace in the midst of the turmoil which He has apparently created. Jesus is in the midst of a company of enemies but He also has friends, and when someone from the company told Him that His mother stood without seeking to speak to Him, Jesus stretches forth His hand to the whole family of God when He says that there is a spiritual kinship far above that of this world, contingent upon doing the will of God, but that they who seek to do this come into relationships which could only be understood in terms of the nearness of a mother, a sister, and a brother. It is striking to notice that this chapter presents in contrast those who are so far away and those who come so near to Christ and through Him to the Father. So the paragraphs stand, after all, in near relationship to the entire chapter, and we are aware that while the Pharisees are counseling and plotting and embittered, Jesus Christ is the same compassionate Lord—there is no vindictiveness in His attitude, nor bitterness in His tone. He is seeking to bring the world to himself. This may suggest how to follow out the thought relationships of the paragraphs to one another.

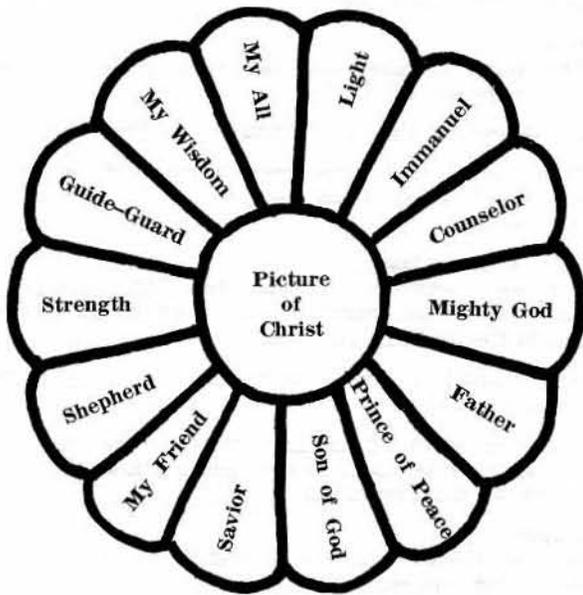
We would next proceed to see what the relationship of the material of this chapter is to the one preceding.

—*The Lutheran Messenger*



Christmas Program

The program can be lengthened or shortened as you see fit. In its present form it takes about forty-five minutes to present. It is most effective when used with the visual aid that is shown below.



Make a very large cardboard wheel (a mattress box is perfect for this purpose). Cover the wheel with flannel and hang it on an easel. Make fourteen colored sections as illustrated and add the printing. (Because of the size of the diagram, the printing is not complete; check the program for full titles.) Using rubber cement, glue flannel on the back of the sections. Mount a picture of Christ on heavy cardboard and fasten it to the center of the wheel with a small block of wood or a spool between the wheel and the picture, so the sections will fit in place under the picture. It may be necessary to trim the tip of each section.

THE NAME OF JESUS

Processional hymn "How Glad I Am Each Christmas Eve"

(Sunday school children march in and remain standing as the congregation sings the processional hymn.)

November 17, 1964

Opening Prayer Children and Teachers

Dear Lord Jesus, be with us tonight
As we tell the Christmas story.
In all we do, in all we say,
Help us to give God glory.

Amen

(Children will be seated.)

Narrator:

When the Lord Jesus lived here on earth, He said, "Let the children come to me, for the kingdom of God belongs to them, and is made up of such as these." He also said, "Whoever receives one such child in my name, receives me." We're thankful that the children can come to Him, that we can receive them tonight in the blessed name of Jesus, and join them as they seek to glorify His name.

This evening we shall begin at the beginning with these words from the writings of the book of John and from the book of Genesis. Will you join me, please, in the responsive reading that is found in your bulletin?

Narrator:

In the beginning was the Word,
And the Word was with God,
And the Word was God.

Congregation:

Christ was in the beginning with God,
All things were made through Him,
And without Him was not anything made.

Narrator:

In the beginning God created the heavens and the earth,
The earth was without form and void;

Congregation:

And darkness was upon the face of the deep;
And the Spirit of God was moving upon the face of the waters.

Narrator:

And God said, "Let there be light!" Since that day so long ago, God has continued to reveal light to men: the light of spiritual truth as it is found in the Word; the light of love as it has been revealed through Jesus Christ, the Son of God, who is the "Light of the World."

Place the word "Light" on the wheel.

Narrator:

It began in the Garden of Eden with Adam and Eve. When they had disobeyed God and had fallen into sin, a promise was given them. Listen to the first promise of the Savior.

Sunday school class:

(Children may rise and face the audience. You may want them to hold opened Bibles.)

I will put enmity between you and the woman,
And between your seed and her seed.
He shall bruise your head,
And you shall bruise his heel.

Narrator:

That was the first promise of Christmas. The seed of the woman that bruised the head of the serpent, who was the devil, was none other than our Lord Jesus Christ, the Savior whose birthday we celebrate soon. Shall we sing the first and last verses

Page Seven

of "Beautiful Saviour"; and as we sing let's take special note of the names that are given to our Lord in this hymn.

"Beautiful Saviour" Children and Congregation

Narrator:

It must have been their faith in the Savior who was to come that upheld our first parents when God drove them from their beautiful home in the garden.

Sunday school class:

Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel.

Narrator:

This promise of Christmas was given by the Prophet Isaiah who lived hundreds of years before Jesus was born on earth.

Place the section "Immanuel—God with Us" on the wheel.

The name Immanuel means God with us. Isaiah had other things to say about the name of Jesus, too.

Sunday school class:

For to us a Child is born,
To us a Son is given;
And the government will be upon His shoulder,
And His name will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.

As the class is reciting, add the sections "Wonderful Counselor," "Mighty God," "Everlasting Father," and "Prince of Peace" to the wheel.

Narrator:

Through all the years of Old Testament history there was a remnant of believers whose hopes were upheld by the promises concerning the coming Redeemer. The words of the prophets, sent by God to bring His message to a faithless people, came as a bright ray of hope in a sin-sick world. That hope is expressed in the words of our next hymn, "O Come, O Come, Immanuel."

"O Come, O Come, Immanuel" Children and Congregation

Narrator:

As the Hebrew nation yearned for the Messiah God had promised, God was preparing the nations of the world for His birth. Greece united all the civilizations of Europe, Africa, and Asia and established a universal language. The Romans built roads that made every part of their empire accessible. The dispersion of the Jews among the nations prepared the way for the spreading of the gospel of Jesus Christ. Now God must prepare two very special people. And in order to do this, He sent a heavenly messenger to a young Hebrew couple who were engaged to be married. The angel Gabriel was sent from God to the city of Nazareth to a young virgin named Mary.

Sunday school class:

Behold, you will conceive and bear a Son, and you shall call His name Jesus.
He will be great, and will be called the Son of the Most High;
The Child to be born will be called holy,
The Son of God.

Narrator:

And Mary said, "Behold, I am the handmaid of the Lord: let it be to me according to your word." Years later, the followers of our risen Lord wrote inspired words that confirmed the message of the angel.

Add the section that says "Son of God" to the wheel.

Sunday school class:

These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

He who believes in Jesus is not condemned: he who does not believe is condemned already, because he has not believed in the name of the only Son of God.

Narrator:

But Joseph must be reassured, too. God sent an angel to appear in a dream to the man who would have the responsibility of being an earthly parent for the Son of God.

Sunday school class:

Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she shall bear a Son, and you shall call His name Jesus, for He will save His people from their sins.

Narrator:

The angel foretold that the expected Child was the long-awaited Savior.

Add the section that says "Savior" to the wheel.

Those who were later chosen by God to write His Word spoke from personal experience when they wrote:

Sunday school class:

You were washed, you were sanctified, you were justified, in the name of our Lord Jesus Christ, and in the Spirit of our God.

And it shall be that whoever calls upon the name of the Lord shall be saved.

There is salvation in no one else: for there is no other name under heaven given among men by which we must be saved.

Narrator:

Now all things were ready; and, in the fullness of time, God sent His Son.

"Silent Night, Holy Night" Children and Congregation

(As the hymn is sung, children dressed as Mary and Joseph take their place beside the manger. You may add shepherds, wisemen, and angels as you choose.)

Narrator:

In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria. And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David,

[Continued on page 10]



EDITORIALS

THE BIBLE TODAY

Universal Bible Sunday, Dec. 13, and the widely observed Thanksgiving to Christmas daily Bible reading program of the American Bible Society, mark this as a good time to emphasize the Bible as "How to Study the Bible" by Caroline L. Palmer and the two testimonies from *Christianity Today* attest.

We shall also take this opportunity to editorialize on several concerns regarding the Bible, prompted by our reading of the book *The Bible: Book of Faith*, source book for Christian education workers in the American Lutheran Church. The book received some critical comment in the general convention of that church and strong reaction from a pastor of that church writing in another Lutheran publication. We take this opportunity to comment on a couple of the matters which caught our attention in the book written by ten theological professors of the ALC.

These are days of great theological change. In just the last several years bishops on two continents of a great international Protestant Church have made slashing attacks on Biblical faith. Tragically, the church in question is either powerless or without the will to discipline these men even though from all indications they have little use for some of the bedrock articles of the faith.

We do not make such a charge against the ten writers of *The Bible: Book of Faith*, some of whom show a good deal more conservatism than others. But we point out two areas of disturbance among Lutherans today that are not eased in the minds of many through this book in question.

BIBLICAL AUTHORITY

An example of the confusion engendered by the book is this quotation from chapter 9 (page 146): "Stressing our centrality of Jesus Christ in our understanding of the Holy Scriptures, we see that the Protestant emphasis of 'Scripture alone' is not an attempt to find an absolute authority from which to take absolutely true doctrinal formulations and so escape the relativities of human history."

This is news to us and to many people. Granted that the phrase "relativities of human history" is not clear to us, it sounds like it means that doctrines are not necessarily fixed for every age, but are ad-

justable to changing times. If this is what is meant, then we must reject it. The cardinal tenets of the Christian faith do not change with the times.

Surely Luther's insistence on "the Word alone" was the declaration of his intent to stand on the Bible as absolute authority. One time he wrote in his apologetic work *Grund und Ursach*, "If I am not a prophet, I am at least sure of this, that the Word of God is with me, and not with them, for I have the Scriptures on my side, while they have only their own teachings. This is what gives me courage; the more they despise and persecute me, the less I fear them."

Then there is, of course, Luther's great statement at Worms where he said, in part, "Unless I am proved to be wrong by the testimony of Scriptures and by evident reasoning—for I cannot trust the decisions of either popes or councils, since it is plain that they have frequently erred and contradicted one another—I am bound in conscience and held fast by the Word of God by those passages of the Holy Scriptures which I have quoted. Therefore, I cannot and will not retract anything, for it is neither safe nor salutary to act against one's conscience. God help me." (The above two quotations from Luther are from Boehmer's *Road to Reformation*.)

If this isn't finding absolute authority in the Scriptures, then we don't know what is. What a man is willing to die for or by is about as absolute as anything gets in this world.

Are we not safe in believing that the Augsburg Confession and other creedal statements are based on the Bible as absolute authority? Of course we are.

The author of chapter 9 himself concedes authority for the Bible when he says, "The Bible is not an end in itself; it is an instrument used by God to address man and call man back to the Father's house. The Bible, therefore, is more than a mere doctrinal authority."

If the Bible is "more than a mere doctrinal authority," why say that the "Protestant emphasis of 'Scripture alone' is not an attempt to find absolute authority from which to take absolutely true doctrinal formulations and so escape the relativities of human history"?

The upshot of the matter is that the section on Scriptural authority (pages 146-147) is not clear. The following statement, given in summary by the same author, does not help the situation, "The infallibility of the Scriptures is the infallibility of Jesus Christ and not the infallibility of the written text." And that one really leaves us puzzled.

Common people today are asking, in the midst of all the strange voices of today, "Is the Bible absolute authority in matters of faith?" The chapter in question could be a lot more specific in giving such assurance.

DIVINE INSPIRATION, BUT—

Another source of current confusion among Lutherans has to do with inspiration. That confusion

was not lessened, in our estimation, by some things written in chapter 7 by a different author.

He quotes the following from Wm. Barclay, "The Reformers were not in the least "fundamentalists," if that word be taken to describe those who insist that every word of the Scriptures is equally inspired, equally sacred, equally infallible, and of equal value, without regard to the findings of the historical-critical studies." (Note that the last part of the sentence is the author's own.)

Just who the "fundamentalists" are, is open to question. But be that as it may, we always think it is unkind to lump "equal value" with "equally inspired, equally sacred, equally infallible." Furthermore, it is an unnecessary assertion to make because so few hold this position, if any. At the Waterloo Conference (July, 1964), which was as conservative a Lutheran theological conference as we ever hope to attend, both Dr. S. W. Becker, Wis. Synod, and Rev. Vernon H. Harley, Mo. Synod, essayist at the conference, stated that not everything in the Bible is of equal importance. And yet, each part of the Bible contributes its part to the worth of the total.

On the other hand, we do feel that it is necessary to contend for equal inspiration, equal sacrosanctity (holiness) and equal infallibility, in the knowledge that the Bible contains both literal and symbolical language. Equal inspiration, to our way of thinking, is upheld by this reference to the Constitution of the ALC by the author of the chapter: "The American Lutheran Church accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed and inerrant Word of God, and submits to this as the only infallible authority in all matters of faith and life." (Article IV, Section 1)

The above quotation leans heavily upon what is said in the "United Testimony of Faith and Life," which document was subscribed to by the Lutheran Free Church and the Evangelical Lutheran Church among others, and by the ALC today. As witness, note these excerpts from it: "We believe that the Holy Scriptures of the Old and New Testaments are the Word of God, given by *inspiration of the Holy Spirit* for the purpose of man's salvation." "We bear witness that the Bible is our *only authentic and infallible source* of God's revelation to us and all men, and that it is the only inerrant and completely adequate source and norm of *Christian doctrine and life*." "We hold that the Bible, *as a whole and in all its parts, is the Word of God* under all circumstances regardless of man's attitude toward it" (italics ours).

The Constitution and United Testimony statements are certainly agreeable to us. The problem is that while they apply uniform inspiration to the Bible (as a whole and in all its parts), and with which we can agree, the Barclay quotation is contradictory and undermines that belief in its suggestion that all parts of the Bible are not equally inspired (except to some

"fundamentalists"), with which we cannot agree. Why bring in the Barclay quotation if these statements are true? It is only an unsettling thing among Lutheran people who long for greater affirmation that the Bible "as a whole and in all its parts" is the Word of God. And the author's references (page 111) to Luther's freedom in dealing with the Scriptures has to do with "equal value" rather than "equal inspiration."

ONE MORE THOUGHT

The author of the chapter (7) also writes a sentence similar to those we see so often these days. "For in the last analysis it is not upon any book that our faith is built but on a living Savior." How very true that is! And we don't think this author is using this statement as the goad some do to prick their more "conservative" brethren. But those who point to the Christ of the Scriptures as the important thing and label some as "bibliolaters" are unkind in their insinuations. Show us a man who loves his Bible (not just a particular version) and we will show you a man who loves his Savior. Show us a man who loves his Savior but who does not love his Bible—well, "there ain't no such animal." The two are so inseparable that we wish a moratorium would be declared on the inane (senseless) argument epitomized well by Leslie Weatherhead when he said (in all seriousness), "It is sounder to judge the Bible by Jesus than to judge Jesus by the Bible."

Yes, Jesus is the living Word. It is out of the written Word that He comes. It is precisely for that reason, for there is hardly any written knowledge of Christ apart from the Scriptures, that we love the dear old Book. If we did not have it, we could not have Christ.

[Continued from page 8]

to be enrolled with Mary, his betrothed, who was with child. And while they were there, the time came for her to be delivered. And she gave birth to her first born Son and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no place for them in the inn.

And in that region there were shepherds out in the fields, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shown round them, and they were filled with fear. And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you; you will find a Babe wrapped in swaddling cloths and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among men with whom he is well pleased."

"Away in a Manger" By the Children

The children could also sing this verse of "Name of Jesus":

Name of Jesus, softly stealing
O'er a world of strife and shame.
Thou canst bring us heavenly healing,
O Thou all-restoring name.

Offering Pastor

Offertory "Jesus Is the Sweetest Name I Know"

Narrator:

We have seen the name of Jesus prophesied and the name of Jesus given. Today, more than ever before, the world is in need of the loving Savior who has the answers to the problems of a weary and confused people. Our younger children will share the blessings that are ours in Jesus' name.

(The recitations that follow are planned for classes of younger children. Pre-school children will come forward and stand quietly as the narrator speaks.)

Narrator

It seems as if our Lord Jesus was a special Friend to children, for there are many Bible verses that refer especially to them, and we remember that He said it is the children who know how to praise Him perfectly.

Add the section "My Friend" to the wheel.

Sunday school class:

Who loves Jesus?
His mother loved Him. (Make a cradle with arms.)
Joseph loved Him;
The shepherds loved Him;
The wisemen loved Him;
And I love Him. (Point to self.)
Do you love Him? (Point to congregation.)

"Jesus Loves Me" By the Children

Include this verse:

I love Jesus, does He know? Yes, I love Jesus,
Have I ever told Him so? Yes, I love Jesus,
Jesus wants to hear me say Yes, I love Jesus,
That I love Him every day. In prayer I tell Him so.

Narrator:

What a friend we have in Jesus! Only He can offer those blessings that sustain us in the midst of the temptations and troubles that are a part of daily living.

Add "Shepherd, Strength, Guide, and Guard" to the wheel.

Narrator:

The Lord is my Shepherd, I shall not want.
The Lord is faithful; He will strengthen you and guard you from evil.

Sunday school class:

Jesus is my Shepherd,
I'm His little lamb.
While He guards and guides me
Safe and glad I am.

Narrator:

Jesus said, "My sheep hear my voice, and I know them, and they follow me." No Christmas in our lives would be more blessed than this Christmas if it would lead us to the commitment that enables us to find everything in our Savior, Jesus Christ.

"I Hear My Blessed Saviour Say" Children and Congregation

Narrator:

"Let him who glories, glory in this, that he understands and knows me," says the Lord.

For in Him, the whole fullness of deity dwells bodily, and you have come to fullness of life in Him, who is the head of all rule and authority.

Add the sections "My Wisdom" and "My All" to the wheel.

Sunday school class:

Jesus is my strength and song,
My hope, my life, my guide,
My comforter, my keeper,
My friend, e'er by my side.
My help, my wisdom, shepherd,
My Savior, light, my love,
My Prince of Peace, my King,
My morningstar above,
My counselor, Redeemer,
Who hears me when I call,
My joy, my rock, my shield,
My Lord, my God, my all.

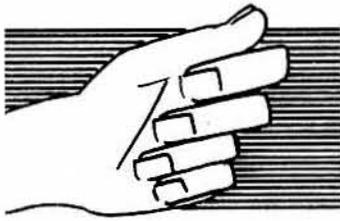
Narrator:

Have this in mind among yourselves which you have in Christ Jesus, who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form He humbled himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted Him and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Shall we praise Him by singing "All Hail the Power of Jesus' Name."

"All Hail the Power of Jesus' Name" ... Children and Congregation

Closing Prayer and Benediction Pastor
Recessional hymn "Joy to the World"



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

If we discard the virgin birth of Jesus Christ, it naturally follows that we deny His atoning death; hence we have no salvation, for if Jesus had an earthly father, He could not be our Savior, as He would have original sin like the rest of us and could not be the perfect substitute dying for the sins of the world. But, praise God, we believe the Bible to be the infallible, inerrant Word of God, which plainly teaches that Jesus was conceived by the Holy Spirit and was born of the Virgin Mary and was and is true God and true man. He is God and the perfect Savior of the world.

Let us therefore praise God that we have a seminary which stands on this solid foundation, and let us support it gladly and willingly, generously and sacrificially, as God has prospered us. And may we pray daily for the seminary and for the teachers, management and students, that the name of our lovely Lord Jesus Christ may be glorified through its existence.

May we claim for ourselves and for our AFLC's total program: "And my God shall supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19).

Trygve F. Dahle

"Hear this, you who trample upon the needy,
and bring the poor of the land to an end,
saying, 'When will the new moon be over,
that we may sell grain?
And the sabbath,
that we may offer wheat for sale,
that we may make the ephah small and the shekel great,
and deal deceitfully with false balances,
that we may buy the poor for silver
and the needy for a pair of sandals,
and sell the refuse of the wheat?' " (Amos 8:4-6).

PRAISE PROGRAM FOR THE AFLC

The month of November is "Education Month" in the AFLC. It was time for us to make real investment in the kingdom work by having a generous part in the purchasing price of our new Lutheran Seminary, 3110 Medicine Lake Boulevard, Minneapolis, Minnesota, 55427.

If you have not read Rev. John Strand's splendid article "It Is Time to Stretch" in the Oct. 20 issue of *The Lutheran Ambassador*, by all means read it. Also read Dr. Uuras Saarnivaara's article "The Great Reformation and Us." Dr. Saarnivaara's article is clear-cut, challenging and very timely.

The time is short—all signs of the times point to the fact that we are nearing the end of the time of grace. Many doors that are open today may be closed tomorrow. We point to China which was wide open for the Gospel some years ago, but is now closed tight. We look at Africa which hitherto has been open for the Gospel but now is rapidly being closed as Communists are taking over one province after another. South America is wide open today. How will it be tomorrow? May we heed the words of Paul in Ephesians 5:15: "Redeeming the time, for the days are evil." We need workers both at home and abroad. We desperately need the Seminary to educate our workers, grounded on the Word of God and

alerted to the false teachings that abound everywhere.

We read and hear about false teachings which have seemingly over-run our Protestant colleges and seminaries. Pastors and professors in high positions brazenly and openly favor teachings contrary to Scripture. Peter prophesied about this in II Peter 2:1, 2: "There shall be false teachers, who will privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of truth shall be evil spoken of." Friend, we need to be fully awake in these days.

We surely need a seminary and professors who stand firmly and courageously on the Word of God to offset these false teachings. We are shocked when men elected to positions of leadership in our Protestant churches declare openly that it is time that we "discard the outmoded Doctrine of the Trinity," and also state they do no longer believe in the "virgin birth of Jesus." They thereby brand themselves as heretics. The Bible says that they are liars. We read in I John 2:22, 23, "Who is the liar but he that denieth that Jesus is the Christ? This is the anti-christ, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also."

WOMEN for Christ

ARRIVAL IN BRAZIL

Dear Ladies,

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart" (II Cor. 3: 3).

We rejoice that you ladies back home are the epistles of Christ written with the Spirit of the living God, witnessing in your communities, and that we can be your representatives here on the foreign mission field. I am late in writing to you, but the problems of getting our family settled in our rented house here have taken much time. We have already moved twice, once into a temporary home while we looked for a house to rent and now finally into a fine little home that the Lord has provided for us.

We praise the Lord for a wonderful trip to Brazil. Except for a few brief showers, we had sunshine and warm weather all the way. Though we had some heavy seas, these new ships have stabilizers which keep them from rolling very much, so we did not get seasick.

We made only one stop on our way to Brazil. This was at St. Thomas Island in the Carribean, not far from Cuba. Scenic-wise, it is a beautiful island, but as we spent the afternoon looking around the island we saw that most of its people are living in great poverty. Our first stop in Brazil was at Rio. It was interesting to set foot

on Brazilian soil again. The huge city seemed dirty to us (I guess we had grown used to that before). We were again impressed with the great throngs of people and the thousands of cars on the wide, busy avenue. We had a day to spend in Rio since our ship stayed overnight there. So we took the family to the famous statue of Christ on top of a mountain overlooking the city. We also took a cable car ride to the top of another famous mountain or rock called "Sugar Loaf Mountain."

The beauties of God's creation are breathtaking in Rio and as our ship left the harbor at sundown we could see the statue of Christ against the dark background of the mountains and the deep blue of the sky above. I could not help but think how wonderful it would be if the people of Brazil were really to know Christ as their personal Redeemer from sin and death. Pray that in these years to come we may see a real harvest of souls.

We came through customs in a marvelous way. I am sure many of



Typical Brazilian frontier children, usually illiterate, to whom we have come to tell the "good news"

you were praying and that God answered those prayers. The two barrels of clothing that we were bringing in, which you ladies had brought to the mission office for distribution here in Brazil, came through customs without any trouble or extra charge. We had quite a few things which we feel will be useful in starting a Bible school here and these also came through with only a small charge. Missionaries from the Bible Missionary Language School were on hand to meet us and help us as we arrived. Though we had never met them before, it did not take long to get acquainted. They had a house for us in Sao Paulo where we could stay while we house-hunted for one to rent.

I'm sure the Lord has His hand in all these proceedings, for everything went so well and we were received so kindly. Our health along the route has been good also, aside from some upset stomachs. The change of food and climate is bound to affect someone, but we have much to be thankful for. Now we are getting used to the climate, to the germs, and the way of life here. We have been impressed anew with the openness of the Brazilians to the Gospel. John has given out many tracts and they have been well received.

When we arrived in this largest of Brazilian cities, Sao Paulo, as we mentioned, some missionaries lent us a little furnished house for a few days. This little house was on one side of a main street in a suburb and we had a view of city life that was impressive. It seemed that everything went right by our door—buses, trucks, horses, carts, motor scooters, bicycles, and myriads of people—all day and all night. I'm sure a circus set up on the front lawn would not be any noisier than the street market they set up in front of our little house each Wednesday. The farm carts and trucks would start to arrive shortly after midnight and then all along the street for a distance of about three or four city blocks

[Continued on page 16]

NEWS OF THE CHURCHES

Kalispell, Montana

Stillwater Lutheran Church held its annual meeting on Nov. 11, and received five new families into membership at that time.

A full slate of officers was elected for the congregation which was a member of the Evangelical Lutheran Church, then of the American Lutheran Church and now affiliates with the Association. Actually, the congregation is one which had been inactive, but became reactivated.

Pastor Trygve Dahle has been serving the church but Pastor Karl Stendal will begin serving Dec. 1. (See "Personalities.")

New Ladies Aid officers include: president—Mrs. Adrian Hamann, 311 10th Avenue West, and secretary—Mrs. Oscar H. Olson, Sunset addition, Route 3. (W.M.F. take notice of these addresses.)

Grand Forks, N. Dak.

The Trinity Free Lutheran Church Family Night program on Nov. 1, was centered around the favorite hymns written by the blind poetess, Fanny Crosby. The offering went to the organ fund started by the Lutheran League.

Trinity Free and the fellowship group at Grafton, N. Dak., have extended a call to Rev. George Schuster of Florida to become their pastor. They are presently awaiting his answer.

On Nov. 15 a congregational supper was held, followed by the Family Night service. A special offering was taken at that time for the seminary in Minneapolis.

Valley City, N. Dak.

Rev. Arthur S. Olson, veteran missionary, spoke at Zion Lutheran, rural Valley City, on Nov. 6. He had taught Vacation Bible School there many years ago.

Twenty-one Luther Leaguers attended the district Luther League rally in Binford on Nov. 8. Dr. Uuras Saarnivaara was the guest speaker.

MISSOURI SYNOD'S PRESIDENT PLEDGES SUPPORT TO JOHNSON

St. Louis, Nov. 6, 1964—A wire of congratulations and a pledge of support was sent to President Lyndon B. Johnson immediately after the election by President Oliver R. Harms of the Lutheran Church—Missouri Synod.

In the message Dr. Harms said: "Congratulations on winning the high honor of election to the presidency of our nation. We pray that the blessing of almighty God will attend you as you discharge your grave responsibilities. Be assured that our loyalty to Jesus Christ will undergird our allegiance to our government."

Prior to the election Dr. Harms had sent a plea to all the pastors through District presidents asking for special intercessory prayers on behalf of the nation on the Sunday before the elections were held.

A tribute was also sent by the church leader on the death of former President Herbert Hoover. In the wire President Harms expressed gratitude on behalf of the Synod for the service rendered by Mr. Hoover and paid tribute to him "for the good example he has left us in public service."

AARRE LAUHA APPOINTED NEW BISHOP OF HELSINKI

Helsinki—(LWF)—Dr. Aarre Lauha, professor of Old Testament at the University of Helsinki, has been appointed Bishop of Helsinki, succeeding Mr. Martti Simojoki, who became Archbishop of Turku on Sept. 1.

Dr. Lauha was named by the President of Finland, Dr. Urho Kekkonen, after he had received the most votes in a diocesan election on Sept. 23. Prof. Erkki Kansanaho was in second place and Dr. Erkki Suoniio in third.

Born in Savonlinna in 1907, Aarre Lauha became an assistant professor in the university's Faculty of Theology in 1939 and was

made a full professor in 1945. From 1958 until September of this year, he was editor-in-chief of Helsinki's Christian daily Kotimaa.

MRS. LARS KJELLAND

Mrs. Lars Kjelland departed this life early Monday morning, Nov. 2, in Valley City, N. Dak. She was born Dec. 29, 1882, and was 81 at the time of her passing. Since coming to Valley City with her parents as a little child, she had spent her life in that community. Her marriage to Lars Kjelland took place Dec. 9, 1914. Her husband died in 1942.

Survivors include Mrs. Harriet Scott, Mrs. Orien Skramstad, Mrs. Albin Dahlgren, Mrs. Lloyd Olson and Robert Kjelland. Five sisters also survive her: Mrs. Peter Bong, Mrs. Kristian Knudsen, Mrs. J. O. Reitan, Mrs. Sam Story and Mrs. Anita Vaughan; also one brother, Alvin Meldahl and 13 grandchildren, one of whom is Gary Skramstad, student pastor at Grand Forks.

Mrs. Kjelland was a faithful member of Zion Church.

Funeral services were held at Zion Church.

Funeral services were held at Zion on Nov. 5, conducted by Pastor Fritjof Monseth.

BIBLE VERSES

"How can a young man keep his way pure? By guarding it according to thy word" (Ps. 119:9).

"I have laid up thy word in my heart, that I might not sin against thee" (Ps. 119:11).

"Open my eyes, that I may behold wondrous things out of thy law" (Ps. 119:18).

"Thy word is a lamp to my feet and a light to my path" (Ps. 119:105).

"The sum of thy word is truth; and every one of thy righteous ordinances endures for ever" (Ps. 119:160).

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

As a result of the deceptive modern pursuit of a "new ethic" (in Europe) that can no longer be located in Scripture, we can ascertain a general moral decline. That decline becomes manifest in every aspect of ethics: in ecclesiastical morals, the "morals" of our synods, the policy of the churches; in the attitude of parents toward their children and of educators and professors toward their responsibilities; in the consent to a great number of distractions for our children and in the use of their spare time; in the attitude of "Christian" journals toward the theater and cinema; in the undisciplined hold of radio and television upon many and in the bad examples these media often propagate; in the liberty recommended with regard to sexual relations.—Pierre Marcel in *Christianity Today*, Nov. 6, 1964.

Insofar as our interests range toward feminine beauty we are impelled to read the weekly news magazines of the state organizations of the Southern Baptist Convention. If the results of Miss America pageants are valid indication, southerners and Southern Baptists grow more pretty girls per square parish than any other groups. After wriggling out of their Atlantic City bathing suits and into their Southern Baptist evening gowns, these girls grace the covers and receive biographical treatment as Bible-believers in their church papers. (As long as there have to be atheists, why can't they be pretty and why can't one of them win a beauty contest?) (Tongue-in-cheek)—Penultimate in *The Christian Century*, Oct. 21, 1964.

It is among Christians that you would expect to find the greatest

resistance to the materialistic viewpoint, yet there is little evidence that this is so. Christians—and by this we mean Bible-believing, born-again men and women—by and large are not only living high, but are vigorously defending their right to do so.

Not that the average Christian family deliberately chooses to travel the road to materialistic modern living. More likely it is nudged along rather reluctantly, step by step. But persistent pressures will not be denied. The spirit of the age is persuasive. There is the example of friends and neighbors, the insistent clamor of high-pressure advertising, the subtle appeal of "No money down and years to pay."—Norman Lewis in *Moody Monthly*, Nov. 1964.

FORMER LUTHERAN PASTOR REGAINS SEAT IN HOUSE

Lancaster, Ohio—(NLC)—Walter H. Moeller, a former pastor of the Lutheran Church-Missouri Synod, was elected to the 89th U.S. Congress from Ohio's 10th District.

A Democrat, Congressman Moeller begins his third term in the House of Representatives. He was a member of the House from 1959 to 1962 when he was defeated in a bid for re-election. He then became an official of the National Aeronautics and Space Administration until he announced plans to run again.

Mr. Moeller, 54, served pastorates for 22 years in Preble, Ind., Van Wert, Ohio, Silver Spring, Md., and Lancaster, Ohio, prior to entering political life.

In winning the political contest in 1958, he became the second Lutheran clergyman elected a representative since Frederick Augustus Conrad Muhlenberg served in the House from 1789 to 1797.

The second son of Henry Melchior Muhlenberg, the father of the Lutheran Church in the United States, Frederick Augustus served four terms in Congress and was the first speaker of the House of Representatives.

The late Rev. O. J. Kvale of Benson, Minn., a pastor of the old Norwegian Lutheran Church, served in the House from 1922 until his death in 1929.

With the election of Mr. Moeller, there will be at least 11 Lutherans in the next Congress. Re-elected to the Senate was Vance Hartke (D., Ind.), a member of the Missouri Synod. Senator Warren G. Magnuson (D., Wash.), a member of the American Lutheran Church, was not up for re-election. He will begin the third year of his six-year term.

Eight Lutheran laymen were re-elected to the House. They were:

Joel T. Broyhill (R., Va.), Lutheran Church in America; Don H. Clauson (R., Calif.), ALC; Odin Langen (R., Minn.), LCA; Ancher Nelson (R., Minn.), ALC; Alec G. Olson (D., Minn.), LCA; Albert H. Quie (R., Minn.), ALC; George M. Rhodes (D., Pa.), LCA; and George F. Senner, Jr. (D., Ariz.), LCA.

Lutherans defeated in their bid for re-election were Patrick Minor Martin (R., Calif.), Mo. Synod; Ben F. Jensen (R., Iowa), ALC; Thor C. Tollefson (R., Wash.), ALC; and Ralph F. Beerman (R., Neb.), LCA.

Two Lutheran Congressmen died while in office. They were Hjalmer G. Nygaard (R., N. Dak.), ALC, and Francis E. Walter (D., Pa.), LCA.

Not seeking re-election were Lester R. Johnson (D., Wis.), ALC, and Donald C. Bruce (R., Ind.), Mo. Synod.

TIME EDITOR OUTLINES CHANGING CHURCH SCENE

St. Louis, Oct. 5—Highlights in

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Permit No. 1521

current Christianity and predictions for 2000 A.D. were outlined to Lutheran editors and managers attending the annual meeting of their association here Sept. 30-Oct. 1. Concordia Publishing House of The Lutheran Church-Missouri Synod, was the host.

Otto Fuerbringer, magazine editor of *Time* magazine, reported that the magazine views "religion not merely as an intellectual exercise but an important part of life." He quoted five highlights of the current scene prepared by John Elson, editor of the religion section: the spread of ecumenism at the parish level, the spread of charismatic gifts, recovery of the inner city by the mainstream of Protestantism, the growing impact of the church on the national conscience in regard to social questions, and the increasing consolidation of theological language and thought.

By the turn of the century, *Time* editor predicted, there will be relatively fewer but more dedicated Christians, fewer denominations but better churches, fewer cathedrals but more services in a variety of settings and times, and the Roman Catholic Church will be a member of the World Council of Churches.

Dr. Oliver R. Harms, president of the Lutheran Church-Missouri Synod, expressed the need for more theological study among Lutherans and called for more theological free conferences that are truly free.

During business sessions of the conference the editors' section elected the Rev. Glenn C. Stone, New York, editor of the National Lutheran, as their president, while Frank G. Rhody, Philadelphia, associate executive secretary of the Board of Publication of the Lutheran Church in America, was elected president of the managers' section.

The meeting will be held in Philadelphia next year on Sept. 22 and 23 with the LCA's Board of Publication as host.

HOW I GRIEVE YOU, MY LORD

How often I say, "I Love Thee, Lord,"

And then do as Peter—in your holy Word;

I deny that I know You, as I go my own way—

I know that I grieve You, my Lord, each day!

How often I neglect to read your Word—

Prayers from my lips are seldom heard.

When I speak, am I careful of what I say?

Or do I just grieve You, my Lord, each day?

So many around me are in spiritual need,

To whom I could witness if I would but heed.

For those still in darkness I'm slow to pray,

Forgive me, O Lord, I have grieved You this day!

Prayerfully I seek You, daily You do forgive;

As Your child I will ever strive to live

By your guiding hand; and your will obey,

Lest I grieve You, my Lord, again today!

—Mrs. Torkel Forland
Newfolden, Minn.

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little tents and booths would spring up, filled with tables of fruits, vegetables, meat, clothing, etc. So when you opened the window shutters in the morning (if you had any sleep at all!) you saw a long street filled with tents and people and heard barkers calling out their wares. Of course, this is all very interesting—but it can also be annoying. Now we have moved to a rented home and we are a block off this busy street so our Wednesdays are much more peaceful. One thinks, however, of how these thousands of souls crowd around for the physical food, and we as

Christians have the call and privilege to offer them the eternal food from heaven.

I shall close for now, asking that you continue faithfully to hold us up daily in prayer. In the future I shall try to tell you about some of the experiences and challenges that come to us as we plant our mission here in Brazil. We are now taking a short refresher course in the language of Brazil, Portuguese. We want to grow in our ability to write and express ourselves in the language of these people. We are awaiting the arrival of the Grothes and trust that we will be able to be of real help to them in getting settled in this new, strange land. We rejoice when we think of you many friends back home praying for us, and we want you to know we are praying for you, our Free Lutheran Congregations and the great witness you have to bear in the USA.

Sincerely,
RUBY ABEL