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LUTHERAN

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All bundled up

Credit: Luoma Photos



According to the Word

GOD'S STANDARD LIFTED UP

Chapter 59 of Isaiah holds some terrific promises for our day and age! This chapter BEGINS with the Lord and ENDS with the Lord! (This is the place for us to begin and end, right?) Sad to say, too many of us begin our days with Him but end them depending on ourselves. Is it any wonder that there is so much confusion and lack of strength evident in the Christian life today!

Look at verses one and two: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Where does the weakness of the Christian lie? Not in the fact that God has been defeated and reduced in His power. No, it's just that man (in his puny mind and abilities) has sought to put God into man's mold! We need to hear the voice of Scripture cry out: "The Lord's hand is not shortened, that it cannot save...." Rather than equating God with puny man, let us acknowledge our sins and our weaknesses, and rally behind the "standard of the Lord" (v. 19b) which He shall raise up "when the enemy shall come in like a flood."

The enemies of God's kingdom are too numerous to tabulate. A person would need to catalog all the sinners and all their sins to make an accurate list. But there

are enemies which are so evident that we can even detect them in ourselves: worldliness, materialism, cares of this life, fashions, pleasure-seeking, social-life diversions, political sins, and party spirit, etc. Truly, the kingdom of this world is at war against the kingdom of light!

The opposition is also shown in the indifference that is expressed toward the cause of the kingdom of God! Isaiah foresaw the violent and active opposition that exists today. It seems so strange to me that there can be such violent opposition to the wonderful kingdom which God has provided for all who will accept His gifts! Surely this speaks of a personal demon (Satan).

Recognizing the enemy as Satan is, of course, the first and most important step, but to stop there would spell sure defeat. What is needed is to see the promise of God's Word: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

First then, the Redeemer was to appear: He would be clothed ready for battle. As Paul said to the Ephesians, we are to be wearing the breastplate of righteousness, so the Redeemer would put on righteousness as a breastplate. He would put a helmet of salvation upon His head. He would clothe Himself with zeal as a cloak. He would come to Zion, to His church (for Zion was a type of the New Testament Church). Then would His people

"lift up their heads." It means everything to us that Christ is the Captain of our salvation. Only He can lead on till every foe is vanquished, because He has already won the victory on His cross.

After recognizing Satan as our enemy and calling upon our Champion, the Lord of the Church, then the Holy Spirit goes to work. "The spirit of the Lord shall lift up a standard." When God's people are weak and helpless, and have no standard to rally behind, then God will give a banner to them that fear Him. This has been the rallying point of the Church throughout history. When the enemy came in like a flood—when worldliness and indifference, and active opposition have worked their way—then the Holy Spirit has lifted up a standard for the people of God. This paves the way for revivals—and this is what the people of God are praying for today!

The Holy Spirit lifts up a standard against evil in raising up men who will earnestly and faithfully preach the Gospel—for souls—and not for personal gain or personal prestige. Then the Holy Spirit blesses and prospers the Word, since it is the Word that saves and the Word that keeps!

The Holy Spirit lifts up a standard against evil in the godly example of Christians. When they begin to live right lives, deal justly, are zealous of good works, and love is shown for their followmen—the im-

[Continued on page 13]

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Is the Bible Reliable Scientifically?

Pastor Gerald F. Mundfrom
Pukwana, S. Dak.

HOW often we hear it said today that the Bible's first purpose is to acquaint us with Christ and to point us to the way of salvation that He has prepared for us.

This is true. But then there are those who would conclude that because the Bible's main purpose is to point us to Christ that whatever the Bible has to say scientifically, historically, or in any other field, is unreliable.¹

If the Bible is the Word of God and written by God² as many believe, isn't it conceivable that God who created this world all the way from the atom to the highest mountain and every living thing in it, would also know something about science? Even though science is not what God is primarily interested in teaching us, this is not ground enough for us to conclude that what God says about science is unreliable!

Some of those who argue that the Bible is scientifically unreliable have reasoned as follows: they remind us that at one time everyone thought the world to be flat instead of round. These people believed this so strongly that they put little faith in the theory that the world was round when this was first proclaimed. They even quoted (or mis-quoted) Bible verses to prove that the world was flat.

Now some would reason that this incident helps to prove how unreliable the Bible is in giving us any kind of scientific data. But the truth is that the Bible was never wrong in the first place. It was only that man misunderstood the Bible. God meant what He said in the

Scriptures all along. It was after the earth was proven round that man discovered that God was saying something else (other than that the earth is flat) and had been saying something else in these verses all along.

When man discovered that the world was round, this did not cause several verses in the Bible to be without meaning. Neither did it prove that the Bible lied. It did, however, help man to get closer to the real truth that God had intended these verses to reveal in the first place.

We may feel that man was rather narrow-minded then because he had no faith in the theory that the world was round. Maybe he was narrow-minded. But this much can be said for man in those days: he wasn't ready to believe a theory as long as it was only a theory. When the world was definitely proven to be round, man had no trouble in believing it to be so. He believed the world to be round now in spite of what he had read into the Bible before this was proven. Neither did the discovering of the world to be round discredit the Bible or cause man to disbelieve the Bible to be God's Word.

How different it is in our day. Theories on evolution and the like have been made over so much that they are finally taught as fact and truth even though they have never been proven. They are taught as truth and fact even when they definitely oppose Scripture. We are even told that these unproven theories are more reliable than Scripture.

We can depend on Scripture to be true also scientifically. We can believe Scripture to be true scientifically because it has never been

proved otherwise. We can also be sure it never will be.

It could be possible that man may still misinterpret Scripture, or not see the whole truth. But let us remember and not forget that God is greater than man and greater than the scientists of our day.

We still have to accept much of the Bible on faith. Our little minds are no match for God's mind. "*For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts*" (Isa. 55:8, 9).

If we are not capable of reasoning through and comprehending the world to be round, we will have to believe it to be flat. It is flat as far as we can see. Our United States is more flat than round. The world is flat to us until our mind stretches itself to grasp its entirety. Only then does it become round to us.

So with Scripture. We must picture it with the light and understanding we have. We do not have understanding enough to grasp or understand it all. Faith in God and faith that the Bible is true must carry us the rest of the way.

Because we cannot understand completely is no reason to doubt or conclude that the Bible is in error. Let us recognize that within the Bible there is a wisdom and also scientific facts and conclusions that are far in advance of anything the scientists have discovered today. To contradict God's Bible, or to theorize on something contrary to Scripture is to go off on a tangent indeed.

It is altogether probable that as more light is discovered in the areas which the Bible has already pro-

claimed as truth, the light or understanding that we think we now have in some of these matters may have to be adjusted to fall in line with what science has just discovered. Our present understanding will also have to fall in line with what the Bible really has been saying about these matters all along.

Neither does the Bible tell us all there is to say about science. God has left most of the details for man to discover. And little by little man throughout the ages has been discovering these things—things which God knew all the time and has been referring to in His Word, the Bible. This kind of discovering on the part of man is what we call science.

Some things in the Bible are still very puzzling to man. Man, as yet, does not have enough scientific knowledge to understand these things. Because we can't understand them, or because they puzzle us, is no reason for discrediting Scripture or concluding that the Bible is a confusing book which makes no sense. Various ages and discoveries made in those ages have not only opened up advantages for man in a scientific way, but these discoveries have also thrown new light for man on some of the more perplexing Bible passages. Nevertheless, the full truth of these passages was in the mind of God and in the Bible all along. God knew these things from the time of creation and even before the time of creation. God put these truths in the Bible so that man, at the right time, would discover them and benefit thereby.

It was Paul who said, "For now we see through a glass darkly; but then face to face: now I know in part: but then shall I know even as also I am known" (I Cor. 13:12). In other words, Paul had to admit that he could not fully understand all that God is saying. It could well be that even those whom God inspired to write could not fully understand or fully comprehend or fully realize the full implication of that which God inspired them to write. I am sure that in some cases,

at least, this was so.

But some day the Christian will fully understand, comprehend and realize. He will get more and more light to understand Scripture as he applies himself to Bible study and God's leading. A better understanding of what science has actually discovered can also be of help. There is no disagreement between what science has actually discovered and the Scriptures when rightly and fully understood.

When the Christian reaches eternity he will no longer need faith and will be able to clearly see and understand all the deep mysteries of God. His understanding at that time will far exceed the greatest scientists of all ages.

The Bible students and the scientists can be compared to the end of a pitchfork, each group representing one of the tines. (The historian and archeologist, as well as other fields of learning that relate to the Bible, could also represent tines.)

As each field uncovers more light or truth they are drawn closer to each other, until some day they will all see that they have come to the same conclusion and will then unite into one as the handle of the fork becomes one beyond the tines. They will also see that what God has said and proclaimed through the centuries has not changed. God will have the last word as to what is truth and what is not truth. Some day every knee shall bow to Him and acknowledge God as God and as all-wise in all things (Isa. 45:23, Rom. 14:11, and Phil. 2:10). This will be when we no longer see in part as Paul mentioned in I Corinthians 13:12.

The evolutionist, the neo-orthodox and liberal theologians, the unbelievers, and anyone else who definitely opposes what Scripture proclaims or who claims to be an authority greater than Scripture will not contribute to the uncovering of truth in this way. They will be as a group or groups which are going off on a tangent all their own. Their theories and work will come to naught.

God doesn't change. Scripture doesn't change. Man's enlightenment and understanding of Scripture may increase. Nevertheless, what God has said and written is the same today as it was when He said it and wrote it (or caused it to be written) many years ago. This Word of God will ever remain the same throughout all eternity.

There is much that could be said about the reliability of the history and other fields that the Bible speaks about, but the purpose of this paper is to discuss the reliability of the scientific data found in Scripture.

We know that God used men to write the Bible, but nevertheless He told, revealed or inspired them to write exactly what He wanted written. Scripture claims this, and we can dare believe it (II Pet. 1:21).

RADCLIFFE CONGREGATION VOTES TO AFFILIATE WITH AFLC

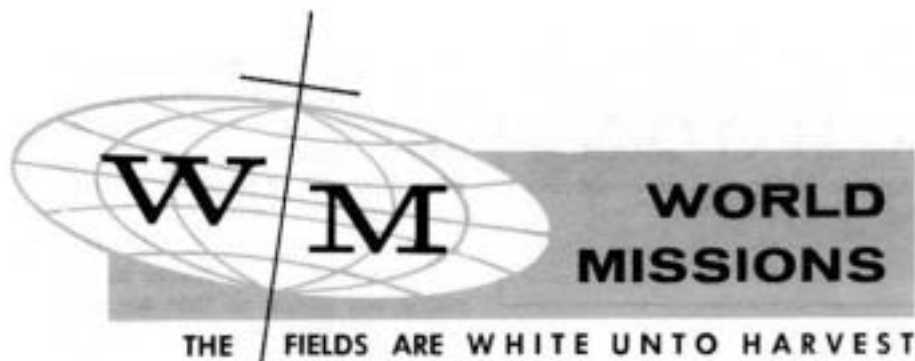
Salem Lutheran Congregation, Radcliffe, Iowa, assembled in annual meeting, January 11, 1967, voted "yes" to a resolution calling for affiliation with the Association of Free Lutheran Congregations. While Salem has endorsed and supported the program of the Association in the past, there have been no official ties. The congregation, formerly a member of the Evangelical Lutheran Church, voted not to enter the American Lutheran Church at the time of the formation of that body in 1960. The congregation has been served by Pastor J. G. Erickson since 1964.

LUTHERANS ALERT- NATIONAL SCHEDULES SECOND CONVENTION

The second annual convention of Lutherans Alert-National will be held June 12-14, 1967, at Northwestern College, Willow and Harmon Streets, Minneapolis, Minn. Very reasonable lodging will be available at the school.

Lutherans Alert-National is a free movement within the American Lutheran Church. Its purpose is to alert the people concerning the false doctrines that are creeping into the Church, and maintain and promote historic, Biblical Christianity.

—Corr.



"HUNGER MAKES THE FOOD TASTE GOOD"

by Alvin Grothe

"And Jesus said unto them, 'I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst' (John 6:35).

These words of Jesus have become much more real to me of late.

This began a couple of weeks ago through one of my new experiences. These include preaching the Gospel to the people, living with them, eating with them, working with them, and sharing their hardships, if in no other way than to listen.

It was a gray day and rain was brewing when Pastor Abel and I left Campo Mourao. Stocked lightly with some supplies in case we had to camp out, we headed for Santo Rei, a new little frontier town some one hundred and forty kilometers to the southwest. It is a town carved and burned out of the timber and jungle and consists of no more than a dozen houses surrounded on the outskirts by large stumps and charred logs. Because of its altitude, there is a beautiful view over the valley and the forests of Parana Pinos.

Here we remained for several days, holding evangelistic meetings in the school house in the evenings and working with some Brazilian men during the day, helping to begin their new little chapel. The meetings were well attended in spite of the freezing temperatures and several walked for some distance with small children and dressed very lightly. It was really a joy to watch the room fill to capacity

in the dim light of a six-volt bulb hooked to the car battery. We praise God for the several that expressed their desire to receive the Lord and were prayed with. Many tracts and Gospels of John were given out. One man we met had been studying his Bible for at least fifteen years, but now had walked about fifteen miles to his first evangelical meeting.

Friends, I have met people who would not take a car fifteen blocks to church Sunday morning because it was raining. Hunger makes the food taste good. Hunger gives us a desire for the Word and for Christ, and when we have Him, He satisfies so completely.

The Lord provided well for us and we ate most of our meals at the home of a Christian family who had just arrived in Santo Rei three weeks previous. Having no table and feeling ashamed, the mother improvised one out of two rough pine boards set on boxes. One evening I was reminded of Jesus washing the disciples' feet as the kind mother handed me a large pan of water when I came in from the day's work, and asked if I wouldn't like to wash my feet. So—right there in front of her modest kitchen range constructed of brick with a cast-iron grill on top, I washed the grime from my feet.

The next day, Senor Joao invited us to have "almoca" (noon lunch) with him at his home. On his little farm of about five or six acres, he showed me his logs ready for the mill and his fine bean crop that had been nipped by the frost. Joao is one of the new Christians in Santo Rei and although they have prac-

tically nothing, he has marked one pig for the church. They are poor materially, but rich in Christ Jesus. We ate in a tiny room about seven feet square with dirt floor; and as we ate our rice, beans and mandioca root, a mother hen paraded through the house with her family of chicks. The windows were open and so were the walls with large cracks between the boards. It was a humbling experience to share a meal with these fine Christian people and give thanks together to God for the food and many other blessings. It was Joao who said, "It's hunger that makes the food good, and it's thirst that makes us desire the water."

Friends, hunger drives people to the Word, and thirst drives them to Jesus Christ, the fountain of the water of life. Pray that the Holy Spirit will move thousands to this point, at home, here in Brazil and throughout the whole world. Pray that people may hunger and thirst after righteousness. So many here already hungering for the bread of life have been given a stone. So many thirsting for that everlasting fountain have been offered an empty cup. It is up to us to tell them of the life eternal in Jesus Christ, that their thirst might be quenched and their hunger satisfied.

Thank you, each one, for your sustaining prayers and support. Continue to pray for the work here. There is much to be done. We praise God for each precious soul who has been brought into the fold of the Good Shepherd. We are filled with joy over progress at home through faith, hard work and prayer. Especially, are we happy about the new Bible school. May the Lord bless this undertaking in a glorious way.

Continue in the faith (Heb. 12:1-3).

"Remember the days of old, consider the years of many generations; ask your father, and he will show you; your elders and they will tell you" (Deut. 32:7).



SCHOOL NEWS

TESTIMONIES FROM OUR BIBLE SCHOOL STUDENTS

I came to Bible school not only because I wanted to, but because the Lord led me.

It has been a marvelous and wonderful experience to fellowship with the other students and to study the Word of God. I know it will continue throughout the whole year.

I pray that I might really see the truths and blessings from God's Word and thus apply them to my own life, so that I can become a better Christian and that others will see Jesus Christ through me.

In Psalm 25: 45, I pray this prayer as David did: "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

Rosemary Hanson
Portland, N. Dak.

(Rosemary is a member of Valley Free Lutheran Church in Portland and works part time at the Prudential Life Insurance Company while going to school.)

The central reason why I went to Bible school was that it is God's will for my life. Bible school offered me a chance to get grounded in the whole Word of God and strengthen my trust and faith in Him. In these times the knowledge and wisdom of the Lord are of utmost importance since Satan seems to be working overtime.

I have really been blessed in my short stay here. Getting into the Word and really studying it can bring a person much closer to his Lord and I can feel this happening

in my life. I just thank the Lord for giving me this wonderful experience.

Richard Anderson
East Grand Forks, Minn.

(Richard is a member of Trinity Lutheran Church in Grand Forks, N. Dak.)

INTRODUCING OUR SEMINARY SENIORS



"There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death" (Rom. 8: 1, 2).

When I graduated from the Lutheran Bible Institute in 1959 I definitely felt that the Lord was calling me into full-time Christian service. With a family to support it is not easy to find time for college and seminary training, but the Lord who calls us to service also makes it possible.

These last three years of seminary training have been years of great challenge and blessing as the needs for service and the truths of

God's Word have been opened to us. My wife and I are looking forward to the time when, with our children, Mark, Karen and David, we will go out to serve full time as ambassadors of Christ.

Let us pray for one another that the Lord might daily revive us and renew our vision so that we will, as individuals and as an Association, present ourselves as living sacrifices to the Lord for the purpose of holding forth the Word of Life in our own communities and to the uttermost parts of the world.

Edwin Kjos

NEWFOLDEN PASTOR MARRIED ON DECEMBER 27

Westaker Lutheran Church, Newfolden, Minn., was the setting of a double ring ceremony, December 27, when Sylvia Marguerite Olson, daughter of Mr. and Mrs. Oscar Olson, Hanley, Sask., Canada, became the bride of Pastor Gene Sundby of Newfolden. Pastor M. Haakenstad, Thief River Falls, Minn., officiated.

Miss Sylvia Joel was organist. Soloist was Mrs. Stanley Holmaas.

Attending the bride were Miss Phyllis Olson, sister of the bride, as maid of honor, and Miss Lucille Overlid, friend of the bride, as bridesmaid.

Flower girls were Heather, Carren and Michelle Sundby, daughters of the groom. Paul Olson, brother of the bride, carried the rings.

Groomsmen were Mr. Stanley Holmaas and Mr. Lloyd Olson.

Following the ceremony a reception was held in the church parlors with Pastor Ernest Langness of McVillage, N. Dak., as master of ceremonies.

After a trip to California the bride and groom are making their home in Newfolden where the groom continues his ministry.

—Corr.

"May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord" (II Pet. 1: 2).



WOMEN for Christ

CHRIST MUST NOT DO ALL THE DYING

Fred D. Jarvis

George Fox, an India-born missionary, is now on furlough, living in Santa Barbara, California. Today I reread a recent letter from him.

He said, "I extend greetings from the ocean-fringed, mountain-girded, flower-filled, sun-kissed, and luxury-loving Santa Barbara, where 'Every prospect pleases and only man is vile.' Jean and I have often thought that this would be a delightful place to live *if there were no lost world to win!* May God ever put a thorn in our nest."

Today the Holy Spirit deeply burned these words into my heart. They drove me to my knees and there I sobbed out a new dedication to God, a new determination to give my best to win this lost world. To me, George Fox's words spoke volumes.

How many today are living in a "delightful place" and have forgotten that there is a lost world to win. How many easy-going, luxury-laden Christians there are who bemoan the indifference of men to Christ, but seldom think of their indifference to these lost men. How few are the consecrated, crusading Christians that put *Christ first* and live as though there were a lost world to win!

How many a cold-hearted, comfort-loving Christian at home stands admiring his new home, car, or possessions without the slightest twinge of conscience or thought

of contrast between his luxury and a lost world's need!

Where is our compassion? Where is our concern? Why are our hearts so cold and calloused? It seems as if the devil has duped and doped us until we're in a deep sleep. How many in this easy-going and amusement-mad age have been lured and lulled into a life of lethargy and lukewarmness. How many in the church today have been spewed out of the mouth of God, and yet think they are "rich, and increased with goods, and have need of nothing," and know not that they are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:14-22). Most of our modern Christians were born in Babylon. They know nothing of miracles. They have never seen a heaven-born revival.

The cross, to many fashionable saints, is a mere fetish. Many today who can explain the Saviorhood of Christ have never experienced the Lordship of Christ. The cross is no longer a scandal and offense. Christians are no longer the scum of the earth. *It's all right for Christ to have been obedient to the death of the cross, but it is not necessary for the modern Christian!*

Indeed our crossless Christianity is a curse. There is so much uncrucified flesh in our best efforts. How much we depend on Hollywood advertising methods rather than upon the power of Pentecost as our best publicity. It will take a new reformation to restore the cross to its rightful place in our day. *Christ must not do all the dying!*

May He give us hot hearts and cool heads in this critical hour! The fires of revival blessing have gone out of the altars of many a heart. We know the theories of the Spirit-filled life, but not the experience. How many defend the Bible instead of proclaiming it. We must preach to win souls, not to win compliments! We need to reread the Scriptures and revise our lives according to it. We must keep in step with God, not with the theological trends and winds of doctrine. The Bible doesn't need to be rewritten; it needs to be reread. It isn't obsolete; it is absolute.

What is God going to have to do to grip us with the sense of our personal responsibility? Can we not be stirred by the sight of a sick civilization and a slumbering church? Will we allow the world to be communized, but not evangelized? If the communists can "turn back any money which they make except that which is necessary for them to keep alive," if they have "not time or money for movies, concerts, expensive foods, decent homes, or new cars," why is it that Christians cannot reason the same way?

Can the communists be dominated by a struggle for world evangelization? If they can be dead in earnest about spreading their falsehoods, cannot we be equally motivated in spreading God's truth? We dare not condone our present, backslidden condition. We must cry to God for a sin-convicting, Holy Ghost revival! Fasting is for today.

We are being ruined by our riches. The cares of this life have crowded out the cause of Christ and world evangelization. We're living as if there were no world to win, no message to proclaim, no Christ to present, no Holy Spirit to honor, no revival to come. Self-denial and self-examination aren't popular, but they are the price we are going to have to pay.

The storm is about to break. The collapse of civilization could be imminent. Judgment is inevitable! The threat of total annihilation must lead us to total mobilization. The unfinished task before us is no

greater than the unlimited power of God behind us. That is why we call upon God's spiritual minorities and God's ragged remnant to rally to the cause of revival.

We who have light must link it to a lost world. We must hitch our holiness to the harvest. While many kick up the dust, we must pray down the power.

Permission granted from *Day-spring* magazine, Bethany Fellowship

CENTRAL MINNESOTA DISTRICT WMF RALLY WAS HELD NEAR DALTON

"Moreover, it is required in stewards that a man be found faithful" (I Cor. 4:2).

Once again as we gathered for our fall rally we felt the presence of our Lord. The Central Minnesota District Women's Missionary Federation meeting was held at the Kvam Lutheran Church of rural Dalton. The theme song for the day was "I Surrender All."

Mrs. Allen Rovang led in devotions, reading Mark 20:24. Mrs. George Hartman and Mrs. Wallace Young sang a duet.

Pastor Harry Molstre of Dalton led the Bible study taken from I Kings 4:38-44. Everyone who loves God is a steward, he said, and it is his duty to give toward God's work and His glory. God will provide for those who are concerned about others, he declared.

Mrs. Hartman and Mrs. Young favored us with a song, after which a letter from the national president was read.

An offering for My Missionary for a Day was received.

A potluck dinner was served at noon.

The afternoon meeting was opened with the hymn "O Jesus, Lord, to Thee I Cry" and a prayer fellowship was led by Mrs. Robert Trochman. Mrs. Carl Jacobson led in devotions.

Mrs. Dale Ackerman and Mrs. Duane Thompson favored us with

a special number in song. A letter from Mrs. Lawrence Dynneson of Nogales, Ariz., was read.

Pastor Sidney Swenson of Fergus Falls, Minn., spoke from I Cor. 1:18-25. He listed six ways in which power will be granted the Christian: to read, to pray, to witness, to know the value of souls, to glorify God, and to die. There is one thing that God cannot do and will not do, and that is to let His people down. He is faithful.

Mrs. Ackerman and Mrs. Thompson sang another duet and an offering to the WMF was given. It amounted to \$224.15. We thank the Lord for this gift to be used to the furtherance of His kingdom.

Mrs. Ted Aasness, Secretary

REPORT OF ANNUAL MEETING IN FARGO CONGREGATION

St. Paul's Lutheran Church, Fargo, N. Dak., held its Annual Business meeting Friday, Jan. 20, at 7:30 p.m., with almost every voting member present. Very encouraging reports were given by the congregation, the pastor, the Sunday school and all the auxiliary organizations within the church.

Several new families have joined the congregation in the last two months and several more are planning to in the near future.

The following officers were elected: Church Council—G. N. Arneson, Nels E. Flom and Nels Kallestad; Secretary—Mrs. Anne Stenerson; Head Usher—Arne Aanestad; other ushers—Alf Eldevik, Louis Anderson, Newell Kallestad, Neil Flom, Frank Huber and Joseph Solberg; Nominating Committee—Mrs. Torgerson, Mrs. Duncan and F. A. Braathen; Auditing Committee—Mrs. Stenerson and Mrs. Louis Anderson; Sunday School Superintendent—Mrs. Ida Solberg; and assistant—Mrs. Anderson.

The congregation sent greetings to all our missionaries and to Pastor Strand, our president, and also to the Mission Board, thanking them for the use of the church and parsonage.

We gave a little over \$2,000 to benevolences this year for which we are all very happy. There is a fine optimistic spirit in the congregation. We are looking forward to the Annual Conference June 14-18, 1967, to be held at Oak Grove High School in this city.

The pastor is Rev. T. F. Dahle, Sr.
—Corr.

GALATIANS 6:1, 2

If you can help someone
Along life's road,
Bear their burden,
Help carry their load,
That's the meaning of life,
Isn't it?

If you can turn someone
To God above,
Say God still cares
For He is Love,
That's the meaning of life,
Isn't it?

If you can tell them Christ
Knows their every need,
He suffered and died;
Now for us He'll plead,
That's the meaning of life,
Isn't it?

To tell someone
Their sin is forgiven,
In Christ is freedom,
And the key to Heaven,
That's the meaning of life,
Isn't it?

If you can tell them there's victory
Even in sorrow,
There's joy for today,
Hope for tomorrow,
That's the meaning of life,
Isn't it?

Oh, my precious Lord,
I humbly bow;
Take my life
And use it now
To win some soul
From sorrow's way,
Give them fulfillment
Every day,
That's the reason for life,
Isn't it?

Mrs. Orval Underdahl
Minneapolis, Minn.



CREDIBILITY GAP

We read the other day that an archeologist has placed man's history at 19 million years. That is, according to his evolutionary orientation, man became a distinct creature that long ago. The scientist based his calculations on some teeth and upper and lower jaw fragments which have been found in Kenya, Africa.

Being neither scientist nor historian, we don't have all the facts at our fingertips, but Egyptian civilization is about 6,000 years old. The construction of the pyramids was started at least 3,000 years before the birth of Jesus. We have all heard of the antiquity of Chinese civilization. Even in the Americas there must have been a good deal of building skill long before the explorers ever touched these shores.

Civilization as we think of it, at any rate, is confined to a few thousand years. Here and there in the world evidence of other human life to antedate what we have spoken about has been found. The evolutionist is saying, to use the one referred to above as an example, that at a point 19 million years ago man came into being. A theistic evolutionist (one who believes God used evolution as His means of creation) would say that at that point this evolved creature received the image of God. Then we are to believe, according to him, that it took 19 million years for man to get to where he was some 6,000 years ago. But in the light of the advances man has made in six millenniums or so, it strains our credibility, at least, to figure out what he was doing during a period of time which we, frankly, cannot begin to comprehend.

We are thinking out loud. If man showed no more progress than he did during millions of years, is it right to assume that he was vested with the God-image all that time? Would that not lower one's estimation of God's power, to believe that these divinely appointed creatures should grope almost without progress or spiritual insight for millions of years, and then in six thousand years jump from crude implements to the space age?

On the other hand, if it were granted that God placed His image on man in relatively recent times,

say some thousands of years ago, there would still be almost a million generations of something more than animal but less than man unaccounted for, if we are to believe the archeologist mentioned earlier.

So there are problems, but we are glad that they aren't ours. We still think in terms of thousands of years of human history, maybe more than some, but far less than those who think in terms of millions. And we hold to the direct creation of man by the express command of God.

But let us give credit where it is due. Evolutionists are correct to speak in terms of millions and billions of years for their processes. They need that much time to allow for what they believe, but it is hard to understand how even they need the millions of years indicated to bring man from a self-realizing being to the space-age.

WITH HIM ALL THE WAY

Someone once wrote a book of Lenten sermons entitled *With Him All the Way*. That is a good title because in Lent we do make a pilgrimage in spirit to Jerusalem and Calvary with Jesus. We go there to watch Him die and to ponder our own sinfulness and transgressions for which He was mortally wounded.

Lent, therefore, is a time which has a great deal of somberness connected with it. It is the season of the cross and the cross is the symbol of man's wretchedness and need. The cross reminds us that left to his own devices man faces hell, but through belief in the vicarious sacrifice of Jesus there is life eternal.

It is right and proper that the season of Lent be devoted in a special way to sober reflection for the Christian. Just what acts of self-denial he may choose to perform is entirely a personal matter. Sometimes churches have tried to organize self-denial for their members, but this usually keeps the act from being one of loving and joyous response and turns it into a matter of works righteousness. Much better yet is it to endeavor to make each day of one's life an offering of oneself as a living sacrifice to the Lord.

Lent should also be a time of serious thinking for the one who has wandered away from the fold of God. He should "think on his ways" and consider whether it is right or wise to continue to trample underfoot the love of Christ.

With Him all the way. It is not as though we would crucify the Son of God afresh, although to reject Him is to do that. But we would think again in a particular way of God's love at Calvary. As J. Sidlow Baxter reminds us, Jesus did not come to expound the love of God, but is the love of God incarnate.

Let Lent be a season of special meaning to us in 1967 as through our devotional reading, prayer, midweek services, Sunday worship, and whatever other ways there be, we remember the suffering and death of our Lord.

One Race, One Gospel, One Task

Closing Statement of the World Congress on Evangelism

As participants in the World Congress on Evangelism, drawn from 100 nations and gathered in Berlin in the Name of Jesus Christ, we proclaim this day our unswerving determination to carry out the supreme mission of the Church.

On behalf of our fellowmen everywhere, whom we love and for whom our Saviour died, we promise with renewed zeal and faithfulness to bear to them the Good News of God's saving grace to a sinful and lost humanity; and to that end we rededicate ourselves before the Sovereign King of the universe and the Risen Lord of the Church.

We enter the closing third of the twentieth century with greater confidence than ever in the God of our fathers who reveals Himself in creation, in judgment, and in redemption. In His Holy Name we call upon men and nations everywhere to repent and turn to works of righteousness.

As an evangelical ecumenical gathering of Christian disciples and workers, we cordially invite all believers in Christ to unite in the common task of bringing the Word of Salvation to mankind in spiritual revolt and moral chaos. Our goal is nothing short of the evangelization of the human race in this generation, by every means God has given to the mind and will of men.

ONE RACE

We recognize the failure of many of us in the recent past to speak with sufficient clarity and force upon the Biblical unity of the human race.

All men are one in the humanity created by God Himself. All men are one in their common need of divine redemption, and all are offered salvation in Jesus Christ. All

men stand under the same divine condemnation and all must find justification before God in the same way: by faith in Christ, Lord of all and Saviour of all who put their trust in Him. All who are "in Christ henceforth can recognize no distinction based on race or color and no limitations arising out of human pride or prejudice, whether in the fellowship of those who have come to faith in Christ or in the proclamation of the Good News of Jesus Christ to men everywhere.

We reject the notion that men are unequal because of distinction or race or color. In the name of Scripture and of Jesus Christ we condemn racialism wherever it appears. We ask forgiveness for our past sins in refusing to recognize the clear command of God to love our fellowmen with a love that transcends every human barrier and prejudice. We seek by God's grace to eradicate from our lives and from our witness whatever is displeasing to Him in our relations one with another. We extend our hands to each other in love, and those same hands reach out to men everywhere with the prayer that the Prince of Peace may soon unite our sorely divided world.

ONE GOSPEL

We affirm that God first communicated the Gospel of redemption, and not man; we declare the saving will of God and the saving work of God only because we proclaim the saving Word of God. We are persuaded that today, as in the Reformation, God's people are again being called upon to set God's Word above man's word. We rejoice that the truth of the Bible stands unshaken by human speculation, and that it remains the eternal revelation of God's nature and will for mankind. We reject all theology and criticism that refuses to bring itself

under the divine authority of Holy Scripture, and all traditionalism which weakens that authority by adding to the Word of God.

The Bible declares that the Gospel which we have received and wherein we stand, and whereby we are saved, is that "Christ died for our sins according to the Scriptures; and that he was buried; and that he arose again the third day according to the Scriptures" (1 Cor. 15:3, 4). Evangelism is the proclamation of the Gospel of the crucified and risen Christ, the only Redeemer of men, according to the Scriptures, with the purpose of persuading condemned and lost sinners to put their trust in God by receiving and accepting Christ as Saviour through the power of the Holy Spirit, and to serve Christ as Lord in every calling of life and in the fellowship of His Church, looking toward the day of His coming in glory.

ONE TASK

Our Lord Jesus Christ, possessor of all authority in heaven and on earth, has not only called us to Himself; He has sent us out into the world to be His witnesses. In the power of His Spirit He commands us to proclaim to all people the good news of salvation through His atoning death and resurrection; to invite them to discipleship through repentance and faith; to baptize them into the fellowship of His Church; and to teach them all His words.

We confess our weakness and inadequacy as we seek to fulfill the Great Commission; nevertheless we give ourselves afresh to our Lord and His cause. Recognizing that the ministry of reconciliation is given to us all, we seek to enlist every believer and to close the ranks of all Christians for an effective witness

[Continued on page 14]

I Have Refused to Marry Some People

by Rev. Howard A. Kuhnle
Richmondville, N.Y.

FROM several conversations which were both casual and serious, I have learned that people are curious about the fact that ministers do refuse to marry some couples.

The basic idea is that there is no requirement that a minister marry all couples who come to him, but he may refuse even without giving reasons for this. The people with whom I talked seemed surprised that a minister should refuse. Apparently they assume that the minister wants the fee so much that he will not refuse. Perhaps the reason may be that they have seen signs, as I have at Elkton, Maryland, and no doubt other places, too, erected especially for people coming from Philadelphia, stating that ministers solicit marriages.

With this little background, then, I would like to tell of some of the couples that I have felt obliged to refuse when they asked me to marry them. It may be explained that most requests come over the telephone, and it may be further explained that the first thing that I ask when I am requested to perform a marriage is a question, "Has either one of you been married before?"

About the most interesting case was a middle-aged couple who came to my study on a Friday evening when I was alone some years ago. Obviously, both were slightly intoxicated, the man worse than the woman. In addition, the woman had been divorced twice and the man once. This alone was a big obstacle, although I have married people who have been divorced, as nearly all ministers have. However, to start a marriage while drunk seems to me

to be an invitation for another divorce, I told the couple that I did not wish to marry them. The man insisted over and over, "You've got to marry me because I'm a life-long Lutheran from New Jersey!" The woman understood pretty quickly, and merely said, with more or less despair, "What are people like us going to do?" The man was slower and left only after it was obvious that I would not perform the ceremony. I wish that I might know what happened to them, especially if they were married in this area, but of course there was no way to find this out.

In one of my earlier pastorates, a young woman of the congregation asked if it would be possible to have a wedding in which she would marry her Roman Catholic friend, before or after the ceremony in our church. To complicate this situation, the bride's father was an officer in our church. I tried to explain why I would not do this, because if she were married by a priest either before or after our ceremony, then our ceremony would certainly be of no value. Under pressure, I even wrote to the president of our synod who of course supported the stand which I took. Fortunately, in the end, I married them and they were not married by a priest, so far as I ever heard, although I left that pastorate shortly thereafter.

In a similar situation, a young Protestant woman attended our church several times. Finally she said that she desired to be married. By appointment, I went to her apartment. It turned out her friend was present, that she had been divorced and that her friend was a Roman Catholic. They asked me to marry them, with the idea that they would later be married

by a priest. I told them that I would marry them only if they promised not to go to a priest later. They would not make this promise. Sometime later, I happened to come across the man by accident. I asked him who married them, and he told me that they had been married by another Protestant minister, not of our denomination. I do not know if they told this man about their plan of being married later by a priest.

Two or three years ago, I had a telephone call from a woman living in Pennsylvania about 25 miles from Binghamton where I was then pastor. She said that she wanted me to marry her and her friend, because I had visited her in the hospital some years before. I did not remember her because I have visited several hundred people listed as Lutheran without congregational membership in our hospitals. In answer to my questions, she told me that she had been divorced and that she was a member of a Lutheran congregation in a town near her home. I asked her to go to her own pastor, but she said that she did not wish to do this because he knew her so well; therefore, she felt that it was better to come to me. I do not know who married this couple.

Several years ago two college students, a striking couple in appearance, came to me from Pennsylvania. Neither had been married before. My second question is whether the couple has the consent of their parents. Sometimes this is not even necessary because, for example, one of the parents may make the initial inquiry because it may be more convenient to do so.

In this case, it turned out that

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Luther League Activities

Edited by Jane Thompson

A CERTAIN YOUNG INNOCENT

"They soon forgot his works; they waited not for his counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request, but sent leanness into their soul" (Ps. 106: 13-15).

A certain young innocent had been faring well in life when he took a fond liking to watching the flicker of a small candle in the stillness of night. Now this candle was not for heat, but for decoration. Its presence made everyone feel a happy glow in watching the flames dance.

Now most of the town could watch this candle without a great feeling of need. The young innocent was not in such a condition. He soon found himself entranced by the thoughts which the wavering flame produced. His imagination knew no bounds as he let himself be transported into regions of fantasy he had not known existed.

Soon the small flame was no longer stimulating to his emotions. The larger flames in the fireplace were much more conducive to wild imaginations. They brought the fire of life into his very soul. This was living at its utmost height! He could now see more than his limited contemporaries. He had boundaries. He had true insight to life's secrets hidden in the flames of emotion.

Those passing by only noticed that the coals were slowly dying. His face showed the growth of a beard and his expression was now taut, now expressionless. Though he seemed to glow from the front, his back was shivering and in need of warmer clothing.

Someone mentioned in passing that there was a tragedy down the block. A house was burning with flames reaching for the sky.

Flames? Ah yes, bright flames, eager to reach out and take forms as rich as the imagination can produce. This was the new destination of the young innocent.

He quickly left the dying embers, clutched his rags, and groped for the door. His eyes were used to only the glow of bright coals. The dark surroundings made vision difficult.

Ah, sight was not long in coming again. For there were his bright flames inviting him to come closer. As they beckoned, he gazed at the wondrous sight. Once again, he was truly living; he was relating to something; his spiritual eyes were opening. In awe he heard very little of the commotion around him.

One lone comment penetrated his dreamy brain. "Poor family. It's too bad he should be the only one left, and a dreamer at that."

The last part of the structure collapsed with a vague familiarity. He looked at the burning embers and felt a sudden chill.

WEST COAST LUTHER LEAGUE RALLY HELD IN FERNDALE

The West Coast District Luther Leagues from Ferndale and Everett, Washington, met November 12, in Ferndale for a Luther League Rally. The featured guest, Pastor Herbert Franz, Cloquet, spoke on the theme "Following Jesus."

Pastor Franz stressed the importance of having God's love to guide us. Any person who travels life's way without God is travelling at a great risk. Basing his afternoon Bible study on I John, he stated that fellowship with God is the purpose for which we were created. Following Christ is the way to have this fellowship.

After two delicious meals prepared by the ladies of First Lutheran Church and an afternoon of volleyball and basketball in the high school gymnasium, the leaguers heard Pastor Franz's final message. The subject was, "Why do young people fall away from Jesus?"

Some of the possible reasons Pastor Franz explored included a lack of personal commitment, invisible barriers such as religious doubts and questions, procrastination, and crowd-conformity. Throughout his messages, Pastor Franz stressed that "now is the time to surrender your life to Christ." To emphasize his point, he cited from personal experience several examples of young people who had "put off" accepting Christ until it was too late.

The Everett Luther League is launching several projects to help make money for the Kalispell Convention next summer. In November they sold candy and had a bake sale. In December they made Christmas wreaths to sell.

The Luther Leaguers held their sixth annual vesper service on December 23. After Christmas caroling, the leaguers conducted the short service with singing, short talks and readings in the quiet atmosphere of the sanctuary, illuminated only by the lights of the decorated tree and a few candles.

Linda Mickelson
Calvary Luther League

I Have Refused To Marry Some People

[Continued from page 11]

neither party had the consent of the parents. The girl was from a well-to-do family. Her mother felt that she was marrying beneath her station in life. I explained that I did not care to marry them under the circumstances, until the parents were told. After talking with them for a fair length of time, I said that I would marry them if the girl would let me call her mother on the telephone and get her consent. She refused to do this, because she knew that her mother was adamant. She then asked for the names of other Lutheran pastors in the vicinity and they left the study.

Later I learned from a colleague that they had come to him. By this time, the girl had given consent to the minister to let him call her mother. The mother refused. Then, the pastor, seeing that they were bound to be married, did carry out the ceremony. Under the circumstances, this was an act of judgment for which he could hardly be criticized. About two weeks later, the girl's mother telephoned my minister-friend and reprimanded him in the most severe terms for performing the ceremony. Surely, this was a most strange turn of events, after the ceremony.

NOTICE OF ANNUAL CONFERENCE

The fifth Annual Conference of the Association of Free Lutheran Congregations will be held in Fargo, N. Dak., June 14-18, 1967. The host congregation is St. Paul's Lutheran Church, Trygve F. Dahle, pastor.

Sessions will be held at Oak Grove Lutheran High School and provisions for lodging will be available there also.

FERDALE PARISH HAS WEEKLY RADIO BROADCAST

It was not so very many months ago that a casual discussion was held at one of the meetings of the Board of Deacons about the possibility of a radio broadcast of our own. A radio-committee was set up at the August meeting of the congregation, and some investigation begun into time and costs. From there things moved rather quickly. Station KENY in Bellingham was more than congenial. They were eager to have us begin at once. December 11 was to be our first program. The tape was at the studio all ready, but the station called the morning of the 11th to say that their transmitting tower had gone down during the night. The first program of the "Lutheran Hour of Praise" was aired on December 18, and two more broadcasts have followed. We thank God for this opportunity of spreading the Gospel. Let us stand behind it with our prayers and gifts.

NOTICE

Occasionally, through an error in mailing, you may miss an issue or two of the *Ambassador*. When you are certain that you have missed an issue and your subscription is still in force, please write our office for the missing number and it will be furnished free of charge.

Should you continue to miss copies of the *Ambassador*, write and ask that an inquiry be made as to the reason.

Address all inquiries and requests regarding subscriptions and mailing to:

The Lutheran Ambassador
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427

THY LOVE IS PRAYER

Along life's road there traveled
One who came each night to well-
earned rest;
And sought e'er slumber with an
aching heart,
To pay Him homage who did
strength impart
For each day's journey.
Grateful she was for youth, and
love, and health,
For God-planned life, and work,
and wealth
Of mind, and soul, and body.
Yet, saddened by loss, and grieved
that for her King,
Service and love she gave with
heart that could not sing.
So day by day, night after night,
with care
She brought her burdened soul to
Him in prayer.
Till came a night when kneeling
could not pray,
But cried in agony, "Dear Father,"
and no more.
Naught could she speak of praise
and supplication;
Just two brief words of love and
adoration.
As she knelt, sweet music filled the
very air—
Its message clear—"My child, thy
love is prayer."
There at the Cross she left her load
of care,
To live for Him, henceforth, with
love as prayer.
Mrs. Arvid Hokonson
(from *Sharing*, July, 1935)

According to the Word

[Continued from page 2]
provement in their lives is noticed
by the world, and they of the world
are attracted to the Kingdom of
Christ

It is easy to become disheartened
and to lose hope, but we need to
constantly keep our eyes on our
Redeemer and to allow the Holy
Spirit to work His work in us, as
we live on the Word of God. Then,
when the enemy comes in like a
flood, we'll be prepared. And rather
than be defeated, the experience
will draw us even more close to our
Savior, who is the STANDARD OF
GOD.
—Hubert F. DeBoer

One Race, One Gospel, One Task

[Continued from page 10]

to our world. We long to share that which we have heard, have seen with the eyes of faith, and have experienced in our personal lives. We implore the world church to obey the divine commission to permeate, challenge, and confront the world with the claims of Jesus Christ.

While not all who hear the Gospel will respond to it, our responsibility is to see that everyone is given the opportunity to decide for Christ in our time. Trusting our Lord for strength and guidance, we shoulder this responsibility.

Finally, we express to Evangelist Billy Graham our gratitude for his vision of a World Congress of Evangelism. To the magazine *Christianity Today* goes our debt of thanks for bringing it into reality. As we return to our many fields of labor for Christ we promise to pray for each other; and we extend our love and affection to the whole wide world of men in the matchless Name of our Saviour.

World Congress on Evangelism
Kongresshalle
Berlin, Germany
4 November 1966

CORRECTION

In the WMF Bible study for February, the sentence beginning on the last line of the first page should read "He stayed there for a year and six months, teaching and preaching the Word of God among them and many were saved."

We regret the omission from the sentence.

WEBSTER CHURCH TO HOST SOUTH DAKOTA LUTHER LEAGUE CONVENTION

The third annual South Dakota District Luther League Convention will be held at Tabor Lutheran Church, rural Webster, S. Dak.,

WINTER BIBLE CONFERENCE SCHEDULE

Feb. 9-12

Dalton, Minnesota

Thursday, February 9

7:45 p.m.

Speaker: Pastor Hans Tollefson

Friday, February 10

9:30 a.m.

Devotions

9:50 a.m.

Bible Study: Pastor Arnold Stone

10:40 a.m.

Coffee Break

11:00-11:50 a.m.

To be scheduled

11:50 a.m.

Prayer Hour

2:00 p.m.

Bible Study: Pastor Arnold Stone

2:50 p.m.

Coffee Break

3:10-4:00 p.m.

"Hans Nielsen Hauge—The Man," Dr. Iver Olson

4:30-6:30 p.m.

W.M.F. Workshop

7:45 p.m.

Speaker: Pastor Hans Tollefson

Saturday, February 11

9:30 a.m.

Devotions

9:50 a.m.

Bible Study: Pastor Arnold Stone

10:40 a.m.

Coffee Break

11:00 a.m.

"The Stewardship of Money,"

Mr. Clifford Johnson

2:00 p.m.

Bible Study: Pastor Arnold Stone

2:50 p.m.

Coffee Break

3:10 p.m.

Lecture: "Hans Nielsen Hauge—His Message,"

Dr. Iver Olson

7:45 p.m.

Speaker: Pastor Hans Tollefson

Sunday, February 12

9:30 a.m.

Bible Study

11:00 a.m.

Morning Worship Service:

Dr. Iver Olson, speaker

Noon meal served in the church

2:00 p.m.

Closing service with Pastor Raynard Huglen bringing the message

April 1-2, 1967. Raynard Huglen is the pastor. The convention will open on Saturday and conclude Sunday afternoon.

FAMILY BIBLE CAMP DATES SET

The fifth Family Bible Camp sponsored by the Association of Free Lutheran Congregations will be held at Lake Geneva Bible Camp, Alexandria, Minn., August 7-13, 1967. Dean of the camp is Rev. A. L. Hokonson, Faith, S. Dak. All preliminary inquiries should be addressed to him.

A LENTEN SONG

Our sins we now confess to Thee,
Lord Jesus, Lamb of Calvary;
Wash our transgressions all away,
And give us peace and joy this day.

O may we daily seek, dear Lord,
Much help and comfort from Thy
Word;
That we may stronger Christians
be,
And live our lives victoriously.

Help us to seek and win the lost,
Redeemed by Thee at such a cost;
Save them from sin and set them
free
From Satan's power and tyranny.

And when our labor here is o'er,
Guide Thou us, Lord, to yonder
shore;
Where we shall join the happy
throng,
And sing with them Redemption's
song.

Rev. Trygve F. Dahle
February 1966

(We also have a melody on the
above song, and hope to get it and
our Christmas song printed some
time this winter.)

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

One of the most serious ills of our modern churches (including our E.L.S.) is the fact that so many of our church members very seldom, if ever, read their Bibles any more. The result is that, despite the fact that we live in the most literate age in history, we are rapidly becoming *spiritual illiterates!* Our grandfathers read very few books, but they probably knew pretty well what THE BOOK had to say. Today it is just the opposite.

One reason for this sad fact may well be that people today no longer understand the kind of language which is used in our traditional translations, such as the King James Version made in 1611. How often does it happen that some well-intentioned church member resolves to read his Bible every day. Some of our readers may have made such a "new year's resolution." But after a few days, they give up in despair, or indifference, because they find that it is so much easier to understand what they read in their newspaper or favorite magazine.—Julian G. Anderson in *Lutheran Sentinel*, January 12, 1967.

This illustrates the strongest argument against urban renewal as now conceived, namely, that it usually destroys low-income housing and fails to replace it because it is basically in the business of middle-income housing. The net effect is that the slums are not eliminated by urban renewal but simply shifted and spread, so that despite massive housing construction in New York, the problem of the slums gets progressively worse, not better. For every slum it destroys New York creates two new ones.—Arthur P. Simon in *Faces of Poverty*, Concordia Publishing House, 1966.

I would like to know how big a sin a person commits by leaving

the Catholic Church and joining a Protestant church.

He commits a very big sin indeed. Apostasy from the Faith, by which a baptized person, after possessing the true Christian Faith, totally rejects it, incurs an excommunication reserved in a special manner to the Holy See.—Rev. Winfrid Herbst, S.D.S., in *Our Sunday Visitor* (Roman Catholic), January 22, 1967.

In the light of the many problems of modern evolutionary theory and in view of the limits imposed by the impossibility of controlled experimentation and in the light of the Lutheran principle of interpreting Scriptures in a literal, historical way, it would be premature for Lutherans to junk the Genesis account or force it to fit the modern evolutionary theory by stretching it and chopping it on a sort of procrustean bed.—Dr. John W. Klotz in *Lutheran Journal*, Christmas, 1966.

There are four guideposts which I feel we can use in making our critical and not-so-critical decisions. They are: our conscience; our upbringing with regard to what our parents and others have taught us; our previous knowledge of God; and the realization that, when we are dealing with other people, we are manipulating precious human lives.—Barb Roschke in *Spirit*, February, 1967.

NEW "LUTHERAN FORUM" CRITICAL OF REFORMATION OBSERVANCES

New York (LC)—*Lutheran Forum*, a new independent international monthly magazine, carries a critical editorial in its first issue on the "contrast" between the theme chosen to herald the 450th anniversary of the Reformation this year and the activities recommended to congregations for observance of the event. The issue, dated January

1967, was published early in the month.

Under the theme "Life—New Life," a general anniversary committee representing four Lutheran bodies have issued comprehensive plans for national and local observance of the 450th anniversary of the posting of the 95 Theses by Martin Luther in 1517, an event which sparked the renewal and reorganization of the Christian Church throughout the remainder of the 16th century.

Contending that "the Reformation was an explosion within Western Christendom which released enormous quantities of spiritual energy" and that "heirs of the Reformation want to do the same for their own time," the editorial argues that plans developed for the anniversary "end up by making the Reformation a list of congregational 'projects.'"

"Where," *Lutheran Forum* asks, "is the 'new life' in getting Lutherans of various synods together to sponsor a pageant or exhibition?" It sees "the sharpest contrast between theme observance," contending that "nowhere is there any provision for the joint worship of God by Lutherans who are marking the Reformation together."

While acknowledging that repentance and renewal, the focus of anniversary efforts, cannot be programmed, the editorial urges efforts "to raise the 450th Reformation anniversary above the 'project level' nationally.

Lutherans are called to concentrate on two goals in 1967: "A declaration of pulpit and altar fellowship" among the Lutheran bodies, and "study and appropriate initiative toward transferring additional areas of work to the Lutheran Council in the U.S.A."

The first step would permit Lutherans of different bodies to receive Holy Communion at each other's altars, and their clergymen

to conduct services together, it is pointed out, while the second would strengthen the newly constituted Council, which began operation January 1, as a cooperative expression of Lutheran unity.

"Such moves," the editorial concludes, "will help make the Reformation come alive."

The first issue of *Lutheran Forum* appeared in a 40 page, 8½ x 11½ inch format. Among the contents is the first in a series of articles on "The Future of Lutheranism" by distinguished churchmen; a discussion of the moral situation in Sweden, a predominantly Lutheran country, and an article taking issue with those who claim that official church publications maliciously manage the news.

Among the regular columns are a commentary on political issues by Richard John Neuhaus, pastor of the inner city St. John the Evange-

list Church, Brooklyn, and a page devoted to "facts, fancies and foibles," written by a pseudonymous "Moses Dean."

NORWAY SENDS 84 MISSIONARIES TO ASIAN- AFRICAN FIELDS

Oslo—(LWF)—The Norwegian Missionary Society will send 84 missionaries to fields in Africa and Asia this year—28 are new recruits.

The society's general secretary, the Rev. Johannes Skauge, remarked that the number of missionaries this year is somewhat lower than in the past two years but another 23 students, nine theologians, and 14 nurses will complete studies this year. Most of this year's crop of missionaries are destined for work in the Cameroun and Madagascar.

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