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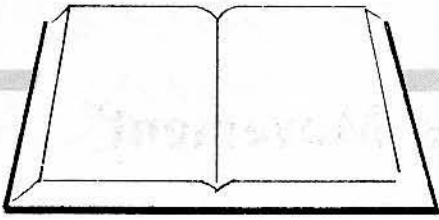
No 3

# *LUTHERAN*

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# According to the Word

## Testings in Grace

Read I Peter 1:5-7

The salvation we have in Christ is a present reality. It is also in the process of development. And it has also a future consummation. We call it the Kingdom of God. In these verses we see mentioned the consummation, "ready to be revealed in the last time." However, it is regarding the events in the process of development that the Apostle now addresses these "sojourners" because they are beset with trials, tribulations and questionings.

How typical is this experience in the congregations of today. Consecrated souls are troubled by current events, church upheavals and temptations of every kind and aspect. What a word of comfort the Lord has prepared! We are reminded that the actual state of the Christian heart is that of "rejoicing." There is peace in the soul because you know this inheritance is real and it is your very own. Thus the Word says, "wherein ye greatly rejoice." This is the vigor and force of the Gospel in the life of the Christian. This is true even though you may be in a seeming paradox of joys and sorrows that truly afflict. These temptations are wearing down the outward circumstances of life, though the joy is the underlying foundation of your faith.

How good it is to live on the basis of appreciation rather than on comparison; to so appreciate this wonderful salvation we have that it even over-rules depressing circumstances. How the soul is lifted up! Joy is a condition of the soul in relation to the Lord and becomes independent of circumstances. Hence, it is possible to be joyful even though circumstances may be difficult (II Cor. 6:10). Live on the deep and permanent.

Note that the Word says these temptations were "manifold," that is, they were many and varied, no two alike. Have you experienced such? But the Lord says that these trials are necessary, for the Word says, "if need be." God has a purpose in permitting them. They are also "just for a season." How wonderfully well our Lord molds His child! Knowledge, like timber, should not be used until it is seasoned. The Lord works likewise with His children. They must be fitted for even more trustworthy service (Isa. 41:10). But the limitation of the trials are certain (II Cor. 4:17-18).

Then in verse seven the Lord reveals His purpose for sorrow. He says that this trial that you are experiencing is a very precious thing to Him. So He permits a testing of your faith. When you have come through it, then you will be witnessing, not of something outside of yourself, but truly out of your soul. And that is of immeas-

urable worth. In other words, my spiritual life is the fountain, my preaching or my witnessing is the stream. There is a price to pay. Too many are not willing to pay it. This is a testing of faith because faith in Christ is the foundation of all. Gold is tested by fire. Faith is tested by trials. It is a fiery experience. This is also the proving of your faith. Testing of gold at once cleanses and proves it. So also with the trial of faith. Job exclaims, "He knoweth the way I take, when he hath tried me I shall come forth like gold!" (Job 23:10). Peter says it is more precious than gold that perishes. That is why in this experience you will be enabled to live with people, to know their problems, and to live with Christ to solve them. Too many of us in the pulpit today seek to make up in pep what we lack in power.

Finally, this Word points out that proof leads to approval. In this humiliating, yet cleansing, experience, the Lord points out that it "will be found unto praise and honor and glory at the revelation of Jesus Christ" (Rom. 2:7 and I Cor. 4:5). Luther said, "Our work is to preach and to suffer, not to defend ourselves and to strike. Christ and His Apostles destroyed no churches and broke in pieces no images, but won hearts with God's Word, and then churches and images fell of themselves. We should do likewise."

Pastor A. L. Hokonson

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# A Statement on the "Tongues Movement"

While the Association of Free Lutheran Congregations has had a minimum of problems with the so-called "tongues movement," to clear up any accusations and misunderstandings, this statement is formulated.

The Scriptures admonish us to "try the spirits." In this day of theological ferment, with many seeking new knowledge, understanding, power and experiences, this is increasingly necessary.

There is a legitimate gift called "speaking in tongues." While there is very little about this gift in the Bible, it had a useful place in the early Christian church. On Pentecost day it made it possible for many nationalities to hear the gospel in their own tongue or language. There was also the gift of strange or unknown tongues given to some Christians to strengthen their weak faith. The gift was misused, however, and Paul wrote to the Corinthians (I Cor. 12-14) seeking to correct the abuses of this, a lesser gift.

The modern tongues movement, like similar movements at various times in the history of the church, seems to be a reaction to the spiritual deadness and lukewarmness in much of the church. The abuses of the gift result from an over-emphasis on emotional and subjective experiences, coupled with auto-suggestion and a misunderstanding of the work of the Holy Spirit. Christian fellowship is often broken down and congregations split by an attitude of super-spirituality. And, as a result of emotional stress and the oft-quoted admonition to "let yourself go," some fall into immorality.

The Board of Administration of the Association of Free Lutheran Congregations will not knowingly admit anyone to the clergy roster who does not have the Scriptural and Lutheran understanding of the work of the Holy Spirit, nor who, as a result, promotes speaking in tongues. We would also suggest that our congregations be alert to all the theological pitfalls of our day, and examine the Bible for understanding. Care should be exercised before applicants are admitted to membership in the congregations. We must seek true spirituality, as we are admonished in Galatians 5:22-26 and Ephesians 6:10-20.

The Board of Administration of the Association of Free Lutheran Congregations

## GOING TO CHURCH

Some people go to church to take  
a walk,  
Some people go to church to laugh  
and talk.  
Some go there to meet a friend,  
Some go there their time to spend.  
Some go there to meet a lover,  
Some go there a fault to cover.  
Some go there to tell their woes,  
Some go there to show their  
clothes.  
Some go there because it's right,  
Some go there to fuss and fight.  
Some go there for good reflections,  
Precious few to help collections.  
Some go there for revelation,  
Some go there for speculation,  
Some go there to doze and nod,  
"But the wise go there to worship  
God."

—Selected

## We Ask Your Cooperation

In reference to the renewal of *Ambassador* subscriptions from congregations, please send a list (as per our letter of instructions to you) to our Minneapolis office (3110 E. Medicine Lake Blvd.) of names to be added to the tape list you received and names to be removed (also address changes). There are good reasons for asking you to do this.

A new typed list for the coming year does not meet our needs. Please tell us what changes are being made from last year—by name. Thank you.

Business Office

"And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified" (Acts 20:32).

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# Antichrist and Babylon the Great

In this article the author discusses the "falling away" foretold in the Bible and gives his views on some of the events of eschatology (last things).

by Dr. Uuras Saarnivaara

PAUL writes in II Thessalonians 2:1-12 that prior to the second coming of Christ and the gathering (or "rapture") of His own to Him, a great falling away will take place in the Christian Church. Christ speaks of the same tragic development in Matthew 24:10-12, 24. There will be false prophets and false christs. Lawlessness, or disregard of the Word and ordinances and commands of God—not primarily political and social anarchy—will become prevalent. The power of deceit will be so great that, if it were possible, the very elect would be deceived. Many will then be deceived and stumble and betray one another. As the outcome of this falling away, the man of lawlessness (or man of sin) will be revealed, who opposes Christ and God's Word and exalts himself above all that is called God, sitting in the temple of God, showing himself that he is God.

## Great Apostasy

The falling away or apostasy means defection from and revolt against the authority of the Bible and of Christ. This is the meaning of the Greek word *apostasia* that Paul here uses. The "mystery of lawlessness" has started its degenerative work in Christendom long before the appearing of the man of lawlessness. It has crept into it gradually and secretly, alienating

church leaders and members from the Word of God and the Christianity taught by it.

The apostasy of which the Bible speaks as coming before the second advent of Christ is a horrible reality in our time. It is, so to speak, a three-pronged pincer movement devised in the headquarters of the forces of darkness and put into practice by the theologians and church leaders whom these forces have been able to enlist as their agents—without their being aware of it.

## Bible Criticism

The first of the three "prongs" is *liberal Bible criticism* which claims to be historical and scientific but in reality is neither of them, but a devilish attack aimed at destroying faith and trust in the Scriptures as God's dependable word and the only guide, rule and norm of faith and practice. This critical science, falsely so-called, asserts that large sections of the Bible are forgeries and falsifications, that it contains fables, legends, myths, historical errors, etc., and that even Christ himself was mistaken in saying that "Scripture cannot be broken" (John 10:35), that God's "word is truth," that not one jot or tittle shall pass from the law or the five books of Moses (John 17:17; Matt. 5:18). By means of this attack the forces of apostasy in Protestantism have already to a large extent destroyed and made meaningless the "Formal Principle" of the Reformation, which means that the Bible is the supreme and only authoritative norm and rule of faith, life and practice for the Church and individual Christians.

## Falsified Gospel

The second "prong" is the building up of *godliness that has its form but which denies the power thereof*. This takes place in many different ways. One of them is the teaching that baptized church members are born-again members of the household of God and of the body of Christ, the true Church, and do not need any personal repentance and coming to faith. This view has been held by the dead orthodoxy of old, but it has been owned by the modern apostasy, too. Another and more modern type is the tenet that pastors should preach the kingship (or lordship) of Christ and God's love, and not the Law and Gospel with the purpose of leading people to a conviction of sin and conversion. Thus, unconverted church people are led to believe in the lordship of Christ, although they are His enemies in their carnal mind and could become subject to His lordship only through regeneration. They are led to trust in God's love without humbling themselves to seek it in the blood and merits of Christ. A third form of modern churchmanship that denies the power of godliness is the emphasis on the "social aspects of the gospel," which means building up of good relations between men and being busy in serving people in their temporal needs, thinking that this is the building up of God's kingdom, all that is needed.

## The Ecumenical Movement

The third "prong" of the modern apostasy is the Ecumenical Movement. It claims to be a fulfilling of Christ's prayer in John 17:21, "that they all may be one." In reality Christ does not speak here at all of

the unification of government, but of the inner spiritual unity and love of His true believers. The Ecumenical Movement lays emphasis on the necessity of unity between the members of different denominations and the reunion of churches into one World Church to the extent that it in practice destroys all watchfulness with regard to Biblical truth and wipes out from Scripture all its warnings of false doctrine and its injunctions to withdraw from those who do not abide in the truth of God's Word. Unity, reunion and merger of churches into one all-comprehensive "world church," has become like an obsession to large numbers of church leaders. They are, as Revelation 17:2, etc., says, already now "drunk with the wine of her fornication," or enthusiasm and desire for union between the different churches and their members, although they have no real unity in Christ and the truth of God's Word.

The spirit of lawlessness, which prepares the way for the man of lawlessness, opposes faith in the Bible as God's entirely reliable and authoritative Word, branding it as "bibliolatry" or book worship, book popery, intellectual dishonesty, etc., It also opposes the living Biblical Christianity, which calls people to repentance, acceptance of salvation in the blood of Christ and in the Holy Spirit, and to a sanctified life in obedience to God's Word. It often labels this kind of Christianity as unsound, fanatical, etc., regarding its own religion that has no experience of the power of Christ's blood and the renewing power of the Holy Spirit as sound and sober Christianity. It even attempts to hinder and suppress Bible-believing Christianity and work as something that is not fit for the modern times.

### The Antichrist

The term "Antichrist" means one who pretends to represent Christ or His Gospel but in reality is against Him: the prefix *anti* means both *against* and *instead of*. The word Antichrist is used only in the second and fourth chapters of I John

and in II John. Paul uses of the Antichrist the name "the man of lawlessness" and "the lawless one," or, as the King James Version has them, "the man of sin" and "the wicked one." Revelation 13:11, 12 describes the Antichrist as a beast with two horns like a lamb, but which speaks like a dragon. The first beast of Revelation 13 is a political world power which blasphemes God and persecutes His people, being obviously the communistic world power of our time. The beast with two horns like a lamb is a church leader who claims to be the representative of the Lamb of God, Christ, but whose doctrine is a falsified gospel, concocted in the laboratory of the dragon, being a mixture of Biblical teachings and human traditions and falsehoods.

### That Which Restrains

According to II Thessalonians 2:6, 7, the man of lawlessness or the Antichrist will be revealed and sit in the temple of God when that which withholds or restrains is taken out of the midst. This is the correct translation of the words *ek mesou* which Paul here uses, and not "out of the way."

There have been different views on what is the restraining power which hinders the revelation of the man of lawlessness. When Paul speaks of it he uses first the neuter form, "that which restraineth" (*to katechon*), and then the personal masculine form, "one who restraineth" (*he katechon*). This shows that the restraining force is twofold, impersonal and personal.

As long as Christendom is divided into numerous independent churches, no church leader can exalt himself above the whole Christendom as its supreme leader. The Ecumenical Movement of our time is working hard for the removal of this hindrance. When it has achieved its goal, the united World Church, the thing that restrains is taken away, and the man of lawlessness, the Antichrist, can sit in this temple of the World Church as its supreme head.

The personal restraining force is Bible-believing leadership in Christian churches. When the flood of modernistic Bible criticism, falsified gospel and ecumenistic spirit that the dragon has cast out of its mouth has caught and imbued the majority of church leaders, both ministers and laymen, with its new spirit and obsessed them with the idea of a united World Church, then the personal and spiritual restraining force is out of the midst of Christendom. It is right now being removed "from the midst" of it, and the majority of church leaders and members are with an ever-increasing speed being prepared for the rule of the Antichrist.

### Seat of the Antichrist

Revelation 17:9 predicts that the harlot woman or the apostate World Church of end time will sit on seven mountains. The only city of seven mountains (or hills) spoken of in the Bible is the city of Rome. The seat of the government of the united World Church will be in Rome. The pope will be the head of that church, the man of lawlessness, the Antichrist.

This is the interpretation given by the Confessions of the Lutheran Church. They teach (*Apology*, XV, 18; *Schmalkald* Art. IV, 10f., V, 39) that the temple in which the Antichrist sits and rules is the Church, and that the pope is the Antichrist. The statement that the papal church will be a part of the realm of the Antichrist implies that it will be composed of a number of churches, and that the Church of Rome will be its leading part. The Lutheran Confessions thus reject the idea, held by many, that the Antichrist will be a political dictator. They state emphatically and repeatedly that he will be a church leader. He will rule in the church. They also, by implication, reject the thought that the temple in which the Antichrist will sit will be the rebuilt temple of Jerusalem. That temple will never be rebuilt, for at the time when Israel will get the temple area in Jerusalem under its

rule it will be converted to Christianity by the outpouring of the Spirit of God, and then it will have no need or desire to rebuild the old covenant temple. The temple of God in which the man of lawlessness will sit will be the united World Church built by the World Council of Churches. Most Lutheran church bodies, too, participate with great zeal in the building of that church, without realizing what they are doing.

There is in our time in most Protestant churches, also in Lutheran churches, an ever-growing back-to-Rome movement. In the Roman Church, too, there is a growing movement which favors reunion of the different parts of Christendom.

### Great Delusion

Paul writes in II Thessalonians 2: 9-12 that the coming of the lawless one will take place with all deceit of unrighteousness for them who perish, because they have not received the love of truth, that they might have been saved. For this cause God shall send them strong delusion or energy of error, that they should believe a lie; that all they might be judged who believed not the truth, but had pleasure in unrighteousness.

The three-pronged pincer-movement of deceit which is active in our time has a strong appeal to the carnal mind of men. It offers them a Christianity which is pleasing to the itching ears of their flesh. Unconverted and unregenerate church members will be the people who will give their support to the Antichrist and his World Church, and some believers, too, will be deceived.

### Beast and Harlot

According to Revelation 13:12, the beast with two horns like a lamb will exercise the authority of the first beast or the red world power, and cause people to worship it and to take its mark in their right hand or in their forehead.

Revelation 17:3 speaks of the great harlot sitting on the back of the scarlet beast. The Antichrist and his World Church will have cooperation with the red world power, which authorizes it to carry on its work, and the harlot church in turn gives the red beast its propaganda support. This will be the time of the great tribulation for the true Church which remains faithful to Christ: The red beast makes war against it, persecutes it, and the harlot church will be drunken with the blood of saints and the witnesses (or martyrs) of Jesus.

### Tribulation and Rapture

Many Bible interpreters hold that the taking up or rapture of the true Church will take place before the great tribulation. Christ, however, in Matthew 24:29-31 says that His second coming and the gathering or taking up of His elect will take place after the great tribulation. This is also implied in His words in v. 9 that His disciples will be afflicted, hated of all nations for His name's sake, and killed, and the word in Revelation 17:6 that the great harlot will be drunken of the blood of saints. How would this be possible if the saints would no longer be in the world? And why should the time of great tribulation be shortened for the sake of the elect if they were not here?

The error of thinking that the elect or true Christians will be taken away from the great tribulation is in part due to the confusion of the two things, *tribulation* and *wrath*.

True Christians will not be taken from the tribulation, but they can receive power to endure it and overcome all the wiles of the devil, and even the temptations caused by persecution by the blood of the Lamb and the word and their testimony, but they must not love their life unto death (Rev. 12:11).

The true Church will not be touched by the wrath of God and Christ. When the red beast and its allies have gathered their forces

to liquidate the true Church from the world in the *battle of Armageddon*, Christ will appear in this "midnight" of affliction and take up His own. Then His wrath will smite His opponents, the hordes of the red beast and the false prophet (or Antichrist), and all those who have not obeyed the Gospel (I Thess. 1:10; Rev. 6:15ff; 19:20ff). All men who have taken the mark of the red beast in their hand or forehead, or worshipped it, that is, cooperated with it or adopted its communistic ideology, or admired and honored it, will be cast into the lake of fire, together with the beast and the false prophet.

Only those who have washed their garments in the blood of the Lamb and remained faithful and endured to the end will have part in the first resurrection or the rapture of the true Church and have the privilege to be taken to the marriage of the Lamb.

### When the Door Is Shut

Some Bible interpreters think that there will be people who will be saved after this event and belong to the elect who will have to suffer in the tribulation. However, according to the parable of the ten virgins, not a single one of the foolish virgins was let in after the door was closed. They did not find any "oil sellers," for the entire true Church was gone to the marriage. They came behind the door without oil and light in their lamps. The thought that there will be a possibility to be saved after the rapture of the Church is a vain and unbiblical hope. The time of grace for those who hear the Gospel of Christ will end when the sign of the Son of man is seen in the clouds. It will be visible to all, as we read in Matthew 24:30 and Revelation 1:7, and not only to the true believers, as many think. The kindreds and tribes who will then mourn and wail will be the unbelievers; to believers it will be the day of deliverance and joy, the day of the fulfillment of the great hope of the bride of the Lamb.

# Does Your Church Care?

**W**HEN one new home mission congregation was organized, the charter members adopted the slogan, "THE CHURCH THAT CARES." Over the first unit of the new building was placed a large cross alongside the words, "THE CHURCH THAT CARES." In speaking of the program of the new church, the pastor said, "If the Cross is real, the Church must care." This is just another way of saying, "If God so loved us, we also ought to love one another" (I John 4:11).

**GOD DOES CARE.** He always seeks man. Adam went and hid himself but God called, "Adam, where are you?" Through the centuries, God has called man to come to receive forgiveness and salvation. Jesus never met an unimportant person. He never by-passed a person in need. The leper, the blind beggar, the woman at the well, Zaachaeus in the tree—He cared for them all. In His dying moments, He cared for the dying thief, and reached him for eternity.

**THE CROSS TELLS YOU, GOD CARES.** He died for you! What more could He do to prove He cares? One who has died for you will never hold out on you. He saved your soul with His precious blood. He also cares about your every need, regardless of size or situation. He goes down to the lowest—to the one who is the farthest down. **LOOK AT THE CROSS!** "He that spared not His own Son but delivered Him up for us all, how shall He not with Him freely give us all things?" (Rom. 8:32).

Oscar C. Hanson

**HIS CHURCH MUST CARE** for (1) the Afflictions of Human Bodies (2) the Aches of Human Hearts, and (3) the Agony of Human Souls.

## **Does Your Church Care for the Affliction of Human Bodies?**

God does! Jesus touched human bodies and they became well. In charging His followers to care for the afflictions of others, Jesus says, "As you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40).

Are you concerned about the poor in your community? Do you share food and clothes with those in need? Do you visit the sick in homes and hospitals? This responsibility cannot be delegated to other agencies. More people have been won for Christ by kindness than by eloquence. Christ has thus commanded. *The church must care for the affliction of human bodies. Otherwise we better take down the cross!*

## **Does Your Church Care for the Aches of Human Hearts?**

Dr. Blanton calls worry a modern plague that is sweeping our land. The word "worry" comes from an Anglo-Saxon word meaning "choke to death." This happens to thousands today. They tell us that from 50 to 70 percent of the patients flocking to our clinics have emotional disturbances. Many hearts

ache because of guilt. This cannot be explained away. It must be taken away. **ONLY JESUS CHRIST CAN DO THAT!** Some are nervous. To them, their problems have become larger than God. They look at themselves and not at Jesus. Hearts ache because they are fighting a losing battle. Perhaps it is the liquor habit; or some other strong power that binds captive. Jesus Christ can carry every burden. On the Cross, He has defeated Satan. He can set every soul free. Victory comes not in the struggle, for Jesus gives victory as a gift. This is yours by faith, too, just as salvation is yours by faith.

Is your church a warm center of love for aching hearts? As leaders and members of your congregation, do you radiate this warmth and concern for all worried, tense, fearful people around you? Does your peace of mind, as you leave your sins, worries and cares in the nail-pierced hand of Jesus at His Cross, inspire others to want what you possess? Are you living so richly each day in the promises of Christ in your Bible, that all who are around you know that your church does really care for aching hearts? *The church must care. Otherwise we better take down the cross.*

## **Does Your Church Care for the Agony of Human Souls?**

John Welch, the great preacher, would wrap himself in a Scotch plaid blanket in the dead of night and pray for members of his parish and community. Once his wife said this seemed so unnecessary.

He replied, "O woman, I have souls of three thousand to answer for, and I know not how it is with many of them."

Jesus wept over the city of Jerusalem. He TRULY CARED. With a hurt in His heart, He described the eternal agony of a lost soul in hell, in Luke 16. With pain in His own heart, Jesus felt with every lost soul, in the agonies of living away from God in this life.

With this concern, He commanded His followers to care. "Go and make disciples of all" (Matt. 28:19). "Be ye witnesses unto me" (Acts 1:8). "Go out to the highways and hedges, and compel people to come in" (Luke 14:23). The stern words of Ezekiel 3:16-21 have shaken many Christians to a new realization of a life and death concern for one lost soul.

DO YOU REALLY CARE whether your next door neighbor is living away from Christ? Does your heart ache if a friend at the office does not attend church regularly? Have you ever wept, like Jesus did, because people refuse to come to the Savior?

Throwing herself on the lifeless body of her husband, lying in state on the day of his funeral, the heart-broken wife sobbed, "Daddy, if we only knew where you went." Does your church care where people in your community have gone when the death notices in your evening paper are read?

Your church is not a cruising vessel, leisurely drifting down the stream of your community life. It is a lifeboat set there by God to rescue souls that are drowning daily in eternal waters of everlasting destruction. Our business is indeed a matter of life and death!

Does your church care for the agony of lost souls? The church must care. Otherwise we better take down the cross.

"THE CHURCH THAT CARES!" Dare you put up this sign alongside the Cross on your Church? ARE YOU A CHRISTIAN THAT REALLY CARES?

—Courtesy, Tract Mission

# Letters

## TO THE EDITOR

Can we honestly say we believe the Bible and repeat the Christian faith when we say we believe in God the Father, Jesus Christ our Savior, and the Holy Spirit, and then use RSV (Revised Standard Version) that makes God a liar, I John 5:9-10? In Isaiah 7:14, it says a sign, "Behold, a virgin shall conceive." The RSV says "a young woman." That's falsehood because I am sure there was lots of young women then, too, who were not virgins, the same as now. They say out of every six girls that get married now one of them is not a virgin. How can we say all the Scriptures is inspired by God when it isn't? Deut. 4:2 says, What? and Rev. 22:18-19, Christ himself says, What? And in Matt. 5:17-20 Christ is again speaking to us.

Another question: I have discussed with pastors and laymen about eating and drinking at the communion (the Lord's Table). Is there any place in the Bible that says we can use anything in the cup whether it is leavened or unleavened? That is false to my idea. Exodus 12 says they should not use anything that was polluted or blemished. Now then, some of our Lutheran pastors come with unleavened bread and say, "This is Christ's body," and then they come with the cup and say, "This is Christ's blood." Now then, this is false and a lie when they say that the wine in that cup is Jesus' blood. Yes, they give the unleavened bread and then they top it off with unleavened wine, which is evil in it.

Pastors, please don't say that cup is Jesus' blood when it is evil in it. No, the precious blood of

Jesus is pure and clean with no sin in it, for there is not a single drop of human blood in it. That's why He was born of a virgin.

Ludvig L. Naas  
Minneapolis, Minn.

### ATTENTION, PLEASE!

The transfer of our subscription department from Grafton, N. Dak., to Minneapolis, Minn., has resulted in some delay in processing new subscriptions. Please be patient. If your subscription has not begun as early as you would have liked, please ask for the issue(s) you missed.

*If you are a member of an Association congregation, please do not renew your subscription separately. Send it through your congregation group. This avoids so much trouble for our office.*

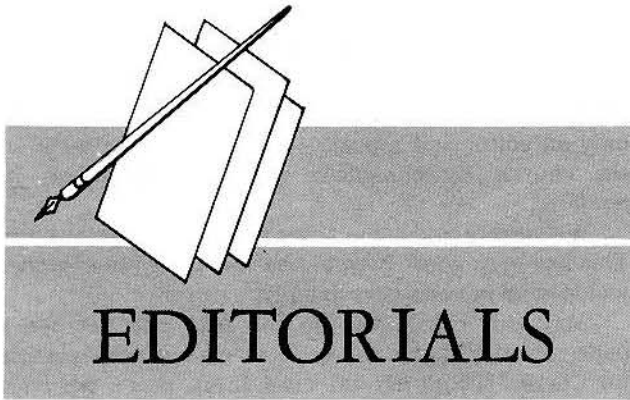
All communications intended for the editor should be sent directly to the editor at Roslyn, S. Dak. If they are sent some place else first they will have to be forwarded to him there. Subscription communications are properly sent to 3110 E. Medicine Lake Blvd., Minneapolis. If they are sent to the editor, he will have to forward them to Minneapolis.

If anyone should desire envelopes which can be used in gathering subscriptions, please write to our Minneapolis office and request the number you can use.

Thank you.

The Editor





### FATHER WAS A CHRISTIAN

Of whom it was said has been forgotten, but after the husband and father had departed this life his children said of him, "Father was a Christian at home." Ever since we heard that testimony it has remained with us. What a fine thing it was that the man's children could say that of him.

It is not always so. Sometimes the man who has the most to say in church affairs, who parades as the champion of orthodoxy, who lambasts the "isms" from pillar to post, leaves precious little good from his home about which his family can comment. He may have wide acclaim away from his home community, but not have as great respect from those who know him best.

No Christian is perfect, nor does he expect perfection in this life even though he presses toward the goal. Furthermore, the Lord has ordained the home as a place of relaxation and rest. How good that it is so. But it hardly seems that He allows one Christianity for the public and another for home and community.

Certainly we are to guard against false doctrines, man the ramparts against Communism, block the inroads of worldliness. But if we neglect to emphasize basic Christian living in the meantime or substitute the former for the latter we will have a Christianity which neither God nor the world will understand or appreciate.

The point is this. You are against neo-orthodoxy, you deplore Communism, you protest worldly living. You do well. But as your first means of opposition live a consecrated, simple, devout life which will bear witness to those around you that you have "been with Jesus," yea, are living with Him today. Show the love of Jesus in your life. Be a model of honesty and integrity. Reveal by your acquisitions and relinquishments that the material things of life do not master you. Be a Christian at home and on the job, in your leisure and your travel.

Then oppose what needs opposing. And those who see your stand will know that you are courageous and honorable in what you do and that you do not stir into problems merely to throw a smokescreen over many deficiencies. For the Lord is not honored by any who may make great headlines in even His battles but

who leave their own people with no grounds for saying, "Father was a Christian at home."

### SIR WINSTON CHURCHILL

*The Lutheran Ambassador* is a religious periodical. It is not our business to enter what is politically controversial, although some matters do not divide into merely party issues and are acceptable ground for us to comment on.

Some will question, not the importance of a man, but his mention at all in a magazine such as ours. Nevertheless, it seems to us that there are a few "secular" persons of the world about whom it is proper for us to make mention when they depart this life. Sir Winston Churchill is one such.

Without question he has been a dominant figure in the past twenty-five years of world history. Many, including this writer, considered him the world's first citizen at the time of his death. It was his courage that made him so. (While God is behind history and guides it, we must speak as men.) Churchill rallied his empire and other people in the world to stand firm against the enemy. If he had faltered, free men might have faltered.

We owe a debt to Sir Winston. We cannot pay him, but we can honor his memory by devotion to the cause of liberty, to the right of all men to self-determination. While God's people can exist without these privileges, have we not believed that it is right for nations to resist attempts to deny them?

The world seems a little poorer now that this giant of a man has gone.

### OUR SECOND ANNIVERSARY

On February 12, 1965, we will mark the second anniversary of the beginning of *The Lutheran Ambassador*. On that day the first issue of a brand new paper entered the United States mails.

The emergence of the *Ambassador* was part of a venture called the Association of Free Lutheran Congregations. It was one of the first visible signs of life in a struggling fellowship of churches. It became a vehicle of information for the congregations and of the message of those congregations to the world. Hopefully, the paper has remained such to this day.

In beginning year number three, there are no drastic new plans contemplated. There is always plenty to write about. Some topics have been covered, but not exhausted. Other areas haven't even been touched. We have much yet to do.

At this anniversary time we want to invite writings for a fellowship page. We may not be able to allow such a page each time, but we will give what space we can. Such contributions, like oral testimonies, ought to tell "what the Lord has done," that is, glorify God and edify others. By the same token we ask you to refrain from attacking individuals, groups of persons, churches, etc. This would defeat our purpose

in sponsoring such a page. Also, pessimism may have its place, but we want to emphasize optimism in the fellowship corner.

May we call your attention to the "letters to the editor" column of the *Ambassador*. This is our annual invitation to you to make use of it. If you disagree with editorial policy, an editorial, or any article in the paper, feel free to write the editor. It is best to begin such letters with "Dear Editor." If you wish to throw further light on something which has been written, write the editor. Or if you feel like seconding something, send that on. An editor will sometimes refuse an article, but he will think twice before refusing a "letter to the editor." Naturally, some letters need to

be limited because of length.

Letters to the Editor perform a service to the church. The people of the fellowship can judge not only an editor and a paper's writers, but the mood of the church, by comments and criticisms from its readers.

We've received some news from the congregations. This has been good. It would be fine if all the churches would send in news occasionally.

May this third year be the best one yet for a paper existing under the banner "we are ambassadors for Christ." To glorify the Lord Jesus, that's our task. We can do a lot better toward that goal, that's for sure.

### BE YE READY!

Lord willing, the Hauge Intermission Federation will be holding their conference at the Association of Free Lutheran Congregation's Headquarters-Seminary building. The general theme of the conference is very timely—*Be Ye Ready!* The opening service for this conference will be February 21 at 2:30 p.m., and will continue through the week with the closing service at 2:30 p.m., February 28.

Dr. Uuras Saarnivaara and Pastor Ole Vettrus will be the two main featured speakers. Both of these men have a clear-cut testimony for the Lord in these last days and not only speak of their convictions, but stand on them.

Meals will be served in the dining hall and lodging is available.

You are cordially welcome and invited to attend and share in the testimonies and prayer fellowship. The Federation covets from you who are on praying ground your intercessory prayer support.

—Rodney Stueland

"Behold, now is the acceptable time; behold, now is the day of salvation" (II Cor. 6:2b).

### Are All the Children In?

I think ofttimes as the night draws nigh  
Of an old house on the hill;  
Of a yard all wide and blossom-starred  
Where the children played at will.  
And when the night at last came down,  
Hushing the merry din,  
Mother would look around and ask,  
"Are all the children in?"

'Tis many and many a year since then;  
And the old house on the hill  
No longer echoes to childish feet,  
And the yard is still, so still.  
But I see it all, as the shadows creep,  
And though many the years have been  
Since then, I can hear Mother ask,  
"Are all the children in?"

I wonder if when the shadows fall  
On the last short, earthly day,  
When we say goodbye to the world outside,  
All tired with our childish play,  
When we step out into that Other Land  
Where Mother so long has been,  
Will we hear her ask, just as of old,  
"Are all the children in?"

—Author Unknown (from *Quotes from the Quiet Hour*)

### CHURCH PEWS WANTED

Wanted to buy: 24 pews, 10-feet long. Contact John Arlen Johnson, Sacred Heart, Minn.

### EDITOR'S NOTE

We are giving serious consideration to printing a larger, more beautiful Christmas issue of *The Lutheran Ambassador* next Christmas.

A determining factor will be whether we can get enough original compositions—both prose and poetry—on the subject of Christmas from our readers to make it worthwhile.

Personally, we think there are enough talented writers among our readers to provide sufficient material to fill an expanded Christmas *Ambassador*.

If you can contribute something—something that you have written, or will write—please send it to me by Nov. 1, at the vary latest (sooner, if you can). Then we'll determine whether or not we can go ahead with plans for a special Christmas number, 1965.

Don't hide your light under a bushel basket. Let others benefit from it, too.

—The Editor

(I Kings 8:56). Fourteen years later God granted Sarah a son. What do these references indicate about her faith and attitude at that time? 18:9-15 ..... 21:1-10 .....

Is it not frightening to see what anxious discontent and jealousy can lead a believer to do? What experiences can be ours if we wait upon God?

Ps. 27:14 ..... Isaiah 26:3, 4 .....  
Ps. 37:7 ..... Isaiah 30:15 .....  
Ps. 37:34 ..... Isaiah 40:31 .....

“Though difficult to maintain because of our natural impatience and restlessness, waiting is the posture in which our Lord delights to find us. Our waiting is to bring us to a place of complete dependence upon Him.” C. B. Akenson

#### Desire Divinely Fulfilled

(Gen. 18:1-15; 21:1-7; Heb. 11:11-12)

Twenty-five long years after the departure from Haran, God gave Sarah the first son in the line of descendants which no man can number. We have seen they were not years of patient or perfect waiting. But “God is faithful.” We wonder if Isaac’s presence in their home reminded Sarah that “God’s kindness is meant to lead you to repentance” (Rom. 2:4).

Sarah lived to be 127 years old. She who had long ago departed from her land in obedience to God’s call arrived at that place where there would be no more sorrow, separation, or anxious waiting. Were she to speak to us today, perhaps from experience she would say—

Sit still, my daughter! Just sit calmly still!  
Nor deem these days—these waiting days—as ill!  
The One who loves thee best, who plans thy way,  
Hath not forgotten thy great need today!  
And, if He waits, 'tis sure He waits to prove  
To thee, His tender child, His heart's deep love.

Sit still, my daughter! Just sit calmly still!  
Thou longest much to know thy dear Lord's will!  
While anxious thoughts would almost steal their way  
Corrodingly within, because of His delay—  
Persuade thyself in simple faith to rest  
That He, who knows and loves, will do the best.

—J. Danson Smith



# WMF Bible Study

PROFILES  
OF  
FAITH

March, 1965

Sarah

It would be advantageous to read Genesis 12-23 prior to working out this lesson. Follow Sarah in her departure from family, friends, and comforts to the unknown land. Travel with her through years of testing and waiting. Try to imagine the fears and anxieties that must have been hers as she saw her husband go off to war, leaving her alone in a strange heathen land. Can we appreciate her restlessness as she waited year upon year with no sign of God fulfilling His promise? With sorrow we will see what unbelief and jealousy can lead even submissive Sarah to do. Perhaps only those who have passed through similar circumstances can fully appreciate the emotions that must have been hers as she held the long-promised child who, years later, would be brought to Mt. Moriah's sacrificial altar. We will study four phases of Sarah's life as she (1) departs to the unknown land, (2) detours from God's path, (3) becomes despondent, and (4) finally rejoices in the reality of promises fulfilled.

## Departure

(Read Gen. 12:1-9; Heb. 11:8-10)

What command is given to Sarah's husband? .....  
How complete is their severance to be? .....  
Was their destination definitely known to them? .....  
How would this uncertainty likely affect Sarah? .....  
What questions and even fears must have been hers? But along with the definite command we find a divine promise. What was it? 12: 2, 3 .....  
The command and promise had been given. The next step was up to the couple from Haran. What assurance must have been theirs in order to set forth for the unknown? 12: 1a .....

In *God's Unfolding Purpose*, S. de Dietrich writes, "When God speaks the first response must always be 'to leave.' 'Leaving' re-echoes from one end of the Bible to the other. 'No one who puts his hand to the plow and looks back is fit for the kingdom of God' (Luke 9:62). This 'leaving' is what we are afraid of; this is why we do not listen very carefully to what God says to us. Abraham does not say whether he was afraid or not. He simply obeys. And the great adventure of the people of faith begins with him and will be completed only in eternity."

Discussion: Compare the call and departure of Sarah and Abraham with that of missionaries today. Compare the promises of 12:2, 3 with Matthew 19:29. Compare the command in 12:1-9 with the Scriptural challenge to all believers in II Cor. 6:14-18.

## Detours

(Gen. 12:10-20; chapter 20)

Sarah and Abraham set forth in obedience to God's command. They came to the land to which they had been led and found it already was inhabited (Gen. 12:6). With the reassurance the land was eventually to belong to his descendants, Abraham built an altar and worshipped the Lord. Why did they not remain in the land which had been given them? Gen. 12:10 ..... Do you think Sarah and Abraham should have left this promised land? Why? .....  
..... What evidences of lack of faith on the part

of the couple do you find in Gen. 12:10-16? .....  
..... Even in our faithlessness, what does II Tim. 2:13 tell us about our Lord? ..... How did He reveal himself to be faithful in Gen. 12:17-20; 20:2-7? .....  
..... How are the detours in Gen. 12 and 20 similar? Why does the latter one (perhaps about 20 years later) surprise us even more? ..... Had Abraham lied? Gen. 20:12 ..... What was his motive in making such a statement? 20:11 ..... Are deceptive statements ever justifiable? Zech. 8:16, 17; Eph. 4:15 .....  
..... Lack of faith led Sarah and Abraham to this place, but God intervened because He knew there was faith. Note the chastisement given. 12:17-20; 20:8-10.

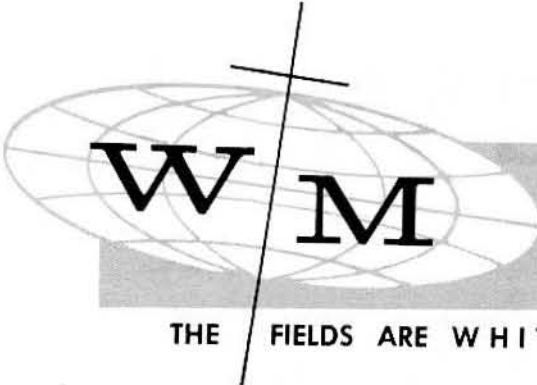
Discussion: What kind of detours can lack of faith lead Christians into today? Does it ever happen that the world appears more righteous than those who are in the faith?

## Despondency

(Gen. 16; Gen. 21:1-14)

Periods of depression are a temptation to all of us. If Satan can take away the joy in our salvation he has procured a good foothold. Sarah was discontent. She was anxious because God was slow in keeping His promises. Discontent bred jealousy which led to a meanness difficult to comprehend. Why was Sarah unhappy? 16:1a .....  
What did this imply about God's promises? 12:7; 15:4 .....  
Sarah could not understand God's silence. A wise descendant of hers later gave what advice to the impatient? Prov. 3:5 .....  
Rather than wait upon the Lord, Sarah decided to rush the Lord. Read Gen. 16:1-4. How did her action bring additional grief to her disappointment? 16:4b .....  
Jealousy raged and hatred grew in a heart already bitterly resentful. Was her dealing with Hagar a just one? Why? 16:5, 6 .....  
Once again God intervened. 16:7-14 What was His message? 16:9

C. A. Fox has written, "Life's disappointments are veiled love's appointments." In His time and peculiar way, God fulfills His promises



# WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

## SEEING THE LAND

John H. Abel

"...your young men shall see visions, and your old men shall dream dreams..." (Acts 2:17). As you read this mission letter it will not be a case any longer, Lord willing, of just "seeing the land" but we trust we shall be in the land itself. Yes, we have now received the okay of our Association Mission Board to take up residence on the frontier of Parana. The site that has been chosen as our first or at least tentative mission center is a city of some 20 thousand inhabitants called Campo Mourao. This city has recently been made an important center by the state government for the building and maintaining of roads to all parts of the state of Parana. Many of you may remember that I have commented on the fact that the state of Parana, Brazil, is a pioneer state in the sense that over half of the state has been completely undeveloped, and this undeveloped area of jungles and hills, which runs right up to the borders of Argentina and Paraguay, is now rapidly being homesteaded and colonized. Formerly we worked in the northwest corner of this state, which area is now occupied by various mission groups. However, the center and southwestern part of this state, which is somewhat larger than Minnesota, is greatly in need of mission work, and such mission work can follow the pioneers until at last it is able to cross over into Argentina and Paraguay.

Using Campo Mourao as a center, at this writing, seems to be very advisable. We hope to reach out into a large area full of new towns. We note that the Apostle Paul sought out regional centers such as Ephesus, Corinth, and Thessalonica from which to teach and evangelize, sending out the nationals from these centers to evangelize the surrounding areas. Our aim also is to find young men and other converts who will carry the message of "God's way of salvation" throughout the surrounding area. It is interesting to note in this connection that if one draws a circle around the city of Campo Mourao, within a radius of 50 miles one will find at least 25 new towns, none of which would be over 10 years of age. Into this region are still coming immigrants and Brazilian pioneers of every type of national background. Literally millions of people are already in this part of the state and without an opportunity to hear the clear preaching of the Word of God.



A new frontier town with new stores, new sidewalks, new chickens and new children.

Lord willing, we plan to move from Sao Paulo to Campo Mourao about the last week of January. There is a city grade school and high school already in operation there and our children will thus be able to begin Brazilian school at the beginning of the Brazilian school year, which is February 15. We certainly are counting on your prayers. We know that prayer will prepare the way before us, making the rough places smooth, the crooked places straight, and preparing hearts for the Gospel of Jesus Christ. I am sure that your prayers have meant much to every phase of our mission program to date. Certainly we have experienced His hand of blessing and protection. I was especially conscious of this on a recent trip through the frontier area of Parana. It was raining heavily and I was riding the local bus. The red gumbo road had turned to a slimy, slippery mess. Our bus



A frontier river in Brazil being crossed by a home-made barge.

had chains on and though the center of the road was solid, to slide off to the side would mean getting bogged down in soft mud that would tie us up for many hours. We would go tearing up one hill and down another with the rain pouring down on us. The thing that made your hair practically stand up was when you would meet another bus or truck doing the same. At such times both vehicles would come hurtling at one another, each hanging on to the center track in the road, it looked like the U. S. teenage suicide game of "chicken." However, we weren't in a "hot rod," but rather a 4-ton bus. Just at the last minute it would seem

each driver would yield half of the slippery center track in the road and they would pass head-on with hardly a hand's breadth between them. After several such experiences I realized that a safe arrival would be only by His grace and in answer to believing prayer. I thank you for being our co-laborers here in prayer.

In closing, perhaps it would be good to lay on your heart the real prayer burden that is before us in this new year in our Free Lutheran mission program. We are here as representatives of you, our Free Lutheran congregations and individuals. Soon we expect to be joined by the Grothes, and we remember also that we have several mission candidates back in the States who, if they had sponsorships and if our mission program is faithfully provided for by our people, could soon come out to join us. Our Annual Conference at Valley City last June voted to try to send out two new missionary families or individuals each year for the next few years. In addition to our work here in Brazil, we as an Association of Free Lutheran Congregations voted to support the Dynneson family in Nogales, to publish some mission tracts and literature, to underwrite some student summer work, to spend \$3,600 on salary help to Home Mission pastors, to help subsidize the *Lutheran Ambassador*, to underwrite mission field expenses such as language school studies, moving expenses, field investigation work, medical expenses, housing needs, etc. You can see by now that we have undertaken much by faith; actually it means that our Association mission department needs to receive almost \$3,000.00 (three thousand dollars) each month in order to fulfill our mission responsibilities. Here is a real prayer burden for each of us; here is a real challenge to our faith, our love and our loyalty. Someone has said, "Christ alone can save the world; but Christ cannot save the world alone." Yes, He's counting on you and on me; we are co-laborers together with Him to bring God's



# NEWS

of the  
Churches

## FARGO, N. DAK.

The first regular annual meeting of St. Paul's Free Lutheran Church was held on Jan. 12. Elected to three-year terms on the church council were Joe Solberg, Paul Molstre, and Alf Eldevik. Mrs. Joe Solberg was chosen as Sunday school superintendent.

St. Paul's and Landstad Churches of the Fargo Parish have completed the project of purchasing a new A. B. Dick mimeograph machine for the parish office. This project of the last three months was realized by voluntary gifts from members and organizations of the congregation. A new typewriter project has now been launched.

## AUSTIN, MINN.

The Ladies Aid of Faith Free Lutheran had its initial meeting at the home of Mrs. Ben Nelson on January 12. The officers elected were: president—Mrs. Jim Hoialmen; vice-president—Mrs. Gayler Jensen; and secretary-treasurer—Mrs. Emery Farnum. The pastor led the study in "Profiles of Bible Women" from *The Lutheran Ambassador*.

word of reconciliation to the world (II Cor. 5:18). We close, thanking you for your faithfulness and counting on it for the successful future of our entire Association program. Remember, "Christ accepted makes you a Christian; Christ obeyed makes you a missionary."—Oswald J. Smith.

Women of the area interested in this spiritual fellowship are invited to attend the monthly meetings, 2nd Tuesday, 2 p.m.

Missionary Alvin Grothe spoke at Faith on January 31. The same morning he had been at Radcliffe, Iowa. On February 7, the Association president, Rev. John P. Strand, installed Pastor Hubert F. DeBoer. The services were at 10:30, the regular hour on which worship is held in the congregation. Sunday school is at 9:30 and the Sunday evening service at 7 o'clock.

Pastor DeBoer, 1505 22nd Ave. SW., Austin, invites any persons in neighboring areas interested in Free Lutheran work to contact him.

## ROSLYN, S. DAK.

The constitutions of Tabor, Saron and Hope Lutheran Churches either have been recently or are in the process of being translated from Norwegian into English.

The youth fellowship group from Tabor and Saron is currently studying the differences between the Roman Catholic and Lutheran faiths at its monthly meetings. In December the youth group sang Christmas carols at two rest homes and at a hospital.

Rev. Clemmence Dyrud, Kathryn, N. Dak., a former pastor of the church, spoke at a dedication service at Hope in November. Two lighted crosses in the chancel, newly acquired pews for the church and new Concordia hymnals were dedicated by the local pastor, Raymond Huglen.

# CHURCH-WORLD NEWS

## GLEANINGS FROM AN EDITOR'S READING

Slowdown of consultation among groups interested in church union. Dr. (Howard) Conn said a 'strong tide of public sentiment is running against the ecumenics.'

He said the proponents of ecumenicity argue that the day of organic union is a long way off, thus should not be strongly opposed.

'But why should we support those who today are diligently working for what we do not want tomorrow or excuse them because their chances of success are slight?' he asked his congregation.—Jim Huffman on Dr. Conn's assessment of church news in 1964, *Minneapolis Star*, Jan. 4, 1965.

As to your religion course, an English professor, of all people, gave me a little paperback by Soren Kierkegaard the other day, entitled *On Self Examination*. I wouldn't like you to take Kierkegaard's word on everything, but he puts higher criticism in its place as man's last and most insidious means of escaping God. The Bible is a mirror, he says, but instead of assisting us to see ourselves in it more clearly than ever, criticism tends to distract us. We exhaust our energy and interest, dating the mirror, measuring it, counting bubbles and cracks. We note the word's distortion here, its duplication there. We interpret, relate, outline, and evaluate. We do everything to the Bible but look in it and shout, 'Hallelujah, it is He!' We miss the crowd about the Cross and forget to cry in bitter shame, 'It is I.'—David A. Redding in *Christianity Today*, Jan. 15, 1965.

There is even a theological journal which calls itself *dialog* attempting—though not always successfully—to present rigorous theological content in 'lay language.'

(And a bit later) The theologians are therefore responsible to take the initiative of critique. When they concern themselves only with subscripts and ontology and let men's group Bible studies, synod budgets and the like proceed unfettered by the subscripts and ontologically unanalyzed, they are not doing theology anymore, but only bastard philology and philosophy.—Editors in *Dialog*, Winter 1965. (Well, I think the laymen understood that all right, but some of us pastors got left behind.—Ed.)

Third, the Roman pontiff proclaimed Mary 'Mother of the Church, that is, of the whole people of God, of the faithful as of the pastors.' Again, for three years the conciliar fathers had considered and had rejected the ascribing of this title to Mary. Augustin Cardinal Bea, head of the Secretariat for Christian Unity, resisted the use of this title because he knew that it would impede developing unity between Roman Catholics and Protestants. The bishops set the issue aside because they did not 'wish to decide those questions that the work of theologians has not yet fully clarified.' The pope's arbitrary action was interpreted by some reporters as a 'calculated assertion of papal supremacy to counteract emphasis placed on collective rule.'—Editor in *The Christian Century*, Dec. 2, 1964.

Philadelphia's Archbishop John J. Krol described the scene, at the close of the third session of the Council, when 'the Holy Father, invoking his supreme authority, declared Mary the Mother of the Church.

'The spontaneous reaction of the Council Fathers, the prolonged applause, bear eloquent witness to their wholehearted approval of the action of His Holiness,' Archbishop

Krol said.—*The Register* (Roman Catholic), Jan. 17, 1965.

The number one teen-age sin in our part of the world today is wasting time.—David Wilkerson in *Decision*, January, 1965.

## NORWEGIAN CLERGY ASSOCIATION VOTES TO ADMIT WOMEN MEMBERS

Oslo—(LWF)—After a long debate, the Clergy Association of the Norwegian Church has agreed on a way to admit the country's first woman Lutheran pastor into membership without committing itself on women's ordination.

In the closing hour of its annual general meeting this autumn, following two days of animated discussion, the association approved a resolution declaring that "women theologians should have the same opportunities for membership in the association as their male colleagues."

At the same time, however, it pointed out that "the members of the Clergy Association hold differing views on the question of the ordination of women" and emphasized that its action did not imply taking any stand "on this controversial question."

Passage of the resolution settled—at least for the moment—an issue that had been under dispute since last spring. At that time, Mrs. Ingrid Bjerkas, who in 1961 became the first woman pastor of the Lutheran Church of Norway, applied to join the association.

Numerous opponents of women's ordination contended that the existing by-laws did not permit the organization to receive women, and argued that accepting her might be interpreted as de facto approval of her ordained status.

At the annual meeting, a solution to the question was first attempted in the form of an amendment to the by-laws that would make possible

the admission of all theological graduates, regardless of whether they were ordained.

It was hoped thereby to meet also a recurring demand that membership be opened to unordained theologians in general. Meanwhile, the issue of women pastors would be sidestepped.

But after the two-day debate, the amendment failed. It received a favorable vote of only 169 to 89, thus lacking nine to reach the required two-thirds majority.

The resolution that was subsequently approved required only a simple majority and was therefore able to gain the necessary margin despite strong opposition.

The vocal minority against Mrs. Bjerkas' admission was reported to be deeply disturbed about the outcome of the matter. Some members, it was said, were considering withdrawal from the association, despite the fact that an open break was avoided on the question of women pastors.

#### TRINITY CHALLENGE SPREADS DISCUSSION

Milwaukee, Wis. (RNS)—Controversy over Bishop James A. Pike's challenge of the doctrine of the trinity appears to be spreading.

The California Episcopal clergyman has called on the church to alter its teaching of the doctrine on the grounds that it is "irrelevant and unnecessary," and "in order to speak more effectively to modern Christians."

In some areas churchmen have suggested he be tried for heresy.

The *Living Church*, unofficial Episcopal weekly published here, answered his challenge in an article written by its editor, the Rev. Carroll E. Simcox. It contended that Bishop Pike's "way of handling, or manhandling, church doctrine can only confuse many as to what the church itself believes and teaches."

The current issue of the publication carries the bishop's reply to the Simcox answer:

"Confusion can be a route to a more solid grasp of truth," said the reply. "The doctrine of God in three persons (Father, Son, and Holy

Ghost) can constitute a lock which bars many people inside and outside the church from entry into the life of God in Christ.

"There is no present key that fits the lock very well, and what is needed is a simpler lock, openable by a relatively simple and more currently available key."

—Minneapolis Star

#### "BRING GRAND PLAN" IS TASK OF LUTHERANISM,

A. ROGNESSE

St. Louis, Dec. 9—The task of the Lutheran Church is to "bring our age the grand plan," a prominent Lutheran educator told Lutheran leaders from all parts of the country here yesterday. Addressing a Conference on Theological Education in connection with the 125th anniversary of Concordia Seminary here, Dr. Alvin N. Rogness, president of Luther Theological Seminary, St. Paul, Minn., said, "In an age when life is fragmented and meaningless, we come with a great picture into which all the pieces, as in a jig-saw puzzle, can find their place."

Assessing the present predicament, Dr. Rogness said the big question now is not how a man can do business with God but rather, "Is there a God to do business with?" He suggested that the church must first listen to the world and speak the language of the world, for "we are the one people or institution in the world whose chief concern is with people outside of itself."

If the church is to discharge its responsibility, Dr. Rogness said, "we must come almost as ambassadors incognito." He issued two pleas: "that we explore deeply, guard carefully and minister courageously the message of the Gospel" and "that we seek out as allies and brothers all those who truly confess Jesus Christ as Lord and join forces with them in the gigantic mission that faces the church in our world."

The seminary president advocated that theological education prepare ministers who can readily

cross bridges being constructed to connect the ecclesiastical and theological islands that characterize the present situation. The traffic, he said, should be a means by which "we will hopefully understand better and enjoy more fully that which we confess as the one, holy, Christian and apostolic church."

Addressing the same conference, the Rev. C. Thomas Spitz, chairman of the Board for Missions in North and South America of The Lutheran Church-Missouri Synod, outlined the task of theological education in preparing men for specialized ministries. Participation in the total theological education of the whole church will enable theological schools to make their greatest contribution to the development and training of the special ministries, he said. He predicted that to an increasing degree the church will be "using people whose professional training has been other than theological."

THE LUTHERAN AMBASSADOR  
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