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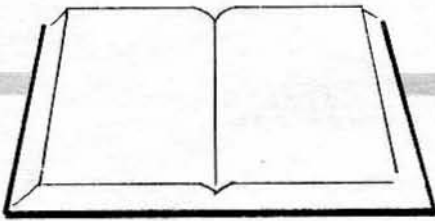
No. 14

# **LUTHERAN**

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CONFERENCE DELEGATES  
TALK TOGETHER DURING BUSINESS RECESS



## According to the Word

### WALKING WITH JESUS

**"And looking upon Jesus as He walked, he said, Behold the Lamb of God" (John 1:36).**

As these notes are being penned, it is vacation time. Today I look out over the rolling prairies of Saskatchewan. Yesterday there was the beauty of the Black Hills. Tomorrow and in the days to follow there will be majestic mountains, waterfalls, and gigantic forests to see. God's creation can only fill one with awe and wonder.

But John introduces us today to a sight much more imposing and inspiring. The Creator of all this beauty enters John's line of vision. The beauty of creation fades as he sees the One who creates, Jesus Christ "as He walked." No man has ever walked as He did. No man has ever taken backwoods trails as He did in order to see and to meet the need of man. He "must needs go through Samaria," the Gospel tells us. Other men of renown and religious prominence bypassed Samaria. Day after day Jesus walked the dusty trails of Palestine, seeking to meet human needs as hearts allowed Him to do so. Then, as a climax to such a life, we see Him walking the thorny road to Calvary in order to meet the universal need of every heart—the need for forgive-

ness and eternal life.

There were at least three pairs of eyes beholding Jesus that day at the River Jordan. John, "the forerunner," was there. There were also John the apostle and Andrew. That look left them all different. To John the baptizer, Jesus came as the answer to the greatest problem of all time—the problem of sin. "Behold," he says, "the Lamb of God, which taketh away the sin of the world" (John 1:29). John and Andrew listen, and follow, and then have a visit with Him. The Gospel of John is a fruit of that meeting and a later close walk with Jesus. The thousands who turned from darkness to light on the day of Pentecost are indirect fruit of Andrew's experience with Jesus that day, for it was Andrew who "first findeth his brother Simon."

Eyes have a tendency so often to become focused on *things*. Our concern, interest—yes, even our religious experience—can become so occupied with *things* that we have little or no time for *Him*. Consequently our spiritual life becomes drab, anemic, and powerless. "What doest thou here?" God asked Elijah as He found him hiding in a cave (I Kings 19:9). Elijah had fought a vigorous battle for God against the prophets of Baal, but somehow his eyes had gotten out of focus. His "aleness" in the battle for truth began

to occupy his mind, and defeat stared him in the face. The man who a short while before had been a hero of courage and faith became a coward in exile. There in the quietness he again heard the "still, small voice" of God, and his courage returned.

A while ago I read comments by young folk who had been chosen to participate in an "economy run" in testing cars. They told how they were instructed and had learned how to get the most out of every gallon of gasoline. Paul speaks of life as a race. In that race, some win and some do not. "So run," he says, "that ye may win." He himself was determined to run in such a way as to win. How can we win? The writer of Hebrews, who may have been Paul, gives the answer in a few brief words. "Run," he says, "looking unto Jesus." Here was the secret of victory.

As we begin another series of studies in the Word, we want to "see" *Him* as He walks. We want to take a closer look at *Him* through the admiring eyes of a friend who walked so very, very close to Jesus. We want to take "walks" with them—a short distance, at least—into the Gospel according to John. May these "walks" with Jesus leave their mark on our lives also as He opens the Word to us.

—Karl G. Berg

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# More Conference Decisions

Today we conclude the summary of some of the decisions made by the Annual Conference, 1964. All resolutions passed may be found in the printed annual report which will be available in about two months.

## Seminary

—asked the Seminary Committee to proceed with plans to establish a seminary in the fall of 1964 and praised the choice of location for the school and the securing of Dr. Uuras Saarnivaara as a professor.

—expressed gratitude for the concern evidenced for a seminary library and gifts of retired pastors and the WMF toward stocking the library.

—noted that nine young people have indicated interest in attending the seminary this fall and endorsed Biblical directive to pray forth workers into the harvest of souls.

—urged that the possibility of beginning a Bible school at the seminary location in 1965 be investigated.

—cautioned the Dean and Seminary Committee to accept only teachers for the school who believe in the whole Bible as the infallible, inerrant Word of God, the doctrines of the Lutheran Church, and the Guiding Principles of the Lutheran Free Church.

—asked that a committee be appointed to study the available Bible versions and report to the next Annual Conference.

—established a thirty-member seminary association which may later become the school's corporation and which is to select a name for the institution.

## Publications and Parish Education

—recognized that most parish education materials have much

good in them but some show a lack of doctrinal stability and some a liberality in practical living, either situation to be avoided.

—acknowledged that non-denominational materials lack the Lutheran understanding of the Sacraments and, if used, should be supplemented with extra material to supply what is lacking.

—recommended use of the reprinted *Luther's Small Catechism, Explained* and the *Bible History for Home and School*.

—urged congregations to cooperate in the teachers' training program planned for this fall by the Committee on Parish Education.

—urged every household in the congregations to subscribe to *The Lutheran Ambassador*.

—recommended that local congregations select correspondents to reports items of interest.

—expressed gratitude to Mrs. Juline Selliken, Grafton, N. Dak., for her faithful service as business manager of the *Ambassador* and to Mrs. Arnold Narveson, Grafton, and Mr. Wm. Svano, Minneapolis, for service rendered.

## Stewardship

—recommended that stewardship meetings be held in each district next fall.

—recommended that congregations not on unified budgets plan certain special offerings during the year for benevolences.

—supported a Stewardship Board plan to print a brochure containing information concerning each branch of work in the Association.

—urged pastors and lay people to notify Association pastors when members have moved to their locality.

—recommended that midweek meetings be held in all congregations and fellowship groups.

## Youth Work

—recognized the danger of a social gospel and entertainment replacing the preaching of the Word of God which can lead to saving faith in our young people.

—recommended that congregations observe a youth Sunday during the year.

—urged the congregations to hold the challenge of missions before our youth.

## 1965 Annual Conference

—received with gratitude an invitation from the Free Lutheran Mission, Willmar, Minn., and committed the decision as to the location of the next conference to further study.

## CONFERENCE ELECTIONS

Seminary Committee  
5-year term  
Prof. George Soberg  
Minneapolis, Minn.

Stewardship Committee  
5-year term  
Mr. Stanley Block  
Spicer, Minn.

Committee on Publications and  
Parish Education  
4-year term  
Mrs. Vernon Nelson  
Grand Forks, N. Dak.  
3-year term  
Mr. Kent Quanbeck  
McVie, N. Dak.

Seminary Association  
3-year term  
Mr. John Swanson  
Pukwana, S. Dak.  
Mr. Howard Lieder  
Minneapolis, Minn.

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Edited by Mrs. David C. Hanson

### SUMMER READING

Summer in these United States has come to be a time of leaving the routine of life-as-usual and living a casual, even gypsy-type existence for a few daylight saving-lighted weeks. More and more we are abandoning homes and schools and churches for the trailers and campers and cottages of that great American institution—the paid vacation.

But we should not allow the spirit of abandonment to the delights of the body to completely overtake us. We should not allow the summers to be wasted time spiritually. And we should put up some kind of struggle on behalf of our families against this tendency to vegetate during June, July and August.

One way in which we can do this is to have good reading material available for all members of the family—reading material which is attractive, Scripturally sound, and yet somewhat in keeping with the spirit of "School's Out!" May I suggest some books which seem to me to meet these conditions.

There are several new publications for the young and very young, which are attractively illustrated and easy to handle. There is *My Jesus Book* which is illustrated by Frances Hook in an exceptionally appealing way. There is *World Full of Children* and *I Can Help*, two "surprise" books which have doors and windows which really open. And Concordia has just published a new series of paper books for children called the Arch Books—*Eight Bags of Gold*, *The Boy Who Ran Away*, *The Rich Fool*, *The Good Samaritan*, and *Little Benjamin and the First Christmas*. These have refreshingly different illustrations of familiar stories which children will learn to love.

To keep your child "in practice" at reading during the summer, there is a set of *Basic Bible Readers* which contain Bible stories written in "controlled vocabularies"—the vocabulary which a child in a given grade will recognize and be able to read. These readers begin with a Primer (a very first reader),

and then there is a reader for each of the first, second, third, and fourth grades. These would be good to have around the house and to take in the car when the family goes to the lake. They are well bound and colorfully illustrated.

Juniors are usually the most avid readers in the family. They are the most regular visitors at the church library, and like to read almost anywhere. When you pack to go on a vacation, take along several books for the juniors in the family to read—there are many good paperbacks available to help the pocketbook. Patricia St. John does a good job of writing for juniors. She has several titles: *The Tanglewood's Secret*, *Treasures in the Snow*, *Rainbow Garden*, and *Star of Light*. Another good book for juniors, which is also very good to use in family devotions or just plain reading out loud, is John Bunyan's *Pilgrim's Progress* which has been rewritten for youngsters by Helen Taylor (also in paper).

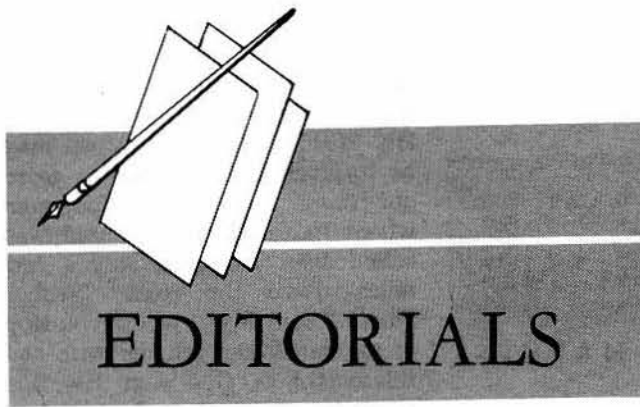
Christmas Carol Kauffman has taken several true accounts and has woven them into novels which have proven to be very acceptable to young people of high school age and older. These books are available in either cloth or paperback. Some of these titles: *Light from Heaven*, *For One Moment* (junior high people like this one, too), *Search to Belong*, *Hidden Rainbow*. If your young people need a little more spiritual protein in their summer reading, you might suggest *Jungle Pilot* by Russell Hitt (the story of Nate Saint, missionary to the Aucas); *On Being a Christian* by Rosalind Rinker; or *Christ's Witchdoctor* by Homer E. Dowdy (very engrossing reading).

Mom and Dad, too, need to watch their spiritual vitamin intake during the summer season. They will both enjoy *The Vision Lives*, a biography of Mrs. Charles Cowman. In fact, they will find this book hard to lay aside. Mom could slip *Kitchen Communion* by Cornelia Renfroe in her purse when the family takes off for the weekend, and would find in it some very womanly inspirational thoughts. Or she could pick up one of Amy Carmichael's books for a vitamin-packed spiritual snack. *Toward Jerusalem* is a small paper-covered book of her poetry, while *Edges of His Ways* and *Thou Givest, They Gather* are two of her books which are daily devotionals, bringing to the reader thoughts of great devotion to the Savior.

Dad might appreciate Richard C. Halverson's *Man to Man*, a book written exclusively for men. Or perhaps *Focus on Prophecy*, edited by Charles Feinberg (very readable and surprisingly devotional) would be good summer fare for him. Then there is *Days of Noah* by Dr. M. R. De Haan, more sober reading, but not too heavy to read under a tree or in a boat. *Screwtape Letters* by the late C. S. Lewis could be a rather tantalizing tidbit for Dad, spiritually speaking, and is available also in paper, as is Lewis' *The Great Divorce*.

For the whole family *The Savage My Kinsman* by

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## CHANGE BY RESOLUTION?

We may be mistaken, but it seems like more resolutions regarding social problems have been passed by church conventions this year than ever before. And the season is not over yet.

Is the church getting too involved in social problems? Is she out of her element in discussing unemployment, race relations, and the school drop-outs? Would other churches be wiser to refrain from making such resolutions, as our Annual Conference did this year?

There is a danger in churches becoming obsessed with social problems to the exclusion or reduction of the evangelistic message of the church. We gather from an article in the *Christian Herald* (June, 1964) "Is the National Council Through with Evangelism?" by Will Oursler, that evangelism has changed in many churches from a call to personal commitment to Jesus to a call to responsibility in social concerns. Mr. Oursler feels that the work of the former evangelism department leader, Jesse Bader, in calling for better men and women as a prelude to better society, has been shunted aside.

The "social gospel" has represented, generally, an interest in better conditions for men's bodies but a neglect for the destiny of their souls—that is, minimizing the need for a new birth or conversion experience or, at least, believing that such will come out of better social conditions. The evangelical and the social gospeler have not felt very close to each other because of their basic approaches to life.

There is also a danger for churches in avoiding involvement in social problems, as though this were to take a path of higher righteousness. Church members live in this world. Sometimes they live next to minority racial groups or are a part of that minority. Sometimes they are the unemployed or the employer. They have to make decisions regarding these things as individual citizens. It isn't wrong for a church body to pass resolutions concerning social issues, with these two exceptions. (1) Issues which tend to be highly political ought to be avoided, such as international affairs. Of course, it is always acceptable to be anti-communist. (2) Concern for the evangelization of the world must always have pre-eminence in

the life of the church. It is a sad day when a church body or a congregation gives evidence that it is "through with evangelism" as we know it.

Actually, our position is a middle-of-the-road one. There *must* be social concern. (We aren't criticizing our recent conference, and, after all, we did pass a resolution on race relations last year.) Read the prophets Isaiah and Amos to learn how God desired justice. And what message do you gather from the parable of the Good Samaritan? James reveals the hollowness of a "wordy" faith. We deplore the deficiencies of the social gospel movement, but who would want to hazard a guess as to how long it would have taken for the needed reforms that have been brought about to take place if left in the hands of the evangelicals? They would not have come nearly so quickly.

And there *must* be the warm heart of evangelistic concern. We must care supremely about a man's relationship to Jesus Christ. We may better a person's lot in this life, but if he will not share the eternal glory, he is bad off after all.

One final word. The smaller a church body is, the less important its resolutions may seem. Or conversely, the larger a church group is, the more weight its resolutions may seem to hold (and thus the greater temptation to make them). But, in the final analysis, how individual church members live out social concern in the local situations is what will really count. "What would Jesus want me to do?" is the question. We would like to think that Association members will be on the side of justice and righteousness and compassion, as well as of evangelistic zeal. "Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked to cover him, and not to hide yourself from your own flesh?" (Isa. 58:6, 7).

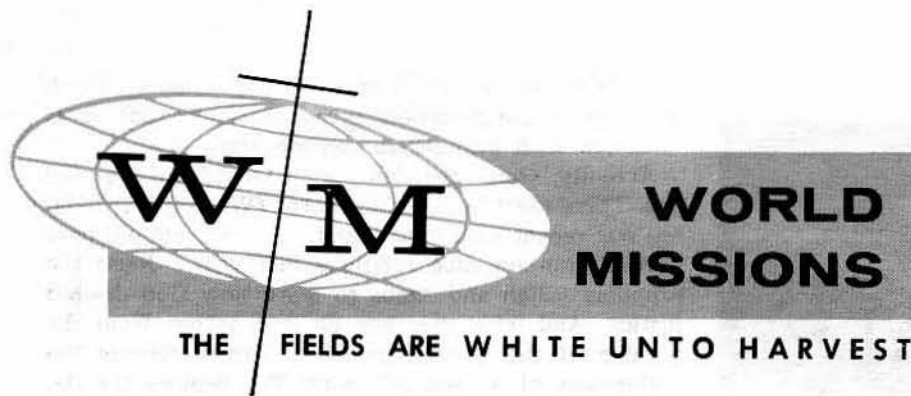
## CONFIRMATION MATERIALS

Among the problems we mentioned recently in connection with confirmation instruction is that of materials for teaching.

There are considerable materials available, some of which are familiar to us and others have not been called to our attention. The teaching and learning aids we would most like to recommend are *Luther's Small Catechism, Explained*; *Bible History for Home and School*, and the *Junior and Senior Confirmation Workbooks* advertised elsewhere in this paper.

The catechism explanation mentioned above is a basic and timeless work. It will never be dated. Not all pastors require memorization of the entire catechism. Some ministers or other instructors choose only portions of the explanation for commitment

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## A JOURNEY FOR JESUS (On Brazil's Frontier)

by J. H. Abel

### Part III—"Jesus Is Near"

Sometimes the jungle can be so black until the stars come brightly into view and the full moon shines through. Tonight, thought the pastor, the jungle is so dark because the moon is late in rising. How good it is to have the lights on my car to show the twisting little road ahead. How good it is to have Jesus in our life to lead us through the unknown trails that wind into the future. But, just then, as the pastor was driving along, the radiator cap went "bang" and water started to spray out in a cloud of steam. Missionary Jim stopped the car and jumped out to see what had happened. Yes, just as he had guessed, the radiator was low on water and now it had gotten hot and was steaming. The car had been pulling heavily through the sand on the sometimes steep jungle hills. Well, thought the missionary, no water means no progress. I can't drive my car any more tonight unless I find a river.

Getting out his flashlight, Missionary Jim found an old can in the back seat and said, "This will do if I can find water to put into it." He started down the road. It was just a dark trail, but now the moon was rising higher in the sky and often it would shine through the tall trees, throwing a little light on the path ahead. Missionary Jim would turn off his flashlight whenever the moon lit up his trail

because he knew he must save the batteries or soon he would have no light at all. As he walked along, he found the jungle was not silent at all. He heard many bird calls and the stirring of animals in the brush. He saw the dart of a deer across his trail, and once, when he turned his flashlight on, he saw two bright eyes shining out of the trees. It could be a tiger, he thought, but I shall not fear, for Jesus is near. Then, almost suddenly, he heard the gurgling sound of running water and soon he saw a little bridge and a river flowing by. He quickly filled his big can and was about to start back when he heard a groan. What was it? He flashed his light around again, and there he saw a man lying on the other bank of the little stream near the bridge. He ran over to where he was lying, examining him with his flashlight. His head had a deep cut on it. Jim washed the man's head and soon he was speaking.

"Where am I, senhor?" "You are in the hands of a friend. What happened to you?" "I do not know, senhor, but in the darkness I believe I fell off the bridge." "Yes, friend, I guess you did, and you hit your head on a rock. It is good that God has not let you die or drown in the river." "Ah, yes, senhor. I am not ready to die." "Indeed," said the missionary, "this is true, but I can tell you from God's Book how you may be ready to die. Come, let us go back to my car, and I shall fix the bad cut you have on your head."

Together Missionary Jim and his new friend walked back to the

old station wagon. There they spent a good deal of the night looking into God's Book, the Bible. In His Word they read how we may be forgiven and be ready to go to our home in heaven. The man whom Pastor Jim had found was called Jose. He lived only a few miles down the road. "Senhor Pastor," said Jose, "would you stop at my ranch and tell my wife and relatives how God sent His Son to save us? Senhor Pastor, you must take time to tell my family, for they also need to hear how God saved my life this night and how He sent you also to tell me how to save my soul." So it was that when the morning light was breaking and Missionary Jim was able to patch up his car radiator and fill it up with water, Jose and Jim journeyed on to Jose's farm. Arriving there they found that the family had gone on with the donkey to another stream to wash clothes. They drove on and at the next stream they found them. So here, by a little river, Missionary Jim was able to share with these people the living water of life.

### OFFICERS OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

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sions: Rev. John H. Abel,  
Box 905, Fargo, N. Dak.



## Luther League Activities

### Bob Lee, Editor

Greetings. What has your league been doing lately? Things have been kind of "dead," you say. Tsk, tsk. And whose fault is this sad situation? Oh, I see: you think that your pastor and advisors have not been working hard enough. My, that's too bad. You know something, though—I don't feel the least bit sorry for you. Now, don't act so surprised. As it said in the 1957 Study Manual of the LLF, "poor Luther Leagues are optional... not inevitable." Your league isn't going to be any better or more active than the kids who make it up—and that means you, brother. It doesn't help to complain about your pastor or advisors, either; chances are they're already doing their part and would appreciate a little encouragement from your corner. They've got enough to do without having to lead you around by your pink little hand. So, my friend, if you're tossing any blame around, I suggest that you look at yourself first. It's the easiest thing in the world to complain, but, as James 2:16 plainly tells us, talk is cheap. It's considerably more difficult to roll up your sleeves and get in there and do something about it. Oh, I grant you, it certainly would simplify matters if each league had a whole crew of real active members and if some people would work over-

time planning all sorts of interesting and unusual activities to keep your little hands and minds occupied. But, if your league isn't so ideal, what are you going to do about it? sit there and whine? or try being the spark for a change? We need more "greasy" leaguers—the kind who keep things running smoothly—than the kind who always gum up the works.

I have one more thing for you to think about: what's the purpose of a Luther League, anyhow? I'm afraid that some of you think that it's some kind of a "fun club" to keep you entertained; I'm afraid that some adults think that it's a good way to keep you budding delinquents off the streets and out of mischief. Well, both groups are all wet. *The purpose of a Luther League cannot be separated from the purpose of the total congregation; that is, the proclamation of the Gospel of Christ which has the power to save.* When a league, or a congregation for that matter, forgets or neglects this purpose, it no longer has a reason for existence. Now, you can have your picnics, car-washes, or whatever, but if they're not Christ-centered, . . . This goes for your Men's Brotherhoods and Ladies' Aids, too. It's nice to have a lot of activity, but I'm afraid that the Lord's words to the church at Sardis (Rev. 3:1) might apply to some of us: "I

know your works; you have the name of being alive, and you are dead." Let us commit ourselves, not to human activity, but to His service.

In some of the following issues, we're going to turn the spotlight on some of the leagues in our Association and take a brief look at what they've been doing lately. This way we can all become better acquainted and can learn from one another. Any comments? Any questions? Any suggestions? I would appreciate hearing from you about your league's activities or coming events. If you write to me, I'll send you back a five-cent stamp for your trouble. Now where else can you get a deal like that?

Bob Lee  
First Lutheran Free Church  
P.O. Box 397  
Ferndale, Washington

*(We look forward to hearing regularly from Bob Lee regarding work among the youth of our church. We encourage our readers to share ideas with him.—Ed.)*

### MISSION NOTICE

Rev. and Mrs. John Abel and family and Mr. and Mrs. Alvin Grothe and family are due to leave, as the Lord provides, on Sept. 4, from New York for Brazil. Passage money is still a prayer project. Approximately \$4,000.00 should come in by the end of August to make this sailing date possible.

Gifts should be designated for World Missions and sent to the Association treasurer whose address is found on pages 6 and 14.

"Behold, the Lord's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear."

—Isaiah 59:1, 2



The Valley City auditorium where all conference sessions were held.

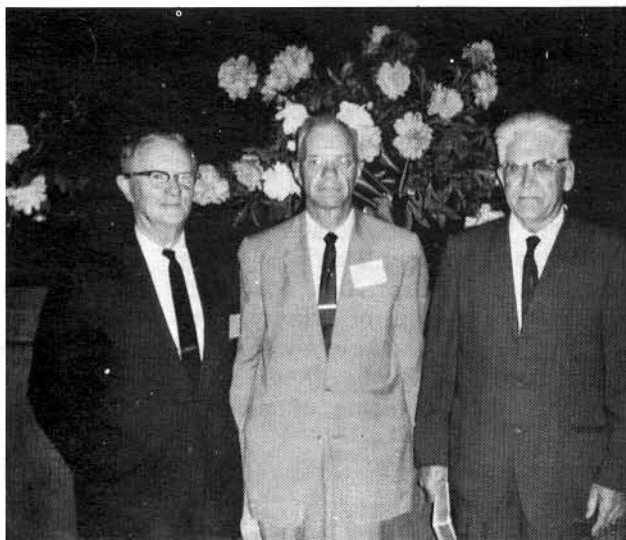
A view of the audience gathered at one of the evening sessions of the conference.



The Watchmen Quartet, currently touring Association churches. From left to right: John Rieth, Roger Strom, Francis Monseth and Stephen Hokonson.



Noon meals were served during conference in the basement of the auditorium by the First and Zion Lutheran churches. The meal on WMF day was served by the women of the Methodist church.



From left to right: Pastor Trygve Dahle, Melvin Viland and Prof. George Soberg, who participated in the Saturday evening evangelistic service.





From left to right: Mr. and Mrs. Alvin Grothe and Pastor and Mrs. John Abel commissioned on Sunday as the Association's first missionaries to Brazil.

The traditional pastors' banquet was held on Friday evening in the Hotel Rudolf.



Mrs. Wm. Farrier at the piano, Mrs. Henry Hanson directing, and Mrs. Robert Rieth at the marimba led the hymn sing at the WMF mission festival.



Mr. and Mrs. Adolph Grothe, Badger, Minn., attended the commissioning of their son and daughter-in-law, the Alvin Grothes, also shown here, on the final day of the conference.



Officers of the Women's Missionary Federation, Mrs. Wm. Farrier, the Alvin Grothes, the John Abels and Prof. George Soberg, speaker at the mission festival service.

[Continued from page 5]

to memory. Certainly there should be some memorization. As one of the five basic symbols of the Lutheran Church, the *Small Catechism* should be taught confirmation students, including the explanation of it.

A study of Bible history is essential in the confirmation course and our *Bible History* covers the field quite well. There is a section in the back of the book dealing with church history which gives the student a bird's eye view of that topic, including the early mission endeavor.

The workbooks we advertise are good books. They are not without the possibility of improvement, but their questions are as good as many to be found elsewhere and better than some. The workbooks are based on the *Catechism* and the *Bible History*. Hence, they are of less value without those companion books.

We are fortunate to have these books at our disposal. Three of them were out of print, but we have gone to the expense of reprinting them. There is a sufficient quantity to take care of needs for the near future.

This is not to say that our needs for confirmation instruction are ended for all time. We do not think this is the case. The Committee on Parish Education is mindful of the wisdom of making new

materials available in coming days. Attention and prayer will be given to this task.

One area we would like to see explored is that of somehow making the Bible a working book to our confirmation students. We mean, equipping our children to use the Scriptures as a life companion. This would involve not only studying the basic doctrines of the faith but showing the young people how they are based on the Bible and how to defend them with the Scriptures. Closely allied with this would be the task of making the student easily familiar with the

passages of instruction, of counsel, of correction, of comfort in the Bible.

Too often confirmation instruction has not led to a love for the holy Scriptures and it has not led the student into the Word itself. Somehow we must seek ways to train our youth so that when they pick up the Bible they will have a good idea what the Book is about and what it can do for them.

God bless the teaching efforts of confirmation instruction. Surely we pastors have an unusual opportunity in the custom of this instruction. We face problems and there are the disappointments, but we must never give up this time of teaching nor cease to seek ways of improving confirmation instruction.

# NOW AVAILABLE

## THESE BASIC BOOKS ON BIBLE DOCTRINE FOR PASTORS, S. S. TEACHERS, HOME USE OR PRIVATE STUDY.

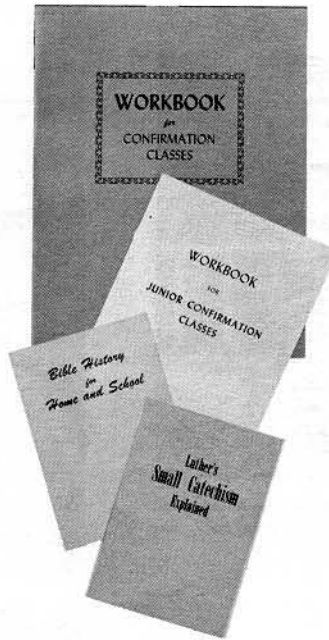
Luther's Small Catechism Explained .....	\$1.00
Bible History for Home and School .....	.75
Workbook for Junior Confirmation Classes .....	.75
Workbook for Senior Confirmation Classes .....	.75

Postage and handling charges are: up to \$2.50 - 10¢; to \$5.00 - 25¢; to \$7.50 - 40¢; to \$10.00 - 55¢; over \$10.00 - 75¢

Payment must accompany orders.

Order from:

The Association of Free Lutheran Congregations  
3210 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55427



[Continued from page 4]

Betty Elliot is extremely good, the pictures being as impelling as the text. And the story of Lillian Dickson as she labored in the Orient (*Angel Over Her Shoulder*) will leave any reader breathless. And then there is that new daily devotional which is unique in devotionals in that it is actually a daily Bible study—*Awake My Heart* by J. Sidlow Baxter.

We live in an age of tremendous increase in the books available to every age reader. But let us be discerning and let us be particular about what kind of books we put into the hands of our youngsters. And let us be particular about the things we read ourselves. There still are books which testify to the saving power of Christ, there still are books which will aid in spiritual growth in Him. May such be our choice for this summer's reading.

—Mrs. Esther Farrier

*The Lutheran Ambassador*

Daily cleansing and constant fellowship with the Lord are a part of the process of sanctification. As we grow in grace and knowledge and love of God, what promise causes us to rejoice? Matt. 5:8 \_\_\_\_\_  
 Where will we see Him? \_\_\_\_\_ What happens as we behold Him? II Cor. 3:18 \_\_\_\_\_

**PEACEMAKING—Matthew 5:9**  
**(When we are fellow-workers with Him)**

What separated man from God according to Isaiah 59:1-2? \_\_\_\_\_  
 \_\_\_\_\_ What was the result? Isaiah 59:2 \_\_\_\_\_ Isa. 57:21 \_\_\_\_\_  
 Throughout the Old Testament period the Lord manifested His desire to reconcile men unto himself. How is God described in Heb. 13:20? \_\_\_\_\_  
 Because our righteous God hated sin and loved the sinner, He himself provided a Peacemaker. Study Eph. 2:12-21. Notice our previous position (v. 12) \_\_\_\_\_ and Christ's position (vv. 13-18) \_\_\_\_\_  
 \_\_\_\_\_ Scripture brings out the effects of the Peacemaker's intervention which were twofold. What are they? (note the prepositions)  
 Rom. 5:1 \_\_\_\_\_ as a result of \_\_\_\_\_  
 Phil. 4:7 \_\_\_\_\_ as a result of (v. 6) \_\_\_\_\_  
 How great is that peace? Phil. 4:7 \_\_\_\_\_  
 In II Cor. 5:20-21 Paul speaks again of peacemakers. Of whom is he speaking? \_\_\_\_\_ On whose behalf do they speak? \_\_\_\_\_  
 \_\_\_\_\_ What is their message? \_\_\_\_\_  
 Wherein do the peacemakers find joy? \_\_\_\_\_

**PERSECUTION—Matthew 5:10**  
**(When we are fellow-sufferers with Him)**

In the conclusion of our lesson we find Jesus forewarns His blessed followers that the world's treatment will be harsh. What according to His words can we expect? Matt. 5:11-12; Matt. 10:22; John 15:18-20  
 \_\_\_\_\_ What reassurances are given fellow-sufferers? Rom. 8:35-39 \_\_\_\_\_ II Tim. 2:12 \_\_\_\_\_  
 \_\_\_\_\_ I Pet. 4:13-16 \_\_\_\_\_  
 We have studied about a happiness which transcends that which the world experiences or even understands. It is *in Christ*. The beatitudes have shown the steps of salvation. She who has walked in these steps knows what Jesus meant when He said—"Blessed are ye. . . ."

**BIBLE STUDY GUIDE**



**THE CHRISTIAN WOMAN**  
**and Happiness**

The quest for happiness is seen in the pleasure seekers and materialists of our day. This joy is short-lived and does not endure the tests that life brings. But the Christian has the promise of Jesus in John 16:22, "No one will take your joy from you." Where can this enduring joy be found?

Psalm 43:4 \_\_\_\_\_ Jer. 15:16 \_\_\_\_\_  
 Psalm 16:11 \_\_\_\_\_ Psalm 51:12 \_\_\_\_\_

Prayerfully read Matt. 5:1-12. The blessedness of which Jesus speaks is higher than the happiness the world knows. It is not dependent on outward circumstances, but is an inner fountain of joy even in the midst of adversities. Blessedness, Jesus said, is found in \_\_\_\_\_

**HUMILITY—Matthew 5:3**  
(When we acknowledge our unworthiness)

The poor in spirit realize they do not deserve the least of the Lord's benefits. In their acknowledgment of poverty, weakness, and sin they confess "nothing in my hands I bring." How can happiness be found in admitting our poverty? Isaiah 57:15 \_\_\_\_\_ What promise is given to the poor in spirit? Matt. 5:3 \_\_\_\_\_ When will this promise be theirs? (note tense)

**MOURNING—Matthew 5:4**  
(When we sorrow for sin)

The person who sorrows because of her sins is on the path to true joy. What does grief produce? II Cor. 7:10 \_\_\_\_\_ Where does it lead us to? \_\_\_\_\_ What promise is given to those who turn to Jesus in their sorrow for sin? Matt. 5:4 \_\_\_\_\_ Study each of the following references. Note the cause for sorrow and the form of comfort given.  
Isaiah 6:5, Isaiah 6:7 Rom. 7:18-8:1 Deut.9:25-29, Deut. 10:10-11

**MEEKNESS—Matthew 5:5**  
(When we submit to Him)

We see strength of meekness exemplified in the following references. Who is spoken of and what did he do? Matt. 26:39 \_\_\_\_\_ Isaiah 53:3-7 \_\_\_\_\_ Why did He patiently submit to injustice? John 18:11 \_\_\_\_\_ We are reminded that blessedness is found in yielding to the perfect will of God. This attitude toward Him will be reflected in our relationship with others. What should be our attitude toward our fellow men? Matt. 5:38-44; 18:21-22 \_\_\_\_\_ What promise is given to the meek? Matt. 5:5 \_\_\_\_\_ When will this be fully comprehended? Rev. 21:1-4 \_\_\_\_\_

**SEEKING RIGHTEOUSNESS—Matthew 5:6**  
(When God justifies)

To those who hunger and thirst for righteousness Jesus promises complete satisfaction. Who can satisfy this hunger and thirst? John 6:35; 7:37 \_\_\_\_\_ When does Christ's imputed righteousness become ours? Rom. 5:1 \_\_\_\_\_ Keep the four beatitudes in Matt. 5:3-6 in mind as you read I Cor. 1:26-31. What were we apart from Christ? 1:26-29 \_\_\_\_\_ What do we possess in Him? 1:30 \_\_\_\_\_ What promise is given to those who hunger and thirst for righteousness? Matt. 5:6 \_\_\_\_\_ I John 3:2 \_\_\_\_\_

**MERCY—Matthew 5:7**  
(When God forgives)

When we have been made aware of our impotence and sin, we cry with the Psalmist for mercy (Ps. 57:1). According to Psalm 103:8 what do we learn about God? The Christian who receives and appreciates the mercy of God will show mercy to others. Failure to do so reveals some deficiency on the part of the recipient of God's grace. Find what that lack could be and/or what it will cost us.

	Lack	Cost
Luke 18:18-23	_____	_____
Matt. 6:14-15	_____	_____
Matt. 18:23-35	_____	_____
Luke 7:47	_____	_____

**PURITY—Matthew 5:8**  
(When God sanctifies)

What kind of hearts are we born with? Jer. 17:9; Rom. 3:10-11 \_\_\_\_\_ What does the Lord demand of us? Matt. 5:48 \_\_\_\_\_ From the following references find how our hearts can be made pure. Note the condition we must meet to receive cleansing:  
Ps. 51:2, 7 \_\_\_\_\_ I John 1:9 \_\_\_\_\_

# WOMEN for Christ

## WMF CONVENTION REPORT

The Women's Missionary Federation of the Association of Free Lutheran Congregations opened its Annual Convention at Valley City, N. Dak., beseeching the Lord to grant wisdom and cleansing and the sweetness of His presence to the women who were to meet in His name. Mrs. Vernon Nelson of Grand Forks led the prayer service (8:30 a.m.) and reminded those present that abiding in the Christ whom we seek to serve is the basis for answered prayer.

At 10:00 a.m., Mrs. Henry Hanson of Portland, N. Dak., led the assembled delegates in singing the praises of the Savior. The theme song for the convention was *How Great Thou Art*, and each time it was sung there was a spirit of warmth and sincerity in the singing. Mrs. Morris Eggen of Spicer, Minn., led in devotions and Rev. F. Monseth, pastor of the host congregation, welcomed the convention to Valley City.

After a trio from Tioga, N. Dak., had brought warm messages in song, the topic *Christ Alone—Hear Ye Him!* was engraven on the minds and hearts of the women of the WMF by Mrs. Arvid Hokonson of Everett, Wash. Her message will appear in greater detail on another WMF page of a later date.

Mrs. O. K. Ose, WMF president, then declared the business session open and reports were read, elections were held, and recognition given. In her report, Mrs. Ose said,

"As I look back over this past year to review the activities of our WMF, I first recall how patiently the Lord has led us, in spite of ourselves! Then I view the untiring effort of my co-laborers on the Executive Committee who have so diligently helped to lift the burden of our united responsibilities, and finally I am reminded of you women, of your responsibility and your work, each in your own locality. You are actually doing the work. Your readiness to rally around the need of each project has been both humiliating and gratifying. It has caused us to fear lest we on the steering committee should fail to take our counsel from the Lord of the kingdom of God in whose vineyard we are permitted to work."

Mrs. Julius Hermunslie, Spicer, Minn., reminded us of the brevity of our time on this earth and of the proximity of heaven as she conducted a memorial service for those of the WMF who have entered glory this past year. Special mention was made of Mrs. Trygve Dahle who was the program chairman in 1963.

The afternoon session began with the singing again of *How Great Thou Art*, as Mrs. Henry Hanson led in a singspiration. Following this, Mrs. Marvin Dahl, Minneapolis, Minn., led in devotions, reading the portion of Scripture from which the convention verse was taken (Col. 2:9). After special music from a Grand Forks, N. Dak., group and after the remainder of the business had been

disposed of, Dorothy Christianson of the World Mission Prayer League, Minneapolis, spoke on the theme of the day—"Christ Alone."

"Christ is unique," she began. "There is no other like Him. He is unique in relation to creation. . . . He is unique in relation to the Father: 'This is my only begotten son.' . . . Christ is unique in His divinity, in His humanity. . . . He is unique in relation to the Church. . . . He is unique also in His relationship to you! You who were dead in trespasses and sin, *Christ alone* has made alive. . . . In Him dwells all the fullness of the Godhead bodily—and you are made full in Him!"

"But how do we channel this fullness of God into our everyday lives? Ephesians 5 tells us that it is by the indwelling of the Holy Spirit. . . . We are to walk in love—and Christ is the pattern and power of that love. . . . We are to walk in light—and He is the fountain of light. . . . We are to walk in wisdom, which is to walk circumspectly, for the days are evil. But this walk is possible only as Christ lives in and lives out through us. This is possible only as the Spirit of God dwells within and is permitted to spread the love of God abroad through us. . . . *then* we will walk in joy! *Then* we will walk in thanksgiving, in grace, and in humility—really counting others better than ourselves!"

On this note the convention closed as those present were invited to make this a day of true commitment, true dedication of body and soul to the Christ who had all day long been calling hearts to himself. Before breaking away, the convention sang:

I have nothing worth Thy taking,  
Thou, Whom heavenly hosts adore.  
But my heart is longing, yearning  
To be Thine forevermore.  
So I come to Thee, Lord Jesus,  
Laying in surrender meet  
All I am, and have, and hope for,  
All I love, at Thy dear feet.

The Association WMF took care  
[Continued on page 16]

**PERSONALITIES**

Rev. A. L. Hokonson, Everett, Wash., has accepted a call to the Faith, S. Dak., parish, and will move in October.

Mr. Ray Persson, Salem, Ore., has accepted a call to Bethany Lutheran Church, Astoria, Ore.

Rev. Hans J. Tollefson has now moved to Hatton, N. Dak., where he is serving Zoar Lutheran Church. Other congregations in the parish are Ny Stavanger Lutheran Church, Buxton, and Valley Free Lutheran Church, Portland.

Mrs. Calvin Storley, wife of the midwest regional youth director of

the American Lutheran Church, passed away on June 16, at Alexandria, Minn. Her husband was once youth director of the Lutheran Free Church.

Mrs. Nora Crouch, ALC, widow of Pastor Charles Crouch, passed away in April.

Mr. Robert Lee, Escanaba, Mich., a student at the University of North Dakota last year, is serving the Ferndale, Wash., parish, consisting of First and Golgotha Lutheran churches.

Rev. Karl G. Berg, Alliance, Nebr., has accepted a call to the Pukwana, S. Dak., parish (Puk-

wana and St. Olaf) and will begin work there on Aug. 15.

As the Lord lays it upon your heart to share in our work, we invite you to send your contributions to Association of Free Lutheran Congregations  
Mr. Robert Bursheim, Treas.  
3210 East Medicine Lake Blvd.  
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**K** Hans Tollefson  
**E** John Strand  
**R**  
**S**

**MAIL TODAY!**

**PRE-CAMP REGISTRATION**

Registrar, Association Camp  
7013 Lee Valley Circle  
Minneapolis, Minn. 55424

Camp begins on Monday, August 10  
Camp closes Sunday evening, August 16

Mr. Mrs. Miss \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

If family, give children's names

\_\_\_\_\_ Age \_\_\_\_\_  
\_\_\_\_\_ Age \_\_\_\_\_  
\_\_\_\_\_ Age \_\_\_\_\_  
\_\_\_\_\_ Age \_\_\_\_\_

Registration fee per family .... \$ 2.00  
Registration fee per person .... 1.00  
Cost per week:  
Adult ..... \$15.00  
Teenager ..... 10.00  
Child (2-12 years) ..... 5.00  
(Under 2 years no charge)  
Special family rate ..... 60.00

# CHURCH-WORLD NEWS

## GLEANINGS FROM AN EDITOR'S READING

Are the church's efforts in patching up broken marriages not disproportionately greater than its attempt to build proper marriages in the first place? Is not the heart of the matter expressed aptly in the saying that the reason so many divorces take place for such trivial reasons is that so many marriages take place for such trivial reasons? Has there not been a neglect of proper counselling just at this point, while teenagers and young adults are more or less delivered up to the mass media and the Eros-saturated idea of love and marriage fostered therein?—Grover Foley in *The Christian Century*, June 24, 1964

As far as the economic problem of alcoholism is concerned, it costs this country an estimated 2 billion dollars a year. Time lost from work through alcoholism is estimated in the hundreds of millions of dollars. The bill for accidents as a result of alcoholism in 125 million dollars. And please bear in mind that in 1963 over 40,000 people were killed on the highways of our country by automobile accidents, in most of which alcohol was involved.

From 20 to 30 million dollars is spent by public agencies helping the families of alcoholics, and a like amount by private agencies. . . .

If I were to put my finger on the two greatest contributing factors to the prevalence of alcoholism in this country, the first would be the acceptance of drunken behavior in our society, the tolerance of it. Increasingly, it seems to me, people are accepting drunkenness without being shocked.

The second factor is the social pressures for drinking. Everywhere you go, you are offered liquor. Even during business hours—at luncheons, meetings, conventions.

—Dr. Marvin A. Block in *U. S. News and World Report*, June 15, 1964.

Bader (Dr. Jesse) was well aware of the developing new look in evangelism. He did not agree with those who felt it did not belong at all in the church picture, neither did he agree that it deserved the top position. In an article published in *Christian Herald* several years before his death, Bader was quoted as saying:

"The personal and social gospels are not two hemispheres of the one gospel, but are related rather as cause to effect. Before you can have a better social order, you must have better men and women."

The approach of Dr. Bader is reflected today in the yearnings of millions of confused individuals who feel that the personal relationship to God may well be slipping away while the social action arguments rage up and down ecclesiastical aisles.—Will Oursler in *Christian Herald*, June, 1964

## TAIWAN CHURCH RENAMES DR. CHIN TO PRESIDENCY

TAICHUNG, Formosa—(LWF)  
—Dr. Chung-an Chin, president of the Taiwan Lutheran Church, was re-elected to a new term at the Church's tenth synod meeting here.

Named vice president was the Rev. Lars Bjørsvik, a worker of the Norwegian Missionary Society, currently president of the united Taiwan Lutheran Mission.

Statistics reported at the meeting here showed the Church's need for more ministers. Seven Chinese and five missionary pastors must share the care of 22 organized congregations and 21 preaching stations. The Church's remaining 8 national and foreign clergymen are in special work—mainly teaching at the theological seminary.

## FIRST LWF DELEGATION BACK FROM SOVIET UNION VISIT

GENEVA—(LWF)—The Lutheran World Federation's first official delegation to the Soviet Union has returned to LWF headquarters here after completing a 12-day June visit designed to strengthen bonds of fellowship with the Lutheran churches in the USSR.

Besides localities of Latvia and Estonia, the four-man staff delegation, headed by the federation's executive secretary, Dr. Kurt Schmidt-Clausen, visited Moscow and Leningrad.

The other members of the group were Dr. Bruno Muetzelfeldt, director of the Department of World Service, the Rev. Paul Hansen, secretary for minority Churches in that department, and Hans-Wolfgang Hessler, German editor of the News Bureau.

They went upon invitation of the heads of the Estonian and Latvian Lutheran Churches, which were received into membership at the Helsinki Assembly last year. The visit was originally scheduled for the first half of May, but had to be postponed because of an illness of Dr. Schmidt-Clausen.

All men who are interested in attending the seminary to be operated by the Association of Free Lutheran Congregations are asked to contact Rev. Fritjof B. Monseth, 425 3rd Ave. NE., Valley City, N. Dak., chairman of the Seminary Committee, as soon as possible. This notice applies to those who would be interested in enrolling this fall.

[Continued from page 3]

Mr. Martin Konsterlie  
Willmar, Minn.  
Mr. Erling Brekke  
Antelope, Mont.  
Rev. Arvid L. Hokonson  
Everett, Wash.  
Rev. Hans J. Tollefson  
Hatton, N. Dak.  
Rev. R. Snipstead  
Greenbush, Minn.  
Rev. Harry C. Molstre  
Winger, Minn.  
Rev. Harold R. Schafer  
DeKalb, Ill.  
Mrs. Robert Bursheim  
Minneapolis, Minn.

2-year term  
Mr. Selmer Myhre  
Abercrombie, N. Dak.  
Mr. Gus Arneson  
Fargo, N. Dak.  
Mr. Russell Duncan  
Fargo, N. Dak.  
Rev. F. B. Monseth  
Valley City, N. Dak.  
Mr. Iver Solberg  
Ray, N. Dak.  
Rev. Karl G. Berg  
Alliance, Neb.  
Rev. Ernest Langness  
McV'ille, N. Dak.  
Prof. George Soberg  
Minneapolis, Minn.  
Rev. M. Haakenstad  
Thief River Falls, Minn.

1-year term  
Rev. Karl Stendal  
Minneapolis, Minn.  
Rev. Julius Hermunslie  
Spicer, Minn.  
Mr. Corliss Swenson  
Hatton, N. Dak.  
Mr. Milton Hove  
Minneapolis, Minn.  
Mrs. Robert Broden  
Fertile, Minn.  
Mr. Otto Moe  
Bemidji, Minn.  
Mrs. Wm. Farrier  
Minneapolis, Minn.  
Rev. Raynard Huglen  
Roslyn, S. Dak.  
Rev. Morris Eggen  
Spicer, Minn.  
Mr. Roy Mohagen  
Grafton, N. Dak.  
Mr. Paul Bjornstad

Duluth, Minn.  
Mr. J. Ostby  
Everett, Wash.  
Mr. Ralph Melby  
Dalton, Minn.  
Mrs. Albin Helstad  
Roseau, Minn.  
Mr. Bernard Dalager  
Roseau, Minn.  
Mr. Ted Moen  
Roslyn, S. Dak.  
Rev. Hans J. Tollefson  
Hatton, N. Dak.  
Rev. Carl Ostby  
Dalton, Minn.

Missions Corporation  
5-year term  
Rev. Trygve F. Dahle  
Kalispell, Mont.  
Mr. J. Husted

“Am I a God at hand, says the Lord, and not a God afar off? Can a man hide himself in secret places so that I cannot see him? says the Lord. Do I not fill heaven and earth? says the Lord” (Jer. 23:23, 24).

“For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope” (Jer. 29:11).

“You will seek me and find me; when you seek me with all your heart” (Jer. 29:13).

“I have loved you with an everlasting love; therefore I have continued my faithfulness to you” (Jer. 31:3).

[Continued from page 13]

of several items of business at their second Annual Convention:

They voted to undertake the support of the wives of the missionaries being sent out by the Association this fall. Mrs. John Abel and Mrs. Alvin Grothe will be supported through the My Missionary for a Day Project. The amount included in the budget is \$3000.

They elected a slate of officers—rather, they re-elected the entire Executive Committee: Mrs. O. K. Ose, Thief River Falls, Minn., president; Mrs. Herbert Presteng, Grafton, N. Dak., vice president; Mrs. Raymond Jacobson, Sebeka, Minn., secretary; Mrs. Albert Moen, Grand Forks, N. Dak., treasurer; and Mrs. Julius Hermunslie, Spicer, Minn., advisor.

They agreed to give the offering of the day to the out-going missionary families to be used as outfitting allowances. The offering received on WMF Day amounted to \$1645.00, which exceeded the goal formerly set. A portion of the offering was also given to the Dynneson family who are working as missionaries in Nogales, Arizona.

—Esther Farrier

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