

THE

Vol. 2

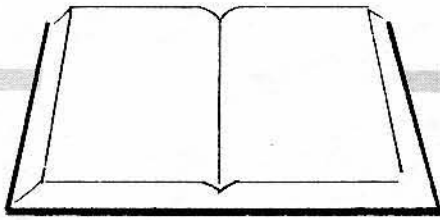
July 28, 1964

No. 15

LUTHERAN

AMBASSADOR





According to the Word

THE SEEKING GOD

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

"And the Word was made flesh and dwelt among us" (John 1:14).

Thus—in a few words—the greatest event in human history is described. The Lord Jesus, who was and is, is introduced to a dying world over against the background of a divine pre-existence. Other authors, in telling the story, lead us back to David, to the river Jordan, to a cradle in Bethlehem. John, so to speak, places a yardstick of Time on Eternity and finds time too limited. Time has a beginning, but not the Word. When Time began, *the Word was there*. "All things were made by him; and without him was not anything made that was made" (John 1:3).

The Gospel according to John is a book by an individual telling the story of individuals, including himself, who met Jesus. We all like crowds for an audience, the larger the better. But this book in particular deals mainly with the individual. To "prepare the way" for the heavenly Guest, God doesn't call out an army or a staff of officials. He calls out *one man*, a "man sent by God." This one man—John the Baptizer—prepares the way through his call to repentance.

This one man points Him out as He appears on the scene as "the Lamb of God who taketh away the sin of the world" (1:29).

What men can God use? What men does God call? We want to include the author of our book as we try to answer that question. Three qualifications seem to cover both of them. They are experience, humility, and purpose. Their experience wasn't one that is acquired through practice. It was rather the experience of meeting Jesus. Training will never compensate for that. They were both humble men, conscious of the fact that they were merely "a voice" for Him. All their activity centered around one soul-consuming purpose—that "all men through him might believe" (1:7).

How about our church activities of today? What are their goal? Do we reckon in terms of *numbers* added to the congregation or souls that find "life is His name"? Do we find an urgency in the message? A passionate desire that men and women might meet HIM? Time is short, and the enemies of God and freedom are on the alert and active.

God uses *the individual*; God also seeks the individual. The world sought to "apprehend" Him, His beloved nation turned Him down, but individuals here and there "received him." As He walked the dusty streets of villages in His homeland, there were those who closed their doors as He passed by. The cost of acknowledging Him

seemed to them too great. Others opened their doors and hearts and asked Him in. His presence became a living challenge that couldn't be disregarded. Alone with Him, burdens were lifted and souls set free. Here we find a religious Nicodemus finding the answer which his heart had searched for and never found before. Here too—alone with Him—we find a host of so-called "sinners" whom the organized church had given up as hopeless. Time didn't seem to count with HIM when a soul was at stake. He sought the individual, and those who were "found" by Him sought others and the circle grew. He found Andrew and Andrew "first findeth his brother Simon," and Simon led thousands to *Him* later on. What a tremendous "discovery" Andrew made for God when he "found" his brother.

God calls individuals even today. He calls them into His service, and men and women here and there are answering with Isaiah: "Here am I, send me." He also calls the wayward and lost. He singles them out in the crowd or speaks with a "still, small voice" in the solitude of the quiet moment. He comes to men and women who are struggling so hard to acquire what He came to GIVE. And—where hearts' doors are opened, He enters in, and lives are born anew into a life of meaning and fruitfulness.

—Karl G. Berg

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Essay Emphases Presented at Waterloo Free Lutheran Conference

While complete material on the Waterloo Conference will be available to readers of THE LUTHERAN AMBASSADOR in book form at a later date, we present at this time the emphases of each essay as given to the essayists by the program committee. That is, each essayist was given the following information or guidelines around which to develop his essay.

Readers will understand that some essayists may have followed the proposed guidelines faithfully and others more liberally. Nevertheless, the following material gives a more than general idea of the content of the essays and we therefore set it before you.

1. THE CONTENT AND PURPOSE OF SCRIPTURE

The Rev. Vernon H. Harley, Our Savior Lutheran Church (LC-MS), Corpus Christi, Texas.

The purpose of Scripture is to proclaim Christ as the Savior of sinners. All Scripture is written because of Christ and has a connection with the revelation of God in Christ, some passages directly, some more remotely.

Quoting Bible texts as proof passages in keeping with their context is a warranted use of the Scriptures. A definition to be given of the "Word of God." The relation of the Incarnate Word to the Written Word. Reference to the unity of Scripture. The Gospel is a Means of Grace and not the Law.

To be rejected: An atomistic view of Scripture which loses sight of its central message of salvation in Christ, and loses sight also of the proper use of Law and Gospel. To be rejected

also is a concentration on the central message of salvation which, however, presumes to slight other portions of Scripture as unimportant and peripheral. Also to be rejected is the charge of bibliolatry often made against those who use the Word of God properly.

2. INSPIRATION OF SCRIPTURE

Dr. Siegbert W. Becker, Milwaukee Lutheran Teachers College (WELS), Milwaukee, Wisconsin.

The doctrine of the verbal and plenary inspiration of the Holy Scripture is not a theory, but sums up what the Holy Spirit himself in Scripture asserts concerning Holy Scripture. Place of inspiration in the presentation of the Christian message.

In giving men His message by inspiration, God had men express His Word in their own language and in their own style. Thus the holy writers felt personally responsible for every word they wrote, while they at the same time knew that their words were given by the Holy Spirit.

To be rejected: Depicting verbal inspiration as mere mechanical dictation. This is a caricature and distortion of Scripture's own conception of verbal and plenary inspiration.

Human element (*that is, affirming the human "element" of the Bible in any way or degree which would detract from the Bible as a "divine" book. See also the editorial "Lutheran Free Conference."*—Ed.). Reject the so-called dichotomy of Scripture. Theory of accommodation to various times does not support

the idea that doctrine changes within the canon. Reject the stressing of "inspired men" to the exclusion of the "inspired Word." No degree of inspiration, but a degree of importance.

3. SCRIPTURE AS REVELATION

Prof. Bjarne W. Teigen, President, Bethany Lutheran College, Mankato, Minnesota (ELS).

Holy Scripture, which the Holy Spirit has moved the holy writers to write, is in all its words, statements, and parts the revealed Word of God; it is divine revelation.

Relation between inspiration and revelation. Revelation compared with enlightenment.

To be rejected: The Neo-Orthodox view that Holy Scripture is not revelation, but merely a human record, medium, and witness to revelation; that God has revealed himself in His mighty acts and that the writers of the Holy Scriptures merely give us their interpretation of the revelation. That therefore it is left to each individual to sort out from the Bible what is God's Word and revelation; that Scripture in itself is not the Word of God but that any statement of Scripture can at any time become the Word of God for the individual. Form Criticism. The theological approaches of Barth, Brunner, Bultmann. Existentialism.

4. THE INERRANCY OF SCRIPTURE

The Rev. Allen R. Blegen, Immanuel Lutheran Church, Wheaton, Illinois.

Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth. When in subordinate points (historical, geographical, scientific, and other matters) errors and contradictions seem to be at hand, a solution is to be attempted. If this does not succeed, the matter is to be committed to God, and the inerrancy of Scripture is to be maintained also in these statements. Admitting any human judgment in the matter of what, in Scripture, is to be accepted as factually true destroys the authority of Scripture. Treatment of copyists, translations, and textual criticism.

To be rejected: The distinction between *Historie* and *Heilsgeschichte*. All demythologizing. Limiting inerrancy and infallibility to matters of faith and life. The view that Scripture is just an errorless *human* book. A progressive revelation involves a change in doctrine.

5. AUTHORITY OF SCRIPTURE

The Rev. John O. Lang, St. Paul's Ev. Lutheran Church, Columbus, Ohio

Scripture is authoritative in all of its assertions. When Scripture has spoken, then God has spoken, whether it be a central dogma or a peripheral point. When Scripture has not spoken, the matter must forever remain open. Seemingly obscure passages must not be interpreted so as to contradict clear passages.

The true analogy of faith is the sum total of all the clear passages of Scripture, not any theological system or dogmatical summary of Biblical doctrine derived at by logical deductions.

Relation of our preaching to Scripture. Relation of *norma normans* to *norma normata*.

To be rejected: The theory of Open Questions. The proposition of a latitude of theological opin-

ion on the basis of the Word of God. That points not covered in the Lutheran Confessions are "Open Questions."

6. THE CLARITY OF SCRIPTURE

Prof. Carl J. Lawrenz, President, Wisconsin Lutheran Seminary (WELS), Mequon, Wisconsin

Every Statement of Scripture must be understood in its native sense according to vocabulary, grammar, context, and linguistic usage of the time. Where Scripture speaks historically it must be understood as speaking of literal, historical facts.

Where Scripture speaks symbolically, metaphorically, or metonymically, it must be interpreted on its own terms. To grant a difference in exegesis is not to admit Scripture texts are unclear (outward clarity).

The clarity of Scripture is above all a spiritual one and consists in this that it possesses the power to win acceptance for the truths of faith and life, of Law and Gospel, which it clearly teaches. Scripture has divine power to effect a change in us, a spiritual understanding and comprehension of these truths,

a blessed comprehension of faith.

Objective versus subjective clarity. Difficulties in Scripture, "things hard to be understood."

To be rejected: "Scripture becomes God's Word when it convinces me." Confusing enlightenment with inspiration.

7. BIBLICAL INTERPRETATION

The Rev. Kenneth K. Miller, St. Peter's Lutheran Church (LC-MS), Delhi, Ontario, Canada.

While the findings of historical, archaeological, and scientific research may often be helpful in Biblical interpretation in that they throw further light on Biblical words and statements, human assertions and conclusions can never be permitted to modify or contradict the clear statements of Holy Scripture. The sole purpose of Biblical interpretation is to ascertain what the words and statements of Scripture are in themselves stating and asserting in their context and historical setting.

In the case of exegetical differences a certain interpretation may be doctrinally or merely exegetically wrong; but even

NINE SEMINARY CANDIDATES ACCEPTED

The Seminary Committee of the Association of Free Lutheran Congregations met in Minneapolis July 7 and approved the applications of nine young men who desire to enter our Theological Seminary this fall, the Lord willing.

It is needless to say that it was a soul-stirring experience for the members of the Committee to study the applications and especially the testimonies of these youth who have heard the call to prepare for the ministry of the Word. We praise the Lord of the harvest for sending forth laborers into His harvest. No doubt others will be responding to His call.

Let us remember our Seminary daily in our family prayer circles as well as in our churches. This is a big project. In fact, it is a superhuman task requiring superhuman wisdom and power. How we can rejoice that the Lord is able to do exceeding abundantly above all that we ask or think! (Eph. 3:20).

The opening date of our Seminary is September 19.

Fritjof B. Monseth, Chairman of Seminary Committee

though exegetical error may not be divisive, this does not legitimize it, or give it status.

A full treatment of Form Criticism, of the J E D P source hypotheses, also as critics operate with myth, allegory, symbol, saga.

To be rejected: The tendency of letting current evolutionary theories and viewpoints concerning man and the universe and also the alleged assured results of the literary and historical criticism of the Bible influence and determine Biblical interpretation. The contention that Biblical interpretation is invariably and of necessity conditioned by the philosophical system and the traditions espoused by the interpreter.

8. **SCRIPTURE AND TRADITION IN RELATION TO THE CHURCH**

Prof. Julian G. Anderson,
Bethany Lutheran Seminary,
Mankato, Minnesota (ELS)

Seat of authority with regard to canonicity. Christ's use of Scripture, authenticating the canonicity of Old Testament books. Luther on Epistle of James.

To be rejected: The historical approach that after all the church established the canon and thereby the norm for Scripture.

**NEXT AMBASSADOR
DUE AUGUST 25**

As you will notice on page 2, *The Lutheran Ambassador* is published every two weeks except for the first issue in August. Your next Ambassador will not be printed until Aug. 25.

Material for that issue is already at hand. Any copy for the Sept. 8 number should reach the editor by Aug. 22.

The Editor

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 page 14.

In a letter to pastors and congregations, dated July 22, Pastor Abel wrote, "It may be that our sailing date will have to be postponed if some unusually large gifts do not come into our mission office in the next six weeks. This would be very sad as the Grothes have to arrive in September to keep their place in language school. We believe God will work a miracle and use our Free Lutheran people to do it."

Will you help?

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

2ND ANNUAL FAMILY BIBLE CAMP

Sponsored by the Association of Free Lutheran Congregations

LAKE GENEVA BIBLE CAMP
Alexandria, Minnesota
AUGUST 10-16

GOALS: Bible-centered program—call to commitment—build Christian family relationships—establish Christian friendships—strengthen the local congregation—emphasize Christian service—promote Biblical stewardship—encourage witnessing—prepare for effective school life—provide wholesome recreation

FACULTY: Dr. Iver Olson, professor, Augsburg College, Minneapolis, Minn.
Rev. Harold R. Schafer, pastor, Grace Lutheran Church, DeKalb, Ill.
Mr. David P. Nelson, senior instructor, Honeywell Institute, Minneapolis, Minn.
Rev. Harry C. Molstre, pastor, Winger Lutheran Parish, Winger, Minn.
Rev. John P. Strand, president, Association of Free Lutheran Congregations, Tioga, N. Dak.
Rev. Hans J. Tollefson, pastor, Hatton Lutheran Parish, Hatton, N. Dak.

CAMP STAFF: Dean—Rev. Fritjof Monseth, Valley City, N. Dak.

Section Leaders:

Youth—Rev. Jay G. Erickson, Radcliffe, Ia.
Confirmation—Mrs. David C. Hanson, Minneapolis, Minn.
Kindergarten to Elementary—Miss Judith Wold, Thief River Falls, Minn.
Pre-Kindergarten—Mrs. Darrell Moe, Grafton, N. Dak.
Business Manager—Mr. Sheldon Mortrud, Thief River Falls, Minn.
Registrar and Treasurer—Mr. Wm. Svanoec, Minneapolis, Minn.
Office Manager—Miss Mabel Johnson, Northwood, N. Dak.
Dean of Boys—Rev. John H. Abel, Fargo, N. Dak.
Dean of Girls—Miss Pearl Aanstad, Hampden, N. Dak.
Recreation Directors—Dr. Wayne Sletten, Faith, S. Dak.
Miss Karen DeVries, Valley City, N. Dak.
Camp Editor—Rev. Ernest J. Langness, McVille, N. Dak.
Music Director—Mr. Francis Monseth, Valley City, N. Dak.
Book Store Manager—Mrs. Wm. Farrier, Minneapolis, Minn.
Camp Nurse—Mrs. Fritjof Monseth, Valley City, N. Dak.
Lifeguard—Rev. John H. Abel

THE DAILY SCHEDULE

A.M.

7:00—Rising
7:30—Breakfast
8:15—Camp clean-up
8:45—Morning devotions
Tues.—Rev. Fritjof Monseth
Wed.—Rev. Morris Eggen, Spicer, Minn.
Thurs.—Watchmen Quartet
Fri.—Rev. G. H. Spletstoesser, Pine River, Minn.
Sat.—Rev. Raynard Huglen, Roslyn, S. Dak.
9:05—Recess
9:15—Bible Hour
Youth—Mr. David P. Nelson
Adults—Rev. Harold R. Schafer (I Peter)
10:00—Recess
10:15—Studies in Lutheran Doctrine—Dr. Iver Olson
Tues.—The Word
Wed.—Baptism and Conversion
Thurs.—Justification
Fri.—The Lord's Supper
Sat.—The Church
11:00—Recess

PICTURES, TOP TO BOTTOM

Mr. David P. Nelson, Minneapolis, Minn., youth Bible teacher

Dr. Iver Olson, Minneapolis, Minn., teacher in Lutheran Doctrines

Rev. Harold R. Schafer, DeKalb, Ill., adult Bible teacher

Rev. Harry C. Molstre, Winger, Minn., evening speaker



11:15—Christian Life Relationships

Youth

Tues.—“The Red Trap”—film on Communism

Wed.—Science and the Bible—David P. Nelson

Thurs.—Christian Friendships—panel moderated by Rev. Harold R. Schafer

Fri.—“Inter-Faith Marriage”—film

Sat.—Youth and the Congregation—panel moderated by Rev. Richard Snipstead, Greenbush, Minn.

Adults

Tues.—Science and the Bible—Mr. David P. Nelson

Wed.—“The Red Trap”—film on Communism

Thurs.—The Public School—Miss Martha Kleppe, Newfolden, Minn.

Fri.—World Missions—Rev. John H. Abel

Sat.—The Christian and His Community—Mr. Clarence Quanbeck, McVile, N. Dak.

P.M.

12:00—Recess

12:15—Dinner

1:00—Quiet Time

2:00—Recreation (to 5:00 p.m.)

3:00-4:30—swimming

5:30—Supper

6:30—Staff meeting

7:00—Prayer hour, led by Julius Hermunslie, Spicer, Minn.

8:00—Evening Service

Speaker—Rev. Harry C. Molstre

Monday—Is There a Difference Between a Man's Soul and Body?

Tuesday—Dry Wick of Head Knowledge

Wednesday—Do You Know?

Thursday—Time Wasted

Friday—There Shall Be Signs

Saturday—A Gulf Fixed

Sunday—Heaven

9:30—Campfire

10:30—Lights Out!

SUNDAY SERVICE SCHEDULE

8:30 a.m.—Holy Communion Service, Rev. Hans J. Tollefson officiating

10:30 a.m.—Divine Worship, Sermon by Dr. Iver Olson

2:30 p.m.—Afternoon Service, Sermon by Rev. John P. Strand

7:30 p.m.—Evening Service, Sermon by Rev. Molstre

Note: Mothers at camp can arrange for sharing duties in maintaining a nursery for small children and infants. Children from 3 years to grade 8 will have their own schedule of activities throughout the mornings of camp.

CAMP REGULATIONS: All campers are expected to comply with the rules of Lake Geneva Bible Camp and of the Family Bible Camp. In regard to the latter, this involves attendance at all authorized sessions of the camp. The Bible and its use are invaluable tools of camp life.

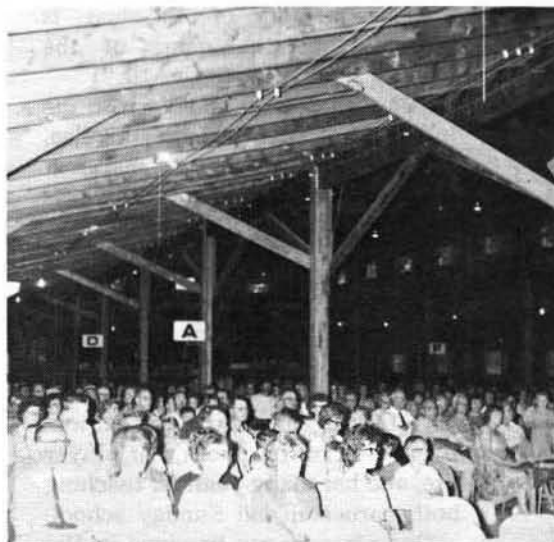
On page 5 you will find a pre-camp registration blank. This is your last chance to register before camp opens. Camp costs are given on the blank.

PICTURES, TOP TO BOTTOM

The main street of Lake Geneva Bible Camp with the administration building in the background.

Part of the audience at an evening service in the spacious tabernacle. Softball is a part of the camp recreation program.

The teenage choir under the direction of Francis Monseth will sing at some of the camp services.



Precious In His Sight

Psalm 116: 15

Bertha Anderson
Henning, Minn.

THE righteous shall be in everlasting remembrance" (Ps. 112:6).

"The memory of the just is blessed: but the name of the wicked shall rot" (Prov. 10:7).

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labour: and their works do follow them" (Rev. 14:13).

How very fitting the above verses are in remembrance of Lena H. Halvorson who died in the Lord over a year ago. She loved and served the Lord Jesus Christ. We, her friends in the Association, thank God for her work, her prayer life, and her many years of teaching both parochial and Sunday school.

God's people are precious in His sight, being redeemed "with the precious blood of Christ" (I Pet. 1:19). Lena had a long walk and talk with Jesus, for she learned of His great love and grace in early childhood. Her father was an able layman of the Word, her mother a sweet, humble and devoted handmaid of the Lord. To Lena the Bible was precious, personal and a "Pearl of Great Price."

Never do I forget the sweet story she told me of her waiting for Jesus in her childhood. She knew He was coming again in the clouds. And to be sure she would see Him, she kept the curtains pushed aside in her bedroom. Again and again I have used that sweet story in my classes. Lena was watching, waiting and working for Him.

I thank God for my dear friend's prayers and admonitions. She knew Christ before I did. Being grounded and settled in the Word she was a help to a younger Christian. I will

always remember with gratitude the time she admonished me to never give up reading the Word of God in my home. One day I said to her, "I may as well give up reading the Word, for I see no fruits." She replied, "Whatever you do, *never give up reading the Word of God in your home.*" That reply was worth more than gold and silver. I did not then know the promise in Ex. 20:24, "In all places where I record my name I will come unto thee and I will bless thee." I have continued until this day. And the Word has not returned void. Praise

His name! Lena had the right word for the right time for a young Christian. She knew the Word was the most "needful" for both salvation and soul winning. "I thank my God upon every remembrance of you" (Phil. 1:3).

So rest on, until the trump of God will sound.

"And the dead in Christ shall rise" (I Thess. 4:16).

"For when He shall appear, we shall be like Him:

For we shall see Him as He is" (I John 3:2).

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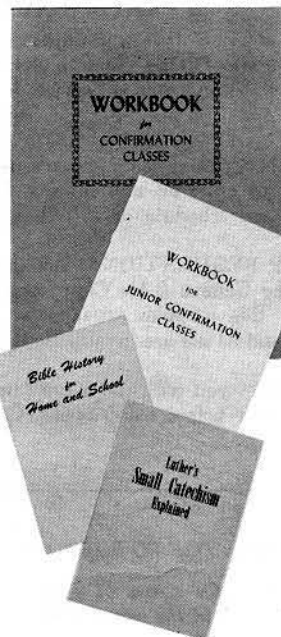
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Payment must accompany orders.

Order from:

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





LUTHERAN FREE CONFERENCE

Approximately 260 men from seven Lutheran bodies gathered at the Clayton House Motel in Waterloo, Iowa, July 7-9, for a Lutheran free conference.

The meeting was called a "free" conference because those who participated were free agents; that is, they did not represent their church bodies as such. Therefore, even though we were sent by the Association of Free Lutheran Congregations to the conference, we neither spoke for it nor were called upon to speak in its behalf.

Lutheran church bodies or fellowships represented at the conference were the Lutheran Church-Missouri Synod, the Wisconsin Evangelical Lutheran Synod, the Evangelical Lutheran Synod (Norwegian), the Church of the Lutheran Confessions, Lutheran Churches of the Reformation, the American Lutheran Church and the Association of Free Lutheran Congregations.

Eight essays dealing with the Word of God were presented. The emphases of these essays are found elsewhere in this paper. Each presentation was about fifty minutes in length. This was followed by comments on the topic by a four-member panel, different for each essay. Thereupon an open discussion of usually an hour or more was held. We have been in the ministry for only eleven years and had never seen such thorough discussion of any theological subject outside a seminary classroom.

One could not help but be impressed by the serious purpose of the delegates and by their tremendous grasp of theology. The latter was to be expected of the professors, but it was in the parish pastors that we were amazed.

Although we heard seven of the eight essays given, we look forward to the opportunity to read them when they become available in printed form. Our impression at the time was, and still is, that we could agree with almost everything which was presented by the essayists. It seemed to us that it was carefully

grounded on the Lutheran confessions and understanding and, of course, on the Word itself.

Noticeable was the strong emphasis on the verbal inspiration of the Bible. It was pointed out that this does not mean a mechanical dictation of the words to the writing evangelists, apostles and prophets. It does mean that the very words they wrote were true and are to be believed as such. Dr. Allen Blegen pointed out that this inspiration concerns the original manuscripts. But, he indicated, even though errors of the eye and ear, and carelessness, caused some corruption of the text as the Scriptures were copied by hand for centuries, we have today a reliable, inerrant Word. Whatever apparent discrepancies may appear can usually be resolved through earnest study. Wherever no real solution is forthcoming we do not blame the Holy Spirit for mistakes, but confess that we see through a glass darkly.

It was evident that some conference members would claim verbal inspiration for the King James Version of the Bible to the exclusion of other English translations. One young pastor said that he violently attacks from the pulpit the use of the Revised Standard Version, Phillips, Moffatt, etc. Dr. Siegbert Becker of Milwaukee Lutheran Teachers College cautioned against such an extreme view by saying that new translations (into English) are 95% correct and that any Lutheran doctrine can be defended in the RSV.

The use of the term "human element" in reference to the origin of the Scriptures was objected to by some. The *United Testimony on Faith and Life* (to which the Lutheran Free Church subscribed), for instance, says that "we reject all rationalizing processes which would explain away either the divine or the human factor in the Bible." Some see this usage as a threat to the truth that the Bible is from God. However, when it is made clear that God was acting "through" human personalities and was coming to man in his own language, the problem is resolved.

We considered it a great privilege to attend this conference. It was thoroughly stimulating. One cannot help but wish that in this day of charges and counter-charges regarding what the Bible is and fidelity to the Word that such a conference could be held which would bring together the so-called opposing factions. In this day of dialogue with other Protestants and even Roman Catholics, would it not be worth the effort for Lutherans to sit down with one another and determine if there is disagreement in regard to the Word and wherein the disagreement lies?

There should be no illusion about the Association drawing into any real alliance with the friends of Synodical Conference background. Practical considerations forbid it even though we share to some extent the "conservative" label. In other respects we would

be too "liberal" for them. But it would be a wonderful thing if the door would remain open for us to at least meet with them in free theological conferences. Even now we have had more associations with these people in the last year than ever before in life, and it has been good for us. We wish them well and hope that in God's providence we might meet them in conference again next summer. Then, we would not forget the brethren of the American Lutheran Church who were present and to whom, by the nature of things, we feel a more immediate closeness. It is with deep regret that we note the absence of any clergy from several other Lutheran groups and we wonder why they did not come.

In the nature of passing observations, let me make three. Out of several hundred clergymen at the conference very few smoked. The second is this that we did not see one single clerical collar in the meeting. That is an irrelevant point, but we thought it interesting. Finally, once again it was strange to be in a Lutheran group where no spoken prayers were made in order that no offence be given to some who would consider that a compromise. This situation is very difficult for us to understand.

Now let us, as Luther League delegates are wont to say in their reports, thank you for the opportunity to attend the Lutheran Free Conference in Waterloo. We shall never forget the experience nor the thriving and beautiful Iowa city in which it was held.

ON THE WITHDRAWAL OF ST. PAUL'S

Listed in the news columns of this paper is the resolution by which St. Paul's Lutheran Church, Columbus, Ohio, withdrew from the American Lutheran Church on April 15, 1964. The resolution passed by a vote of 158 to 39. The Rev. John O. Lang is pastor of the congregation.

The publishing of this resolution may seem to be a departure from the previous policy of *The Lutheran Ambassador*. But we do not think it is. We have largely refrained from announcing or setting forth the internal difficulties of other church bodies and of congregations with their synods. We shall continue to enter this area only with extreme caution. Other publications are available which delve into these matters as a matter of course. The primary purpose of our magazine is to build up our fellowship and to encourage one another in faith and work.

We are publishing this resolution for three reasons. One, this is an old and fairly large congregation (1062 baptized members according to the 1964 Yearbook of the American Lutheran Church). Pastor Lang has taught in the ALC's Capital University for 13 years full-time and 13 years part-time. Therefore, in spite of the fact that the congregation has shown a spirit of independence through the years, their withdrawal

must have come out of no little soul-searching. Two, their resolution is a considered one and shows good thought.

Third, we believe that by publishing this resolution we may be doing something to dramatize the need for the issues raised in the resolution to be brought fully into the open. Yes, some attempts at answers and explanations have been made, but there is need for something in depth and in the language of the people. Charges such as those made in the resolution will continue to be made. People are disturbed and want to know the answers. Sooner or later the issues will have to be faced. Why not now?

So the resolution is before you. There is no indication where the pastor and congregation shall find new fellowship, but there appear to be several avenues of possibility for them as we saw at the Waterloo Conference.

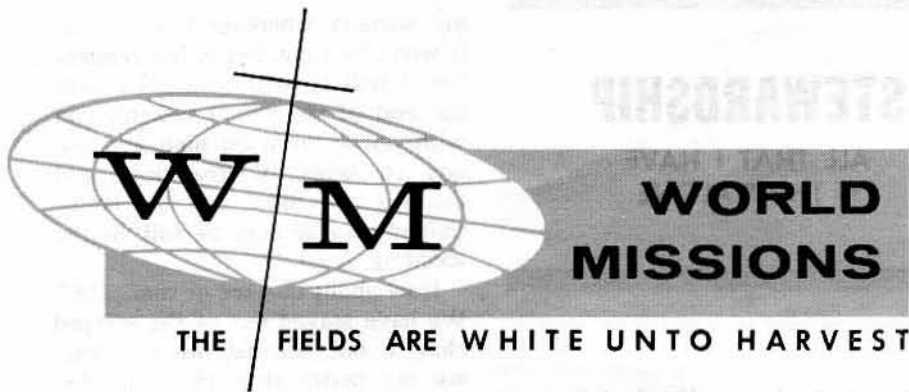
THE SOCIAL GOSPEL

Having just written something about the "social gospel" (see *Change by Resolution*, July 14), we read with interest some remarks made in *Lutheran News* (June 15, 1964) under the title "Church League Exposes ALC Reuther Defense." The article deals with the invitation to Walter Reuther, labor leader, to speak at the ALC Luther League convention in Detroit in August.

What caught our eye particularly was the paragraph "Mr. Brown's [Dr. David, youth director of the ALC] language is the language of the Social Gospeler when he says, 'We believe our Lord has concern also about man's social and economic life.'"

We feel compelled to comment here because the same charge could be made against us. We did try, in the afore-mentioned editorial, to point out that a Christian should have social concern and that the Bible indicates that there ought to be such. Of this there shouldn't be any argument. It seems to us that Jesus said something about food for the hungry, clothing for the naked, a welcome for the stranger and a visit to the prisoner as having been done unto Him. No, we need not feel that we have dishonored Jesus by being concerned about social issues. It is no credit to God when people who are "called by His name" isolate themselves in their beautiful sanctuaries and stop their ears against the cries of the world's unfortunates.

Surely it is possible, on the one hand, to believe in the vicarious sacrifice of Jesus as the only ground of salvation and the hope of the world, and, on the other hand, to be concerned about man's social and economic life. And to do this without bearing the stigma of "social gospel"; that is, gospel without Christ's atonement. At any rate, this is where we take our stand.



A JOURNEY FOR JESUS

(On Brazil's Frontier)

by J. H. Abel

Part IV—"Homeward Bound"

Isn't it fun to go home after you've been away on a trip or even on a vacation? Sure, we look forward to traveling, but when we've been away for awhile, we begin to think of all the blessings we have really enjoyed at home: our friends, our church, our school, our toys, our own room, the family table and the family altar. Well, Pastor Jim, as he journeyed along in his rattling old station wagon, was thanking God for all the blessings of the trip and was also looking forward with joy and praise to God toward arriving at the mission station.

Back at the mission station was Pastor Jim's family and also his big spiritual family. There was the mission grade school which taught a trade to boys and girls, and had Bible courses so that they would learn of God's plan of salvation. There were 50 students in the school, some of them were teenagers who when they came did not know how to read or write, but now they not only read the Bible, but on weekends they taught in Sunday school and preached down in the town plaasa (park). How wonderful, Pastor Jim thought, to have so many spiritual children and to see how they worked and witnessed for Christ. Soon there would be many evangelists and teachers

spreading out throughout this new frontier territory, and it would no longer be one missionary working, but many, many native missionaries preaching Christ everywhere.

As the missionary drove along, bouncing over the rough jungle highway, with these thoughts and prayers in his mind, he rounded a sharp curve and had to put on the brakes in a hurry. Why, right in front of him were at least a hundred head of cattle. The Brazilian cowboys were driving their cattle to market right down the center of the highway. A rider came galloping out of the center of the herd toward his car. "Ah, senhor, follow my horse, he will clear a path for you through the boiada [cattle]." So, following the cowboy on the tall brown pony, Jim was able to edge his way slowly through the long-horned cattle. The wild-eyed steers looked strangely at the car, some jumped away, almost poked a nose or a horn inside the car and pastor Jim had to keep his eyes open. Once or twice he bumped a few of the lazy cows that didn't want to obey the cowboy who was swinging his rope and yelling at the steers to move over. Finally they pulled out at the head of the cattle drive and Jim raced ahead for a way and then stopped to talk to the friendly man who came galloping up beside him. "Muito obrigado, senhor" (thank you very much, sir), said Pastor Jim. "Nao, ha de que" (it is nothing at all), responded the Brazilian cowboy, taking off his hat to wipe the sweat away from his eyes. "Let me tell

you who I am," said Pastor Jim. "I am the evangelical pastor and teacher in the next little town." "Ah, sim" (oh, yes), replied the cowboy, and I am Senhor Cavalo and it is to you I wish to speak." "To me?" puzzled the missionary. "Sim [yes], senhor pastor, did you not see the three boys who are helping me herd my cattle?" "Yes, but?" "They are my sons," said the cowboy. "The oldest one, Carlos, must learn to read before he is too old to learn anything except being a cowboy. I am now driving my cattle to market and there will be some money left when I sell them. I wish to leave my son Carlos in your school. He is 15 and he must go to school." "Very well," said the pastor. "I am glad you are thinking about your son and our school. Do you know that it is a mission school and that it is dedicated to the glory of God?" "Ah, sim [yes], I have heard that you teach the religion of the evangelicals to all the students." "Yes," said Pastor Jim, "we teach God's book, the Bible, to all of our students at least once each day." "Senhor pastor, I am a Catholic, but I do not go to church and I believe to teach God's Book can do no harm to anyone. You may teach my boy everything you have in your school." "Very well, senhor Cavalo, when you have sold your cattle and are free to come and see me, please come. Anyone in the town can tell you where our school is. Adios, amigo [goodbye, friend]."

As Pastor Jim drove on to his little frontier town, now only 4 years old, it was with joy and rejoicing in his heart. Why had God been so good to call him here, to send him to this far away place where there was such a great need of persons to preach the gospel? Why did he have the great privilege of working as a missionary? Pastor Jim did not have the answer, but he did have the joy of serving. And he thought of the words of Jesus who had left heaven to come and serve. "As the Father hath sent me, even so send I you" (John 20: 21).



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

“LOVEST THOU ME?”

John 21:15

This wonderful 21st chapter of John gives us an insight into the concern Jesus had for His disciples after His resurrection. Only John's Gospel records this.

Andrew and Peter and the sons of Zebedee left their fishing business and followed Jesus on His journeys for three years. So did the other disciples. They believed He was the Messiah, the Son of God, but had a mistaken idea about His kingdom. They were under the impression that He was to re-establish the kingdom of Israel and make it a world kingdom as at the time of David and Solomon, and that they, the twelve, would reign with Him and “sit on twelve thrones and judge the twelve tribes of Israel.”

Now that Jesus had died, their air-castle had crumbled. They were at a loss as to what to do. True, He was risen from the dead. They had even seen Him and talked with Him, seen Him eat food, proving that He had a real body. But what of the kingdom? It was all a muddle to them. So they went fishing.

When Jesus called to them from the shore that morning, they were hungry. They had fished all night and had taken nothing. When He asked them if they had anything to eat, they answered, “No.” He told them to cast the net on the other side of the boat. They obeyed, and caught so many fish they could not get them into the boat. John was the first one to realize that it was Jesus on the shore. He told Peter, and when Peter heard it was Jesus, he could not stay in the boat. He jumped into the water and swam ashore

to meet Jesus. He hadn't seen Him to talk to alone since that awful denial. The other disciples came with the boat, dragging the net full of fish. Jesus had breakfast ready for them and invited them to eat. It was good to get food.

After breakfast, Jesus addressed Peter: “Simon, son of John, lovest thou me more than these?” Peter answered, “Yes, Lord, thou knowest I love Thee.” Jesus asked this question three times, and received the same answer from Peter. In each case, Jesus said, “Feed my lambs,” “Tend my sheep,” and “Feed my sheep.”

The Greek text tells us that Jesus used a stronger word than Peter, all translated “love” in English. Jesus used the word “agapan,” which means “deep abiding love.” Peter used the word “philein,” which means “I am fond of you or have affection for you.” In the last question, Jesus came down to Peter's term, “Simon, son of John, are you fond of me?” Peter was grieved and I am sure very much humbled when Jesus the third time said, “Lovest thou me,” and he answered, “Lord, thou knowest all things; thou knowest that I am fond of you.”

Then Jesus said to Peter, “When you were young, you lived selfishly, did what you wanted to, went where you pleased, and were not in the least concerned about others. But now I call you to be a fisher of men. You are to be concerned about my lambs and my sheep. You are to continue to be my disciple, but on a much enlarged scale. You are not to seek your own ease, or comfort, or your own welfare, and live selfishly. You are to be

my witness wherever I send you. It won't be easy, Peter, but remember, I will be with you even unto the end of the age. I will fill you with power from on high and use you to bring in ‘the poor and maimed and blind and the lame,’ that my house may be full, at the wedding feast.”

How about us—we of the ALFC? We have stayed out of the merged church, not because we feel that we are better than they, but because we have to be obedient to our own conscience.

The question Jesus directed to Peter He directs also to us: “Lovest thou me more than these [who went into the merger]?” Are we praying more for the lost than they? Are we feeding and tending the lambs and sheep better than they? Are we better witnesses in our homes, churches, and communities than they? Are we giving more to the kingdom work at home and abroad than they? Are we carrying our share of the load?

Brother and sister, Jesus is speaking to us: “Lovest thou me?” If so, “Feed me lambs, tend or shepherd my sheep, feed my sheep.” How much do we really love the Lord Jesus? Is it real love, or is it only affection? Personally, I have to hang my head in shame as I face my loving Savior and answer that question. How selfishly I have lived. How self-centered I have been. Oh, that Christ in all His tender love and mercy might become real to everyone of us, and that His compassion for the lost might flow freely through us, that the rank and file of every congregation in our AFLC might get under the burden, now carried by a few, which our Lord has entrusted to us—carry it gladly and willingly to its complete fulfillment. Our missionaries, commissioned at our Conference, stand ready to go. Our seminary will open soon. We need every cent of our minimum goals and more to complete the task that is ours to do. Will you do your share and the share of your neighbor who is unable to do his? God grant it.

—Trygve F. Dahle

WOMEN *for Christ*

ZION LUTHERAN HONORS SIX WOMEN

Six members of the Zion Lutheran Free Church of Green Township, Valley City, North Dakota, were the recipients recently of Honorary Memberships in the Women's Missionary Federation.

The presentation of the certificates and gold pins was made by Mrs. Kenneth Welken, President of the Zion Ladies' Aid, following a talk by the local pastor, Rev. Monseth.



In the picture above are—left to right—Mmes. A. Bouck, Olaf Kjelland, Tony Syvertsen, Iver Welken, L. Johnson, and E. Kjelland. These women have worked faithfully throughout their years in the Zion Ladies' Aid and congregation.

OPENING REMARKS OF PRESIDENT'S MESSAGE

It is with deep humility and in praise to God that we thank Him for the privilege of assembling here today in Valley City, N. Dak., for the second annual conference of the Women's Missionary Federation of the Association of Free Lutheran Congregations.

In this day of unrest and uncertainty, when the faith of the people of God is being torn apart, breaking up the fellowship of Christians, replacing hate for love of the brethren, mistrust for the quiet confidence in God and His Word, does it not cause us to be fearful? Are we in danger of falling through such temptations?

When the standards of right and wrong are crumbling, when false prophets are running rampant, when Christian people who were pillars for the truth waver in their stand, when the atmosphere itself is confusion, when the teachings handed down to us by our fathers are made light of and other teachings are introduced, it behooves us to consider, on what is our foundation laid? And how do we build on this foundation?

Jesus spoke a parable in Luke 6:48 about a wise man who built a house and digged deep and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house and could not shake it, for it was

founded upon a rock.

Now the rock in this parable is Christ Jesus, the Son of the living God. The wise man is the one who comes to Jesus, hears His sayings and does them. The flood and the stream are the testings, the temptations, the doubts, persecutions, etc. But this evil influence cannot shake the wise man's faith. Can we see wherein the secret of such a faith lies?

"Whosoever cometh to me, heareth my sayings and doeth them is like the wise man who built on the rock." The first step then is to come to Jesus. But who comes to Jesus? John 6:45 says, "Every man therefore, that hath heard, and hath learned of the Father cometh to me." There has to be a preparation previous to coming to Jesus and that preparation is done by the Father. In John 6:37, He says, "No man can come to me except the Father draw him. And him that cometh to me, I will in no wise cast out." The first step is to be led to the Rock, Jesus, and that leading is done by God the Father.

The second step is to hear the sayings of the Rock. He is the light, the way of righteousness, peace and eternal life. We do not know this way; He must counsel us. However, this still is not the secret of standing firm on the Rock. The secret is to do His sayings. For example, He says, "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Then when we say, "Yes, Lord, that I will do," and proceed to bless and pray for those people, it is surprising how the hurt is removed—how close we feel to Jesus, and what love and sympathy we experience for those who cursed us. That is building on the Rock, Jesus. When His Word has free course in us it binds us to Him. Then the flood and the stream can do no hurt, for we are anchored in the Rock, Christ Jesus. Do we know that there is balm for every hurt, a Word to still every storm, an answer to every need in the

[Continued on page 16]



Luther League Activities

Greetings. Here's the look I promised you last time at one of the leagues in our Association. Read it carefully—then look at your own group. I'll be surprised if you don't see many likenesses and also get some ideas to try out in your particular situation. Who knows, maybe you'll be reading about your own league in one of the coming issues?

A LOOK AT OUR LEAGUES

INTRODUCING...

The Youth Fellowship from Hatton, Portland, and Grand Forks, N. Dak.

Problem: Three smaller congregations with too few young people in each one to carry on a youth program.

Solution: Merger! The young people from the three congregations met together and organized one youth group.

This Youth Fellowship group was organized between Hatton and



Part of the youth fellowship mentioned in the article. They are pictured in the Zoar Lutheran Church, Hatton.

Portland in October of last year following a parish re-alignment. This took place during the ministry of Pastor Raynard Huglen. In the month of November Student Pastors Gary Skramstad and Robert Lee began serving the churches, and the young people from Grand Forks also joined the group. Meetings have been held once a month, and the three congregations have taken turns hosting the Youth Fellowship, which consists of about twenty members. The officers are: president, Linda Balstad; vice-president, Annita Haugen; devotional-life secretary, Mike Huus; secretary, Loretta Balstad; and treasurer, Harold Nelson. The group has generally met at 5:30 p.m. in one of the churches for supper with a program following.

These young people have had a busy year. Probably the highlight of their activities was the organization of a youth choir under the leadership of Mrs. Henry Hanson and Mrs. Bernhard Nelson, both of Portland. Besides appearing in the churches of the parish, the choir was also invited to share the Word in song in a number of neighboring congregations. Thus they experienced the joy that there is in proclaiming Christ through the talents God has given them. In addition to choir numbers, there were also solos, duets, trios, and instrumentals. Organization of a male chorus was attempted but proved to be a

big flop. Other programs have been a Bible study entitled "How Carefully Do You Read?", a "Fanny Crosby Singspiration," and the presentation of a Christmas program at nearby homes for the aged. You may receive further information on any of these programs by writing to Mr. Gary Skramstad, Trinity Free Lutheran Church, Box 95, Grand Forks, N. Dak. The young people have taken an active part in the Parish Family Nights which are also held once a month. They sponsored an Area Youth Rally during the month of February in Grand Forks. This amounted to a terrific amount of work, but it resulted in good fellowship and many blessings for all who took part and attended. Incidentally, this was a part of their Youth Sunday observance. Valley Free Lutheran Congregation, Portland, was the host for the Spring District Lutheran League Rally on May 17. One of the members of the Youth Fellowship, Paul Haugen from Portland, was elected district president. It was also voted to send the proceeds of the rally to Tom Pederson, one of our youth missionaries in Nogales, Arizona. Looking ahead, the group plans a picnic when the Watchmen Quartet visits their area.

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.
Minneapolis, Minn.
God loves a cheerful giver.

"If I say, 'I will not mention him, or speak any more in his name,' there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (Jer. 20:9).

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

I have never yet met a student, however, who had a saving faith when he came to the university campus and who lost it there. A true evangelical Christian will run into many questions on the campus. He will go through a maturing process; but he will come out stronger for it because he has not had his head in a bucket. Many students on the other hand have gone to college with a secondhand faith that was imposed on them from without, and have found it scuttled on a secular campus. I believe the university campus is an ideal place to talk to people about Christ because the students—both non-Christian and Christian—are *thinking*.—Paul E. Little in *Decision*, June, 1964.

The United States in another half century will be jammed with nearly 395 million people—more than twice as many as there are now. . . .

A population crowded into great strips of cities will be struggling to enjoy driving 200 million or more automobiles where there are 66 million now. Supersonic transports that, within a decade or so, are to carry passengers across the American continent or to Europe in an hour and a half probably will be in process of being replaced by rocket transports capable of cutting that time in half.—*U. S. News and World Report*, July 6, 1964.

The Reformers never broke away from the church to found their own sects or parties. It is a gross mistake to place the source of the whole movement in the private inspiration or "insights" of Luther, Calvin, and Cranmer. These men knew no plurality of churches, and they cared nothing for what Wesley would have called "singularities"; they knew only one holy, catholic, and apostolic Church, by which they meant the congregation

of faithful men where the Word is preached in purity and the sacraments are administered according to our Lord's ordinances (Article 19). This to them was not a matter of new viewpoints versus old but a grim battle of truth against error; Luther, at the end of his life, insisted that "we are the true old Church" of prophets and apostles, known by the seven authentic marks of Word, Baptism, Holy Communion, Ministry, Absolution, Prayer, and Cross (meaning the suffering Church). In the midst of the intemperate polemic of his anti-papal writings, he remained conscious with fear and trembling of the peril of his lonely stand over against a majority not merely of contemporaries but of centuries. Yet the choice is not his; it is forced upon him by the Word of God which is the author of the Reformation. The Word, not Luther, condemns the abuses of Rome, and indeed condemns any deviation and distortion to which Protestantism falls guilty.—Franz Hildebrandt in *Christianity Today*, June 19, 1964.

Is it un-Christian to preach and teach Christian ethics? Why are we so concerned about the interpretation of what the New Testament taught first-century Christians if we refuse to come to grips with the bigotry, injustice, immorality and ethical laxity in 20th-century Christendom? Why are some of our most orthodox groups notorious for their racial bigotry, flagrant immorality or crookedness in business?

Christian ethics is part of the Scriptural message, too. Why then don't we emphasize Christian ethics in race, sex or business dealings?—Editor in *Eternity*, July, 1964.

Although a revival preacher might do great good for your friends, he could not benefit you as a Catholic, and ways could be

found of explaining this without hurt to their feelings.

Revival sermons always appeal strongly to the emotions, and always lead up to one conclusion, the concept of salvation through acceptance or trust in Christ as Savior, often so interpreted as to mean that salvation is thereafter insured. All this is opposed to the Catholic doctrine of salvation.—*The Register* (Roman Catholic), July 12, 1964.

OHIO CONGREGATION VOTES TO LEAVE SYNOD

Inasmuch as our St. Paul's constitution commits us to the Bible as "the inspired and inerrant Word of God" and to the Confessions of the Lutheran Church, and further states that "there shall therefore no doctrine or practice which is in conflict with this our doctrinal confessional position be tolerated in our congregation" (Sec. 2:1), and

Inasmuch as our constitution requires of the pastor that "his doctrine must be purely Lutheran, being in accord with the Word of God and the Symbolical Books of the Evangelical Lutheran Church" (Sec. 5:1), and

Inasmuch as our constitution states that "the pastor with the congregation shall be in synodical connection with the American Lutheran Church or with its recognized successors as long as said Synod remains faithful to the confessions and practices of the Lutheran Church" (Sec. 5:3), and

Inasmuch as articles appearing in official TALC publications and other articles by TALC writers indicate that some are teaching doctrines contrary to what we have always held, especially with reference to the inspiration of the Scriptures, the first eleven chapters of Genesis, Adam, Job, Jonah and the immortality of the soul, and

Inasmuch as the membership of

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TALC in the World Council of Churches, the membership of some of its boards and departments in corresponding boards or departments of the National Council of Churches, and the local participation of TALC ministers in ministerial associations and of their congregations in local area Councils of Churches often result in fellowship contrary to the rules of fellowship laid down in the Minneapolis Theses, and

Inasmuch as we have protested these matters to TALC officials in a formal protest in December, 1962, and

Inasmuch as in January of 1963 we passed a resolution asking official answers on Genesis 1-11, Adam, evolution, inspiration and fellowship, the answers to which will determine whether we remain in Synod, and

Inasmuch as we have had a meeting with Dr. F. Schiotez, the general president of TALC, on May 1, 1963, and did not receive satisfactory answers to our questions, and

Inasmuch as the protested doctrines and practices continue to be tolerated and those involved not censored but rather defended,

Therefore be it resolved that the Evangelical Lutheran St. Paul's Congregation of Columbus, Ohio, withdraw from TALC in protest and for the present time be an independent Lutheran congregation.

(See the editorial "On the Withdrawal of St. Paul's"—Ed.)

CHANGES IN ALC CONSTITUTION TO BE WEIGHED IN CONVENTION

Minneapolis (NLC)—Nearly 100 amendments to the constitution and bylaws of the American Lutheran Church will be placed for adoption before the church's biennial convention in Columbus, Ohio, Oct. 21-27.

Because of the large number of changes being proposed, the church's Joint Council, highest legislative authority between conventions, will introduce an entirely new document, rearranged and co-

modified for easy reference.

Proposed changes include the following:

: That "departments" now organized under a "division of education" become separate divisions—college education, theological education, parish education, and youth activity.

: That standing committees on worship and church music and on public relations be given the status of commissions.

: That the present committee on relations to Lutheran churches become the standing committee on inter-church relations.

: That boards and commissions be made uniform in size, each with nine members—presently some have 12 members.

The Joint Council also approved for submission to the convention a proposed budget of \$23,750,000 for the ALC's 1965 program.

Women for Christ

[Continued from page 13]

Book of the ages? There is—if we hear and do it.

How do we build on the foundation, the Rock, Jesus? In other words, how do we serve Him? To the Jews, Jesus said, "Why do you call me Lord, Lord and do not the things I say? Why do you call me Master, why do you pose as my servant, when you do not obey my orders?" If we are deaf to what He bids us do as servants in His kingdom, of what value is our service to Him? SERVICE IN THE FLESH avails nothing in His sight. Of the Israelites God said, "They fear God and serve their own gods." The fear of God that has value to Him is the fear that breaks with every other god.

We prepare Bible studies; we give our women an opportunity to hear the Word. Is this not good service? No, it is not if that message is not lived. We must give them the living Word. It must be lived out in us as teachers, then it is a conviction. We wonder why there is so little fruit. Why are we unsuccessful in our Sunday school work as well? Can it be that we

teachers hear His Word and teach it, but do not live it? Such teaching is building, all right—but with hay and stubble, and it will crumble.

Why have we gathered here today? Is it because this is our WMF? Or is it because we are unmerged? Or is it because Christ is the center? Where Christ is the center, God's people flock. They are knit together in love. They are complete in Him. These are the living stones that make up the spiritual house of God. Through this fellowship God gives the increase because He is the Head of all things in the Church. And they hear His sayings and do them. This is the house that is built on the Rock, and therefore it will never fall.

Friends and co-laborers, shall we meet this challenge?

—Mrs. O. K. Ose, President
Women's Missionary Federation