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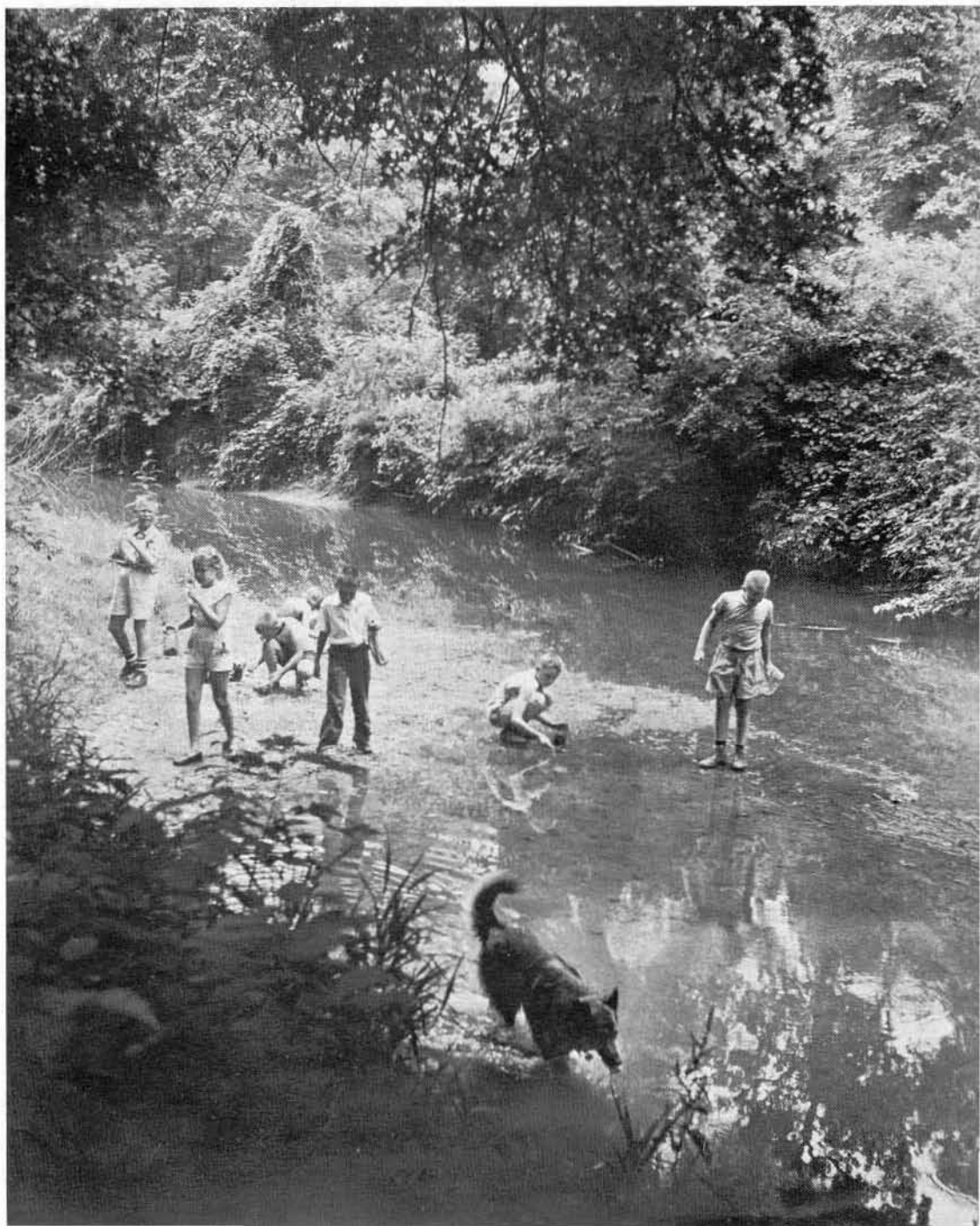
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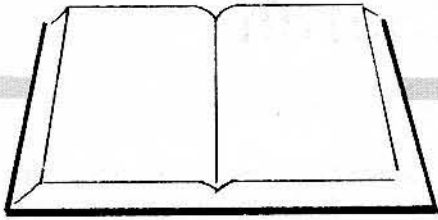
June 16, 1964

No. 12

LUTHERAN

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According to the Word

Water for the Thirsty

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price” (Isa. 55:1).

“He maketh me to lie down in green pastures: he leadeth me beside the still waters” (Ps. 23:2). This is the testimony of one who had accepted the invitation to come and had found the results satisfying. We are going to take a short walk into one of the “pastures” of God. There are two things we especially are going to look for. What is available here? That is important. It determines whether it will meet our needs—yours and mine. But there is something else that may be even more important. It’s the “price tag.” Have we got what it takes to get what we need?

This chapter in Isaiah, and others, reminds me of a great supermarket. There are so many things available. We shall only touch on three of these. Here forgiveness is mentioned. That is something which meets a universal need. Isaiah needed it; David needed it; you and I need it. Is there enough to meet the need? Souls, enlightened by the Holy Spirit, often ask that question. The answer

is—yes, there is enough. “He will abundantly pardon” (Isa. 55:7). There was enough for David; there is enough for all. Go tell, He says, “She hath received of the Lord’s hand double for all her sins” (Isa. 40:2). Forgiveness leads to life and that too is available. “Incline. . . come. . . hear, and your soul shall live” (Isa. 55:3). Christianity isn’t a “new way of life.” It is life itself. “I am come that they might have life, and that they might have it more abundantly” (John 10:10). Another attractive item is offered and that is joy. “For ye shall go out with joy and be led forth with peace” (Isa. 55:12). Peace and joy follow each other as cause and effect. Joy is a by-product of the peace of God. David prays: “Restore unto me the joy of thy salvation.” He had been traveling his own devious ways and lost the joy that comes from walking close by His side.

We have named three essentials available with God. For whom are they available? What is the “price tag”? What are the conditions for obtaining them? I shall point to three of them also as God speaks to us. “Every one that thirsteth” is the one condition. “Blessed are they that hunger and thirst after righteousness” (Matt. 5:6). And “in the last day, that great day of the feast, Jesus stood and cried, saying, If

any man thirst, let him come. . .” (John 7:37). Here is an invitation with a promise of abundance—for those who “thirst.”

There is another condition that must be met. It seems very easy, but it is one of the hardest ones. The supply is available unto him “who hath no money.” God is looking up the road for “bankrupts,” for prodigals who have come to the end of their own resources. To them He comes with His “gift of God” (Eph. 2:8).

We are going to close with a final condition, a very important one. Maybe it is one of the most important. Forgiveness, life, joy—all are available only to him who comes. God is waiting for men to come. Come for life and come for abundance.

In Washington, D.C., there is a department that is seldom heard of. It is called “the lost heir” department. Here are treasures of every kind—valuables worth millions. But they are lost to their owners. A constant search is going on in order that the owners may receive what is rightfully theirs. God, too, is seeking for “lost heirs.” They could be rich because of Calvary, but they are poor—poor because they haven’t come to claim by faith what is so freely offered to thirsty, bankrupt hearts.

—Karl G. Berg

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Evolution and the Church

by David P. Nelson

Fundamentals

MOST people believe in Evolution because most people believe in Evolution."

This truth is descriptive of many Christians. They accept Evolution, not because they have examined its "proofs," its implications and ramifications, but because others, "qualified," accept Evolution. All of us can be sympathetic, in this day of accelerating boundaries of knowledge, with the need of leaning on authority, the qualified adviser. Therefore it is understandable that many Christians, considering the issues of Evolution incomprehensible, follow the "leader" when taught that theistic Evolution is harmonious with the Word. We might call such followers "the unthinking." We can but seek to make them sufficiently knowledgeable so that they will begin, in the light of the Word and the help of the Spirit, to assess the conflict for themselves.

It is primarily for the thinking, Bible-believing Christians that these articles are written. They are written to help establish the faith of those who are seeking help, and to alert or warn the others of the danger of Evolution, that they, too, in this area, heed I Peter 5: 8, 9: "Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world."

In the last article we began to consider the conflict of Evolution with the Word in terms of the basic Doctrines of the Faith. (Forgetting, or losing sight of fundamental Biblical truths is one reason why many "thinking" Christians

are stumbling over Evolution.) We sought to make clear that Evolution conflicts with the message and tenor of Scripture concerning God's curse upon, attitude toward, and promised redemption of Nature. Other aspects of the curse and redemption reveal conflicts with Evolution. The following rather detailed introduction is meant to establish the reality of certain conflicts. But of first importance, this introduction is meant to help our own growth in understanding the relevant doctrines; if we don't understand the Doctrine, for us the conflict doesn't exist.

Satan

Peter, in summarizing for the first Gentile converts the redemptive work of the promised Messiah, said, "...how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him" (Acts 10:38). Another revealing summary is that of I John 3:8: "The reason the Son of God appeared was to destroy the works of the devil." In order to analyze more thoroughly the Doctrine of Evolution in terms of the Fall, the Curse, and Redemption, we need to review and consider basic facts about Satan, our adversary.

Satan's Kingdom

Scripture reveals that Satan has a kingdom. "If Satan casts out Satan...how then will his kingdom stand?" (Matt. 12:26). "Now is the judgment of this world; now shall the prince of this world be cast out" (John 12:31). "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present

darkness" (Eph. 6:12). (See also John 14:30 and 16:11; II Cor. 4:4; Eph. 2:1-5; Col. 1:13 and 2:14, 15; Rev. 12:7.)

When did Satan become "the prince of this world," "ruler of this present darkness"? Besides the Genesis 3 account, many Scriptures reveal that his kingdom in this world began with the first sin of man. Consider John 8:44: "You are of your father the devil, and your will is to do your father's desires... he is a liar and the father of lies." In its fullest meaning, Matthew 13:24-30 and 36-43 refer to the work "the enemy" began at the Fall. For example, verses 27 and 28 read, "Sir, did you not sow good seed...? How then has it weeds? He said to them, 'An enemy has done this.'" That the fullest meaning of this text involves the entire history of man and consequently man's Fall is seen in that among the "righteous" (vs. 43) will be Abel (cf. Heb. 11:4), a man who lived at the dawn of history. (See also II Cor. 11:3; I Tim. 2:14; Heb. 2:14, 15; Rev. 12:9, 10.)

Satan's Power

Satan is described as having power: "that they may turn from darkness to light, and from the power of Satan to God" (Acts 26:18). From where does and did Satan get this power? This is a profound question concerning which revelation seems to provide only rudimentary answers, but Scripture reveals that God permitted Satan a certain scope of power: "to you I will give all this authority and their glory; for it has been delivered to me, and I will give it to whom I will" (Luke 4:6). On the other hand, Scripture reveals that through his deception Satan gained power in this world: when sin entered the heart, man became a slave

to sin and consequently "children of the devil." We are told in II Timothy 2:26 (N.E.B.): "And thus they may . . . escape from the devil's snare in which they have been caught and held at his will." (See also Luke 11:20-22; Rom. 6:20; Eph. 2:1-3.)

Why Power?

Satan is inexorably opposed to God and all goodness. Why then has God allowed Satan power? Scripture, especially New Testament revelation, is clear that until the final judgment, Satan (the "Adversary," "Tempter," "Accuser") has been relegated as God's agent of the Curse. Satan's power appears analogous to the time-lease of authority God permitted various earthly rulers, to accomplish, ultimately, God's purposes. Just as, sometimes, countries, or governments, or individuals (e.g., Nebuchadnezzar, Hitler) are instruments of God's wrath, judgment and punishment unto repentance or destruction, so, too, the function of Satan (e.g., I Cor. 5:5).

Satan's Works

The names of Satan (the "Deceiver," the "Sinner") indicate that the primary thrust of Satan is spiritual. However, Satan also possesses power in the physical realm as well: his activities in this physical world can be seen, measured, and physiologically as well as psychologically experienced. The reality of the physical works of Satan profoundly contradict the Doctrine of Evolution.

"Power of Death"

Scripture declares that Satan has "the power of death." "He himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to life-long bondage" (Heb. 2:14, 15). The consummation of redemption includes the destruction of this physical power. "Then comes the end

when he delivers the kingdom of God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death" (I Cor. 15:24-26).

The Bible states plainly that Satan's power of death came *when and only when* man sinned. "Therefore as sin came into the world through one man and death through sin" (Rom. 5:12). The sense of this statement is: death came into the world through sin. Again, "For as by a man came death, by a man has come also the resurrection of the dead" (I Cor. 15:21). "The sting of death is sin" (I Cor. 15:56). (I Cor. 15 is speaking of physical death.) The important conclusion is: Death came because of sin; before there was sin there was no physical death!

Death in Practical Terms

Death is the result of down-to-earth factors which are almost as common as the air we breathe. In an environment of disorder, the body dies because of disorder. Disorder of the body is produced by disease, aging (or whatever is the gradual breaking down of the body), injury, psychological-physiological conflict, etc.

But the present disorder, within or without, did not exist in the original creation. (God is by no means the originator of evil and its products of disorder!) Then there was no disorder. Consequently there was no death. Sin's disorder brought the birth of death.

Let us digress parenthetically to consider death in the animal world. Comparing Genesis 9:3-6 with Genesis 1:29, 30, we find revealed the transformation of nature from no death to death. In Genesis 1:29, 30, both man and animals were given plant life for food. This order indicates that for both man and animals killing was foreign; killing was contrary to God's will and design. In Genesis 9:3-6, with the ugly fact of sin and death,

preying and killing, by that time an established law of life, God, acknowledging this, allowed man to eat animals. But God insisted that man recognize the existence of the life he destroys: "Only you shall not eat flesh with its life, that is, its blood" (vs. 4). The word in Genesis 9, spoken against a background of death, echoes the word of the Lord Jesus: "But from the beginning it was not so."

Consider: as the essence of order is truth, the essence of disorder is lie. As the Scripture says of Satan, "He is a liar and the father of lies." So also is it right to say that Satan is the father of disorder. Disorder began and continues to find its source in Satan.

Satan's Disorder

We are accustomed (and conditioned) to think of Satan's works only in terms of spiritual-social disorganization. But God allowed Satan to establish physical disorder, after the Fall, as the scourge of the Curse. Scripture ascribes to Satan the disorder of physical disease (from which also the Lord came to redeem us).

You may say, "But what of everyday diseases of the body? Wasn't Satan's inflicting sores on Job an unusual and supernatural event? Certainly everyday colds, or mumps, or malaria, or leprosy, or even snake-bite, are not disorders individually and supernaturally wrought by Satan!"

It appears that Job's disease was unusually, supernaturally generated as an out-of-the-ordinary occurrence. But to thereby establish the thought that "while Job's disease was from Satan, ordinary diseases are natural, not supernatural" is to miss the significance of Disorder.

The physical disorders usually most easily recognized as being of Satan are the disorders of the mind (which in our day many call "mental illness"). The Word again and again ascribes to Satan, using the door of sin, the disorganization of that amazing computer, the

[Continued on page 13]



GREETINGS FROM VALLEY CITY

Proofcopy for this issue of the *Lutheran Ambassador* has been read in Valley City while attending the Annual Conference. It is good to be here and to take part in the decisions which are shaping the future of our fellowship in no small way.

Greetings to you from Valley City. The Lord is with us and we are enjoying good fellowship.

The next several issues of our paper will carry echoes from the conference. For now, we present the first part of a summary of the president's message to the conference.

Summary of the President's Message to the Annual Conference—June 11, 1964

Introduction

Praise and thanksgiving to the Lord, as expressed in Psalm 136: 1-3, are uppermost in our minds as we meet in Conference in beautiful Valley City, N. Dak. God has done great things for us and this gives us joy and confidence.

While God is good, the world is not. The world is sinful and sick. Broken homes, compromise in the churches, immorality, the civil rights struggle, international strife and lack of righteousness are signs of the world today in which our church has been placed.

In a world like this we are not pessimistic. We still have the Gospel, "the power of God unto salvation." Through the Gospel which changes men, society is changed.

The task of the church is to proclaim the Gospel. Nothing else supersedes that. There is no greater right or privilege than to be the church.

Our Congregations

We are concerned about our congregations because they are so important. We believe in living, free congregations which have simple, yet orderly, liturgical services. We believe in personal piety.

Congregations may seek to legislate living congregations by multiplying laws and rules. This could develop into legalism. The model constitutions available will give good guidance together with the Fundamental Principles.

In regard to liturgy, some may react against the trend to much liturgy by having none at all. This would be tragic. Order of Service No. 2 in the Concordia hymnal is a fine worship service and ought not to be subtracted from too much or added to too much.

It would seem well that we prepare a book containing suggested orders for worship and ministerial acts. The old "Ministerial Acts" of the Lutheran Free

A common understanding among Association con-

gregations and pastors regarding divorce would be good. Such a topic, among others, could well be discussed at a pastoral conference such as the one held last winter. All pastors ought to attend these.

Theological Struggle

The theological struggle is becoming more intense. As people study the Word they will be better able to detect error and know truth. In one parish error concerning the work of the Holy Spirit was rejected as the people got into the Word. Perhaps God allows errors to arise so that we might be driven more into the Word.

Pastors are to preach sermons that teach. They should study and work toward this end. Thus, their people will not be easily led astray.

The Association

Our blessings far outnumber our disappointments. Our name situation has been much before us. At the advice of legal counsel we first chose to go under the name "Lutheran Free Church (not merged)." This was challenged and we pled our case in district court in International Falls, Minn., last June. The decision rendered there was long and not easy to interpret. (At this point the president went into a fairly long discussion of the decision and of our attempts to arrive at an agreement with the plaintiffs as to the meaning of the decision. The president stated that if such an agreement had been reached we would have let the matter drop. In the absence of such agreement there was no recourse but to appeal to the Minnesota Supreme Court. Some time this summer we hope to bring you up to date on this situation and therefore we omit much of the material at this time—Ed.)

Even now, having appealed to the Supreme Court, as the Trustees of Augsburg Seminary did long ago, we will be only too happy to drop this appeal if the

plaintiffs will come to an agreement with us on the matter.

It might be well if the conference would express itself on the use of the temporary name "Association of Free Lutheran Congregations."

The caravan (Ambassadors) of last summer was a blessing in the Association as was the Family Camp at Lake Geneva. The quartet travelling this year is not sponsored by the Association, but is independent.

[To be continued]

FAMILY BIBLE CAMP

Being that your editor is on the committee planning the second annual Family Bible Camp, we take this opportunity of bringing some pertinent information concerning the 1964 camp to you through the editorial columns of *The Lutheran Ambassador*.

The dates, as you already know, are August 10-16. The place is the same as last year—the Assembly Bible Camp on Lake Geneva, near Alexandria, Minn.

There are accommodations for several hundred in the cabins and dormitories. There is much room available for families who would like to "camp out" in tents, campers, and trailers. (Please note that young people not accompanied by their parents will not be allowed the use of the camping area.)

Pastor Fritjof Monseth, 425 3rd Ave. N.E., Valley City, N. Dak., is dean of the camp. As such he has overall supervision and is the spiritual leader. The

four main faculty members of the camp have been secured. They are Dr. Iver Olson, Minneapolis, Minn.; Rev. Harold Schafer, DeKalb, Ill.; Rev. Clair Jennings, Minneapolis, Minn.; and Rev. Harry C. Molstre, Wingler, Minn.

Pastor Jay Erickson, Faith, S. Dak., is in general charge of the youth section of the camp (high school and above). Miss Judith Wold, 324 N. Arnold, Thief River Falls, Minn., will supervise the children through grade 6. Grades 7 and 8 will have their own program under the direction of Mrs. David C. Hanson, 7632 Harriet Ave. S., Minneapolis, Minn.

We continue the same cost schedule as last year: children under 12—\$5.00; youth below 20—\$10.00; and adults—\$15.00. This year we have a family rate of \$60.00. That is, families may pay by the individual rates or the family rates, whichever is lower. Don't ask how such reasonable rates can be charged, but we are happy that they do not have to be higher.

At the present time, the camp staff is pretty well set. An information folder has been printed and is being distributed. Other information will come through the pages of this paper.

Will you pray for the effectiveness of this camp that it might be the means of spiritual blessing to many in the Association and other interested friends?

Register for the camp now. This will help you to commit yourself to attend, and it will help us in knowing what to expect in the way of attendance.



Pastor Clair G. Jennings, Minneapolis, Minn.
Youth Bible teacher at the Association's second annual Family Bible Camp.

CAMP MANAGER ASKS FOR HELP

Are there any women who would volunteer to serve as cooks at the

Family Bible Camp at Lake Geneva? Anyone who could serve in this way should write immediately to the camp manager: Mr. Sheldon Mortrud, 715 S. Tindolph, Thief River Falls, Minn.

There is need for cookies at the camp for coffee breaks. Send some along with those coming to camp or bring them yourself.

Here is a song for Bible Camp.
You may wish to use it at your camp this year.

IN CAMP WITH JESUS

(Tune: O Jesus, I Have Promised)

Thou art in camp, Lord Jesus,
From morn of misty light,
Throughout the day, and into
The still and balmy night;
But oh, so near we feel Thee
That heart and soul is stirred,
When as Thou art we see Thee,
Within Thy holy Word.

We sense Thy Spirit's pleading
In sigh of lofty pine,
And in the rippling billows
We hear the voice divine;
But when the silver trumpet
Rings out the call to prayer,
Then one in Thee united,
We know that Thou art there.

May all the wealth of nature
To heart and mind appeal,
May holy revelation
Thy beauty, Lord, reveal;
May fellowship and feasting
On Word and work divine,
In faith and love unite us,
And make us truly Thine.

Then shall again we gather
In camp with Thee, our King,
Where we in joy eternal
May all Thy mercies sing.
Then shall we see the glory
That here no tongue could tell,
And say in mighty chorus:
"Thou hast done all things well."

—Author unknown

WOMEN for Christ

THE CHRISTIAN HOME

The last of two articles

Love is an all-important word in any home. In Ephesians 5:2 we are told to "walk in love as Christ also hath loved us." Love is basic to human happiness. We need love to solve our problems; in other words, we need God, for God is love. An infant very soon becomes aware of his parents' love, and that love is his security in the family circle. We have the command from our Lord that we are to love one another. We prove that love to God by loving those about us.

Love is extremely important in dealing with our children. Discipline administered in Christian love gives a child a sense of security instead of making him frustrated, as some educators have been saying. Even a young child can detect whether the atmosphere created in the home by the parents is that of Christ-centered love or self-centered concern.

If we as parents were to meditate on I Corinthians 13:4-13 and search our hearts, we would admit that we are much lacking in this kind, patient, unselfish love. How can we have or show such love to our children unless we first obtain it from God?

Prayer is also all-important in being a parent. Let us not only pray for our children and with our children, but let us also teach

them to depend on the power of prayer. All things are possible through prayer. We are told to pray without ceasing. One mother told me that as she does her ironing she prays for the child whose piece of clothing she is ironing; she also does this as she patches each pair of jeans, slacks or anklets. Isn't that a wonderful way to spend your patching or ironing time?

In the tract *By Their Parents Ye Shall Know Them*, J. Edgar Hoover is quoted as saying, "If I had a son I'd promise to do one thing: I'd tell him the truth. I'd never let him catch me in a lie because I would not tell him any lies. And in return I'd insist that he tell the truth. I'd have few rules, but they would be enforced. Boys don't become bad overnight. They get away with large things because their parents are too careless or too soft to punish them. Presently the little offenses become big offenses. A spoiled boy grows into a spoiled man. Wise parents demand the highest standards of honesty and morality of themselves. They are then justified in insisting that their sons and daughters adhere to these standards."

In these times in which we live we must more than ever be on guard against liberalism and the teaching of evolution and scientific explanations of the wonders of God's creation and miracles. These

modernistic teachings are found in most textbooks. Most of the time we are so busy we do not take time to examine the textbooks, assuming that they are all right because our school board has approved them. If he is not firmly grounded in the Bible, a young person can become very confused. One young man came home from a church-affiliated college and told his Christian mother, "Mother, you and Dad taught me all wrong. Now I have found out the truth about the origin of the world." So even after our youngsters come to college-age many are swayed by this liberal philosophy because their teachers say it is so.

We are only lately aware that this same venom of unbelief is filtering into some of our so-called Christian literature. Some have even gone so far as to delete whole portions of the Bible, because, they say, they are only myth. If we delete one portion of the Word of God, why accept any of it as truth? We are so thankful that the leaders in our church are really concerned about this situation and are working hard to provide fundamental literature for young and old—literature that tells the story of our God in truth and its entirety—with no part of God's Word deleted or questioned.

In this day of hurry, hurry, even for us adults, it is important that the home be a place where Christian love is practiced. Even a teenager or college-age youngster needs to feel that someone at home is concerned about him and waiting for him to come home. True, they no longer need mother to fix that sandwich and glass of milk, but if they know mother is at home when they return from school it is an added incentive to come right home. It is not the most pleasant thing for anyone to come home to an empty house. I can still hear the familiar call of "Anybody home?" as our youngsters returned from their day at school. This will always be a cherished memory for me. Too many children come home to an empty house—and so do

not stay home. In a survey taken by telephone recently, children who answered the telephone many times answered the question as to where their parents were with "I don't know." How long will it be before these same youngsters feel free to go out and not tell mother and dad where they are going or with whom they are going?

During the period of growing up, youth must be surrounded by an atmosphere of love, the right kind of love (at this age, not too possessive nor demonstrative). In I John we are reminded that perfect love casteth out fear. To build into today's troubled world an atmosphere of love is to eliminate fear and danger for the child and give him his opportunity to be the hope of tomorrow.

The responsibility in being a parent is a big one. We often feel that we have failed miserably. It would be overwhelming and frightening if we did not have our Lord to turn to for guidance, for renewed strength, courage and faith. We need to have a sense of humor, too, and as parents we need to pray that God will fill our hearts with love for our children—real Christian love. Our God is like the air that surrounds us—He is always there and all about us. Just as our physical bodies would not be alive very long if we did not breathe the life-giving oxygen in the air around us, so will we not remain very alive spiritually if we do not avail ourselves of the power God is ready to supply to us.

We need always to pray for guidance—we cannot be do-it-yourselfers in the job of being parents but must rely on the leading of the Holy Spirit. The power of prayer is the greatest untapped resource in the world. Make use of this power. It is yours for the asking. You have a direct line to God. When you want to talk to Him you are never told that He is out for lunch, or in conference or on vacation. He is always there and *ready to listen and answer*. God realizes our helplessness before we express it. Helplessness is

the very essence of prayer. Let us admit our helplessness and let God help us and direct us as we raise our children.

—Mrs. Russell Duncan
Fargo, N. Dak.

WESTERN NORTH DAKOTA DISTRICT WMF RALLY

The district WMF Spring Rally was held in Zion Lutheran Church, Tioga, N. Dak., on April 17, with approximately 100 women attending.

The following officers were elected for the coming year: Mrs. Chester Halverson, Tioga, president; Mrs. Erling Brekke, Antelope, Mont., vice-president; Mrs. Alfred Sundhagen, Temple, N. Dak., treasurer; and Mrs. Ronald Gravgaard, Temple, N. Dak., secretary. The officers were installed by Pastor John Strand of the local parish.

Mrs. Herbert Presteng of Grafton, N. Dak., national WMF vice-president, led a Bible study on the rally theme, "Christ the Truth," basing her study on John 5. She also discussed the work of the WMF, explaining the projects and presenting the WMF financial picture to date.

Mrs. Russell Duncan, Fargo, N. Dak., spoke on "The Christian Home," centering her thoughts on the bringing up of children in the world of today.

There were several musical selections presented by the different congregations represented at the rally.

The attendance trophy, a ten-inch gold cross, was awarded to the Norman Ladies Aid of rural Tioga for having the largest percentage of their membership in attendance. This is a travelling trophy.

The proceeds from the noon luncheon were sent to the mission fund. The offering was given to the National WMF general fund.

—Mrs. Ronald Gravgaard

CENTRAL MINNESOTA DISTRICT WMF RALLY

"Verily, verily I say unto you,

he that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father" (John 1:12). "I must work the works of him that sent me while it is yet day; the night cometh when no man can work" (John 9:4).

This was the theme as we met for the WMF Rally of the Central Minnesota District in the Sarpsborg Church near Dalton, Minn., Rev. Carl Ostby, pastor, on May 12. There were 58 guests registered.

The meeting opened at 10:30 a.m. with a hymn sing led by Bertha Anderson. Mrs. Harry Rosvig of Dalton led in devotions, speaking briefly on the danger of growing cold and indifferent. After devotions, Rev. Ostby testified through a vocal solo.

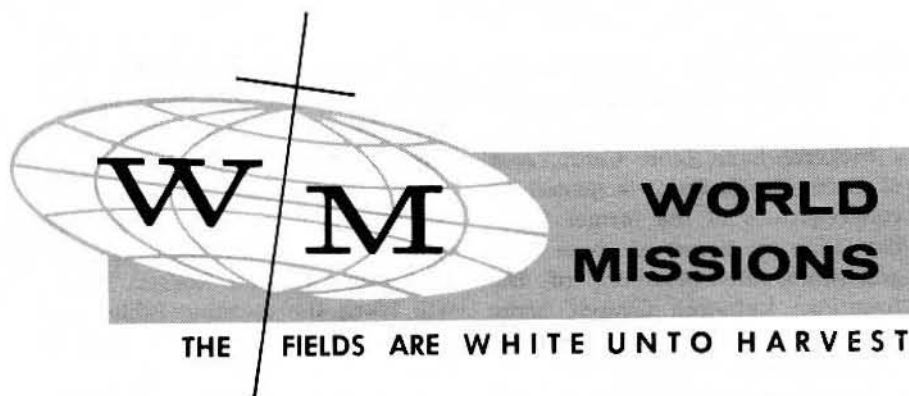
The speaker of the morning was Mrs. Alvin Grothe who brought to the rally a view of Sao Paulo, Brazil. This is the field in which the Grothes will be laboring on our behalf this fall, God willing.

Mrs. Emma Svari of Pelican Rapids led in devotions at the beginning of the afternoon sessions, after which Viviann Knutson and Ruth Christenson sang a duet, accompanied by Gladys Christenson. At the business session, led by Mrs. Raymond Jacobson, Sebeka, Minn., the following officers were elected: president for two years, Mrs. Raymond Jacobson; secretary-vice-president for 1 year, Mrs. Ralph Melby, Dalton; secretary for 2 years, Mrs. Theodore Aasness, Doran; treasurer for 1 year, Mrs. Rachel Bratvold, Dalton; and cradle role secretary, Mrs. Emma Svari, Pelican Rapids.

Mr. Alvin Grothe spoke on Christ's search for men. He spoke with urgency of the fact that the fields are indeed white unto harvest. He asked that we take action and share with men everywhere our gospel and our Saviour.

The rally closed with the singing of a hymn and the benediction, pronounced by Rev. Ostby.

—Lydia Christenson, Sec'y



A JOURNEY FOR JESUS

(On Brazil's Frontier)

by J. H. Abel

Part I—"A Dusty Encounter"

It was a very hot and dusty day in Parana, Brazil. Down the new road that cut its way through the tall jungle trees had come many trucks. Some of these trucks were loaded down with big logs that were being taken out of the jungle. Other trucks were funny looking because they had furniture piled all over them, and right in the middle a horse or mule, cows or chickens. Sitting on the top of the furniture on these trucks were people. Yes, boys and girls, fathers and mothers, old folks and young folks. These people with things on top of trucks were pioneers moving in to cut down the jungle and build new farms and new towns. It was not easy to ride up there on top of one's furniture all day long while the hot sun beat down and the road became so dusty that one could hardly see. But this was the only way for a poor man to get his family into the deep jungle areas where he could get land for a new farm, or maybe start a little business of his own in a new town, so everyone was happy as they rolled on into their new future.

Down this dusty jungle highway came a different looking car. It pulled off the road by a small stream where several trucks had stopped. A man got out carrying in his hand a small bag. He walked over to the men and women and children who were resting beside

the clear, rushing stream. Then the man called to them from beside a truck, "Bon dia!" (Good morn-ing!) How are you folks? How is your trip going? Where are you headed for? Some pioneers replied, "Bon dia." One man replied, "We will make new farms in the jungle near Terra Nova." And so their greetings were exchanged.

Then the stranger with the small bag introduced himself. "I'm Pastor Jim from the last village. We have a school where you may want to send your children some day. I am going to a large 'fazenda' [ranch] and 'serraria' [sawmill] near the place you plan to settle. We have 'cultos' [services] every Thursday night at this ranch. Some folks bring their accordions, some their guitars, and we sing and talk about Jesus. We read from God's book, the Bible, and learn just how He tells us we can have our sins forgiven and be sure of going to heaven."

Just then little Maria and her sister Lourdes began to jump up and down and say, "Papai, we want to go and hear the music and sing. Can we go tonight, Mamae?" "Be quiet, my children; we have much work to do yet. We must set up some shelters from palm trees to sleep under tonight." Just then little Manoel spoke up, "But I will work very hard today, Papai, so that we can have everything ready in time to go to the meeting tonight."

Then the missionary took out of his small bag some beautiful looking small colored papers with writing on them. He said, "Who

can read in your families?" There were perhaps 7 or 8 trucks around the river bank and at least 40 or more persons, counting the children, but not many hands went up, for not many could read. "Well," said the missionary, "I know that in each of your families there is someone or some friend that can read, so I want to give you these pretty papers. We call them 'folhetos' [tracts], and they tell you something very important from the Bible, about how God loves us, and that Jesus, His Son, died for each of us. Read these 'folhetos' out loud to each other and then try to come to the big 'fazenda' meeting tonight and you will learn more about God. 'Ate-logo, amigos!' [Good bye, friends!]" said the missionary, and then getting back into his old station wagon, the missionary waved and was on his way down the dusty road.

There was much talk among the families after he left, and they anxiously looked over the pretty papers he had given them, but there wasn't much time for any reading right then. Soon all the families were back up on top of their trucks and joining the cows, mules, and chickens. Once more they chugged noisily down the road in a cloud of dust. One by one, however, the trucks turned off into little jungle roads and rolled up to their new farms. There was much activity as Maria and Lourde's family began to unload in a small clearing in the jungle that marked the beginning of their new farm. Little Manoel ran about with a big ax chopping down small palm trees in the jungle, cutting off their big fan-like leaves and telling his two sisters to help him drag them back to the clearing. "Vamos depressa, we must work fast if we are going to be ready for tonight!" "Oh," Maria said, "do you think we can go to the 'fazenda'?" "I don't know," said Manoel, "but if we work hard maybe Papai will take the truck over; it's only 5 kilometers. Let us all work and then we shall ask."

[To be continued]



Pastor H. C. Molstre, Winger, Minn., evening speaker at our Family Bible Camp.

**PICKEREL LAKE BIBLE CAMP
OPENS ON JUNE 28**

Pickerel Lake Bible Camp, east of Grenville, S. Dak., is owned by congregations of the former Wauabay District. Some of these congregations are members of the American Lutheran Church, some of the Association of Free Lutheran Congregations.

The owner congregations will again this year operate a camp for young people who

have finished at least grade 6 or are 12 years old when camp begins. Rev. Raynard Huglen, Roslyn, S. Dak., is the dean.

Rev. Jay Erickson, Faith, S. Dak., will preach at the evening services on the topic "Abundant Living." Rev. Erling Huglen, Roseau, Minn., will teach the morning Bible hour on the subject "Peter: A Man of God."

Cost of the camp is \$8.50 per week or \$15.00 for two from a family.

August 10-16

Planned activities for the whole family

- Spiritual Growth
- Bible Study
- Christian Fellowship
- Inspirational Preaching
- Recreation
- Music
- Prayer

- S** Iver Olson
P Harold Schafer
E Clair Jennings
A Harry Molstre
K Hans Tollefson
E
R John Strand
S

**2nd Annual
Family
Bible Camp**

**Lake Geneva
Bible Camp
Alexandria, Minn.**

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

"Taking up your cross is carrying whatever you find is given you to carry as well and as stoutly as you can without complaining or calling people to come and look at you. All you have to do is keep your back straight and not think of what is on it—above all do not boast of what is on it."—John Ruskin

A traveller finds a road map indispensable. The Christian also needs guidance and enlightenment to keep on the right road. Where does she find it? (Ps. 119:105). _____

FISH — for Souls

We are told fishing fans spend millions of hours fishing in one season in our country. People who enjoy this sport find it to be a rewarding experience. Christians are also called to fish. Read Matthew 4:18-20 for a command and a promise. How is the promise conditioned on obedience to the command? _____

_____ What lessons did Simon learn before the promise was given? (Luke 5:5-8) _____
How seriously did the disciples take their assignment? (Luke 5:11). _____

A fisherman knows the habits of the fish he is seeking. He goes where the fish are found and uses his equipment to the best of his ability. Having done this, there is only one thing he can do—wait. The hours of waiting are all forgotten, however, when he gets his "catch." What equipment does a Christian have to "fish" for souls? Hebrews 4:12 _____ John 16:17-11 _____
John 14:13, 14 _____ What can we do after "casting our net"? (Ps. 27:14). _____

Discussion: What would happen if all Christians took up this fishing assignment as seriously as the average sportsman?

The Christian can have summertime in her heart all the year around. She can experience the warmth of God's love, she can know the rest of relaxing in His will, she can know rewards a fisherman would not dream possible. These summer-type activities know no seasons. Take time to enjoy and enjoy them!

BIBLE STUDY GUIDE



THE CHRISTIAN WOMAN and Vacation Activities

Summer months often bring a variation into our regular daily routine. Many of us look forward to vacation days of relaxation and rest to renew our strength and revive our spirits. Our occupations may vary, but as Christians our primary task is to glorify Christ—from this we never want a vacation. There are, however, a number of activities which will keep us interested and zealous in our Christian witness. We can compare them to our vacation activities.

BASK IN THE SUNSHINE — of God's Love

Sunshine dispels the clouds and brings warmth and light to replace darkness and cold. God's love for us is like sunshine. To con-

template on it revives our lethargy and warms our lukewarm spirits. According to Ephesians 1:4, 5, when did God choose us to be His own? _____ Why did He want us for His own? _____ What does Jeremiah 31:3 tell us about His love? _____ What did that love lead Him to do? (Rom. 5:8). _____ What reassurance did this give Paul in Romans 8:32? _____ In view of this love, what does Peter tell us to do in I Peter 5:7? _____ Why can we feel free to do it? _____ Contemplate what it means in our life to know God loves us. Do our actions or reactions change His love? (Isa. 49:15).

REST — at the Cross

Regardless of how enjoyable our work or recreation may be, an occasional respite is needed. A pause enables us to review the past and anticipate the future. The Christian must often pause at the cross of Christ; there she finds rest for her soul. What are we invited to do in Matthew 11:28? _____ In Psalm 55:22? _____ Why must we pause at the cross? (Eph. 2:13-16). _____ What burdens are we invited to bring to the cross? (See following references.)
 Psalm 51:1-5 _____ Matthew 6:27-34 _____
 Psalm 143:10 _____ Philippians 4:6 _____
 What kind of rest are we promised?
 Psalm 32:5 _____ Jeremiah 31:25 _____
 Psalm 103:5 _____ Philippians 4:19 _____

Discussion: What prevents us from resting at the cross more often than we do?

RELAX — in His Will

The ability to relax is important. It is necessary if we want to maintain a sound body and mind. It is of even greater importance that we relax in the Lord's will for us. To dutifully resign to His will and direction for us is not enough. We need to be surrendered and yielded to Him. We need to relax in His will. What attitude should be ours? (Matt. 26:39). _____ Is there any room for "buts"? What action transpires:
On our part? _____ *On God's part?* _____
 Psalm 37:3-7 _____
 Proverbs 16:3 _____
 II Chronicles 30:8 _____
 Romans 6:13, 22 _____
 As found in Jeremiah 17:7, 8, note the characteristics of one who relaxes in the Lord.

- (a) _____ (c) _____
 (b) _____ (d) _____

TRAVEL — in His Steps

Vacation may mean travel time. New scenery, new faces, new activities are a welcome change. The Christian woman is constantly travelling, too. Whose path is she following? (I Pet. 2:21). _____ What does the above verse suggest this path may include? _____ When we travel in His steps where may we be led? (John 13:13-16). _____ Travelling with Him will create what attitude on our part? (Phil. 2:5-8). _____ Peter called us to follow "in his steps" (I Pet. 2:21). We must follow Him to Calvary where Jesus died "once for all" for sin. The cross remains throughout the ages an eternal symbol of boundless love which we can neither comprehend nor adequately appreciate. We can follow Jesus to the cross, but there we must stop. He alone could mediate for us. Nevertheless, Jesus tells us in Matthew 16:24 that following in His steps will involve a cross. What is it? _____

[Continued from page 4]

mind. Note the relationship established in Mark 5:15: "And they came to Jesus and saw the demoniac sitting there, clothed and in his right mind."

(There is another dimension in this episode, recorded in Matthew Mark and Luke, which the unbelieving would gladly dismiss: "... the unclean spirits came out and entered the swine, and the herd, numbering about two thousand, rushed... into the sea." This reality, this dimension of Satan's power outside the sphere of men, is a challenge to our weak faith.)

But Satan's works of disease are more than those of the mind; they include the bodily diseases that afflict us! What methods and means Satan uses to accomplish these disorders this writer does not know. The writer can but suggest probable "natural" factors used by Satan.

For example, there are the physical disorders, the physical end-products, that are produced by spiritual forces such as selfishness and hostility. That is, such factors of the selective process called "natural selection" or "survival of the fittest," as "might makes right" and "I'm concerned only about me" work in a hostile environment, to establish and perpetuate those forms of life most capable in such an environment. Furthermore, with these selective factors, bodily mechanisms promoting harm and selfish gain are developed or altered. From microbe to mammoth, under the influence of evil spiritual forces, mutual harmony is gradually replaced with beings generating disease and destruction and adapted to "cold war." (Certain harmless microbes, in such an environment, could gradually be transformed into harmful bacteria.) The results of such a "natural" selection process is physical disorder, including disease.

It is important to recognize that the source-force of such "normal" disorganization is spiritual evil; the ultimate designer of this "natural" disorder is Satan.

Shortness of space prevents developing here a second area that would probably provide insight into other "natural" methods of Satan and the out-workings of the Curse. But for those so inclined and trained, mention of it should be made. There is the need to develop, in the light of revelation, the possible relationships of Satan to and advantages Satan could gain from the results of the Second Law of Thermodynamics, the Law more commonly described in terms such as the "running down" of the universe, the increased non-availability of energy, the tendency toward greater and greater randomness, or on other works, the tendency toward an increase in disorder. Study in this area should also be made of the probable results of gradual genetic breakdown, body weakening and transformation due to the accumulation of the typical harmful mutation.

It should be realized that the architect of disorder can and does use ordinary physical elements, "normal" cause and effect relationships, and other "natural" methods, besides his supernatural authority, to accomplish his ends. Therefore, whether supernaturally or naturally caused, it can rightly be said that Satan is the source of all sickness.

This truth is plainly the spirit and written message of the Scriptures, particularly of the New Testament. Even an abbreviated examination of the accounts of Jesus' healing ministry will reveal this. For example, consider Luke 13: 11, 16: "She was bent over and could not fully straighten herself. . . And ought not this woman. . . whom Satan bound for eighteen years be loosed from this bond. . .?" And Luke 9:1 and 10:19: "and he. . . gave them power and authority over all demons and to cure diseases. . . Behold, I have given you authority. . . over all the power of the enemy." The simple fact is: Jesus healed!

The Issues

The Doctrine of Evolution works

to destroy the facts of the historical Fall, the establishment of the Curse, the beginning and establishment of Satan's kingdom and power here on earth, and the origins of disorder, sickness and death.

Because of the teaching of Evolution that history is a continuum of events characterized by the very gradual development of life as we know it, there is no place in that Doctrine for a historical Fall and the introduction of its fruit—disorder. He who denies the Fall must explain disorder, spiritual and physical, as having its origin in the Creation and thus in God Himself.

Scripture's explicit and implicit message is that God did not create a world of disorder, that sickness and death was not and is not God's desire for man, but with the Curse Satan began the development of disorder. Evolution states that, using the factors God ordained, order is gradually evolving out of disorder, that much of what Scripture calls disorder is good, for it enables order to develop.

Scripture states that sickness came into the world following the Fall of man. Evolution states that since life began, disease has always existed, is natural, and an important part of the evolutionary process.

Scripture states that death came into the world with the advent of sin and is executed by Satan. Evolution states that death always existed, and that the causes of death are the same now as they have ever been. Scripture declares that death is an enemy. Evolution states that death is normative, part and parcel of the economy of nature, utilitarian, and advantageous to the species because it permits changes and development to take place. This is the manner in which Evolution, Theistic or otherwise, calls bad "good"!

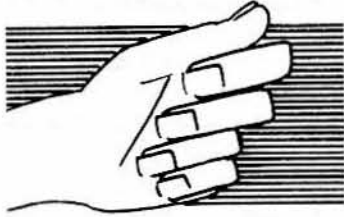
Scripture states that in the beginning the potential for immortality existed but, because of sin, was lost. Most theistic evolutionists contend that the Genesis 2 and 3 account is but an expression of a

gradually developing *hope* of immortality, not a lost reality.

Practically speaking, the theological influence of the Doctrine of Evolution concerning Satan is either outright denial of his existence, or a spiritualizing away of the vivid accounts of his person and

power by contending that the accounts are culturally bound and dated, i.e., they have spiritual meanings but not literal reality.

The Doctrine of Evolution generates spiritual disorder! This Doctrine works to weaken God's redemptive efforts.



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

DID YOU KNOW?

Did you know:

That God says in Malachi 3:10: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

That this is a command, but it also contains a promise. That God further promises in verse 11: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field."

That God says we are robbers, that we rob Him, if we do not bring the whole tithe.

That unless we give more than a tenth, we are giving nothing, for we read in Leviticus 27:30: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah."

That our government allows all taxpayers the 10 percent tax-free, and that some people claim that in their income-tax, but may not really give the tithe.

That Abraham gave tithe to Melchizedek, priest of God most high, when he returned from conquering his enemies, rescuing Lot, Genesis 14:20.

That tithing was generally ac-

cepted, not only in Israel, but also by heathen nations.

That the tithe is not a part of the Law, but that it is the Lord's and we have no right to use it for ourselves.

That Jesus and the apostles did not advocate the tithe, but emphasized that everything we possess belongs to God. That we, with all our talents and possessions, belong to Him.

That Zacchaeus, after receiving the Lord Jesus, stood before the Lord and said, "Half of my goods (50 percent) I give to the poor."

That Paul says in Philippians 3:8: "Verily, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him."

That the Bible says in Proverbs 10:22: "The blessing of Jehovah, it maketh rich."

That the Lord Jesus himself said: "It is more blessed to give than to receive."

That the Bible says in II Corinthians 9:6: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

That God would much rather bless than to withhold His blessings.

That a farmer in Saskatchewan, Canada, who loved the Lord, talked things over with his wife, and to-

gether they decided to support a missionary in a foreign field alone.

That God blessed them with such a bountiful crop that year that they decided they could support two families. The Lord continued to bless them from year to year as they took on additional missionaries until they alone were keeping five families on the foreign field.

That this is a true story of what God is able to do for those who dare to take Him at His Word and trust Him fully.

That if every family in the AFLC would give one dollar a week toward our budget, and would send the \$4.00 every month regularly we would have no financial problems.

That there are some in our Association who either can not or will not give that much, therefore some of us will have to give more.

That we are living in the last days, and what we intend to do for the Lord will have to be done fast. We will have to adopt a "short-time program" because we have only a limited time in which to do it.

That Jesus said, "Behold I come quickly. And that John answered, "Even so, come Lord Jesus" (Rev. 22:20).

—Trygve F. Dahle



Pastor H. R. Schafer, DeKalb, Ill., adult Bible teacher at Lake Geneva Camp.

CHURCH-WORLD NEWS

LUTHERAN HOUR WORLD'S FAIR EXHIBIT ATTRACTS BIG CROWDS

NEW YORK CITY, May 27—Heavy traffic was observed at the Lutheran Hour exhibit in the Hall of Education at the New York World's Fair following its installation and dedication last Sunday.

Dr. Oswald Hoffman, the Lutheran Hour speaker, cut the ribbon and dedicated the exhibit to the glory of God for the promotion of the work of "Bringing Christ to the Nation," the slogan of the Lutheran Hour. Others who participated in the dedication included Nathan Eickmann, a Lutheran school teacher of Queens Village, who will supervise the corps of volunteers manning the booth from 10 a.m. to 10 p.m. daily.

The focal point of the exhibit is a brilliantly lighted cylinder around which a screen grid of the world revolves. By means of telephones on the perimeter of the cylinder the visitor can hear the Lord's Prayer in seven languages: German, French, Spanish, Japanese, Tamil, Russian, and Swahili.

Mementos offered at the exhibit include a scroll reproduction of the prayer in the seven languages and a pocket atlas with full color maps and information about the Gospel broadcasts.

Prior to the dedication, Dr. Hoffman interviewed the Rev. Norman Temme, director of public relations of The Lutheran Church-Missouri Synod on "The Church at the World's Fair." This segment was the first to be recorded in the auditorium in the Hall of Education for broadcasts on the Lutheran Hour at a later date. In addition to the interview, the program also featured the choir of Concordia Collegiate Institute in Bronxville under the direction of Ralph Schulz. Dr. Hoffman also delivered

a special message for the program. Funds for the exhibit were provided by the Aid Association for Lutherans in Appleton, Wisconsin.

LWF NAMES REPRESENTATIVE TO VATICAN COUNCIL SESSION

Geneva—(LWF)—Three delegate observers will represent the Lutheran World Federation at the third session of the Vatican Council this fall, it was announced here by the LWF executive secretary, Dr. Kurt Schmidt-Clausen.

Two of them will be in continuous attendance: Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary in St. Paul, Minn., and the Rt. Rev. Sven Silen, Bishop of Vasteras in the Church of Sweden. Dr. Quanbeck is now serving as guest lecturer at Gettysburg (Pa.), Theological Seminary.

The third place will be occupied alternately by Dr. Vilmos Vajta of Geneva, director of the LWF Department of Theology, Dr. K. E. Skydsgaard, professor of systematic theology at the University of Copenhagen, and Dr. George A. Lindbeck, research professor of the Lutheran Foundation for Inter-Confessional Research in Strasbourg, France.

By the time the session opens on September 14, Dr. Vajta will have succeeded Dr. Lindbeck as research professor at Strasbourg, and the latter will have returned to a chair of historical theology at Yale Divinity School in New Haven, Conn.

Dr. Lindbeck's predecessor as the first LWF inter-confessional research professor was Dr. Skydsgaard. Professor Quanbeck, Bishop Silen and Professor Skydsgaard are all members of the Board of Trustees of the foundation of Strasbourg. Dr. Quanbeck is also on the LWF Commission on Theology.

MISSOURI SYNOD OPPOSES PRAYER IN PUBLIC SCHOOLS AS "ROAD TO SECULARISM"

Washington, D.C.—(NLC)—A spokesman for the Lutheran Church-Missouri Synod warned here that "the sure road to secularism is by way of a prescribed public religion" in opposing alteration of the U.S. Constitution to allow prayers and Bible reading in public schools.

The Missouri Synod's opposition to the various proposals for amending the Constitution was voiced by its public relations director, the Rev. Norman L. Temme of New York City, in testimony before the House Judiciary Committee on May 13.

Such religious practice, he said, "would, of necessity, be so vague and innocuous to men that it would be an affront to God," and "by its vary nature... would deny the true essence of prayer and worship."

Mr. Temme told the committee that the 2.6 million-member denomination opposes the proposed amendments because the synod:

:Is convinced the practice and teaching of religion is the responsibility of the family and church.

:Believes the First Amendment guarantees the American concept of separation of church and state.

:Fears the introduction of non-sectarian, non-denominational prayers and devotional exercises will contribute to rather than combat the trend toward secularization in this nation.

Mr. Temme, who appeared in behalf of Dr. Oliver R. Harms of St. Louis, Mo., president of the Missouri Synod, pointed out that the synod has established a strong system of parochial schools as "the most effective way to provide a specifically Christian education for its children."

In 1963, he noted, the synod had 1,378 elementary schools with an enrollment of 158,050 children, an increase of ten schools and more than 3,000 pupils over the previous year. This is by far the largest number of schools operated by any Protestant denomination.

The Lutheran churchmen said the schools were founded because of "our deep religious conviction as to the desirability of combining religious education with the teaching of the regular school subjects."

It is "our equally firm belief," he added, "that the most effective way this can be done in our pluralistic society is through church-sponsored and church-supported schools."

This position, he cautioned, should not be misinterpreted as one of opposition to, or of disinterest in, the public school system as "our synod repeatedly encourages its people to develop a vital interest in the cause of public education."

While the Missouri Synod has not had opportunity to speak officially in convention action on the 147 resolutions now before the House on the prayer issue, Mr. Temme said, "I am confident I speak for the vast majority of our people when I say we vigorously oppose these proposals."

"We do so, in keeping with our long-held view that the practice and teaching of religion is the responsibility of the home and the church, not of the public school," he stated.

"Furthermore, we believe that this proposed legislation would prove to be destructive to our American tradition of the separation of church and state, as well as the freedom of religious worship."

Mr. Temme said the Bill of Rights is America's "most precious heritage" and noted that it has not been amended in the entire history of the United States.

"To do so now will not be helpful but hurtful to religion," he asserted.



Dr. Iver Olson, Minneapolis, Minn., who will teach a course in Lutheran doctrines at our summer camp.

W-1
STANLEY HOLMAAS
NEWFOLDEN MINN

"Can a maiden forget her ornaments,
or a bride her attire?
Yet my people have forgotten me
days without number" (Jer. 2:
32).

"I know, O Lord, that the way of
man is not in himself,
that it is not in man who walks
to direct his steps.
Correct me, O Lord, but in just
measure;
not in thy anger, lest thou bring
me to nothing" (Jer. 10:23,
24).

"Thy words were found, and I ate
them,
and thy words became to me a
joy
and the delight of my heart;
for I am called by thy name,
O Lord, God of hosts" (Jer. 15:
16).

"Heal me, O Lord, and I shall be
healed;
save me, and I shall be saved;
for thou art my praise" (Jer.
17:14).

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