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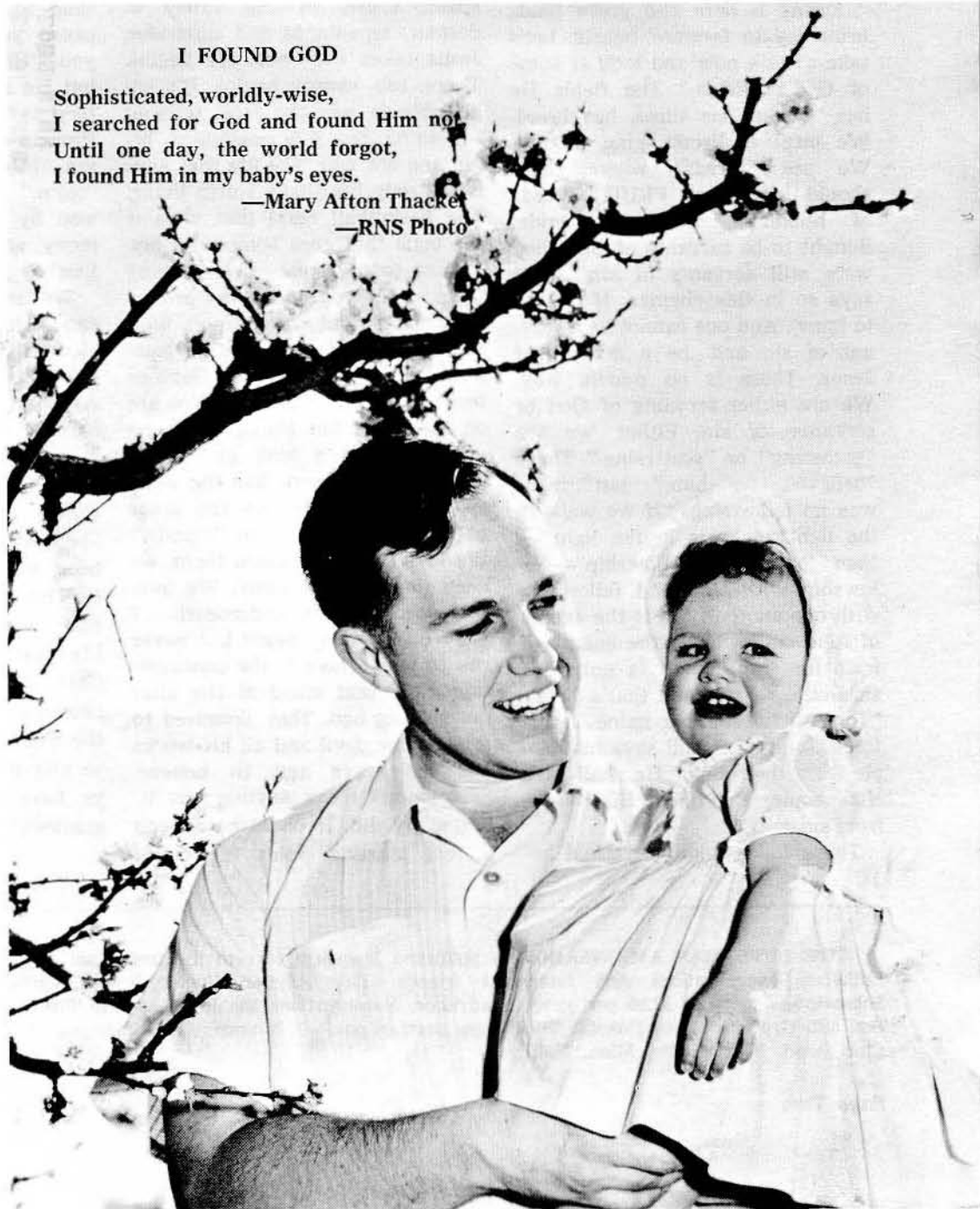
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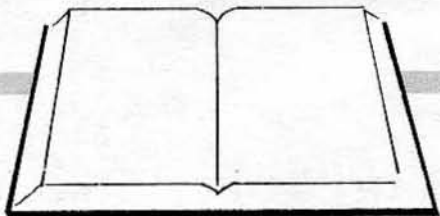
I FOUND GOD

Sophisticated, worldly-wise,
I searched for God and found Him not
Until one day, the world forgot,
I found Him in my baby's eyes.

—Mary Afton Thacker

—RNS Photo





According to the Word

Be a Winner

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32).

Spring is here and green fields bring joy to farmers' hearts. Let's take a walk now and look at some of God's "fields." The fields He has bought, has tilled, has loved. We meet a discouraging picture. We see "weeds" where there should have been FRUIT. Weeds of blindness, hate and pride. Bought to be servants of God they were still servants of sin. Jesus says so in this chapter. He ought to know. And one cannot be a servant of sin and be a servant of Jesus. There is no middle way. We are either servants of God or servants of sin. Either we are "gathering" or "scattering." These "believed on him," but there was no fellowship. "If we walk in the light as he is in the light"—then "we have fellowship"—fellowship with God and fellowship with one another. Sin is the enemy of fellowship. Sin is the enemy of fruit for God. There is only one sure cure for sin and that's Jesus. "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." He shall save His people, His flock, His own—from sin.

These folks in our text had be-

gun with Him. We cannot win a race without *beginning*. Some are trying just that. Oh how they are *trying, trying, trying*. They are trying to be good; trying to win; trying to get the joy of the Lord. The spiritual race, as Paul calls it, begins where trying ends—in despair. There, in the valley of despair, repentance and surrender, Jesus takes over and *life* begins. There, too, *victory* begins. It's impossible to *win* the race, without *beginning*; but it is possible to begin and not *win*. The life that *wins* is the only life that's worth living. The basketball team that wins is the team that goes home with *joy*. I want to go *home* on a winning team, don't you? So many are on the "team" but they aren't winning. "The name of God is blasphemed among the Gentiles because of you," says Paul. You are on the team, but losing the game of life. Take a look at "God's field" in your heart. See the weed spots there! Those are the areas of life where we are so "touchy." We love them; we shield them; we keep them hidden away. We look so respectable, but underneath...? Why do so many *begin* but never run to *win*? There is the confirmation class that stood at the altar not so long ago. They promised to forsake the devil and all his works and his ways and to believe. Some didn't mean anything by it, but many did. It could have been a real starting point for them,

but too often it wasn't. There is the girl or boy who raised his hand and said yes to God. God was so near that evening. They meant what they said, but...

Jesus gives us the answer to all these questions. And He makes it very direct and to the point. "Ye seek to kill me," He says, "because ye have not my word in you." He was talking to the Jews but He is also talking to us. *Victory* is found in fellowship with Him. In the book of Revelation we are introduced to a winning "team." How did they win? They won by "the word of their testimony and by the blood of the Lamb" (Rev. 12:11).

We are living in a hectic age. Our values and appetites are so confused. We have time for most everything but not for the Word. As hearts become aware of their barrenness they often look to "isms" and every new semblance of power instead of looking to *Him* in the Word. We hear so much about diets these days. Years have been added to life but too often *life* hasn't been added to years. Peter speaks about a "diet" also. It's good for newborn babes in Christ and for oldsters as well. "As newborn babes," he says, "desire the sincere milk of the word that ye may grow thereby, if so be that ye have tasted that the Lord is gracious" (I Pet. 2:2).

—Karl G. Berg

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In Christian schools academic freedom is often a controversial issue.

Is Academic Freedom Too Dangerous?

by Dr. Arthur F. Holmes

IN recent years the term "academic freedom" has become both the watchword of educational integrity and the warcry of the advocates of higher learning. Any attempt to relate Christianity and learning, whether in a philosophy of Christian liberal arts education or in the daily conduct of the Christian college inevitably introduces the same heated topic.

What about academic freedom? Is it good, bad, or just inconsequential? Should it be a warcry shouted in defiance of impending attacks by trustees, administration, or constituency? Should it be a watchword, sounded with regularity in calm assurance of the well-being of this citadel of learning? Or should it be repressed to a hushed whisper that becomes an inuendo of insurrection and treachery within the camp? I suspect that within evangelicalism-at-large it could carry all three of these connotations in a confusion characteristic of the current lack of any clearly understood and commonly agreed evangelical view of education, or human reason, or of human culture in general.

For centuries it has been recognized that both thorough education and scholarly research demand unflinching integrity. From the days of Socrates in ancient Greece, through the growth of the medieval universities, into the scientific learning of the renaissance and the historical scholarship of the 19th century, academic integrity has meant a relentless quest for understanding and an undeviating loyalty to the truth.

(Dr. Holmes is professor of philosophy at Wheaton (Ill.) College.)

In recent years the term "academic freedom" has become a symbol of such integrity. Nineteenth century Germany was the intellectual cockpit of Europe. There the theological conflicts were waged; there the lines were drawn between scientism and idealism. There political ideologies were treated with the dogmatic finality of divine absolutes. University professors, as employees of the state, properly resented having their conclusions dictated by political considerations, and eventually the rise of the Nazi ideology expelled the lovers of truth and proponents of academic integrity. In considerable numbers they found liberty in America and elsewhere, a liberty which included the academic freedom denied them under a totalitarian regime.

In this country, prior to the Civil War, little had been heard of academic freedom. The problem had first been posed by the controversial views of some college presidents and professors on slavery and secession. It grew in proportion to the issues that were added: socialism, the gold standard, Darwinian evolution, etc., and in our day, of course, loyalty oaths, desegregation and student publications.

SANDBAGGED DEFENSES

The Christian college is a uniquely American institution, and the history of academic freedom within its halls is therefore a chapter in the history of American Christianity. Of particular importance is the rise of theological liberalism with its repudiation of Biblical authority. As liberal forces engulfed church-related institutions, conservatives became suspicious of the treachery that turns

liberty into license. We not only reinforced conservative defenses with definitive statements of belief, but also in some areas sandbagged them with Rabbinical interpretations which tend all too often to suffocate the defenders, obscure their field of vision, or hinder the effective execution of a strategic counter-attack. This is an understandable precaution. But, to change the metaphor, it seems like a successful operation which leads to the patient's weakening and possible death.

Thus in repudiating the one extreme of license, we have tended to the other extreme of legalism and become suspicious of even that academic integrity and freedom which is an expression of Christian honesty and liberty.

Academic freedom, in other words, is a necessity, not a luxury. It is of the essence both of Christianity and of learning, and must be so defined. It is of the essence of Christianity, we believe, because true freedom, the liberty we have in Christ, mediates between the extremes of license and legalism. It is of the essence of learning, because the true learner is a humble, teachable soul, free from the dictatorship of all but the Truth.

THREE CATEGORIES

The distinction between legalism, license and true liberty suggests three categories in which proposed definitions of academic freedom may be grouped. Russell Kirk captures this excellently:

"In the eyes of the Indoctrinators, the scholar and teacher are servants, hired for money to do a job. In the eyes of the Doctrinaire

Liberals, the scholar and the teacher are masterless men, rather like Cain, and ought to remain so. In my eyes the scholar and the teacher are Bearers of the Word—that is, the conservators and promulgators of knowledge in all its forms; they are neither simply hired functionaries nor simply knights-errant in the lists.”

In the first category Kirk places William F. Buckley (*God and Man at Yale*) for whom academic freedom means “the freedom of men and women to supervise the educational activities and aims of the schools they oversee and support.” I think of the indoctrinator as the dogmatist for whom all issues are settled and all truth known and, as a result, all creative scholarship erodes away. He is the legalist who, enforcing things as they are, forgets that faith, like love, cannot be forced, but rather rises as the free response of the mind to the revelation of truth, an enlightened mind that has been freed from the shackles of opinion and prejudice. The indoctrinator has a ready-made set of answers for every question. He mass-produces organization men who, given the right stimuli, recite appropriate sentences and respond with appropriate behavior patterns. But when his students meet new problems or start to think for themselves, they have neither the answers nor the developed intellectual powers to work them out. Having learned neither the true meaning nor the use of academic freedom, they either remain shackled by fear or else become disillusioned libertines, the campus cynics whose loyalty is to themselves rather than to the Truth.

It is apparently in opposition to such dogmatism that Ruth Eckert writes:

“Instructors who give pat answers to questions that have continued to baffle thoughtful men are hardly likely to stimulate anyone to new levels of maturity and insight.”

Legalistic indoctrination is a self-contradiction for the educator who

purports to develop the individuality and intellectual powers of persons created in God’s image.

Our second category represents the other extreme: the Libertines whose “freedom bandwagon” collides head-on with the legitimate concerns of society and its institutions. The Libertine interprets “education for democracy” to mean one which ensures absolute equality: no viewpoint can be more true than another; all stand on the same level and are to be presented with a benign and uncritical relativism. His presupposition is that nothing is true in itself; truth is relative, and ideas are but the tools of successful adjustment. He tries to solve problems without any fixed reference in eternal truths and historical values. The responsibility he accepts for his students is that of Cain: “Am I my brother’s keeper?” With Russell Kirk, “I think that men who will not acknowledge the Author of their being have no sanction for truth. . . . Dedication to an abiding Truth and to the spiritual aspirations of men excised, we would be left with no reason for learning, or for freedom, except service to ‘the people.’ And what is man, that we should serve him, except that man is made, however perfectly, in the image on Another?”

LOYAL TO TRUTH

For those whose ultimate loyalty is to the expedient and the popular rather than to Truth, Socrates would have a goading question; so would the Medieval scholars and the scholarly victims of Nazi oppression, and our fundamentalist forbears. It is the question of the apostle, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard” (Acts 4:19, 20). To the Libertine this must be said, for the conscience of the Christian scholar and teacher is committed to Him who is the Truth; and the teacher invites his students to the same

commitment. To the Legalist it must also be said, for the conscience of the Christian scholar and teacher cannot be bound to human representations of truth, nor can the teacher so bind his students.

Liberty flourishes under neither totalitarianism nor anarchy, neither legalism nor license. It thrives under law, but is smothered in any atmosphere of fear and suspicion. Liberty is not uncommitted, but its commitment is to an ideal higher than current institutions or present laws. Academic freedom is meaningful only when there is a prior commitment to the Truth. And commitment to the Truth exists in One who transcends both the relativity of human perspectives and the fears of human concern.

This is why academic freedom is a necessity, not a luxury. It may be defined as freedom to explore the Truth in a responsible fashion, to think, even to make mistakes and correct them; it is the freedom to enlist one’s students in the same quest, and to equip them carefully for its exacting demands.

The qualifying words, “in a responsible fashion” and “carefully,” require emphasis for it is here that educators are most often accused of failure. The qualification implies a responsible motive, neither selfish nor narrowly partisan, but first a love for the Truth and then a concern for the common good of the community to which one belongs. It implies care about attitudes, lest one grow heady and opinionated and cease to bow in humility and awe. It implies working loyally within the framework of reference to which one stands committed, rather than acting like iconoclasts or teaching subversion. Socrates worked responsibly within the context of Athenian culture, the Medievals within the commitments of their universities, the Renaissance scholars within the framework of their scientific outlook, and American education within the context of the American ideal. The teacher and scholar in the evangelical institution operates within the framework of belief as

confessed by his college. In this sense the academic community is always "a community of the Committed."

Academic freedom is a form of "liberty under law." Law gives direction and order to liberty, protecting it against abuses from right and from left, safeguarding its proper use. The Christian educator cannot forget that his responsibility is not only to society and the church, to his students and colleagues, but also and primarily to the Truth. He is constantly impressed with the fact that the Scriptures aid rather than hinder the quest for Truth: they open up new and exciting perspectives for the dedicated and vigorous mind to explore.

WEAKER BROTHER

The apostle Paul spoke of Christian liberty in relation to the "weaker brother" (I Cor. 8:9). To this weaker brother the Christian educator bears a dual responsibility. As an *educator* he must help him gain strength and maturity of faith and thought by offering fellowship and guidance in the exercise of liberty. Over-protection breeds weakness; repression breeds rebellion. As a *Christian*, however, the educator must not cause a weaker brother to stumble; he must not weaken him further, nor alienate him from the faith. In order to avoid becoming a stumbling-block the Christian educator needs to scrutinize his pedagogy, to organize his curriculum, even to restrict at times his own public utterances. Intellectual food that has been offered to idols may well be wholesome in itself, and may be helpful in the diet of the mature thinker, yet this fact is not always apparent to the weaker brother in the earlier stages of his development.

At this point, criticisms often arise. Current tensions in the life of the church excite fears which, while not wholly ungrounded, are frequently exaggerated. These in turn are projected as illusions, il-

lusions which level irresponsible accusations and represses freedom with legalistic restriction. In the words of Louis Joughin, "The attack on academic freedom is symptomatic of the occasional exhaustion which attends the arduous business of living in a democracy." Restrictions on freedom in general develop because our world as a whole, and the church in particular, is in trouble and life is not as free as it should be for any of us. In the attempt to conserve the accomplishments of the past, cherished social and religious institutions and long-held particular viewpoints, there is a tendency to deny the freedom to improve on the past, to examine and question the cherished, and so to make progress in understanding the Truth. When this occurs, stagnation sets in and cherished institutions decay.

The sage advice of John Milton's *Areopagitica* merits our attention:

"We should be wary therefore what persecutions we raise against the living labours of publick men, how we spill that seasoned life of man preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at that ethereal essence, the breath of reason itself, slays an immortality rather than a life."

This process is unfortunately aided by an age-long depreciation of the academic task. Who has not encountered the hardheaded businessman who smiles indulgently at the educator's idealism? How many parents relish the fact that someone else is going to mould Junior's mind and determine his destiny? How many parents fear that higher education will kill their son's faith? How many of us, set in our ways, like our unthinking passivity to be disturbed by some Socratic gadfly? Is it any wonder that some people try to swat the bugs that pester them?

On the other hand, the Christian

educator too has a conscience. He is concerned that his students' faith be genuinely their own, alert, informed and relevant. He recalls Milton's words again:

"Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression they sicken into a muddy pool of conformity and tradition. A man may be a heretick in the truth; and if he believe things only because his pastor says so, or the Assembly so determines, without knowing any other reason, though his belief be true, yet the very truth he holds becomes his heresy. There is not any burden that some would gladly post off to another, than the charge and care of their religion."

Academic integrity and freedom, the educator submits, preserve us from this heresy, and Christian honesty and liberty are the purest forms they can find.

The scholar needs freedom. He wants people to get off his back so he can get on with the job. The truth is not yet completely known, even in theological matters; human knowledge is never static; the limits of learning are always expanding, new problems constantly emerge for which there are no easy answers. He needs the freedom to explore these problems, to formulate hypotheses and hazard experiments, to publish the results. He needs to enlist students as fellow-learners. He needs the freedom to disagree on certain matters without becoming suspect. He needs a loyalty to Truth rather than opinion, a personal integrity which understandably resents the fear and suspicion with which he may be regarded.

Trustees and administrators, therefore, bear responsibility. They must both grant proper academic freedom and protect it against attacks from right and left. They must stand by the professor under criticism and treat him with the highest personal and ethical consideration. They must ensure him at all times the respect and dignity

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Edited by Mrs. David C. Hanson

TEACHING METHODS

Some weeks ago our family spent an afternoon browsing in the gallery of religious art at the Minneapolis Institute of Art. It was not a new experience because some of the works there have become old friends as we have visited through the years, but, as always, it was a pleasant and valuable day.

We had been viewing a painting that was new to us. The artist had painted "The Temptation of Jesus," using only the facial expressions of Christ and Satan to tell the story. Satan had the appearance of an innocent cherub, and we reminded each other of II Cor. 11:14.

From there we moved to a canvas that tells the story of the betrayal in the garden. This picture is a great favorite of ours. The artist has captured so much detail and movement that it was easy for us to become lost in the painting and feel that we were part of that restless scene—as indeed we were. We were a silent foursome until one of our teen-agers spoke, "You know, these men must have had a wonderful understanding of Scripture in order to paint like this."

The Word of God had been so faithfully portrayed by these great artists that it is still speaking to those who come to see their works.

We left the Institute with the thought that our Sunday school children could profit from a *field trip* that would bring them into contact with these old masters.

In Minneapolis we are also blessed by having the Holyland Exhibit where our classes may go to learn about Bible lands and customs. It would be worth while to know the location of similar exhibits in your own locality.

Merely taking your class out of doors to tell the story of creation would add variety to your lessons and help the children to appreciate the wonder of God in the things that surround them. Or perhaps you would like to teach them to practice their Christianity by encouraging them to make greetings for someone who is ill, and then make arrangements for them to visit that person. Older children could plan to visit a home for senior citizens to distribute

tracts and sing for their elderly friends.

Are your students acquainted with the pastor and his role as shepherd of the congregation? If they were seeking counsel, would they know where to find his study? Do all of the students attend church, or would it be valuable for them to visit the sanctuary and listen to a simple explanation of the baptismal font, the communion table, etc.? Sometimes we need go no further than our own church building to plan a field trip.

There are so many fine stories available in books and tracts which have not been visualized that we would like to encourage the use of *flip charts*. Magazines and newspapers will supply illustrations for almost any story. After the pictures have been cut out, they can be glued to large sheets of paper. Clip the sheets to your flannel board and flip the pages as you tell the story. A flip chart makes an interesting substitute for a chalk board and can be used in all of the ways that were suggested in a previous issue.

We have all used *bulletin boards* for display purposes; but have you considered using them as a teaching aid. Suppose that your class is studying the first commandment. Why not make a replica of the stone tablets, and print the first commandment on it. Then place this in the center of the bulletin board. At the close of the lesson ask each of the students to find pictures of some things that could become idols to him. At the beginning of the next session let the young people arrange their pictures around the commandment as a means of reviewing the lesson from the preceding week. If you do not have a bulletin board, you can accomplish the same thing with a large sheet of poster board that has been fastened to the wall with masking tape.

Models should also be used as teaching aids. One Bible story tells of a man who was let down through the roof of a house. Now most of our children live in homes that have pointed roofs—how can they visualize this event without a knowledge of the flat roofed houses of Palestine? It is simple to build a Palestinian house from a small box, or there are very inexpensive cardboard models available in Christian bookstores. A junior high class might enjoy building a synagogue, the tabernacle, or even a village that would be typical of a particular mission field. This kind of project would be excellent in Bible school.

In the last few issues of the *Ambassador* this page has been devoted to the use of visual aids and creative activities that will add interest to our Bible lessons and help our students to understand and retain the truths that are being taught. But we have by no means covered this inexhaustible subject, for the faithful Christian teacher will always be looking for ways to improve his teaching. Because he has the responsibility of directing children to their Savior, he cannot afford to be dull and uninteresting. He must teach stimulating lessons that point his students to Jesus Christ and encourage them to grow in Him.



TEACHERS' TRAINING

Way back in January the Committee on Parish Education served notice that they were working on plans for teachers' workshops to be held in Association churches next fall. Beginning in July those plans will start to become reality.

Eight areas are being asked to supply a five-member team to take special training so that they in turn will be able to present workshops in their respective districts late in September or early in October. Materials are being prepared for those teachers who work with Pre-School,

Kindergarten, Primary (grades 1 and 2), Juniors (grades 3 and 4), and Pre Teens (grades 5 and 6). Next year we hope to add sessions for those who teach Junior High, Senior High, and Adult Bible Classes.

The following schedule has been suggested for district workshops to be held on a Saturday or Sunday afternoon and evening at the convenience of the congregations involved.

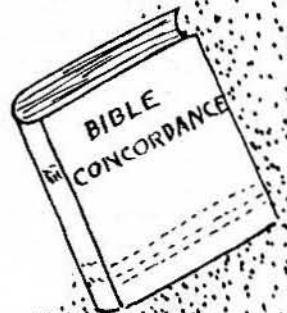
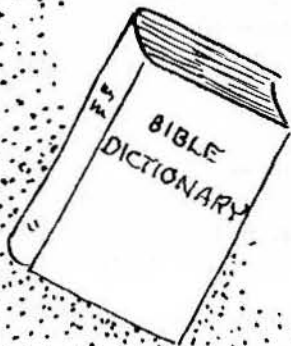
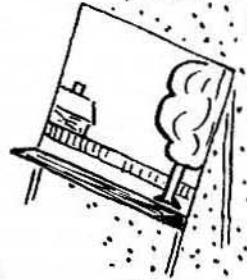
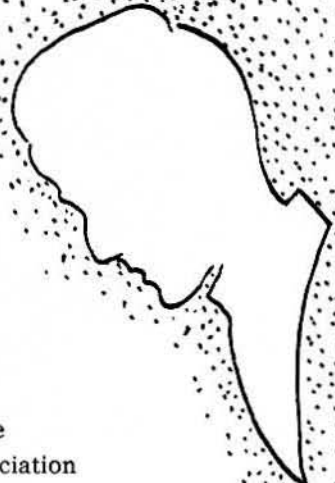
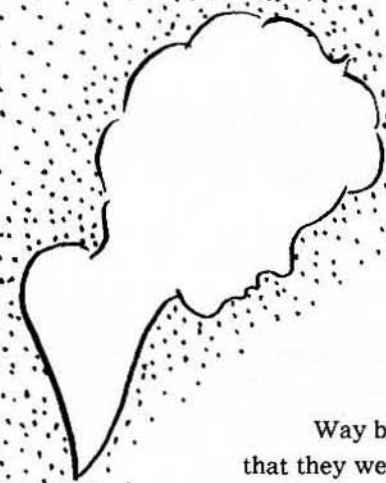
- 2:00-2:30 — Registration
- 2:30-3:00 — Assembly "Why Am I Teaching?"
- 3:00-3:30 — Beginning of departmental sessions
 - "Know Your Student" (flip chart)
- 3:30-4:30 — "Use of Visual Aids"
- 4:30-5:30 — Supper
- 5:30-6:30 — "Creative Teaching"
- 6:30-7:30 — "Lesson Preparation"
- 7:30 — Closing Prayer

Teachers will be given an opportunity to use visual aids and create something simple that will add interest to a Bible lesson. During the hour on lesson preparation they will actually prepare a lesson using reference books and ideas that have been offered earlier in the day.

One heartfelt plea: The program is a new venture for everyone involved. We expect to learn many things that should be helpful for years to come.

WE COVET YOUR PRAYERS.

I am the Way,
the Truth, and
the Life.



WOMEN for Christ

THE CHRISTIAN HOME

"And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, 'This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.' Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:22, 23).

God instituted the first marriage. This marriage was the basis for a perfect home—but it did not remain perfect. Through the disobedience of our first parents, sin entered into this home and has been in every home since. Without Christ home can be a place of bitterness, antagonism, ugly dispositions, impatience, critical attitudes—the list is endless. These attitudes are at first as a thin veil between us and God, but they soon grow into a thick wall. When Christ comes in, He breaks the wall down and home becomes a place of un-

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derstanding and love. that befits a man of integrity, a loyal citizen, a devout believer, a gentleman and a scholar.

To this end it must be clearly recognized that intellectual gestation (to use Socrates' figure of midwifery), while unavoidably necessary and delightfully rewarding, can still be a dangerous and painful process. The incidence of miscarriages is to be reduced, not by

derstanding and love.

Children are precious gifts from God and they have been entrusted to us for a few years. It is surprising how early a little child can begin to understand about God—He is often more real to a little child than to an older person. We sometimes tend to doubt and limit God, but the little ones accept what they are told as truth.

Before the little ones begin school their world is their home and parents. What a wonderful time to instill the Gospel in their minds. Parents should be the child's first religion teachers. There is the story of a little girl who came home from Sunday school and told her mother that she was not going to be afraid anymore. Her mother asked why. Little Betty answered, "If we hold onto God's hand He will take care of us and we don't have to be afraid." Her mother found it difficult to forget this simple testimony of her four-year-old. A few evenings later she decided to test her child's new-found faith. Betty

further restriction on the attendant doctor, but by encouraging him to face facts honestly, to look into problems with the penetration of x-rays, to develop responsible techniques based on well-informed understanding and thoroughly critical research. Education, like having babies, is a calculated risk. Education is not like training: most children can be successfully trained, but not all babies are successfully

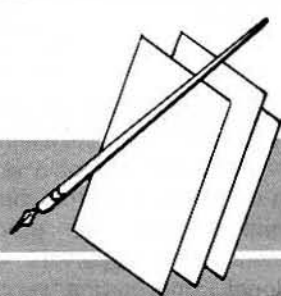
had always been afraid to go upstairs in the dark. Mother wondered if Betty would still be afraid, so she asked the little girl to go upstairs and get her thimble for her. Betty's immediate response was, "But Mommy, I'm afraid." But then she remembered, and with some hesitation started upstairs. A few minutes passed and soon the tiny feet were heard coming down the stairs. When mother looked up she saw a triumphant little girl approaching—thimble in one hand and the other outstretched as though holding God's hand. This mother realized the importance of the training her child was receiving in Sunday school. However, nothing, not even Sunday school, can take the place of the home in teaching children about God and giving them Christian experiences. Little hands can be folded long before a child can say a word.

A little girl had been taken along with her parents to an evangelistic meeting. The pastor had preached on the soon coming of our Lord. The little girl's parents did not think she would understand any of it. But the next day while eating her dinner, three-year-old Nancy looked up and said, "When Jesus comes back to earth to take us to heaven, I am going to give Him my peanut butter sandwich." Perhaps this may at first seem humorous, but Jesus was very real to Nancy and she was ready to give the best she had to Him. We can learn from our children at times. Are we ready to give of our best to the Master?

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delivered. Yet both education and having babies are part of the divine mandate to replenish and subdue the earth and have dominion over God's world.

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EDITORIALS

THOSE CONFERENCE DECISIONS

Perhaps it may be well for us to take a look at our understanding of the role of the Annual Conference in the life of an association of free Lutheran congregations. The rule by which we operate is enunciated in the Guiding Principles, No. 11: "Agencies found desirable for conducting the joint activities of congregations, such as conferences, committees, officers, etc., cannot in a Lutheran Free Church (or Association) impose any obligations or restrictions, exert any compulsions, or lay any burden upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals."

The Declaration of Faith (*Thief River Theses*) reiterates the point by saying, "Conferences of the congregations of our fellowship do not enact law for the congregations, but simply recommend actions and practices to them."

The picture is very clear then, the individual congregations are very free and may do as they wish with any action recommended by the Annual Conference. In the light of this, what did we mean in the editorial "Looking Toward the Annual Conference" (May 19, 1964), when we said, "Come to Valley City and be a part of the legislative process of the Association of Free Lutheran Congregations?" Is there a legislative process when the units of a fellowship are not bound by the actions of the conference?

Yes, there is. The mere fact that congregations associate with one another implies that they will not only fellowship together, but also work together to advance God's kingdom. Naturally, decisions must be made concerning the work. When they are made in a democratic way it is presumed that they will be acceptable to the majority of the people back home. It is presumed, but it is not a certainty. The congregations are free to do what they wish with what the conference has decided.

In our type of church fellowship, even more so than in one where congregations delegate authority to the conference, we must have a sense of mutual trust in one another so that a joint work can be carried out. We must believe that in the absence of any constitutional compulsion to comply with conference recommendations, enough people and congregations will act to further whatever endeavor is before them.

This is what we hope will continue to be the case after Valley City and in whatever days the Lord may give us to work.

We imagine, on the other hand, that if a congregation consistently finds itself opposed to conference recommendations and refuses to support or join in the common work that it will seek some other fellowship where its own vision will find a kindred spirit and where it will not be held back from a work in which it could more fully find expression.

LEST WE FORGET

Annual Conference time causes us to pause in remembrance of those who have departed this life since we last met in Fargo. At this writing we do not know of anyone now missing who was present at last year's historic conference. But there may be such. Certainly from our congregations there are goodly numbers who have gone to their reward.

Life has its necrology or register of the deceased. We who remain ought not to forget those who walked with us a while and particularly those who labored with us in the Lord's vineyard. In their way and in their place they did something we could never do. "Blessed are the dead who die in the Lord henceforth... for their deeds follow them."

And with Memorial Day so recently observed, we would not forget our nation's war dead. They died in the line of duty. We are in great debt to them. God help us to strive for peace in order that the same sacrifice be not asked of our youth and our children. But it must be peace with honor and justice. Our war dead would not be honored if we regarded lightly the freedoms they counted worthy of life itself.

ACADEMIC FREEDOM

Academic freedom is a live topic today in both the secular and church worlds. Readers of *The Lutheran Ambassador* in the upper midwest will be aware of the controversy which has surrounded the University of Minnesota of late and one of her professors, the embattled Mulford Q. Sibley.

The Christian colleges are constantly facing this question as are the seminaries. When our seminary is established, God willing, we shall be more directly involved with this matter too. If anyone would say that it is impossible that the Association could have any problem because "we stand on the Bible," we would caution that the problem is not quite that simple.

Did you ever meet a fellow Lutheran Christian, let us say, who looked upon some matter a little differently than you did or who interpreted a particular Bible verse differently than you did? If you have had this experience, then you can understand why academic freedom becomes an issue.

We are presenting an article today called "Is Academic Freedom too Dangerous?" It is written by a professor in a conservative Christian college. We

think it presents a reasonable discussion of the situation. Whether or not you agree with it is your business, but it will not hurt us to be thinking of this subject.

CONFIRMATION THOUGHTS

There may be some Lutheran pastors who are completely satisfied with everything connected with the practice of confirmation. We have the suspicion, however, that a good many more have some misgivings about this time of instruction of our young people and the public ceremony of confirmation. Remember, it is not a sacrament, but a ritual long in use in most churches which perform infant baptism.

Some of the things pastors wonder about are the materials for instruction (the perfect material hasn't been printed yet), the age of the confirmands, length of instruction, and the use of the confirmation vows.

A news item on page 15 states that the three major Lutheran bodies in the United States are going to participate in a joint study of the theology and practice of confirmation. It will be of interest to see what that investigation produces.

This spring we talked with a Lutheran pastor (not

Association) who said that he was ready to make some drastic changes in his approach to the instruction of the youth in his parish. Specifically, his plan is to move the time of instruction to grades 5 and 6, whereas today the more common ages are grades 7 and 8 or 8 and 9. A second basic departure will be to not have the traditional confirmation service upon completion of the academic course, but whenever instructed youth desire to make public profession of the Christian faith an appropriate ceremony will be conducted in the congregation.

What are the pastor's reasons for attempting this course of action? He listed four: (1) this will destroy the image of confirmation as graduation; (2) the physiological changes taking place in children of junior high age place instruction then at a handicap; (3) parental authority over children in grades 5 and 6 is greater; and (4) children are more receptive in 5th and 6th grades than later.

There you have one concerned pastor's ideas. What do you think of them? We invite our readers to comment on this approach to confirmation or to suggest other ideas. Our pages are open to constructive discussion of the issues of our day and this is one of them.

[Continued from page 8]

We are very careful with our youngsters' physical welfare and so we should be, for our bodies are the temple of God. We give our children proper food, added vitamins, inoculations for the prevention of certain diseases and pre-school checkups. Are we as careful to have Christ firmly implanted in the minds and hearts of our little ones as they start school and begin to enlarge the circle of their little world? Have we given them the spiritual inoculations they need to protect from the evils in the world about them?

As the child grows older, what TV programs is he watching? What magazines and books are available for him to read? Is he learning to enjoy good music? There is such a wealth of wonderful reading material geared to the young today that there should be no excuse for not having some in every home. Bring good literature into your home—it is no more expensive than poor literature, and poor literature can be very expensive by the lasting impression it leaves on

the child. Bible stories can be made a daily diet of reading and will be as popular as Mother Goose stories.

If you develop in your children the desire and love for good books and the Bible, your children will never lack for entertainment on a stormy night. Christian literature and Bible stories can be as exciting as the rowdy shooting serials that some children use as a steady diet day after day. Our boys when small could hardly wait until they had enough money saved for another *Sugar Creek Gang* book—their favorite reading.

One mother said, "But they are so quiet when they are watching TV. I can get all my work done." Yes, perhaps it does keep the youngsters quiet at the time and they won't bother you, but what about the impression left on their young minds? One little tot was playing "drunk" after watching a saloon scene. He did not actually realize what he was doing, for to him it was a game, but what a game! When tots become teenagers, will this diet of murder and

violence show its effects? Pop and hotdogs cannot make strong muscle and bones. Filth and violence cannot make pure minds and hearts.

In the book of Daniel we read about the young man Daniel who was ordered by the king to eat his food and wine. When Daniel refused, the prince of the eunuchs insisted, for he feared for their lives—they had been ordered by the king to serve the king's food to these young men. Daniel asked that they be given water and pulse for ten days and they could compare results. Pulse is a legume, such as peas and beans, and is especially nourishing. Here is another example, I think, of good home training. Daniel had no doubt been fed both good food and good precepts. We know what happened at the end of those ten days—the boys who had eaten the pulse and water were robust and healthy and the others showed signs of dissipation.

—Part I of a lecture given by Mrs. Russell Duncan, Fargo, N. Dak., at Winger Bible Conference



NEWS

of the Churches

THIEF RIVER FALLS CHURCH DEDICATES ADDITION

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24).

These words from the Psalms expressed so well the feelings of the membership of the Our Saviour's Lutheran Free Church in Thief River Falls on the morning of Sunday, April 12. This was dedication Sunday! It was not only to be such for the remodeled house of worship, but a renewed dedication of lives to the Lord as well.

Yes, it was a very special day for us. We can't help but thank God for the marvel that we feel has been accomplished in our midst. Here, what started with a need for enclosed entrance steps was an interesting annex to the church. As a result of accepting the challenge by vision, need and enthusiasm, we are enjoying the conveniences of an overflow room, nursery, Sunday school office and four additional Sunday school rooms. All this, plus a remodeled altar, carpeting and a loudspeaking system.

Pastor Knute Gjesfjeld, our senior member, read for the invocation from Hebrews 10:19-27. His remarks and prayer were followed with a Norwegian song by Mrs. Ingval J. Wold, entitled "O, Hvor Saligt at Erfare Broderkjaerlighedens Aand!" Other musical selections were presented by the youth group, a girls' trio, a men's quartet, and a solo by Pastor Richard Snipstead. The dedication service was conducted by the president

of the Association, Pastor John Strand. Former pastors and pastors in the district were present. Those having a part were Pastor Jonas Helland, who served the congregation when it was organized, Pastor M. E. Helland and Mr. Gene Sundby. A written greeting to the congregation was received from Pastor Lynn Luthard. Mr. Sheldon Mortrud, chairman of the congregation, gave recognition to the many gifts, memorials and flowers.

Pastor Strand based the dedication message on Hebrews 12:1-4. In the message he set forth a triad of thinking. We considered together who surrounds us, that which engages us and the hope that encourages us. He concluded with the challenge that before we could dedicate our church we must dedicate our lives. "The church is no better than the individual members," he stated.

Many friends of the city, as well

as from the surrounding area, joined us for this service. It seemed so proper that evangelistic services with Pastor and Mrs. L. C. Masted should begin that very night to continue through April 24. Our Saviour's Lutheran Free Church is served by Pastor Marius Haakenstad.

Yes, we have cause to speak with definite conviction when we quote from Psalm 126:3, "The Lord hath done great things for us; whereof we are glad."

—Judith Wold

NEW CONGREGATION WORSHIPS IN EIELSEN CHURCH

Faith Free Lutheran congregation of Minneapolis, Clair G. Jennings, pastor, is now occupying the Eielsen Lutheran church building.

This is located at 3019 17th Avenue South, just off Lake Street on 17th Avenue South.

This is centrally located, as its members come from all parts of the city and suburbs.

Faith Free is deeply grateful to their Eielsen friends for the use of this church and for the hand of fellowship they have extended to us. They have been most cooperative in every way, allowing us to make any changes necessary in order to carry out our work there.

We feel the use of this church building is a definite answer to prayer and a sign of the leading and guiding of the Lord. May His name be glorified through it and His kingdom go forward.

Prof. George Soberg served as our pastor until Pastor Jennings came. We are thankful to him and to the many others also who have given of their time and talents toward the work of this congregation.

Since the very beginning of this congregation there have been Sunday evening services as well as Bible study and prayer meetings each week. It has been felt that these have been so very needful and necessary to the spiritual life of the congregation.

NOTICE

As the Lord lays it upon your heart to share in our work, we invite you to send your contributions to

Treasurer
Lutheran Association
7013 Lee Valley Circle
Minneapolis 24, Minnesota
Please send all subscriptions to
The Lutheran Ambassador
Box 652, Grafton, N. Dak.

In addition to the regular worship service on Sunday morning, there is Sunday school for all ages, with Mrs. David Hanson as superintendent. Pastor Jennings teaches the Confirmation class and Mrs. William Farrier the Adult Bible class.

Miss Kris Volden of Augsburg College recently organized a choir.

At the last business meeting of the congregation, we voted to support a missionary.

The Eielsen congregation still continues to use the church for monthly mission meetings and several conferences a year. Through this work, they support the Gronning Mission and the Ethiopian Mission.

Due to the illness of their Pastor, J. A. Stensether, they do not carry on a full congregational work.

This Eielsen church building we are using was originally built for St. Luke's congregation, a Lutheran Free Church congregation. This was officially organized in 1890.

After worshipping in an empty building on Cedar and Lake Street for two years, they built this church under the leadership of Pastor Jacob Mortenson.

In 1918, St. Luke's congregation sold the building to the Eielsen Synod, who are still the present owners and have used it regularly until the past two years.

Their first Pastor was Rev. A. L. Wiek, who was also secretary of

the Eielsen Synod and editor of "Den Kristelige Laegemand." He was killed in an accident in 1922.

The next Pastor was J. A. Stensether, who has served until the past two years.

Since Faith Free began using the Eielsen Lutheran Church, many have asked about the background of the Eielsen Synod. This Synod was founded by Elling Eielsen, who was the first Norwegian Lutheran pastor in America.

Mr. Eielsen was born in Voss, Norway, was a blacksmith and carpenter apprentice in Bergen, and a lay preacher in Norway, Sweden, and Denmark from 1832 to 1839. (He was jailed in 1837.)

He came to America in 1839 and travelled far and wide, preaching God's Word wherever he went. He even went as far south as Texas to visit scattered Norwegians there.

After he came to America, he was a lay preacher in Fox River, Illinois; Muskego, Racine and Jefferson Prairie, Wisconsin; and Chicago, Illinois. He travelled extensively as a home missionary.

He organized the Eielsen Synod, whose official name was The Evangelical Lutheran Church of America, wrote its constitution and was its first president from 1846 to 1883.

He was founder of Lisbon Seminary (1855), Eielsen Seminary, Cambridge, Wisconsin (1864), Hauge College and Eielsen Seminary (1871). He published Luther's Small Catechism in English (1841), "Sanhed til Gudfrvgtighed" and "Den Augsburgske Konfession" in one volume (1842). He died in 1883.

This will give you some information as to the history of the church building we are now using, as well as the history of the synod to which it belongs, and the work that has been done by the Faith Free congregation since it was started.

May we be a congregation that is imbued with a spirit of evangelism, that men may be awakened to a conviction of sin, and in faith accept Jesus Christ as Savior. This must be our reason for existing.

We would also remember the basic work of evangelism; namely, the clear preaching of God's Word, prayer meetings, Sunday school work, confirmation instruction and the spiritual care of young and old.

"Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (I Cor. 10:33).

—Gilma Mathison

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.

PRAYER

But since He heareth prayer at any time,
For anything, in any place, or clime,
Men lightly value heaven's choicest gift,
And all too seldom do their souls uplift
In earnest pleading at the throne of grace.
Oh, let us then more often seek His face,
With grateful hearts, remembering while there
To thank our Father that He heareth prayer.

—Author Unknown
(from *Prayer Poems*)

"For the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45).

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

**IN THE WORLD
BUT NOT WORLDLY**

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

In our day-by-day living we are too frequently concerned with the things we own or wished we owned.

Too seldom we give much thought to what we ought to be. In our acquiring of things we are strongly tempted to try to keep up with our neighbors. We fail

to look to the highest we know as a guide to our spiritual and moral growth.

We need to evaluate our lives from time to time to keep first things first. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In writing to the Romans, Paul said, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will

of God."

Luke 12:15 says, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Verse 21 says, "So is he that layeth up treasure for himself, and is not rich toward God."

Let us strive to be more satisfied with what we have and less satisfied with what we are, that we may grow in grace and in the love of God.

Mrs. F. Drown
Roseau, Minn.

August 10-16

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Family
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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

Annual Conference - 1964

June 10-14

Valley City, North Dakota
Host Congregation: First Lutheran Church
Rev. F. B. Monseth, Pastor

Sessions at the City Auditorium
Theme: "Contending for the Faith"
Text: Jude 3

PROGRAM

Wednesday, June 10

- 9:00 a.m.—All Conference Committees will report for devotions, instructions, and assignment of rooms at the auditorium
- 10:00 a.m.—The Women's Missionary Federation Convention will begin.
- 8:00 p.m.—Opening service of the conference; Pastor Fritjof B. Monseth, Valley City, North Dakota, in charge. Sermon on the conference text by Pastor Harry C. Molstre, Winger, Minnesota. Convening of the conference by Pastor John Strand, President, Tioga, North Dakota, and appointment of committees.

Thursday, June 11

- 9:00 a.m.—1. Devotions by Mr. Sidney Swenson, Greenbush, Minnesota
2. Reports:
a. Committee on Credentials
b. Committee on Nominations
3. Election of Nominating Committee for 1965
4. The President's Message
5. Report of Committee on Administration
- 11:30 a.m.—The Prayer Hour, led by Pastor Jay G. Erickson, Faith, South Dakota
- 2:00 p.m.—1. Devotions by Mr. Arnold Narveson, Grafton, North Dakota
2. Continuation of Report of Committee on Administration
- 7:30 p.m.—Mission Festival Service, conducted by the Women's Missionary Federation, with the president presiding, and Pastor Clair G. Jennings, Minneapolis, speaking

Friday, June 12

- 9:00 a.m.—1. Devotions by Mr. Russell Duncan, Fargo, North Dakota
2. Elections
3. Presentation of the Seminary Committee
- 11:30 a.m.—The Prayer Hour
- 2:00 p.m.—1. Devotions by Mr. Orville Qualley, Brokton Montana

2. Presentation of Mission Work
3. Presentation of the Committee on Parish Education

- 5:30 p.m.—Pastors' and Pastors' Wives' Fellowship Dinner at a place to be announced
- 8:00 p.m.—Laymen's meeting, led by Mr. Roy Mohagen, Grafton, North Dakota
Devotions by Mr. Oliver Landsverk, Fosston, Minnesota
Message by Mr. Ray Persson, Salem, Oregon

Saturday, June 13

- 9:00 a.m.—1. Devotions by Mr. Jacob Ullestad, Radcliffe, Iowa
2. Presentation of the Committee on Stewardship
3. Presentation of the Committee on Pensions
- 11:30 a.m.—The Prayer Hour
- 2:00 p.m.—1. Devotions by Mr. Clifford Jerde, DeKalb, Illinois
2. Report of the Committee on Youth Work
3. Report of the Committee on General Resolutions
- 8:00 p.m.—Evangelistic Service, led by Pastor Trygve F. Dahle, Kalispell, Montana
Devotions by Mr. Melvin Viland, Veblen, South Dakota
Message by Prof. George Soberg, Minneapolis, Minnesota

Sunday, June 14

- 8:30 a.m.—Holy Communion Service led by Pastor Karl Stendal, Minneapolis, Minnesota, with Pastor Ernest J. Langness, McVile, North Dakota, bringing the meditation
- 10:30 a.m.—Worship Service, conducted by Pastor Monseth, with sermon by Pastor John Strand
- 2:30 p.m.—Closing Service of the Conference in the form of a Mission Commissioning, led by Pastor John Strand. Sermon by Pastor Harold R. Schafer, DeKalb, Illinois, Chairman of the Mission Board

CHURCH-WORLD NEWS

THREE LUTHERAN BODIES TO STUDY CONFIRMATION

New York (NLC)—The Lutheran Church in America announced here that the two other major Lutheran bodies in North America have agreed to participate in a joint study of the theology and practice of confirmation.

The American Lutheran Church and the Lutheran Church—Missouri Synod have accepted an invitation to join with the LCA in creating a joint study commission of 15, in response to a proposal made by the LCA at its constituting convention in 1962. More than 8,000,000 Lutherans in the U.S. and Canada are represented by the three church bodies.

As a basic document, the commission will have a 3,000-word report on the subject of confirmation which was submitted to the LCA in 1962 by its own Joint Commission on Confirmation.

Specifically, the LCA's commission had suggested "for the purpose of stimulating discussion" that children be permitted to receive the sacrament of Holy Communion at the age of ten years.

The LCA commission had further proposed that confirmation should no longer be regarded as necessary for admission to Holy Communion, a radical departure from the present Lutheran requirement that members be confirmed before receiving the Lord's Supper.

Dr. Franklin Clark Fry, LCA president, was authorized to convene or arrange for the convening of the first meeting of the joint commission.

ST. CROIX FALLS PARK BRACING FOR AFTER-THE-PROM PARTIES

Ranger Warns of Beer Law

More than 5,000 high school students, mostly from the Twin Cities

area, partied at Interstate Park in St. Croix Falls, Wis., last Sunday to open the spring post-prom season.

The border area braces every year for the high school prom season and the park patrol is boosted from three to eight men by the addition of five conservation department wardens. The gatherings usually begin about 6 a.m. Sunday when the park opens for the day.

Park Ranger John Nesvold said the Sunday parties probably will continue until the prom season ends in June.

"There was very little vandalism Sunday and we didn't see any fights," Nesvold reports. "We confiscated five or six bottles of liquor and 10 to 12 cases of beer. We took about 26 boys and girls into custody, mostly for under-age drinking."

Many of the Minnesota youths apparently do not know in advance it is illegal for persons under 21 to drink beer in Wisconsin parks, he said. He explained that Wisconsin residents between 18 and 21 can drink beer in a tavern, "but it's illegal for them to take the beer outside the tavern."

Interstate Park gets the heavy play from post-prom parties in the Twin Cities area because it is only about 50 miles away, the park is big and "they seem to think the grass is greener on our side of the river," Nesvold said.

—Minneapolis Star

NLC UPHOLDS STATEMENT ON EQUALITY BEFORE GOD

New York (NLC)—The assertion that "all men are created in the image of God and are equal in status before Him" is theologically sound, in the opinion of the Executive Committee of the National Lutheran Council.

The committee's judgment was expressed in reply to questions raised over the point of theology

at the NLC's 46th annual meeting in Charlotte, N.C., last February when the Council adopted a resolution calling for greater efforts by Christians to assure racial equality.

The resolution reaffirmed and expanded a document entitled "A Christian Affirmation on Human Relations" which the Council adopted in 1958 and which included the point at issue.

Some councilors voiced the view that Adam had been created in God's image but that sin had marred the image and therefore man was not in God's likeness until re-created through Christ.

The NLC's Department of Theological Cooperation reviewed the statement and asked Dr. Martin J. Heineken, professor of systematic theology at Lutheran Theological Seminary at Philadelphia, Pa., to prepare an interpretation of the controversial paragraph.

Dr. Heineken concluded that "all men are in the order of God's creation, equal as His beloved children and that on this basis all 'race discrimination' is ruled out, without ruling out God-willed differences, without which community is not possible."

Therefore, he added, in the context of the entire statement, this section "seems to be quite clear and in harmony with the Biblical witness" and "can stand as it is."

Dr. Heineken's analysis was submitted to the NLC Executive Committee and, according to its minutes, "it was the consensus of the committee that this interpretation met the concern voiced at the annual meeting satisfactorily."

The disputed section, Dr. Heineken pointed out in his paper, "asserts that all men are equally God's creatures, set off from the rest of creation by being fashioned 'in the image of God.'"

"This means," he said, "that they are God's representatives upon the earth, set to rule over the rest of

creation. The most recent Biblical scholarship maintains that just as an emperor had his image set up as the sign of his dominion, so man bears God's image as His representative upon the earth.

"Another way of saying this is that men are distinguished from the animals by their addressability by the Word of God, and their responsibility. In this respect there is no distinction between men in the sight of God."

Citing Acts 17:25, "God made of one blood all nations of men to dwell on the face of the earth," and Acts 10:34, "God is no respecter of persons," he added:

"This is what is meant by saying that 'all men are equal in status before God.' They are all equally dear to Him, equally the object of His boundless love, and for each one Christ shed His blood.

"He has no favorites among the races or nations. His choice of the Jews for a particular task in history was sheer grace, not based on any superior qualities in them, for the sake of which they were chosen."

This, Dr. Heineken declared, "clearly refutes any notions of a divine curse upon the negro or of any inherent inferiority in them according to divine will."

He stressed that this is not to assert the "equality" or "sameness" of all peoples and all races, that a distinction should be made between "equality" in God's sight and "equality" or "sameness."

"No two people are the same, but there are God-willed differences which alone make a community of mutual helpfulness possible," he said. "These God-willed

At the Workshop for District Officers it was decided to use the WMF convention offering for an "outfitting" allowance for the two missionary families we expect to go out to Brazil this fall. This allowance is given to the missionary to use for special needs such

differences range from the basic differentiation of the sexes to the differences in talents and all the varieties of peoples and races, each with their own peculiar gifts."

134,500 NORWEGIANS OUTSIDE NATIONAL LUTHERAN CHURCH

Oslo (LWF)—Norwegians not affiliated with the national Lutheran Church increased from 123,300 to 134,500 in a decade, according to latest figures made public by the Central Bureau of Statistics here.

However, the rate of increase was slightly less than the national population's. The new figure, as of November 1960, represented 3.75 percent of the population, as compared with 3.76 percent ten years earlier.

The free churches that showed the greatest numerical growth in a decade were the Pentecostal movement, which gained 4,000 to a new total of 34,100, and the Roman Catholic Church, which added 3,100 to a new total of 7,900.

Among the 134,500 were included 16,800 who are members of this country's Evangelical Lutheran Free Church. There are also 11,200 Methodists, 9,300 Baptists, and 5,300 Seventh-Day Adventists. More than 22,300 were registered as not belonging to any religious community.

Nearly one-fourth of those not affiliated with the official Church of Norway were children under 15 years old. Seventeen percent were between the ages of 15 and 30, slightly over 40 percent between 30 and 59, and 20 percent aged 60 or above.

as camera equipment, projectors, tape recorder, power plant, or even special clothing needs. We are trusting the Lord to lay this burden on your hearts so we can meet our goal of \$1500. Let us all be willing to give as the Lord continues to bless us.

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