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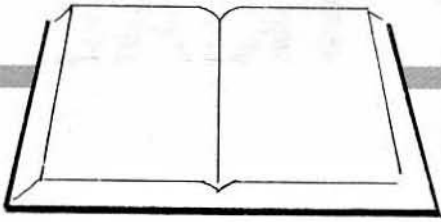
No. 5

LUTHERAN

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FREE LUTHERAN MISSION CHURCH
Willmar, Minnesota
Scene of the recent Winter Bible Conference



According to the Word

THE GLORY OF THE CROSS

"God forbid that I should glory save in the cross of our Lord Jesus Christ" (Gal. 6:14).

Paul "gloried" in the cross because it stood for Christ crucified. It was the center of his thoughts, the topic of his sermons, and the inspiration for his stupendous labors. Oh, that it might be so for each of us as it was with Paul!

As we meditate on the cross, what are some reasons why we glory in it? Let us consider three things that it ought to be for us, not only during the Lenten season, but for every day that we are privileged to experience the grace of God anew.

The cross is, first of all, the foundation of our belief. The cross contains the answer to the question of whether or not there is a God. The suffering of the Crucified One on the cross becomes the central truth around which all other Christian truths are grouped. Jesus pointed this out clearly and distinctly as He spoke to Nicodemus. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). By being "lifted up" our Lord meant His death upon the cross. That death, He would have us know, was appointed by God to be "the

life of the world." It was ordained from all eternity to be the great propitiation for man's sin. It was the payment, by an Almighty Substitute, of man's enormous debt to God. A judge sits on his bench. A criminal is brought before him. He must inflict a penalty according to the law. But the man cannot begin to pay the penalty, so the judge out of great love and compassion comes around and pays the penalty for him. That is what God has done for us in our salvation. He must punish sin. But He loved us enough so that He paid the penalty for our sins that we could never pay ourselves. The payment was the sending of His only begotten Son. When Christ died upon the cross, our many sins were laid upon Him. He was "made to be sin for us." By His death He purchased pardon and complete redemption for sinners.

This truth is the very foundation stone of the Christian religion. It is true that we are sinners, but Christ suffered for us. It is true that we deserve death but Christ died for us. It is true that we are guilty before God, but Christ paid for our sins with His holy and precious blood. To this we must ever cling, yea, in this we glory.

In the second place, the Cross is the foundation of holy living in the Christian's life. The New Testament contains many exhortations to

the believer to keep himself pure and unspotted from the world. What a tremendous power we find in the Cross of Jesus Christ to this end. Look to Calvary. There behold His suffering, anguish, grief and bloody sweat. Can you knowingly do that which He so suffered to deliver you from? Yes, the Cross of Jesus becomes a strong power in helping us to resist temptation, and to live a holy life.

Thirdly, we can also glory in the cross along with the great Apostle as we find in the Cross the source of our comfort and consolation. The cross not only tells us that there is a God, but it takes the all-important next step in telling us that He is a God who cares. He cared enough to sacrifice His best for us. Paul says that God Himself was in Christ, reconciling the world to Himself. There is comfort and strength there, too. Christ, the "Rock of Ages," was cleft for you and me and there is a safe hiding place for each of us today.

As the Cross is lifted up before our eyes in this Lenten season, may it never become commonplace to us. But may it ever become more meaningful and precious in our lives as a place of wondrous beauty. "For 'twas on that old cross Jesus suffered and died to pardon and sanctify me."

R. Snipstead

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TEEN MURDER TRIAL

Part I

by Roger Ose

(photos by Roger Ose)

(The first of three articles on the Teen Challenge Center, Brooklyn, New York, founded by Pastor David Wilkerson.)

DAVE Wilkerson was sitting in his study late one night reading *Life* magazine. He noticed a pen drawing of a murder trial taking place in New York City, 350 miles away.

His attention was drawn to the eyes of one of the figures, a teenager. The boy's face expressed a look of bewilderment, hatred and despair. He was one of seven on trial for the murder of a fifteen-year-old polio victim named Michael Farmer. The boys stabbed Michael in the back seven times with their knives; then they beat him over the head with garrison belts until he died. The seven boys were members of a New York gang called the Dragons.

Suddenly a thought came to Pastor Wilkerson: "Go to New York City and help those boys." He immediately thought of excuses. God had called him to work here in Philipsburg, Pennsylvania, just four years ago. The Lord had blessed his ministry and recently the congregation had built a new parsonage and church. He couldn't leave them now. Also, New York would be no place to take his wife and small children.

The Trial

But God's plans were different. Dave Wilkerson left by car for New York. As he came nearer to the city he wondered how he would find the boys. He stopped at a service station and called the District Attor-

ney named in the *Life* magazine article. At first a voice said that the District Attorney didn't want any interference in the case. Later that night he called again and a person told him that he would have to see Judge Davidson at One Hundred Court Street concerning those boys.

Next morning Dave Wilkerson was sitting in a back row of the courtroom on One Hundred Court Street. Seven stooped, scared, pale, skinny children were brought into the room, each handcuffed to a husky guard. The boys were on trial for their lives for a merciless killing.

Later in the morning Judge Davidson announced that the court was adjourned. As Pastor Wilkerson ran forward to talk with the judge, guards rushed on him. The Dragons had threatened to get the judge in court and the guards probably suspected that he was part of a plot. Dave Wilkerson was hauled into a room, searched for a weapon, and questioned on why he was there.

After police and some members of the press heard his story he was released. He was ordered never to come back to the trial. Photographers were waiting outside the door to get a picture of the Bible-waving country preacher who had caused trouble in the Michael Farmer trial.

Within hours newspapers carried the picture and a delightful story of the young Philipsburg preacher who was kicked out of the courtroom. Discouraged and embarrassed, he drove home that night. He knew the story would reach Philipsburg. How could he explain the whole mess to his wife? to his parents? to his congregation?

Back to New York

In spite of embarrassment and



Fort Greene Projects, Brooklyn, 30,000 people

bad publicity, the country preacher couldn't forget those seven boys. He was determined to help them if he could. When he returned to New York a few days later, he stopped his car and walked around a bit. Tommy, the president of the Rebels gang, immediately spotted him. "Hey, Davie. Preacher!" Tommy had seen Dave Wilkerson's picture in the paper.

Tommy introduced the country preacher to other gang members. The cops didn't like Dave and the cops didn't like gangs; therefore, Dave and the gangs were friends.

A gang member told Dave Wilkerson about one of the roughest, most brutal neighborhoods in all New York, the Bedford-Stuyvesant section of Brooklyn. The country preacher headed his car in that direction and entered an area that is supposed to have more murders per square foot of land than any other place on earth.

The streets of this huge Negro and Puerto Rican ghetto were lined with bars, overflowing garbage

cans, storefront churches, police stations, old houses, rat-infested apartments and an immense public housing project.

His dream began to take shape. Thousands of kids in the Bedford-Stuyvesant area needed help desperately. They were lonely, anxious, bored and living in poverty. They needed love, a friend, Jesus Christ, and a home all their own with beds, and clean clothes to wear, and a big kitchen.

Dave Wilkerson could no longer stay in Philipsburg. He felt that God was calling him to New York to help those boys and girls in trouble. He resigned from his church and moved to New York City with his wife and small children.

He began looking for a place in the Fort Greene area of Bedford-Stuyvesant. He wanted to locate in the heart of the biggest trouble spot.

Fort Greene was the home of some of the hardest gangs in New York; the Chaplains are Negro boys, the Mau Maus are Spanish. To escape the anxieties, frustrations and troubles at home the teenagers would join gangs. They'd go out "rumbling" (looking for trouble) or "jitterbugging" (gang fighting with knives, clubs and guns). Gang life included dope, alcohol, stealing, fighting and sex.



Teen Challenge Center, 416 Clinton Avenue, Brooklyn

The Fort Greene Projects housed about thirty thousand people in one small area. Some families were on welfare, others were extremely poor. Divorce, alcoholism and drug addiction affected many of the homes. Hundreds of teenagers were in trouble with the law.

Teen Challenge Center

Before many months the Teen Challenge Center was opened near the Fort Greene Projects. A small group of Christians raised \$4,400 as a down payment on a beautiful Georgian home at 416 Clinton Ave., Brooklyn. All of the payments on the \$42,000 mansion came as direct answers to prayer—sometimes only minutes before mortgage deadlines.

The old mansion needed repairs badly. A junk collector had lived in the house for months and had filled nearly every room with old newspapers, rags, broken baby carriages or empty bottles.

A group of Christian young people helped to clear out the junk and paint every room. Grant Simmons, Jr., president of the Simmons Bed Company, donated twenty beds and mattresses for the center. A few days later the Teen Challenge Center was open for business. Teenage boys who had formerly slept on park benches and in subways now had a home and food and a bed.

Soon four additional homes were purchased on Clinton Avenue. A 200-acre farm near Rehrersburg, Pennsylvania, has accommodations for 90 boys who are trying to kick drugs. The 100-acre Astor estate in Rhinebeck, New York, is now the Teen Challenge School. Catacomb Chapel in Greenwich Village is a Christian coffee house for Beatniks.

Teen Challenge has grown from a \$4,400 down payment on an old mansion to a \$400,000 a year program.

The Wilkerson Brothers

As you read Dave Wilkerson's book *The Cross and the Switchblade*, you might get the impression that he is a tall, dark, husky, deep-voiced executive. He's



Don and Dave Wilkerson

just the opposite—short, not dark, slender and rather soft-spoken. But when he walks he knows where he's going.

God has given him a gift for "coming through" to dope addicts, young people in trouble and lonely teenagers. As Executive Director of Teen Challenge he leads a program to help young people in desperate need to meet Jesus Christ. His optimism is expressed in the Teen Challenge motto, "We believe in miracles; we have to."

Pastor Don Wilkerson, his brother, is Director of the Teen Challenge Center in Brooklyn. He is in charge of boys who live at 416 Clinton Avenue. Don is taller than Dave but a bit thinner. His willingness to assist in major policy decisions is helping Teen Challenge move forward.

The Wilkerson brothers work with more than 50 full-time and part-time staff members who specialize in the impossible, helping confirmed drug addicts find release and a new way of life.

(Permission received from Pastor David Wilkerson to quote from his book, *The Cross and the Switchblade*, New York, Pyramid Books, 1964. Paperback, 50¢.)

(Next issue: teen drug addiction, heroin profits, personal testimonies of former addicts.)

TO BE SERVED-- OR TO SERVE

by Mr. Roy Mohagen
Grafton, N. Dak.

Matthew 20:26-28

BUT whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

These words of Jesus were spoken as part of the response to a request addressed to him by his disciples, James and John, and their mother. She had said to Jesus, "Command that these my two sons may sit, one on thy right and one on thy left, in thy kingdom." Evidently the disciples were still expecting Jesus to set up an earthly kingdom, even after He had clearly predicted His own suffering and death (Matt. 20:18, 19).

James and John were two of the most devoted disciples and were a part of the intimate inner group among the twelve. They believed in Jesus, they loved Him, and we read that they worshipped Him when they came with their request. However, we find these two devoted followers seeking places of honor for themselves, and we see some pride and a self-seeking spirit.

The other ten disciples were indignant. Perhaps they had a spirit of rivalry in their hearts towards James and John. Maybe others had secretly desired the chief places in the kingdom openly sought by the sons of Zebedee.

The desire for prominence was a

natural desire. They wanted a high rank (next to Jesus himself) in the kingdom they looked forward to setting up. In thinking like the world they felt that to possess greatness they must exercise authority, give commands, and have others obedient to their orders, and serving them. This line of thinking is as up-to-date as tomorrow. The world has always looked up to anybody who makes himself out to be somebody. The world rates success by the accumulation of power, prestige, and wealth. Glory, honor, and greatness goes to the man who gives the orders, not to the servant who obeys and carries out the orders.

The words of Jesus which we quoted at the beginning are not at all in line with the thinking of the world. They go entirely against the mainstream of natural human thought. The Lord tells us that whosoever would be first shall be a servant and, shall minister unto others. He tells us that the standards for measuring greatness in His kingdom are entirely different than they are in the earthly kingdoms. In the natural realm he who has others serving him is much greater than he who serves. Not so in the spiritual realm, where the greatest is he who serves his Lord and mankind.

When Jesus called His disciples He did not promise them great earthly honors and rewards. Instead, He challenged them to live courageously for the kingdom of God. He told them, "If any man will come after me, let him deny

himself, take up his cross daily, and follow me." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world"; "because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Anyone who lives devotedly for Christ, and serves Him, cannot expect to be highly regarded by unregenerate mankind.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." With this classic statement the Lord Jesus Christ gives us the ultimate in pattern and example for Christian service. He, the Son of man, the only begotten Son of God, coming to a sinful and lost mankind to serve, by giving Himself; not to set up an earthly kingdom where the multitudes would bow to Him as an earthly king in obedience and servitude, though that is what the people of His day wanted.

We want to point out here that Christ did not say it was wrong to accept ministry or service. He accepted the ministry of others. We read that others ministered unto Him, even the angels after His temptation. The service to Him was accepted, but this was not the purpose of His life and should not be the purpose of ours.

To serve mankind was the purpose of His coming, "to seek and to save the lost," "to give his life a ransom for many." He did not need to give His life for His own ransom, but He gave it to ransom you and me from the clutches of the

evil one. It was not for shallow, temporal glory and honor that He came, but to serve in humility and obedience. Oh friends! do we realize the depth of His humiliation in His sacrifice for us? The incarnate Son of God, voluntarily submitting Himself to the savage treatment of wicked men, the mockery of the trial before civil and religious leaders, and the cruel death on the cross! We read in Philippians, "He humbled himself, and became obedient unto death, even the death of the cross." Oh friends! do we realize the height of His obedience? In the garden, He prayed, "Father, if it be possible take this cup from me: nevertheless, *not my will, but thine be done.*" He who knew no sin was made to be sin for us "that we might become the righteousness of God in him." Oh friends! do we realize the length and breadth of His service? No sin of His own did He have, but He took upon Himself our sin. No righteousness of our own do we have, but He gives us His righteousness. What a service He performed for us!

We may well wonder what James and John, who had asked to be placed one on the right and one on the left of Jesus, thought when they saw Jesus on the cross. There we find two men, one on the right hand and one on the left hand of the crucified Savior. Would they then have wanted these places? In His death Jesus was numbered as one of the transgressors.

However, we do not have to wonder whether James and John went on to serve rather than to be served. We read in Acts 12 that James was killed with the sword when Herod began persecuting the church. John went through the persecution of the Apostolic Church and was banished to the Isle of Patmos for the word of God and the testimony of Jesus Christ.

Each one of us today who claims the name of Christ and believes on Him as Savior and Lord needs to take stock of himself. Are we seeking the chief places? Do we desire and delight in the praise and adulation of men? Some people cannot

give a testimony for Jesus without drawing attention mostly to themselves. Even in the church there is much self-seeking, but the Word of God tells us "love seeks not its own." May God grant that we may not live to be served, but to serve in humility and obedience.

Mr. Roy Mohagen is a member of Bethel Lutheran Church, Graf-ton. Secretary of the Mission Committee of the Association, he also serves as lay pastor of Aspelund Lutheran Church, Vang, N. Dak., and Aadalen Lutheran Church, Fairdale, N. Dak.

O THOU BEFORE WHOSE PRESENCE

O Thou before whose presence
Naught evil may come in,
Yet who dost look in mercy
Down on this world of sin;
O give us noble purpose
To set the sin-bound free,
And Christ-like tender pity
To seek the lost for Thee.

Fierce is our subtle foe-man:
The forces at his hand
With woes that none can number
Despoil the pleasant land;
All they who war against them,
In strife so keen and long,
Must in their Savior's armor
Be stronger than the strong.

So Thou hast wrought among us
The great things that we see:
For things that are we thank Thee,
And for the things to be.
For bright hope is uplifting
Faint hands and feeble knees,
To strive beneath Thy blessing
For greater things than these.

Lead on, O Love and Mercy,
O Purity and Power,
Lead on till peace eternal
Shall close this battle hour:
Till all who prayed and struggled
To set their brethren free,
In triumph meet to praise Thee,
Most Holy Trinity.

S. J. Stone
(from *The Lutheran Hymnary*)

BOOK REVIEW

Lehman Strauss, *The Day God Died*, Zondervan Publishing House, 112 pages, \$2.50.

This is a "death of God" in which we can believe. Dr. Lehman Strauss is, of course, speaking of the crucifixion of Jesus, the God-man. It is in His death (and resurrection) that we find life.

The Day God Died is a book on the Seven Words from the Cross. Now there have been many books written on those words and many sermons preached. I must confess some slight skepticism in picking this book up as to whether the author could say anything really new, albeit it is the old, old truths that save.

But I can report that Dr. Strauss has succeeded in bringing a freshness to a very familiar topic. His chapter titles indicate as much: Christ's Imperative (an introductory chapter), Christ's Intercession, Christ's Intervention, Christ's Interests, Christ's Isolation, Christ's Identification, Christ's Indemnity, and Christ's Invincibility.

Then each chapter, but one, is divided into two parts, the other has four. And these divisions have interesting headings. For instance, the chapter on Christ's prayer for His executioners, "Christ's Intercession," has the two sections, the Blinding Propensities of Sin and the Blessed Provision for Sin.

Dr. Strauss did his finest work, in my opinion, in the chapter dealing with that haunting cry of Jesus, "My God, my God, why hast thou forsaken me?" This is fitting, too, for he properly describes this Word as the central one of the seven in that it manifests the basis of our salvation. The author writes, "He voluntarily plunged into the outer darkness so that you and I never need to suffer its bitter pangs."

In my copy of *The Day God Died* I placed question marks by a few things. Some statements fall into the realm of conjecture, but perhaps every author is entitled to

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Fourth Annual Winter Bible Conference Held In Willmar

Approximately 220 persons registered for the 4th annual Winter Bible Conference sponsored by the Association of Free Lutheran Congregations. The conference was held at Free Lutheran Mission Church, Willmar, Minn., Rev. Morris Eggen, pastor, Feb. 10-13.

The speaker at the opening service on Thursday night and also on Friday evening was Rev. Oscar Laaveg, pastor of Trinity Lutheran Church (ALC), Belmond, Ia. He said on Thursday night that to preach the whole Word of God means that we must also preach against sin. But we must be careful not to have a judging, condemning, Pharaisaical attitude toward the sinner. Jesus did not have this. In His great love He sought to draw all people unto Himself. Mr. Laaveg pointed out, however, that people will be judged by the Word of Christ and unbelief, rejection and refusal to heed the love of Jesus will bring terrible consequences. He closed by saying that Jesus was inviting people even that night to His great salvation.

On Friday night Pastor Laaveg spoke on Christian certainty (note II Tim. 1:7-12). Happy, bold and fruitful Christian living comes only from the certainty of salvation for oneself. He declared that even the largest so-called Christian denomination teaches salvation by faith and works. Secret orders, he further declared, teach salvation by works. How can anyone be certain, Pastor Levaag asked, who comes before the sinless Christ in his own

strength? Salvation is by grace, through faith, he said. The belief and commitment of Paul (verse 12) equal faith. This gave Paul his certainty and it can give us ours.

The morning Bible hours on Friday and Saturday were taught by Pastor Marvin Undseth, Shevlin, Minn. He chose the book of James for the lessons and made a rapid survey of the five chapters in the two days. He called James one of the most practical books of the Bible. Mr. Undseth stated that verses 17, 24 and 26 of chapter 2 were key verses in the epistle. There is, he said, no conflict between the "works" of James and the faith of the Pauline letters. James speaks of the demonstration of faith. The Bible hour each day was followed by a prayer session.

In the second morning period on Friday, Dr. Iver Olson, Minneapolis, Minn., professor at Free Lutheran Seminary, gave his first lecture on "Free and Living Congregations." He noted that it was about 70 years ago that this topic was threshed out in Willmar as in no other place in the movement which gave birth to the Lutheran Free Church (1897).

On Friday Dr. Olson talked of the living congregation. He said that only a "living" church is in reality a church. To a dead congregation the message must be "awake!" The church is not static, but must be constantly becoming and growing. To Georg Sverdrup, an early leader in the LFC, "free" and "living" were synonymous.

The freedom of the congregation

was the topic for Dr. Olson on Saturday afternoon. He reminded the delegates that the promise of freedom through truth (John 8:32) is based upon the requirement of continuing in Jesus' word. The living congregation seeks to make people free in Christ. With freedom comes responsibility. If that is not present there is bondage, he declared.

Dr. Olson's final message was given on Sunday afternoon when he expounded the occupation of the free and living congregation. That occupation or task is to make the Truth, Jesus, known. When churches depart from emphasizing the hearing of the Truth, they lose spiritually. Today, the professor asserted, the churches go to the ancients for liturgy and to the moderns for theology and as a result the hearing of the Word suffers. The situation, he suggested, ought to be reversed. To tell the Truth, this is the task of the congregation. The telling must come through right living and through the spoken witness and preaching, Dr. Olson maintained.

Pastor G. H. Spletstoester, Pine River, Minn., a superintendent of retirement homes and a clergyman of the Association, spoke on ministering to the elderly. The Gospel is for all, he said, and that includes the elderly. And they need it more than anyone else, he further stated. Mr. Spletstoester pointed out that some older folk are forgotten in the rest homes. The Christian church and individual Christians are not to forget the elderly but to minister to them physically and spiritually. He also showed some slides of his work in home administration and chaplaincy.

Each afternoon there were two sessions. In the first one on Friday Rev. Albert Hautamaki, Calvary Lutheran Church, Everett, Wash., spoke on evangelism and the congregation. Every Christian is to be an evangel, the pastor said. And personal work is not limited to the unconverted, but is needed among the saved as well. Five qualifica-

[Continued on page 13]



BEHOLD MY HANDS

(We are offering "bare bones" that may be developed in several ways. For a series of Sunday school worship services we would suggest that the material be divided into sections and illustrated with pictures. Bible verses may be printed on cards so students can read them as they are presented. You might want to combine pictures and verses on large sheets of paper and make a flip chart. If it is to be used as an hour-long program, you will want to add devotions, a suitable hymn between sections, closing prayer and benediction. To encourage student participation assign each section to a different young person. It will be necessary to adjust the material to your purpose and the age group you are serving.)

PIERCED HANDS

(Visual aid: a picture or slide of Christ with outstretched hands.)

You will remember that our risen Lord showed His hands to a doubting disciple and said, "Behold my hands." What that disciple saw and remembered as he looked at those scarred hands empowered him to go forth to serve until he was martyred for his faith. So perhaps it would be best for us to begin where Thomas began . . . with a good look at the PIERCED HANDS of Christ.

Remind your students that the story began way back in the garden of Eden when Adam and Eve disobeyed God and lost the image of God. Since that day man has struggled with a sinful nature which finds its redemption only in the atoning blood of Christ, for the Bible teaches that "man is born in sin" (Ps. 51:5), "no one does good" (Rom. 3:12), "all have sinned" (Rom. 3:23), and that we deserve only death (Rom. 6:23). So it was necessary for God to "make him [Jesus] who knew no sin to be sin for us" (II Cor. 5:21).

What does He ask in return? The apostle Paul

wrote, "He died for all, that those who live might live no longer for themselves, but for him who for their sake died and was raised" (II Cor. 5: 15).

The same apostle wrote that he bore the marks of the Lord Jesus Christ on his body. His determination to serve the Lord brought him imprisonment, beatings, and stoning that left him scarred. No wonder he could write "Present your bodies to God as a living sacrifice which is your reasonable service." To sacrifice means to give up something. The Lord Jesus gave up His life. Perhaps He won't expect the same thing of us, but His Word makes it clear that He does expect us to give up wasting our time, talents, and treasures on worldly things, selfishness, and pride and spend our days serving Him and our fellow men.

When this is true . . . when we really present ourselves as a living sacrifice, it will leave a mark that can be read as easily as those nail-pierced hands. The mark of Christ will be on our hearts, our minds, and our hands.

CLEAN HANDS

(Visual aid: picture of Pilate washing his hands.)

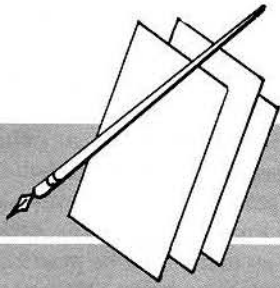
Almost the first thing we do each morning is wash our hands, for we are concerned that there will be nothing on them that will contaminate us as we begin our day. Spiritually speaking we have the same need for cleansing.

You may remember that Pilate washed his hands in order to relieve himself of guilt and said, "I am innocent of the blood of this just person." No matter how many times he washed, Pilate stood condemned. He should have changed just one little word, "I am innocent BY the blood of this just person," for the Word of God says, "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sin, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness" (I John 1:8, 9). God not only forgives, but He also forgets. "I am he who blots out your transgressions for my own sake, and I will not remember your sins" (Isa. 43:25). After such thorough cleansing we can expect God's blessing on our life and service, for the Psalmist wrote:

"Who shall ascend the hill of the Lord?
And who shall stand in his holy place?
He who has clean hands and a pure heart,
He will receive blessing from the Lord" (Ps. 24).

Looking at our hands we don't really see how stained they are because the uncleanness we have been discussing is spiritual. Yet we must accept what the Word says about our uncleanness. What a blessing it is that God has seen fit to substitute the clean hands of the Lord for our filthy ones. By faith we can take His hands and seek to serve until He calls us to that high and holy place He has prepared for us.

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EDITORIALS

Another in the series on the Apostles' Creed

I BELIEVE IN JESUS CHRIST, HIS ONLY SON, OUR LORD

The Second Person of the Triune God is Jesus, the Son. As eternal and almighty as the Father and the Holy Spirit, Jesus came into the world of men to give himself as the atonement for sin.

The name "Jesus" means Savior (Matt. 1:21).

The name "Christ" refers to His office. A Greek word, it means the same thing as the Hebrew term "Messiah," that is, the Anointed or Consecrated.

Jesus is the *only* Son of God (John 3:16). To give up an only son is symbolic of high sacrifice. The only higher sacrifice is to give oneself. This, too, God did, in what must remain a great mystery to us. The Catechism asks, "Why must our Savior be true God?" The answer: "In order that His death and His blood might have everlasting power to atone for sin."

In another sense, we, too, may be "sons of God" (Rom. 8:14, II Cor. 6:18, John 1:12, KJV). But this is so only because Jesus first was obedient unto the cross' death (Phil. 2:8, Heb. 5:8).

The word "Lord" speaks of the master. No name for Jesus is adequate unless we include in it the meaning of "Lord" or specifically use that title, too. When we call Jesus "Lord" we are throwing ourselves at His feet, awaiting His orders. This is the sacrifice (on our part) of which Paul speaks in Romans 12.

I believe in Jesus Christ, His only Son, our Lord.

BISHOP'S SEARCH FAILS

Well, we have all lived long enough to see a bishop of a main-line Protestant denomination lead a frontal attack on the authority of the Scriptures. We refer to Bishop James A. Pike, Protestant Episcopal Bishop of California.

He was described in a recent *Look* article as having denied belief in the Trinity, the Virgin Birth of Jesus, the Incarnation (God in human form) and the deity of Jesus, in his search for a "space-age God." For good measure, he rejects special providence for Israel in the Old Testament.

If these rejections do not constitute heresy, then, of course, there is no such thing. And this is the tragedy. Bishop Pike's path is one that rejects all authority.

In approaching the Bible it is every man for himself, by himself. This leads only to utter chaos. And, as a corollary, it does away with salvation and sets up each individual as his own god. (Which is what Satan was after in the Garden, in the first place.)

Is the Protestant Episcopal Church not ready even yet to discipline this supposed spiritual leader of the church? Only great damage can result from further delay.

There is one thing we can do. We can pray for this man's soul. And we can hope that Mr. Pike will have the courage of his convictions, so that if he cannot accept the historic and Biblical faith, he will join that religious group in the United States which holds the beliefs he does. This would be much more honorable than saddling his present affiliation with his own qualms and questionings.

Yes, we view the whole affair with pity and with anger. We do not fear for the survival of the Scriptures, but we are sorry for all who are hurt by this current apostasy.

GOOD FELLOWSHIP AT WILLMAR

The memories that will linger on from the Winter Bible Conference in Willmar, Minn., in February, will be of good Bible preaching and teaching and warm Christian fellowship.

From start to finish a wonderful spirit of unity prevailed. Members of the conference joined in wholeheartedly in the various sessions and continued the fellowship in the several eating establishments patronized in downtown Willmar. On Sunday the ladies of Free Lutheran Mission served noon dinner and afternoon lunch and this gave an added opportunity for visiting with friends.

Some of us could not help being a bit envious of the fine facilities of Free Lutheran Mission. Truly this young congregation was able to make an exceptional purchase. All those Sunday school rooms! How well some of us could make use of even a few of them. May the Lord bless Free Lutheran Mission and her pastor, Rev. Morris Eggen, as they go forward. Thank you for your hospitality to us.

Having the conference on a weekend for the first time did not give us any larger attendance. Perhaps this should be qualified by saying that in a location such as Willmar, not near our church strength, the weekend may have been better than only week days. Being in session over a weekend has advantages for some, but it also poses a problem for pastors and Sunday school workers who may not be able to be away from responsibilities in home congregations.

Dr. Iver Olson of our seminary faculty presented three messages on free and living congregations. He is certainly well received and much appreciated by the people. And this is not strange, for he was nurtured in congregations on the Saskatchewan prairies which exemplified the ideals of freedom and life as well as any.

The high point for us at the conference was the closing song. It was "That Will Be Glory for Me." Many of you know that old gospel song. The meetings were ending, but there was a special bond of fellowship in looking toward eternity with one another and with the Lord Jesus. But that will have to be by His grace alone.

Simple services, Gospel songs, testimonies—many Lutherans are not interested in this type of meeting today. But we find good fellowship in this approach. We came away from Willmar warmed in heart and spirit. The test now is to live Jesus Christ in our homes, congregations and communities.

THE CROSS AND THE SWITCHBLADE

There are no more exciting stories in life than those which tell of the power of the Gospel of Jesus Christ to transform lives. False prophets today, and as they have always done, picture salvation as the result of some intellectual assent to the credo of the more-or-less historical, more-or-less divine Jesus. The Bible, on the other hand, sets salvation forth as submission of the total person to both the Saviorhood and Lordship of Jesus Christ, Son of God.

And one of the most exciting books about this transforming power to come off the press in recent years is *The Cross and the Switchblade* by Rev. David Wilkerson. Here is a story that illustrates that old adage, "truth is stranger than fiction"—and much more interesting. The book also dynamically sketches the mysterious, marvelous ways in which the Holy Spirit guides (and changes) the course of a pliant Christian life.

Mr. Roger Ose, "our reporter" in New York City, begins in this issue of *The Lutheran Ambassador* a three-part account of David Wilkerson, his vision and what has resulted from it thus far. In today's installment, beginning on page 3, he tells in brief form the story of *The Cross and the Switchblade*.

You will remember that Mr. Ose authored a two-part feature for us last fall entitled "Opportunity in New York." We are grateful for those first-hand accounts of the work of the churches and the Gospel in this "first city" of the world.

Cities are much in the news these days. Increasingly, the majority of the world's population will be crowded into the cities. Beyond doubt then, what happens to them and in them must be of concern to us all. Thank God for those who in these times are lifting high the cross of Jesus in some very unlovely places in our great cities. But if we read the New Testament correctly, and we think we do, the Gospel is for such places, and such people, too.

CENTERVILLE AWAKENING

Last night, in our community film night in Roslyn, we saw the 73-minute film, "Centerville Awakening" (Gospel Films, \$25.00). It can be reported that here

is a film which speaks to people. It's not entertainment, it's only in black and white, but it has a message all of our church people should hear.

The story is of the *In His Steps* type. A young missionary couple are compelled to leave Africa for the sake of his health. The pastor accepts a stateside parish, but chafes under the knowledge that in Africa so few are left to minister to so many. But he gradually accepts the fact that he must stay home. He senses the need for revival, seeks it first for himself, preaches it to his congregation. It does not come quickly, but it comes, under the power of the Holy Spirit. Opposition comes, too, but through it all Christian lives are renewed, converts are brought in, reconciliations are made. And believers receive new encouragement through sharing their experiences with one another.

The disquieting thing, however, is that it is just a story. One asks himself, has anything like this ever happened? Surely it *can happen* because the people pictured are like that in real life and the Biblical principles portrayed are true and have been proved in individual lives again and again. But can *congregations* be moved like that so that towns and cities feel the reverberations? That is the recurring question.

God help us, that it can be true. But there is a price to pay and we may not be willing to pay that.

THIS AND THAT

—Admiral Chester W. Nimitz, World War II hero, who died on February 20, was once a Sunday school student of the late Dr. Karl Ermisch, long-time teacher at Augsburg College and Theological Seminary.

—The lead role in "Centerville Awakening" is played by a man who takes a regular part in Pacific Garden Mission's excellent radio program "Unshackled." You will recognize the voice.

Parish Ed

[Continued from page 8]

TIED HANDS

(Visual aid: a picture of Christ bound by the soldiers.)

Have you ever found yourself in a position where you felt nothing was being accomplished? Perhaps there was even some friend who seemed to be standing as an obstacle in the way. At such a time we are quick to cry, "I feel as if my hands are tied."

Do you suppose the Lord Jesus ever feels that way about us? When we refuse to believe His promises we are, in a sense, tying His hands. The Lord is almighty. He can and does perform miracles whether we believe in Him or not, but He often makes Himself dependent on the faith of His followers. When He was here on earth two blind men called to Him for help. He asked, "Do you believe that I am able to do this?" When they answered, "Yes, Lord," He said, "According to your faith be it done to you." He, who is God, has bound

Himself by the measure of our faith.

He has offered to lead us into all the truth, but if we do not make use of the Bible, the guide book He has given us, we shall never understand the truth. We have tied His hands.

He has said, "I am the vine, you are the branches, apart from me you can do nothing," and He was speaking of things of spiritual value. Yet we Christians plan programs and act upon them in our own strength and wisdom and then wonder when we fail. By our unwillingness to accept His Word we have tied His hands, and by so doing, we have tied our own.

It is only when we accept His promise by faith that all things are possible, and we can say with the apostle Paul, "I can do all things in Christ who strengthens me."

FOLDED HANDS

(Visual aid: a picture of Christ praying in the Garden.)

Our Lord Jesus was a man of prayer. He prayed before and after every crisis in His life. As we read the Word of God we realize that there were times when He spent whole nights in communion with His heavenly Father. If this was necessary for the Savior, how much more do we need the power of prayer in our lives?

"Call to me and I will answer you, and will tell you great and hidden things which you have not known" (Jer. 33:3). Prayer is nothing more involved than a call to the Lord. It opens the door that gives Him access to our needs and permits Him to use His power in dealing with them. It is God's appointed way for us to glorify Him, for Jesus said, "What ever you ask in my name, I will do it, that the Father may be glorified in the Son . . ." (John 14:14).

(The following references will add thoughts on prayer. They might be typed and distributed to older students to read.)

How to Pray

In the Spirit—Romans 8:26; In Jesus' name—John 14:13; In God's Will—I John 5:14; In faith—Mark 11:24.

When to Pray

Early—Psalm 5:3; In trouble—Psalm 50:15; After deliverance—Luke 18:43; Constantly—I Thessalonians 5:17.

Contents of Our Prayers

Worship—Matthew 6:9, 10; Asking—Matthew 6:11; Forgiveness—Matthew 6:12, 13; Intercession—for leader—I Timothy 2:1-4; for laborers—Matthew 9:37, 38; for the sick—James 5:14; for children—Matthew 19:13; for enemies—Matthew 5:44; for future generations—John 17:20; Thanksgiving—I Thessalonians 5:18; Praise—Psalm 34:1.

We have God's promise that He will answer "If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you" (John 15:7).

SERVING HANDS

(Visual aid: a picture of Christ washing feet.)

The public ministry of the Lord Jesus is a witness to the words He spoke when He said, "I must work the works of him who sent me while it is day, night comes when no man can work." There was urgency in His service and no rest for the Servant of mankind. He worked unceasingly, not for the sake of reward or the glory of men, but to accomplish something that would last for eternity; and He left these instructions for those who would be His followers: "Do not labor for the food that perishes, but for the food which endures to eternal life" (John 6:27).

He also promised that our service should be of value. "He who believes in me will also do the works that I do; and greater works than these will he do because I go to the Father" (John 14:12).

The hands of Christ were always occupied in the service of others. He ministered to physical needs that He might also give spiritual help. So it is with us. As we live for others by helping the needy, the ill, the forlorn, we can also minister to their spiritual needs by directing them to the Savior who will supply all their needs.

No task was too menial for the Lord, even if it meant taking the place of the lowliest servant and washing the feet of His disciples. For most of us life will consist of using our hands in very ordinary ways as we minister to others. A cup of cold water to a child, helping with household tasks, writing a note to a bedridden friend . . . these are the avenues of service that will present themselves most often. Perhaps some of us will be Sunday school teachers, deacons, or pastors. Whatever the task God chooses for us, we can find a guide for our attitudes and motives in the second chapter of Philippians: "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

PASTOR O. I. HUSTOFT

Pastor O. I. Hustoft, one-time pastor in the Lutheran Free Church, died on Nov. 22, 1965, at Longview, Wash. He had not been in the active ministry for many years. He was 83 years old.

Born in Opdal, South Dalene, Trondhjem, Norway, in 1882, he immigrated to the United States in 1904. Educated in both Trondhjem and Kristiania (Oslo) in Norway, he attended Augsburg College and Seminary in Minneapolis, Minn., graduating from the latter in 1909. He served LFC parishes at Mora, Minn., Medina, N. Dak., and Cathlamet, Wash.

Pastor Hustoft was united in marriage to Synneva Myklebust in 1925. She preceded him in death in 1946.

He was a prolific writer of poetry which appeared in various church papers.

WMF NOTE

It's time again to think of the GENERAL FUND of the WMF in a responsible, tangible, way—by making a contribution! This is the fund that must underwrite all the others.

Book Review

[Continued from page 6]

some of that. For instance, Dr. Strauss finds some satisfaction in the proposal of an Arthur W. Pink that the reason Jesus called upon the Father to forgive His enemies was that He could not, being lifted up from the earth, and He only had "power on earth to forgive sins" (see Matt. 9:6).

In his reference to baptism, Dr. Strauss reveals that he is not a Lutheran scholar or pastor.

But withal, this is a good book to read, helpful for anyone who is going to preach on the Seven Words of Christ or who merely wants to read devotionally. It is a book which can be read without any advanced religious training.

R. H.

O GOD OF BETHEL, BY WHOSE HAND

O God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led:

Our vows, our prayers, we now
present
Before Thy throne of grace:
God of our fathers, be the God
Of their succeeding race.

Through each perplexing path of
life
Our wandering footsteps guide.
Give us each day our daily bread,
And raiment fit provide.

O spread Thy sheltering wings
around,
Till all our wanderings cease.
And at our Father's loved abode,
Our souls arrive in peace!

Such blessings from Thy gracious
hand
Our humble prayers implore;
And Thou shalt be our chosen God,
And portion evermore.

P. Doddridge
(from *The Lutheran Hymnary*)

BIBLE VERSES

"Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done" (Luke 22:42).

"And Jesus answered them, 'The hour has come for the Son of man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit'" (John 12:23, 24).

"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know—this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men" (Acts 2:22, 23).

"What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?" (Rom. 8:31, 32).

THE 1965 ANNUAL REPORT IS READY AT LAST

This valuable document contains the following information concerning the work of the Association of Free Lutheran Congregations:

Minutes of the Annual Conference

Fundamental Principles

President's Report

Directory of Pastors, Official Boards, Committees and Corporations

Send \$1.00 per copy to AFLC Annual Report, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55427.

Members of AFLC congregations should inquire of their pastor whether he has ordered a supply for that church.

The book will be a valuable aid in preparing for this year's Annual Conference.

First come, first served, while the supply lasts.

Bible Conference

[Continued from page 7]

tions for being a personal evangelist, he said, are these: the assurance of salvation, a sanctified life, must not be a stumbling-block to others, Spirit-guided and directed, and must have confidence in the Word of God. The Christian worker must never be on the defensive, Mr. Hautamaki declared. He should always claim God's power.

In the final afternoon session on Friday, Pastor Sidney Swenson, Greenbush, Minn., told of his own conversion experience, having been delivered from the evils of drink through the gracious mercy of the Lord. In addition to pastoral work since then he has worked in a Chicago city mission among Negroes.

Mr. Russell Duncan, Fargo, N. Dak., businessman and member of the Association's Co-ordinating Committee, showed some slides of his travels at the second afternoon session on Saturday, Dr. Olson having spoken in the first hour. Mr. Duncan has visited some Iron Curtain countries. Americans should highly prize their freedoms, he said, and guard them jealously.

The evening message on Saturday night was delivered by Pastor Hautamaki. There is much interest in religion today, the pastor asserted, but this is not enough. A Christian is one who has gone beyond interest to identification. It is terrible to spend eternity without Jesus, but it is also terrible to live in time apart from Him. Procrastination in making a decision for Christ is dangerous, Mr. Hautamaki warned. We cannot count on an 11th hour chance. Now is the accepted time.

The church's president, Rev. John P. Strand, Minneapolis, Minn., preached the sermon at the morning worship on Sunday. Using the Epistle Lesson for the day, II Peter 1:12-18, Mr. Strand pointed to three concerns which the Apostle set forth for the Christian (and the Association): (1) The salvation of souls. The Gospel must be kept pure for this purpose. (2) His pur-

pose for living. Peter hoped that when he was gone people would remember what he had stood for rather than his mistakes and sins. (3) His understanding and knowledge of Jesus. On the Mount of Transfiguration the three disciples saw Jesus only. Our work and sacrifice won't make sense unless they are expended for the transfigured Christ.

In addition to the prayer sessions mentioned above, opportunities were given for the sharing of Bible verses and testimonies. Various pastors and laymen led the different sessions of the conference. Some gave witness through special music.

Most of the students of Free Lutheran Seminary were able to attend part or all of the conference and were introduced to the delegates.

Coffee breaks were served at the church, as well as the noon meal on Sunday. Delegates ate other meals at various cafes in the city. Housing was in a hotel, motels and in private homes. Mr. Leif Foster-vold, Atwater, Minn., was in charge of housing arrangements.

CORRECTION

The ice specimen of which we spoke in the editorial, "The Co-teau in Winter" (L.A., January 25), is 11 inches in circumference, not diameter. But it is still quite a hunk of ice.—Ed.

MISSION SLIDES AVAILABLE

Slides and scripts are available for use in Sunday schools, ladies aids, and Sunday evening services telling the story of our mission work in Nogales, Ariz., and Brazil, South America. Ask for either set of slides.

To secure these slides, please contact Pastor Harold Schafer, 112 West Milner Avenue, DeKalb, Illinois 60015.

BIBLE VERSES

"And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (II Cor. 5:15).

"Christ redeemed us from the curse of the law, having become a curse for us—for it is written, 'Cursed be every one who hangs on a tree'" (Gal. 3:13).

"And those who belong to Christ Jesus have crucified the flesh with its passions and desires" (Gal. 5:24).

"In whom we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:7).

"So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp, bearing abuse for him" (Heb. 13:12, 13).

"To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen" (Rev. 1:5b, 6).

EASTERN NORTH DAKOTA DISTRICT TO HOLD SECOND ANNUAL BIBLE CONFERENCE

Grace Lutheran Church, Valley City, N. Dak., Rev. Fritjof Monseth, pastor, will be the scene of the second annual Bible Conference of the Eastern North Dakota District of the Association of Free Lutheran Congregations, March 16-18.

Theme for the conference is "The Seven Walks."

Participating in the conference will be Evangelist Nels Pedersen of the Lutheran Evangelistic Movement who will be conducting a preaching mission in the church during that week. At 10:30 on Wednesday and Thursday mornings he will discuss the topics "The Former Walk" and "A Disciplined Walk," respectively.

Mr. Pedersen will preach at both evening services of the conference.

On Wednesday afternoon, Pastor Ernest J. Langness, McVille, N.

Dak., will consider "the New Walk" and Pastor Hans J. Tollefson, Hatton, N. Dak., will speak on "A Worthy Walk."

Thursday afternoon will begin with a testimony session at 2 o'clock and will be followed by the presentation of the topic "A Walk in Love" by Pastor Monseth.

Pastor R. P. Haakonson, Moorhead, Minn., will expound the sub-theme, "The Walk in the Light," at the morning session on Friday which begins at 10:30. That afternoon at 2 Pastor E. Edward Tornow, Fargo, N. Dak., will develop the topic "The Walk in Wisdom."

Morning prayer fellowship will be at 7 o'clock on Thursday and Friday.

Special music is being planned for some of the sessions.

An invitation is extended to all to come.

FAMILY BIBLE CAMP DATES SET

The fourth annual Family Bible Camp of the Association of Free Lutheran Congregations will be held at Lake Geneva Bible Camp, Alexandria, Minn., August 8-14, Monday through Sunday. Registration will take place Monday afternoon and the first public service will be on Monday night.

Dean of the camp will be Rev. A. L. Hokonson, Faith, S. Dak.

"The people who walked in darkness have seen a great light; those who have dwelt in a land of deep darkness, on them has light shined."

—Isaiah 9:2

CHARGES DENIED

The Co-ordinating Committee of the Association of Free Lutheran Congregations and the Board of Trustees of Free Lutheran Seminary are aware of written and oral charges which have been made against the conduct of the office of the presidency of the Association as well as general charges against "leadership" in the Association.

We have investigated all charges and accusations and reject them as being without substance or warrant.

In the Association certain policy must be made between Annual Conferences relative to our common work by the various boards and committees. These decisions are being made in accordance with the desires of the whole church fellowship.

In particular, the Board of Trustees is completely responsible for the past operation of Free Lutheran Seminary and is prepared to continue that responsibility given to it by the congregations of the Association of Free Lutheran Congregations through the Annual Conference.

Anyone wishing an official refutation of charges made against the president and "leadership" of the Association may have the same by writing to:

The Co-ordinating Committee, AFLC
3110 E. Medicine Lake Blvd.
Minneapolis, Minnesota 55427

The Co-ordinating Committee of the
Association of Free Lutheran Congregations

Board of Trustees
Free Lutheran Seminary

Letters TO THE EDITOR

In the January 25 issue of the *Ambassador* you are quoting the Nicene Creed as the Catholic church and the Ecumenical movement want it to be.

A friend of mine came over and said: "Is the Association already catering to Rome and the Ecumenical movement? Did you notice how they wrote the Nicene Creed?" No. Well, the editor has either copied it from a wrong book or it has slipped up on him in the proof-reading, I said. The word "catholic" here should be used as an adjective and it should not be capitalized. You will notice that not even in the red hymnal did they dare to capitalize this word. Martin Luther refused to use it altogether.

This friend of mine asked me to write to you about this so here it is.

Rev. Lars Stalsbrotten
Eugene, Ore.

(Anticipating just such an objection, we took pains to include the footnote in the Jan. 25 issue, that the word "Catholic" was to be taken in the sense of "universal." Generally, the Creed is printed with the word "Catholic" in it. It was used as an adjective. As to the capitalization, a number of words in the Nicene Creed are capitalized which are ordinarily not used in that way. Why I don't know.—Ed.)

FARM FOR SALE

Farm for sale in neighborhood containing a Free Lutheran Church in North Dakota. For further information contact:

Lawrence Svaren
Sarepta Home
Sauk Centre, Minn.

CHURCH-WORLD NEWS

PARENTS ACT TO PUT A STOP TO TEEN-AGE DRINKING

A group of Minneapolis parents hope to take a step forward today in finding a solution to the problem of teenage drinking.

They want to organize an action-and-discussion group—to supply names to police of illegal suppliers of liquor, to find the proper approaches to handling their own teenagers who are drinking, and just for moral support.

Organizers of the group are Mrs. Mary Sewell, 3436 Blaisdell Ave., and Mrs. Genevieve Nelson, 3124 Portland Ave. Police representatives and others who deal with alcoholism professionally have been asked to attend the meeting at 7:30 p.m. in the West Central Branch of the YMCA.

Today's meeting springs from a meeting held about two weeks ago when eight parents got together to discuss their problems: Their teenagers are buying liquor illegally, getting drunk, and some already have been in trouble with the law.

The parents found at the earlier meeting that they had one big thing in common—they don't know what to do.

Conversation at the meeting indicated their feelings of helplessness and their surprise at finding that other teenagers use similar strategy.

"I know when there's going to be a bottle party. I just know, because the phone starts ringing Friday and it rings all day."

"Yeah, I know. I can sense there's trouble. It gets tense around the house."

"They hid it in my garage. I moved the screens and there were three six-packs and two bottles of wine. I poured it out."

"Yeah, I found a fifth of whisky in my basement."

"I found a case of beer in my garage."

"Well, you think you're satisfy-

ing their needs all these years, then—wham—you get it right between the eyes."

Policemen at the meeting told parents officials must have cooperation in catching and punishing persons who sell liquor and beer to minors. Lorin Myring, of the police crime prevention division, said a supplier cannot be arrested unless caught in the act or unless a parent will sign a complaint.

Mrs. Sewell said many parents have expressed interest in the group since the first meeting and that she has contacted persons she thinks would be interested in joining.

She said she hopes about 50 persons will come to today's meeting.

—The Minneapolis Star

61 ENTER HYMN CONTEST FOR CANADA CENTENNIAL

Winnipeg, Canada—(NLC) Sixty-one entries from seven provinces have been received in the "Canada Centennial" hymn contest sponsored by the Lutheran churches of Canada.

Announcing the figure here on behalf of the Lutheran Centennial Planning Committee was Walter A. Schultz, director of public relations for the Canadian Lutheran Council. The contest closed on Jan. 1.

The hymn contest is the first of several observances being planned by the committee. The winning hymn will be featured in a Centennial Worship Service suggested for use in all Lutheran churches in Canada on June 25, 1967.

The entries were received from organists, choir directors, pastors, and housewives. Judging will be carried out by a committee charged with preparing the Centennial Worship Service.

PLAN COLLAPSIBLE CHAPELS FOR NEW HELSINKI SUBURBS

Helsinki—(LWF) Plans have been made to provide Helsinki's new and

growing suburbs with low-cost temporary chapels which can be dismantled and used elsewhere once permanent church buildings have been built for them.

This will permit the Church to meet new needs for houses of worship more quickly as they arise in such neighborhoods. The plans call for the building of four of these chapels, each of which can be used in three successive places.

It is expected that each chapel will cost about \$70,000. Original plans had foreseen a somewhat lower cost, but they had to be altered to meet certain demands specified by the public construction authorities.

PASTORAL RECRUITMENT EFFORT LAUNCHED BY SWEDISH CHURCH

Stockholm—(LWF) The committee for the recruitment of pastors of the Church of Sweden has engaged an Uppsala clergyman to spend full time the next six months on a promotional campaign to arouse interest in the calling of the ministry.

In his travels around the country, the Rev. Fredrik Sidwall is to meet with vocational guidance counselors, put in their hands a new booklet which presents the need for more pastors and their opportunities for service, and tell them about an arrangement by which interested students can share in a minister's life for a week.

The attempt to enlist more students to study theology is aimed at combating an increasing shortage in the ranks of the Swedish Lutheran clergy. This shortage has now reached about 300. The flow of students through the theological faculties of the universities of Lund and Uppsala is insufficient to meet old and new demands.

To fill all vacancies, the Church would need to ordain 200 new pastors annually for the next five

years, and 125 annually for the five years following.

COMMISSION NAMED IN NORWAY TO CONSIDER CHURCH REFORM

Oslo—(LWF) A commission to investigate "the needs and possibilities for reform so that the (national Lutheran) Church can better fulfill its tasks among our people" has been appointed by the council of the Voluntary Church Assembly.

The assembly is an unofficial but representative organ within the Church of Norway which discusses "topical problems in the life of the Church and the community, thus serving to unify and encourage all activities" in the Church.

Its commission, whose members include Bishop Fridtjov Birkeli of Stavanger, a member of the Lutheran World Federation Executive Committee, is to examine "the position of the Church in society today" as a background for its study.

Appointment of the eight-member group was done at the request of the assembly's quadrennial meeting a few months ago, where spontaneous discussion emphasized the need for such a study.

The commission was asked to take into account the possibility of a modification of the Church's organizational structure, ways that parish work might be extended, and the administrative implications of a more costly church program.

KING OF NORWAY PAYS VISIT TO LWF BROADCASTING CENTER

Addis Ababa—(LWF) King Olav V of Norway paid a call to Radio Voice of the Gospel here during his seven-day official visit to Ethiopia in mid-January.

Heading the group of personnel who received him was a Norwegian, Dr. Sigurd Aske, general director of the Lutheran World Federation Broadcasting Service, which operates the powerful shortwave station.

Among the staff members he introduced to His Majesty was the English-language producer, Jack

Lawton, who had known the sovereign's father, King Haakon VII, when he was in England during World War II.

Mr. Lawton recorded for the British Broadcasting Corporation the messages which King Haakon made in London for radio transmission to the people of Norway during the German occupation.

Before King Olav left the broadcasting center here, Dr. Aske presented to him an Ethiopian silver cross engraved with the name of the station in Amharic and the date of its inauguration.

A day earlier, the Norwegian sovereign visited the Norwegian Lutheran Mission station at Irgalem. Upon his return to Addis Ababa, he gave Emperor Haile Selassie a check for \$10,000 for the operation of the new hospital at Irgalem which the Norwegians are erecting and staffing with mission doctors.

EKD MEMO ON POLISH BORDER STILL AROUSES WIDE DEBATE

Bielefeld, (West) Germany—(LWF) Nearly four months after it was first made public, the memorandum of the Evangelical Church in Germany (EKD) urging fresh German efforts toward a reconciliation with the country's eastern neighbors is still widely debated.

Participating in the public discussion have been churchmen, expellee leaders, politicians, and the press and other mass media. Adding their comment—mainly favorable—have been churchmen in the Communist-governed countries of eastern Europe.

Leaders of the EKD have signified their readiness to discuss the issues raised by the memorandum in frank encounters with representatives of the (West) German Federal government, on the one hand, and those of the League of Expellees on the other.

Spokesmen of the league have been vigorously vocal in their criticism of the document which—because of its advocacy of an open attitude toward such disputed questions as the permanency of the Oder-Neisse border with Poland—

they regard as betrayal of the expellees' rightful interests.

Government leaders at Bonn, in contrast, have declared their intention to avoid participation in the public debate over the church statement, in order not to give it a political color.

Among the Lutheran bishops of West Germany, a minority have expressed some dissatisfaction over the content of the memorandum and procedures related to its issuance. In the East Zone, Lutheran Bishop Moritz Mitzenheim of Eisenach spoke favorably of it.

He reported following a visit to Poland that a translated version had appeared in that country and had heightened the esteem of its Protestant minority in the eyes of the whole Polish population.

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