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Vol. 2

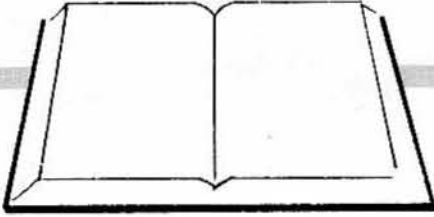
May 19, 1964

No. 10

***LUTHERAN***

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## According to the Word

### Wits' End Corner

"And Moses said unto the people, 'Fear ye not, stand still and see the salvation of the Lord. . . The Lord shall fight for you and ye shall hold your peace. . . And the Lord said unto Moses, 'Why do you cry unto me? Speak unto the children of Israel that they go forward'" (Ex. 14:13-15).

Here we meet folk at the gateway to a great experience with God. They had been in bondage in the land of Egypt. They had cried unto God in their need. And God had heard their "groanings." "God remembered his covenant." He led them out and made it possible for them to come this far—right up to the shoreline of the Red Sea. Ahead, after a short wandering in the wilderness, lay the land of Canaan. This was God's road-plan for His people. But to the hundreds of thousands, at the Red Sea that day, the situation looked hopeless. Behind them were the armies of Pharaoh, ready to destroy them; ahead was the Red Sea. There was no way of escape. There was no hope. Why had they ever started?

So many folk are right here today—right at the shoreline of the "Red Sea," which symbolically points to Calvary. Their need has

driven them there. It could well mean the gateway to a wonderful experience with God. But to them it looks like everything but that. They, too, have cried to God in their need. Maybe it was the desperate cry of a lost soul. Or maybe it was the cry of a child of His who longed so for greater victory and joy in Him. Whatever the reason, their cry seemed lost to a God so far away. Things haven't become better, nor have they themselves. The situation seems to have become worse and worse. Like the Egyptians they find themselves at "wits' end corner" and ask "What's the use?"

Maybe you are one of these. Say "Thank you, Lord," if you are. You aren't alone. He is there, too. In fact, He led you there for a purpose. That purpose is to make oneself empty enough of self to become willing to be filled with Him. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

There on the "shoreline" the heart cries out for an answer. And answers are given. In our text we find two of them. There is the answer of Moses and there is the answer of God to Moses. We shall look at both, for we meet both in life's "wits' end corner."

Words of admonishment and assurance come from Moses. "Fear ye not, stand still, and see the sal-

vation of the Lord." It was a good, God-given answer. His intentions were good. There is a time for "waiting" on God. There is a time for being "still" before God. In the stillness we meet God. Here we find the green pastures of assurance. "Be still and know that I am God." The early Christians in Norway were known as "de stille" (the quiet) in the land. We need to emulate their example.

However, there is also a time for action. The "shoreline" of the symbolical Red Sea is strewn with the bleached bones of praying men and women. There we find the remains of the devout heathen. There too we find the foot-prints of the religious world. To them, and to others who may be there, He would say as He did long ago: "Why do you cry unto Me?" The way to the land of forgiveness and freedom and joy in Him is now available and open to all. He heard the groaning of a world in need even before it was uttered and went all the way to Calvary to provide an answer. He cannot do anything more than that. Nothing more is needed. To continue to cry to Him isn't a sign of faith. It is now a sign of unbelief. Redemption, and all it implies, is now available for those who come and claim it. "Come ye and buy, wine and milk, without money and without price."

—Karl G. Berg

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# 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

# OUR PRESIDENT WRITES

by PASTOR JOHN STRAND

## Conference Time

Again it is Annual Conference time. It seems such a short time since our last conference, but a year has passed. Surely time is fleeting. We look forward with joy to meeting in Valley City this year. I am sure all is prepared for us.

It is the Lord's business we meet about. There is no greater business than this. This business ought to be number one in our living. It is so easy to become so encumbered with many things that God's eternal kingdom becomes neglected. At this time in our history that must not happen. If our Conference is to be successful, every congregation

in our Association must be represented. There is no limit to the number that can attend from any congregation. All are free to attend.

It will be good to hear many reports of God's faithfulness and blessings on us as an Association throughout the year. As we meet we will have much to be thankful for.

We will also, as a Conference, look to the future. There are many open doors we ought to enter. There is no limit on our opportunities today. We must counsel together that that which is wise and according to God's will be done.

It will be an inspiring conference. We will not be devoting ourselves entirely to those things that are often called business matters. Much time will be given over to inspiring preaching, devotional services, and Christian fellowship. These things, above all else, make conferences enjoyable.

Are you going to be there? Will your congregation be represented? Tragic harm comes when congregations and individuals do not fulfill these responsibilities. Come to Valley City and contend for the faith. A blessing awaits you.

Sincerely yours,  
Pastor John P. Strand



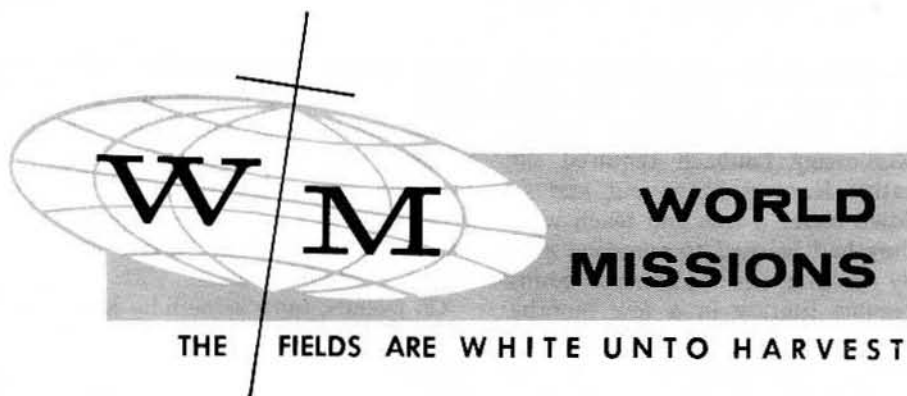
Rev. Fritjof B. Monseth, pastor of First Lutheran Church in Valley City, host to this year's Annual Conference.

### WHERE TO STAY IN VALLEY CITY

Here is a list of recommended lodging places in Valley City, N. Dak., where Annual Conference delegates may stay. Contact the hotel or motel of your choice soon.

- Bel-Air Motel  
Highway 10 West
- Char-Mac Hotel and Motel  
140 3rd Ave. SE.
- Flickertail Inn Motor Lodge
- Mid-Town Motel  
906 E. Main
- Valley City Motel  
1139 W. Main
- Dakota Hotel  
213 Central Ave. N. (male guests only)
- Rudolf Hotel  
15 Central Ave. S.
- Valley Hotel  
134 E. Main

In the case of hotels, please designate what accommodations you would like in a room.



### THE WORLD— OUR RESPONSIBILITY

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:13-17).

Paul also writes in vs. 1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

To be saved first necessitates "knowing" and then may follow "believing." But to know necessitates "hearing" and to hear necessitates "telling" and to tell necessitates "going." Our text today says all this and then concludes with a beautiful song of praise: "How beautiful are the feet of them that preach the gospel, and bring glad tidings of good things." "So faith cometh by hearing and hearing by the word of God." In the book *True Discipleship*, we have a vivid illustration of our world's need of the Gospel. We quote: "We see ourselves called to preach the gospel to every creature, to make disciples of all nations, to evangelize the world."

An immense task, you say? Im-

mense, yes, but not impossible. The enormity of the task is indicated by the following graphic view of the world in miniature:

"If, in our imagination, we could compress the present population of the world (now in excess of three billion people) into a group of a thousand persons living in a single town, the following is the picture of contrasts we would then vividly see.

"Sixty persons would represent the U. S. population; all others would be represented by 940. The 60 Americans would have 35 percent of the total income of the entire town; the 940 would share the other 65 percent.

"Thirty-six of the Americans in the town would be (professing) Christian church members; and 24 would not. In the town as a whole about 290 would be (professing) Christians and 710 would not. At least 80 persons in the whole town would be believing Communists and 370 would be under Communist domination. Possibly 70 in the whole town would be (professing) Protestant Christians.

"Three hundred and three persons in the whole town would be white; 697 would be non-white. The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40.

"The Americans would have 15½ times as much per person as all the rest on an average. They would produce 16 percent of the town's total food

supply, eat up all but 1½ percent of that total supply and keep most of it for their future use in expensive storage equipment. When it is remembered that most of the 940 non-Americans in the town would always be hungry and never know quite when they would get enough to eat, the situation created by this disparity in food supply and the existence of vast reserves becomes fairly apparent, particularly in view of the fact that the Americans already eat 72 percent above the optimum food requirements. They could actually save money by giving away excess food because of the cost of storing it, but they think that would be a dangerous 'give-away program of soft-headed do-gooders.'

"The 60 Americans would have of the town's total supply, 12 times as much electric power as all the rest, 22 times as much coal, 21 times as much petroleum, 50 times as much steel and 50 times as much in general equipment.

"The lowest income groups among the 60 Americans would be better off than the average in much of the rest of the town. Literally most of the non-American people in the town would be poor, hungry, sick, and ignorant. Almost half would not be able to read or write. More than half would never have heard of Christ or what He stood for. But very soon more than half would be hearing about Karl Marx. (Words in parentheses have been added.) —Harry Smith Leiper

THE WORLD has literally arrived at the parting of the ways in our day. Unless enough Americans remain faithful to God's Word and catch a vision of what we may do to help others to hear the Gospel and obtain some of our "know how," we may soon be in a world chaos which will end only with the appearance of the Antichrist, the rapture of the Church, and the terrible tribulation period.

One of our great missionary efforts in this generation must be by modern ways, such as literature, radio and literacy programs. Half

of our world is illiterate. The illiterate people are the "have-nots" of the world; they cannot read or write, so they can hardly learn, and certainly not compete with others. The illiterate people are hungry, and because they are hungry they are angry and rebellious. We will never have a safe world as long as sin and selfishness keeps people illiterate and starving, for from the miseries and anger of half the world comes a constant threat of violence.

We must do mission work, but not in the sense of charity. There are too many people to be fed with our excess grain, for we are told there are 8 times as many people in the world who go to bed hungry at night as there are Americans in this world. Obviously we cannot feed such numbers.

But what can the Christian Church do that will make a telling impact? We can get the Gospel out through modern means such as radio and literature, and then we can go along with our Gospel and teach men, women and children to read so that they in turn may learn "better ways" and, best of all, may learn how to become "new creatures" in Christ Jesus.

Many missionaries have, with troubled hearts, asked, "How can I do more?" Dr. Frank Laubach was a missionary to the Philippine Islands early in this century. There he saw the overwhelming needs of the masses to learn to read and write. He began experiments in how to teach the savages and illiterate aborigines to read their own language quickly. Through teaching them basic sounds in relationship to pictures of common knowledge to the people, pictures of birds and animals, he was able to represent sounds. By God's grace, Frank Laubach stumbled on a wonderfully simple and effective method of teaching people to sound out their own language phonetically and through simple steps to learn to read and write these sounds. Out of this has grown his famous "each one-teach one" method of learning to read and write.

An adult could learn to read sentences in a few lessons, and then before more lessons were given, Missionary Laubach required the native learners to go out and sit down under a tree and teach what they had learned to someone else. By so doing several hundred adults became literate in a few months. The first simple book in large print which Laubach gave them was "The Story of Jesus." And thus several hundreds were introduced to the Gospel. Dr. Laubach and his son have organized the Laubach Literacy Organization, and have taught teams of government workers and missionaries all over the world how to adapt his system and teach millions to read. Over 100 countries are now benefiting from his literacy methods.

Personally, we have made use of his system in Brazil. Brazil, now approaching 100 million souls, is still almost 50 percent illiterate. Many missionaries are needed to reach out to this greatest of all South American countries. We as an Association of Free Lutheran Congregations will be sending our first missionaries to Brazil this fall, and part of our proposed program is to reach out to the masses through radio, distribution of literature and the literacy training, as well as Bible school training for new national workers, to many times over increase the outreach of the missionary.

Perhaps many of you who are reading these lines will sense that God would want you to have a part in our new missionary outreach to South America. We have a missionary sponsorship plan whereby a person, a group or a church can help take on the support of a missionary, or entirely support their own missionary through our Lutheran Association. We would be glad to send you an explanation of our "Missionary Sponsorship Plan" so that you might consider the various ways of sponsoring a missionary and see if you can send your substitute to the mission field. Others of you may not feel you can do something

systematically for a certain missionary month by month, but you would like to do something to help us send and keep missionaries on the field. We would be glad to receive your gift, whatever it might be, for the cause of Christ and world evangelization.

Oh friends, faith cometh by hearing, and hearing by the Word of God, but how shall they hear without a preacher, and how shall they preach unless they be sent? Yes, we must go and tell, we must intervene in the terrible fate that awaits souls that live and die in ignorance. Remember, there are eight souls in anguish in the world for every American. Hunger, darkness and despair are worse now than they were fifty years ago and it will be worse ten years hence than it is now. There is a widening gap between what people see and long to have and their hunger and ignorance. The aspirations of men have been raised, but not fulfilled. We have an obligation to help them help themselves by teaching them to read and write, by giving them good literature that will lead them to faith and knowledge, by presenting Him who is the way, the truth and the life. Will you help us present Jesus Christ to the multitudes? He can fulfill their innermost aspirations with His own salvation. He himself said, "I am come that they might have life and have it more abundantly." Amen.

—John H. Abel

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## RADIO BROADCAST

Listen every Sunday to the Lutheran Association Broadcast over KXGO, Fargo, N. Dak., at 6:05 p.m., and over the Roseau station at 8:30 a.m. Rev. John H. Abel, Missions Director, is in charge of the programs.

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# WOMEN for Christ

## WMF DAY OF THE ANNUAL CONFERENCE

All the women of the Association are urged to attend the annual conference in Valley City, N. Dak., beginning June 10, which is the WMF Day.

The program has been arranged to bring inspiration, information, and a desire for re-dedication. There will be good music and feeding on the Word.

The Bible study Wednesday morning (session begins at 10 a.m.) will be under the direction of Mrs. Arvid Hokonson of Everett, Wash., on the theme *Christ Alone*.

We look forward to God's speaking to us through the one who will bring a message at the afternoon session (beginning at 1:30 p.m.), Dorothy Christenson, missionary under the World Mission Prayer League, Minneapolis. She will speak on *Christ Alone in the Heart of a Missionary*.

At the festival service (Thursday, June 11, 7:30 p.m.) we expect the convicting of the Spirit of God as Pastor Clair Jennings brings God's Word on missions. Pastor Jennings is pastor of the Faith Free Lutheran Church of Minneapolis.

Plan to attend your annual WMF conference.

The women of Valley City will be serving noon meals at the City Auditorium, 151 Central Ave. S., during the annual conference.

Morning and afternoon coffee breaks will be provided for conference guests.

Local women's groups are asked to contact Rev. F. B. Monseth, 325 3rd Ave. NE., Valley City, indicating the number from their group planning to attend the WMF Day, June 10.

## SOUTH DAKOTA WMF SPRING RALLY SET

The Women's Missionary Federation of the South Dakota District will hold its spring rally at Tabor Lutheran Church, rural Webster, S. Dak., Raynard Huglen, pastor, on Friday, May 29. Sessions will be at 3:00 and 7:30 p.m.

Guest speaker for the day will be the Rev. Obert Landsverk, missionary to the Santals in India. Home on furlough, Pastor Landsverk will visit the district gathering on his return trip to his home in Spokane, Wash., after attending the annual meeting of the Santal Mission in Pontoppidan Lutheran Church, Fargo, May 22-24.

In addition to the district meeting, Pastor Landsverk will speak at Egeland Lutheran Church, ALC, Waubay, S. Dak., on Thursday evening, May 28, and at Saron Lutheran Church, Roslyn, S. Dak., on Memorial Day morning at 11 o'clock.

Mrs. Ervin Tvinnereim, Webster, is the president of the district WMF organization.

## VACATION BIBLE SCHOOL TEACHERS AVAILABLE

Again this year the mission office will be setting up a schedule for some young ladies who have indicated their desire to serve as Vacation Bible School teachers in our Free Lutheran churches. If you will write to our office immediately and give us the dates you wish to have teachers, we shall try to get a teacher for you. Our Bible school girls who were out teaching last year were a real blessing in the parishes they served, and we feel our teachers this year will bring the same blessing to the areas they serve. Write: Box 905, Fargo, N. Dak.

## Letters TO THE EDITOR

After many months of being held in the House Judiciary Committee, on April 22 hearings began on a proposed amendment to the Constitution of the United States. Since the Supreme Court rulings banning prayer and Bible reading in certain schools on June 25, 1962, and June 17, 1963, over one hundred members of the House of Representatives have introduced resolutions proposing a constitutional amendment to permit prayer and Bible reading in public schools and in all public places. Congressman Frank J. Becker of New York has taken the lead in this and the text of the proposed amendment is as follows:

(See the amendment as found on page 15.—Ed.)

If, after the hearings, this proposed amendment gets to the floor of the House of Representatives and the Senate, I feel that we who are concerned about the future of our children, the future of our schools, our nation, our religious freedom, should bear our responsi-

bility and write to our Representatives and Senators urging them to vote for the passage of the amendment. If we do not do our part now, it may be forever too late because many atheists have already taken courage as a result of the decisions of the Supreme Court and have made advances which should grieve the heart of any truly born-again believer.

Some of the activities that have already taken place as a result of the Court's rulings are these:

"Reading of the Bible and prayer in Youth for Christ clubs, Hi-Y and Tri-Hi-Y have been banned, even though attendance at these meetings was voluntary."

"Grace before meals outlawed in a pre-school nursery."

"Closing of high school auditoriums to all public gatherings of a religious nature."

"Baccalaureate services, ordered discontinued."

"A suit filed to remove the words 'under God' from the pledge

to the flag."

"Chaplaincy in armed services being challenged."

"Postage stamps with a religious significance halted."

"Florida State Supreme Court rules that distribution of Gideon Bibles to school children is no longer permissible."

"The State Superintendents of schools in three eastern states ruling against the further use of the fourth stanza of America being sung in our public schools because of the words 'protect us by Thy might, great God our King!' etc."

Let us press on for the victory in this matter for God's glory! Above all, pray that God will move in the hearts of the ones responsible to see to it that this Becker Amendment is passed.

(The above quotations are taken from "Bulletin—3" by Ray W. Johnson, Life Messengers, Seattle, Washington.)

Mrs. Harold Schafer  
DeKalb, Illinois



### A PRAYER REQUEST

We are grateful to God for the interest that has been shown in the teachers' workshops at Thief River Falls and at Fargo. It has given hope to the Committee on Parish Education as they plan for a program of teachers' training to be held at the district level throughout the AFLC next fall. Will you join us, please, in praying for the wisdom and guidance and the personnel that will be needed to carry out such a plan?

### MEN PLANNING ON SEMINARY ENCOURAGED TO INDICATE DESIRE NOW

The Seminary Committee urges all prospective students for the Association Seminary to notify the seminary chairman now. A number of applications have been received, but it is important that the committee is informed at once of all those who wish to enroll for the first semester of the seminary's first

school year beginning in September, 1964. Application should be made to Rev. F. B. Monseth, Chairman, Seminary Committee, 425 3rd Ave. NE., Valley City, N. Dak.

Progress is being made on completing the faculty for the seminary. A building is being purchased which will provide adequate accommodations. More information will be forthcoming soon.

—Committee

### GALILEE BIBLE CAMP

Congregations of the Northern Minnesota District will have a Bible Camp at the Galilee Bible Camp near Lake Bronson, Minn., June 15-21.

Camper's under 10 years of age must be accompanied by an adult.

Pastor C. Pegelow of Sacred Heart, Minn., will be the evening evangelist and Pastor F. Monseth of Valley City, N. Dak., will be the Bible teacher.

Dean of the camp will be Pastor Gene Sundby of Newfolden, Minn.

The cost of the camp is \$9.50 for one week.

### PERSONALITIES

Rev. LeRoy E. Nevin, ALC, has moved from Adrian, Minn., to Franklin, Minn., where he is serving St. Luke Lutheran Church.

Rev. L. B. Sateren, ALC retired, has left Franklin, Minn., and is living in Minneapolis.

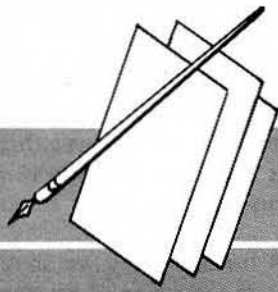
The maior part of the library of the late Rev. R. H. Hofstad has been given to the library of the new seminary of the Association of Free Lutheran Congregations by his son, Mr. Herman Hofstad, Odessa, Minn.

Rev. Jonas Helland, Osakis, Minn., has given a portion of his library to the seminary library also.

"Is not this the fast that I choose:  
to loose the bonds of wickedness,  
to undo the thongs of the yoke,  
to let the oppressed go free,  
and to break every yoke?  
Is it not to share your bread with the hungry,  
and bring the homeless poor into your house;  
when you see him naked to cover him,  
and not to hide yourself from your own flesh?"

—Isaiah 58:6, 7





## EDITORIALS

### LOOKING TOWARD THE CONFERENCE

The faces of Association members are looking toward Valley City and the second Annual Conference of the Association of Free Lutheran Congregations (and since the beginning of the Lutheran Free Church, the 68th), June 10-14. May hearts be in diligent supplication for the Lord's benediction upon all who gather those days about the Father's business.

With gratitude we accept the invitation of our congregation in Valley City to gather in their town for this conference. Surely we have no more loyal people in our fellowship than these friends of First Lutheran Church and their pastor and his wife, Rev. and Mrs. F. B. Monseth. We anticipate their hospitality and that of their fellow townsmen.

Beautiful Valley City, astride the meandering Sheyenne River, is not without a place in the history of the Lutheran Free Church. The congregation located there, which will be our host, was organized in 1881 as a "free church." Thereafter, it was a member, in turn, of the Conference and the United Church before finding a home with the Friends of Augsburg, forerunner of the LFC. Some of our readers will recognize the names of two of the early LFC pastors, L. M. Halling and E. S. Solheim. Of a more recent time was Clarence Framstad.

In 1910 the congregation was host to the Annual Conference, the sessions being held in the Methodist Church. Those with a bent for history will recognize it as the last conference for Prof. Sven Oftedal. Rev. C. J. Carlsen, in his book *The Years of Our Church*, writes this, in part, about that convention:

"When Rufsvold (Pastor M., secretary of the Organization Committee) again reported, in 1910, in Valley City, North Dakota, he said that there was not sufficient unity among us. He also warned against superficial evangelism. Twenty-six of our calls were vacant, and some of these fields were gradually being lost to our work. It was suggested that a pension society for pastors and their dependents be formed. Rufsvold also called for more adequate financial support for Augsburg, stating that the maintenance of this institution was the most important task of the Lutheran Free Church. He reported that young peo-

ple's conventions had been held in several places and that young people's work was growing."

To our knowledge, no other conference has been held there.

Last year we made the plea that every one of our congregations be represented at conference. Many did have representation, but others failed to avail themselves of the opportunity and responsibility. It may seem exceedingly noble for a congregation to say, "You make the decisions and we will go along with them." But somehow it does something for "life together" in an organization or fellowship when every unit cares enough to be represented personally. We shout loud and long about the freedom of the local congregation. It will be a shame on us if in our "freedom" we do not do more than others. Let us make it our goal to have every congregation represented at Valley City.

God has given us a warm-hearted fellowship. Numerically we are small, even with those who work with us out of unaffiliated congregations. But our work is as important as that of any other group, for it is the work given to us by the Lord. We are not many, but may we not be small in our vision, in our love, in our concern.

Come to Valley City and be a part of the legislative process of the Association of Free Lutheran Congregations.

Now, borrowing two phrases we remember from somewhere in seminary church history, we analyze the past and the future.

### WHITHER WE HAVE COME

It is interesting to read the decisions of last year's conference in Fargo and those of the special conference in Thief River Falls in October, 1962. By so doing one has some way in which to measure progress.

From every indication, we have made satisfactory progress. We have not "turned the world upside down" in our advancement, but neither have we lagged behind in establishing the common work congregations must have if they are not to die. What are the accomplishments of the past year?

1. The growing acquaintanceship between our president, Pastor John Strand, and the congregations. A parish pastor himself, he has visited a good many of our parishes besides carrying a great administrative load. The burden has been more than any man should be asked to carry. But he has received the needed strength and grace and has won friends for the work through his many contacts. We may say what we will, but the president of an organization is a flesh-and-blood manifestation of it as no one else can be. Our people have wanted to see their president and he has made himself available.

2. The groundwork for a seminary. We stand ready to announce purchase of a building for the new seminary. We have the promise of an internationally known professor for our faculty and several leads for other personnel. A half dozen young men will enroll for the first year's work when the doors open.

3. We have an established mission work among Mexicans in which we can take an increasing interest and are moving toward a mission venture in Brazil. From all indications, two couples will go to that nation this year.

4. On the home front, we have gained some new congregations and stand to increase further by the addition of churches which may prefer our type of fellowship or program to some other. For the present, we lack the men and money to launch a home mission program in the sense to which we were accustomed.

5. Through the willingness of pastors at or over retirement age to continue in the active ministry, by the overwork of some of the other clergymen, through the services of able lay pastors, by the addition of several new ministers in the Association, congregations have been served. It is with amusement that we notice now that last year's conference called the pastoral supply "adequate." It has long since ceased to be so, but for the reasons mentioned above and others, we have managed somehow.

6. Financial support has been sufficient to meet current expenses. With no real stewardship program, needs have been met. Some congregations have demonstrated a most commendable willingness to provide for the work. Some individuals in and out of the Association have given wonderful support.

7. The air has cleared somewhat in regard to the name controversy. Whatever else may transpire in regard to it, much of the spadework has been done and our people are glad for whatever will hasten the day when this dispute will be in history's archives.

8. A Luther League Federation is in operation and the Women's Missionary Federation has grown more confident with each passing month. In regard to the youth of the church, let us again say that we are blessed with many fine, consecrated young people. If we do not lose them, we find another bright hope for the future.

To this list you may add any other achievements you may wish, including our family Bible camp. This, then, is "whither we have come." Now we proceed to assess "whither we are tending."

### WHITHER WE ARE TENDING

Now we shall attempt, as editor, to suggest what the future may hold for us and what hurdles we may have to surmount. Lack of space demands that we deal with only a few of the possible topics, and they briefly.

1. We shall have to secure some full-time executive personnel soon. We have none at present. The

first two positions in which this change must take place are the presidency and treasury. Even in a small, free fellowship there are many things for an executive to do. He cannot do justice to these required duties and serve a number of congregations besides. The treasurer's work is such a growing thing that there, again, no one can now do it as a part-time project.

In addition, without much further delay we should have administrative personnel in the areas of stewardship and youth work. The conference of last year is on record as authorizing the Youth Committees to call a part-time "youth advisor" and recommending that the Stewardship Board elect a stewardship secretary with no designation as to being full- or part-time. Whether we like to admit it or not, we are used to having church work organized, and everybody's work often becomes nobody's responsibility.

2. There is a great deal of work yet to be done in getting the seminary established. (Among the problems is the name. Do our readers have any suggestions?) Those of us on the sidelines as far as seminary work is concerned should give much prayer support to those immediately involved in the work. We shall all soon be given an opportunity to give toward the cost of purchasing the building.

Sometime in the near future we shall have to wrestle with the problem of how much liberty of academic inquiry will be allowed at the seminary. In a day when charges of liberalism and neo-orthodoxy are being freely made, and these are present dangers, we must be careful that we do not place the seminary in a strait-jacket that would drive away any self-respecting scholar. In our zeal for truth, we must determine what is legitimate inquiry and what may be deviationism. Our faculty, of course, will have much to say about the spirit of the school. We will not go wrong in endeavoring to hew to the motto of the Sverdrups that "in life, the highest aim is truth."

3. Our mission department seems to have its business well in hand for launching a work in Brazil this year. Looking toward the future, there will be the need of more missionary candidates. Ordained pastors may not be available until 1968. Surely, in the meantime, we must have more lay candidates. These will be forthcoming as individuals heed the call of the Lord of the harvest. And we must pray.

4. Regarding finances, we will have to see a great upturn in contributions to meet the program we are launching. Some will argue that we have proceeded too fast and ought to go only as far as the present level of income will allow, for instance. Whether we could "tread water" for even two or three years and survive is highly questionable. We *must* have a seminary. We *must* have a world mission work. And we should begin now.

As we said earlier, we have met our expenses

[Continued on page 13]

## BIBLE STUDY GUIDE

But there is a more positive approach to our question. We do not feel that we *have to* walk in His steps, but rather we *want to* follow Him in the path of service. According to II Corinthians 5:14, what motivates us to desire to serve? \_\_\_\_\_

What does this motivating factor in our life actually do? \_\_\_\_\_

When does this love dominate and control our lives? \_\_\_\_\_

Love for Christ can be expressed in a number of ways—one of them being service. Someone has said, "Service is love in working clothes." We *need* to serve, then, first because Christ calls us to follow His steps, and secondly, because the love of Christ motivates us to *want* to serve others for Him.

### IS IT WORTH THE PRICE?

It is disappointing to return home from shopping and discover our purchase wasn't worth the price we paid. What about service? Is it worth the sacrifice and effort that goes into it? Paul's words to the church in II Corinthians 9:6-15 refer to a gift they had promised to give. Paul could speak with authority; his life of dedicated service qualifies him to speak from experience. List reasons Paul states why service in the name of Christ is worthwhile:

II Cor. 9:6 \_\_\_\_\_ 9:11 \_\_\_\_\_  
9:8 \_\_\_\_\_ 9:12 \_\_\_\_\_  
9:10 \_\_\_\_\_ 9:13 \_\_\_\_\_

Eternity will bear out whether our services were worthwhile. Home at last, our service done here on earth will be seen in a new perspective. Read Matthew 25:31-40. We note some interesting facts: (1) little service rendered will receive commendation from Jesus; (2) services motivated by a love for Christ are accepted by Him as service unto Himself; (3) we can measure what we would do for the Lord by what we are doing for others.

Remember: "You do not do God a favor by serving Him. He honors you by allowing you to serve Him."—Victor Nyquist



## The Christian Woman and Service

Most of us enjoy shopping, especially if we can return home and feel it has been a profitable experience. Bargain counters have a special appeal to the thrifty shopper. Consciously or unconsciously we ask ourselves four questions when contemplating a purchase. (1) What is it? (2) What does it cost? (3) Do I need it? (4) Is it worth the price? In this Bible study we are considering Christian service. There are numerous opportunities to serve, and yet some of us may be so indifferent as to reject all opportunities to serve. Using these four "bargain counter" questions let us consider the relationship of SERVICE in the Christian woman's life.

### WHAT IS IT?

Jesus gave one definite command when He called Levi. What was it? Mark 2:14 \_\_\_\_\_ To follow Jesus as a disciple is to walk in His footsteps. Commenting on this verse, Dietrich Bonhoeffer writes in *The Cost of Discipleship*, "There is no other road to faith or discipleship—only obedience to the call of Jesus." Notice

the position into which Jesus put himself while on earth (Mark 10: 43-45) \_\_\_\_\_ What was His purpose for coming?

\_\_\_\_\_ If Jesus came as a servant of man, what does Luke 6:40 reveal to us? \_\_\_\_\_

*Essentially* then, what is service? It is a *part of our discipleship*. As followers of Christ we are called to serve in our way as He came "not to be served, but to serve. . . ."

*Practically* speaking, what kind of service can a woman offer?

Rom. 12:13 \_\_\_\_\_ I Pet. 4:9 \_\_\_\_\_

Acts 9:36 \_\_\_\_\_ Luke 10:33-37 \_\_\_\_\_

Acts 18:24-26 \_\_\_\_\_ Deut. 6:4-7 \_\_\_\_\_

John 11:25-28 \_\_\_\_\_ Rom. 16:1-2 \_\_\_\_\_

Luke 10:38-40 \_\_\_\_\_ Luke 6:30 \_\_\_\_\_

Mary was occupied *with* Jesus—that must come first. In its proper perspective we will also be occupied *for* Jesus as we see in Martha's example. What tendency must we guard against?

We have found a number of suggestions of service. Consider opportunities you have to render service in your home, church, and community.

#### WHAT DOES IT COST?

The price tag attached to an item is significant to the shopper. To some the price may be a symbol of prestige, to others a symbol of value. For most of us the price determines availability. A life dedicated to Christian service costs, too. The price is high, but in the light of what servitude cost our Christ it is not too great. What does true Christian service cost? Rom 12:1 \_\_\_\_\_

What does sacrifice mean? \_\_\_\_\_

What is meant by "living sacrifice"? \_\_\_\_\_

The attitude with which we render our service is as important as the service itself. According to I Peter 5:5, what should our attitude be toward those we serve? \_\_\_\_\_

What was Paul's attitude toward those to whom he ministered in Acts 20:17-19? \_\_\_\_\_

I Corinthians 13 tells us that our service to others will accomplish little unless it is done in *love*. Without it our best efforts to serve—even giving life itself—will be like a noisy gong in a world already "off key." Love, one of the fruits of the Spirit, is a response in our hearts to Him who first loved us, which binds everything together in perfect harmony (Col. 3:14). "Love is the greatest thing that God can give us, for He is Love. And it is the greatest thing we can give to God, for it will give ourselves and carry with it all that is ours."—Jeremy Taylor. Paul gives a graphic picture of what constitutes love. Fill in the following blanks after reading I Corinthians 13:4-7.

Love is—

Love is not—

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Discussion: What happens then to service when given grudgingly or resentfully? The price tag on service is high when we follow Jesus' steps of ministering in humility and love. It involves a daily surrender. Bargain counter articles are sold at reduced prices because they are soiled, tarnished or frayed. Are we ever guilty of bringing cheap service—frayed with impatience, tarnished with pride, and soiled with selfish motives?

#### DO WE NEED IT?

A conservative shopper will ask herself, "Do I really need this?" When considering the topic of service in relation to the Christian life perhaps some have wondered, "Do I really need to serve?" According to Luke 14:27, what stipulations does Jesus give for discipleship? \_\_\_\_\_

## NORTHERN MINNESOTA DISTRICT LUTHER LEAGUE MEETS

A blessed time was experienced on Sunday, April 26, as friends from various churches in the Thief River Falls District gathered in Bethania Lutheran Church at Greenbush for a district Luther league rally.

The afternoon session began as Glenn Espe led in a singspiration. Pastor Gene Sundby of Newfolden led us into the Word in a very fine Bible study dealing with the need of salvation and the assurance of salvation.

The film "Teenage Challenge" was enjoyed by young and old alike. A panel discussed the film, pointing out that living for Christ is the greatest personal challenge every young person faces.

District officers were elected and are as follows:

President—Mr. Stanley Holmaas  
Vice-pres.—Mr. Ervin Schmitke  
Secretary—Miss Gracia Kjersten

Treasurer—Mr. Bruce Dalager  
PTM Sec.—Miss Judith Wold  
The Bethania Ladies Aid served a very fine banquet, after which the Association Devotional Life Secretary, Miss Karen Moe of Thief River Falls, presented helps for daily devotions and also had pledge cards which could be signed by Luther Leaguers.

The evening service was held in the Greenbush school auditorium. The guest speaker was Rev. L. Masted. His message on the life of Elijah presented a strong call to live our lives for Christ.

It was a tremendous privilege to have such a Luther League rally in our area. Those who attended will continue to reap rich blessings.

—from the Greenbush  
"Parish Voice"

## SCANDINAVIAN GOSPEL TEAM TO BE COMMISSIONED

The commissioning service for the Lutheran Gospel Team to Scan-

dinavia will be at Trinity Lutheran Church of Minnehaha Falls, 4015 E. 52nd St., Minneapolis, Minn., on May 31, 7:00 p.m.

The main speaker for the commissioning service will be the Rev. Roy Hendrickson, pastor of the Estherville Lutheran Church, Estherville, Iowa. Pastor Hendrickson will be accompanying the team on their tour. Mr. Al Doerring, the director of the Brotherhood for the American Lutheran Church, an outstanding evangelical layman, will also be speaking. The Lutheran Gospel Team to Scandinavia will be presenting several numbers in song as well.

Everyone is cordially invited to attend this service at Trinity of Minnehaha Falls.

—David L. C. Anderson  
Team Coordinator

"The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (II Cor. 13:14).

## EDITORIALS

*(Continued from page 10)*

to date. This has been done with a minimum of promotion. We have operated on a faith basis. But we have gone the "faith" people one better. Not only have we not told people what they should give, we have almost refrained (outside of missions) from telling them what the needs are. That may be taking more liberties with faith than we ought to. A recent letter from the stewardship committee to our people has helped to remedy this situation.

Personally, we think our people and interested friends will enable us to perform the task before us.

5. If we are not to use the name "Lutheran Free Church," what shall our name be? "Association of Free Lutheran Congregations" is good, but it is long. And we see these two drawbacks to it. One is that "association," "free," and "congregations" all speak to the same thing and may belabor the point. On the other hand, some may like the repetition for good measure. The other concern we have with the name is that many still do not use it or misuse it. Perhaps time and education will correct the matter.

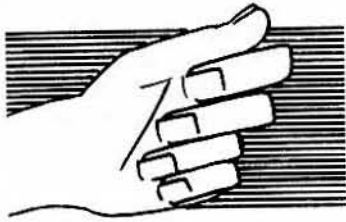
At present, even though officially under the temporary name AFLC, we are referred to variously by our own people as Free Lutheran Association, Free Association, Association of Free Lutheran Churches, Free Lutheran Church, not to mention the denied-to-us "Lutheran Free Church."

There would be some desirability in a shorter name. Could the word "evangelical" be worked into it? That is a fine word not used much today in Lutheran nomenclature. Must the word "free" be used if "association" is used, or "congregations?" We just ask the question.

We should all understand that we will do everything possible to retain the right to use the Guiding Principles of the Lutheran Free Church. We are not prepared to surrender this right. Earnestly we hope that we shall not be forced to defend this right by any means available to us. But we trust that this matter may reach an amicable settlement.

Now, whoever said that these are interesting times in which to live was not understating the case. They are, indeed. We have travelled by faith thus far and we shall have to go some further by that means. In the final analysis, it may be the unfortunate day when we feel that we "have it made" and can "do quite well alone, thank you." No, we must always go forward by faith in this world. Only beyond shall faith become sight. God grant that goal for us all and for all who love His appearing.

In Valley City we shall determine "whither we are tending" and forge the plans which will guide us in doing something for the Lord in our time in that corner of His work to which He has called us. To Him be the glory.



## STEWARDSHIP

ALL THAT I HAVE  
IS THINE ALONE

### BEARING FRUIT

"I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing" (John 15:5).

When I was in Bordeaux, France, some years ago, and we drove over the countryside (it was early spring), I saw hundreds of hillsides covered with what looked to me like posts about three or four feet high. I wondered what that was and upon inquiring I was told that they were vineyards. I was astounded. All branches had been pruned off right down to the bare stock, the vine. I was told that when spring came, new branches would form and these bore the fruit.

In the above text, Jesus calls himself the True Vine and His disciples the branches. It is the branches that bear the fruit, but they receive their strength from the vine, to live and grow and bear fruit. So also the Christian receives strength from Christ to live and grow and bear fruit. As Jesus says, "Apart from me, ye can do nothing."

In this beautiful parable, Jesus mentions three degrees in fruit-bearing: *fruit*, *more fruit* and *much fruit*. In verse 2, He says, "Every branch that beareth *fruit*, He cleanseth it, that it bear *more fruit*." And in verse 5, He says, "He that abideth in me, and I in him, the same beareth *much fruit*."

He also speaks about the non-fruit-bearing branches. "Every branch in me that beareth not fruit, He taketh it away." In verse 6 He says, "If a man abideth not in me, he is cast forth as a branch and is withered; and they gather them,

and cast them into the fire and they are burned."

Driving along a river in northern Minnesota, some years ago, I saw some very nice wild grapes. I stopped to pick some, and they were very large and luscious; but right beside them were some green ones that were withered, on the same vine. As I pondered the reason, I traced the branch down to where it was fastened to the vine, and I found that it had been all but severed from the vine. It was hanging on by a little bark, enough to give it strength to have green leaves, but not enough to bear ripe fruit.

What a sermon that incident preached to me. There are Christians who are all but severed from the true Vine, Jesus Christ, because of neglect of the Word and prayer. They are alive but have no strength to bear fruit. They are like Peter who followed Jesus afar off on the way to the trial; and when he entered the courtyard, he mingled with the enemies of Jesus and was ashamed to identify himself with Jesus. Finally he affirmed with an oath that he did not know Him. How exceedingly sad.

What kind of a branch are you? If you are a non-fruit-bearing branch, you are in great danger of being cut off forever. However, if you are a fruit-bearing branch, the Lord is interested in that you bear *more fruit* and continue to grow until you bear *much fruit*.

"What is fruit?" I can hear someone ask. It is not only the evangelist, or pastor, or Sunday school teacher, or others in part-time or full-time work in the church that bear fruit. Jesus says, "Every branch in me," that is, every Christian that lives in fellowship with

Jesus, is a fruit-bearing branch.

Paul says in Galatians 5:22, "The fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Every Christian should live in such close fellowship with Christ, that he would be "filled with all the fulness of God" (Eph. 3:19); and the "fulness of Christ" (Eph. 4:13); and "filled with the Spirit" (Eph. 5:18). Then the *fruit of the Spirit* in him would be revealed in his life.

The greatest need for our Church, the AFLC, is Spirit-filled, fruit-bearing members who live Christ in their homes and local churches; who pray and give according to means to the total program of our Church at home and abroad.

Someone has said: "There are three ways to serve our Lord. (1) go, (2) pray, (3) give." The first is the hardest. The second also is hard. It is hard work to pray. The third is the easiest, just give of what God has given us. Oh, if only all our people would learn the blessings of giving. We cannot all go, but we can all pray, and we can all give to support those whom God has called to go.

May we all sincerely desire to be fruit-bearing branches on Him and ask ourselves honestly, "How much can I spare for the kingdom work?" and not, "How little can I get by with giving and still be a Christian?" May we all shoulder the responsibility God has entrusted to us and not have to come before God some day empty handed.

Remember Jesus' words, "If we abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15:7).

—Trygve F. Dahle

"And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all" (Acts 4:33).

# CHURCH-WORLD NEWS

## THE BECKER AMENDMENT

Concerning Prayer and Bible Reading in the Schools

"Section 1. Nothing in this Constitution shall be deemed to prohibit the offering, reading from, or listening to prayers or biblical scriptures, if participation therein is on a voluntary basis, in any governmental or public school, institution, or place.

"Section 2. Nothing in this Constitution shall be deemed to prohibit making reference to belief in, reliance upon, or invoking the aid of God or a Supreme Being in any governmental or public document, proceeding, activity, ceremony, school, institution, or place, or upon any coinage, currency, or obligation of the United States.

"Section 3. Nothing in this article shall constitute an establishment of religion.

"Section 4. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission to the States by the Congress."

### PRO

Our nation is a Christian nation in a greater sense than is true of any other nation on earth today. Only as we keep it so and work to make it so in a greater way can we be assured of God's continued blessing. We read in Psalm 33:12, "Blessed is the nation whose God is the Lord." We have a right and a duty to FIGHT to keep our nation a God-honoring nation!

We read in Matthew of the man who sowed good seed, and then while he slept an enemy came and sowed tares among the wheat. The enemy has now convinced America that he should be allowed to sow his tares but no good seed should be sown. It's time that we rise in righteous indignation and demand that the true meaning of our Constitution be recognized and followed!

We are allowing our children to be put at a disadvantage. And this disadvantage has to do with their eternal souls. They know only what they are taught. And they naturally conclude that the things they are not taught are not important, if not false. It is true that we should be diligent in our teaching in our homes and in our churches, but this does not mean that our schools should be given over to secularism only and to the teaching of atheism. Our children have a right to hear the commands and teachings of our Lord read in their classroom as well as the teachings of atheistic evolution.

The future of America is in our hands. The training our children receive today will determine the course of our nation tomorrow. We are going to hear people in high places in religion say, "It is the duty of the church to train our children." You will also hear the argument that religious training should be done in the home. We agree to the truth of these

*[Continued on next page]*

### CON

One of the interesting aspects of the Becker amendment is that although the impetus to amend the Constitution came from the Supreme Court decision in the Pennsylvania and Maryland school Bible reading cases, the proposed amendment goes far beyond that decision. In Section 2, the school is only one of a series of stipulated settings in which it is constitutionally permissible to express belief in or reliance upon God or to invoke His aid.

Obviously, this is based on a fear that the Supreme Court decision represents a trend in which religious aspects of public life will be exposed to growing attack. If this fear is justified, the proposed wording has relevance to possible future situations. But if, as many church leaders believe, the Court decision was based on a sound relationship between church and state and does not logically lead to the elimination of religion from public life, then the Becker amendment sets up a "straw man" to be knocked over as a gesture of opposition to events that may not happen.

Some will ask: What is wrong with the Becker amendment? Even if it goes further than necessary, would it not be a valuable safeguard to have it in the constitution to help halt the trend toward secularization of our society?

One basic danger is that it would weaken the guarantee of the First Amendment against an establishment of religion. Section 3 of the Becker amendment in effect invalidates the "no establishment" clause in respect to public expressions of religion and opens the door to the growth of a kind of "state religion." If anything the state does in the area of religion should lie beyond the reach of constitutional

*[Continued on next page]*

**GLEANINGS FROM  
AN EDITOR'S READING**

The Constitution-amending process does not require that the populace be consulted. But why not devise a citizen poll, a sort of referendum to guide the legislators? Such a referendum could employ the earned-point system; each Yes or No voter would have as much voting power as his accumulated total of points would permit. Here is our point chart:

—Give yourself 1 point if you say at least one 22-word prayer a day (since it was a 22-word prayer that was ruled out in June 1962).

—Give yourself 2 points if you read a chapter of the Bible somewhere each day (since it was a classroom reading of such a chapter that was at issue in June 1963).

—Give yourself 3 points if you say the Lord's Prayer with someone else each day (since school-room recitation of this prayer was prohibited by the Court in June 1963).

—Give yourself 4 points if you participate in oral daily devotions somewhere (since such devotions

were also ruled out for school-rooms in June 1963). etc.—Penultimate in *The Christian Century*, April 29, 1964.

(The above is written with tongue-in-cheek, the usual style of Pen-ultimate—Ed.)

Now, in the current Bible-reading amendment issue, we realize there are strong arguments on both sides and good Christian people are lined up on both sides.

Strong supporters are frequently pointing out what will be lost if the amendment does not go through. But what they may not consider is that other things may be lost if it *does* go through. Does it matter how much our Christianity is watered down to make everybody in school happy? Does it matter if we lose our concepts of separation of church and state? Does it matter if we blend a colorless Christianity into a new type of established religion?

There are arguments on both sides. So weigh all factors unemotionally and without pressure, before coming up with your final decision.—Editor in *Eternity*, May, 1964.

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PRO

[Continued from page 15]

assertions and we believe that God will bless a nation that follows such a course. Our question is, "How many homes have Bible reading and prayer, and how many children attend Bible school and church?"

We believe it would be safe to say that more than 75 percent of the children in America never hear the Bible read or participate in prayer addressed to God except in the school system. We are not depending upon the school system to do a job that is ours in our homes, but we should have concern for the children of others as well as our own. Let us join forces in guaranteeing to as many of our children as possible the opportunity to know about God, through freedom of worship throughout our land!

Our forefathers founded the first public schools in America that the generation growing up might be able to read God's Word. They never intended that the reading of God's Word should be outlawed in any place, much less in our schools.

The Supreme Court has no power to make laws. They simply interpret the law. It is we, the people, through our Representatives and Senators in Con-

gress, who decide what the law shall be! Let's not be pushed around any longer. IT'S TIME TO ACT.

There's a time for a Christian to be humble and meek, but there's also a time to stand up and FIGHT!

—Life Messengers, Seattle, Wash.

CON

[Continued from page 15]

checks and balances, a Pandora's box would be opened in which religious symbols and exercises could be prostituted for political purposes. And in time, religion-in-general could be supplanted by a favored religion, or conceivably, by anti-religion. Let's not tamper with the protection of the First Amendment!

The Supreme Court decision stated that its ruling against devotional use of the Bible in the schools does not imply the removal of religious symbolism from public life. It hands back the responsibility for religious worship to the church and the home, where it belongs, and opens the door to study of the Bible in the public schools under responsible educational leadership. It would be unfortunate if this careful definition of the respective roles of church and state should give rise to hysteria which can only becloud the clarity of church-state relations.

—Robert E. Van Deusen, National Luth. Council