

# THE

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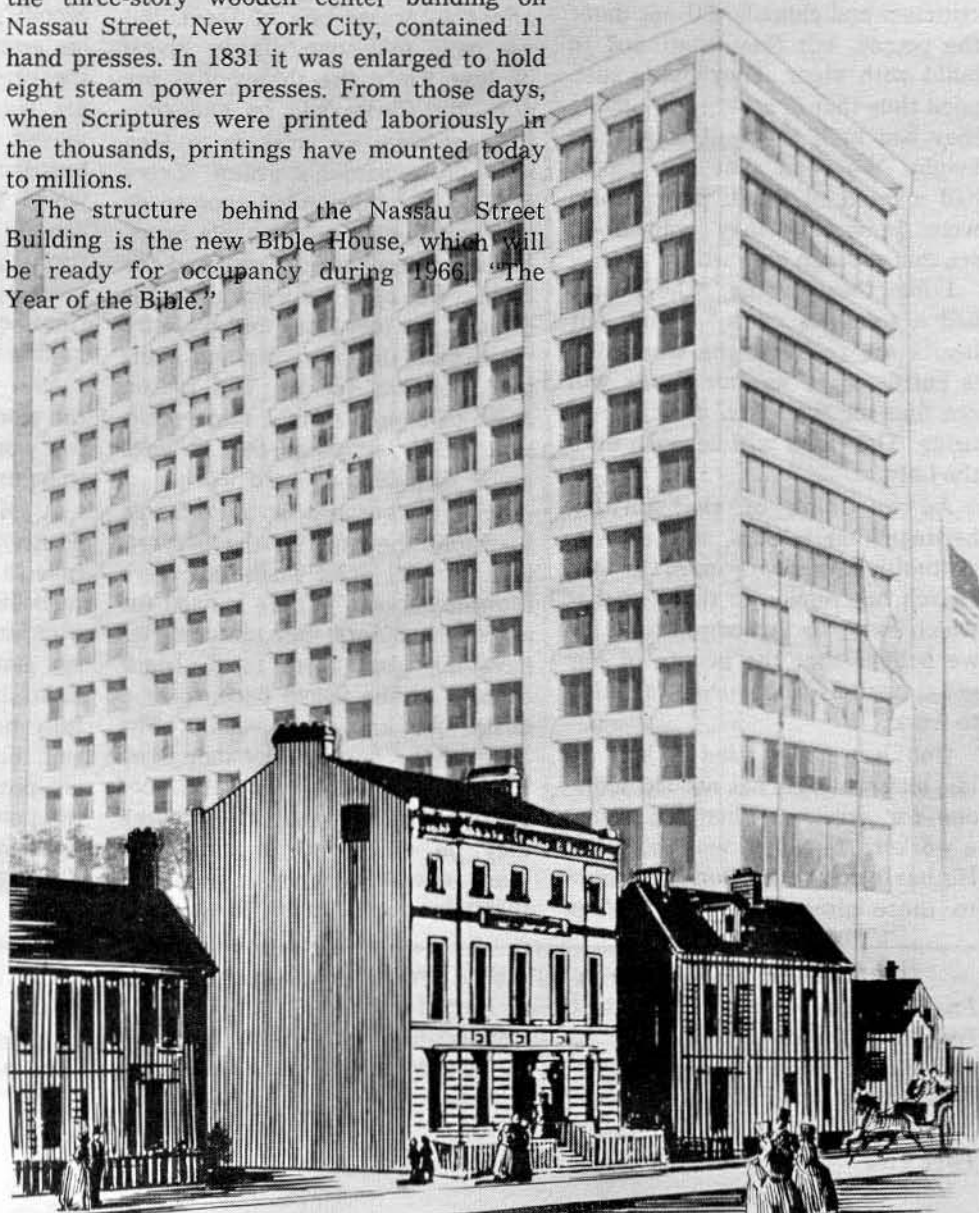
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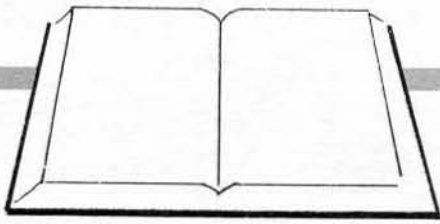
# LUTHERAN

# AM B A S S A D O R

NEW YORK—THE FIRST BIBLE HOUSE, the three-story wooden center building on Nassau Street, New York City, contained 11 hand presses. In 1831 it was enlarged to hold eight steam power presses. From those days, when Scriptures were printed laboriously in the thousands, printings have mounted today to millions.

The structure behind the Nassau Street Building is the new Bible House, which will be ready for occupancy during 1966. "The Year of the Bible."





## According to the Word

### A MIND TO WORK

"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work" (Neh. 4:6).

When Nehemiah returned to Jerusalem seeking the welfare of the Jews, particularly in the rebuilding of the wall about Jerusalem, it caused great opposition and reaction from their enemies. They had many biting and cruel things to say. Nehemiah looked to God and encouraged his people. The criticism and ridicule did not deter the people, but they continued to build with vigor. They made such good time that in a very little while they had built the wall to half its height. We read that the people had a mind to work; their hearts were in it and they wanted to see this work go forward.

I like these words, "the people had a mind to work." When our hearts are really in the work that is entrusted to us, our hands will not find the work too difficult nor tiring. The tasks will be done unto the Lord.

As we think of the spiritual heritage that is ours, and the opportunities that are ours in our church, we rejoice to think of that which will be accomplished, for we believe that the people of our congregations too have "a mind to work."

God has never used a lazy or idle man when He has needed someone for service. When He wants a worker, He calls a worker. When He has work to be done, He goes to those already at work. When

God wants a servant, He calls a busy man. Remember that Nehemiah had a good position in the king's palace when God called him to go to Jerusalem. Think of other busy men that God called. There was Moses, busy with his flocks at Horeb. Gideon was busy threshing wheat by the winepress. Elisha was ploughing with twelve yoke of oxen, and James and John were busy mending their nets.

How we need to be busy for our Lord these days. If we had a dozen lives we might be able to afford to waste one of them, but we have only one life to invest or lose. Only the things that are done for Christ will be enduring.

There were no shirkers or lazy men in Nehemiah's group. Every man could be depended upon to do his work well, and with his heart. Laziness paralyzes the soul and the body. We need to ask ourselves often if we love ease and pleasure more than the purposes and plans that God has for us. The reason a lot of people cannot find opportunity for service is that it goes about disguised as hard work.

Jesus encourages us to "pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." There is need for spiritual laborers. Our missionaries have not gone forth to the dark corners of the world because of a desire for ease or pleasure. The Lord of the harvest has sent them forth. We need to "pray the Lord of the harvest" that His Church may be quickened to more and ready obedience here at home, so that He might send forth more

laborers into His harvest. We need to be gripped by a greater sense of urgency, that we might have more zeal, that we might spend more time in prayer, and give ourselves more to the work.

What diversity of talent we have in our churches. The important thing, however, is that whatever gifts we have, they be consecrated to the task of extending the kingdom of God. D. L. Moody once said of himself that if any man was ever born with one-half a talent his name was D. L. Moody. Moody's voice was a monotone and his grammar was bad, but through the utter sincerity of the man in his witness two continents were moved closer to God. Moody had heard Henry Varley say, "The world has yet to see what God can do with and by and in and through a man who is utterly consecrated to Him," and Moody determined by the grace of God to be that man.

Yes, when our hearts are in it, the work is done, and God's reward for work well done is more work to do for Him.

A noted university professor wrote, "I refuse to be lazy. I refuse to be the slave of ease. I will so command my body that I shall, even at a great sacrifice, complete my plans. I cannot afford an hour of lassitude. I will study most carefully how to rest and refresh myself, but I arise to declare that I am not a slave. 'Father, teach me the power of self-mastery. Help me to train my body to serve perfectly Thy high purpose.'"

R. Snipstead

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# The Kind of Mother Ronnie Needs

Mary Jane Rhodes

OUR first child was born a little over 12 years ago. The baby was a boy, and I wasn't prepared for my pleasant surprise when I first saw him. He weighed nine and a half pounds, had black curly hair, lovely olive skin, and three sets of dimples. Each time a nurse would bring him to me she would tell me what a beautiful baby he was. On trips to the nursery I was always sure to hear someone remark about "that handsome baby boy" who was "sure to grow up to be a football player."

Not only was he a pretty baby, he was a good baby. The radio and telephone never bothered him, and he began sleeping through the night quite young. When awake, he was always happy when he saw me. I would strap him on his bathinette in the kitchen so he could watch while I worked, and he was perfectly content.

Everywhere I took him people commented on his good looks and how alert he was. He didn't miss much because his brown eyes moved around quickly to see all that was happening.

One incident stands out in my memory. I was sitting on the front step with Ronnie on a warm day when he was about nine months old. We had bought a new home and were expecting again in the fall. The sun was shining and I felt that life was very good. It was about time for Ronnie's nap when a woman came down the street pushing a pair of twins in a stroller. She spoke as she passed and I invited her to stop for a chat. I learned that the twin boys were both blind as a result of too much oxygen when they were born pre-



maturely. With a lump in my throat I compared my baby with the twin boys who could not see.

The possibility of having a handicapped child had never really occurred to me until that moment. As I put Ronnie in his bed, I remember puzzling over why God had given me such a beautiful, strong, and perfect baby when He had sent two blind children to another mother. I said a prayer of thanks for my baby and asked God to let the new life stirring within me be born without a handicap.

At another nap time in the same room a few months later I first realized that something was wrong. While preparing supper I heard Ronnie stirring from his nap. Knowing how he enjoyed watching me work, I planned to place him in his high chair where he could see me cooking. He was jumping and yelling as he looked out the window and his back was to me. I remember calling to him from the

door, but he didn't turn. As I approached the bed I began calling, "Ronnie—Ronnie—Ronnie," each time a little louder. When I reached his bed I was shouting, but still he didn't respond. As I walked around the bed to where he could see me he held out his arms. It was at that moment that I first realized that my perfect, normal, happy, and healthy baby was handicapped. Ronnie was deaf. He could not hear me calling. He was alert because he used his eyes to see what he could not hear. He yelled instead of cooing because he could not monitor his own voice. He was happiest when he could see me because he could not hear me. He slept on when the telephone rang or the radio played because he could not hear them. It was at that moment, in that room, holding my baby tight with tears on my cheeks that I was initiated into the world of the deaf.

Ten years have passed since we heard the audiologist say, "Your son is deaf. He has a nerve loss, and no operation will make him hear. Deafness is an educational handicap, and as soon as he is old enough he must be enrolled in a school for the deaf."

My husband and I didn't talk much on the drive back to our own city. Neither of us had ever known anyone who was deaf, and we felt totally unprepared for our role as parents of a child who couldn't hear. My eyes lingered on Ronnie standing between us, at his pretty curly hair and dimpled chin. I thanked God for his alert brown eyes that could see what he could not hear. Then I prayed a prayer that I was to repeat many times in

the years to come. Not, "Please, God, make Ronnie hear," but rather, "Please, God, make me the kind of mother that Ronnie needs."

In my heart I honestly felt that God meant for Ronnie to be deaf. He couldn't have made him so perfect in every way and forgotten his hearing. Not without some purpose. I asked God for strength to accept my son's handicap and for the wisdom not to feel sorry for him. Sometimes I was so overwhelmed by Ronnie's deafness that I couldn't stop the tears, but I never cried in front of him or when anyone else was present. I felt that if I could accept his handicap, others would do the same. If I treated him like a normal child, others would follow my example.

We were fortunate that Ronnie was able to start school in our home town at the age of three. With the help of a good teacher for the deaf he soon learned to say "ball" and "book" and "shoe." He could lip-read "fly" and "jump" and "run." He could print and read "fish" and "boat" and "baby." Because of the slow language development of the deaf we really couldn't communicate much with him—but we could hold and kiss and pet him. We were sure he understood one thing—that we loved him.

After three years we realized that Ronnie could not get an adequate education in our local day school program. A shortage of teachers of the deaf, lack of supervision, and an insufficient number of pupils made education of the deaf impractical in our city.

Even now, after six years, I can feel the great sense of loss we experienced when our boy went away to school. Because we were 160 miles from the state school for the deaf, we could have Ronnie with us for only about 36 hours every two weeks. This was a very trying time for my husband and our daughter as well as for myself. I tried to explain to 5-year-old Susie why it was necessary for Ronnie to go away to school. Her response, with eyes full of tears, was "Mom-

mie, why did God make Ronnie deaf?" She and her brother were born only 13 months apart and had been almost inseparable. Susie had always been able to communicate with him, even when we couldn't, and her world was empty without him.

Only another parent with a similar experience can understand the emptiness in a house when a child must live away from home. There is never a mealtime that you aren't aware of the empty place at the table. Each night you wonder if he is well and happy. Every family experience is shadowed with sadness because he isn't there to share it. Hardest to bear are the inconsiderate remarks. People would say to me: "How could you send a little boy only six years old away to school? Why, he is nothing but a baby!" Once you realize how urgently deaf children need a good education, there is only one answer. You must love your child enough to let him go. We never sent our boy away to school—we let him go because it was his right and our duty. If you love your child unselfishly, you will do what you must even though it brings an ache to your heart.

Three years ago we moved our home to the city where Ronnie attends school, an event for which we thank God daily. Now he can again live at home. He is a healthy, happy, well-adjusted, outgoing boy who works hard, studies hard, and plays hard. He participates in the school football, basketball, and baseball sports programs. On Sunday he is an acolyte at a church for the deaf. Last summer he won a sportsmanship award voted to him by eight teams of hearing children in a softball league. In his first semester this year he has read over 200 library books and is first to see the newspaper every evening. Among his many friends is almost everyone he has ever met, young or old, deaf or hearing. Ronnie loves life and has an unusual amount of self-confidence for a 12-year-old. He teases his sister con-

stantly and then tells me that she is the prettiest girl in all the world.

Sounds like a remarkable boy, doesn't he? Well, he is and we are proud as punch of him—but the story can't end there. When Ronnie was a baby I believed that God had a good purpose for letting him be born deaf. After 12 years of living with this child and trying to share his world of silence I think I have found the answer. I believe that God let my son be born deaf so that I could use whatever talents I have to tell the story of deafness to the hearing world. When Ronnie was five I was able, with the help of other parents, to organize an association in our home town to promote the health, education and welfare of hearing-handicapped children and adults. In 1961 and again in 1963, as legislative chairman, I led other parents in an attempt to tell the story of our deaf children's educational needs to our state legislature. From this effort came the necessary appropriations for three new buildings. Because our school had no building program for 50 years, 1965 again found us trying to obtain additional urgently needed funds from our state General Assembly. As founder and editor of our PTCO newsletter I tried to keep the parents informed of events and happenings that would give them a better understanding of their hearing-handicapped children. I have participated in some surveys for the Captioned Films Program in Washington, D.C., and served in the capacity of Bible class teacher for the weekday program at our school for the deaf. I am presently helping organize a state association to represent the deaf in Indiana.

But all I have done or will do is to no avail unless I am successful in telling the true story of deafness to the hearing public. What is the truth? I can best explain it by saying that, with average or above-average intelligence, in his 11th year of schooling, Ronnie is doing only sixth-grade work. A deaf child

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# The Devil's Chapel by the Church

WHILE New York's well-to-do strolled the gardens of their country homes in what is now Greenwich Village in the spring of 1816, sixty men from as far south and west as North Carolina and Kentucky travelled to New York City by stage, private carriage and boat to an historic meeting at the Garden Street Dutch Reformed Church.

As 1,600 unemployed queued up daily at the city's soup kitchens, merchants gathered at the Tontine Coffee House on Wall Street and bankers at the Bank Coffee House on Pine Street. They discussed business failures in the bustling city of 100,619 with immigrants fast arriving—usually without funds to go further. They exchanged views on the proposed Erie Canal, the protective tariff, sun spots and the new Saltwater Floating Bath at the foot of Murray Street.

In the city's five daily newspapers, they noted notices of ships for sale, lost slaves and animals, and an announcement of a meeting at the new \$500,000 City Hall. There on May 11 the constitution of the American Bible Society, celebrating its 150th Anniversary in 1966 as the "Year of the Bible," was adopted and the first officers elected. Two days later a public ratification meeting was held at City Hall, where a special commemorative service will be held.

Previously, groundwork for the Society was laid on May 8 at the Garden Street Church. Elias Boudinot, close friend of George Washington, past president of the Continental Congress and New Jersey Bible Society president, called the meeting at the urging of Sam-

uel J. Mills, father of American foreign missions.

Earlier Mills had covered more than 3,000 miles preaching and distributing Scriptures from his saddle bags. Joined in Ohio by John Schermerhorn, he crossed the frontier west across the middle northern states to the Mississippi, south by riverboat along the Mississippi to Natchez, down to New Orleans, east across the southern United States and home again to Connecticut.

Finding "the inhabitants in a destitute state, ignorant of the doctrines of the Gospel, and in many instances without a Bible or any other religious book," Mills established local Bible societies along his way. But he felt that "for the relief of the needy in our own country and abroad, we must have some general bond of union—a national society."

Mills convinced Boudinot, who put his pen to work and called the meeting at the Garden Street Church.

Boudinot's chief concern was that questions of Scripture interpretation might deadlock the convention. He was almost right. When tempers flared, the Rev. John Mitchell Mason jumped up and said, "Mr. President, the Lord Jesus never built a church but what the devil built a chapel close to it, and he is here now, this moment in this room with his finger in the inkhorn—not to write your constitution but to blot it out." Laughter dispelled the storm and the champions of denominational competition from 34 state Bible Societies put aside their differences.

When a resolution was presented stating that "it is expedient to es-

tablish without delay a general Bible institution for the circulation of the Holy Scriptures without note or comment, it was unanimously adopted. Visibly moved, the convention chairman, Joshua H. Wallace, a leading member of the New Jersey Bible Society, cried out, "Thank God! Thank God!"

On May 10 the convention reconvened, and the Rev. Eliphalet Nott, inventor, orator, teacher and president of Union College in Schenectady, New York, for 63 years, presented the draft of the constitution. It, too, was adopted without dissenting vote.

Prominent Americans interested in the ABS founding included DeWitt Clinton, the United States Senator who recommended construction of the Erie Canal; Henry Rutgers after whom the university is named, as well as Francis Scott Key and James Fenimore Cooper. At a meeting May 11 at City Hall Boudinot was unanimously elected the first president of the American Bible Society.

John Jay of New York, first Chief Justice of the Supreme Court, and 22 others were named vice-presidents. New York Bible Society delegates, the Rev. John B. Romeyn and Dr. Mason, were elected secretaries. Colonel Richard Varick, a member of Washington's distinguished military family, was entrusted with the Society's cash. The first annual ABS budget was \$20,000. Today the Society's anniversary fund budget—ten million dollars—is about 500 times that amount.

Although more than 6,000 Bibles were distributed by the ABS in 1816, it was 13 years later that the Society began the first of its

four general supply campaigns to put a Bible in every home in the United States. Two years after that, the 15-year-old Society had distributed a total of nearly half a million.

In its 150-year history, the society has distributed a total of 750 million Scriptures. During the current "Year of the Bible," President Johnson, Honorary Chairman of the ABS 150th Anniversary Committee, was presented with the three-fourth billionth copy of Scripture distributed by the ABS in 130 countries in addition to the United States in 1965.

When the non-profit Society was organized, world distribution of the Scriptures may have seemed a long way off to most of the delegates, but the idea was expressed. In considering the Constitution for the proposed Society, William Jay, 27, one of the youngest delegates and son of illustrious John Jay, proposed that the name be "The American and Foreign Bible Society." He added, under his remarks that "the Society is to be a foreign as well as an American Society, and why should it not be? Are the Christians of America under fewer obligations than their brethren in Britain to extend the blessings of their religion beyond the confines of their own country? If it be said that we ought first to supply the want of Bibles at home, it may with equal justice be said we should send no missionaries abroad while we have vacant pulpits at home."

But one can see that Jay was deeply concerned that an American Bible Society should supply foreign countries as well as the United States with the Scriptures. It was not long, therefore, before official action was taken.

In 1833 the first Bible Society representative left for South America. Two years later another agent went to Turkey. The lands of the Bible, including Greece, were next. By 1836 the first overseas office was opened in Constantinople. Many other countries, including India, Liberia and China

had been added by 1855.

Today at least one book of the Holy Scriptures has been translated into more than 1,200 languages, and a new language is added on the average of every month. More than 230 entire Bibles, and almost 300 other languages now have the New Testament. Although some part of the Bible exists in the language of 97 percent of the world's population, reaching the remaining three percent, with at least 1,000 languages involved, presents enormous difficulties. Counting all the different dialects and small groups—some with less than 100 speakers—it is possible to add another 1,000 languages. Under the auspices of the United Bible Societies, translators institutes are held regularly to help approximately 3,000 people devoting their time to 500 translation and revision projects.

Giving people the message of the Bible in written form for the first time presents formidable problems in sorting out the seemingly senseless jumble of strange sounds. In addition the missionary linguist must become thoroughly familiar with the customs and cultures of the people. It may take weeks to learn to say, "What do you call this?" The reply is apt to be "your finger" when a missionary points to something and asks what it is. The missionary must also know where it is the custom to stick out the lower lip to point rather than using the finger, considered a rude if not lewd gesture in the northern Congo for example.

Often there is no alphabet, grammar or dictionary, while many languages have grammars which almost defy description. In one language in Bolivia the 32-letter word "ruwanayashaskasniyguichepman-aka" meaning "concerning your continually accomplishing your future work," is made up of eight distinct grammatical parts. And they must always occur in that exact order. For more than half a century missionaries in East Africa said, "The Lord be with thy spirit"

before learning that because of subtle grammatical distinctions, this benediction implied, "Yes, the Lord be with *your* spirit, for we don't want him."

Sounds are another source of trouble. Our dogs bark "bow wow." In a certain part of Kenya they say "u' u'." We can say "Tsk! Tsk!" without difficulty, but try distinguishing between "tsu" spit or "ts'u" kiss or "yuhu," spoken with a low tone on the first syllable and a high tone on the second meaning "to fear." Spoken with two high-tone syllables, it means "to kiss." In one African dialect the words "age nya" means "this woman," "his wife" or "my wife" depending on the pitch of the voice. Quite literally the wrong pitch in many languages can break up a romance in short order.

Literal translations—the easiest and most dangerous—are the source of many mistakes. The Balinese interpret "generation of vipers"—an obvious reproof to the hypocrites of Jesus' day—as a great compliment since the viper is the sacred animal of their paradise. In a certain language in Tanganyika if Jesus' words, "Behold, I stand at the door and knock" are translated literally, they mean Jesus was a thief. To the Marshallese the phrase "under the law" means illegal.

The translator also must keep in mind the dependence of meaning upon a particular culture. Some people in Peru and Bolivia speak of the future as behind "oneself" and the past "as ahead." They argue "if you try to see the past or the future with the mind's eye, you see the past so it must be ahead of you, and the future must be behind you since you cannot see it." Certain West Africans express "redeemed" by saying "took our heads out," referring to the days when lash-driven slaves wore heavy iron collars. When a slave was "redeemed" his head literally was taken out of the iron collar.

"The Word of God is not conveyed by meaningless mutterings,"

Dr. Eugene A. Nida, ABS Translations Secretary, said, "but by putting eternal truths into the speech of everyday life. Reflecting the style of the Greek New Testament couched in the words of the common people, the modern missionary translator carries on that same tradition. The journey into the soul of a language is often confusing because idioms, the signposts of our thoughts, have no counterparts or ready equivalents."

The Bible Society also supplies Scriptures for the blind. In 1835 the Society gave \$1,000 to Dr. Samuel Gridley Howe to begin publication of Bibles for the sightless. He developed a raised letter system that could be read by the blind, and soon after that the Braille alphabet was invented.

These books are expensive—a 20-volume Braille Bible costs \$80.00. Most of the cost is paid by contributions for this purpose, so a blind person pays what he can afford for God's Word. The Society distributes the Scriptures on Talking Bible Records on the same pay-what-you-can basis. Large print New Testament portions are available to the partially sighted.

The Armed Forces have been receiving Scriptures from the Bible Society since 1817 when the ABS supplied 24 Bibles for a United States ship. In 1863 Bibles were smuggled across the Rappahannoc River to Confederate soldiers under a "truce of God." When ABS auxiliaries were physically split almost as severely as the States, they continued to move Bibles to the battlefields. The Bible Society ran blockades, smuggled and inveigled in order to get the Scriptures to the boys of both the North and South—at the front, in hospitals and in barracks.

In 1942 a Marine on Guadalcanal wrote asking his parents to read the same passages of Scripture at a prearranged time. The unknown Marine unknowingly sparked another ABS service. Recognizing that an unread Bible is about as useless as air conditioning in Alas-

ka, the Bible Society encourages Scripture reading through its worldwide Bible reading program. Today the ABS fills more than one million annual requests from the Armed Services for Scriptures.

The college campus is an important new mission field being served by the ABS today through its Campus Ministry program. There are more than 4,000,000 American students in colleges and universities in this country. In five years this number will double. In addition, there are nearly 80,000 foreign citizens on educational assignments in the United States, and thousands more American and foreign students in theological seminaries and Bible schools. Today their names are filed in the registrar's office. Tomorrow they will be the presidents, prime ministers, cabinet members, judges, doctors, lawyers, merchants, chiefs and religious leaders of the world.

This forward-looking program exemplifies the "new look" of the American Bible Society. Today the traditionally black Bible often sports a colorful new cover in striking design. It may be paperback or cloth bound. New formats inspire fresh interest in the Scriptures. The Gospel of Mark is a small easy-to-read booklet entitled "The Right Time" for young and old alike. It is often used by college students who also receive "One Way for Modern Man," the ABS publication of J. B. Phillips' translation of the Gospel of St. John with full-page photographs of people today. Another dramatic change is the New Testament with pictures which concentrates on history, archaeology and geography in relation to the Bible.

Because these have been so popular, other new Scripture publications are planned. "The Heart of the Gospel" will combine the books of Luke, John, Acts and Romans under one cover illustrated with contemporary photographs. The Bible Society Record, a publication carrying a Scripture reading program, news of the worldwide Bible

movement and lively human interest stories, goes to more than 875,000 ABS members ten times a year.

Audio-visual promotion includes films, window displays and other exhibits. There is a continuous flow of Bible Society news to the secular and religious press.

In keeping with its new look, the Bible Society is updating its inefficient and costly method of operating from crowded offices in five widely scattered locations in New York City. An impressive new 12-story Bible House, currently under construction a block from the Lincoln Center for the Performing Arts, will be dedicated in the spring during the Society's 150th anniversary. Located at the crossroads of the world, the new Bible House will bring a positive spiritual witness to the cultural assets of the Lincoln Center proclaiming to New York City, the nation and the world the living reality of the Bible Society's bold new program, "God's Word for a New Age."

The ground floor will contain a spacious lobby with uniquely designed showcase windows for continually changing exhibits showing the scope of the Society's work in distributing Holy Scripture. The second floor will house more than 100,000 volumes of Scripture in over 1,000 languages, old manuscripts and a wealth of information on the history of the Bible—the finest research resource in the United States for Bible students and translators. The remaining floors will provide modern working quarters for all national and international departments of the Society's world operation, as well as limited rental space until required by the Society's expansion. Flagpoles in the triangular plaza at the corner will fly the American flag, flags of the nations of the United Bible Societies and the colors of the nation receiving the most recent translation of the Scriptures.

To finance such a structure out of capital funds would mean an

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# REVISED RULES FOR WORK

The REVISED RULES FOR WORK are presented here for study prior to the Annual Conference of 1966 by the undersigned committee.

1. The name of this association shall be "The Association of Free Lutheran Congregations."

2. Its aim shall be to work towards making Lutheran congregations free and living, so that, according to their calling and ability, they may work in spiritual freedom and autonomy for the cause of the kingdom of God at home and abroad through such agencies and institutions as the congregations themselves may designate.

3. It endeavors to realize this aim in particular by training men and women for Christian work in and for the congregations by conducting larger and smaller conferences, by distributing suitable literature, by organizing committees and societies, by sending out evangelists, and by any other means which from time to time will be found necessary.

4. The AFLC consists of congregations which, in their constitutions, unreservedly subscribe to the ancient ecumenical symbols, Luther's Small Catechism, the Unaltered Augsburg Confession, Fundamental Principles and Rules for Work of the AFLC and report the same to the secretary of the Co-ordinating Committee.

5. The AFLC shall hold an Annual Conference which usually opens the evening of the second Wednesday in June and which shall elect the necessary committees, and officers and determine what church activities in particular it shall recommend to the congregations.

6. The right to vote in the Annual Conferences of the AFLC shall be held by all ordained pastors in regular standing in the AFLC and by all voting members of congregations affiliated with the AFLC. Voting members of other Lutheran congregations may be granted the right to vote in the Annual Conference providing they have at least two (2) weeks previously signed and sent to the secretary of the Annual Conference the special blank provided for the purpose, signifying that they approve the Fundamental Principles and Rules for Work of the AFLC and will work for the aim set forth in Paragraph 2 of the Revised Rules for Work.

7. The officers of the AFLC shall be a president, a vice-president, and a secretary, who shall be chosen from the membership of the AFLC and elected by the Annual Conference. Voting shall be by ballot.

a. The president shall be elected for a term of three years and shall devote all his time to the service of the AFLC. He shall preside at the Annual Conference and shall report to it on the

work of the AFLC in general, on church dedications, installations, celebrations, etc. He shall be an advisory member of all Boards and Committees. He shall assist congregations and pastors by giving counsel and guidance when this is desired, and he shall also, as Ordainer, assist the congregations in ordaining young men with the proper and adequate training who have been duly called as pastors. His salary shall be determined by the Co-ordinating Committee and shall be paid out of the AFLC General Fund.

b. The vice-president shall be elected for a term of one year and performs the duties of the president in the latter's absence.

c. The secretary shall be elected for a term of one year. He shall keep the minutes of the Annual Conference and is the custodian of the archives.

d. The term of office of the officers of the AFLC shall begin October 1, and shall expire September 30.

8. The Annual Conference shall nominate and elect members of the Co-ordinating Committee. This committee shall consist of seven (7) members: three (3) pastors and four (4) laymen chosen from the membership of the AFLC. The number of those whose terms expire shall determine the number to be elected by the Annual Conference each year. No member can serve for more than two (2) consecutive terms.

9. Duties of the Co-ordinating Committee.

a. The Co-ordinating Committee shall seek to make known the Fundamental Principles and Rules for Work of the AFLC and further the discussion of the same throughout the congregations, so that the task of the AFLC, in an ever increasing degree, may be more clearly understood and more generally put into practice.

b. It shall seek to have the congregations as fully and as generally represented at the Annual Conference of the AFLC as possible.

c. When desired, it shall assist congregations and pastors by giving counsel and guidance.

d. It shall compile parochial statistics and report thereon to the Annual Conference. It shall maintain the clergy and congregational rosters of the AFLC.

e. It shall have charge of the AFLC General Fund from which shall be paid the salaries of the president, secretary, transportation secretary, traveling expenses, and expenses incurred in connection with the Annual Conference.

f. It shall elect the editor of the church organ.

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Another in a series on the Apostles' Creed

### WAS CRUCIFIED

"Then he [Pilate] released for them Barabbas, and having scourged Jesus, delivered him to be crucified" (Matt. 27:26).

"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).

Crucifixion was a death penalty inflicted by the Romans only on slaves or on those who had committed the most foul crimes. Romans were ordinarily exempted from such death themselves. Such was the terrible death to which our Lord permitted Himself to be subjected.

Very few pictures of the crucifixion give any idea of the physical torture suffered by the condemned Jesus. Having first been scourged or whipped by a lash containing either lead, bone or jagged stone, Jesus was crucified. "They drove the nails through his hands and feet. You know how one little prick of the pin will make you wince, how the cut of a knife hurts. I will leave it to you to judge as to what the physical sufferings of Jesus must have been like when he was thus pinioned to the cross and when he hung there with all the weight of his body suspended upon those nails, each move of his body tearing wider the wounds and adding to the torture" (Edward L. Keller, *The Question of the Cross*).

Greater than the physical torture was the mental and spiritual pain. He was bearing the burden of the world's sins and experienced separation from the Father as witnessed by the cry, "My God, my God, why hast thou forsaken me?"

Jesus was crucified for us. "He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed" (I Pet. 2:24).

### ANNUAL CONFERENCE APPROACHES

Outside of brief notices regarding the Annual Conference of 1966, this issue of the *Ambassador* con-

tains the first preparatory material for those who will attend it. We refer to the *Revised Rules for Work* to be found elsewhere in this publication.

The revision of the Rules for Work is a revision of other revisions of the past. The present changes are dictated by the simple fact that what served the Lutheran Free Church does not exactly fit our present circumstances. A committee, named by the conference of 1965, will present the *Rules* printed today for this year's conference to act upon.

Our readers are urged to read the committee's proposals and those attending the conference as voters should be prepared to act upon them. If you have a copy of an old LFC Annual Report available, you may compare the proposed revision with the older forms.

The next *Ambassador* will contain the official program of the Annual Conference. Further, there will be a report from the committee which was established to propose changes in the committee set-up for our annual conferences. And it may be that other material pertinent to the conference will be displayed also.

All indications point to an extremely well-attended conference this year. The matters we have suggested here, the various elections and the multitude of normal and unusual decisions any annual conference must wrestle with, are bound to combine in making a very interesting convention.

We shall express various opinions editorially relative to the coming conference in the next two issues of the *Ambassador*. If you would like to express an opinion concerning the *Revised Rules for Work* in one of our next two numbers, please send your communication at once to the editor and we shall do our best to include it.

Be much in prayer for the conference. Pray that right decisions will be made. Ask the Lord to break down all barriers to warm Christian fellowship. We look forward to Annual Conference 1966, in Thief River Falls, Minn.

### THE YEAR OF THE BIBLE

It certainly is a pleasure to participate in the observance of the American Bible Society's 150th anniversary this year. The theme of the commemoration is "The Year of the Bible."

Such a theme is timely and ought to be welcome to all of us in a time when the Holy Scriptures have suffered many indignities. Let the mockers scoff, let the "enlightened" apologize for the laws of the Lord. God's almighty truth shall stand. Let the critics look at the record, the Bible Society record. It has not been fashioned on a product of delusion or fantasy.

The Association and *The Lutheran Ambassador* join in saluting a work which has come so far in a century and a half and which will not rest until the written Word of God, the Bible, may be read by every

man, woman and child who can read, in each his own language. May the Lord bless the ABS as it goes forward.

What a thrilling assurance that we can be partners

in the dissemination of the Bible, of the book whose entrance brings light and wisdom unto salvation, which brings the Christ to all men. We commend the American Bible Society to you.

## Revised Rules for Work

[Continued from page 8]

g. Any duty not assigned to any other committee shall be the responsibility of the Co-ordinating Committee.

10. The Annual Conference shall nominate members for the following boards and corporations of the AFLC: Co-ordinating Committee, Board of Trustees and Corporation of Free Lutheran Theological Seminary, Board and Corporation of Missions, Board of Publications and Parish Education, Youth Board, Stewardship Board, and Pension Board. The editor of the church organ shall also be nominated by the Annual Conference.

11. Reports shall be given by the following at the Annual Conference of the AFLC: The President, the Co-ordinating Committee, Board of Missions, Schools, Board of Pensions, Board of Publications and Parish Education, Youth Board, special committees elected by the Annual Conference, and by such institutions and activities within the church as may be given permission to report to the Annual Conference.

12. The president and secretary shall constitute the Annual Conference Committee, whose duties shall be: To fix time and place of the Annual Conference in the event that the last Annual Conference did not do so, arrange the program for the Conference, prepare the calendar for the business sessions, and to

make any other arrangements that are necessary for the conduct of the Conference. The Conference Committee shall announce the Annual Conference at least two (2) months previous to the date of the meeting. It shall publish the Annual Report of the AFLC.

13. The manuscript for the Annual Report shall be kept on file by the secretary at least two (2) years after the publication of the report. The president and secretary shall determine how much of the manuscript of the Annual Report shall be kept on permanent file.

14. Within one month after the Annual Conference the secretary shall send notices to all concerned as to resolutions passed by the Annual Conference, election to committees, etc.

15. These Rules for Work may be amended in the following manner: A motion to make an amendment shall be presented in writing to an Annual Conference and shall be voted upon at the following Annual Conference. For the adoption of the motion a two-thirds majority of the ballots cast is required. All amendments must be in agreement with paragraph 5 and 10 of Fundamental Principles.

16. These Revised Rules for Work of the AFLC shall take precedence over all other orders and decisions now in effect.

Prof. George Soberg  
Dr. Iver Olson  
Mr. David C. Hanson

## MOTHER'S LOVE

Long, long ago, so I have been told,  
two saints once met on the  
streets paved with gold.

"By the stars in your crown," said  
the one to the other, "I see that  
on earth, you too were a mother."

"And by the blue-tinted halo you  
wear, you too have known sor-  
row and deepest despair."

"Ah, yes," she replied, "I once had  
a son—a sweet little lad full of  
laughter and fun,

But tell of your lad."

"Oh, I knew I was blest from the  
moment I first held him, close  
to my breast.

And my heart almost burst with  
the joy of that day!"

"Ah, yes," said the other, "I felt

the same way."

The first one continued, "The first  
steps he took, so eager, so breath-  
less, the sweet, startled look,

That came over his face (he  
trusted me so!)"

"Ah, yes," said the other, "how  
well do I know!"

"But soon he had grown to a tall  
handsome boy, so stalwart and  
handsome,

It gave me such joy,

To have him just walk down the  
street by my side."

"Ah, yes," said the other, "I felt  
the same pride.

How often I shielded him and  
spared him from pain; and when  
he for others was so cruelly slain,

When they crucified him and spat

in his face,

How gladly would I have hung  
there in his place."

A moment of silence—"Oh, then,"  
said she, "you are the mother of  
Christ," and she fell on one knee.

But the blessed one raised her up  
and drawing her near

She kissed from the cheek of the  
woman a tear.

"Tell me the name of the son you  
loved so,

That I may share with you, your  
grief and your woe."

She lifted her eyes, looking straight  
at the other,

"He was Judas Iscariot,—I was his  
mother."

—Author Unknown  
(S. O. S. Signal)

## The Devil's Chapel

[Continued from page 7]

equivalent reduction in resources now used for program. To avoid this, the Bible Society is seeking financial support from foundations, religious organizations, institutions and individuals who believe the moral and spiritual advance of the world must be founded on the availability of God's Word to all men of all nations. Contributors to the Bible House \$4,000,000 building fund may earmark donations for some 100 urgent needs. Memorial opportunities include gifts for the library, assembly room, auditorium, exhibit cases and windows, Scripture engravings over alcove windows as well as special funds for Bible readings on television, New Testaments in an African language, Spanish New Testaments, a printing press for Indonesia and others.

In addition to the Bible House dedication ceremony and the commemorative service at City Hall, special anniversary plans include the May 12 annual ABS meeting at Lincoln Center in Philharmonic Hall with Dr. Billy Graham speaking. An anniversary dinner at the Waldorf-Astoria Hotel is planned May 13 when the Most Reverend F. Donald Coggan, Archbishop of York and president of the United Bible Societies, will speak.

Former Presidents Harry S. Truman and Dwight D. Eisenhower are Honorary Co-Chairmen serving with President Johnson on the ABS Anniversary Committee. James F. Oates, Jr., chairman of The Equitable Life Assurance Society of the United States, is General Chairman of the Sponsoring Committee. Serving with him is an Executive Committee of 13 prominent businessmen and educators.

As the Bible Society moves into tomorrow, building and changing to keep pace with a growing world—including 70 million illiterates who learn to read each year—its goal remains constant: to provide a Bible for every home, to place a New Testa-

ment in every hand to provide a portion of Scripture for every reader. Woodrow Wilson's words, "The work of the Bible Societies of the world is the one great non-denominational missionary enterprise" are as valid on the Bible Society's 150th anniversary as when spoken at the ABS centennial in 1916.

Following the founding fathers' tradition of cutting across denominational lines, present Bible Society officers and board members include Methodists, Presbyterians, Reformed, Baptists, Episcopalians, Congregationalists, Lutherans and others.

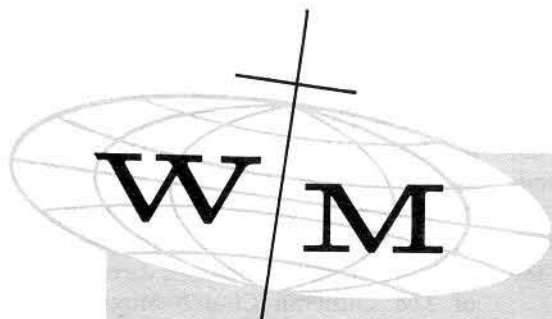
Bible Society records show that the first donation from Lutherans was made in 1834 and amounted to \$24.77.

The Hon. Luther W. Youngdahl, a Washington, D.C., district judge, former governor of Minnesota, and member of the Lutheran Church in America, is a Bible Society vice-president. Lutherans serving on the ABS Board of Managers include Dr.

Edmund F. Wagner of Scarsdale, N.Y., treasurer of the Lutheran School of Theology in Chicago, also a member of the Lutheran Church in America; Dr. Oswald C. J. Hoffmann of St. Louis, Mo., speaker on The Lutheran Hour radio program and former public relations director of The Lutheran Church—Missouri Synod and Fred A. Schurmann of Valley Stream, Long Island, N.Y., regional representative in the stewardship department of The Lutheran Church—Missouri Synod and a contributor to the *American Lutheran* publication.

These men along with other officers and members of the Bible Society family, under the guidance of ABS President Everett Smith, are the present-day counterparts of Boudinot, Mills and John Jay. Dr. Mason's plea to bar the devil from the chapel by the church rings down the years as the American Bible Society reaffirms the challenge on its 150th anniversary "Year of the Bible."





# WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

## "O Brasileiro" (The Brazilian)

*"And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."*

To all at home: "Grace and peace from God our Father and our Lord Jesus Christ."

We know that all of you would like to meet the typical Brazilian in the everyday walk of life, the ones we meet, associate with, and have the opportunity to witness to. We wish to introduce you to several this time, and maybe more later on. These are the people for whom we wish you to join us in praying for daily.



This poor fellow is one of many who pass our gate begging for an existence. He was very happy to receive some soap, which he asked for, and some tracts and a Gospel of John from our empregada, Luzia.



Meet the man who sells us the "Brasil Herald" (in English), Time, Estado de Sao Paulo and others. There are many of these little news stands throughout the city. These two men were very glad to let me take their pictures for friends in "Estados Unidos."



This is Luzia, our empregada. Please pray for her. She is very faithful and honest. She loves to read the Bible and desires to be a Christian. Pray that she will come through and find full assurance.



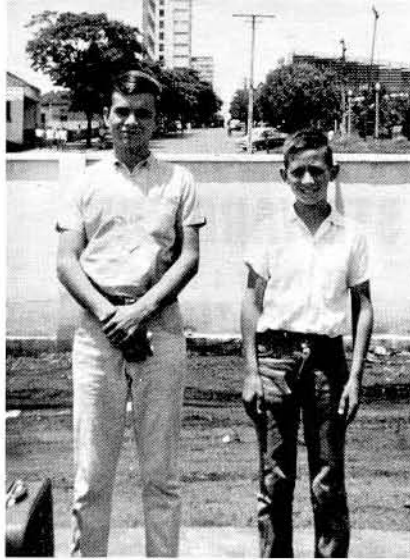
The gardener (jardineiro) goes from house to house and trims grass, hedges, and flowers. As you see, he has no power equipment. If you wonder who the little fellow is, it is Nathanael Abel, who was with us at the time.



Here is a tired laborer, who obligingly took time from his work, near our house, to pose for me. He gets one mil (1,000 cruzeiros) per cubic meter. This is the equivalent of 50¢. This is how it looks in front of our house right now.



Yosheids, a Japanese, but born in Brazil, passes our house daily, and delivers groceries from "Mercadoria Iwago," a little Japanese store. He loves to play with Kelly and gives him rides on the bike. Very accommodating, but chuckles at the "propaganda" (as he calls it) from the missionaries.



On the train to Maringa we met this 17-year-old boy, with whom James made good friends. This was taken in Londrina, his home town, before we parted. His name is Erickson, his mother being Russian, and his father Norwegian. They brought him up in the Mormon church, but he desires to attend an evangelical church. When he returned to Sao Paulo we had the privilege of having him in our home. Pray for Munir.

## The Kind of Mother Ronnie Needs

[Continued from page 4]

enters school with no language, and each word must be painstakingly taught because he cannot learn by hearing. After almost 10 years of speech and speech-reading training our son's ability to communicate by these methods is very limited. Few congenitally deaf children become proficient at oral communication and speech reading. It is therefore necessary to supplement these methods with finger spelling, writing, and the language of signs.

Because deafness is a handicap of communication, every method and means of communication possible should be used to help our deaf citizens share the experiences and benefits available to their hearing associates. If those who hear understood how lonely life can be for those who are deaf, I like to think that they would make the necessary effort to communicate with the deaf.

Although deafness is a severe handicap, it is not a hopeless one. Ronnie can look and is looking forward to attending Gallaudet College for the Deaf in Washington, D.C. Someday he or one of his schoolmates may come to you asking for help or employment or friendship. If and when that day comes, will you accept him and be willing to share his world of silence?

I am grateful that God found me worthy of mothering one of His *special children*. I stand a little taller and have learned to better understand my fellowman because of courage gained while helping my son learn to accept and adjust to his world of silence. If I have succeeded in giving a better understanding of the handicap of deafness, I will feel that God has truly answered my prayer to "make me the kind of mother that Ronnie needs."

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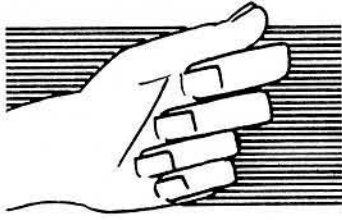
Jose sells fruit near our house and has a very typical fruit stand. He is proud of his melons, pineapples and oranges. He has been very willing to receive tracts and a Gospel of John. He also will take time to sit down and talk. To the left is a "motorista." He operates a street car or "bonde."

*"And Jesus, when he came out, saw much people, and was moved with compassion toward them; because they were as sheep not having a shepherd" (Mark 6: 34).*

We hope that by meeting these people in this manner it might move you to much prayer for them. The harvest truly is plenteous.

Thank you much for prayers in the past. God bless you as you labor for Him.

Your missionaries to Brazil,  
Alvin and Frances Grothe and children



## STEWARDSHIP

ALL THAT I HAVE  
IS THINE ALONE

### THANK YOU!

A hearty thanks to all the faithful members and friends of the Association for their gifts to the various common activities during the past fiscal year. While the goals were somewhat higher than the ones for the previous year, they were not as high as the total contributions of a year ago. However, we came within a few dollars of reaching our last goal. Some contributions, undoubtedly intended for our last fiscal year, came in after the books were closed. These would have put us over the goals. Thanks again, to all who gave.

Now it is important to continue the good work. It is so easy in church work to let matters slide, especially if a person or group has made concerted efforts in the final weeks or months of the previous fiscal year. When the new deadline appears toward the end of the current fiscal year, heroic efforts will again be made to meet the financial obligations. We are confident of that.

As long as contributions are coming in somewhat regularly, there is no particular need for initiating new plans and programs to meet the financial needs. God will speak to His people, provide them with funds, and encourage them to give again. Yet we should like to encourage ever more individuals and groups to be as regular as possible in the matter of giving. It may be easier for the givers to make monthly or quarterly contributions than to provide a larger sum once a year. This we say, realizing that for some people it may be more convenient—because of many

periodic demands upon their generosity—to make one large contribution rather than several lesser ones. In such cases we shall let you decide whether it might be best to give your gift at the beginning, in the middle, or at the end of a fiscal year. That which counts is that we are responsive to the promptings of the Lord.

God bless you all again this year.

Iver Olson

### 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, the first public meal will be supper that day and the first service will be that night.

Watch for instructions concerning advance registration.

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

## Annual Conference Lodging

June 8-12, Thief River Falls, Minn.

Please reserve the following at a downtown hotel  
(6 blocks from church)

Single—\$3.00 per night

Double—\$5.00 per night

2 double beds—\$7.00 per night

Room with bath or shower—\$2.00 extra

Please reserve the following at a motel  
(6 to 12 blocks from church)

Single—\$5.50 per night

Double—\$8.00 per night

2 double beds—\$12.00 per night

Twin beds—\$12.00 per night

Summer-vacated 'student' housing as well as rooms in private homes will be available.

Camping and trailer accommodations will be available.

The above reservations are to be sent to:

**Mrs. Norman A. Peterson**

**Convention Housing**

**Route 5**

**Thief River Falls, Minn. 56701**



## Let Us Save the Home and Make It Christian

**Pastor Marvin Undseth  
Shevlin, Minn.**

**J** EDGAR HOOVER, director of the Federal Bureau of Investigation, calls upon parents to preserve the home life of America. Solemnly and repeatedly the FBI head has warned: "If present trends continue thousands of American boys and girls will become crime casualties." Mr. Hoover cited the broken home as the leading cause of juvenile delinquency, pointing out that divorce alone is destroying 250,000 homes each year.

"In thousands of other homes," added the FBI chief, "children are being raised as though they were boarders. Sleeping quarters and three meals a day are all that home represents to such children. Between meals and after school they are being shuttled into the street, off to the movies, over to the neighbor's, or down the alley—anywhere to get them out of the way. Parents in these homes are disinheriting their children—attempting to raise them by remote control."

Mr. Hoover also made these significant statements: "Thousands of teenage children are running away from home each year." "Shocked parents soon find their children acquiring a code of life emanating from the gutter. There is no alternative when a boy or girl is

shrugged off by self-centered parents too busy to answer childish questions."—"We need more religious training in the home."

Note especially that last sentence, mother and dad. A minister didn't make that statement. You can be sure that J. Edgar Hoover meant just what he said. How much thought have you given to the spiritual nurture of your children? Remember the Word of God says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

The Christian home is the most important institution in the world. That does not minimize the position of the church and state; they also have been ordained of God. But He places the home first—in time as well as in importance. It is the foundation upon which all other institutions are built; upon it the church and state will either stand or fall. What the homes are, the churches and schools are—and the government will be. Every place where there has been a neglect of home responsibility, there eventually has been a crumbling of the nation.

It is imperative, therefore, that utmost care be taken in establishing and maintaining our Christian homes. And for this tremendous responsibility God has given us a perfect plan. Two who know Him

meet, they learn to know and love each other, take time to seek the plan of God for their lives, exchange vows, and establish a Christian home. Then a baby comes. Prayer is offered for the child before and after it is born. The parents trust God for it, but they know that its destiny is influenced by them.

Unfortunately, some parents do not accept their God-given responsibility. They shirk it or shift it to someone else. Parents who know the Lord Jesus Christ, who have the Word, and yet who blame the church for the downfall of their child, deserve little sympathy. The church has a real part in his training, but the home has the first responsibility, and its influence is the greatest force in the life of the child. Neither are the mother and father excused who blame the school for their boy or girl's delinquency. A child can be sent through a "pack of wolves" without becoming harmed, if he has been properly trained in his home.

But think of the joy that comes to parents who do accept the challenge of guiding aright the destiny of their children. To see their child respond to the teaching of the Word of God, personally claim Jesus Christ as Savior, take his responsibility in home and community, develop a burden for the people around him, for the world, and

a desire to do the will of God. To see such spiritual development in one's child brings complete satisfaction to Christian parents.

On the other hand, consider the great anguish resulting when mother and father are careless, and prayerless, and slothful in training the one entrusted to them. The child is disrespectful to his home, school, and community, becoming often a disgrace to the nation. For many thousands whom this child represents, twenty billion dollars a year is spent in penal institutions. Orphanages, jails and reformatories are filled.

There is little spiritual hope for any home until the father takes his place as the spiritual leader. Many Christians fail in this important matter. They have been so taken up with their Christian service, in the work of the church, evangelization of the community and of the world, or with their daily task of making a living, that they have not taken the time to evangelize and teach their children. If it is to be done, they must do it. The responsibility is heavy, but it is also very rewarding. Remember God's promise: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

What is the solution? or how do we establish a Christian home? There is only one answer or solution and that is—a church in every American home—an altar where husband and wife with their children on their knees come to their living Savior daily, for cleansing, guidance, and direction. This altar may be at the dining room table following the evening meal, at the breakfast table, in the bedroom, or in the living room. The place is not so important, but it is absolutely necessary that we establish and continue the family altar. Without Christ in our home it is no longer a Christian home. If Jesus is to abide in our house, the Bible must be read and obeyed faithfully each day.

The child's first and most im-

portant religious education is in the home (see II Tim. 3:14ff). Not to bring our children to Jesus and to introduce them to Him as soon as possible is to do them a great injustice. There is much talk these days among psychologists that we should not repress the child nor force him to do something he doesn't care to do. So if he doesn't want to go to church or Sunday school you should not force him to go. Once again I wish to share with you what J. Edgar Hoover has to say about this.

"Shall I make my child go to Sunday school and church? Yes! And with no further discussion about the matter. Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school anymore? You know! Junior goes. How do you answer when Junior comes in dirty and says, 'I am not going to take a bath.' Junior bathes, doesn't he?"

"Why all this timidity, then, in the realm of his spiritual guidance and growth? Going to let him wait and decide what church he'll go to when he's old enough? Quit your kidding! You didn't wait until you were old enough! You don't wait until he's old enough to decide whether he wants to go to school or not—to start his education. You don't wait until he's old enough to decide if he wants to take his medicine when he is sick?"

"What shall we say when Junior announces he doesn't like to go to Sunday school and church? That's an easy one to answer. Just be consistent. Tell him, 'Junior, in our house we all go to church and Sunday school and that includes you.' Your firmness and example will furnish a bridge over which youthful rebellion may travel into rich and satisfying experience in personal religious living."

Yes, I think we will all have to agree with the FBI chief. The parents of America can strike a telling blow against the forces which contribute to our juvenile

delinquency, if our mothers and fathers will take their children to Sunday school and church regularly. Also very important in this connection is the need of consistently living the Christian life in thought, word and deed before our children. God is looking to you and me today to do all that we can to save the home and to make it Christian. Let us not disappoint Him.

#### 1966 ANNUAL CONFERENCE

The 1966 Annual Conference of the Association of Free Lutheran Congregations will be held in Thief River Falls, Minn., June 8-12, upon the invitation of Our Savior's Lutheran Church, the Rev. Marius Haakenstad, pastor.

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STANLEY HOLMAAS  
NEWFOLDEN MINN