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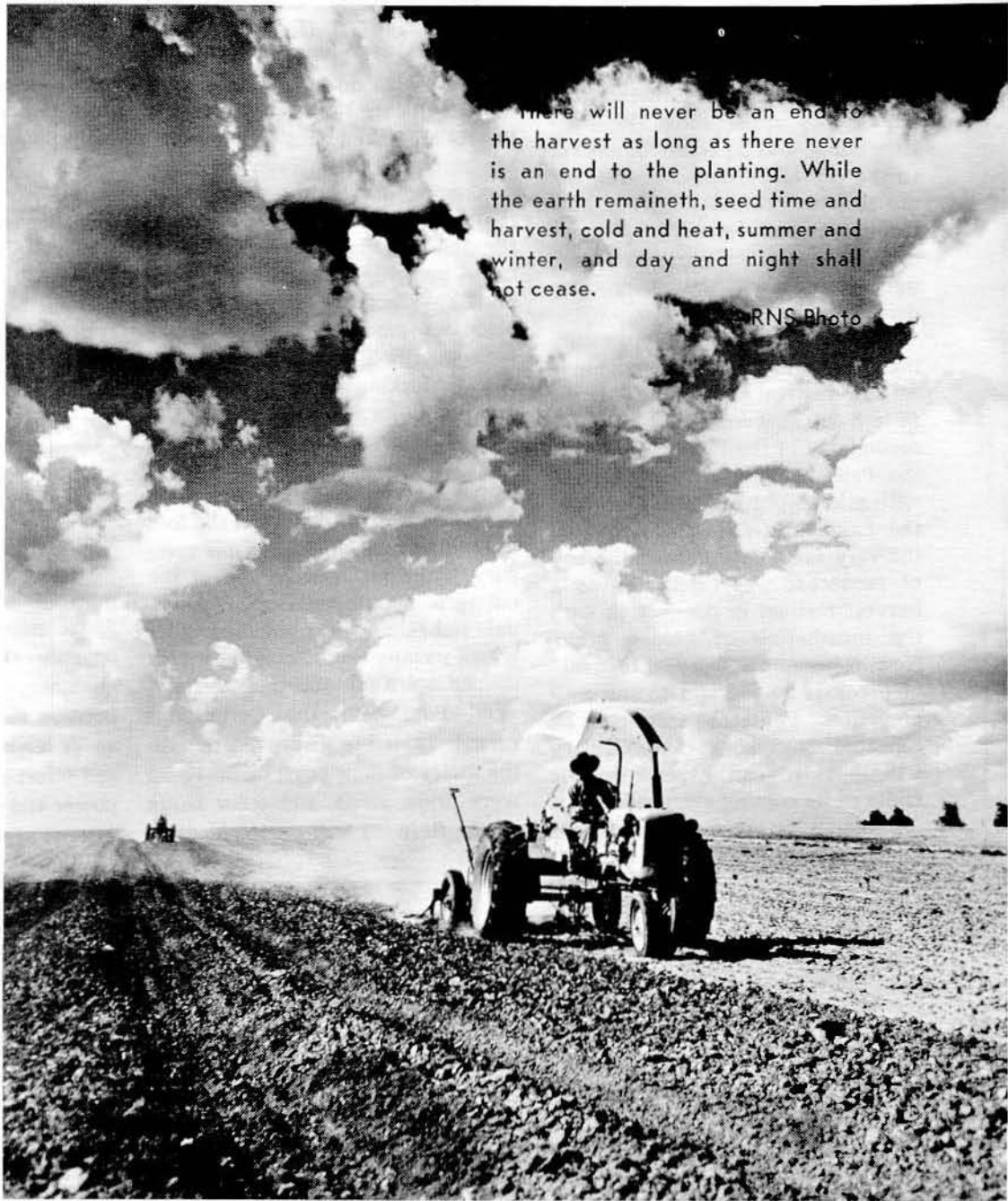
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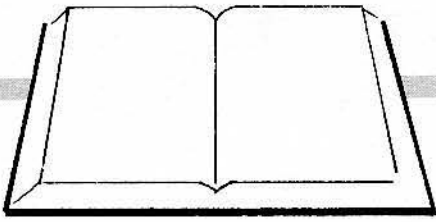
# *LUTHERAN*

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There will never be an end to the harvest as long as there never is an end to the planting. While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease.

RNS Photo





# According to the Word

## PENTECOST'S MEANING

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a mighty wind, and it filled all the house where they were sitting" (Acts 2:1, 2).

Some have called Pentecost the birthday of the Church. It can be said to be that—and more. It can also be said to be a part of God's "blueprint" of redemption unfolding on the pages of history. There were praying souls gathered that day in the upper room. Revivals have come, and do come, in answer to the cry of burdened hearts, but not so with Pentecost. "When Pentecost was fully come," it came—came as an integral part of redemption; came on the very day designated by God.

Pentecost is a Greek word meaning fiftieth day, and designated a solemn festival celebrated on the fiftieth day (seven weeks) after the second day of the Passover. Before, the Passover had been celebrated with a lamb out of the flock. Now, the Lamb of God was offered on the very same day. Before, the day of Pentecost was celebrated as a harvest festival in connection with the ingathering of golden grain. Now, it became a "harvest festival" of precious souls "laid to the congregation." Pentecost will never be repeated any more than Calvary will, but we can experience the fruits of its coming even today.

Pentecost is not merely a part of

history, an event in the past; it is a complement to Calvary. At Calvary redemption was provided. Pentecost makes the application of this redemption to the individual possible through the gift of the Holy Spirit. "I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me through the Gospel, enlightened me with His gifts" (Luther's Catechism).

Where else does Pentecost with its Gift fit into the needs of today? Hearts are asking this even as they are hungering for a revival and an awakening. Revivals are definitely the work of the Holy Spirit through the Word. We are so easily taken up with gifts and manifestations in place of *Him*—things in place of a person.

Personally I feel there is a real danger lurking here. Satan is a great imitator. He will try to deceive "them that dwell on the earth, by the means of those miracles which he had power to do" (Rev. 13:14). Seemingly, some of the folk at Corinth had fallen into this category. They possessed some of the outward manifestations of spiritual riches. They possessed gifts which usually are associated with a deeper spiritual experience. However, Paul calls the Corinthians carnal. Their life disproved the authenticity of their possession. There were pride, strife, and other fruits of the flesh. "I will come shortly,"

Paul writes them, "and I will know, not the speech of them which are puffed up but the power" (I Cor. 4:19).

The Holy Spirit is the treasured possession of every child of God, according to the Word. "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8:9). Some are grieving the Spirit by not recognizing His presence in their own lives as well as in the lives of others. They look for "signs" in place of looking into the Word. The Word of God does not urge us to seek the Holy Spirit. It instead calls on men to seek Jesus and in Him we are "complete" (Col. 2:10). For "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

The Word does, however, speak of men being "full of the Spirit." It urges His own to be "filled." Recognizing His presence is a major step in the direction of "fulness." Then, as in obedience we follow His guidance, we are led into the "green pastures" of the Word where power is given for fruitful service. "He shall glorify me: for he shall receive of mine and shall show it unto you" (John 16:14). The Holy Spirit never engenders pride; He engenders humility. Under His guidance, we, as John the Baptist, become merely a "voice" for Him as He leads us out of confusion and self-effort into a new experience of power and joy.

—Karl G. Berg

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# Evolution and the Church

by David P. Nelson

## *Redemption from the Curse*

THERE shall be no curse anymore" (Rev. 22:3).

It is against the background and surroundings of sickness and suffering, sin and death that we realize the wonder of this glorious promise: "No more anything accursed!"

The existence of the Curse, like the existence of God, pervades the Scriptures. The Curse was given together with the Promise. "Cursed is the ground because of you . . . thorns and thistles it shall bring forth . . . and to dust you shall return" (Gen. 3:16-19). But being the more important, the Promise was given first (Gen. 3:15). Though the Curse was to become a reality, ultimately resulting in man's death, God in love gave man hope, the promise of redemption.

The Word reveals that redemption from the Curse is not only spiritual but also physical. Jesus' healing ministry shows the extent and timeliness of the work of redemption. Jesus preached, but He also healed:

"Are you he who is to come, or shall we look for another?" And Jesus answered them, 'Go and tell John what you hear and see: the blind receive their sight . . . lepers are cleansed . . . and the dead are raised up, and the poor have good news preached to them'" (Matt. 11:2-5).

"He touched her hand and the fever left her . . . and he cast out the spirits with a word, and healed all who were sick. This was to fulfill what was spoken by the prophet Isaiah, 'He took our infirmities and bore our diseases'" (Matt. 8:15-17).

In pronouncing the Curse, God subjected man to physical sicknesses and environmental ills as well as spiritual ills. The prophetic,

redemptive work of the promised Messiah, therefore, included making right man's physical condition.

"We ourselves, who have the firstfruits of the Spirit . . . wait for . . . the redemption of our bodies . . ."

## *Extent of the Curse*

In the place where we read of the "firstfruits of the Spirit," we have a clear and significant word concerning the extent of the "fruits" of the Curse:

"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God: for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies" (Rom. 8:18-23).

This text reveals that creation (i.e., "the whole created universe," "nature") is also subject to the Curse. The extent of the Curse and its scourge is seen in these phrases:

"the sufferings of this present time"

"subjected to futility"

"set free"

"its bondage to decay"

"groaning in travail together until now."

These comments are worthy of note:

"The creation was drawn into the fall of man, and compelled to

share its consequences, because the whole of the irrational creation was made for man, and made subject to him as its head; consequently, the ground was cursed for man's sake. . ."<sup>1</sup>

"(Creation submitted) to the vanity with which it was smitten, on man's account."<sup>2</sup>

"Man fell of his own free will, but creation automatically, and not voluntarily, was corrupted with him."<sup>3</sup>

## *Extent of Redemption*

This text also reveals that not only men but nature will be redeemed! We read:

"The creation waits with eager longing . . . because the creation itself will be set free from its bondage to decay and obtain the glorious liberty. . ."

We must conclude: all of creation was subjected to the Curse; and deliverance is for man, animals, plants, the ground—all of creation.

## *The First Conflict*

Theistic Evolution conflicts with the Word, first because it conflicts with the origin, nature and extent of the Curse and consequently of Redemption. But, moreover, "theistic" Evolution conflicts with the nature of God.

## *Evolution in Practice*

The Doctrine of Evolution states that since the very beginning of animal life there has been death and decay, death caused by being preyed upon, discord over such things as living space, food and water, starvation, drought, disease, "aging," etc. Moreover, it is almost

<sup>1</sup> Keil and Delitzsch

<sup>2</sup> Jamieson, Fausset and Brown

<sup>3</sup> Davidson, Stibbs and Kevan



universally believed (including theistic evolutionists) that an essential element of the evolutionary process is what is called "natural selection": death-producing factors, such as enumerated above, work, on an average to weed out the weakest, least adaptable individuals first, leaving the strongest and most adaptable the more likely to become the parents of the next generation. The expression "survival of the fittest" also describes this weeding-out process: the conditions of the environment naturally select the "fittest" to survive. (Then the "fittest" likewise die.) Thus death and the causes of death are essential ingredients of the evolutionary picture; death has reigned since life began.

Applied in practical terms, Evolution, "theistic" or otherwise, means that fear and pain, sickness and suffering, conflict and killing, death and decay have been active since the very beginning.

#### "Very Good"

The conflict between the teaching that God used Evolution to create and the message in Romans is obvious. In Romans, the phenomena of "survival of the fittest" is described, but there it is called what it is: "bondage to decay!"

"And God saw everything that he made, and behold, it was very good" (Gen. 1:31).

Was the original "very good" a world of fear and death? Is there darkness in our God that He created a suffering and fearful world in bondage to death?

Why is the creation now *longing* to be set free, *waiting* to be redeemed from bondage to corruption if creation was "very good"?

Scripture is clear that God is entirely good. "God is light and in Him is no darkness at all." Scripture is also clear that the original was free from disorder, suffering and death. Neither man, nor nature was created "in bondage" or created "to be set free." God in holiness cursed creation: Harmony of man and nature had been God's

plan, Adam being given dominion over creation. Therefore, with his transgression, both he and his domain were cursed.

But God does not take pleasure in the Curse. A picture that reveals the dearness of nature to the heart of God is given in the beautiful words of Isaiah 11:6-9: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them, The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. . . . They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Whether spiritualized or literalized, this passage would have *no* message if God were not saddened by the pain and strife which penetrates creation.

The Word is filled with pastoral scenes whose messages derive their meaning from the goodness of animal welfare: the five sparrows and the feeding of the ravens of Luke 12, the hen and her brood and the ox and the ass to water of Luke 13, the sheep beside still waters of Psalm 23, and many, many more. The ordinances concerning humane treatment also reveal God's mind. How, then, could God tell us to be kind, while He himself, to create, instituted the law of "natural selection," the law of strong over weak? Does God speak from both sides of His mouth? Or did God repent?

#### Rationalizations

Many attempts are made to rationalize away the literal historical Fall and Curse, and to alleviate the problem of suffering and death before sin. We can only indicate their essence.

Callousness or perversity of heart is revealed by the rationalization that in Romans Paul is dealing only with suffering which exists *in the minds* of men, not real animal suffering! Or the similar rational-

ization which claims that animal suffering, for those millions of years, offended no Christian ethics, because there were no "spiritual" creatures present! (Some add that the first men were kept away from the world of suffering and death, God putting them into an isolated "garden" to test them.)

But where was God? Isn't there suffering now, out in the wilds, where no man sees it? Or is suffering only in man's thinking! When we say that God did not use Evolution to create, theistic evolutionists reply, "Your God isn't big enough." Our question is: "What kind of a God do theistic evolutionists envision?"

Other rationalizing attempts seek to weaken the expression "very good." There is the type which reasons, "If the original creation was truly very good, why then did man sin? Furthermore, isn't 'sin' simply a manifestation of vestigial animal nature?" This kind of reasoning is insidious, because the implied answers implicate God. Then there is the claim that the expression "very good" meant to convey the idea of "good" but not "perfect," in the sense that *room* was left for improvement. In other words, "very good" means "things could be better!" Then there are the half-truths which dull the issue: "Is nature so bad? For example, isn't nature 'balanced?'" and "Isn't good coming out of this?"

There is the shallow rationalization which says, "How could God convey to Adam the idea of death (cf. Genesis 2 and 3) if death had not existed?" In other words, it was necessary for Adam to know evil in order for him to obey God!

More forthright is the question raised concerning the existence of physical harm and death-producing mechanisms, such as claws, sharp teeth, and fangs. We will deal with this question in more detail in the next article. Let it suffice here to suggest contemplation concerning the physical implications of the Curse, especially the phrases "mul-

[Continued on page 10]

# If Ye Love Me

## PENTECOST SERMON

John 14:15-21

Prof. George Soberg  
Minneapolis, Minnesota

The disciples had been troubled each time Jesus had mentioned that He would leave them and go to the Father. This seemed to them the end of all the things they had learned to believe in and hope for. What about the kingdom He came to establish? This could not be a strong kingdom without His visible presence. Neither could they face the future with courage unless He were there to help them and defend them against the enemies they would most certainly encounter on every hand. It was such a pleasant and rewarding experience to know and to work with Jesus. He had told them so many wonderful things and had performed so many mighty works that only the Messiah for whom they had waited so long could do.

To be told that in the not too distant future they should no longer have Him with them was a most distressing message. If they now would have to go back to their former way of life (and what else could they do), it would have been far better not to have known Him at all. Life without Him would be empty and useless. How could they remember all the things He had told them and continue to do the work He had set before them unless He were there to direct, teach and comfort them? No, life would never be the same. He had brought light, joy and peace into their lives. If He would go away, the future would be dark, indeed.

Jesus was aware of their troubled thoughts and their misgivings. He had attempted to cheer them with the fact that He would go and prepare a place for them and would return to take them to be with Him

eternally. He had exhorted them to believe in Him and then they would be enabled to do mighty works in His name, even greater than the works they had seen Him do. In order that this might come to pass it was expedient for Him to go to the Father. They shall not be helpless because He goes away. All they will ask for in His name He will do for them. This promise will stand, providing their love for Him does not wane. Their constant love is the thing He will look for in all His disciples. If they keep His commandments and those words that were peculiarly His own, He would open up the treasure chest of God to brighten their future and to make pleasant their days.

If they loved Him, He would ask the Father to send them another Comforter who would not only be with them, but in them, forever. As Christ had been their first Comforter and had been near them and visibly present so that they could through the senses behold Him and understand and love Him, so now the second Comforter would come and enter into a more intimate communion with them than the visible communion of Christ had been. As Christ had been the Truth to them, the second Comforter would be to them and to all believers the Spirit of Truth. So Christ by going to the Father returns to them in a more intimate way in the Spirit of Truth, to remain a power within them forever.

The Spirit of Truth will bring to their remembrance all the things that Christ had spoken to them and had done for them. They will not be able to point to His living presence but yet they will know that He

is there and has not left them alone and helpless. This living presence of the Holy Spirit of God the world will be unable to behold, for what the world cannot receive through the senses it will not believe. Therefore, Christ will not ask the Father to send the Holy Spirit to the world. But the disciples will know Him and sense His presence in all that they do. They will know that Christ is with them in His Holy Spirit and that even as He is one with the Father they will be one with Him.

Therefore, there is no need for all this fear and sadness of heart, for they are not going to be left uncared for as orphans, but will experience a closer walk with God and be led into a richer and more rewarding work and life. They will now be able to transmit to their own and coming generations the things that Christ had done and taught them when He walked visibly with them. Certainly the greater work that Christ spoke of to them must have been the proclamation of the Gospel. For there is nothing greater in this life than to present to a dying world a living Savior who had finished the work of redemption for all who believe and continually makes intercession for those who love Him and call Him Lord.

Surely the Holy Spirit will not be sent to the world, for Christ will ask the Father to send the Spirit only to those who show their love of Christ by keeping His commandments. Thus the Spirit will not come to the world, but the power of His call and the proclamation of the Gospel by the disciples of Christ in every age will convict many of sin and will be the effective instrument that will bring many to God who otherwise would have been utterly lost unless the message had been proclaimed.

"If ye love me" is spoken also to us of the present. If we keep not His commandments, we look in vain for the outpouring of the Holy Spirit. Christ is always looking for the love of those who profess to

[Continued on page 8]

## AN OLD-FASHIONED MOTHER

Cradles, how old-fashioned, how out of date and ancient they seem to us today—as do the hands that found the time to prayerfully rock them. It is all so old-fashioned anyway; the mothers of today are so much more efficient.

Today the little ones are taught from the very first to do without the hands of mother, having their own little room with their own little bed. After a few years mother says, "It's bedtime; pick up your toys and go to bed. Oh, don't forget to say your prayers."

Efficient mothers! But why then do so many little ones come to Sunday school not knowing one single prayer for meal or bedtime? The child begins the day without even one thought of God, his best Friend. And he ends the day without even so much as a thank you for God's protection and loving guidance during the day. What happened to the family prayers and fellowship that they felt were so needed? Are they not needed today? I dare say that the Catechism is used in very few homes today. In its place is the up-to-date TV schedule. The child spends hours in front of the family TV set, without his Sunday school lesson or Bible verse learned. And mother is too busy to help with his lesson.

God look with pity on the homes where no time is set apart for Him!

Let us go back into one day of yesterday. It's morning, the children rise, but mother has been up a long time. She helps them dress and prepare for breakfast. Soon all gather about the table, father at the head. As all heads are bowed, hands folded, the heavenly Father is asked to bless the food. At the end of the meal the Bible is read and hymns of praise offered—and prayers even from the tiniest raised up before the Lord. Then did the day begin after thanksgiving to God and prayers for guidance. Always at the evening meal there were prayers and songs. We gathered after dishes and chores were done. As mother rocked the cradle,



# WOMEN for Christ

we recited our lessons, studied the Catechism and enjoyed being together as a family.

Then came, "Get ready for bed." Ready for bed and on bended knees and with folded hands we offered our prayers. Always, mother was at our side in silent prayer.

Are you saying to yourself, "They must have had more time in those days if they had time to gather

together for morning devotions and to do so many things together." (As I was taught, there are twenty-four hours in the day of yesterday as there are today.)

Mothers of today! Yes, the day still holds the same hours, but let us put first things first in fulfilling those hours according to God's will. Ways are different, times have changed, but is it really old-fashioned to teach your child to pray and to love God's Word? Is it old-fashioned to spend time with him around his Sunday school lesson, helping him to memorize God's Word? Is there not a time for everything, as they say? A time for work and a time for play, but let's add one more—a time to sit at the feet of Jesus.

Present your child to Christ at the earliest time possible. Christ suffered, died and rose again for you and for your child. God has so graciously given the means for such a wonderful salvation. God has done His part; He has given His only Son in order that you and your child may have life in Him.

So, cradle your child in the strong and tender trust of his heavenly Father. The old saying is truer than you know: "The hand that rocks the cradle rules the world."

—Janice M. Marvin  
from *Cradle Roll Program Material*

### WMF RALLY Dalton, Minn.

The Central Minnesota District Spring Rally will be held at Sarpsborg Church near Dalton, Minn., Rev. Carl Ostby pastor, on May 12. Sessions will be at 10:30 a.m. and 1:30 p.m.

Mr. and Mrs. Marvin Grothe will be the guest speakers. A pot luck dinner will be shared. Plan to be in attendance.

May we meet prayerfully, concerned that God's will be accomplished in us and through us. And may we honor and glorify His name in this rally.

Lydia Christenson, Sec'y





Edited by Mrs. David C. Hanson

### TEACHING METHODS

#### Dramatization

Have you ever watched children at play? Well, then, you know that they are great actors! In the morning the little boy next door is a strict father, dealing with his children in a way that is disturbingly familiar to his parents. By afternoon he may be the hero of a western drama or even a dying "bad guy." But whatever the part, he seems to live the role, and, for a short time, becomes the character he is playing. We can take advantage of this natural ability and use it to help the children understand their Bible lessons.

Not every Bible story lends itself to dramatization, so we must be careful to choose only those that include action. It's also important that the children know the story well, and that the cast of characters is large enough to include everyone in the class.

Let's see what we might do with the well-loved story of Zacchaeus. We will assume that the story has already been told and we are ready to think about playing our Bible lesson.

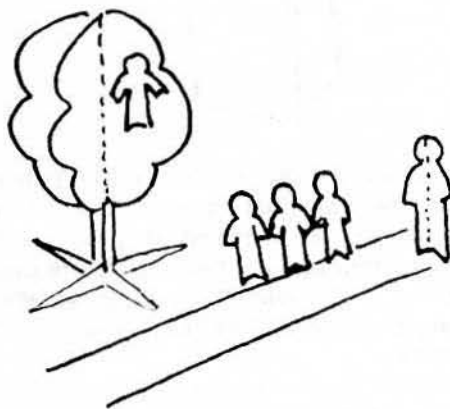
Perhaps every child in the class would want to play the part of the Lord Jesus or Zacchaeus, so it might be well to let the children choose those who will take the various parts. You could say, "Mary, would you please choose someone to be Zacchaeus?" When that child has been selected, he can choose another to play the role of the Lord Jesus, and so on, until all the parts are filled. It would then be important to see the scene. Help the children to decide where the road should be, the position of the sycamore tree and the location of Zacchaeus' home.

It might be helpful to discuss the story at this point, and ask the children about the emotions of your cast of characters. Would the crowd that came to see Jesus be happy or sad? (Let those who will be the crowd rehearse their expressions.) How would Zacchaeus react when our Lord Jesus stopped to talk

just to him? Might he be a little frightened? He had been cheating, you know! How would the Lord Jesus feel when Zacchaeus was sorry for his sins?

When all of the details are settled, you are ready to play the story. You might want to read the lesson from the Bible and let the children pantomime the story as you read. Or, if they know the story well, they might act it out using their own words.

Because our facilities for teaching are not always ideal, we may find it more convenient to dramatize a story with simple tabletop figures or some kind of puppet.



These simple figures are cut from folded pieces of construction paper. Each child can play his role by moving his figure on the top of the table.

Stick puppets may also be used for young children. They are cut from flat pieces of construction paper, pasted together, and mounted on a drinking straw or wooden dowel.



Slightly older children would enjoy making a puppet that begins with a tube of paper and becomes a person as it is dressed in crepe paper. The beard could be cut from construction paper and curled around a pencil.

Most children today are acquainted with paper bag puppets and use them easily.

Building a puppet theatre would be an interesting

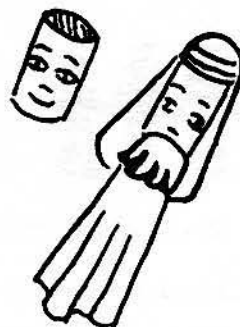
project for older students who will attend Bible school. They might choose their favorite story from the series



dren participate they may remember as much as 90 percent of the Bible lesson. Secondly, playing the story will help our children to understand the characters in the Bible stories, and, in some cases, give them a knowledge of life in Bible times. Dramatization may even be helpful in encouraging a shy child to express himself, and it teaches the children to work together. Last, but surely not least, the children

of Bible school lessons and make the puppets and scenery in the time that is allotted for handwork. When the project is completed, they could share the story in a worship service. Your bookstore can supply you with the book *Bible Storytelling Puppets*, which gives complete instructions for making and using hand puppets.

Why spend so much time to dramatize a story? First of all, because we have learned that when chil-



enjoy this method of learning; and we must do everything possible to make Sunday school a pleasant experience.

(More on teaching methods in the next issue)

[Continued from page 5]

be His followers that He might call on the Father to send forth His Holy Spirit to us to be our "paraclete." He will make clear to us the abiding works of Christ and the holy will of the Father, who loved the world so much that "He gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." The Holy Spirit then will not only call us out of a life of sin but also into a life of faith in Christ who desires our love and wants to take up His abode in us and give to us His life for an everlasting possession.

"Let not your hearts be troubled: believe in God, believe also in me."

We have good reason to cast all our cares on Him, for He is able and willing to do for us more than we can think to pray for. If we keep His commandments, we show Him that we love Him, and He will give to us the assurance of His presence through His Holy Spirit.

In this intimate communion, His

first disciples found the joy and peace that sustained them as they went forth to be His witnesses, and to die if need be, for His cause. We too shall find the peace that passes all human understanding if we likewise show forth our love by keeping His commandments. The Holy Spirit will then come to us with the gifts He knows we can use

in proclaiming a crucified and risen Savior to a world that needs to hear that there is pardon at the cross and cleansing in the blood that was shed there.

Come, then, one and all who are dying in the wilderness of sin, and look at the Son of man who was lifted up, for there is healing and life in that look.

#### **The 1963 Annual Report is now available.**

It contains the following information and more regarding the work of the Association of Free Lutheran Congregations:

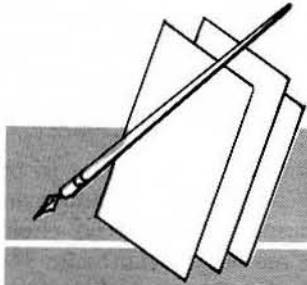
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## EDITORIALS

### I BELIEVE IN THE HOLY SPIRIT

Some time ago we described the Association as not being in the "Pentecostal tradition," together with many other churches. What we meant, of course, was that we are not associated with what we have known as the "pentecostals."

We did not mean that we are not heirs of Pentecost Day on which the Holy Spirit was poured forth on the waiting, praying Christian community. For we are and do truly believe that where the Word of God is encountered, the Holy Spirit can call, gather, enlighten, sanctify and preserve as the need may be and as the human soul is willing.

It is the Spirit's work to make the words and works of Jesus known unto men. And the greatest of the Savior's works was redemption. Therefore, in preaching Christ, in lifting Him up, we can be sure that we are on safe ground and do the Spirit no dishonor.

Another way in which to avoid being side-tracked is to seek to have the mind which is in Christ Jesus. He took the form of a servant. He gave himself. His followers today can do no better or no less. To follow means self-denial. He who is willing to lose his own life will in reality find it. The "I" is replaced by Christ in the Christian life. Those who live should not live unto themselves, but unto Him who died and rose.

The point is this. In being partakers of the self-forgetfulness of Jesus, we shall have brought honor to the Holy Spirit, and that which brought that honor could not have been accomplished without His aid.

### MOTHER'S DAY

In this world there is no greater schoolroom than the house or apartment or trailer house where children live. There may not be any blackboards and not many books (but we hope there are some). The day

begins before nine o'clock and it does not end at four.

Sons and daughters may leave these schoolrooms to enroll at some storied university or to matriculate at a thriving college. The fine arts may be embraced and the world of science explored, but the student will not match in learning what he gained in those formative years at home.

It is true that the father is the head of the house, but somehow he is never as close to the children as the mother is. It is mother who usually feeds and dresses the little child, who decides what to buy for them and vetoes unwise plans. In a unique way she establishes the personality of the home.

Just think what a great benefit it is if she approaches her task from the Christian viewpoint. Such a woman consults not only the child guidance books, but also, and first, the Holy Bible. She will thrill at baby's first steps and first words, but she will be happier to notice childlike faith in God the Father. She will encourage the development of the mind, but she will cherish even more the nurture of a faith that lays hold of Jesus.

How poor are those homes where these concerns are lacking on the part of mother and father! How much the children in these homes are missing!

A godly mother is one of life's chief blessings. May all who have been so blessed give extra praise to God. May mothers everywhere make their great responsibility a partnership with the Lord who will give wisdom and strength.

### THE DIFFERENCE DECLINES

We agree emphatically with Dr. Gould Wickey of the National Lutheran Educational Conference when he says that "Christian colleges must be different," and that "they have a responsibility for guidance and instruction in Christian morals and living."

We believe that Lutheran colleges, for it is with these that we are most familiar, have been different, and still are different from the state schools, but the difference is diminishing, in our opinion.

No more platitudinous words have been written than about the church college. And indeed, the Lutheran colleges have sought to do a good job academically and give the "plus" besides; that is, to help students see life through the eyes of Christ. As a graduate of a Christian college we shall always be grateful for those years of life.

But it should be no secret to anyone that some of us have become increasingly disenchanted with the church colleges. At times we fear that they are becoming heady with the wine of intellectualism and that the warmth of Christian life and experience are sacrificed to formalism.

And we are sorry that in recent years some Lutheran colleges even of the Scandinavian background have brought social dancing into the accepted activities of a church college. We protest this as an

unfortunate development which contributes to the growing ineffectiveness of the church in today's world and the increasing secularization of society.

Lest it be thought that a few disgruntled Lutherans hold his view alone, may we quote from a recent student handbook of a Lutheran college which still holds the line against dancing. "These regulations (regarding social dancing, liquor, gambling, women smoking) may seem to belie the New Testament teaching of the freedom of the Christian man. The college wants the students to understand clearly, however, that they are asked to refrain from doing these things, not because they are sinful in themselves or part of the fundamental moral law, but because in the life and tradition of our people their practice has not been conducive to vital Christian living and devotion."

We might have wanted to phrase that somewhat differently and more strongly, but we agree that a college has the right to express its beliefs and then ask prospective students to come only if they can live under the code.

In addition, let us hear from a Presbyterian source, the late Rev. Clarence Edward Macartney, a clergyman of some stature. In his autobiography *The Making of a Minister*, he says, "Dr. Hamilton met me on the street one day and asked me what activities we proposed to have in the new building (in Paterson, N. J.). When I told him, he said, with the greatest emphasis, 'Never let in dancing! If you let that camel's head in, it will take possession of the whole tent.' I have never let it in any of the churches I have served, for it is death to spiritual life in a congregation."

But the camel's head, at least, is in some tents where it has never been before and will not easily be routed. As a matter of fact, two districts of the American Lutheran Church, to our knowledge, have tried in convention to pass resolutions, one to "disapprove" of dancing on church college campuses, the other to "specifically discourage dancing in our churches and educational institutions." Neither district, and both have a sizeable "pietistic" element, could muster a majority of votes to pass the resolu-

tions. Further, a synodical committee has decided that social dancing has not brought any new problems to the campuses than those already there. And now, very recently, an article in the church paper of the above named synod has described a musician in one of the country's leading dance bands as a "firm believer in Jesus Christ who is 'the way, the truth and the life,' for all."

The mood of the church today, then, is not to oppose this worldly trend. It is finding an increasing haven in the Lutheran Church. We have no choice but to conclude that for the majority of Lutheran people dancing's acceptance in churches and church colleges seems to pose no discernible problem. But what of those who still feel that it does present a problem? What alternatives do they face? If they belong to a synod which accepts social dancing as proper Christian recreation in church schools, they can protest by writing (but let them remember that they represent only a minority opinion), by refusing to support the benevolence program of the church or drastically reducing their contributions to the same, neither of the latter methods being very satisfactory to the concerned Christian.

We of the Association do not face this dilemma, but we feel for those who do. Should not the church, if it insists that one man's conscience not be bound by another man's, turn around and grant the second the same privilege?

A pastor of a large congregation in the Midwest took his young people to one of their church colleges to get acquainted with the campus. In the student union some students were engaged in card playing. A poster or posters advertised a coming campus dance. The pastor wondered what impression his youth were getting of the Christian college.

We wonder, too, what impression society gets of the Lutheran Christian college. Is it different enough now to justify the enormous amount of money which will be needed to sustain it in the days ahead as a mold of men and women who are *not conformed to this world*?

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[Continued from page 4]

tively your pain" and "thorns and thistles."

But the most serious area is the rationalism which attacks the foundations of authority, i.e. the inspiration and revelation of the Bible. This rationalism would probably reason as follows: "Yes, Paul, Isaiah, and John, and the others, did believe the stories of Creation, the Fall and the Curse. But these men and their theologies must be understood and reinterpreted in terms of their day. Now, with the

fact of Evolution established, we know better. We must sift out of the Word this Biblical chaff."

It is a tragedy that some born-again Christians, believing that the fossil record requires it, resort to these spiritual gymnastics. For one reason, there are much more scientifically sound explanations of the story of death in the rocks than Evolution.

Probably we Christians should be thankful for our human frailty of inconsistency: though we sometimes hold perverse beliefs, because

of the inconsistency, Christ found a way to come and dwell with us. But He is not helped by those beliefs!

#### Conclusion

The Doctrine of Evolution works to weaken and destroy the vital doctrines of the Fall, the Curse and Redemption. Evolution also works to cast a shadow on the nature of God. The ultimate results are weakened or destroyed lives.

We continue with the birth, power and death of Death.

In your editorial (April 7, "What Is the Message?") is a paragraph which reads, "We think it is too bad, though, that there are so few greeting cards on the market, made by big name companies, that carry a meaningful message for a religious day."

We do not know the "big companies" you refer to. However, to name only four of the leading firms who manufacture religious greeting cards for Christmas, Easter, Birthday, Get-Well, etc., of exceptional design, Hallmark Cards, Inc., Kansas City, Mo.; Concordia Publishing House, St. Louis, Mo.; Warner Press, Anderson, Ind.; and the Augsburg Publishing House, Columbus, Ohio.

I am taking the liberty to enclose a few cards which came to me this year, products of the "big name companies" which you charge in your editorial falsely, without investigation.

—Julius F. E. Nickelsburg  
Kansas City, Mo.

*(Most of our readers will be more familiar with the Minneapolis address of the Augsburg Publishing House. By "big name" companies we meant those whose cards are readily available in drug stores, dime stores, etc. Using that definition we believe that only Hallmark Cards, Inc., would meet that requirement of the companies reader Nickelsburg mentions. But it is a matter of one's own interpretation.—Ed.)*

#### PERSONALITIES

Rev. Jay G. Erickson, Faith, S. Dak., has accepted a call to serve Salem Lutheran Church, Radcliffe, Iowa, and will move to his new parish at the end of July.

Arne Aanestad, Fargo; Rev. Ernest J. Langness, McVillie; and Arnold Narveson, Grafton, have been appointed by President John Strand to represent the Association on the board of the United Temperance Movement in North Dakota.



W M

WORLD  
MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

#### LITTLE BRUNO OF BRAZIL

John H. Abel

Little Bruno was so happy he jumped for joy. You wouldn't think Bruno had very much to be happy about. After all, he lived in a very small frontier town cut right out of the jungle only three years before. His mother had taken sick on the frontier and been laid to rest in the new graveyard in a nearby jungle clearing. His father was a well-digger, a hard, dangerous job. The wells that he dug in back of each pioneer's home had to go down into the ground as a big hole, 90 or 100 feet deep, before water was found. Well holes sometimes even caved in on top of the men digging them.

Bruno's father, like most well diggers, didn't have any schooling. He could not even sign his own name. Bruno's father felt that it wasn't necessary to go to school and that even little boys ought to work to help support the family.

Because Bruno's father had to work hard and move around quite a bit, he had left Bruno with an aunt. Now Bruno like so many other children on the frontier, especially those who had lost a father or a mother, just roamed around here and there looking for something to do. Sometimes Bruno and the other children hunted lizards. They were big and fat, but ran very fast. If you could hit one with a big stone or a stick they tasted just like chicken when fried brown.

But really, why was Bruno so happy today? Why, because he had been invited to Sunday school by

a young couple who lived near his aunt.

But that was not all. Bruno had gone to Sunday school twice now. His aunt didn't seem to mind and now his kind neighbors who called themselves "believers" or "crentes" had offered him something else. What was it? School, yes. Just think, Francisco and Geni, his evangelical friends, had said that if Bruno wanted to go to school they would pay his way. Oh, how wonderful! Bruno ran all the way to his aunt's house.

"Auntie," he yelled, "I'm going to school!"

"But how?" his poor aunt exclaimed. "You have no money for shoes and school clothes."

"But senhor Francisco and dona Geni are going to send me. Yes, Auntie, Francisco is a real good carpenter and he says I can work as his helper, part-time, and go to school at the mission. They are going to give me some school clothes and I'm going to work for whatever I need. Just think, I will soon be able to read those funny marks under the pictures I brought home from Sunday school. Oh, Auntie, to work and to go to school, what fun!"

It wasn't only little Bruno and his aunt who were rejoicing, but in a simple little wooden house down the street there was a kerosene lamp lighting the happy faces of a young Brazilian couple who were reading a book out loud, and we hear them read: "It is more blessed to give than to receive... they that hunger and thirst after righteousness shall be filled."



## FARGO CHURCH HOSTS HOLY WEEK VARSITY RETREAT

"Come ye yourselves apart . . . and rest a while" (Mark 6:30-32; Luke 24:32).

This portion of God's Word was the theme of the Varsity Retreat which was held at Faith Haven Lodge near Battle Lake, Minnesota. Sponsored by St. Paul's Free Lutheran Church, Fargo, this outing took place on March 25-27, and included high school seniors and students from seven colleges and universities. The relatively small number in attendance made it possible to become acquainted with virtually everyone and a warm spirit of fellowship prevailed. It was really great to quit pursuing education for a while and to set our hearts and minds on the quest for the deeper things of God. The Passion season was an especially fitting time for such a retreat.

The hours were well planned and well spent, for which credit and many thanks go to Reverend John Abel, host pastor and director of



The cooking at the retreat was of the do-it-yourself variety.

the retreat. The students were divided into six "cell groups," which, besides meeting for discussion after each session, also served as volleyball teams and took turns preparing the meals. Needless to say, we were served some "interesting" meals, too, to put it mildly. But, praise the Lord, our spiritual food was abundant and truly satisfying.

The Bible studies and messages constituted the core of the retreat.

Pastor Joel Pederson, McIntosh, Minn., led a study on the Epistle to the Hebrews and gave the message for the Thursday evening service. The study clearly warned us of the danger in neglecting so great a salvation. Mr. David Nelson, whom



Faith Haven Lodge near Battle Lake, Minnesota, where the varsity retreat was held.

many remembered from last summer's Bible camp, called attention to the irreconcilable conflict that exists between evolution and the Scriptures. Mr. Nelson's ministry is especially beneficial and encouraging to this age group, and the many questions raised were clearly answered. Finally, on Good Friday morning, Pastor Abel spoke on a subject that should be of concern to every Christian—leading others to Christ. He presented a system of verses as a guide to salvation, assurance, and the life triumphant.

While fellowshiping with Christians and hearing about the deeper life in Christ, a number of young people sensed a lack in their own lives. Some gave their hearts to the Lord before they went home and others made decisions of consecration. Perhaps the most thrilling hour of the retreat was the final testimony time on Friday morning, when some told for the first time of the Lord's work in their lives. Our heavenly Father once again answered prayer and provided strength and blessing for His children. As Pastor Abel put it, these mountain-top experiences should serve to strengthen one for traveling through the valleys of life. God grant that the young people of our Association may have many more such opportunities to "come apart and rest a while."

—Robert Lee

## 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 that same blessing to the areas they serve. Write: Box 905, Fargo, N. Dak.

## MAYTIME

Days are butterflies that flutter  
To and fro mid flower and fern;  
Seize them by the wing, or miss  
them,  
For once flown they'll ne'er return.

Do you see the golden sunbeams  
Glittering on the dainty wing!  
And the crimson hue of roses  
With the blue from skies of spring.

Ah! The colors glisten gaily,  
But their beauty cannot stay.  
Soon, too soon, they all shall vanish—  
Wings and colors pass away.

But the God of love and beauty  
Colors, wings anew will send.  
Welcome, once again, sweet Maytime,  
Transient days that fragrance lend.

—Esaias Tegner  
(from *The Friend*)

## 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.

# The Power of the POSITIVE "NO!"

by Norman Vincent Peale

I am frequently approached by people who are deeply troubled about the times in which we live. What is the matter with America, they ask me; why is there so much crime and dishonesty among us? What is happening to our moral standards? Why are children so difficult to manage nowadays?

No man, I'm sure, has the final answer to all these questions, but I know one thing that is wrong. We Americans have misplaced one of the most important words in our language, and until we find it again our troubles are going to continue. It is a short word, but a tremendous one. That word is "No!"

All my life I have been preaching and writing about the value of positive thinking. And I still believe that affirmative attitudes are supremely important in successful living. But affirmatives alone are not enough. This world is full of hope and joy, but it is also beset by evil, immorality and sin. You can't say "Yes" to these things, or even "Maybe." You have to say "No!" and you have to make it stick.

This is precisely what we Americans are *not* doing in too many areas of living. As parents, we shrink from the word for fear that our children may become displeased with us. As voters, we support dishonest politicians instead of crying "No!" and throwing the

rascals out. As buyers of entertainment we condone standards so depraved that even our Communist enemies are revolted by them.

These are things our ancestors did not condone. They believed in the reality of sin, and in man's capacity—with the help of God—to root evil out of his life. They lived by the thunderous negatives of the Ten Commandments. No false gods. No lying. No killing. No stealing. No adultery. They believed that times might change, but that morality did not.

They were tremendous people: our heritage is proof of it! In a few short decades they tamed a wilderness and built the mightiest nation the world has ever seen. And how did they do it? Largely by saying no to the things that might have stopped them: no to fear, no to softness, no to security, no to decadence, no, no, NO!

This capacity for a ringing negative is something we must regain as a people if America's greatness is to endure, and I think there are three critical areas where we must regain it. We must learn how to say no to the slow erosion of morality around us. And most important—we must learn to say no to ourselves.

Where children are concerned, the permissive approach is largely discredited now. The ironic fact is that our children often *want* us to say no. They are confused by weak compromises. They want desperately to hitch their allegiance to something solid.

Young people may seem cocky

and assured on the surface, but on fundamental questions of morals or behavior they don't trust their own judgment; they want and need ours.

Do you think that those teenagers who wrecked that fine home on Long Island after a party last summer were really happy with themselves? I don't. I think that even as they went on their senseless rampage they were hoping that someone in authority would step in and say "No!" And I imagine that the youngsters were so unaccustomed to hearing a positive no that they didn't know how to apply one to themselves.

There, indeed, is the key point: if we are going to raise a tougher, hardier breed of American to survive in this tooth-and-claw atomic world, we parents must learn to utter a positive no more often. "No, I won't drive you over to Susie's—ride your bike!" "No, you can't watch television—read a book!"

If this makes life a bit more difficult for our youngsters, so much the better. One of the great problems of our age is how to counteract the effects on the next generation of a civilization dedicated to the pursuit of luxury and the avoidance of effort. A hundred years ago there was kindling to be chopped; there was water to be carried; there were animals to be fed. But not any more. We are in danger of robbing our children of what may well be their greatest heritage—the heritage of struggle.

The second area where we must

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regain the capacity to say no is the society in which we live. If we see something going wrong in our society, we must speak out against it. Are movie advertisements in your local newspaper suggestive to the point of indecency? Complain to the editor. Are your newsstands full of degrading trash? Complain to the mayor.

Over a century ago William Lloyd Garrison was waging his lonely and unpopular fight against slavery. What was his reply when people told him to let bad enough alone? "I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard!" Three tremendous negatives followed by a magnificent positive—and finally slavery fell.

This is the spirit we must recapture. We have plenty of reasons for indignation. One is the insidious but growing campaign to push the concept of God—the concept on which this nation was founded—out of all phases of public life. But do we stand up as a people and shout "No!"? I'm afraid most of us don't even mumble the word!

Not long ago, late at night, an executive I know called me. He had been walking the streets for hours, he said, wrestling with a problem. Could he see me?

He came. I have rarely seen a man more upset. His problem was the discovery that one of his star salesmen had been heavily padding his expense accounts. But when my friend called the culprit on the carpet, the man defied him. He admitted padding his expenses, but he said that everyone did it, that it was now the American way of life.

"I've been trying to convince myself," my friend said wearily, "that if I myself don't cheat, I can afford to look the other way where this fellow is concerned."

"Bill," I said, "your career is based on self-confidence and self-respect. It was Tennyson, wasn't it, who said, 'Self-reverence, self-knowledge, self-control—these three alone lead life to sovereign power?' What's going to happen to your self-respect if you condone

wrong-doing in your own department?"

"You mean," he said glumly, "I should fire the man?"

"Not this time," I said. "He'd just go on cheating somewhere else. Call him in again, tell him that his dishonesty is making you dishonest and that you won't stand for it. Tell him that if he pads one more expense account, you will fire him immediately. Give him an absolute no, and stick to it."

My friend did this and just the other day he told me that the salesman not only accepted his ultimatum but eventually came back and thanked him for making him say no to his own dishonesty.

The third area where we have to rediscover the value of the positive no is in the conduct of our own lives. The morality of a nation is nothing more than the sum of the moralities of its individual citizens. It is time to stop rationalizing about wrong-doing, excusing it (as the salesman did) on the grounds that "everybody is doing it." We must say no to temptations.

Christ himself was not immune to temptation. The Bible says that the Devil came to Him in the wilderness with temptation. Each time, Jesus said, "No!" And after the third "No," the Bible says, "the tempter leaveth Him" (Matt. 4:3-11). The message is clear for all of us: if you keep saying no to a temptation it will give up and go away.

But it must be a positive no. In my 37 years as a minister I have seen hundreds of cases where a hesitant no ultimately led to disaster. Recently a young girl came to see me, lonely and unhappy. Her father, she said, was in jail for embezzlement. Her mother had had to find a job. Her home was now haunted by bitterness and insecurity. This poor child still loved her father. She wanted to know if I thought he was a wicked man, beyond all forgiveness.

From what she told me, it was evident that her father had been tempted to embezzle funds mainly to keep up with his wife's insati-

able demands for "the good life." I told the girl that, in my opinion, her father was not a wicked man but a weak one. I was sure that when the thought of "borrowing" company funds first crossed his mind, he rejected it. But his "no" was not a positive and final no. Temptation returned. In the end, he destroyed his family's happiness, partly because he could not say no to the temptation to steal, but mainly because he could not say no to his demanding wife.

A good way to learn how to say no to the major temptations of life is to practice saying it to the minor ones. Most of us, for example, have a cheerful tendency to excuse certain faults in our character because we have decided that such failings are simply a part of our nature. "I shouldn't have been so cross," we say, "but you know how I am before I've had my coffee in the morning!" Or, "I shouldn't have been so rude, but that topic irritates me!"

These small exercises in self-discipline may seem trivial, but they are not. As we employ them successfully we begin to see that we can use the same weapon—the word "No"—to win large battles as well as small ones. What, after all, is prejudice but the failure to say no to twisted habits of thought? What is cowardice but the failure to say no to fear?

There is something triumphantly final about a positive "No!" It clicks into place in the mind like a great lock turning, shutting our doubts and hesitations, barring forever the weaker alternatives. Thunderous negatives have played a dramatic part in our nation's history. "No taxation without representation!" "Millions for defense, but not one cent for tribute!" Again and again, "No!" has been the battle-cry of free men: no to compromise, no to injustice, no to tyranny.

This spirit is not lost, but it is sleeping. Let us, then, awaken it and use it to stamp out the softness and self-indulgence that threaten us.



# CHURCH-WORLD NEWS

## GLEANINGS FROM AN EDITOR'S READING

Believers who are unequally yoked have the special responsibility of witnessing by word and deed in such a way as to win their unsaved mates to the Lord. A Christian husband needs to love his unsaved wife. A Christian wife, even more than others, needs to recognize that she must live in subjection to her husband, insofar as this can be done, without actually being disobedient to God. Her husband's desires and wishes must have priority over hers. In dependence on God she needs to die daily to self and live in such a way that her husband may see Christ in her. She needs to bring forth the fruits of the Spirit and face her situation with patience, love, understanding and prayer.

—Gladys J. Kleinschmidt in *Eternity*, April, 1964.

\* \* \* \* \*

China is closed. Cuba is lost. Congo hangs in the balance. In all parts of the world, riot and revolution are the order of the day. The agents of international Communism are to be found in all parts of the world. And whenever possible they fan the flames of hate. And the missionary, especially the American missionary, is caught in the crossfire of the cold war. So we are told that we see today's missions—at the crossroads.

Actually there is little new in the present situation. And it should not unduly disturb us. Missions have always been at the crossroads. That is where they belong.—J. Herbert Kane in *Moody Monthly*, April, 1964.

\* \* \* \* \*

The Christian viewing *Der Stellvertreter* (The Deputy) will inevitably be led to reflect on the integrity of his own church body, his own congregation. Pope Pius,

XII, compromising with Hitler in order to save the Christian West, recalls many who let the issues of righteousness lapse for prudential, yes, sacred reasons. The American Christian will be driven to ponder the Church's performance locally and nationally in the racial crisis. Hochhuth's Pius XII will not appear very different from many a denominational official and parish pastor trying to keep his organization intact ("We can do more good this way" in the face of palatable wrong.)—Richard E. Koenig in *The Cresset*, March, 1964.

\* \* \*

I had so hoped in my day to see a man come forth in the Lutheran Church with a message to which the world would listen, a man like Walter Meier in the short span of his life. Dwight L. Moody once said that the world has yet to see what great things God can do with a man fully dedicated and consecrated to the winning of souls. Eternity alone will reveal the results of the lives of Moody, Gypsy Smith, Billy Sunday, and in our day, Billy Graham. They preached the old-time religion of sin and judgment, the love of God, the message of the cross, and the world listened.—A Friend in *The Santal Missionary*, April, 1964.

## 3 LUTHERAN LEADERS INVITED TO TESTIFY ON PRAYER ISSUE

WASHINGTON, D.C. (NLC)—Three Lutheran church body presidents have been invited to testify on proposals to amend the U.S. Constitution to allow prayers and devotional Bible reading in public schools.

Congressman Emanuel Celler (D., N.Y.), chairman of the House Judiciary Committee, has written the Lutheran leaders asking them to

present their views on the proposed amending of the Constitution, now before the House in 147 separate resolutions.

Invitations to testify were sent to Dr. Franklin Clark Fry of New York, Lutheran Church in America; Dr. Oliver R. Harms of St. Louis, Mo., Lutheran Church—Missouri Synod; and Dr. Fredrik A. Schiotz of Minneapolis, Minn., American Lutheran Church.

The House Judiciary Committee announced that hearings on the question of amending the Constitution as currently proposed will take place from April 22 through May 15. Congressional sponsors of legislative proposals will be heard first followed by representatives of public interest groups including two dozen or more Protestant, Roman Catholic and Jewish churchmen.

(In our next issue we shall present material on both sides of the controversy regarding the advisability of the proposed amendment.—Ed.)

## STRONG CIVIL RIGHTS BILL STAND ADOPTED BY NAE

CHICAGO, Ill. — The National Association of Evangelicals (NAE) adopted a resolution, at its annual session here, calling for strong civil rights legislation and for the desegregation of all its member churches.

Although the pending civil rights bill in Congress was not mentioned in the resolution, it urged "evangelicals everywhere . . . to support on all levels of government such ordinances and legislation as will assure all of our people those freedoms guaranteed in our Constitution."

The resolution asked "our churches to accelerate the desegregation of their own institutions both in spirit and in practice and the opening of the doors of all sanc-

tuaries of worship to every person, regardless of race or national origin."

Delegates turned down a proposal to add a sentence to the resolution which would have placed the NAE on record as favoring "reasonable boycotts and civil rights demonstrations."

In a resolution on ecumenical relations, the NAE reaffirmed its position of seeking spiritual fellowship and unity rather than organic union.

Convention delegates also adopted a resolution on church-state relations which:

Endorsed tax-exemption for non-profit religious institutions.

Opposed use of tax funds for transporting students to parochial schools.

Recommended a Constitutional amendment to "allow reference to, belief in, reliance upon, or invoking the aid of God in any governmental or public document, proceeding, ceremony, school or institution."

Dr. Jared F. Gerig, president of the Fort Wayne, Ind., Bible College, was elected president of the NAE succeeding Dr. Robert A. Cook, president of King's College, Briarcliff Manor, N.Y. Dr. Arthur M. Climehaga, president of Messiah College, Grantham, Pa., was named executive director.

—Minneapolis Star

### PASTOR DREYER TO RETIRE FROM THE MINISTRY

Pastor E. P. Dreyer has resigned as pastor of First Lutheran Church, Ferndale, and Golgotha Lutheran Church, Whitehorn, both in Washington. In this action, Pastor Dreyer is also retiring from the ministry at the age of 76. In announcing his retirement, he said that he is no longer able to do work which requires a lot of physical strength.

The Dreyers will move to Spokane, Wash., where they have two daughters living. They have purchased a house in that city. In addition to several daughters, the Dreyers have one son, Earl, who is a Lutheran pastor in Alexandria,

Minn.

Rev. Dreyer was ordained into the ministry of the Lutheran Free Church in 1923 and served his first parish at Roseau, Minn. In 1928 he moved with his family to New Effington, S. Dak., where he served four congregations. In 1946 they moved to Spokane where they lived for the next eight and one-half years, serving the Bethany Congregation. In 1955 they went to Ferndale and have been there since that time.

Pastor Dreyer is a minister of the Association of Free Lutheran Congregations.

### NOTICE

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

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

### NEWS NOTES

The Mission Board has approved the sending forth of two men students to Mexico for the summer to work with Rev. Lawrence Dynneson in the Free Lutheran Mission at Nogales, Ariz. These students will receive practical on-the-job missionary training, and be of assistance to Pastor Dynneson in his outreach to the Mexicans. There are over 50 thousand souls in this area and these boys will be a welcome reinforcement in our missionary outreach there. We trust that these students will also be able to get many good pictures of the activities and needs among the Mexicans and can share these things with some of our churches when they return home in the fall of the year.

### MOTHER

"Dr. Nair, the eminent Scotch divine, said, 'Four words of my mother are the earliest that I can remember. Called from play to rock the cradle, I asked, 'Why?' 'Because I bid you,' was the answer, the keynote of duty for a lifetime."

No language can express the power and beauty and heroism of a mother's love.—Chapin

Beecher once said: "The memory of my sainted mother is the brightest recollection of my early years."

—from *Doran's Minister's Manual*

"But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (John 14:26).