

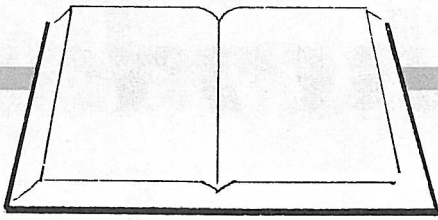
May 9, 1972

The Lutheran Ambassador

The Excitement of Discovery

Roger C. Huebner, D.D.S.





According to the Word

THE STRIVING OF THE SPIRIT

“And the Lord said, My Spirit shall not always strive with man” (Genesis 6:3).

As the Church approaches another celebration of Pentecost, we do well to recall the apostle’s warning to “test the spirits to see whether they are of God” (I John 4:1). We live in a day when all the powers of darkness would seem to be unleashed, and there is much imitation.

Men and movements, church bodies and congregations, may even identify themselves as “spiritual,” and offer strange signs and evidences as reason for their claim. And yet the “Fruit of the Spirit,” by which the Bible says “you shall know them,” sometimes seems to be woefully lacking.

One way to clarify this confusion, and to test the spirits, is to seek to recognize the Holy Spirit as He performs the works for which the Father sent Him.

In John 16:14 we are told of that which may be considered the main task of the Spirit: **to glorify Christ**. And this comes to pass as Christ is received as Savior and Lord of the human heart. So, the Spirit strives. . . .

A three-fold work of the Holy Spirit, to cause the world to turn to Christ, is outlined in John 16:8:

“And when He comes, He will convince the world of sin and of righteousness and of judgment.” The number three in Scripture refers to completeness; thus, there is no hiding place that can remain untouched by the searching of the Spirit of Truth.

No better example of the convicting work of the Holy Spirit can be found than Peter’s first Gospel sermon after Pentecost. First, there is **conviction of sin**; “This Jesus. . . you crucified and killed by the hands of lawless men” (Acts 2:23). Here the Holy Spirit brings home to the hearers, not a question of this or that transgression, but the fact of their sin, rejecting Jesus Christ.

Next, there is **conviction of righteousness**; this does not mean proving to the world its own righteousness, for “there is none righteous, no, not one.” Rather, the Spirit’s work is to remind us where righteousness is, in the person of the blessed Son of God. “But God raised Him up, having loosed the pangs of death, because it was not possible for Him to be held by it. . . . Being therefore exalted at the right hand of God. . . .” (Acts 2:24, 33).

Think of it, the righteousness which the world would not have, God has received into heaven and enthroned there! What an awful conviction and condemnation!

Finally, we have the **conviction of judgment**, in which He points, not only to the future, but to the fact that judgment has already been pronounced, in the mind of Christ. “The sun shall be turned into darkness and the moon into blood, before that great and terrible day of the Lord comes” (Acts 2:20).

Now we see the result of the three-fold conviction: “. . . they were pricked in their hearts, and said unto Peter. . . . Men and brethren, what shall we do?”

When the work of conviction is not done completely, the result is a counterfeit, much too shallow and superficial to be the real thing. Even much of what bears the name “evangelism” today proclaims the carnal gospel of what Christ can add to your life, instead of helping searching souls realize that they are lost and helpless without Jesus.

So, the Spirit strives. . . . often resisted (Acts 7:51), sometimes insulted and outraged (Hebrews 10:29) . . . to the end that Jesus might be glorified.

O Holy Spirit of God, cease not your striving with me, until all sin be uncovered, self surrendered, and Jesus is enthroned as Savior and Lord. All glory to Him. Amen.

—Robert L. Lee

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The Power Is There

by Rev. Karl G. Berg
Cathlamet, Wash.

Ye shall receive power when the Holy Spirit is come upon you." Those were not empty words. They mean what they say. Nothing more and nothing less. Power is what it takes to make things "tick." Homes are filled with gadgets these days. They are all made to fill a certain need. To make life easier. Most of them require power in order to enable them to fulfill the purpose for which they were intended. Power has to be available and an outlet provided where contact can be made before it can fill the need.

The Christian Church, too, is here for a purpose. Its grand task is to reconcile man unto God, through the Word. A tremendous task! As He leaves the twelve in the harvest field, His order to them is short and to the point: "Ye are to be my witnesses." That task requires more than oratory. It requires an experience. They were to start at Jerusalem—at the home base—and go on from there to the ends of the earth. The task seemed enormous to the handful of men left behind. But first, they were to wait. The Church as such was and is a marvelous structure, planned from eternity. Step by step, we see the plan as revealed in the Old Testament and put into completion in the New. But one thing was still lacking as the marching orders were given out. That was POWER. They were asked to "wait" for that experience, but waiting didn't bring on Pentecost. There was much prayer. It helped to soften the resistance of human hearts and made them more receptive. But prayer didn't bring on Pentecost. That day with its coming of the Holy

Spirit in power was a climax to God's marvelous plan of redemption. And "when the day of Pentecost was fully come"—God turned on the Power in the Holy Spirit and things began to happen.

If there is one thing which the church of today needs, probably more than anything else, it is POWER. It has so much. It has the Word. It has the Sacraments. It has the promises of God. But too often it lacks the pulsating power that makes it an effective instrument in reaching man for God.

One thing is certain. This power is available. As believers in Christ, we need not "wait" for it. We do not even need to pray for it. We do need, however, to recognize the fact that it's there for us to avail ourselves of. Instead of waiting, praying and pleading for the outpouring of His Spirit, we need to recognize His Presence and avail ourselves of His Power by faith. As the fruit of Calvary is available by faith to all who believe, so is the power of Pentecost in the Holy Spirit. The objective fact of Calvary doesn't benefit me personally until by faith it is subjectively experienced. The objective fact of Pentecost and the Holy Spirit's presence in every believer must become a subjective knowledge by faith to make this power available. To a failing, powerless church at Corinth, Paul writes: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" They didn't know the resources available to them and hence fought a losing battle, in their own strength.

Last summer we went on a short vacation. I looked forward to seeing and enjoying the beaches along the

Pacific and hearing the roar of the incoming waves. God seems so near and powerful as we view His work of art. However, as the days went by my funds "evaporated" rather quickly, but I wasn't too concerned. After all, I had the check book along. I hadn't bothered to balance it for a while but I was so sure there was a sufficient surplus. Just to be on the safe side, I gave it a closer look and found out I was short. My plans were changed accordingly to meet the new situation. I cut our short vacation shorter. We lived on the "poverty level" for a while as we hurried homeward. Then I made a startling discovery. Somehow I had failed to mark down a deposit made previously and I was well in the black.

I was "rich" in a sense but it didn't do me a bit of good since I wasn't aware of the fact. Hence I didn't draw on it to meet my need. Too often we find ourselves here spiritually. Many live defeated lives where there could be victory. God's plan for His people didn't include the "wilderness" experience, the forty unfruitful years of wandering in the desert. God had already given them deliverance by the blood, but there was more ahead. God's schedule led them right up to the borders of a land "flowing with milk and honey." The land was theirs. "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." Instead of possessing their possession, however, they turned back to live out mediocre, powerless lives in the wilderness.

It reminds me of the experience of an elderly lady on her way from "the old country" to America. She

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I took his hand

Sketches from the hospital ministry of the late Rev. Wm. Hagen

LIKE A SUNRISE

Today I visited a man who had his foot amputated. Before I could get close enough to see the man himself, his stump of a leg, bleeding and bandaged stared me in the eye. Coming a little closer, I saw beyond the bandages his unmistakably Swedish face. Never before have I seen a more intense expression of suffering, unless it might be in the "Ecce Homo" picture in our church.

"Oh, if you only had come before today!" He almost screamed the words, while I gently took hold of his thin hand. "It was so dark and so difficult for me, I thought I should doubt everything." Tears filled his soulful eyes.

I felt a lump in my throat as I

tried to smile and bring him an encouraging word, but fortunately it was unnecessary now. He had already received comfort from John 14:1-2, which he repeated for me with the rich, profound expression those words should have: "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you."

With assurance and faith he said: "Jesus has prepared a place also for me—I shall be where He is." Over his face, so refined by suffering, there came an expression of wonderful joy and peace. It was like a beautiful sunrise after a stormy night.

—Wm. Hagen

(Continued from page 3)

was travelling on a slow ocean liner, taking weeks to reach her destination. Every day she saw her fellow passengers marching eagerly off to the dining hall for a sumptuous meal while she tried surviving on the dried up food she had taken along. On the last day of the journey she timidly asked how much a meal would cost. She thought she might be able to celebrate on this the last day. She was told there was no cost. The delicious meals served every day to the passengers were included in the original fare. She had paid the fare but failed to claim all it included. Someone else has paid the fare for us and that includes everything—all the way. "He that spared not his own Son, but delivered him up for us all, how shall he not **with him** also freely give us **all things**" (Romans 8:32). It is **all** included in the fare paid at Calvary. It's there for us to claim.

The other day I read about a new power source being tried in the struggle against pollution. The vehicle had

two sources of power. There was battery power as well as gas power. On short trips, the battery power was used and when that was nearly exhausted, it was switched over to gas. There are two sources of power available for our lives also. There is the power of the flesh. It comes so natural to switch that on. "What shall I do?" asks a young man. Even workers in God's harvest may fall back on this source of power time and again. The result is failure. Paul tells his experience in Romans 7. It just didn't work out. His intentions were so good. He wanted to live the victorious, fruitful life. He tried to drive himself on by his own will power. The results were disastrous. That is, until he discovered the secret of victory. It wasn't a new Gift but a **new revelation** of what he already had in Christ Jesus. "In Him dwelleth all the fulness of the Godhead bodily"—and he took advantage of that available power. Some speak about a "changed life," but Paul goes farther than that. He speaks of an

exchanged life instead. He stepped out of the driver's seat of his life so that the Lord, in the Holy Spirit, could step in and take over. He tells of the **exchange** in Galatians 2:20: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." As no one else, Paul had become aware of the greatness of his inheritance in Christ and he drew heavily from it but he was never overdrawn. There was always enough, and more, to meet every need in the Holy Spirit.



O HOLY GHOST, THOU GIFT DIVINE

O Holy Ghost, Thou gift divine,
And giver of all blessing,
Thou, with the Father and the Son,
True Godhead art possessing,
And from them both art shed abroad,
Eternal Spirit Lord and God,
In Thee all Christians glory.

O Spirit blest, we Thee entreat:
O grant us that we ever,
With heart and soul, as it is meet,
May serve our Lord and Savior
And Him confess till our last breath,
As Lord of life and Lord of death
And give Him praise and honor.

Thy gracious heavenly dew let fall,
The fainting Church to quicken;
Thy soothing ointment pour on all
Whose souls are sad and stricken;
Sustain us, Lord, in evil days,
And let our lives in all our ways,
Abound in love and mercy.

Give strength and courage to contend
Against the hosts of evil,
That we may vanquish, in the end,
The world, the flesh, the devil;
And when death's bellow O'er us rolls,
Bear Thou to heaven our ransomed
souls,
While dust to dust returneth.

B. Ringwaldt
S. Jonasson

(from **The Lutheran Hymnary**)

Easter in Norway

By Dr. Iver Olson

Easter is not a home holiday in Norway as Christmas is. It is rather a going-away time. All who can, young and old, go out to the ski resorts for a final fling at skiing for the season and a farewell to winter. It is not a rush-to-church season at all. Business people close their shops for most of the season; in fact, all work closes for a whole week. Even the fishing boats pull in to shore. Mail delivery is discontinued from Wednesday to the Tuesday after Easter. Not too many people are found in city churches, but attendance is better in rural districts.

Yet this must not be interpreted to mean that they forget the Word of God at Easter. Chapels have been built at the ski resorts and both the State Church and mission societies vie with one another to provide religious services here. In places at which no chapels are as yet, there are pastors and evangelists to conduct meetings in dining halls or any other suitable place that may be found. Short devotional exercises may even be held out in the open for people who have already donned their skis and are ready to zoom down the ski slopes.

The young set goes to Bible Camps for a whole week. This can often be combined with skiing, too, as so many of the camps are located on mountain slopes. Here students from Bible schools, missionary training schools and theological seminaries are in charge. A full program of Bible studies, prayer sessions and inspirational meetings are held. It may be that these young people do not see the inside of a church at Easter, but they do have a full program of Christian activity all week.

Nor are the older people left in the lurch. They come together in folk schools, Bible schools and mission hotels for a series of meetings from Wednesday of Holy Week to Monday after Easter. Before the Fjellhaug students left for the mountains or

camps before Easter—and the Easter holidays last for two weeks—they were warned that others would be occupying the dormitories while the students were away. A group of 70 older persons came here for a week of spiritual refreshing during the Easter season. The same was true for many of the other mission and youth schools throughout the country.

The mission societies operate a number of hotels in the cities and larger towns. The newer ones of these now have built-in chapels seating about a hundred people. They aim to host smaller religious meetings at these places in the off-season of winter—before the tourist season sets in. Older folks, who find the camps are a bit rigorous for them, are drawn to the hotels where rooms and dining facilities are more attractive. Not exactly inexpensive either; a husband and wife pay 100 crowns a day for room and board. That is about \$75.00 for the five days; but they feel the money is well invested. Most of them are pensioners.

I was asked to participate in one of these programs at a mission hotel. I chose to be at Karmøy, the island on which my father was born. We travelled by car from Oslo, following the coastal road to Stavanger. A couple of mission students who rode with us to their assignments insisted that we take the short-cut over the Haukeliseter. It was fortunate that I won the argument for in Stavanger that evening we heard that hundreds of motorists were stranded there in a "Dakota blizzard." It was two days before they came through.

In due season we were installed in the Karmøy Hotel in Kopervik. About 35-40 people, mostly between the ages of 70 and 85, had come. Additional local people attended the sessions, too, making an attractive and appreciative audience. The other two who were to speak at the sessions here were Arna Vaagen, wife of the late executive secretary of the Mi-

sions Samband, and Asbjørn Aavik, noted author of many books and long-time missionary in China. It is a rare privilege to associate with such people.

Besides participating in the sessions at the hotel, I had opportunity to preach in the Avaldsnes Church on Holy Thursday, the Ferkingstad Church on Good Friday and the Aakra Church on Easter Sunday. In the last two of these I saw so many people who resembled people I have known in the Dakotas and Canada. This is because they were related. Sadness also entered in; a distant relative had passed away, and we attended his funeral on Saturday afternoon.




Dr. Iver Olson

Such was Easter here. We like it. But somehow we missed a certain exuberance that we associate with Easter Sunday. Yet it was edifying withal.

We arrived back at Fjellhaug Saturday night and were informed that we were scheduled for morning services next day in Hof Church at Flisa, almost one hundred miles to the north of Oslo. We arrived early and took a look at the gravestones in the cemetery. We found names like Korsmo, Ostmo and Kordahl. Our suppositions were confirmed. We brought, and were asked to return, greetings from and to Hoff congregation in North Dakota.

(Ed. Note: In a personal note, Dr. Olson tells of seeing my good friend Kristian Rein in Mandal, where he is a physician. Kristian attended Augsburg College in 1946-47 and St. Olaf College the following year.)



WOMEN *for Christ*

SPRINGTIME
by Mrs. Walter Weichert,
Faith, S. Dak.

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years” (Gen. 1:14).

“These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens... for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground” (Gen. 2:4, 5).

“While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Gen. 8:22).

Of the four seasons we have with God’s creation, I would like to believe that spring was the first one experienced by man. Spring is a time of reawaking and renewing of life.

As the sun’s warmth starts to melt the cold dirty snows of winter, those of us who live on the “wrong” side of the creek watch the waters go on their journey to the larger rivers. We usually try to have a vehicle on the “other side” so we can get to the highway, using a tractor to cross the high water. The grasses of the prairie start to stir. Soon we hear the bleatings and “baaings” of the many lambs and calves. Many of them are born during the spring snowstorms.

Everyone anxiously waits to hear the first song of the robins and meadowlarks. Pretty soon we can hear the

noisy “Caw, Caw” of the crows as they congregate in a certain tree top. There come the ducks, ready for a swim in the dams and puddles. It’s fun to watch them as they swim and suddenly turn “bottoms up” to find something to eat. The honking in the sky is no jet but flocks and flocks of geese headed for their northern breeding grounds. The red-winged blackbirds gather in a noisy group in the willows behind our house. Such a flutter and restlessness before they settle down for the night. The kids want their bedroom window left open so they can hear them. Have you ever listened to the birds in the early morning singing their praises to God for another day? We can’t forget that first frog croaking either. If one just listens, nature has the sweetest music this side of heaven.

The kids are glad to play outside without snowpants and overshoes. As they play, they soon spot the wild celery and onions. After some sampling Mother doesn’t know if she wants them in the house or not!

As the weather stays warm and the warm rains come, the prairie becomes a splash of color. The purple wild crocus, yellow sweet peas and white May flowers are some of the easiest to see. Others are so tiny, the only way to see them is to take a walk on the prairie.

Soon the trees along the creeks have a green tint. The sweet smell is the wild plum bushes in bloom. The chokecherry trees with their hanging blossoms and the thorny buffalo berry are also along the creeks.

If one likes to get up with the sun and knows where to go, he can watch the ruffled grouse on their mating ground. The male puts on quite a show as he struts around, trying to catch the eye of the female.

Those of us who have a garden get the seed catalogs and make out our orders. We’ve had all winter to decide what new varieties to try. Putting the seeds in peat pots, we soon experience the miracle of life. There is nothing we can do to make that seed come to life. How can people say God is dead when His very life is all around us?

The most wonderful miracle of spring is the miracle of many years ago, the resurrection of our Lord Jesus Christ. As there is hope in the spring of renewed life in nature, so is there hope among mankind for the salvation of the soul. “Because I live, you will live also” (John 14:19).

A CALL TO THE WMF CONVENTION IN MINNEAPOLIS

This is a call to all of our ladies and others who might be interested to attend our Tenth Annual Convention of the Women’s Missionary Federation at Headquarters in Minneapolis, Minn., on Wednesday, June 14 and Thursday evening, June 15, with registration from 9 to 10 on Wednesday morning and the prayer service at 9:30. Coffee will also be served between 9 and 10 by the ladies of Medicine Lake Church.

At 10 o’clock, the convention will open with singing, led by Mrs. Harold Kilness of Plainview, S. Dak. Devotions will be by Mrs. Wm. Farrier, Minneapolis, a former officer of the WMF. Mrs. Ray Jacobson, Minneapolis, will lead the Bible study. There will be special singing and greetings. The business session will include the election of officers, this year, vice-president and secretary. Mrs. Birdeen Holt, the present first vice-president, has served two terms and is not eligible for re-election. Mrs. Amos Dyrud, who is presently serving as secretary, will have her name on the ballot.

Rev. Richard Gunderson, a graduate of our Seminary and who has served a term on the mission field in Bolivia on loan to the World Mis-

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The Bible and the Role of Women in the Church

The Association of Free Lutheran Congregations does not ordain women. Nor did any of the other Lutherans in America until recently, when the LCA and the ALC admitted women to their clergy rosters for the first time. Also, before we can dismiss women's ordination from our minds as part of a recent "liberal" trend, let us take into consideration the following facts:

- (a) that most of our sister Lutherans in Europe have been ordaining women for quite some time; for example, since 1938 in Norway;
- (b) that most of the major Protestant denominations in America, including some which could hardly be termed "liberal," do, in fact, ordain women also; for example, Presbyterian and Reformed churches, Methodists, some Baptists, Assemblies of God and Pentecostal churches, and others.

However, the question before us should not be, "What are other Lutherans, or even other Evangelicals, doing?"; nor should it be, "What does tradition dictate, or what have we always done?" No, let it be this: **WHAT DOES GOD SAY IN HIS HOLY WORD?**

Beginning in Genesis 2:18, God declares that woman was created to be a "helper fit" for man. Then note verse 16b of the same chapter: "... yet your desire shall be for your husband, and he shall rule over you."

In I Timothy 2:11-15, the Lord provides us with a New Testament commentary on these verses from Genesis. According to verse 8 of this chapter, it would seem that women should not lead the congregation in prayer; now Paul seems to be adding an additional command that women should not be permitted to teach in the public assembly.

Verses 13-14 need to be noted carefully, also, for here it is made clear that these commands are not mere

"cultural accommodations" to Paul's period of history; rather, he is maintaining that this arrangement is the **divine order of creation** which has never been altered. Two facts are stated to support Paul's conclusion: first, that Adam was created as "the first"; and second, that it was Eve who led the way into the fatal sin. Thus one commentator concludes: "These facts are valid for all time in the church; the Gospel does not alter them. These facts debar women from any position in the church by which she would become the head." (Lenski)

Yet, in spite of women's primary guilt, this portion of Scripture is concluded with the affirmation that the door of salvation is not closed to her because of this. Verse 15 does not imply that she shall be saved "by means" of child-bearing, as some might mistakenly read, but rather that this should be "the accompanying circumstance." Thus, even here is revealed the woman's place in God's plan: rearing children (included in the thought of child-bearing) and the family and domestic affairs especially connected with it.

The next portion of Scripture most pertinent to the question of the women's place in the church is found in I Corinthians 14:34-35. These verses expand upon the same principles set forth in I Timothy 2. St. Paul begins by saying that the worship assemblies of the Corinthians should resemble those of the other Christians in regard to the behavior of their women. They should be under obedience, or subordinate, "even as the Law says." (Notice again how this New Testament ruling is placed on the same level as the commands of the Old Testament—no suggestion of any "cultural accommodation" here.) The woman is to submit herself to the authority of her husband (as unto the Lord—Ephesians 5:22) in church

matters, for it is "shameful" for a woman to speak in church, with the Greek word "lalein", to speak, seemingly indicating public speaking.

An additional portion of Scripture which should be considered is I Corinthians 11:3-16. Again, we find some of the same principles which have already been stated; for example, that the "head of the woman is her husband" (verse 3). But, in verse 5, "but any woman who prays or prophesies...", some see an implied permission for women to preach in public church gatherings.

The following interpretation should suffice: "As to women, if under the influence of a sudden inspiration or revelation, they wish to take the word in the assembly to give utterance to a prayer or prophecy, I do not object; only let them not do so without having the face veiled. But in general, let the women keep silence. For it is improper on their part to speak in church" (Godet).

One can expand on this explanation by adding that only in early years of the Church, before the New Testament was in written form, did the prophecy have the character of immediate and sudden revelation; this having ceased, the exception falls with it.

There are no examples of "ordained" women in the Bible. There are several examples, however, of women as mission-minded **helpers** and deaconesses in the churches (Romans 16:1-12). One can also find examples of women prophets in both Testaments, but nowhere is it suggested that this gift be exercised in the worship assemblies, rather than privately at home or among other women and children.

The Bible also speaks on this subject in other instances, such as Ephesians 5:21-33, Colossians 3:18-19 and I Peter 3:1-7. However, these verses would seem to closely coincide with the principles already deduced from the preceding passages.

There are other passages in the pastoral epistles which should be noted, such as I Timothy 3:1-7, which deal with the qualifications of a bishop (pastor). One of these is that he be "**the husband of one wife**". Compare these words with II Timothy 2:2, "...commit thou to faithful men

who shall be able to teach others also."

Finally, let us consider the words of Dr. Herman Sasse:

"One of the deepest reasons why a woman may become a deacon, but not a bishop or an ordained elder (I Timothy 5:17) seems to be that in the office of the pastor there are functions which the minister performs as the representative of Christ. . . . The Son of God became man, not woman."

In conclusion, the Bible teaches that God's high calling for women is to the role of being a Christian wife and mother. As far as salvation is concerned, there is neither male nor female in Christ (Galatians 3:28-29), and both husband and wife are joint-heirs of the grace of life (I Peter 3:7). The promised Deliverer would be the seed of the woman (Genesis 3:15); there were woman believers at the time of Christ (Luke 8:2-3); there were women with Him at the cross when almost all of His disciples had fled (Matthew 27:55-56); women were the first to hear the glorious Easter message (Mark 16:6).

However, **equal rights in the order of salvation as children of God do not extinguish the difference between man and woman in God's order of creation and chain of authority.**

"The fact that all believers have the same spiritual prerogatives in the church (which are those of children as well) never for one moment abolishes the differences due to nature. Always the husband is the head of the family—two heads make a monstrosity. As woman has her own divinely appointed sphere, . . . so man has his divinely appointed sphere. . . . As in a normal family, the husband and father leads and directs, and the sons gradually rise to the same duty, so in the larger family of the congregation the mature men have the duty to lead and direct. God's people gladly follow God's order, and recognize that any wisdom of their own, dictating a dif-

ferent course, is only pre-tense."

(Lenski)

It is important, too, to note that women's special position in the divine plan **by no means implies inferiority**, but merely a relationship fixed by God's order.

At this point, it is well for the men to be reminded of important Scripture references concerning their role:

Ephesians 5:25 — "Husbands, love your wives, even as Christ loved the Church, and gave Himself for it;" and

I Peter 3:7 — "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

The woman was created by God to be a "helper fit" for man. Man, according to the Scriptures, is the head of the house. By strength, direction, love, and tenderness towards his wife and children, not by "lording it over them", should man fill his role in home and church.

Conclusion: This committee finds the Scriptures to be fully persuasive, and recommends that the AFLC continue the Biblical practice of not ordaining women.

Rev. Robert L. Lee

Rev. Amos Dyrud

Rev. Raynard Huglen

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Sasse, Herman, **Ordination of**

Women, Lutherans Alert, Vol. VI, No. 11-12, November and December, 1971.

Tiemeyer, Raymond, condensed by, **The Ordination of Women** (A Report Distributed By Authorization Of The Church Body Presidents As A Contribution To Further Study, Based On Materials Produced Through The Division Of Theological Studies Of The Lutheran Council In The USA), Augsburg, 1970.

Letters TO THE EDITOR

THE NEED FOR SACKCLOTH

Related to the coming Tenth Annual Conference are meaningful words from Jonah 3:5: "So the people of Nineveh believed God, proclaimed a fast and put on sackcloth, from the greatest of them even unto the least of them." It was beloved (J. O.) Gisselquist who once said that he wondered about the Association of Free Lutheran Congregations being formed, because it was not born in revival.

We could have revival for our tenth anniversary if all, from the greatest even to the least of the Association would be willing to confess their failings and sin to one another. From the greatest even to the least, this was revival in Nineveh. It could be likewise in the Association. But if one say contemptuously, "I have no sin," there can be no revival and blessing in our fellowship. Much like the way of an adulterous woman: "she eateth, and wipeth her mouth, and saith, I have done no wickedness." Yes, just like an adulterous woman (Prov. 30:20).

Pastor Ray Persson
Astoria, Oregon

(Ed Note: Pastor Persson suggests that everyone bring his copy of **Waters in the Wilderness** to the Annual Conference for autographing by the writers.)

(Christmas) in these hymnbooks. They are simply not prepared for the observance of the church-year cycle.

The other failing of the non-Lutheran song book in the Lutheran worship service is that no attention is paid to the sacrament of Baptism and the songs which may be used in connection with the Lord's Supper tend to be general in regard to that theme. The fact of the matter is that these books have not been prepared out of our understanding of the Sacraments and therefore cannot serve as well as they might.

In addition, the Reformed-oriented hymnbooks leave virtually untouched a great source of hymnody which comes from Lutheran poets. The compilers cannot be blamed too much for that. There is a great body of hymns from which to select and they do not primarily endeavor to serve our audiences. Thus, in the process, of necessity they leave out some things that really belong to our heritage.

Congregations are free to determine their choice of hymnbooks, but the arguments for the use of Lutheran hymnals in Lutheran congregations ought to be considered.

ADVANCE CONFERENCE MATERIAL

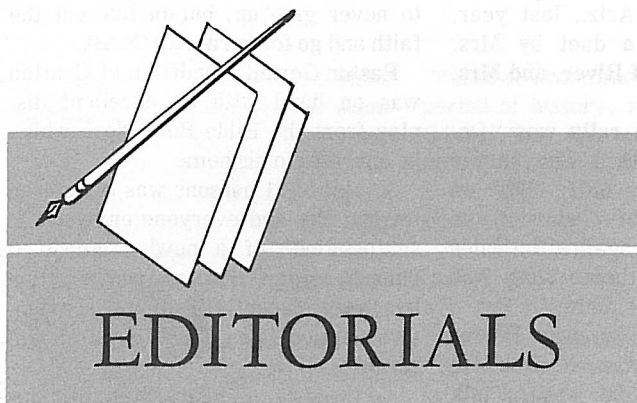
We haven't done too well in the past in getting advance information to the people about business matters to come before the annual conferences of the church. Intentions may have been good enough, but boards and committees always seem to be racing against time and it is enough of a job to get reports ready by conference time, let alone some weeks before so that they can appear in the **Ambassador**. But pre-conference publicity must remain our goal, for an informed constituency ought to produce a more healthy church.

It is our good fortune this year to be able to present several reports prior to the conference which is to be held in Minneapolis, June 14-18. The first of these is actually only one part of a report and it appears today, "The Bible and the Role of Women in the Church." The second section, dealing with the question of confirmation and first communion, will be printed next time. A statement on behalf of the Board of Trustees of the Schools will also be listed in the May 23rd **Ambassador**. It will announce the Board's request that a new building at the Bible School be erected as soon as feasible.

The printing of these reports should enable delegates to the conference to come better prepared for the discussions that will be held. If anything further is forthcoming, that will be shared, too.

Annual reports from the various agencies have been gathered earlier than usual this year and this will permit their distribution to delegates in a compact form. This is a step in the right direction. This is being done in spite of a smaller office staff than we should have and one that has seen some change during the year. We are grateful for those who work faithfully at these clerical tasks.

Congregations should be taking steps now to see that they are represented at this Tenth Annual Conference. Any member may attend, but may our goal be to see that every congregation is represented, something that probably has never happened before at any one conference.



HYMNBOOKS

"Hymnbooks should be such as will give honor to the Word of God and the Sacraments."

Declaration of Faith, V:7

Music adds much to any church service. How thankful we can be that there is music. Fortunate are those congregations where the people join in heartily and the interlude of singing is not something to be endured but to be enjoyed and is indeed a praise to God.

There are varieties of Christian songs used in the worship services of the church. There are the Gospel songs, characterized by swiftly moving music, usually deeply personal in mood. There are the hymns of the Scandinavian, Germanic and Lutheran traditions, often of slower tempo, sometimes of less subjective mood, but also capable of engendering great feeling. Newer, contemporary songs are advocated for use in some churches, but little of that has appeared in Association congregations.

A person is fortunate who can appreciate both the Gospel song and the Lutheran chorale, and the range of music in between, through which religious feeling can be expressed. "Blessed Assurance, Jesus Is Mine" can stir the soul even as "A Mighty Fortress Is Our God" or "Built on the Rock the Church Doth Stand" will do.

Hymnbooks printed by non-Lutheran publishing companies suffer from at least two deficiencies when used in the Lutheran worship service. One, they are non-liturgical and the Lutheran Church is a liturgical church. Lutherans observe the church-year cycle of Advent, Christmas, Epiphany, Lent, Easter, Pentecost and Trinity seasons. Most Reformed-oriented hymnals are not geared to this. There will be hymns on the Birth of Christ, His Cross and Resurrection, but of a much different selection. One is not apt to find "The Hour in Dark Gethsemane" (Lent), "Easter Morrow Stills Our Sorrow" (Easter), "Come, O Come, Thou Quickening Spirit" (Pentecost) or "Rejoice, Rejoice This Happy Morn"

(Continued from page 6)

sion Prayer League, will be our afternoon speaker, bringing us the mission challenge. Our offerings on Wednesday will go to Junior Missions and Cradle Roll. This project supports our work in Brazil by paying monthly rent for the Bible Book Store in Campo Mourao and also pays half of our salary for our executive secretary, Miss Judith Wold. We trust that you will all want to have a share in this by individual gifts and also gifts from your aids or groups. Send this with your delegate, if you cannot attend. The offering on Thursday evening will go for Church Extension. Do the same for this.

Thursday evening is our festival service when the whole Annual Conference attends and Dr. Mark Seyer of our church in Spokane, Wash., will be guest speaker. At this service there will also be the installation of new officers. There will be lots of special music at all sessions.

Thursday morning at 7 is the annual breakfast for all national officers, pastors' wives, district officers and local presidents or representatives of your groups. Free-will offerings will be received for all meals. All who have served as national officers during the past ten years will be recognized at this convention.

Don't forget the cookies for the coffee breaks during the entire conference, Thursday through Sunday. We thank you for what you have done for us in the past and for what you will do again this year. Pray for and attend the convention, June 14 and 15, WMF days.

Mrs. Melvin Walla
President

STRANDQUIST CHURCH SITE OF NORTHERN MINNESOTA WOMEN'S RALLY

The Northern Minnesota District Women's Missionary Federation held its spring rally at Hegland Lutheran Church of rural Strandquist on April 22. Hegland Church is a part of the Newfolden Lutheran Parish served by Lay Pastor Rodney Stueland.

The morning session started at 10:00 a.m. with Mrs. Art Bredeson of Thief River Falls leading the sing-spiration. Mrs. David Molstre, also

of Thief River, served as pianist. Devotions were given by Mrs. Norlan Windahl of Newfolden. Mrs. Paul Flaten, host Ladies Aid president, welcomed the group and Mrs. Sheldon Mortrud, Thief River Falls, vice-president, acted as chairman in the absence of Mrs. Holger Nilson, who moved to Prescott, Ariz., last year. Special music was a duet by Mrs. Hubert DeBoer, Thief River, and Mrs. Molstre.

The theme for the rally was "Defenders of the Faith." The theme verse was Ephesians 6:11: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." The theme song was "Onward, Christian Soldiers."

The morning speaker was Pastor Dennis Gray of Grafton, N. Dak. He pointed out that as he was to talk on the theme "Defenders of the Faith" he would be talking to the Christians. He asked the questions, Are we aware of what the devil is doing? Can we face him in our own strength? He said, "To stand and withstand is to go forward with God's power. We will be victorious because of what Jesus Christ has done on the Cross. If we are going to be victorious we have to know what the devil is doing. God is looking for people who have dealt with their sin, he said. To go forth into battle for Christ, you must have dealt first with yourself and your sin. The first step in going into battle is to know Jesus as your Chief Protector, Pastor Gray declared.

At the business meeting, the following officers were elected for two-year terms: Mrs. Emmanuel Seidel, Badger, Minn., president; and Mrs. Clara Nelson, Karlstad, secretary. Mrs. Bernhard Dalager, Roseau, was elected cradle roll secretary for one year. The day's offering was sent to the Church Extension Fund.

A delicious noon meal was served by the ladies of Hegland Church.

The afternoon session started with a singspiration led by Mrs. Bredeson, followed by devotions by Mrs. Art Kjersten of Greenbush. A duet was sung by Mrs. Stueland and Mrs. Stan Holmaas of Newfolden. A report was given on the WMF Bible Conference by Mrs. Orin Green of Badger. Mrs. Charles Jenson of Greenbush rendered a solo, followed by the Bible

study by Miss Martha Kleppe of Thief River Falls.

She based her study mostly on the theme verse and brought out an excellent study on the craftiness of the devil and how we need to be alert to his ways and be armoured with the Word. She challenged the group to never give up, but to live out the faith and go forward with Christ.

Pastor Gerald Mundfrom of Grafton was on hand with an excellent display from the Bible Book Nook which he operates in his home.

A total of 81 persons was registered for the day and everyone enjoyed the surroundings of a newly remodeled church as the Hegland congregation has very recently completed extensive remodeling of the church interior.

Mrs. Stan Holmaas
Secretary

HOLY GHOST, WITH LIGHT DIVINE

Holy Ghost, with light divine
Shine upon this heart of mine,
Chase the shades of night away,
Turn the darkness into day.

Let me see my Saviour's face,
Let me all His beauties trace;
Show those glorious truths to me
Which are only known to Thee.

Holy Ghost, with power divine
Cleanse this guilty heart of mine;
In Thy mercy pity me,
From sin's bondage set me free.

Holy Ghost, with joy divine
Cheer this saddened heart of mine;
Yield a sacred, settled peace,
Let it grow and still increase.

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme, and reign alone.

See, to Thee I yield my heart;
Shed Thy life through every part.
A pure temple I would be,
Wholly dedicate to Thee.

Andrew Reed
(from *The Hymnal*)

15. What did Eve do? v. 6a (first half)

It wasn't merely the taking of the fruit that was sin. The decision was first made in the heart. It is the same with us. An outward sin is the result of an inward wrong attitude. "Man looks on the outward appearance, but God looks upon the heart."

16. What did Adam do? v. 6b (latter half)

17. What was the immediate consequence of their sin? v. 8

What a deceiver Satan is! He promised that they would be like gods, and actually they felt like criminals. Their eyes were opened all right—opened to regret, shame and grief!

18. Was death the result of their sin? Read Genesis 3:22, Romans 5:12 and Romans 6:23 to help you answer this.

19. Did Adam and Eve have to yield to Satan's tempting?

20. Let us now turn to Luke 4:1-13 to see our Lord Jesus Christ's encounter with Satan. At a time of extreme physical hunger and need, Satan tempted our Savior through the three main areas which we discussed earlier. As you read this portion from Luke 4, try to list how Jesus was tempted:

The lust of the flesh—

The lust of the eyes—

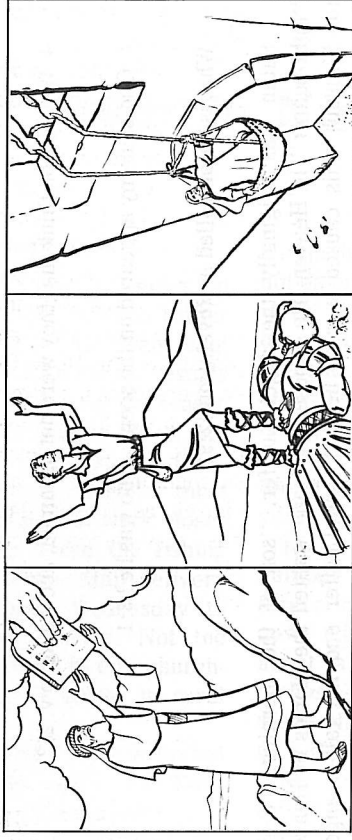
The pride of life—

21. Jesus did not use a supernatural weapon against Satan because He wanted to successfully overcome him by a way that you and I can also use. What was His method?

22. YOU, too, can have victory over Satan in your daily life. Tell HOW, according to Revelation 12:11 and James 4:7.

23. Even though Adam and Eve "voted" for sin (as our official representatives of the entire human race), we now have great blessings because of One other Representative. Romans 5:15-19 will tell us WHO and WHAT the blessings are.

WMF BIBLE STUDY



LESSON 6 JUNE, 1972

GOD SPEAKS TO ME THROUGH BIBLE PERSONALITIES

Adam and Eve: The Problem of Temptation

This month we are going to focus our attention on the problem of temptation, a problem with which each of us must wrestle! Adam and Eve had to meet the test, too, and as our official representatives at the beginning of the human race, it was a crucial test indeed! Our entire destiny was at stake. Let us ask God to teach us lessons as we see the way Satan tempted them, how he also tempts us, and especially as we see how to have victory over temptation through our Lord Jesus Christ.

Read Genesis 2:15-3:22

1. God placed Adam and Eve in the Garden of Eden. According to Genesis 2:15, 16, do you think that all of their needs were met here? Explain why.

2. We need one another. Adam had the beautiful garden to enjoy, work to do to keep him happily occupied, every kind of fruit good for food, the lovely, peaceful animals that God had made...and yet he was lonely and unsatisfied. God knew that Adam needed a "helpmeet": a life's partner just right for him. What did God do for Adam? v. 21, 22

It has been said that God made woman not out of man's head to rule over him, nor out of his feet to be trampled upon by him, but out of his side

to be equal with him, under his arm to be protected by him, and near his heart to be loved by him.

3. Read Adam's beautiful response to Eve in vs. 23, 24. One of God's most important plans for man is set forth here. Explain it in your own words.

4. Why do you think that they were not ashamed, according to v. 25?

5. God's enemy appeared on the scene. Who was he? 3:1

What is Satan called in Revelation 12:9?

Satan was originally the angel Lucifer, "son of the morning," God's "light-bearer" in Heaven. He opposed God and wanted the glories of Heaven for himself. This caused war in heaven, and Lucifer and his fallen angels were cast out of Heaven to the earth. Jesus Himself said that He saw Satan fall like lightning from Heaven (Luke 10:18). This does give us a clue that the angels also must have had the ability to choose to be God's faithful helpers or not. Pride filled Lucifer's being. He opposed God and now is God's enemy. Satan can embody himself in other creatures and did so in the Garden of Eden by entering the serpent.

6. What is Satan's role on this earth? See I Peter 5:8 and Revelation 12:9. What should our attitude be toward him? I Peter 5:8, 9

7. Notice that man was given a free will. God gave Adam and Eve a command and clearly told them the consequences of disobedience. Yet they did have the option of obeying or disobeying. What was God's command to them? Genesis 2:17

8. Satan wanted to convince them that they should choose to disobey God. He strikes back at God by drawing God's children into sin. Whom did Satan approach? 3:1

Of course, Satan's real target was Adam, the head of the human race. But he worked upon Eve first, as the "weaker vessel." Let us observe that Satan came to her when she was alone. Can you draw a personal lesson from this? Yes, we do need the fellowship and strengthening of fellow believers. He also came to her when she was near the forbidden tree. What meaning do you see in this for us?

9. Let us consider Satan's tactics toward Eve because he uses the same tactics upon us. FIRST, he brings DOUBT. How did he do this, in 3:1?

Watch out! Satan will try to make YOU doubt God, too. Some typical thoughts that the enemy puts into peoples' minds are these: "Does the Bible really mean what it says? Maybe it is all right to do something else." "Is this action really a sin? Maybe in this modern day it isn't really sinful anymore." Shun these kinds of thoughts. Satan is trying to cause people to doubt God's Word.

10. Eve's mistake was that she entered into conversation with Satan. Even if she did not recognize him as Satan, surely she must have realized that here was someone who was turning her against God. After Satan casts DOUBT, next he LIES. What was his lie to Eve? v. 4.

What did Jesus call Satan? See John 8:44.

11. Did Eve clearly understand what God wanted her to do? vs. 3, 2

12. Satan proceeded to make Eve a very attractive offer. Explain v. 5.

Can't you almost hear him? "It's much more fun to be independent of God rather than His slave. Wouldn't you like to be as smart as God is? After all, all you know now is "good," and that is so dull and boring. Knowing evil will make you very mature." Do you think he still uses this approach today?

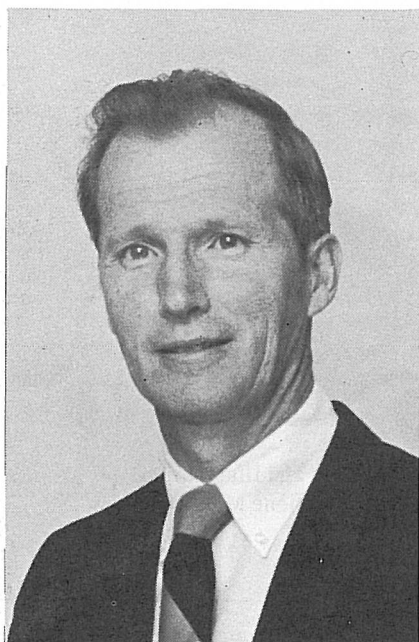
13. It is very important that we pause in our study of Adam and Eve to read I John 2:15, 16. Look at v. 16 and list the three ways through which Satan easily leads us into sin:

- (1)
- (2)
- (3)

14. Now let us apply these three areas to Eve's situation. Gen. 3:6 will help you to see how she was tempted in all three ways. Name them:

- Lust of her flesh—
- Lust of her eyes—
- The pride of life—

More Family Bible Camp Speakers Named: Information on Physicals Given



Rev. Forrest Swenson



Rev. Dale Battleson



Rev. John P. Strand



Mrs. Aini Myking

Dean of the Family Bible Camp to be held July 3-9, Lay Pastor Gene Sundby, Culbertson, Mont., has announced the following additional speakers for Lake Geneva, Alexandria, Minnesota.

Rev. Forrest Swenson, Winger, Minn., will speak on the Jehovah's Witnesses and Rev. Dale Battleson, Pukwana, S. Dak., will consider the Mormons. AFLC president Rev. John P. Strand will lead two sessions on the Fundamental Principles of the AFLC and Mrs. Aini Myking, dean of women at Association Free Lutheran Bible School, will conduct two hours on the Home, one on parents and the other on children.

A Pastor Victor Ernest will deal with the occult phenomena (spiritism, witchcraft, charismatic movement, etc.) all Friday morning of the camp week, tenth in the church's history.

Pastor and Mrs. Battleson and Mrs. Myrtle Hove, Souris, N. Dak., who recently toured the Holy Land, will share their experiences from that trip, probably on Saturday morning.

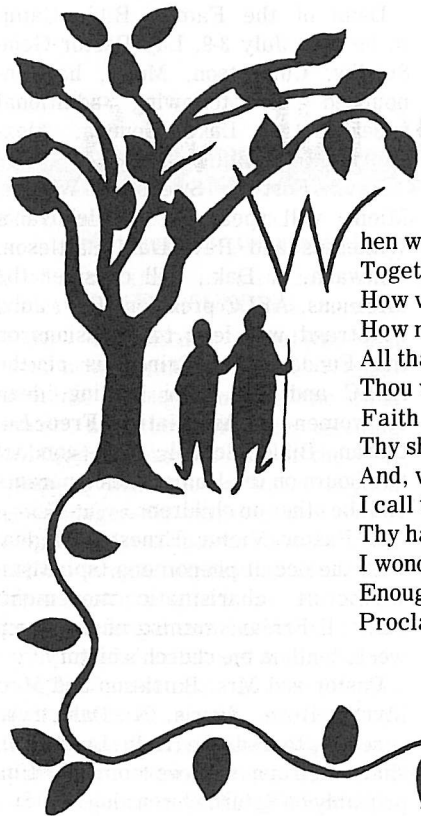
Previously announced on the faculty for Family Bible Camp were Rev. David C. Molstre, Thief River Falls, Minn., evening speaker; Rev. Richard Gunderson, LaPaz, Bolivia, adult Bible teacher; and Mr. Wayne Pederson, Minneapolis, Minn., youth director of the AFLC, youth Bible teacher.

Now a word about camp physicals. It hasn't been possible to secure a doctor to give physical examinations at camp this year. Therefore, since Minnesota law requires that all campers, teenage and under, must have record of a physical examination that is not more than 90 days old, everyone planning to attend camp must secure such an examination. The necessary forms for this will be sent out to the pastors together with advance camp publicity brochures. Pastors are asked to make more of the forms as needed in their parishes. The **entire** form must be filled out.

Pray much for our Family Bible Camp.

The most beautiful sight from the pulpit is a whole family seated together in a pew.

—John Andrew Holmes



WALKING THROUGH LIFE WITH THEE

When we began to walk down life's path, Lord,
Together, a stranger Thou wert then to me.
How well, my Lord, have I come to love Thee,
How much have I come to trust in Thy word.
All that I need to know along this road
Thou wilt teach me, and what I cannot see
Faith will do the rest; I will trust in Thee.
Thy shoulders have borne up my sinner's load,
And, when my soul in erring steps does stray,
I call to Thee and I find Thou art there;
Thy hand takes mine and guides me in Thy way.
I wonder at Thy patience, Thou shouldst care
Enough to die for me, yet every day
Proclaims that it is my cross Thou dost bear.

Poem and Illustration
by Marlene Moline

SPRINGTIME OF THE SOUL

Springtime in nature brings newness of life. The flower bulb lying dormant in the earth responds to the warmth of the springtime sun. It must break forth into new life.

There is also a springtime in the realm of the spiritual. The Christian responds to the warmth of the love of God in Christ Jesus as manifested in the events of Holy Week and Easter. He, who in spirit on Good Friday stood beneath the Cross of Jesus and on Easter at the empty tomb, can never again be quite the same. The result of such experience must be newness of life. Easter is the springtime of the soul.

"If any man is in Christ he is a new creature; all things are passed away; behold, all things have become new" (II Cor. 5:17).

Newness of life is conditioned on the surrender of the old self-life.

Newness of Life—a Miracle

The springtime newness of life in nature is a miracle. With all his skill and ingenuity man is powerless to bring about the transformation of the bulb into a flower. Only the power of God can suffice for this.

Newness of life in the realm of the spirit is an even greater miracle. Resurgence of soul is not of man's making. The new life is altogether a gift of God's grace. It is the righteousness and holiness of God bestowed upon the soul. St. Paul writes to the Galatians describing this newness of life, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

"In him we live, and move, and have our being" (Acts 17:28).

Newness of Life Is Fruit-bearing

Newness of life in nature brings forth flower, fragrance and fruit.

Newness in the realm of the spiritual brings forth Christian graces—love, joy, peace, patience, kindness, humility. Whatsoever is true, honorable, just, pure and lovely flows naturally from a life lived in the spirit of the risen Christ.

"Beauty glows in every day
Christless eyes have never seen;
Since I know, as now I know
I am His, and He is mine."

Newness of life gives assurance of life eternal.

"I know no life divided
O Lord of Life, from Thee;
In Thee is life provided
For all mankind and me.

I know no death, O Jesus,
Because I live in Thee;
Thy death it is that frees me
From death eternally."

—Courtesy, Tract Mission

CHURCH-WORLD NEWS

DR. PAUL C. EMPIE HONORED FOR LONG NLC, LWF SERVICE

New York (LC) — Dr. Paul C. Empie was honored at a testimonial dinner here in recognition of more than three decades of leadership in the cause of Lutheran unity, in the ecumenical movement, and in a global program of Christian service, interchurch aid and material relief.

The occasion marked the imminent retirement of Dr. Empie, 63, as general secretary of the U.S.A. National Committee of the Lutheran World Federation. On Sept. 1, he will be succeeded by the Rev. Carl H. Mau, now associate general secretary of the LWF at Geneva, Switzerland.

Dr. Empie assumed the post in 1967 after being associated with the former National Lutheran Council since 1940, the last 18 years as its executive director.

ALC REELECTS MUEDEKING AS EDITOR OF STANDARD

Minneapolis (LC) — Dr. George H. Muedeking has been elected to a second six-year term as editor of *The Lutheran Standard*, official biweekly periodical of the American Lutheran Church.

The action was taken by the ALC's Board of Publication at a meeting here on April 5, at which Dr. William D. Streng, director of continuing education and professor of Christian education at Wartburg Seminary in Dubuque, Iowa, was reelected chairman. Also renamed were the Rev. Hoover Grimsby, pastor of St. Olaf Lutheran church in Austin, Minn., vice chairman, and Willmar Thorkelson, religion editor of the *Minneapolis Star*, secretary.

Dr. Muedeking succeeded Dr. Edward W. Schramm, who became the first editor of the new *Standard* in 1960 after 30 years as editor of the old ALC's weekly publication of the same name, which spanned 117 years of history.

DR. EHLEN "CONTROVERSY" MOVES TOWARD SETTLEMENT

St. Louis, Mo., April 20 — A meeting of Dr. J. A. O. Preus, president of The Lutheran Church-Missouri Synod, and Dr. John H. Tietjen, president of Concordia Seminary, St. Louis, has resulted in progress towards settlement of the recent "controversy" in connection with the teaching assignments of seminary professor Arlis Ehlen. The announcement was issued by Dr. Preus and Dr. Tietjen from Edmonton, Canada, where both men are also attending the convention of the Alberta-British Columbia District.

For the 1972-73 academic year, Dr. Ehlen will not teach the course on the Pentateuch (the first five books of the Bible) as he has done in previous years. His teaching schedule will include courses in Exegesis and Semitic languages.

At its meeting last December, the Seminary Board of Control declined to renew the contract of Dr. Ehlen, who is an assistant professor of Exegetical Theology and teacher in the field of the Old Testament. Extension of the contract on a four-year basis would have involved granting permanent tenure. The renewal was later reported to have been declined because of Dr. Ehlen's doctrinal stance towards angels, a personal devil and certain of the miraculous events surrounding the Exodus. In February the seminary board resolved to reengage Dr. Ehlen for one year. President Preus then directed Dr. Tietjen that Dr. Ehlen not be permitted to teach courses "in which he would have opportunity to advocate his higher critical views concerning Biblical interpretation." In early March, Dr. Tietjen replied that he was unable to comply with such a directive. Since that time, the matter was at an impasse until resolved today.

Commenting on the meeting, Dr. Preus said, "I am delighted with this step which greatly aids our goal of a unified church body. When the board

renewed Dr. Ehlen's contract for one year, the thought was to make it possible for him to participate in the discussion of the issues and to minister to him concerning his doctrinal beliefs. This I readily subscribed to then, and now is possible. While this step does not represent a settlement of the basic theological issues that confront our Synod, it is a step. I would like to commend Dr. Tietjen for his willingness to work together in bringing about this degree of agreement in the Ehlen matter. I trust that under the ministering influence of Dr. Tietjen higher critical views will not be sympathetically expounded in the courses which will be taught by Dr. Ehlen. And I hope that we can now devote our efforts to resolving the basic issues. So it is in that light that I publicly express my appreciation to both Dr. Tietjen and the Board of Control."

Dr. Tietjen added, "I share in the joy of reaching an amicable solution to this problem. I want to again reassure all concerned of my concern that the truth of God's Word be taught in the classrooms of our seminary and that the members of our faculty live out their confessional commitment as they exercise their calling."

SURVEY FINDS 186 LUTHERANS AT NON-LUTHERAN SEMINARIES

New York (LC) — Some 186 Lutherans are studying for Bachelor of Divinity or Master of Divinity degrees at non-Lutheran seminaries, according to statistics compiled by the Division of Educational Services for the Lutheran Council in the USA.

A survey of 80 seminaries revealed that 33 of the schools had Lutheran students in B.D. or M.Div. programs, the Lutheran Council division reported.

Yale Divinity school has the largest number of Lutheran students with 41 enrolled. Union Theological Seminary in New York City has 22, and Harvard Divinity and Princeton Theological

Seminary have 17 Lutheran students, the survey showed.

Both Harvard Divinity School and Union Seminary are non-denominational; and Princeton Seminary is affiliated with the United Presbyterian Church in the USA. Lutheran students were also found at seminaries operated by the Episcopal Church, the United Methodist Church, the Presbyterian Church in the US, the American Baptist Convention, the Evangelical Covenant Church, the United Church of Christ, the Church of the Brethren, the Disciples of Christ, the Evangelical Free Church,

and several other inter-denominational alliances.

Dr. Donald W. Herb, executive secretary of the Division of Educational Services, said that the survey did not determine if the students were obtaining their degrees in preparation for ordination.

Dr. Herb also reported that 166 Lutherans were enrolled in doctoral programs at non-Lutheran theological schools.

There are presently about 4,000 students enrolled in the 20 seminaries operated by Lutheran churches in North America.

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