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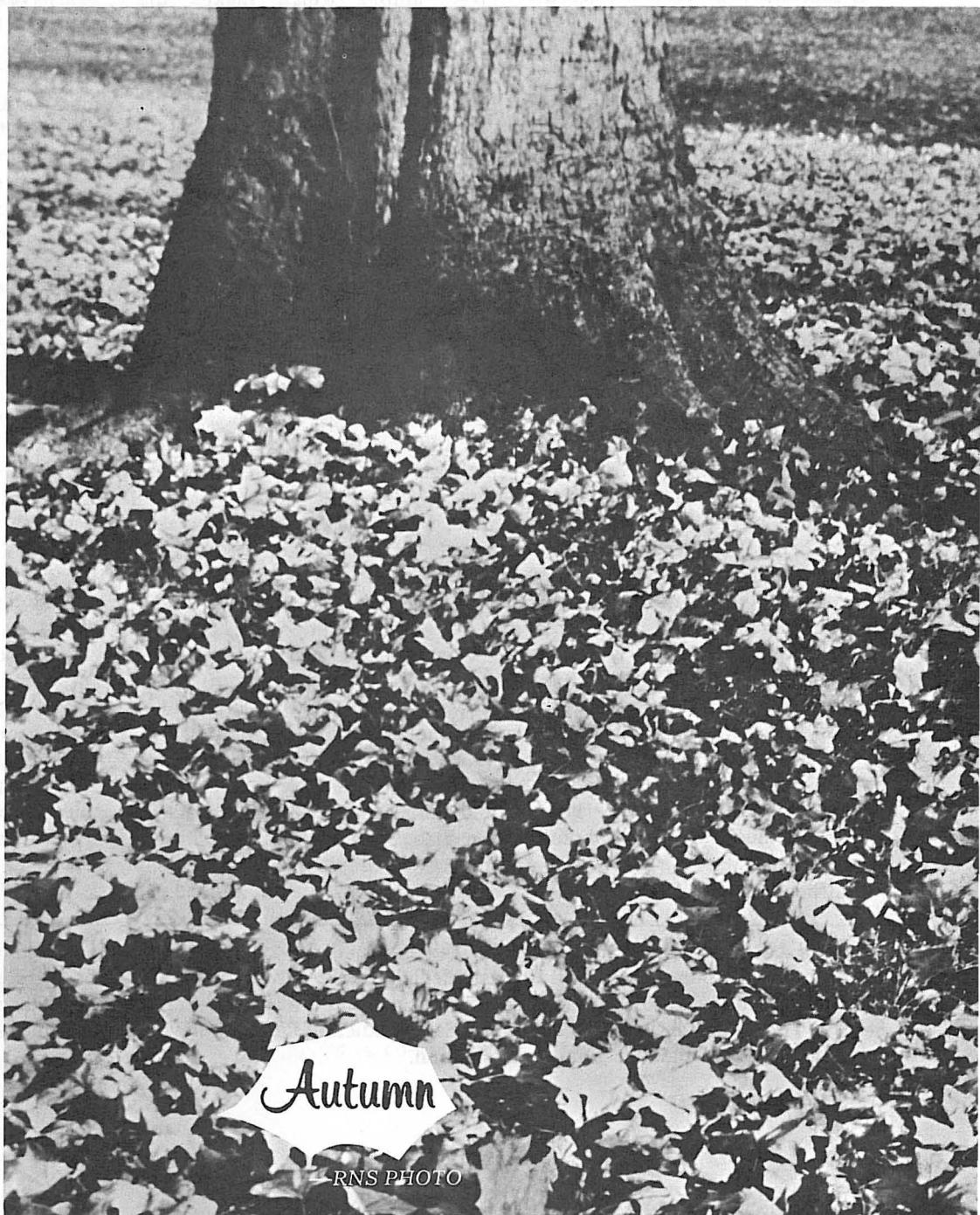
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Vol. 4

November 1, 1966

No. 21



In the month of November  
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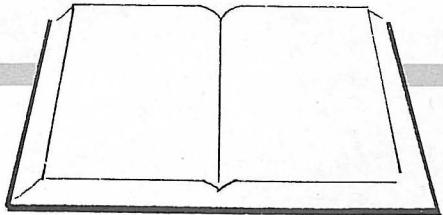
the best time to make

an offering to the

local church

or organization

RNS PHOTO



# According to the Word

## THE DANGER OF COMPROMISE

by Pastor Harold R. Schafer

Compromise is very dangerous. Through it men and women have been led deep into sin. Some have completely lost out with God and gone to eternal destruction. There are at least a couple of ways that Christians compromise. Unbelievers try to compromise with God in many ways. In this article I shall refer to two ways in which God's people compromise—namely, halfheartedness and a pharisaical attitude.

The spirit of halfheartedness is expressed in several ways. Luke-warmness is being neither wholeheartedly in favor of something nor really against it. The halfhearted person may be a member of a congregation and even a part of some committees but doing little or nothing to bring the lost to a saving knowledge of Jesus Christ. He may be regular in attending worship services but he says nothing for or against Christ during the week. We see what God thinks of the luke-warm when He says, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16).

Halfheartedness may be pictured

as salt having lost its savour. It looks like salt but it has lost its power to flavor or to preserve. Some Christians have lost that God-given ability which makes the Christian life appealing, meaningful and purposeful. The joy of Christ has departed. No longer are they a force in the world to hold back the influence of evil. God says of these that they are to be cast out. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13).

Halfheartedness may reveal itself by a partial surrender to Christ of the things that need to be given up in order to serve Him. Regarding this attitude and the danger of compromise, Christ is very emphatic when He says, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14: 33). Are you halfhearted in your serving of Christ? Take heed to the warnings of Christ, repent and trust Him for grace to turn from this spirit of halfheartedness.

A pharisaical attitude is to be outwardly, but not inwardly, religious. It is to be something before people and something different in heart. Ananias and Sapphira could be cited as examples. They said they were giving all they had received

from a possession they sold while they were keeping back a part of the price for themselves. It was their privilege to keep a part for themselves, but they were not to lie to the Holy Spirit and say they were giving all they had received. As a result of their sin both died immediately, according to the record in Acts 5:1-11.

A pharisaical attitude was shown by Judas. He was one of the twelve disciples and the treasurer of the group. Even on the evening of the betrayal the other disciples did not guess who would betray Christ when Christ mentioned that one of them would. We know well the story of the betrayal and the judgment that Jesus pronounced upon Judas when He said, "He that dipeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born" (Matt. 26: 23, 24).

We could mention others, as Lot's wife and King Saul, who appeared loyal to God but because their hearts were not true were punished for their lack of obedience. Reader, how about you? Will you receive the judgment of God because you are halfhearted in your service to Christ or have a pharisaical attitude?

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*The Lutheran Ambassador* is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to *The Lutheran Ambassador*, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn.

# Is Prayer in Public Schools An Illegal Maneuver?

**Periods of meditation can also provide a time for voluntary prayer**

**James V. Panoch**

*James V. Panoch (B.S., North Central College) teaches the course in biblical literature at Southside Public High School, Fort Wayne, Indiana. He is executive secretary of the Religious Instruction Association, Inc., a clearinghouse for information on religion in public schools.*

AT the end of 1965, three and one-half years after the "Prayer Decision" (*Engel v. Vitale*), the United States Supreme Court added an exclamation point to that decision by refusing to review a lower-court case banning classroom prayer (*Stein v. Oshinsky*). However, a correct reading of the court's intentions shows that not all prayer in the public school is illegal.

Within weeks after the 1962 prayer case, Mr. Justice Clark indicated that he and his colleagues did not intend to ban all prayer. Speaking in San Francisco, he quoted approvingly these words: "Most commentators suggested that the court had outlawed religious observance in public schools when, in fact, the court did nothing of the kind" and also remarked, "As one commentator said, the trouble is that the court like the complaint of the wife 'is never understood.'"

Moreover, the office of the United

States Attorney General, in attempting to interpret the court action to citizens on behalf of the President, has repeatedly made such statements as, "You will note that the decision in the Engel case in no way restricts the right of individuals to pray," or, "These decisions do not in any way restrict the right of private individuals or groups to pray, but are aimed at the use of the power of government to channel religious observances into prescribed official forms" (letters from Norbert A. Schlei, Assistant United States Attorney General, Oct. 4, 1962, and July 13, 1963).

Among the questions regarding prayer in the public school that need more complete answers are these: (1) What is permissible? (2) Why is it permissible? (3) When is it permissible?

Prayer must be classified before one attempts to decide which kinds are permissible in public education. One simple classification separates silent from oral prayer. Repeatedly the Supreme Court has emphasized the distinction between the freedom to believe and the freedom to act. The freedom to believe, it has said, is absolute, but in the very nature of things the freedom to act cannot be. Following this logic, we may say that oral prayer comes under the freedom to act and must of necessity carry some limitations, whereas silent prayer comes under the freedom to believe and should

not—in fact *cannot*—carry any limitations. As Paul W. Bruton of the University of Pennsylvania Law School has said, "No one has been forbidden to engage in prayer in a public school if he wishes to do so as a purely individual activity" ("The Law of Church and State," speech at Pennsylvania Conference on Church and State, Oct. 13, 1965). Silent prayer is permissible.

Moreover, it may be that under certain circumstances even oral prayer is permissible. Robert Matthews, Attorney General of Kentucky, declared in an official opinion, "In our opinion, nothing objectionable would be found in a student, during a period of meditation, voluntarily or spontaneously saying a prayer, silent or vocal" (Kentucky Attorney General's Opinion, OAG 64-111, Feb. 7, 1964).

During the many days of hearings on school prayers before the Committee on Judiciary of the House of Representatives, Committee Chairman Emanuel Celler pointed out, "I say that the teacher, consistent with this decision, could say to the children, 'You are now permitted for a period of two minutes to recite to yourselves if you wish, a prayer.' They could do it out loud or they could do it meditatively without saying a word" (United States, Congress, House, Committee on the Judiciary, *Hearings on Proposed Amendments to the Constitution Relating to Prayers and Bible reading in the Public School*,

88th Cong., 2nd Sess., 1964, p. 2050).

To one recognized authority on church-state relations, Leo Pfeffer, it is obvious that prayer has not been forbidden. He noted, "There is not one word in any decision of the Supreme Court including Murray, Engel, Zorach, or McCollum, or any state court decision which can, to any extent, be interpreted as forbidding children to pray or to read the Bible in the public schools" (*ibid.*, p. 923).

#### "Voluntary Prayer"

Another way to classify prayer in this context is through the subtle distinction between "voluntary prayer" and "prayer that is voluntary." This distinction, though it may seem strained, is really the heart of the matter. By "voluntary prayer" is meant prayer in which the student determines what is said, where it is said, and how it is said. By "prayer that is voluntary" is meant prayer determined by the state, acting through the school; the "voluntary" aspect is that the student can choose whether to participate. Repeatedly the Supreme Court has ruled that the second type, "prayer that is voluntary," is illegal. However, it has never ruled on the first type, "voluntary prayer."

In the New York case, *Stein v. Oshinsky*, that the Supreme Court refused to review last year, two prayers suggested as voluntary were barred: "God is great, God is good, and we thank Him for our food; Amen," and "Thank you for the world so sweet; thank you for the food we eat; thank you for the birds that sing; thank you, God, for everything."

That the court did not in *Engel v. Vitale* rule on "voluntary prayer" seems to be borne out by a statement from the United States Attorney General's office on behalf of the President concerning school prayers, "The court did not rule on the question of whether the practice of saying school prayers which are not officially sanctioned by pub-

lic school officials, violates the Constitution" (letter from Norbert A. Schlei, Assistant United States Attorney General, Oct. 4, 1962).

During hearings on the Bible-reading decision, Mr. Justice Black noted, "Students have the right to practice prayer and read the Bible. They do not have the right to the aid of the state in that exercise" (United States Supreme Court, Considerations, *Abington v. Schempp*, 374 U.S. 203 [1963]). The first part of his statement indicates that he would approve "voluntary prayer," and the second part that he disapproves of the state's organizing "voluntary prayer" so as to change it to a "prayer that is voluntary."

The views of this distinguished jurist have support among professors of law and attorneys general. James C. Kirby, professor of law at Vanderbilt University, when asked if non-prescribed prayers should be permitted in public schools, answered, "It is my opinion from the narrow holdings of these cases dealing with law compelling official forms for religious ceremonies, that that which originates from the individual...is not affected. And it is permissible" (United States, Congress, House, Committee on the Judiciary, *op. cit.*, p. 2136). Attorney General Walter E. Alessandroni of the Commonwealth of Pennsylvania said, "...nor is there any restraint upon unorganized, private, personal prayer or Bible reading by pupils during the free moments of the day which is not a part of the school program and does not interfere with the school schedule" (Pennsylvania Attorney General's Opinion, No. 260, Aug. 26, 1963).

It is just as unconstitutional to stop a "voluntary prayer" as it is to start a "prayer that is voluntary." Leo Pfeffer says it most effectively: "The First Amendment has two parts. One part says Congress shall make no law respecting an establishment of religion and the other says no law prohibiting its free exercise. If a child felt it necessary to say a prayer before par-

taking of bread or milk or cookies and the state says you can't do that, that would be a violation of the free exercise clause and just as unconstitutional as the Supreme Court says in Murray it is for the teacher to say to the children that you will now say grace or read from the Bible" (United States, Congress, House, Committee on the Judiciary, *op. cit.*, p. 924). And Professor Kirby comments, "...some laws compel certain conduct, some laws forbid certain conduct. The great bulk of human activity is not touched upon by the law. It is neither compelled nor prohibited. The effect of the Supreme Court decision was to place prayer in the public schools in this third category where the law is neutral" (*ibid.*, p. 2136).

#### State Purely Neutral

The Constitution limits the state but not the individual. In interpreting the Constitution, the Supreme Court has limited state-prescribed prayer ("prayer that is voluntary"), not student prayer ("voluntary prayer").

Assuming that the question of what prayers are permissible has been clarified, the next question is, "Why is prayer permissible in the classroom?" One good reason for permitting classroom prayer is that the denial of such permission inhibits religion. On this point Professor Paul G. Kauper of the University of Michigan Law School notes, "There is merit to the argument that if the public schools are indifferent to the religious factor in the life of the Nation, they are thereby contributing to an official philosophy of secularism and, therefore, are not really neutral in religious matters" (*ibid.*, p. 1692).

Inhibiting religion is denied the state by the test set down by the Supreme Court in the *Schempp* case: "The test may be stated as follows: what are the purpose and primary effect of the enactment? If either is the advancement or inhibition of religion then the enactments exceed the scope of

[Continued on page 13]

# The Five C's of Confirmation

Romans 5:1  
by Pastor A. L. Hokonson  
Faith, S. Dak.

## Part I

SOMEONE has described God's work in this manner: When God conceived the world, that was poetry; He formed it, and that was sculpture; He pictured and varied it, and that was painting; and then He peopled it, and that was drama. Poetry, sculpture, painting and drama—these are the excellent things of life. But is that all? No, indeed. But we turn to them to satisfy our aesthetic sense of values. This is also true in the spiritual sense, in the training of a soul for the warfare of a Christian.

There is first the child-training in the home in his or her baptismal covenant with our Lord. Then in the Sunday school, in the nursery and primary instruction, leading the child into the formative routine of Christian living. Then into the more active and picturesque junior years of training, and then finally into the important drama of confirmation instruction, where the essence of the doctrinal basis of a Christian

life is given for active and blessed membership in Christ's Church.

This is real Christian drama and the stage is the world. For if the Christian youth of today is to witness his faith, he must be grounded in the Word of God. This is the duty of confirmation instruction. If our Christian witness is to make an impact upon the world of today, we must depend not only upon the preaching of the Word, but also upon the teaching ministry of the Word (Matt. 28:19, 20). Its core is confirmation instruction in our beloved Lutheran Church. This is to insure the stability and spiritual growth of our congregations.

The basis of the congregation is the Word of God—that is, God speaking to the members as individuals regarding their relationship to Him through His Son, our Lord, Jesus Christ. The entrance to membership in our congregations is through the rite of confirmation. This is not a sacrament, but simply a means for a stable and well-informed congregation to be grounded in the Word of God. To implement and bring out clearly the possibilities of this relationship to

our Lord, Martin Luther, in the grace of God, wrote his catechism as the teaching instrument for this purpose. This catechism has nurtured many down through the years so that we still use it in the exposition and teaching of the Word. The importance of this instruction is emphasized today as we see such a great portion of the Lutheran Church falling in with the ways of Catholicism and neo-orthodoxy.

The more we centralize the Word in our instruction, the more we isolate and bring into disrepute the false teachings so prevalent today. And so it is good for us to review the gist of our confirmation instruction. When our children are confirmed, they are sent out to battle in the storms of the five seas of Unbelief, False Doctrine, Nominal Church Membership, Indifference and just plain Worldliness. These are tempestuous today. Parents should tremble to send forth a child unprepared for the battle in the business world, schools and universities and in all the field of endeavor. The very best preparation can never be said to be good enough.

May we then consider this verse of Scripture in the light of all of God's Word. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). We would like to point out the five C's of Confirmation in this verse; and if you would like to think of them also as seas of conquest, you would not be amiss in the lessons received. The five C's of Confirmation are stormy, and yet they each have their period of recuperative calm. Paul sums them up, as we see them, in this delineatory first verse of Romans five. Referring back to what God has done for us as he (Paul) has set forth in the previous chapter, we see the first C (sea) of Confirmation, and that is

## I. God's Calvary—"Therefore being"

With these words Paul is referring back to Calvary and what was

accomplished there. Calvary is the epitome of sin. Here is pictured the devastating effect of sin on mankind in the price effected for its denouement, the death of God's Son, Jesus Christ. We begin our confirmation instruction by showing man's lost condition, and God's will for man's salvation and the authority of God's Word, the Bible—the whole Bible and nothing but the Bible. We confront the confirmed with the question of "sin" through the teaching of the Law. In short, sin is the kind of heart I've got. "For I know that in me, that is, in my flesh, dwelleth no good thing, for to will is ever present with me, but to do good is not" (Rom. 7: 18).

And so we take the confirmand to another mountain of God, Sinai. Throughout the first 117 questions of the catechism, the personality of sin is emphasized, pointing out the involvement of every soul in sin's onslaught against a holy God. The Law is the Word of God and its purpose is to drive sinners to Christ; to make the impenitent penitent in the full realization of the total depravity of the individual before God.

Then God's Calvary looms with Jesus on the cross to pay the penalty for sin for all mankind. When the impenitent becomes penitent, the individual responsibility for Christ on the cross becomes real to the soul so convicted, and impenitent becomes "I'm penitent" in life as well as in word.

The work of the Law has begun and brought forth its first fruit. And then even the apostrophe after I is really a question mark because the Word says, "The heart is deceitful above all things and desperately wicked: who can know it?" (Jer. 17:9). But God's Calvary has been established for the sinner, and the way in which a sinner may be justified and saved is found in the Gospel. And thus we come to the second "C" of Confirmation.

## II. God's Claim—"Justified"

The second cardinal principle of our Lutheran Church is "The just shall live by faith"—by faith alone. God's claim upon you and your soul centers in His Son, Jesus Christ. He is God's love for the sinner (John 3:16; I John 3:16). He has paid the wages of sin, and He wants you to know it; He claims you upon this basis.

The Word of God points to this claim of the Lord for the souls and the lives of men; in other words, for YOU. Luther, in question No. 218, asks, "What is justification?" and answers, "Justification is the gracious act of God whereby He, for Christ's sake, acquits a repentant and believing sinner of his sin and guilt, and looks upon him in Christ as though he had never sinned" (II Cor. 5:21; Rom. 3:24).

Isaiah, in exultation at this truth which he sees as already accomplished, exclaims, "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain" (Isa. 40: 4).

Out here on the Great Plains this truth is exemplified in nature. Calvary is made plain under God's dome of sky. Sin is levelled off. Every valley is filled and every mountain is brought low. From heaven's heights, all is plain. How wonderful to see this truth spiritually and believe it!

Calvary is a memento of God's wrath against sin. But to the Christian, Calvary's mount of sin is finished (John 19:30). It never is to be raised again (Isa. 40:4). But you must make the decision. Calvary is God's staked-out claim for your soul. The price has been paid for man's redemption.

We are reminded of this as we travel over God's beautiful creation. We are reminded of the awfulness of sin brought into focus by redemption's price. Every mountain is a witness of the height of man's sin. Every valley is a witness to the depth of man's degradation. And God has made it a plain.

Yet He is a holy God. No sinful, unregenerate being can stand before Him without a Calvary. When I think that these rolling plains, hills, mountains and valleys are because God spoke in power (Ps. 33: 9), think what awful power was manifested when that power exploded in wrath. What a Calvary!

Earthquakes, tornadoes, etc., are but reminders of what happened at Calvary. Even creation groaneth and travaileth until now (Rom. 8: 22). Yet, as we look out at these beauties of nature, we see that beauty has its stark reality because it is spelled by love—God's love.

And so, because of this spiritual upheaval, even pictured in God's creation and brought to calm, we see God looking at the sinner at the foot of the cross, through Christ on that cross, and He sees him as though he had never sinned. He is justified. This is God's claim upon you. You can say No, but God has presented His claim. God has even given you the means by which His claim can be met in the third "C" of Confirmation.

[To be continued]

## GOD CLOSED A DOOR

God closed a door within my life,  
And I cried out in pain.  
With frantic heart I pleaded Him  
To open it again.

'Twas then my hopeless spirit saw  
Ahead, another door  
Opened wide by God's own love  
As one had closed before.

And yet fear made me hesitate,  
Until the Lord took my hand;  
Walked with me through the gate-  
way

Of life that He had planned.

I did not understand just then  
Why it should have to be,  
But now I know it was the way  
To His eternity.

Marlene Moline  
Lansing, Iowa

# WOMEN for Christ

## PASTOR'S WIFE GIVEN HONORARY MEMBERSHIP

Mrs. Knute Jore, our pastor's wife, was presented an Honorary Membership certificate and pin at the September meeting of the Women's Missionary Federation of the Culbertson parish at the John Reum home north of Brockton.

A special program was planned and presented by Mrs. Henning Dahlberg, Mrs. Joe Gandrud, Mrs. Paul Jacobs, and Mrs. Orville Qualley. This committee also presented Mrs. Jore with a corsage. Mrs. Gandrud provided bouquets of garden flowers to decorate the tables. Mrs. Jacobs was unable to be at the meeting.

Five women, former recipients of the certificate and pin, were seated at the specially-decorated table



From left to right are: Mrs. Qualley, Mrs. Gandrud, Mrs. Jore and Mrs. Dahlberg.

for a tasty lunch served by Mrs. Elvin Lagerquist of Westby and Mrs. Erling Brekke of Antelope.

Small cards with Bible verses on one side and four-line poems on the other, held in place with paper clips anchored in gum drops, were placed on the trays and used as a devotional before partaking of our lunch. Mrs. Anna Brekke, mother of Erling Brekke, was a special guest. Mrs. Brekke celebrated her 91st birthday, September 14.

## WMF RALLY HELD IN TIOGA, NORTH DAKOTA

The District Women's Missionary Federation Rally for Western North Dakota and Eastern Montana was held in Zion Lutheran Church, Tioga, N. Dak., on October 2, 1966, beginning at 1:30 p.m. The Beaver Creek Ladies Aid of the Tioga parish was the hostess aid.

The theme chosen was: "When We Let God Guide Us," based on Prov. 3:6: "In all thy ways acknowledge him, and he shall direct thy paths."

The opening hymn was "Oh, That the Lord Would Guide My Ways," with Mrs. LeRoy Nelson as pianist. A welcome was extended by Mrs. Fred Ferguson, president of the Beaver Creek Ladies Aid. Then Pastor Knute Jore of Culbertson, Mont., led in Scripture reading and prayer.

Dr. Iver Olson, a former instructor at Augsburg College, now Dean and Professor of Free Lutheran Seminary of the AFLC, gave an address on the theme. He stated that it was God's plan for us to be born during the 20th century and, more extensively than most people realize, God does guide and plan for us to be where we are and do the tasks we are doing. Truly, if we only let God guide us, we will have peace and joy in our souls.

"Day by Day" was the solo sung by Mrs. LeVern Jorgenson.

Mrs. Knute Jore, the District Vice-President, presided at the business meeting. The reports from the secretary and treasurer were read and approved.

Mrs. Marvin Tande, chairman of the Nominating Committee, announced the candidates for election. Mrs. Roy Syverson of Tioga was elected to be the new district president and Mrs. Alfred Sundhagen of Tioga was re-elected treasurer.

Mrs. C. Halverson's president's report was read by Mrs. Jore. This was followed by a moment of silent prayer for Mrs. Halverson.

The traveling trophy, a gold cross, was awarded to the Beaver Creek Ladies Aid for having the best percentage of their membership in attendance. Installation of the newly elected officers was conducted by Dr. Iver Olson, after which a rising vote of thanks was given for Mrs. Halverson's work as the outgoing president. The newly elected president, Mrs. Syverson, gave a short response. A greeting was sent to Mrs. C. Halverson in Rochester, Minn. The Norman Ladies Aid will be the hostesses for the spring workshop.

The closing prayer and benediction were given by Dr. Olson.

—Mrs. Ronald Gravgaard  
Tioga, North Dakota



## Luther League Activities

Edited by Jane Thompson  
1334 2nd Ave. S.  
Moorhead, Minn.

### WOULD YOU BELIEVE?

Would you believe that a product of seventeenth-century puritanism could vividly portray your life today? Perhaps the word "puritanism" has a bad connotation for many of you. It brings to mind drab clothes, strict rules, and generally a whip-cracking religion. John Bunyan, in *Pilgrim's Progress*, has, in spite of your pre-determined opinions, given a very real picture of a Christian's journey through life.

*Pilgrim's Progress* is said to be the second most popular book, next to the Bible, which settlers traveling West carried with them. It is a book from which many English classes are required to read. High school and college students find it hard to read because they see themselves in it, or they enjoy it because of the identification which they can have with the characters.

Bunyan's expert use of allegory calls for the reader's skill in perception, if he has not traveled the road already. His allegorical use of Scripture reveals some of the most strenuous temptations met by Christians today.

"Christian's" journey through life gives an almost too-real account of what today's teen-agers and college students are going through. The "Slough of Despond" probably has many of you in its mire at this mo-

ment. Many of you are being tempted by what "World" has to offer at "Vanity Fair." Maybe you have stopped at "Doubting Castle" longer than you had planned. Even if the "Celestial City" is your eventual goal, you are now facing seemingly unsurpassable barriers.

"Christian's" sight of Christ in

different forms along the way gives him new courage to travel on. "Faith's" willingness to pick him up when he stumbles because of spiritual pride also helps him reach the "Celestial City."

A professor's comment on this journey: "Bunyan wrote very deeply, but very narrowly. His presumption in thinking he knows the only way to heaven is appalling," started a train of thought. "How appalled he would be if he realized how many 'mere' students have found this way too."

The "yonder wicket-gate" (Matt. 7: 13, 14) is so hard to see without the sight of the "yonder shining light" (II Pet. 1: 19). So many are searching for something, not someone. This is shown when "World" tempts "Christian" to see the "yonder high hill" (wide road). The answer is, "Yes, I see the wide road very well."

[Continued on page 10]

# NEWS of the Churches



### Pukwana, S. Dak.

Rev. Jay G. Erickson, Radcliffe, Ia., was the speaker at evangelistic services in the Pukwana Lutheran Church, Pukwana, S. Dak., Oct. 16-20. Gerald F. Mundfrom is the pastor.

### Everett, Wash.

Pastor Herbert L. Franz, Cloquet, Minn., will speak at evangelistic meetings in Calvary Lutheran Church, Everett, Nov. 13-17. Albert Hautamaki is the pastor.

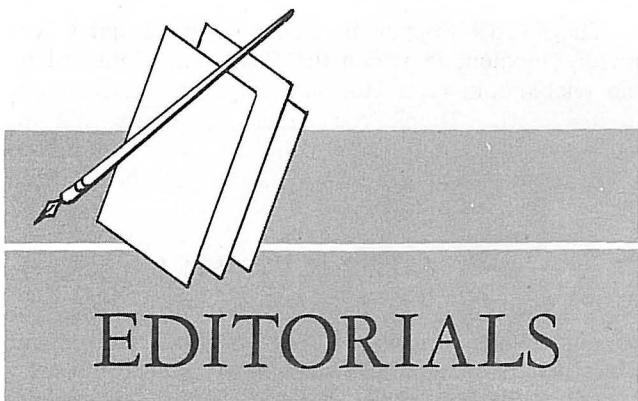
Four carloads of leaguers from

Calvary enjoyed an outing on Whidbey Island on Sept. 25. Noon dinner was eaten at Rosario Beach.

### Ferndale, Wash.

The parsonage in Ferndale was partially redecorated this fall. The Priscilla Aid from Golgotha Church supplied paint for the living room and two of the upstairs bedrooms.

The chancel of First Lutheran, Ferndale, was repainted in September, and a new choir loft curtain to match the rug was donated by the Dorcas Aid. Richard Snipstead is pastor of the two churches.



## EDITORIALS

The last in a series on the Apostles' Creed

### LIFE EVERLASTING

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3: 16).

"Jesus said to her, 'I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?'" (John 11: 25, 26).

"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6: 23).

*"What is eternal life?*

"Eternal life is the blessed state in which the chosen are free from all evil, and live forever in fellowship with their God and Savior, praising God in the company of the holy angels, in everlasting peace and joy." (Catechism).

There is an inborn conviction in men that life continues beyond physical death. Even heathen religions give evidence of this.

Man was created for life, not extinction. God gave His only Son in order to guarantee a joyous, complete life that never ends. No reward or happiness in this life is entirely satisfying if it faces the possibility of ending, which would be the case if there is no eternal life.

The life beyond this one is not described in detail in the Scriptures. But enough things are said to indicate that it is much to be desired. There will be no sin and therefore, no consequences of sin. This in itself is a terribly exciting and mystifying concept for people who have thus far only lived where sin is present.

Here there is always the sense of the incomplete. No one ever sees as much, accomplishes as much, as he would like. All too soon a man's workday is over and yet his work seems only just begun. But life which is eternal will not be bound by such limitations.

And life which never comes to an end will be lived in the visible company of the Savior, the Son of God. This will be the greatest blessing of all for those who in this life loved Him for His own sake.

"And I heard every creature in heaven and on earth and under the earth and in the sea, and all therein, saying, 'To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever!'" (Rev. 5: 13).

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

"Be faithful unto death, and I will give you the crown of life" (Rev. 2: 10c).

### THE LORD'S SUPPER AND FORGIVENESS

A recent issue of a Lutheran monthly carries this sentence: "In the Lord's Supper we receive forgiveness of sins." This statement can be very misleading and we wish to comment on it.

If a Scriptural basis for the statement quoted were asked, Matthew 26: 28 would undoubtedly be advanced. It is the only passage possible. It reads, "For this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

Actually, the companion passages of Mark 14: 24 and Luke 22: 20, which omit the words "for the forgiveness of sins," by that omission focus on the truth that Jesus shed His blood to make forgiveness *possible* for the *world*. When we say that Jesus died for the world, we never mean that all people are thereby saved. We only mean that the possibility exists if they will only believe.

And when Jesus stated in His institution of the Lord's Supper that His blood "is poured out for many for the forgiveness of sins," He was stating the objective fact that He would die for *all* people, not that the forgiveness of sins is dispensed in a divine clearing-house fashion at the Table.

Because, if you say that forgiveness is granted at the Lord's Table, we have some questions to ask. Must a Christian wait for one, two or three months (until Communion is again served) to receive forgiveness? Is that the kind of God we are dealing with? Of course not. We hold to I John 1: 9, which states, "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." Forgiveness is immediate and complete at the moment of repentance, as the Word declares.

Granted, you say, but then it must be that the Lord's Supper provides a super-type of forgiveness, a first-rate forgiveness. That is, a Christian would have to get along on an inferior or provisional pardon until such time as he can get the real thing at the Lord's Table. But the Bible doesn't so teach, in our understanding of it.

Still another view of the Eucharist seems to be that each time one participates he gets so many trading stamps which will have accumulated up to the gift of eternal life, together with a few other requirements which must be met, by the time his life is over.

Instead, the Sacrament is to be viewed this way.

The child of God, he who is already forgiven, partakes of the bread and wine in the Supper, and with that the true body and blood of Christ, and in so doing, by the reception of something which can be touched and tasted and which enters into him, receives the assurance that Jesus did indeed die for him and thereby paid for his sins. And since he is daily sorry for his sins, freely confesses them and earnestly desires to be free of them, he lives in continual fellowship with his Lord and looks forward to those regular occasions of sweet communion at the Table graciously spread by his Savior.

This participation, together with the daily renewal mentioned above and a life in the Word and prayer, buttressed by fellowship with other believers whenever possible and exercised by Christian concern and good works will maintain the life with God and bring the gracious words of invitation to enter the joy of the Lord when the earthly race has been run.

The Lord's Supper is being grossly misused and misrepresented in our time. There is no value in having our altars filled with communicants unless that is a sign of a genuine piety and consecration which is lived out in daily lives. Large communion attendance may prove nothing more than that religious forms have been accepted by the people. Let us beware of this.

The Lord's Supper is meant to be a quiet, yet joyous, moment in which the Christian, prompted by the visible tokens of His Savior's sacrifice, cries out in his heart, "Thank you, Jesus, for doing this for me, and with all my fellow believers I pledge renewed effort to carry out the commission you have given us."

### LAST CALL FOR CHRISTMAS

Not the last call for all the other preparations for the Christmas observance, but for material for our *Christmas Ambassador*. Remember that all literary contributions from other than our regular departments must be in the editor's hands by Nov. 15.

We hope that those of you who do creative writing will submit something for the enlarged Christmas issue. Some day we want to get into a real special Christmas production, using several colors, but that will depend on how well we build toward that. Your response now will help.

So if you have written (or a friend has written) a true story or fiction, or a poem that you think we could use, send it within a week or so to:

Rev. Raynard Huglen, Editor

The Lutheran Ambassador

Roslyn, S. Dak. 57261

Thank you and happy Christmas preparations!

## Letters TO THE EDITOR

What is the matter with our young people's work? That is the thing which has been puzzling me for some time. The young people's work should be number one on our program. Was that up for consideration at our annual meeting? If it was, I must have missed it.

Why can't we get a strong youth program with evangelistic emphasis in our congregations? It just grieves me when I read these various reports where it says—youth or youth committee—none, nothing.

I think we should have more youth camps during the summer. Three or four congregations should go together and plan youth Bible camps and build up the young people's work on a local level.

Where are you, young people?

What are you doing? Just entertaining or are you burdened for souls and endeavoring to win others for Christ?

Is anything happening in your Luther League or are things dull, drab and colorless? Are you doing anything about it? Do you come together in small groups to pray. Prayer changes things!

I am inquiring because I am anxious and concerned.

What about it?

Rev. Lars Stalsbroten  
Eugene, Ore.

(Reader Stalsbroten is referring to the monthly AFLC treasurer's report in the second paragraph of his letter. We are asking Pastor Jay Erickson of the Youth Board to comment on that point. But it can be noted now that there is a good deal of youth work going on within our fellowship. Many of our congregations have Luther Leagues, most of our districts have organizations. Our congregations this past summer took part in at least seven Bible camps in addition to the Fam-

ily Camp at Alexandria. Perhaps Pastor Erickson will make further comment when he reports in the next Ambassador.—Ed.)

### LUTHER LEAGUE ACTIVITIES

[Continued from page 8]

How well are you relating to people around you? Are you trying to show the "yonder wicket-gate" rather than the "yonder shining light"? The Person of Jesus Christ is the attraction for those who are searching. The radiance of your Christian testimony does not come from within, nor from walking the right path. Rather, it comes from personal fellowship with Jesus Christ and from His attractiveness to you. People will relate to a person much easier than to a way. Let Christ live in you, and leave the "way" to him.

"For to me to live is Christ, and to die is gain" (Phil. 1:21).

# PASTORS VOLUNTEER FOR EVANGELISM

Dear Congregations of the AFLC:

A Commission on Evangelism was appointed by the Coordinating Committee of our AFLC last spring, consisting of Ove Aaker, Valley City, N. Dak.; Harry Rorvig, Dalton, Minn.; Pastor Hans Tollefson, Hatton, N. Dak.; Haldor Hegg, McIntosh, Minn.; and Trygve F. Dahle, Spicer, Minn. They met and organized, electing Dahle as chairman and Aaker as secretary.

The appointment was made with the intent of getting something concerning evangelism before the An-

nual Conference this year. The committee did meet, and reported to the Annual Conference, making several suggestions. (This report will be found in the Annual Report for 1966, which should be forthcoming very soon.)

The Annual Conference, however, somehow failed to take any action on the suggestions made by the Commission, so we were in the same boat as before. We met again at the Bible Camp at Alexandria, and decided to bring these suggestions before our people

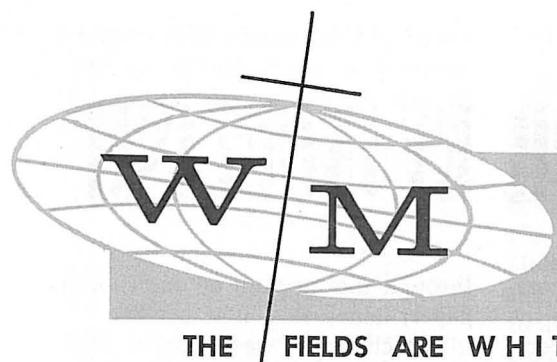
through the medium of our church paper; hence this little article.

The chairman was asked to contact the pastors of our AFLC regarding their willingness to take a week or more for evangelistic meetings within our group, and publish their names in the *Ambassador* so congregations would know whom to contact for special meetings. I have so done, and the names of pastors and lay pastors answering in the affirmative you will find below:

Hubert DeBoer	915 5th St. NE., Fosston, Minn. 56542	After Jan. 1, 1967
Fritjof Monseth	1033 5th St. SW., Valley City, N. Dak. 58072	1 week in fall
Sidney Swenson	514 E. Hampden Ave., Fergus Falls, Minn. 56537	1 week in spring 1967
Dr. Iver Olson	3311 14th Ave. S., Mpls., Minn. 55407	Any time
Gene Sundby	Newfolden, Minn.	Aug. 15 to Sept. 15, 1967
Herbert Franz	106 10th St., Cloquet, Minn. 55720	Any time
Lars Stalsbroten	Rt. 3, Box 446, Eugene, Ore.	Any time I can spare
Arvid Hokonson	Faith, S. Dak.	5 or 6 weeks in one Dist. in succession
Knut Gjesfjeld	702 E. 7th St., Thief River Falls, Minn. 56701	After Jan. 1, 1967
Ernest Langness	McVille, N. Dak. 58254	Sunday only within 100 miles of home
Raynard Huglen	Roslyn, S. Dak. 57261	Any time except during Lent
Otto Saukerson	Chamberlain, S. Dak.	October, 1967
Harry C. Molstre	Dalton, Minn. 56324	Any time
Jay G. Erickson	Radcliffe, Ia. 50230	1967 (spring or fall)
Albert Hautamaki	1711 26th Street, Everett, Wash. 98201	1967 (limited basis)
Karl Stendal	Three Mile Drive, Kalispell, Mont. 59901	Any time except July or Aug.
Trygve F. Dahle	1603 N. 5th St., Fargo, N. Dak. 58102 (or Spicer, Minn. 56288)	Any time
R. Snipstead	630 Mt. Baker Ave., Ferndale, Minn. 98248	Any time
G. H. Spletstoesser	Pine River, Minn. 56474	Week before or after mid-winter conference
R. S. Persson	34th and Franklin, Astoria, Ore. 97103	Any time
Marvin S. Undseth	Shevlin, Minn. 56676	Any time
Morris Eggen	Spicer, Minn. 56288	Any time
L. C. Dynneson	P.O. Box 1211, Nogales, Ariz. 85621	The month of March

The Commission's suggestion is to pray about your choice, and make your contact at your earliest possible time. We will give you some further suggestions in a later article.

In His joyful service,  
Trygve F. Dahle



## WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

### "THE PLACE OF OUR HABITATION"

Pastor John Abel

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited" (Isa. 54:2, 3).

I have been wondering for some time how many of you brethren back home would like to know a little more about the historical background of the area we are working in as well as some facts about our present outreach here.

We are working in a city, or rather, county, that is located in the center of the western half of the state of Parana. Our state is a little larger than Minnesota, but has far less counties so each county covers a vast territory. This central area of our state was for many years under dispute with the country of Paraguay, and Brazil fought a long war with Paraguay due largely to their border questions. In 1760 Brazil claimed rights to this interior jungle area because of an expedition which left Curitiba, now the capital of the state, and journeyed by the various rivers into these wooded wildernesses. Finally, they came upon a high plains area and in honor of the Governor General appointed by the Portuguese Crown over this part of Brazil, the area was named the "Plains of Mourao" or, as we call it, "Campo de Mourao."

From 1760 to 1930 no further exploration or colonization took place except for some army expeditions against the Paraguayans. Yet from 1903 and on, scattered families began to drift into this western and central area of the state, usually losing all contact with the outside world and soon not being much different from the few scattered Indian tribes which also roamed these lands.

In 1921 a small village was forming on this plain near the site of the present modern city. It was called Campo Mourao and in this year was designated as a political district of a vast territory, thus making it a regular frontier army-police headquarters. In 1943 it became a land inspection center for the region, from whence land surveys and disputes were undertaken or resolved. At this time it was known as the city that killed more men than cattle, for it took one cow a day to provide the meat the village consumed but more than one man a day was killed over land disputes.

The official dating of the village as an incorporated municipality goes back to Oct. 10, 1947, so people here speak of the city as being 19 years old. To commemorate this date the Governor was recently here and inspected the new tar roads in the center of our city, all done in the last two years or practically during our mission's existence here. Also, he gave the official inauguration to the beginning of a paved highway connecting us to the seacoast, a new bridge, a public recreation area along a new lake formed by the

big hydroelectric dam just finished, beginning of the construction of a large block of low cost or popular houses, and inspected another block of housing recently built for employees of the highway maintenance department here.

What does all this mean to missions? If we were to say it in three words, it would be "an open door." Yes, an open door to preach the Gospel, a challenge to see spiritual progress accompany the economic development of this region. We do thank the Lord that He led our mission to this area. He must have done so for the purpose of glorifying His own name and working out His own plans. Let us not fail Him. Ours is the challenge to send forth prayers, men and money to give the Gospel to this vast and rapidly growing area. It was personally gratifying to me that after investigating various parts of Brazil and recommending to our mission that we start work in this area, that a federal government survey picked this county as one of the ten most important counties in all of Brazil. The Federal and State governments are now undertaking a detailed study of this county in preparation for a three-year economic and social development plan whereby they hope to turn this and nine other counties in Brazil into "Municípios Modelos" (model municipalities). We are on the inside and on the ground floor of a great opportunity. May God give us grace to have the faith and vision to enter in and conquer souls for Christ.

To meet the opportunities here we have undertaken two church constructions and our Bible institute program. Right now, Pastor Grothe and myself, with our few new Christian families, are attempting to finish a church in the center of this city and another in a fast growing suburb called "Lar Parana" (Parana Home). With your prayers and the Lord's blessing we trust that we may have our Christmas programs for 1966 (this year) in these structures. We will then have a few months more to get some simple buildings up for Bible school, sort of a Bible camp-type

of construction. The official opening of the Brazilian school year is March. Will you thank the Lord with us for this great "open door"? We have but a little strength, yet no man can shut it (Rev. 3:8). The harvest indeed is plenteous. He has asked us by faith to lengthen our cords and strengthen our stakes. By faith, let us break forth and enlarge the place of our habitation.

#### A NEW LITTLE GIRL IN HEAVEN

The following poem is submitted by Mr. and Mrs. Clarence Skyberg, Newfolden, Minn., in memory of two granddaughters who have gone to be with Jesus. They are Darlene Nelson, age 1 year, child of Mr. and Mrs. Floyd Nelson, Newfolden, who passed away on Oct. 10, 1955; and Robbin Jean, child of Mr. and Mrs. Robert Olson, Middle River, Minn., who passed away at 8 months on Sept. 11, 1959.

"Oh what do you think the angels say?"

Said the children up in heaven,  
"There's a dear little girl coming home today,

She's almost ready to fly away  
From the earth we used to live in;  
Let's go and open the gates of pearl,  
Open them wide for the new little girl,"

Said the children up in heaven.

"God wanted her here, where His little ones meet,"

Said the children up in heaven,  
"She will play with us in the golden street,

She has grown too fair, she has grown too sweet,  
She needs the sunshine, this dear little girl,

That guides this side of the gates of pearl,"

Said the children up in heaven.

"So the King called down from the angels' dome,"

Said the children up in heaven,  
"My little darling, arise and come To the home My children live in!  
Let's go and watch at the gates of pearl

Ready to welcome the new little girl,"

Said the children up in heaven.

"Far down on the earth, do you hear them weep?"

Said the children up in heaven,  
"For the dear little girl has gone to sleep;

The shadows fall and the night clouds sweep

O'er the earth we used to live in;  
But we'll go and open the gates of pearl;

Oh, why do they weep for their dear little girl?"

Said the children up in heaven.

"Fly with her quick, O angels dear,"

Said the children up in heaven,  
"See—she is coming, look there, look there,

At the jasper light on her sunny hair,

Where the veiling clouds are riven!

Ah, hush-hush-hush all hosts of heaven,

For the King Himself at the gates of pearl

Is taking her hand, dear, tired little girl,

And leading her into heaven."

(Zech. 8:5)

—Selected

#### Prayer in Public Schools

[Continued from page 4]

legislative power as circumscribed by the Constitution" (United States Supreme Court, *Abington v. Schempp*, 374, U.S. 203 [1963]).

In a separate opinion in that case, Mr. Justice Stewart observed, "For a compulsory state educational system so structures a child's life that if religious exercises are held to be an impermissible activity in schools, religion is placed at an artificial and state-created disadvantage. Viewed in this light, permission of such exercises for those who want them is necessary if the schools are truly to be neutral in the matter of religion" (*ibid*).

The report of the Commission on Religion in the Public Schools of the American Association of School Administrators charges schools "with the responsibility to provide an environment in which the practices and values that are rooted in the homes and churches can flourish" (*Religion in the Public Schools*, Harper & Row, 1964, p. 28).

It is clear, therefore, that the student who values and practices prayer *must* be permitted the opportunity to pray in the classroom. But when?

[To be continued]

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#### PERSONALITIES

*Rev. John DeBoer*, home mission pastor in a new field at Kirkland, Wash., is residing at 6816 NE. 129th in that city.

Address of Missionary *Lenorah I. Erickson*, recently returned to Formosa and known to many in the Association, is No. 31, Lane 84, Lung Chuan Street, Taipei, Taiwan (Free China).

*Rev. Jonas Helland* (Emeritus), formerly of Osakis, Minn., is now living at Green Lake Rest Haven, Spicer, Minn.

*Lay Pastor Melvin Walla* is serving the Thief River Falls, Minn., parish (Our Savior's, Bethlehem, Rindal and Reiner) and resides at 404 Kendal Ave. S., in Thief River Falls.

#### NOTICE

The gift insert contained in this issue of the *Ambassador* will be repeated in the next two issues also.

"And when he [Paul] had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them" (Acts 16:10).

## TRUCKS AND PEOPLE OUT OF CONTROL

We live in hilly Schoharie County, New York. Settlement of the county began 250 years ago, and it is still almost totally agricultural, with hardly any industry. Schoharie County is beautiful in every season of the year: spring, summer, fall, and winter.

There is a panoramic view on state route No. 10, going north, from Summit (a highly appropriate name) to Richmondville where we live. The descent is three miles long and steep. Travelers tell us that this view is comparable to scenes anywhere in America and Europe.

Several years ago, route No. 10 was re-aligned and widened and the worst curves were eliminated, although this made the road steeper. You can still see the old road.

Something happened that was not anticipated. With the elimination of the curves, trucks began to roll down the road too fast. Signs now tell truckers to go into second gear; nevertheless, there have been several accidents due to trucks getting out of control. Some people have been killed. The threat is so great in Richmondville at the bottom of the hill that there is always fear of an accident.

Two proposals have been made:

1. Re-route road No. 10, in order to take it into a different part of Richmondville. Then the road would be even longer than it was before the curves were eliminated. However, this costly plan is the only ultimate solution.

2. Meanwhile, New York State has constructed a "truck run-off"—a U-curve through the fields before the road comes to our village, by means of which a run-away truck would run up hill again. Cost was approximately seventy thousand

dollars. If brakes failed and a truck went out of control coming down the steep hill, the driver could steer into the run-off and regain control of his truck.

People, too, get out of control. What to do? It is not always easy to know, for it requires great care, tact, patience and understanding on the part of all involved, in order to regain control. In fact, this is a lifetime proposition, beginning with parents. One pronounced tendency at present is for parents to give their children and grandchildren too much, thus making life too easy for them. Usually people—children and adults alike—do not appreciate what is handed to them. Some young people have never learned to understand life and its problems because of this tendency, and frequently go out of control. Leaders of the church believe that the answer is Christian training for children from their earliest days in order that they may appreciate Christian responsibility and standards. "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6).

Rev. Howard A. Kuhnle  
St. Paul's Luth. Church  
Richmondville, N.Y.

## MY PRAYER

Spirit of God,  
Abide within;  
And turn my heart  
Away from sin.

Spirit of God,  
Help me be brave  
To tell the lost,  
"Christ came to save."

Spirit of God,  
Take full control  
Of my God-given  
And ransomed soul.

Spirit of God,  
Guiding with love,  
Keep my heart set  
On things above.

Ella Rasmussen  
Tucson, Ariz.

Pray for the World Congress  
on Evangelism  
Kongresshalle, Berlin  
October 26–November 4, 1966

Pray that the relevance of  
the Gospel may be an increasing  
reality in the preaching  
and teaching ministry of the  
church.

## ASSOCIATION OF FREE LUTHERAN CONGREGATIONS TREASURER'S PROGRESS REPORT

February 1, 1966 to September 30, 1966

	PROPOSED BUDGET (for this period)	TOTAL RECEIVED
General Fund .....	\$ 22,000.00	\$ 16,989.41
Seminary and Bible School .....	18,000.00	14,513.54
Missions .....	23,333.33	19,245.35
Publications and Parish Education ...	2,466.66*	1,310.88*
Stewardship Committee .....	666.66	5.00
Youth Committee .....	133.33	5.00
 Totals .....	\$ 66,599.98*	\$ 52,069.18*
Praise Program receipts for this period—	\$ 5,051.80	

\*These figures include the subsidy to Publications and Parish Education by the Women's Missionary Federation.

# CHURCH-WORLD NEWS

## GLEANINGS FROM AN EDITOR'S READING

Those who believe this (that Christ was only divine, not human, too), assume that Christians, and especially the pastor, have been delivered from their humanity and its propensities. Less than half of the youth in a national survey would admit that pastors are both sinners and saints; which means that they see the pastors (and older Christian leaders) as "way up there" and themselves as "way down here." One teen-ager said, "I never knew you faced temptations as we do. I thought a person's desire to sin evaporated as he got older."—Merton P. Strommen in *Eternity*, October, 1966.

She (Catherine Booth-Clibborn of the Salvation Army) might sometimes be overwhelmed with theological doctrines, the truth of which she could neither affirm nor deny, but in the end she would emerge with the naive remark, "I am a very simple child, and I must have a child's religion." She always held that Christ's religion is for the multitude, and that the multitude are children. The essence of Christianity can be assimilated by boys and girls who do not know how to read and write, and they may become saints and saviours.—James Strachan in *The Marechale* (Bethany Fellowship, Inc., 1966).

Prejudice, isolationism, chauvinism are no better than the all-hot-dog diet on a national scale. To be enriched by what God has given to us through others, we shall have to do some reaching and travelling, some giving and receiving in a common spirit of thanksgiving to the God who has arranged the world in this fashion. Our own gifts multiply as we join them with those which our fellowmen have received.—Jaroslav Vajda in *This Day*, October, 1966.

Am I conscious of myself as a real live person in a real live universe standing in an eternal relation to God, one way or the other? I know what it is to be baptized, but do I know what it is to believe? I know what it is to be, say, a Lutheran, but do I think that all's well with my soul just because I'm a Lutheran? "He that believeth not shall be damned," but am I ever concerned about the eternal state of the person next to me?—Ed. L. Miller in *The Lutheran Standard*, October 4, 1966.

## TWO GREEK SCHOLARS TOUR THE U.S.

NEW YORK—Two members of an international team of scholars who edited a new edition of the New Testament in Greek will arrive in this country next month for speaking engagements to seminary and university groups across the states.

The American Bible Society published the new edition as part of its 150th Anniversary, being celebrated during 1966 as "The Year of the Bible."

Dr. Kurt Aland, Professor of Church History at the University of Munster, Germany, where he is also Director of the Institute for New Testament Textual Research, reached New York City on October 18. In addition to New York, his lecture tour will include speaking engagements in New Jersey, Massachusetts, Missouri, Virginia, Illinois and California.

Meanwhile, Dr. Matthew Black, Principal of St. Mary's College, University of St. Andrews, Scotland, and editor of the international journal, *New Testament Studies*, will arrive here on October 20. He will lecture in Indiana, Illinois, Michigan and California.

Dr. Eugene A. Nida, translations Secretary for the American Bible Society, initiated the new edition. Other Bible Societies co-sponsoring

the new edition are the British and Foreign Bible Society, the National Bible Society of Scotland, the Netherlands Bible Society and the Wurttemberg Bible Society of Germany.

The scholars, who worked 10 years on the project, comprise the first committee to edit a Greek New Testament since it was written in the first century. Almost 1,000 Greek manuscripts and various ancient versions including Latin, Nubian, Armenian and others, as well as material found in Egyptian rubbish heaps, a wastebasket in a Mount Sinai monastery, a New York City museum and a Swiss banker's library, contributed to the edition. In addition, information from countless fragments viewed on thousands of spools of microfilm also contributed to the edition.

Based on contemporary studies, it is designed to provide scholars with a new text and a selection of variant readings representative of modern developments. The edition also provides students and Bible translators, especially missionaries and nationals of the younger churches, with a more accurate tool for their work. The new edition uses large-size type for the text and contrasting bold type for Old Testament quotations.

In addition to Dr. Aland and Dr. Black, the interdenominational editing committee included Dr. Bruce M. Metzger, Professor of New Testament Literature and Exegesis at Princeton Theological Seminary, who is also an ABS board member and translations committee chairman; Dr. Allen P. Wikgren, New Testament Professor at the University of Chicago and Director of the lectionary project there which provided material for the edition; and Dr. Robert P. Markham, an ABS translations department member.

The world's largest nonprofit organization devoted exclusively to translating, publishing and distrib-

uting Scriptures here and abroad without note or comment in a total of 150 countries, the ABS was founded in 1816 to relieve the Bible famine caused by the Revolutionary War. Today the ABS is calling for 10,000,000 new Bible readers to combat the current Bible-reading famine. To implement the Supreme Court's ruling which encourages the use of the Bible as literature, the ABS is urging that Bibles be placed in public schools and libraries all across America for reference study and teaching purposes.

#### FRENCH LUTHERAN MINISTRY INTRODUCED IN MONTREAL

MONTREAL—(LWF) The first Lutheran congregational ministry

to French-speaking people in Canada was launched here on Sept. 25. It will include worship services, Sunday school and confirmation instruction.

Providing the ministry in connection with St. Paul's Lutheran church here will be the Rev. F. Canepel, who has served in the Evangelical Lutheran Church of France for 38 years.

With the start of its work in French, St. Paul's has become a congregation serving not only in Canada's two official languages but in German as well. Organized in 1957 to serve German-speaking immigrants, it added an English-language program in 1962.

## Directory of the Association of Free Lutheran Congregations

### OFFICERS

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Rev. John P. Strand  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

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#### *Acting Dean of the Bible School*

Rev. John P. Strand  
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