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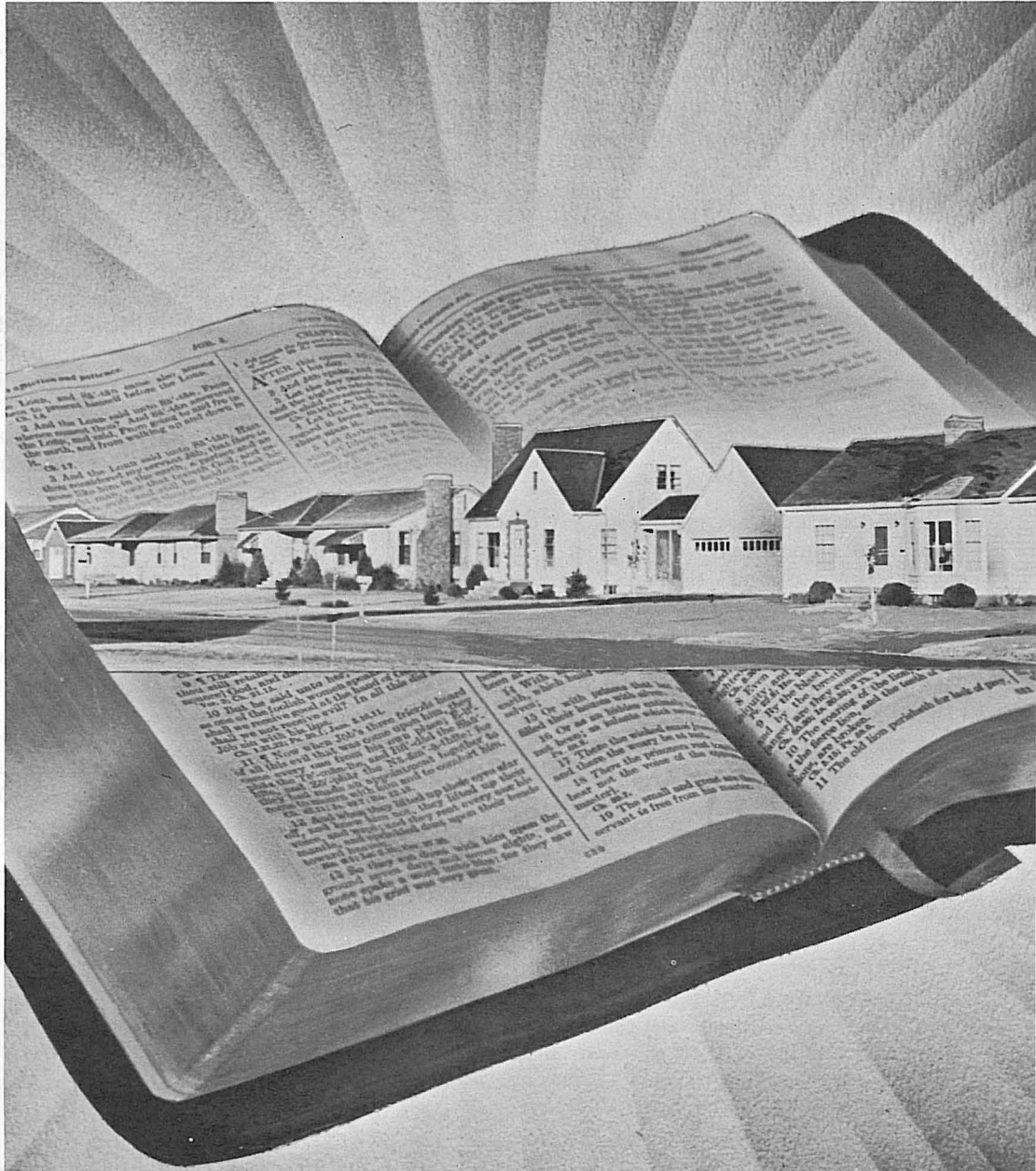
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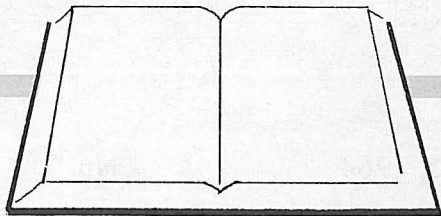
November 3, 1964

No. 21

LUTHERAN

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According to the Word

OBSTACLES REMOVED

“And he must needs go through Samaria” (John 4:4).

Words may be empty and meaningless. Promises are often made only to be broken. “But God commendeth [proved] his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8). He proved His love at Calvary. He proved it even before Calvary. When Jesus took that “crosscut” across Samaria, He showed the love of God in action. He was accused of going into the house of sinners and eating with them. He never denied that, for it was true. His entire life proved His concern for failures. The last conversation He had in this world as He hung between heaven and earth was one of assurance spoken to a repentant thief—a failure. And the first word on Easter morning was spoken to another former failure—Mary Magdalene.

In one sense all are included, for “all have sinned and come short of the glory of God” (Rom. 3:23). Nicodemus had reached a high rung on the ladder of morality and still he was “short.” However, he did have the courage to seek Jesus. This unnamed woman of Samaria was at the bottom of morality’s “dump,” and it was here where Jesus sought her. Jesus knew them both. He didn’t need to look in the “Who’s Who of Judaea” to find out about Nicodemus; neither did He have to check on the case his-

tory of this woman of Samaria to know her sordid story. They both had one thing in common—they needed Him. Jesus knew the needs in Samaria; He also knew the needs in Judaea. But they didn’t know nor did they want to know.

“When the Lord knew,” we read—knew their jealousies, unbelief and rejection of Him—“He left.” He left them to go to Samaria. The form of the word “left” is a strong one. He abandoned them, it is implied. There may come a time when God has to do that with nations as well as with individuals. “My Spirit shall not always strive with men” (Gen. 6:3).

Jesus came to Sychar to give. They didn’t know much about this “living water,” this “gift of God.” There were so many things in the way. Would they be able to receive what God was so anxious to give? We shall look at some of the things in the way since they are still with us and still in the way at times.

She herself was *in the way*. We all too often get in the way of God. Moody—after a life-time of consecrated service—still had to confess: “My greatest enemy is Moody.” Our help is too often a hindrance in finding the way as well as in walking it. The intriguing writer, Norman Grubb, speaks of faith as receptivity. God doesn’t need our assistance but He needs receptive hearts into which He can pour His riches until there is an overflow.

The church was *in the way*. Jesus “must needs go through Samaria.” There was no such need geographically. No religious Jew went that way. He made his way around Samaria instead. To the Jew religion had become a profession without compassion. Even the twelve “wondered why he talked with a woman.” They had lost the “upward look” and with it their missionary outlook.

Religion, too, was *in the way*. Religion is often used to bolster the defenses of a convicted sinner. “Art thou greater than our father Jacob?” The woman of Samaria was being blessed by the external things Jacob had left behind but she had never come to know Jacob’s God nor experienced the spiritual blessings of such a relationship. The external form and place of worship was all that counted in her life as well as in that of many others, even today.

Sin was *in the way*. Generally speaking, not sin but our attitude toward the Son determines our relationship with God. However, sin may be in the way both of reconciliation and of continued peace—that is, unconfessed sin; sin that is covered up. She seemed so ready to receive as she called out, “Give me this water,” but Jesus wasn’t ready to give. *First* she must come “clean.” Only then can there be release and joy of forgiveness. *Then* her life could begin to overflow for God.

—Karl G. Berg

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Today's Sermon

I RECALL that every Sunday morning from the bell of the courthouse tower in Minneapolis there would ring out chimes of beautiful gospel hymns that could be heard throughout the city of Minneapolis, "Jesus, Lover of My Soul," "Rock of Ages," "The Old Rugged Cross," etc. It was an inspiration, while waiting for transportation to church, to stand out on the street somewhere and listen to these beautiful hymns played by the bell ringer. Then, too, at the appointed time, to hear the bells from the many churches throughout the city ring out the call to worship, "Come, come! come, come!" For many years now they have rung out the call to come to church. Many have heard it for years and have not come, just as many have heard the call of the Gospel for years and have not come. I believe that even the church bells have been used by God to convict many a man and woman of their sins and of their neglect of the house of God.

But the most wonderful bell of all bells is the Gospel, and throughout the Gospel we hear continually ringing out the invitation to "come!" In this message today we shall listen to some of these calls, these "chimes of gospel bells."

A man wandering aimlessly down a street heard some gospel singing and was attracted into the little mission hall. As he entered they were singing the chorus that went like this: "Come, O come to Me! Come, O come to Me! Weary, heavy laden; come, O come to Me!" He heard very little of the message, but as he left the meeting the words of that little chorus kept ringing in his ears, "Come, O come to Me."

He went into one tavern after another trying to drown out the words of that chorus but could not. He went home and went to bed, but it seemed his very pillow seemed to whisper, "Come, O come to Me!" He got up, took the little hymn book and burned it, but he couldn't burn up God's invi-

tation, "Come." "Heaven and earth shall pass away but my word shall not pass away."

The next evening he found himself again at the same mission hall, and as he entered they were singing the same chorus as the previous night. He thought to himself, "What a fool I am to be coming here again tonight." But when the Spirit of God lays hold of a man he does many things he doesn't intend to do.

That man was converted at that meeting, and he stood up, and holding up his new hymn book he said, "This hymn is the sweetest and best in the English language; God blessed it to the saving of my soul." Yet this was the very hymn he had before cursed and despised.

Now, let us look at some of the "bells of the gospel" which say "come." The first one we want to listen to says, "Come and hear!"

We should heed the Word of God which says: "He that has ears to hear, let him hear."

In order to be saved we must first hear the Word of God. "Hear, and your soul shall live." Many who go to church do not hear. Their bodies are present there, but their minds and hearts are elsewhere. Many are also listening for their neighbor. "Mary should have been there to hear that sermon; it just fitted her perfectly." We will not be blessed by God's Word unless we hear for ourselves, and take it to heart.

Another bell of the gospel which rings out is: "Come and see!" In John 1:45, 46 we read: "Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing

Bells of the Gospel

Rev. Hans J. Tollefson

Hatton, N. Dak.

In Isaiah 55:3, we read: "Incline your ear and come unto me; hear, and your soul shall live." Sometimes one who is hard of hearing will sit at a service with his hand up to his ear. He is inclining his ear to hear. So God asks us first to incline our ears and hear, for, "The words that I speak unto you, they are Spirit, and they are life."

We need to hear the Word of God with our inner ear, the inner ear of our soul. Many only hear with their outer ears, and it just goes in one ear and out the other. They are among those whom Jeremiah calls "the foolish people," "which have eyes and see not; and which have ears, and hear not."

come out of Nazareth? Philip saith unto him: *Come, and see.*" A sinner sees no beauty in Christ until he comes to Him. Then Jesus opens his spiritual eyes so that he can see; for man also has an inner eye of the soul. An unconverted man cannot see Christ as the "Lily of the Valley," the "Rose of Sharon," or the "Bright and Morning Star." All those outside of Christ, who do not know the Lord, are blind, and only by coming to Christ can they have their eyes opened so that they can see.

The third gospel bell that rings out is, "Come and drink!" "Ho, every one that thirsteth, come ye to the waters, and he that hath no

money; come ye, buy, and eat; yes, come, buy wine and milk without money and without price" (Isa. 55:1). Then we have the invitation from Christ: "If any man thirst, let him come unto me and drink." "If any man"—that includes everyone.

Oh, how many there are out in the world who are searching for something that will satisfy. We find them in the places of amusement, in the dance halls, in the night clubs, taverns, and the dens of vice and immorality. But that thirst will never be satisfied till they come to Christ and drink of the "fountain of living water." Here alone that thirst can be quenched, once and for all, for Jesus says in John 4:14, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life." And so Jesus invites every soul without Christ as He invited the Samaritan woman at the well: "Come, and drink!"

Another similar gospel chime that rings out is: "*Come and dine!*" After the resurrection of Jesus, while the disciples were waiting for word from Him, they decided to go fishing again. They fished all night but caught nothing. A man on shore called to them to cast their nets on the right side of the boat. And so here we have the second miraculous draught of fishes.

When they reached shore they found that Jesus had prepared breakfast, and He bid them: "Come, and dine." Just as Jesus is the Water of Life, so also He is the Bread of Life. In John 6:35 we read: "I am the Bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." And we know that no man will ever have eternal life unless he eats of this bread, Jesus Christ. "Come and dine!"

Still another gospel bell is: "*Come and rest!*" The cry of the world today is: Where can rest be

found? There is no rest in wealth or pleasure. Men cannot drown their sorrows or troubles in strong drink. God says: "There is no peace for the wicked." They are like the troubled sea that cannot rest. A tremendous increase in heart attacks and nervous breakdowns testifies to the fact that men are seeking for rest for their souls in the wrong places.

Where can rest be found? Jesus gives us the answer in Matthew 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Come to Jesus and rest in the shelter of His fold.

Many other gospel bells ring out which we will be unable to deal with. When Jesus died on the cross, that for which He came into this world was accomplished. He could now give the invitation, "Come, for all things are now ready." All we have to do is come and receive the salvation that He offers us.

Finally, there is the last gospel bell. We find it in the last portion of the last book of the Bible, Revelation 22:17, where we read: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely." After all the invitations He has given throughout the Bible to "come," He makes the last, final invitation all-inclusive as He stands with outstretched arms and cries out: "Whosoever will, let him come." It is the last chance. After life's thread has been cut, there will be no more opportunity to come.

It is said that the word "come" appears over 1900 times in the Bible. Prophets, apostles, evangelists, preachers have been ringing out the call down through the ages, "Come, come, come." There is salvation in coming to Christ, and there is no salvation outside of Christ. In Acts 4:12, we read: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Have you COME?

TO MY SUNDAY SCHOOL PUPIL

Dear little child of my Sunday school,
What does this world have in store for you?
Will you be a witness for God's holy name,
Or will you be travelling the paths of shame?

Dear little child on the threshold of life,
What will you meet in this world of strife?
Will your innocent soul be mired in sin,
Or God's peace and love shine out from within?

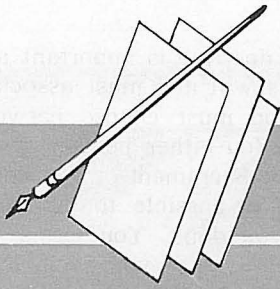
Dear little child who is left in my care,
To guide you to right, Oh! how do I dare
To teach you and answer the questions you ask,
And count myself equal to such a great task?

Dear little Sunday school pupil of mine,
May God's richest peace and blessing be thine!
May God have His will and His way with you.
May you His missions of mercy do!

Dear little child, your sweet trusting face
Turns up to me while great thoughts you embrace.
Can I guide these thoughts as God wants me to?
Can I show you what His will is with you?

Dear God in heaven, humbly I plead,
Teach me, oh help me, give what I need.
Give me of Thy wisdom, lend me of Thy grace,
To rightfully guide that sweet trusting face.

Mrs. L. K. Prescott
Shevlin, Minn.



EDITORIALS

HERBERT C. HOOVER

Herbert C. Hoover, 31st president of the United States, died today at the age of 90. All fair-minded Americans are glad that this good man lived long enough so that the jeers had turned to cheers.

We had our introduction to American politics at the time when the mention of his name to the right people in political speeches brought catcalls and boos to rival anything the names of Josef Stalin and Nikita Khrushchev got in their heydays before an American audience. It must have taken an extra portion of grace on his part to live with the calumny and vituperation which were heaped upon him for an event historians are agreed he could not avoid.

His fortunes took a particular upswing when President Harry S. Truman once again called upon this willing servant to lend his considerable talents to the service of his country. Thus, it was, too, that he could live to a ripe old age and enjoy the love and affection of the great majority of our nation's people.

Herbert Hoover was a common man in the sense that his origins were humble, but he himself typified the "uncommon man," who he said, has helped to make our nation great and who is needed to provide leadership in every generation.

The Lutheran Ambassador joins in tribute to the memory of Herbert Hoover, the man who said, "I have had every honor to which any man could aspire. There is no place on the whole earth except here in America where all the sons of a man could have had this chance in life."

HOW MANY CONGREGATIONS?

In his message to the second biennial convention of the American Lutheran Church, Columbus, Ohio, last month, the church president stated, "A total of 38 congregations, which make up approximately 7% of the former LFC membership, did not come along into the ALC with the merger."

Many of our readers will remember the problems encountered immediately preceding and following the merger of February 1, 1963, in which some congregations declared their intention not to be certified into the merger and others voted out of the Lutheran

Free Church, or after February 1, the American Lutheran Church, as the case may have been. That there was difference of interpretation between officials of the LFC (and the ALC) and our Association leadership as to what should happen and did happen is well known.

Therefore, statistics did not jibe then nor do they now, although actually the Association has never had official statistics. Even to this day there is no official roster of congregations. But in reviewing the pre-merger list of LFC congregations we find that today approximately 55 of those churches are with the Association of Free Lutheran Congregations, significant portions of eight others are working with us, as are one which was dismissed from the LFC roster prior to merger and another one which was resurrected from a previous closing. We hasten to add that this list will be disputed even within the AFLC because it is hard to know just where to place some congregations.

President John Strand recently indicated that about 100 congregations and groups presently look to the Association for fellowship and assistance. The disparity between 65 and 100 here does not indicate any basic disagreement. His list covers non-LFC categories, for instance, as well as LFC-oriented groups which cannot be said to represent a sizeable defection from any one former LFC congregation.

We are among those who hope that a census of AFLC congregations can be taken at year's end. Such an enumeration may be obstructed by the fact that some congregations may not yet be legally certain of their status by January 1. The decision in the Valley City case will have bearing on some situations. But nonetheless, a congregational roster and membership statistics would be of help to our work and add interest because we like to know how many we are.

When we speak of a congregational roster we mean something quite different from what most other Lutherans would mean. In associating with the AFLC the action is on the part of the congregation entirely. Withdrawal from the Association is also the congregation's prerogative and according to its own rules. The only possible action the AFLC could take would be to disassociate itself from an affiliated congregation if that church were guilty of false teachings and refused to amend its ways. In such an organization, then, there is a tremendous need for mutual good-will in order that a common mission program can be carried out.

It goes without saying that in affiliating with the Association a congregation must accept the Lutheran confessional symbols and the Guiding Principles and Rules for Work as the Rules for Work declare.

Congregations of the AFLC will have much joy as they become re-acquainted (from the old LFC) and get to know each other (out of different backgrounds). It is a source of great satisfaction to learn of our many fine congregations and people. There are indi-

cations that our churches mean business for God and the success or lack of it in the Praise Program will show whether we want to go forward or retrench.

LUTHERAN OR CHRISTIAN?

Occasionally we are accused of preaching Lutheranism as over against Christianity. That is, we are charged with saying it is more important to be Lutheran than Christian. We are sorry if this impression has been given because it is much more important to be a Christian than to be a Lutheran. Many Lutherans, unfortunately, will be on the outside on that great and final day. Thus it behooves us to preach the Gospel in a quickening way (see Guiding Principles, No. 4), to do the work of an evangelist and to call upon evangelists in and for our congregations.

Yes, many Lutherans will be lost, but all Christians are saved, and if they are faithful and overcome, will be saved. "Lutheran" and "Christian" are not synonymous, nor are Baptist, Pentecostal, Methodist or Covenant and Christian the same. But we do say that one can be a Lutheran or a Methodist, for instance, and be a Christian at the same time.

What matters most of all is what a person does with the Lord Jesus Christ. "Whom do you say that I am?" The decisive question is whether or not a person allows Jesus to lift him out of the condemnation that enshrouds the world like a fog and to set his feet upon the solid rock. And, let us hasten to add, it is necessary that the redemptive work of Christ be held as *all-sufficient* (nothing can be added thereto) and that He be seen as the *only* Savior. If a brother so testifies and lives, we have found fellowship even though we do not agree on all matters. At this point even we in the Association are very ecumenical.

But we still assert that doctrine is important and that those of similar beliefs will and must associate together. A Christian person must choose between conflicting points of view. You either believe in the real presence of Christ in the Sacrament or you don't. You either believe that it is possible to be "once saved, always saved," or you don't. You either believe it is right to baptize infants, or you don't. Each man must be assured in his own mind. Thus it is that Lutherans, for instance, unite for work and fellowship. Where there is unity of mind and spirit there will be joy and an atmosphere in which work can be done. Others will do work for God as they feel called. We, bound by our understanding and consciences, will do what seems best for us and for Him.

It is our conviction as Lutherans, furthermore, that in our understanding of the Scriptures the way of salvation is clearly and rightly taught and may not be as clear in some other denominations. If a "Lutheran" is persuaded that this is not the case, then he ought to move into a group in which he can more fully believe.

Lutherans, in turn, have some divisions within the family. Differing ideas on church government, Biblical interpretation, the make-up of the congregation, social practices, outward alliances, etc., cause these groupings. Some see this segmentation as sinful. We do not see it that way. In all of life, people gather in groups where they find a like mind and congeniality. It can be so in the churches also. The important thing is that if a man professes the name of Christ, he shows the love of his Master for all men and that he loves his brother Christian, Lutheran or whatever he be, with a special love.

Yes, be a Christian first, and then if you are a Lutheran, be a proud, loyal, humble, working one.

A Saved Soul . . . But A Lost Life

If I had the skill I would put on canvas the scene which the inspired writer paints for us in words (Luke 23:42-43). The penitent robber prays, "Lord, remember me when thou comest into thy kingdom." And Jesus hastens to assure him, "Today thou shalt be with me in paradise."

How much this robber knew about Jesus we are not told. At most it could be but little. True, he calls Him "Lord" and speaks of His "kingdom." But out of a truly penitent heart poured a humble confession of sin: "We receive the due reward of our deeds, but this man hath done nothing amiss." In this soul soil of penitence and con-

fession of sin grew a living and strong faith. He looked to Jesus and "there is life for a look at the Crucified One."

The willingness of Jesus to save sinners is amazing. Even in this hour of His suffering and shame, He reached out to snatch a soul from the mouth of hell. Yes, Jesus is always willing to save if only men are willing to be saved. To the vilest and worst He offers forgiveness and salvation. The only unpardonable sin is the sin of refusing the pardon God offers. "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil" (John 3:19).

You need not fear that Jesus will not hear your prayers. You may well fear that you will not care to pray. I have seen something of the rack and ruin sin may work in a man's life, but God's mercy to men I never doubt. That will endure as long as there is a single prodigal willing to say, "Father, I have sinned against heaven and before Thee." Though a man's soul may be blackened with sin, there is cleansing power in the priceless blood of Jesus to wash it white as snow. Though it be the eleventh hour, the candle of life burning low, Jesus will receive you if you will come. Though you have nothing to

[Continued on page 14]



**MILLIONS
AT THE CROSSROADS...
CHRIST CARES!**

John H. Abel

"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4).

Having now completed our first few weeks in Brazil, being somewhat settled in our new home, and matriculated in an advance language study course, we have a little time to think about sharing with you at home some of the experiences and observations that are ours from day to day. The above text seems so appropriate in describing the plight of the milling masses we see around us. Recently an article came out in a local paper which was entitled: "Cost of Living, Cost of Dying—Both Are Heavy in Sao Paulo." Some of the facts from this article are as follows:

"Official estimates place the population of this city at around 4,700,000 persons. During the past 30 years, it has practically doubled every ten years. Births are in the region of 140,000 per year or almost 400 per day. Deaths are approximately 38,000 per year. Average life expectancy has been calculated at around 50 years. The families of this city, and perhaps we could say of the nation in general, are divided into six classes: the rich, the higher-middle class, the intermediate-middle class, the lower-middle class, the poor, the lower poor. 1.3% of the total population pertain to the rich class, 38.5% belong to the three middle

classes, while 60.2% belong to the poor classes. In this large poor class we have a group in a desperate struggle with life. Their expenditures constantly equal their income or surpass it. Thus they live almost constantly in debt. No matter how careful they are with their expenditures, they still are in want of many things and often know what it is to go cold and hungry."

I might add to the above that these masses of needy souls certainly seem to me to epitomize the cry of the psalmist above, yet to this heart-cry there is One who comes to fulfill the inmost longings. It is He who said: "The angels carried the beggar to Abraham's bosom" (Luke 16:22).

Yes, Jesus cares for the souls of men. Do we? Are we willing to give and to go in order that they who have little in this life might be rich in that which is to come?

Life is so cheap in countries where the gospel has not brought its sanctifying influence. This was impressed on me in a new way during our first week here in Sao Paulo, Brazil. During this first week I saw four accident victims.

The first was a lady who was crossing a busy avenue in the heart of the city. She was hit by a car and thrown out into the street. It was a sad sight indeed. She was badly hurt but evidently not killed.

The next three accidents involved motor scooters at night, one hitting a truck and two others an un-

marked hole in the street. It seemed that at least one man was killed outright. The lady who now comes in to help Ruby with the washing and ironing has a husband at home almost an invalid because of an accident.

So it goes. Life for these milling masses is brief, uncertain and beset by many hardships. They call out, as it were, "I have no refuge; no man careth for my soul."

What a privilege is ours, then, to tell them, "Yes, there is a man who cares for your soul—the God-man, the man Christ Jesus, who gave himself for us that He might save us from our iniquity" (Tit. 2:14). Though one be rich without Him, he is poor, and though one be poor and receive Him, he is rich.

In this life dominated by sin, selfishness and Satan, there is little beyond hardship and misery. But, oh, how good to share the message that Jesus became poor so that He might make many rich.

Right now we are preparing for our new work to be opened in the interior of Brazil. We want you to pray with us for the vocational Bible institute to be located somewhere in the interior. We desire to offer some simple vocational training to the many older teenage boys and girls who are without opportunities for school, and to give them a positive, fundamental, evangelistic Bible course which we feel will lead them to catch the vision to preach the gospel of salvation to their own people. We believe that God through His people will give us the land and buildings necessary to start such a Bible institute and that this school shall become a real "school of evangelists" who will spread its Christianizing influence throughout this nation.

Let us pray for this. Remember our missionary families, us and the Grothes who plan to join us soon. Pray that the Holy Spirit will go before and prepare each step of the way. Pray that the Lord of the harvest will send more laborers to join us in this great field. Pray that hungry souls may come to see that Christ cares.

International Falls Decision Before Supreme Court

THE decision of Judge Gordon L. McRae in the "name case," which follows, is currently before the Minnesota State Supreme Court. Decision is expected in about one year. The case involved the use of the name "Lutheran Free Church (not merged)" by the fellowship of churches presently known as the Association of Free Lutheran Congregations.

The decision is printed here without comment. It is followed by a series of five questions and answers set forth by the Association's chief counsel, F. Gordon Wright, Minneapolis, Minn. These questions and answers were presented to the counsel of the American Lutheran Church, plaintiff in the case, in an effort to come to an agreement as to what the decision meant. Interspersed by italicized words are expressions by Judge McRae which, in the Association's point of view, substantiate the questions and answers. These expressions are from the Conclusions of Law, to be found here, and the Memorandum, which is too long to be printed in *The Lutheran Ambassador*.

The final exhibit is a paragraph from a letter by an ALC attorney, Armin M. Johnson. As will be noted, the attempt to reach an understanding of what the decision meant was turned down. This, in the opinion of the Board of Administration of the AFLC, left no choice but to appeal to the Minnesota Supreme Court.

CONCLUSIONS OF LAW

1. The merger procedures adopted by the plaintiff Lutheran Free Church were valid and lawful and were within the powers of the Annual Conference of said church.

2. A lawful merger and union between plaintiffs Lutheran Free Church and The American Lutheran Church has been effected and The American Lutheran Church stands in all respects as the true and lawful successor to the Lutheran Free Church and to all of its rights.

3. A real and serious controversy and dispute presently exists between the parties as to the validity of the merger of the Lutheran Free Church and The American Lutheran Church and as to the use of the name "Lutheran Free Church."

4. The plaintiffs' remedy at law is inadequate.

5. The plaintiff Board of Administration of the Lutheran Free Church and the plaintiff The American Lutheran Church, as the successor to the Lutheran Free Church, have a presently existing and continuing right to the name "Lutheran Free Church" as against a rival organization such as the defendant association.

6. The plaintiffs are entitled to a permanent injunction restraining the defendants and their agents, representatives, servants and employees from using the name "Lutheran Free Church (not merged)", the name "Lutheran Free Church" or any name similar thereto and from insisting or participating in any action under which the defendant association or any group composed in whole or in part of more than a single local church congregation or individuals from more than a single such congregation shall seek to utilize or in any manner make use of the name "Lutheran Free Church (not merged)", the name "Lutheran Free Church" or any name similar thereto.

7. The plaintiffs are entitled to recover of defendants their costs and disbursements herein.

ORDER

LET JUDGMENT AND DECREE BE ENTERED ACCORDINGLY, after forty days from the date hereof.

Dated this 24th day of February, 1964.

Gordon L. McRae
Judge of the District Court

Next there follows the questions and answers set forth by the counsel for the Association:

Question No. 1 — The defendants understand the decision of Judge Gordon McRae filed herein February 25, 1964, as meaning that they the defendants cannot use the name Lutheran Free Church or Lutheran Free Church (not merged) in any way.

Answer — Yes, that is correct. The temporary injunction remains in force and the permanent injunction will replace it upon judgment being entered.

(See paragraphs 5 and 6 in the Conclusions above.)

Question No. 2 — Do the defendants have the right to use the name by which they have been known since the temporary injunction was entered in this action, "The Association of Free Lutheran Congregations", and does the use of this name conflict in any manner with the temporary or permanent injunction?

Answer — Yes, the defendants may use the name "The Association of Free Lutheran Congregations" without the use thereof conflicting in any manner with the temporary or permanent injunction.

("Since that date defendant association has conducted its activities under the name 'The Association of Free Lutheran Congregations.'" page 12, Memorandum. "...and it (Association)

may, as it did following the temporary injunction in this case, adopt a name which clearly connotes freedom on the part of its member congregations." page 23, Memorandum)

Question No. 3 — May individual congregations having the name "Lutheran Free Church" in their constitutions, articles of incorporation, prior to the commencement of the above entitled action, continue in the use of the name "Lutheran Free Church", without being considered a part of the American Lutheran Church, provided they have withdrawn from the American Lutheran Church, in one or the other of the methods set forth in the merger documents?

Answer — Yes, any congregation which had the name "Lutheran Free Church" in its constitution or articles of incorporation before the commencement of the above named action, and have indicated withdrawal from the American Lutheran Church in either of the methods described in the merger documents, have the right to continue operations without amending their constitutions or articles of incorporation to delete the name "Lutheran Free Church".

(See paragraph 6 in the Conclusions. Also, "Although the dissenting congregations, formerly members of the Lutheran Free Church, are not parties to this lawsuit, it should be noted that the decision reached herein does not in any manner affect their right to practice their religion as their consciences and convictions may dictate, except only as members of defendant Lutheran Free Church (not merged) and with respect to this exception, only as to the name by which said association shall be known." page 23, Memorandum. *Emphasis ours.*)

Question No. 4— Can any congregation that informed the Board or Dr. John Stensvaag, the president of Lutheran Free Church, or an official of the American Lutheran Church, that such congregation did not want to be certified into the American Lutheran Church, or that such congregation wanted to

withdraw from the American Lutheran Church, be considered at the present time and in the future as a free congregation apart from the American Lutheran Church?

Answer — Yes, any Lutheran Free Church congregation formerly a member of the Lutheran Free Church, which has notified the Board of Administration or Dr. John Stensvaag, or an official of the American Lutheran Church that they did not wish to be certified into the American Lutheran Church or that they wanted to withdraw from the American Lutheran Church can now be considered as a free congregation apart from the American Lutheran Church.

(*"Thus at any time prior to February 1, 1963, a member congregation of the Lutheran Free Church could withdraw from the Church and hence from the union by the simple act of notifying the Lutheran Free Church. The merger agreement itself contains express provisions guaranteeing to each congregation of the Lutheran Free Church the complete freedom to withdraw from the American Lutheran Church, under such rules for valid congregational action as might be established by the congregation itself, for a period of 90 days subsequent to February 1, 1963. Page 11, Memorandum.*)

Question No. 5 — Do individual congregations presently within the Association of Free Lutheran Congregations have the privilege to continue to use and to promote as a part of their doctrine, the Fundamental Principles of the "Lutheran Free Church"?

Answer — Yes, they do. There is nothing in the decision in the above named action, which either prohibits or forbids any congregation, formerly a member of the "Lutheran Free Church", from continuing to use and to promote as a part of their doctrine, the Fundamental Principles of the Lutheran Free Church.

(*There is no mention of the Fundamental or Guiding Principles in the Conclusions of Law. See also quotation under No. 3, this page.*)

EXCERPT FROM THE LETTER OF ATTORNEY JOHNSON

"As I have examined the findings, conclusions and memorandums of the Court, it seems to me that the position of the Court has been made very clear and I do not feel that it would be appropriate for me to enter into any stipulation for the purpose of defining or clarifying the meaning of the findings, conclusions or memorandum. I am fearful that any attempt at this stage to enter into an agreement defining the meaning of this case in application to specific situations which were not directly involved in this proceeding may create serious ambiguities and confusion in the future, and for this reason, it seems to me that the safest course to pursue is to permit the findings, conclusions and memorandums to stand as they were made by the Court unless the Court itself should see fit to change them."

CORRECTION

In reference to the devotional article "The Descending God" in *The Lutheran Ambassador*, Oct. 6, 1964, beginning in the third paragraph the text should read this way instead of the order in which it appeared in print:

"But God's verdict differs: 'No man hath ascended up to heaven.' Many like Nicodemus have tried; other millions are trying, trying, trying—but to no avail. 'No man' will reach there that way.

"This verdict of defeat introduces the gracious way of victory: God's way. What man could not do in trying to 'ascend' to God, God did in 'descending' down to man. Romans 8:3 in the Norwegian translation brings it out so beautifully: 'Hvad var umulig for loven, formedelst kjodet—det gjorde gud.' God reaching down to man through the gift of His Son—there is the gospel in a nutshell. And that Gift is available to 'whosoever believeth.'"



Luther League Activities

Bob Lee, Editor

Announcing—The 2nd Annual National Luther League Convention for Free Lutheran Youth.

Where?—in the new Seminary building, 3110 E. Medicine Lake Blvd., Minneapolis, Minnesota. Lodging will be in the Howard Johnson Motel (Highway 100, edge of Richfield and Edina).

When?—December 31 through January 3.

You are cordially invited (and expected) to attend this second Luther League convention in Minneapolis over Christmas vacation. Many of you can remember all the way back to last November when we met for our first convention in Fargo. Well, this will be a repeat performance, only better. If you're looking for a good time, you'll find it. But if that's all you're looking for, stay home. Our prayer should be that this convention will mean spiritual growth for each Christian leaguer (and I mean the kind of growth that goes home with you!) and that many will find what it means to place Christ in the center of one's life.

The theme is taken from I Peter 2:21b and is entitled "Follow His Steps"; the theme song will be "Each Step I Take." Speakers for the convention will be Pastor Clair G. Jennings (Faith Free Lutheran, Mpls.), Pastor John Strand (President of AFLC, Mpls.), Pastor E.

Edward Tornow (St. Paul's Lutheran, Fargo), Dr. Uuras Saarnivaara (Professor at Free Lutheran Seminary, Mpls.), and Pastor Harold Schafer (Grace Lutheran, DeKalb, Ill.). Some of the highlights on the program are a New Year's Watch Night service, a New Year's Day Swimming Hour at 8:00 a.m., and the film "In His Steps." Leaguers who will have a part in the program are Connie Broden, Fertile; Karen Moe, Thief River Falls; Grant Torgerson, McIntosh; and Erling Aaserud, Bemidji. Buses will convey passengers between the auditorium and the motel.

Are you getting excited about going already? Well, sit down and drop a line to the Registrar, Mrs. Robert Reith, Route 1, Stacy, Minnesota 55079, and let her know that you're coming. Why don't you do it now while you're thinking about it. And start praying about it, too! (By the way, in case you're wondering, the total cost will come to about \$20.00 per person.)

See you in Minneapolis!

P.S. Attention West Coast District—How about some of you leaguers from out there coming?

Obituary Notice: Our Luther Leagues (???)

This is to report that the reporting of League News and Activities to the editor of the Youth Page has been a teensy bit slow lately.

As a matter of fact, the only letter I've ever received is from a young lady who was wondering about the whereabouts of a certain fellow whom she met at a retreat. Now I grant you that this is technically news about the youth of our church, but it's not the sort of thing I have in mind.

Many of your Luther League districts are having fall rallies this time of year (in the fall, you know). So why doesn't someone get on the ball and do some reporting? Please?

CHRIST IS MADE THE SURE FOUNDATION

Christ is made the sure foundation,
Christ the head and cornerstone,
Chosen of the Lord, and precious,
Binding all the Church in one;
Holy Zion's help forever,
And her confidence alone.

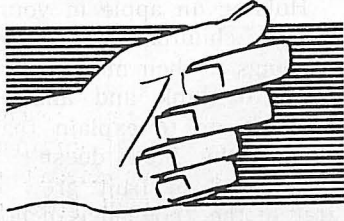
All that dedicated city,
Dearly loved of God on high,
In exultant jubilation
Pours perpetual melody;
God the One in Three adoring
In glad hymns eternally.

To this temple, where we call Thee,
Come, O Lord of hosts, today:
With Thy wonted loving-kindness,
Hear Thy people as they pray;
And Thy fullest benediction
Shed within its wall away.

Here vouchsafe to all Thy servants
What they ask of Thee to gain,
What they gain from Thee forever
With the blessed to retain,
And hereafter in Thy glory
Evermore with Thee to reign.

—Latin, Anonymous
(from *The Concordia Hymnal*)

"Do not preach"—thus they
preach—
'one should not preach of such
things;
disgrace will not overtake us.'"
—Micah 2:6



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

THE DAY WE HAVE PRAYED FOR HAS COME

A Christian is always gladdened when his prayer is answered. What can compare with the joy of seeing a soul saved that we have prayed for perhaps over several decades! Or what is greater than watching members of one's own household grow into spiritual manhood or womanhood!

What is true of one's own household is true of the congregation, and what is true of the congregation is true of the church body, although on a broader plane and on a less personal basis than is true of the home.

Speaking of our congregations we must praise our Lord for answered prayers. Who dared hope or express in Thief River Falls, when we met in that special conference, that God would bless us as He has during this short time? Some of the predictions we heard then were infested with gloom. How good, then, that our Lord held before us a silver lining—His own promise, even though our faith was too small to grasp it all.

As we look back upon the very small beginning of a few congregations and groups, and still fewer pastors who had taken their stand for free and living congregations, we again thank almighty God for His hand of blessing. In fact not a few pastors who were never of the Lutheran Free Church have now joined us because their hearts and interests are with us. And more congregations formerly affiliated with other Lutheran bodies have joined our fellowship for the same reason the pastors did. Others, both

congregations and pastors, are contemplating similar steps. On a percentage basis we are a fast growing church.

It is a striking fact that groups which did not have a person formerly associated with the LFC have requested help for starting an Association congregation among them. They are seeing that our Lord has raised up this movement of free and autonomous congregations, where Christian democracy is in action, in contrast to the diminishing freedom among other bodies. An official had told a certain pastor that even if his congregation voted one hundred percent not to join he would still certify them to his synod. And he did!

In terms of mission support the response has been gratifying. The first outstanding evidence of this was the response to the investment loans for the purchase of the Mission headquarters in Fargo. But interest has been increasing and now the first missionary family has departed for Brazil, with the second family to follow as soon as a few hindrances have been removed.

On the home front as well, mission expansion has taken place, with a number of congregations receiving temporary subsidy or loans until their financial feet can support the entire load. In one area a group got together, organized a congregation, rented a church, and called a pastor. To date they have been completely self-supporting, and are giving substantially to missions, etc.

In another locality a small group

entirely non-LFC by former affiliation have rented a parsonage and church for services, have hired a pastor and, according to arrangements made with the mission board, will be entirely on their own within six months. Such action requires faith and courage, but they are enthusiastic and determined to forge ahead. It goes to show that when God's people sense the challenge to launch out they are hard to stop. These are but two examples.

The greatest and probably most significant step of all has been the purchase of the Theological Seminary and Headquarters on the East Medicine Lake Boulevard, near Minneapolis. A historic event was celebrated when the Seminary Rally was held on the weekend of September 18–20. Who could forget the illustrated Bible study given by Dr. Uuras Saarnivaara—a Bible hour that was profound both by its simplicity and its teaching. Paul and Luther seem still to be living!

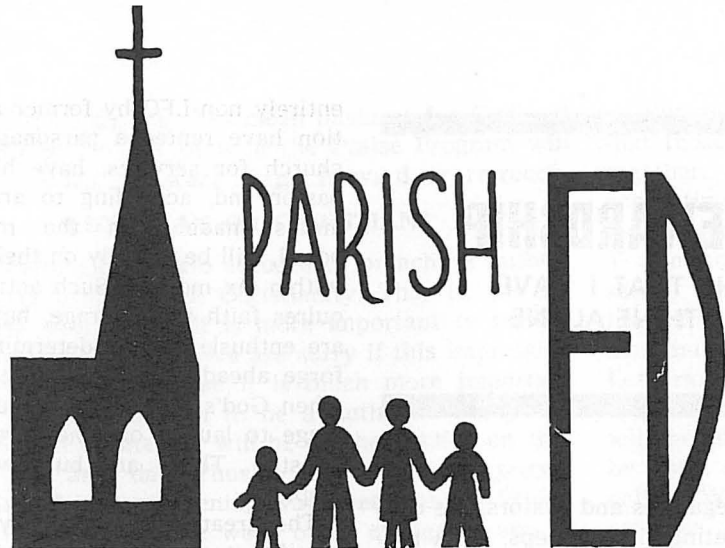
Surely this is the day you have prayed for. And because it is an answer to prayer we must also give the glory to Him who answered. He is faithful. And His faithfulness extends not only to the tangible things mentioned, but even to a greater degree in the saving of souls among us.

Asked by the Lord, "Peter, lovest thou me," Peter had to analyze the situation. He had failed so badly a short time before. As he had to give an answer, he concluded that he could but answer, "Lord, thou knowest all things; thou knowest that I love thee," for he did love the Savior.

Our love for the Lord must necessarily be tested also. The times we live in are in themselves a daily testing of our loyalty to the Scriptures, to our heritage of free congregations, and a testing of our willingness to sacrifice that those who follow us shall keep the freedoms we want for ourselves. We dare not do less for them.

The day we have prayed for has come. This becomes clear as we

[Continued on page 14]



THANKSGIVING WORSHIP SERVICE

This worship service is by no means complete; it has been planned so Sunday schools may add or subtract hymns or other materials to suit individual purpose and time schedules. Some might find it possible to use the cornucopia for several Sundays in November by planning a worship service around one piece of fruit each week. Others may decide to have a special children's service on the morning of Thanksgiving. Suggestions have been offered for using the various fruits, but department leaders will undoubtedly see the need of developing the ideas and writing them in words that are easily understood by the children. The visualized Psalm 100 is available in Christian bookstores; it would add interest if the hymns were also illustrated.

Call to Worship

Hymn — "Come, Ye Thankful People, Come"

Scripture Reading

For variety use the visualized Thanksgiving Psalm 100. Mount the pictures on larger sheets of paper and enlarge the Bible verses so they can be easily read. Flip the pages as the children read in unison.

Prayer

Guide the children as they name the blessings for which they are thankful and then encourage them

to pray sentence prayers that thank the Lord for those things that have been discussed.

Welcome to new children and visitors

As newcomers are greeted it would be good to add that we are grateful for all those who worship with us and are happy to share the Word of God with them.

Happy birthday

This would provide an opportunity to teach that we are thankful for the gifts of physical, mental, and spiritual growth.

Hymn

"Father, We Thank Thee"

Offering

Our thankful spirit is reflected in the offerings we bring. If the Thanksgiving offering is designated for a special cause, the children should be informed a week or two in advance.

Lesson

Use a cornucopia overflowing with fruit as a visual aid. Leaders may introduce the lesson by displaying it and asking, "What can you tell me about this?" Lead the children in a discussion that will include the names "cornucopia" and "horn of plenty." Help the children to understand that it has become an emblem of abundance and as such is included in our harvest festival.

Turn the flip chart to the page

that includes the verse "Know ye that the Lord He is God."

Holding an apple in your hand, ask the children which Bible story it brings to their minds. Give them time to think and answer, and then go on to explain that even though the Bible doesn't tell us what kind of fruit grew on the tree of the knowledge of good and evil, the apple is often used to represent that fruit. Tell the story of creation and man's fall into sin. Include the first promise of the Savior as it is recorded in Genesis 3:15 and then conclude by reminding the young people that the promise was fulfilled when the Lord Jesus came to earth to be born, to live, and to die as a man.

Hymn

"For the Beauty of the Earth"

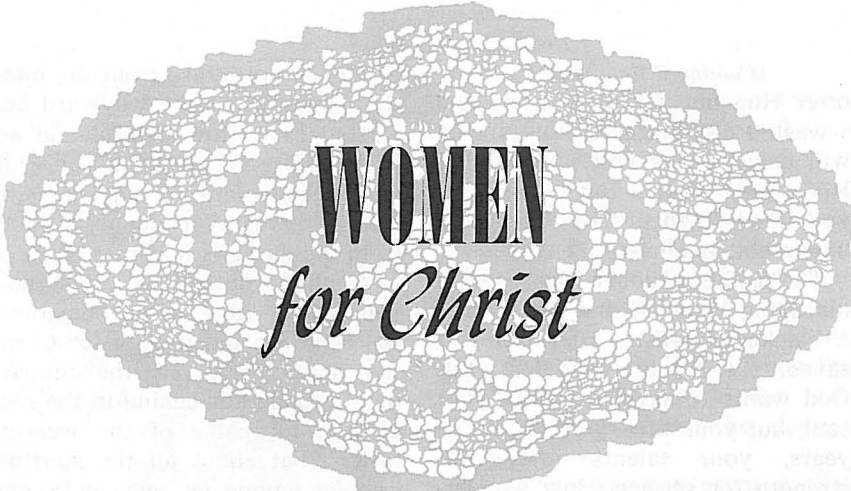
Turn the flip chart to the page that contains the verse "It is he that hath made us and not we ourselves."

As you display grapes from the cornucopia, you might want to explain to the children that the people who lived in Jesus' time depended on grapes for both food and drink. They knew a great deal about the grapevine and the care of vineyards; so when our Lord wanted to teach them about their dependence on Him, He said, "I am the vine, you are the branches." Present the truths that are contained in the first eight verses of John 15 in language that the children will understand.

Hymn

"Thanks to God for My Redeemer"

Turn the flip chart to the page that shows children from other lands. The Bible verse is "Make a joyful noise unto the Lord, all ye lands." Show the children a banana and ask how many have bananas growing on the trees in their back yards. Why not? Discuss the climate and countries where bananas grow; perhaps you would like to refer to the flip chart at this point and ask if they grow in Africa, or Switzerland, or South America. Leaders could lead into



WOMEN *for Christ*

MINNEAPOLIS DISTRICT WMF ORGANIZES

The Minneapolis District of the Women's Missionary Federation of the Association of Free Lutheran Congregations organized on October 13, 1964, at a rally held in the Seminary-Headquarters Building at Medicine Lake in Minneapolis.

The rally began with a time of prayer—a time of seeking the Lord for cleansing and brokenness, for restoration to the joy of His salvation. Immediately after the time of prayer the business session was called to order by Mrs. O. K. Ose, national president of the Association's WMF. A slate of officers was presented by Mrs. Julius Hermunslie, Spicer, Minn., nominating chairman, and the following were

elected to office: president, Mrs. David C. Hanson; vice president, Miss Margaret Anderson, Sand Creek, Wis.; secretary, Mrs. Robert Bursheim, Minneapolis; treasurer, Miss Amelia Carlson, Spicer, Minn.; cradle roll secretary, Mrs. Howard Lieder, Minneapolis.

After devotions, led by Mrs. David Hanson and based on I John 1:7-2:2, Mrs. Ose spoke to the group, warning of the danger of blurred vision and apathy. "When we hear and see the things that are going on around us today in the world and in the church," she said, "we would like to believe there is no real danger, and pull the covers over our head in fear . . . But how can we serve the Lord in this day unless we are aware of what

a reminder of our responsibility by saying, "I wonder if all of the children who live in the countries where they pick bananas right off the trees know that Jesus came to earth to be their Savior." When we are truly thankful for salvation through the blood of Christ, we can't wait to share it with others.

Hymn

"Children of the Heavenly Father"

Turn the flip chart to the last page that says, "And His Truth endureth to all generations."

Fruit was an important part of the diet of people who lived in Bible times, and the Word of God

uses the word fruit in many ways. For example: the words a man speaks are called "The fruit of his mouth." The goodness, joy, patience, peace, etc., that the Holy Spirit produces in those who belong to Jesus are called the "fruit of the Spirit." "Fruits of righteousness" is the name given to Christian service, and the Bible speaks of "first fruits" in connection with stewardship. Just as the cornucopia overflows with an abundance of fruit, so God promises overflowing blessings to those who give Him first place in their hearts and lives.

Closing prayer

Hymn

"Now thank We All Our God"

is going on?" She warned of the folly of trusting in men and in the flesh (Jer. 17:5 and on), saying that the result of such trust is blurred vision (Isa. 30:1-3). "There seems to be so little discernment, even among our leaders, today . . . There is deception everywhere—not only around us, but also within. There is a traitor within who would lead us to do the will of man rather than the will of God." What is the answer? It is to stand as did the people of Nehemiah's day with a weapon in one hand and the other hand occupied with the task set before us.

There were six congregations represented at the rally with a total of 48 women present. The Green Lake Lutheran Church of Spicer, Minn., had the largest number in attendance.

The women of Faith Free Lutheran Church of Minneapolis were hostesses for the day and they served lunch to the group as well as morning and afternoon coffee.

The rally resumed at 1:30 p.m. with a hymn sing led by Joyce Johnson, Minneapolis, after which Mrs. Ose spoke briefly of the work and goals of the Women's Missionary Federation. Mrs. Chester Heikenen, wife of the pastor of Morgan Avenue Lutheran Church, Minneapolis, led in a time of devotion and prayer, after which a ladies' trio from Spicer, Minn., sang "Jesus, I'll Go Through With Thee." Mrs. Uuras Saarnivaara, wife of the seminary professor, brought a short greeting from Finland and the Christians there. She said that she had found real Christian love among the Christians in America. She asked earnestly for prayer for the seminary teachers, students and families of students.

Rev. Clair Jennings, pastor of Faith Free Lutheran congregation, brought the afternoon message, speaking from Romans 10:9-17. He spoke of The Missionary—HOW NECESSARY HIS MISSION (Do we believe the heathen are lost without Christ? The Word says any man is without excuse and is a sinner by nature and by choice);

HOW GLORIOUS HIS MESSAGE (The Gospel delivers from sins of the past, present, and the future. What a glorious message the missionary has!); HOW WELCOME HIS COMING (Man is calling, whether he recognizes it or not, "Come over and help us." The cry of every heart is for a Saviour); HOW BEAUTIFUL HIS TRACK (He brings the message of peace with God and with man and with self and he leaves a path that is bright with the promises and light of God; and HOW GREAT IS OUR PART (When we get to the part we are to have, we often begin to squirm. We are to *pray* that God will push out laborers—and that could mean us! We are to *go*—everyone cannot stay. And we are to *give*—even beyond our power. These three things are all born in a heart of compassion for the unsaved. If we know this compassion we will have a part in the work of saving the lost).

The ladies' trio from Spicer, Minn., then sang "So Send I You," and the rally closed as Rev. Julius Hermunslie, Spicer, led in prayer and pronounced the benediction.

—Corr.

A NOTE FROM DAVID ABEL

Sept. 4, 1964

Dear Kids,

Boy, have we had a wonderful time in New York! Dad rented a car so we got to see many of the important places. The Lord has really blessed us. I am praying for you. Please pray for me.

In Christ,
Dave

Boys and girls can write to Dave and the other children in the John Abel missionary family. The address is:

Caixo Postal 6227
Sao Paulo, capital
Brazil, South America

"But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen."

—II Peter 3:18

[Continued from page 6]

offer Him but a broken heart and a wasted life, yet even now, if you will come, Jesus will take you to His loving heart. But, "He calls you now, oh, hear His voice, and linger not, but haste away."

The penitent robber was saved in his dying hour. Behind lay his life a blackened waste. His soul was saved, but his life was lost. But God wants to save, not only your soul, but your life—your days and years, your talents and your strength for service. How wonderful that Jesus can save a soul as a brand out of the fire! But Jesus can do more than that. The inscription on a tombstone in a country cemetery tells that he who lies beneath passed away at the ripe age of eighty-nine; and yet, referring to his conversion to Christ, was only "four years old" when he died. So many are in the world a long time before they begin to live.

My friend, you should yield yourself to Christ now, and I will tell you why. It will save you from vain and bitter regrets in after life. To be sure, God can and will take back His prodigal child and give him all that a Father's loving heart can bestow. But God cannot, and

[Continued from page 11]

pause and look back. But God has done more than we have dared pray for.

If that beautiful and practical building near Minneapolis were already paid for, we would all rejoice. But it is in leading us to pray that our Lord will test our love for Him—the love that manifests itself in providing a school for training pastors for our beloved congregations and mission fields, a love that must say yes to the Lord's will because we really do love Him.

The day is challenging; the opportunities are tremendous; the Savior is calling for laborers and supporters.

The day we have prayed for has come.

Karl Stendal

God does not, erase from the mind the memories of the wayward and wasted past. How painful and accusing those memories! If you want no bitter memories of days gone by take care that you do not wander from the Father's house.

Yielding yourself to Christ now you will be able to do something for Him. Sin unfits men for Christian service. We pity the unfortunate cripple, left behind in the race of life, incapable of the wearing task. What about all the spiritual cripples among us, men and women, repentant and forgiven, but not for them the high endeavor! A man may be dragged from the spinning wheels of some machinery. He may lose limbs and yet escape with his life. But he will never be the same. Many are snatched from utter spiritual ruin, but they remain crippled for life. They can never be all that they might have been. What a tragedy! What a waste!

My friend, you say you believe that being a Christian is the right thing for you, and that you intend to become a Christian some day. Then why are you treating this most important matter in your life as you do, only dallying and delaying? Always time and interest and energy for everything else, but for God and His cause only what is left over. God deserves more than that. God wants more than that. God asks for your life in your youth, while the bloom is on it. Why wait to give it to Him until it is a poor and shriveled thing? Why wait to yield yourself to Him until so bankrupt of days and strength that you are scarcely able to crawl back to His feet? God wants your soul, and He wants your life. Will you give Him both?

Courtesy—Tract Mission

"For the day of the Lord is near upon all the nations.

As you have done, it shall be done to you,

your deeds shall return on your own head."

—Obadiah 15

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

Pastor Karsten had his facts entirely straight (see *The Lutheran Ambassador*, Oct. 20, 1964). Every major U.S. military installation in South Korea is ringed by villages occupied by camp followers who make their living on G.I. largesse. As one inhabitant of a 'G.I. town' put it: 'We benefit much from the G.I.s stationed here, but thank God they are not Christians. If they were, we would starve.'—*Time*, Oct. 16, 1964.

A reporter's overwhelming impression, after weeks in the casinos, is that illegal gambling, no matter how sequestered it is in a few 'tolerated' establishments, tends to spread. Wherever there is illegal gambling, there seems almost always to be surreptitious honky-tonk gambling nearby, on a 'sneak' basis. The activity appears to drive out other forms of amusement, just as bad money drives out good. It is not pretty to watch. When an observer sees quite normal American families being caught up in its excitement and accepting it, though they know a law is being violated, he gets the feeling that here, in rich America, risking one's wealth in a game has some of the same death-loving fascination that risking his life in the bull ring has for a Spaniard. The emotions that are stirred by a visit to an illegal casino are those that come from looking at something that is a little too naked, sick, and unnecessary.—Samuel Grafton in *Look*, Oct. 20, 1964. (And you can say the same for legalized gambling.—Ed.)

However, if I miss this (quiet) time with God for long, I realize with pain that I am a very weak and insignificant vine, and He is the strong Branch. Something begins to die within, and I know my

need is great. God tells us to draw apart, to spend time alone with Him, because without it the life of the Spirit begun within us the moment we truly respond to Christ begins to die. The vine cannot live without the Branch.

In my own experience, this quiet time is far more difficult than the more natural conversing with God all through the day. To talk with Him informally all day is relatively easy. But when I put aside a protracted period and try to become conscious of God alone, I realize how many things, people and ideas cross my consciousness and take it away from Him.—Colleen Townsend Evans in *Christian Life*, October, 1964.

It is a personal matter, but I try to be real careful about the way I mention the name of Christ. I don't like to use His name as a crutch. To hear His name bandied about as some do it, doesn't add up for me. After I have heard God and Christ mentioned so much, in my personal opinion it gets to be sacrilegious. I make sure that when a person mentions the name of our Lord and Savior they really mean it; that it isn't just a coined phrase or a repetitive expression. It gets down to the sincerity of the individual, and that is where great care must be taken in the church.—Bill Wade in *Decision*, October, 1964.

In recent years so much emphasis has been placed on the task of the minister that we have ignored the nature and task of the laity. Perhaps when our despair with the Church gets serious enough we will begin to encourage the laymen to think of themselves as ministers of Christ, not simply as sheep to be fed, led, and driven.—T. Leo Brannan in *Christianity Today*, Oct. 9, 1964.

CATHOLIC DOGMA ON CHURCH SEEN AS HINDRANCE TO UNITY

Munich, (West) Germany, LWF — A leading Lutheran authority on Roman Catholicism has expressed concern that the Second Vatican Council's moves to define the character of the Church more precisely and officially may create new barriers to Christian unity.

Lack of a firmly fixed Roman Catholic dogma on the Church has hitherto proved a great advantage in ecumenical discussions, Bishop Hermann Dietzfelbinger, head of the Evangelical Lutheran Church in Bavaria, said here.

"Until now we have been free in our talks on the Church—freer than on other topics where dogmatization has been more advanced," affirmed the bishop, who is board chairman of the Lutheran Foundation for Inter-Confessional Research.

He compared the present situation with that in 1870. At that time, he said, the proclamation of the infallibility of the pope suddenly interrupted a developing ecumenical frankness among Christians.

Bishop Dietzfelbinger, a member of the Lutheran World Federation Executive Committee, said an Evangelical desire for the council's third session would be that it might not go "too quickly or too far" in meeting the Roman Catholic need for a pronouncement on the character of the Church.

On the other hand, he called the council's revised statement on ecumenism "an appreciable step forward" with respect to the unity of the Christian Church.

NORWEGIAN SANTAL MISSION CONSIDERS FIELD IN KENYA

Nairobi, Kenya (LWF) — A Lutheran team from Europe surveyed this country in August and Sep-

tember to determine whether it would be a suitable area for the establishment of a new mission field.

Composing the team were two representatives of the Norwegian branch of the Santal Mission of the Northern Churches—General Secretary Per Kjolberg and Andrew Glastad, a ship owner—plus the Rev. Manfred Lundgren of Geneva, Africa, secretary of the Lutheran World Federation.

The LWF Commission on World Missions had commended to the Santal Mission a request from Kenya for assistance from abroad in strengthening the Lutheran work in this country. The request came from both the Christian Council of Kenya and the 5,000-member Lutheran Church of Kenya.

The latter has developed from work begun in 1948 in the western part of the country by the Bible-true Friend (Bibeltrogn Vanner) Swedish Mission. Two Finnish missionaries also are serving in this country at present.

For its part, the Santal Mission of Norway, which until now is working mainly in India with an offshoot field in East Pakistan, has been seriously considering entrance into another country in recent years.

The two Norwegian members of the team were to present a survey report including recommendations to their board early this autumn.

In explaining his mission's desire to open a new field, General Secretary Kjolberg declared that, while many Norwegian young people were offering themselves to the mission for overseas service, "India is slowly being closed to Christian missions and in East Pakistan the expansion possibilities are rather small."

He pointed out that for some years the mission has been experiencing great difficulties in obtaining visas for India.

NORWEGIAN SEAMEN'S MISSION LEADERS DECORATED BY KING

Bergen, Norway (LWF) — King

Olav V conferred the title of Commander of the Danebrog Order on two leaders of the Norwegian Seamen's Mission on the occasion of the agency's centennial celebration here the end of August.

Recipients of the honor were the general secretary Johannes Aardal and the chairman, S. Fougner, who is a bank manager. Mr. Fougner was also named a Knight of St. Olav.

At the 100th anniversary assembly of the society, 1,100 delegates from throughout Norway voted to establish new seamen's centers on the island of Trinidad off the coast of Venezuela and at Durban, South Africa.

These will bring to 34 the total number of port stations maintained around the world by the Norwegian Seamen's Mission, which is the largest Lutheran agency of its kind in any land. The mission works in 20 countries on all the continents.

The King himself, who is the agency's chief patron, was present for the festivities. Among others in attendance were the Minister for Education and Church Affairs and numerous invited Norwegian and foreign churchmen, including six bishops.

On September 15, Det Norske Veritas, a marine insurance company, observed its own centenary by donating 100,000 crowns (\$14,010) to its "twin" organization.

NEWS FROM VALLEY CITY

Pastor Edward Tornow of Fargo, N. Dak., will speak at evangelistic services in First Lutheran Church (ASC building), Nov. 22-25.

Dr. Uuras Saarnivaara, Minneapolis, Minn., was a recent speaker at First Lutheran Church, as was Missionary Alvin Grothe.

Pastor Fritjof Monseth conducted the morning devotions on radio station KOVC the week of Oct. 11.

NEWS FROM ROSLYN, S. DAK.

Evangelistic services will be held in the Tabor Lutheran Church, rural Webster, Nov. 15-19. The speaker will be Rev. Sterling R. Johnson, Minneapolis, Minn.

The pews from the discontinued Saron Lutheran Church, Sisseton, have been moved to Hope Lutheran. Saron was organized as a Lutheran Free Church in 1910 under the leadership of Rev. K. N. Rudie. For many years it received pastoral service from the Evangelical Lutheran Church. In 1959 it became a part of the Grenville LFC parish.