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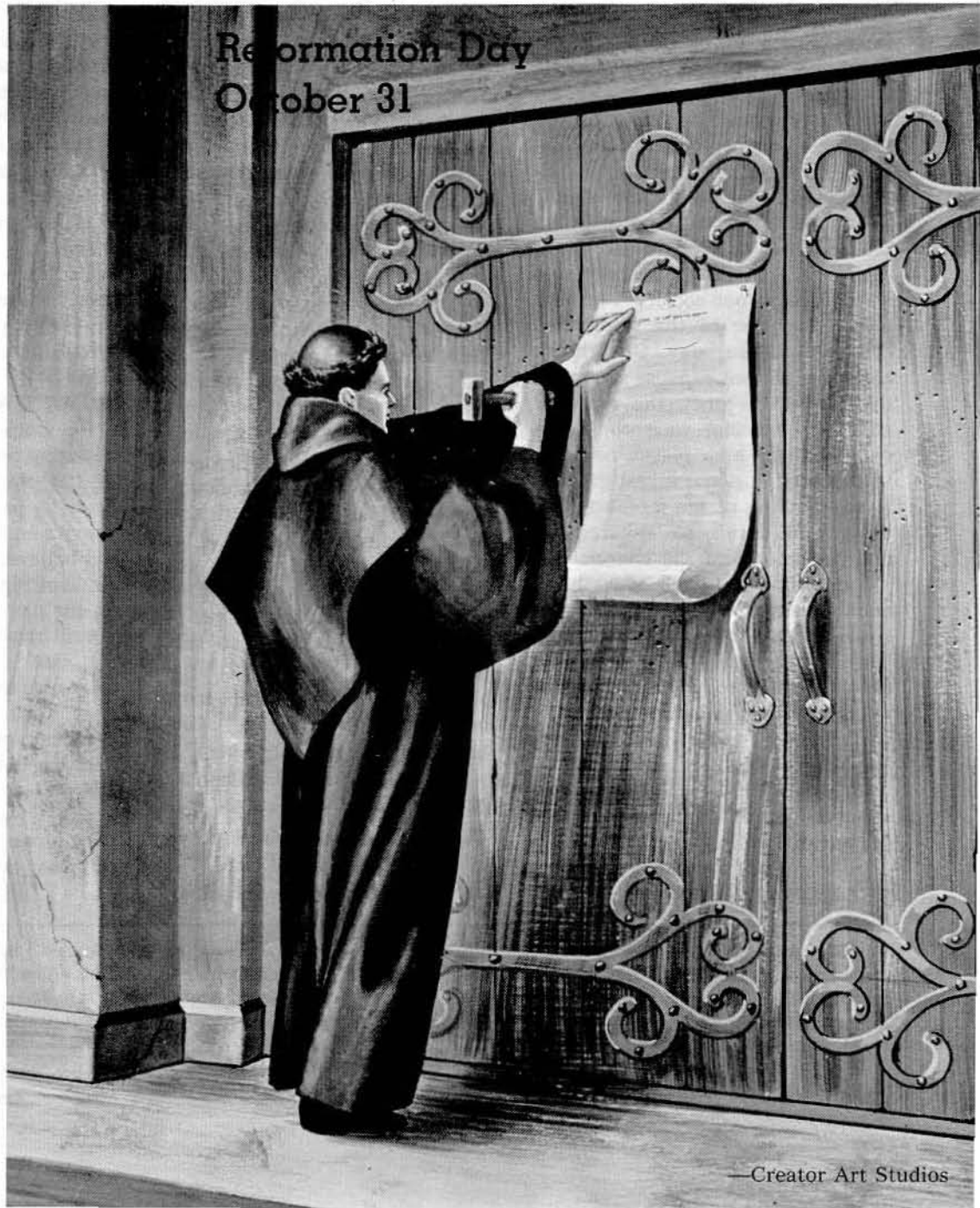
Vol. 3

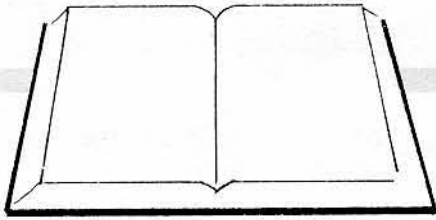
October 19, 1965

No. 20

LUTHERAN

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According to the Word

THE CHURCH MUST STAND INSPECTION

Acts 5:1-16

Recently the press carried the story of a man operating an income tax firm, who was himself investigated and found guilty on several charges, one being failure to file his own personal tax returns. While reputed as being a trustworthy and reliable tax consultant, he was discovered to be a fraud. Dishonesty and fraudulent practices are becoming an acceptable way of life in our society. Personal integrity is one of the recognized casualties of our day. One thinks about the padded expense accounts, the falsified records, the reported cheating in college classrooms, the corruption in high places revealed in our congressional investigations, to say nothing of the moral degeneracy and deceit so apparent in many segments of the church.

The problem is not new, however. Sin has made its ghastly inroads upon every generation. Going back to the days immediately following Pentecost, when the church was at its best, pulsating with spiritual life and revival, we observe the hideous deed of a certain Ananias, and his wife Sapphira. We stand aghast at this fraudulent act perpetrated within the fellowship of these early believers. Ananias and Sapphira, having agreed with

the rest of the church to pool their resources and to establish a "community of goods" (which for a time was practiced by the church at Jerusalem) sold a piece of property, pretending to give the total proceeds of their sale to the church. Instead of giving the entire amount, however, they agreed to retain a certain portion of the money for themselves. This was their rightful privilege, declared Peter (Acts 5:4). The sin of Ananias was not in withholding a part of the money, but in pretending to have brought it all! He wished to pose as a saint, to be praised for his generosity, though he was chiefly concerned with "feathering his own nest." He made pretense of consecration, though he was actually living in the grip of materialism. He was living a lie.

Peter, with his keen sense of discernment, beheld the money and said to Ananias, "Why hath satan filled thine heart to lie to the Holy Ghost?" How these words must have pierced Ananias to his very heart. In this searching moment all his pretended piety and consecration crumbled. Now he stands not only under the scrutinizing eye of the apostles, but in the blazing searchlight of the Holy Spirit. His sin had found him out. "Thou hast not lied unto men, but unto God!" When Ananias heard these convicting words, he dropped dead. Some three hours later, unaware of what

had happened to her husband, Sapphira entered. Her reply to Peter's question only confirmed the mutual agreement. Judgment came swiftly and suddenly to Sapphira, even as it had come to Ananias only moments before. She, too, dropped dead at the apostles' feet and was hastily carried out and buried by her husband's side.

This purging experience caused great fear and soul-searching among the believers of the early church. This severe judgment upon sin within the church resulted in an even closer fellowship among the true believers, while those whose pretended piety had previously allowed them to become a part of the fellowship, separated themselves and were scattered.

Religious pretense has been a besetting sin throughout the history of the church. Only as the Holy Spirit is permitted to continuously convict and to cleanse, can individual believers as well as the church be kept right in the sight of God. In our day too, we must diligently guard against pretended spirituality. God knows the heart, while man sees only the outward appearance. Certainly the prayer of the Psalmist must ever be our cry, "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

—Jay G. Erickson

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations. 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. Third-class postage paid at Minneapolis, Minnesota. Publication office: 6820 Auto Club Road, Minneapolis, Minnesota 55431.

Reformation Reflections

Dr. Iver Olson

THE tremendous stress and turbulent events, beginning in Germany in 1517 and spreading rapidly to other parts of northern Europe, was not a revolt; it was a reformation.

It is easier to rebel against an existing order than it is to take an active hand in bringing about a change for the better.

A revolt is negative. One sees what is wrong, and sees little else. Criticism becomes the order of the day. The criticism may be just, and the critics fair; but nothing very significant is accomplished by harping and carping alone. Many things in the church of Luther's day should have been different from what they were. The church herself recognized this in the century previous to Luther's, and she tried to bring in a change for the better through the three great Church Councils. The Counter-Reformation later in the sixteenth century had much the same goals. Neither succeeded very much.

The three great Protestant Reformers threw themselves into the gap and gave themselves to the task of setting things straight. Luther did not rebel against the church, but fought with might and main to bring it back to its ancient moorings. The Lutheran Reformation was therefore a historical movement. It was not a matter of throwing overboard the whole church with all that was in it; rather it was an attempt to reject and eject that part of its cargo which was contrary to God's Word.

But what, actually, was wrong with the church? The answer is

both simple and complicated: it had too many barnacles on its lower side.

Toward the end of the Middle Ages it was customary to picture the church as the great ship of salvation; it was sailing through the sea of life and bound for a heavenly port. All who were on board the ship were safe; the rest of mankind simply floundered around in the surging sea. The crewmen labored indefatigably to rescue as many as possible from the treacherous waters by bringing them on board the ship. This illustration had some attractive features, though one can easily find flaws in it. Salvation is in Christ, not in the church.

As this ship sailed through the many seas of life it collected a large number of barnacles on its under side. Particularly had this been true as it sailed through the murky waters of the Dark Ages. By the end of the Middle Ages there were more barnacles than ship.

The picture of the ship as a symbol of the church is not quite consistent unless one thinks of her teachings as an integral part of that ship. The church started out with the Word of God—the Old Testament amplified by the New. The teachings of the Scriptures were condensed in the Apostolic and Nicene Creeds; neither of these contain anything other than what is in Scripture.

The teachers of the church, especially during the early centuries of her existence, wrote copiously out of a concern for her teachings; today we speak of their works as the writings of the Church Fathers.

So well did they do their work that it has been said that all but eleven verses of the New Testament are included in these writings. All of these writings, and much more, came to be basic for the teachings of the church. There was also a great deal in the writings which was not in the Bible at all; even heretical and contradictory statements were included—for the Church Fathers were many, and human. Such was the situation when Luther was born.

The church of Luther's day did not reject the Scriptures. They believed in the whole Bible, *and then some*; it was this additional material which they held to be basic for faith and life that the Reformers objected to. It is true that the Reformed and Lutheran theologians did not always agree on the interpretation of a passage of Scripture; but the main friction came from each having different bases for religious truth. Not infrequently the theologians of the old church placed a greater confidence in the non-Scriptural writings than in the Bible itself. But there was no question about whether or not the Scriptures were authoritative.

What were, then, some of these beyond-the-Scripture materials which came to be foundations for faith? They were the pronouncements by the popes, decisions of the Church Councils, writings of the Church Fathers, opinions of the great theologians—notably the "angelic doctor," Thomas Aquinas, musings of the mystics, and much more. It had even been possible to "convert" the heathen philosopher

and make him be the standard interpreter of the truth.

All were barnacles which had attached themselves to the ship. And the people thought that these were part and parcel of the ship. It was high time the ship was brought into dry dock to be debarnacled. This is precisely what the Reformers tried to do. The first principle of the Reformation was "sola Scriptura"—Scripture alone. Luther did not reject the literary treasure of the church as such; but he refused to use these as materials on which to build up the teachings of the church. His purpose was to go back to the ancients as far as possible—that is to the very sources of faith, namely the Bible. We do something similar today; we have a high regard for Luther's writings, but we do not make them bases for our teachings. Only the Scriptures will do for that.

Today there is a general good feeling between Roman Catholics and Protestants. This feeling has led to good fellowship. We are not maligning Roman Catholics, and should not disturb the fine feeling that exists between the two groups, when we assert that whenever there is a difference in doctrine between a conservative Lutheran and a pious Roman Catholic, the latter has drawn his conclusions from other sources than the Bible. We do not charge him with this; he tells us himself that he does so. And we have every reason to believe he is telling the truth. But we prefer to get our teachings only from the Bible.

Too many Protestant theologians today are engaged in not only scraping barnacles off the ship but scraping away the hull of the ship as well. They have scraped away until they have made holes here and there; then they have concluded that the ship—and its bases, the Word—is not seaworthy any more. The Bible is no longer reliable, and something else must be found. Is this one reason why they have begun their Canossa trek to the old church?

We prefer to stay by the Scriptures alone.

"COME TODAY! COME!"

ALL have sinned and come short of the glory of God" (Rom. 3:23).

"None is righteous, no not one" (Rom. 3:10).

"Behold, I stand at the door and knock" (Rev. 3:20).

If you aren't a Christian, Christ is knocking at your heart's door. He wants to come in and make you a new creature. For it says in II Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature, the old has passed away, behold, all things are become new."

Are you going to let Him in or are you going to turn Him away?

Matthew 6:24 says, "No man can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and mammon."

If you are tired of living in sin and you are sad and depressed, come to Jesus. Jesus says in Matthew 11:28, "Come unto me, all who labor and are heavy laden, and I will give you rest."

John 3:36 says, "He who believes on the Son has eternal life." Are you willing to believe and have eternal life? "He who does not obey the son shall not see life but the wrath of God rests upon him." Will the wrath of God be upon you because you would not believe and obey?

"Today is the day of salvation" (II Cor. 6:2).

"Seek the Lord while he may be found, call upon him while he is near" (Isa. 55:6).

"Therefore you also must be ready; for the Son of man is coming at an hour you do not expect" (Matt. 24:44).

You will appear before the judgment seat of God. If you are not ready when Christ comes God will have to say I never knew you and send you to hell just because you would not obey or believe in Him.

In II Corinthians 5:10 it says, "For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body." If you receive good you go to heaven but if you receive evil you go to hell.

Let me give you a small and rather insignificant example of what hell is like. You all have seen some type of fire. Have you ever thought that this was like hell? Only hell is a lot, lot, lot worse! For it says in Revelation 20:14, "This is the second death, the lake of fire." Then go on to verse 15, "If any one's name was not found written in the book of life, he was thrown into the lake of fire."

Have you ever thought that you might be living in the lake of fire for all eternity? Friend, you will be if Jesus isn't living in your heart.

I know where I'm going! I am going to heaven where "God shall wipe away all tears from their eyes and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away" (Rev. 21:4).

Jesus promised us when He was here on earth that "I go to prepare a place for you" (John 14:3).

Is Jesus preparing a place for you?

II Timothy 2:11, 12: "The saying is sure: If we have died with him, we shall also live with him; if we endure, we shall also reign with him; if we deny him, he will deny us."

"Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you" (James 4:7, 8).

Come, before it's forever too late!
Your concerned friend in Christ,

Joann Ness

A Prayer Before Preaching



George L. Parker

FATHER of our souls, grant me a true vision of the souls to whom I am now to speak in Thy name. As Thou dost value them, so let me value them. As Thou dost love them, so let me love them. As Thou dost forgive their many sins, so let me forgive them—all their evil; and may I hold back from them nothing that I possess of Thy riches of grace. May they be willing to hear me as their brother, not because I bring them a discovery of my own, but a message from Thee.

Release me, O Lord, from all fear as I speak Thy truth. May the face of man have no power to weaken the accusation against sin, nor to check the declaration of Thy changeless moral law. May I forget the tongue of criticism and think only of the hungry heart as I speak of Thy bounty. May the bonds of self be broken and Thy refreshing waters find free access through the channels of my being, imperfect as those channels are. In freedom from all fears may I speak the truth that holds the world together, supports the stars, and guides the tides, yet stops at the doors of the humble to comfort the weary and the mourning.

Thou Living Word, consecrate to me anew the mystery of the spoken thought. May the joy of the right word in the right place be mine in this hour of preaching. May the bungling choice of phrases not be allowed to darken or confuse the crystal glow of Thy truth. May no pride of speech tempt me to dec-

orate Thy message with borrowed colors that conceal rather than reveal its beauty. May no word enter into the ears of the people that, being misunderstood, shall hinder the message itself. Grant me the effective and compelling power of simplicity and the force of natural speech that come from Thy boundless depths. May simple words offer no foothold for shallow thoughts or surface feelings, but rather unfold the deep mystery of Christ.

Grant purity of heart, O Master, as I feebly guide others to Thy purity. Help me to cast off the lurking evil desire or thought and to speak for Thee as one who, knowing evil, has for this hour been lifted by Thee to a divine radiance. Cleanse me of all the wounds of my own battle against sin that I may declare thy healing unto the people; and through me, imperfect, may see the All-Perfect Man, Christ Jesus, and be purified by Him.

Rid me, O Lord, of all selfish ambition as I speak. May no lust of power over the wills of men be consciously or unconsciously in my heart. But may the humble joy be mine of delivering truly a message which has first been delivered unto me.

May I be, O Lord, a man of my own times as I speak, knowing the actual lives of the people and the life of the world of today. May I be a man of eternity as I speak, that the people may remember that the world and its glory soon pass away.

And now, O Father of men, I

commit myself and the people unto Thee. Unite my scattered self.

.....
I am all unworthy to speak Thy matchless worth, but such as I am I pray Thee to use me as seemeth best to Thee; and may the people all be drawn to the Word who was in the beginning with Thee, even Jesus Christ." Amen

—adapted from *The Homiletic Review*, March, 1918

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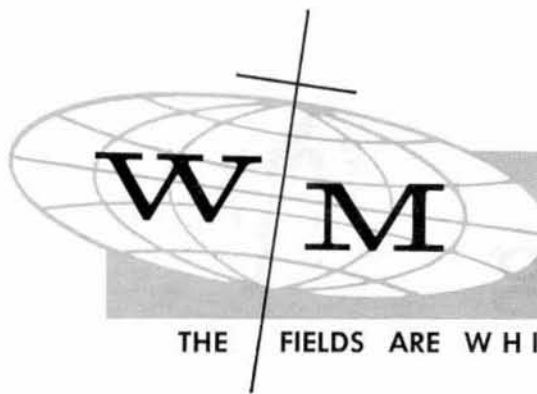
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WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

Greetings, Dear Friends:

Psalm 91:11—"For he shall give his angels charge over thee, to keep thee in all thy ways."

This is our prayer for all our friends back home, that the angels of God will always be with you.

As we send greetings back home via the *Ambassador*, it is an early spring day which is hot. We have had our cold spells also, but from now on they will be more scarce.

Time is passing quickly for us and after a two-week break from our study of Portuguese, we will be going to school every day. This is a busy household with six of us in school and the two at home also very active—too much so sometimes. Kelly is finally getting used to our hired girl and ventures into the same room with her. He has

picked up a few words in Portuguese, too, and when he thinks no one is listening he will repeat his words over and over. He likes to bounce his ball and count each bounce in Portuguese. Joel is growing very fast and has decided to get four teeth. Using his walker he gets around any part of the house he wants to. Terry, James, Susan and Kathy are busy in school every day also. This keeps them busy with their homework.

We are becoming adjusted to the differences in a foreign country; next it will be to conquer the language.

God has been very good to us. Just the other day a lady came and gave us a vacuum cleaner. They were leaving for Africa and she had planned on selling it, but changed



Our first Brazilian home. Ours is the middle one. Streetcar tracks run in front. We ride the "bonde" to school.



Here are Susan, Kathryn, James and Terry and some friends coming home from school the second day.



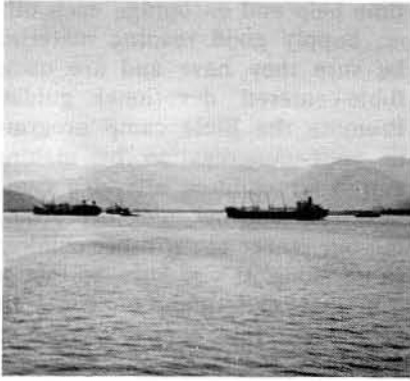
We see these small horse-drawn carts every day. They are used for transportation or hauling. The horses are usually thin and tired looking.



Here is a typical Brazilian buying a couple small cars at the street market called the "feira." Kelly had just gotten a new hat and is putting his face in it instead of on his head.



This also is at the street market and Alvin and Kelly are busy buying some fish. These small tents are set up every day and by noon they are taken down until the next day. They are moved to different streets each day.



On a trip to Santos we took this picture of the Atlantic Ocean and some ships on it. Notice the mountains. They are very beautiful.

her mind and gave it to us. We thank God for her as we needed one very much.

Coming home on the "bonde" the other evening I had the opportunity of seeing a Brazilian family from the interior. This gave me a forceful tug at the heartstrings. That is where our calling is, to the interior, and after feeling the love for this family, there was no doubt at all but that we are in God's will.

This is a great country with millions of people. If we stop to consider how much needs to be done, it is almost frightening, for the workers are few and time is running out. Please pray for us here and pray that more will heed God's call and come and help us. "The harvest truly is plenteous" (Matt. 10:37a). "Pray ye therefore the Lord of harvest, that he send forth labourers into his harvest" (Matt. 10:38).

Thanking you for your letters, support and prayers. May God bless you.

Frances and Alvin Grothe

A LETTER FROM BRAZIL

Campo Mourao, Parana
Caixa Postal 44
August 17, 1965

Dear Children,

How are you? I am fine. We started school again this month. July is vacation here in Brazil and so are December and January. Our

church work is growing and now we have two little churches where we go. I have many friends. Our grade school here is big and has many children. Our room is full and we go to school only three hours a day. They pray to Mary every day, but the Christian kids don't. I tell them only Jesus can hear our prayers. I am in second grade here but this is like fourth grade back home. I have learned the division and multiplication tables here and write Portuguese. I am having English school at home with my mother as teacher. I study so I won't be dumb.

We have a cute little white puppy that we named Snowball, and a big police dog we call Lassie. Lassie's nose is as big as Snowball and it is funny when they play together. Lassie can sit and lie down, and when our Priscilla plays with him, her eyes are just as tall as his. Goodbye for now,

Love,
David Abel

SPECIAL MEETINGS CONDUCTED AT AUSTIN

Pastor Harry C. Molstre, Dalton, Minn., conducted a preaching mission at Faith Free Lutheran Church, Austin, Minn., Sept. 5-9. Large crowds attended the meetings. Mr. Rodney Stueland, evangelist for the Hauge Lutheran Inner Mission Federation, spoke on the evening of Sept. 12. The congregation is served by a student pastor.

The congregation worships in a remodelled school building on the outskirts of Austin.

1966 ANNUAL CONFERENCE

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

ASTORIA CHURCH TO HAVE ANNIVERSARY

The Bethany Lutheran Church of Astoria, Oregon, is making plans for its 75th anniversary to be held Saturday and Sunday, October 23, 24.

This celebration will start off with a banquet Saturday evening with former pastor Lars Stalsbrotten as the speaker together with musical numbers and greetings.

Pastor John Strand, president of the Association of Free Lutheran Congregations, will speak at the Sunday morning session and Pastor Richard Snipstead, president of the West Coast District of the AFLC, will give a message at the afternoon meeting. In addition to the speakers, a musical program is being arranged.

EASTERN NORTH DAKOTA WMF TO MEET

The fall rally of the Eastern North Dakota District Women's Missionary Federation will be held on Friday, Oct. 22, at St. Paul's Lutheran Church in Fargo, the Rev. E. Edward Tornow, pastor. Sessions will begin at 10:00 a.m. under the theme "By Love Serve One Another."

McVILLE TO HOST SUNDAY SCHOOL MEET

The northern half of the Eastern North Dakota District will have a Sunday school teachers' workshop at the New Luther Valley Lutheran Church in McVillage on Saturday, Oct. 30, beginning at 10 o'clock. The Rev. Ernest J. Langness is the host pastor.

BIBLE VERSES

"Be angry but do not sin; do not let the sun go down on your anger" (Eph. 4:26).

"I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:14).

WOMEN for Christ

APOLLOS WATERED

"I planted, Apollos watered, but God gave the growth" (I Cor. 3:6).

Did you ever think of yourself as an Apollos? Quite a distinction and quite a mission—watering!

The world of nature has seen another planting season come and go. The harvest, good or bad, was determined in great measure by the amount of rain. We may plant; we may walk the fields and gardens to watch the growth, but without water our labor and care are in vain. We have all seen a seemingly dead plant revive and spread its leaves to welcome a summer shower.

The world of the spirit has also seen another busy planting season. While seeding in the spiritual realm must be done year around, the summer brings to our youth the concentrated teaching of VBS and Bible camps. The sowers have been faithful, now the Apolloses must be found at their tasks. "For we are God's fellow workers" (I Cor. 3:9a). With loving watering we can see apparently lifeless souls blossom and grow in Christ.

How do we women water this seed, how do we nurture it so it does not die? First, prayer; second, more prayer; third, much more prayer! "Except the Lord build the house they labor in vain that build it" (Ps. 127:1). We can take our cue for prayer from the parable of

the sower in Matthew 13. Pray that Satan will not be able to snatch away the seed from the heart; pray that our young people may be strong to withstand temptations, that their roots will go deep in Christ and they will not depend on themselves or their feelings; pray that the Word will not be choked out by the love of the world. We are seeing an ever-advancing and ever-widening array of temptations surround our youth today. Don't pity them—trials make for strength. Let us rejoice with these gay and spirited souls. Their generation may very well see the return of Christ. Uphold them daily that they may stand firm for the name of Jesus. Love them dearly for what they are and for the tremendous potential they hold for service in the kingdom.

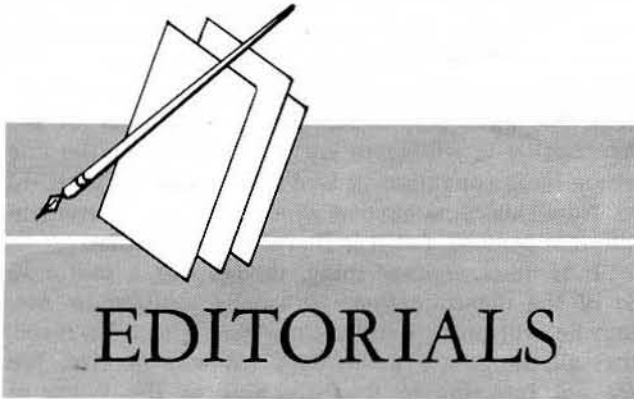
Along with our prayers must go our labors. The process of watering the seed is a daily one. There must be consistent and loving encouragement in the home so the young people will participate in the activities that will help to nurture a young faith. Keep them attending Sunday school, Luther League and other Christ-centered gatherings. Maybe you need to start just such a fellowship in your locality where young Christians can get together. There's nothing in this world to compare with the good times Christians can have and at the same

time help and encourage each other. Supply good reading material; be sure they have and are using Bible-centered devotional guides. Promote the Bible camp program in your congregation by making sure your children attend a camp next year and by doing everything in your power to get other children to go along. If you have no one of camping age—find someone! A neighbor's child; that bright young boy down the block whose parents can't afford to send him to camp; a niece; a grandchild—there are young people all around you who need not only your prayers, but your active support by way of words and dollar bills.

There is another area where watering is so needed. Let's call it home and the Bible versus school and the textbook! Is the good seed being watered and fed in your child at home so it will grow strong enough to stand under the influence of the evolutionist teachings and the now-so-popular school dance? Along with the morning toast give your family a drink of God's Word. Send them off with a verse of Scripture and a prayer. Let them see your unswerving belief in the whole Bible. Check their textbooks and point out teachings contrary to the Bible; help them to see that just because we do not understand how certain things can be is no reason we cannot accept them—such as creation and the flood. Point out again and again the truth of Isaiah 55:8, 9, "Your ways are not my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways." Our finite minds cannot begin to comprehend the ways and mind of an infinite God. But by faith and only by faith can we accept His Word without question or doubt.

We are all Apolloses—called to water the good seed, to watch it grow, to love and care for the tender plants entrusted to us. Then if we faithfully do our best we may claim the last part of I Corinthians 3:6—"but God giveth the growth."

—Mrs. Ken Johnson
Mentor, Minn.



A TIME FOR ACTION

Members of the Association of Free Lutheran Congregations can expect a step-up in stewardship promotion in the next weeks and months. This is the promise and such increased activity will come none too soon.

Up to now our church has had a fine record in financial stewardship in that a "pay-as-you-go" operation has been maintained. The Praise Program, of course, is not completed, but that is a three-year venture with two more years to run. Yes, generally speaking, we have been patting ourselves on the back, in a humble way, for doing well in supporting our program.

But a much greater test of our devotion to the task the Lord has placed before us lies just ahead. The mid-year treasurer's report (L. A., Sept. 7), indicated that roughly 38% of the budget for the year (\$87,093.62) had been received. The fact of the matter is that our two largest agencies have had to dip heavily into some reserve funds which they had managed to accumulate. Now there is not so much left against a rainy day.

Mission income, in the first half of the year which ends January 31, did not seem to keep pace with the record of the past. And this at a time when we momentarily expected a second missionary family to go to Brazil. While that family was already under salary from the Mission Board, their settlement in the new land was bound to involve additional costs.

At the seminary two full-time teachers are now employed instead of one full-time and one part-time. This forward step is a good one, but it has increased our overhead, too. And contributions to the seminary fund in the first half of the year were unusually low.

What shall be said of the Praise Program? If the total received thus far has hit \$50,000.00, and it may have by now, that would be only about 38% of the goal of \$130,000.00. More should be done by our congregations toward that this fall lest an inordinately large amount remain for the final year of the program. We ought to complete it by then because new needs will arise each year which we should get to if we are to progress for Christ.

This is not meant to be a pessimistic report, but it is meant to be realistic. Our people have done well and they will have to keep that up and advance if we are to escape from being merely a holding operation.

Whatever direction, inspiration and help the Stewardship Committee can give our churches will be all on the plus side. We like to think of ourselves as a spiritual movement, but even such movements take both prayer—and work.

TEACHERS FELLOWSHIP IN FARGO

Going on the assumption that there is always more to learn and that self-improvement is a good thing, the Committee on Publications and Parish Education conducted a second annual District Instructors' Training Session at St. Paul's Lutheran Church in Fargo last month. Many thanks should go to the host church, her pastor and the personnel at the Powers Hotel of that city for making the stay a pleasant one.

Great appreciation ought also be afforded to Mrs. David C. Hanson and her staff of teachers for their part in instructing representatives of the districts so that they can go back to their areas and help other teachers.

Being at such a gathering and observing some of the teachers in our congregations makes one aware again of the great treasure there is in our church of dedicated Christian workers. These teachers often work under primitive conditions, but if they can show Christ to their students they will have done something wonderful. And this, many of them are doing.

The Sunday school workers gathered in Fargo seemed to enjoy getting together. The spirit of oneness was good to see and the fellowship enriching. May the Lord multiply the inspiration of Fargo into real blessing throughout the church.

Dr. Iver Olson, in his inimitable way, as guest lecturer, brought new insights into the teacher, the pupil and the material to be taught. No school is possible unless all three are present. We thank him for his ministry among us in Fargo.

WHAT ARE WE SUPPOSED TO DO?

The pope (Paul VI) has come and gone. The editor of *The Lutheran* proved prophetic (see "Gleanings from an Editor's Reading," page 15) when he said that he couldn't imagine what the Pope could say at the United Nations that would be worth the price of his airplane ticket from Rome.

He called for peace, but then everybody is for peace. Ask every delegate to the UN. The Red Chinese are for peace, too—on their terms. As a religious leader out of the Christian tradition he ought to know that unless men's hearts are changed supernaturally by the Lord Jesus there can be no lasting peace, although it is proper to try to make the intervals between wars as long as possible.

The Pope has been here. If some of us were less than excited at the prospect of his coming, or the event itself, we hope that we will be forgiven. He claims to be the Vicar of Christ on earth, successor to St. Peter, the Apostle. We don't believe that he is. What are we supposed to do?

THE PASTOR AS SERVANT

There has arisen some unfortunate misunderstanding regarding the Association's belief that the pastor is a servant of the congregation(s) to which he is called. Some among us would go so far as to call this an unbiblical teaching. This is a most serious charge.

Bible verses can be quoted to demonstrate that the pastor is to have responsibility as spiritual leader in the congregation, and no one denies this, else why have pastors at all? And Bible verses can be quoted which establish the fact that it is a universal principle of the Christian faith that each Christian is to have the spirit of a servant, as Jesus did, "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10: 35; see also Phil. 2: 5-8).

The oath of ordination which a pastor takes commits him to faithfully preaching the Word of God, properly administering the Sacraments, and rightly discharging his duties as a minister of the Word, all with the help of God.

Installation services vary, but always contain the pastor's promise to faithfully conduct his ministry according to the Word of God and to bind himself to the usages and constitution of the congregation(s). At the same time the congregation(s) promises to esteem the pastor and obey him as the shepherd of souls, again under the usages and constitution of the congregation, to assist him in his work and provide for his bodily needs. Thus, there is a mutual pledging of love and devotion to one another. The pastor is simultaneously a shepherd and a servant. The people are fellow workers with the pastor. If any would make something of that word "obey," let them interpret it in the same way that the word is used in the marriage ceremony.

Now to say, as has been charged, that the leadership of the Association "demands" that pastors should try to "please the people of their congregations" is not true. This is to say that the pastors of the church are not men of principle, that for the safety of their

own necks and livelihood they will sell out their convictions of what God's truth is. We reject this accusation. We have, all of us, "risked our necks" before and we will do so again, if need be, with God's help. We have confidence that every pastor of the Association is willing to lay his ministry on the line where he is convinced in God's sight that he must do so. Now this "line beyond which" will be different in different persons, but it is there, be sure of that.

It is quite another thing, though, for a pastor to be of the determination, personally realized or not, that he will make the decisions that are to be made, that all things are to be done his way or else. We are not referring to the preaching of the Word or administering the Sacraments. We are referring to the hundred and one matters of parish life that come up in a year. Congregations don't want their pastors to be men without ideas or convictions. But they want them to be persons who will dare to throw their opinions into the hopper the same as anyone else. Many times a pastor's idea about something comes through for adoption because the people feel that his experience and education, as well as his full-time work in the church, give his suggestion extra merit. But there is no heaven-sent guarantee that this will always happen. A pastor should be glad when he is sometimes rebuffed. Then he at least knows that he isn't serving a congregation of stooges. Let us never get to the place where it is a sin to have differences of opinion.

Some will misunderstand all this, but in an attempt to get some protection, we remind all our readers that we are not speaking of issues where the Word of God *clearly* states what the course of action should be. We refer to matters where no Biblical directive can be found (such as, what color basement curtains are to be), or in which two earnest Christians can disagree (such as, what are proper activities for a Ladies Aid).

Dear brethren of the church, we cannot go wrong in emphasizing the servant-spirit among our pastors and our people. No one will even see the kingdom of God without it. If our seminary is not to send out pastors with the servant heart, let us close shop. Oh, but let us send out men who *are* servants, servants of God first of all, yes, of course; but also servants of the congregations they are to serve (we use that term, don't we?). Need there be any disagreement among us on this score? There shouldn't be.

NORTH CENTRAL MINNESOTA TEACHERS TO ASSEMBLE IN SHEVLIN

Landstad Lutheran Church, Shevlin, Minn., Rev. Marvin Undseth, pastor, will be the scene of the dis-

trict Sunday School Training Session for the North Central Minnesota District. The workshop will begin at 2 o'clock, Sunday, Nov. 7.

Mrs. Birdeen Holt, Fosston, is the district co-ordinator. All those interested in Sunday school work from the district are invited.

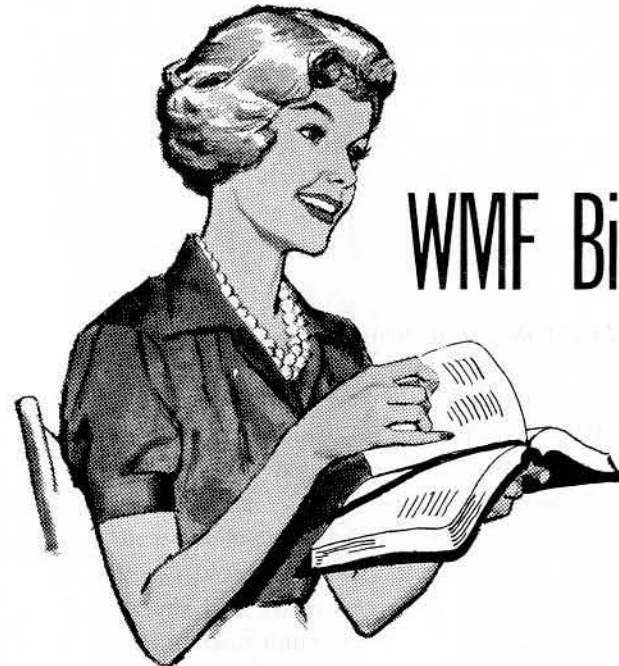
BIBLE VERSES

"But the Lord is faithful; he will strengthen you and guard you from evil" (II Thess. 3: 3).

"For we hold that a man is justified by faith apart from works of the law" (Rom. 3: 28).

ways make common sense. Oswald Chambers has this to say about common sense: "Every time you venture out in the life of faith, you will find something in your common-sense circumstances that flatly contradicts your faith. Common sense is not faith, and faith is not common sense; they stand in the relation of the natural and the spiritual. Can you trust Jesus Christ where your common sense cannot trust Him? Can you venture heroically on Jesus Christ's statements when the facts of your common sense life shout, 'It's a lie?'" What does the woman of Shunem do? 8:2 Vacating her home and leaving her land untended would mean that others could claim the title and her property. She returned in God's appointed time to find her home occupied by others. What was her next step? 3b How had God prepared the way for her? 8:4, 5 It was no accident that just when the king became interested in Elisha's activities, Gehazi was available for an interview. Of all the miracles Elisha had performed, which one did Gehazi choose to relate in detail? 8:5 Who made an appearance at this moment? 8:5 How did the Lord reward the Shunamite for obedience to His command? 8:6 Are any events in our life "accidents"? What would disobedience to the command have cost the family in material possessions? In spiritual experiences? What is the Lord's continued promise to us? John 11:40 Discussion: How would our attitude and actions be different if we accepted all things as having been permitted by the Lord to come into our lives?

This concludes our study of "Profiles of Faith." We have observed in the lives of several that faith cannot be static. We must continually press forward in obedience to our Lord. "The final thing is confidence in Jesus. Believe steadfastly on Him and all you come up against will develop your faith. There is continual testing in the life of faith, and the last great test is death. May God keep us in fighting trim! Faith is unutterable trust in God, trust which never dreams that He will not stand by us" (O. Chambers). God grant we may have come a little closer to this kind of faith in our study of the "Profiles of Faith."



WMF Bible Study

November

THE SHUNAMITE II Kings 4:8-37; 8:1-6

Our trials can be God's great opportunities, but too often we look on them as great obstacles. We can recite: "We know that to them that love God all things work together for good" (Rom. 8:28), but does our life testify that we really believe it? Our attitude toward the trials and disappointments of life is a good test of our personal appropriation of the Lord's promises. The wealthy woman from Shunem is an example of one who knew joy and sorrow, prosperity and adversity. Study II Kings 4:8-37; 8:1-6, and notice her attitude and obedience as we see her — filled with *compassion*, accepting *compensation*, in the midst of a *catastrophe*, receiving *consolation*, witnessing a *coincidence*.

COMPASSION — II Kings 4:8-10

What do you see in these verses that indicates this matron was sensitive to the needs of others? Do you think it was a hardship for her to provide Elisha this convenience? Why was she desirous to show Elisha this kind of hospitality? 4:9 What example has the Shunamite woman given us? Rom. 12:13; Heb. 13:2 Is lack of hospitality in our homes usually due to inadequate provision? If there is a deficiency of hospitality in our homes, to what would you attribute the cause? Is entertaining to "pay back" a similar favor genuine hospitality?

COMPENSATION — II Kings 4:11-17

Genuine hospitality has no thought of reward. Do you think the Shunamite had considered her hospitality a means to some desired end? Women were lightly esteemed in those days and direct communication was seldom held with them by persons who had a character for sanctity (note John 4:27). Who did communicate with the woman for Elisha? 4:12 Elisha was willing to use his influence on her behalf before the royal court. Did she need it? Why? What emptiness did exist in her life? 4:14 Did she herself appear to make a request? What promise of compensation for her kindness to God's servant was given? 4:16 What was her reaction? 4:16 How was the promise fulfilled? 4:17

CATASTROPHE — II Kings 4:18-31

The following years must have been blissful ones for this family. No real need existed. No longer an emptiness haunted the home as the son grew from infancy to childhood. Occasionally, no doubt, Elisha would return to the hospitality of this God-fearing woman. They were good years. They were years of preparation for trials and disappointments to come. What happened to the child? 4:18-20 Notice

the mother's immediate action. 4:21, 22 What does this indicate about her? Did she tell anyone about the tragedy? 4:23 Explain her response to her husband's questioning. 4:23b Why do you suppose she withheld the truth from him? What was foremost on her heart and mind? 4:24, 25 It is suggested the trip to Mt. Carmel would have taken about six hours. Why didn't she send a servant with the message to Elisha? None of our homes are exempt from the sorrow the Shunamite knew. What can we learn from her example during happy, peaceful days? Psalm 103:1, 2; 118:29 What example has she given for us when trials come? To whom can we go? Psalm 50:15 What can we do? Psalm 55:22 What will we also find? Matt. 11:28a Was the Shunamite willing to accept substitute help? 4:29, 30 What substitutes may we be tempted to cling to in days of stress?

CONSOLATION — II Kings 4:32-37

The miracle of restoration was not dependent upon Gehazi, a rod, or even Elisha. Who alone could restore life? 4:33 What was the Shunamite's reaction? 4:37 Do you think the resurrection was a complete surprise to her? If she were in our midst today perhaps her testimony would come in the words of the following references. Summarize the contents. Psalm 27:5 Jeremiah 33:3 Psalm 9:9 II Corinthians 1:4

COINCIDENCE — II Kings 8:1-6

Having witnessed the miracle of God's power, the home in Shunem surely must have rejoiced in their great and kind God. But continued joy in the Lord means continuous fellowship and obedience. In the midst of prosperity and plenty, what command was given? 8:1 It would have been easier and seemingly more practical to wait until conditions would warrant a departure. But God's commands do not al-

SHOUTING FROM THE HIP

For some unaccountable reason I'm usually at a loss for words when I meet so-called "hip" clergymen of any faith. Something just seems wrong.

—Columnist Herb Lyon
Chicago Tribune,
Sept. 7, 1965

Rev. Hip: Hi, Herb! Thought I'd drop by and introduce myself to Squaresville. Quite a Gothic tower you have here, old man.

Herb: M-m.

Rev. Hip: I know you're secular man . . . was wondering why you dig so much religion jazz in your column. You know, all that Archbishop Cody enthronement guff . . . Come on out of your tower and swing a little.

Herb: M-m?

Rev. Hip: Yeah! Yeah! Yeah! (Though I'd throw in a spot of Trinitarianism.) I'm the new Protestant Swing Shift Ministry man. Here's a press release . . . my hours are two to six a.m. You'll find me at the Bar-Jesus Lounge. With collar, natch.

Herb: M-m-m.

Rev. Hip: Yeah! Tonight we're going to hear someone of the parish (we have a kind of parish there) read a paper on "The Theological Relevance of the Marquis de Sade as He Affects the Problem of Meaninglessness in Residential Structures of Ministry Based on Eunni in Dormitory Suburbs."

Herb: M-m-m?

Rev. Hip: Yeah! We plan to invade the Loop with a cadre of new structuralists, all riding Hondas.

Herb: M-m-m-m.

Rev. Hip: Man! When the exhaust fumes die down we're going to try out our new liturgy. I worked out a nice little sacrament that uses Scotch. Johnnie Walker, Black Label. It's accompanied by two bongos

and three bass guitars. no words. Get it? No words. We just drink and hum.

Herb: M-m-m-m?

Rev. Hip: Toward morning we're going off to picket the ecclesiastical arts houses for *de facto* opposition to our new Op Art chasubles and copes. If you stick around long enough, you can come to the pot party at my pad. Going to read some haiku and try out some new Zen koans.

Herb: M-m-m-m-m.

Rev. Hip: Say, Herb . . . how about giving us just a little mention in your column? It'll sure help me out with my sponsoring American Home Mission and Church Extension Board. I know they're all a bit nervous about how I'll be get-

ting along with secular man and it would sure help if you'd just say a few words. You're never at a loss for words.

Herb: M-m-m-m-m-m?

Rev. Hip: How about something on our "new morality" symposium? It'll be at a retreat out at the lakes. A little different pattern this time. The dolls will be there. Field work . . . Research projects . . . We're trying to get Hugh Hefner and Ralph Ginzburg to debate the topic "What's Wrong with the Parish and the Old Morality?"

Herb: Z-z-z-z-z-z-z.

Rev. Hip: I'm at a loss for words.
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PERSONALITIES

Rev. Gerald Mundfrom, formerly of Veblen, S. Dak., is now serving the Pukwana, S. Dak., parish on a fellowship basis. The parish has two congregations, Pukwana and St. Olaf.

The new address of Rev. Trygve F. Dahle is Spicer, Minn. For the present he will be travelling in the Association in behalf of stewardship promotion.

CORRECTION

In the editorial "Luther League Convention" (L.A., Sept. 21), page nine, the following error appeared. In paragraph six, it should read "to see over 700 people come," rather than "700 young people." *Errare humanum est.*

FOREVER OUR HIGH PRIEST

He is our High Priest forever,
Who died upon Calvary's tree.
While here on earth He was tempted

In every point, even as we.

The Author of our salvation
Is touched by our sorrows and cares;
For He, too, sought help from heaven,
With His supplications and prayers.

"Strong crying and tears" of Jesus
Did not go unnoticed on high;
Because He obeyed in meekness,
We unto God's throne may draw nigh.

Come, therefore, ye saints, come boldly,

His mercy and grace to secure.
In time of need He will help you
The tempests of life to endure.

—Ella Rasmussen
Tucson, Ariz.



Edited by Mrs. David C. Hanson

KNOW YOUR STUDENT

Preschool and Kindergarten Children

Depending on the age at which you enroll your Sunday school children, the preschool class or department could include youngsters from the age of two through those who are four years old. The interest span for such a group would vary from two to perhaps five minutes.

The preschool child is a natural wiggler who loves activity. Important words in his vocabulary are DO, SEE, FEEL, and HEAR. He is living in a time of discovery—life is full of new feelings, new desires, and new information. His mind is like a little sponge.

He understands only familiar words used in short sentences, so each new idea must be visualized, every new word must be explained with pictures or objects. The little ones will enjoy touching them as a part of the learning process. Curiosity plays a great part in teaching the young child. He loves to take things apart and try to put them together again. For all of his interest and activity, he will have difficulty in doing many of the things he wants to do, for he still has limited use of his small muscles. This will affect the use of crayons and scissors.

The preschool child learns much by imitation. He mimics his parents, he repeats words and phrases that he has just heard, and he copies the actions of others. In short, he enjoys playing the part of someone else.

TWO-YEAR-OLDS

The two-year-old will seem to learn more slowly than others in the department because he is just beginning to talk. Usually he will converse only with someone he knows well and with whom he feels secure. His vocabulary is limited to between 200 and 300 words and he is starting to use them in short sentences. He is often a dawdler, but not because he is uncooperative — he is naturally a dawdler at two. Sometimes it seems as if his vocabulary is limited to

the word "no" and his teacher will be careful to avoid asking questions or making requests that can be answered with that word. Because the young child is limited in expressing himself, he may protest by hitting rather than speaking. His teacher can be of help by showing the youngster the possibility of speaking rather than striking.

THREE-YEAR-OLDS

By the time the preschool child is three he may have enlarged his vocabulary to almost 900 words and will be able to speak in quite long sentences. He loves to run and jump and climb. He cannot sit still for long periods of time, nor can he stand in a straight line for he must keep moving to keep his balance. A two- or three-year-old may decide he wants to keep everything he uses in Sunday school; "mine" has become a popular word. He may show no interest in other children, for he has not learned to work and play with others very well. Don't be surprised if he tells you some tall tales in Sunday school—he has an active imagination.

FOUR-YEAR-OLDS

One expert has said that "the four-year-old is out of bounds in almost every direction." He is friendly, outgoing, and uninhibited at the same time as he expresses himself by biting, kicking, throwing things, and running away. He is unpredictable and his imagination is astonishing! He is able to dress himself without help, and is capable of doing small tasks, though he is often over confident of his own ability. He talks constantly, using a vocabulary of between 500 and 1500 words, but he understands many more. He loves unusual sounding words — the name Zacchaeus will have great appeal for him. Sometimes he picks up language that shocks his parents because he repeats most of what he hears. WHY, HOW, and WHAT are important words to Mr. Four-Year-Old. By the end of his fourth year he generally settles down to be less daring and imaginative, and he is learning to share, though he still thinks in a self-centered way.

All preschool children accept the fact that God is real. They have a very simple faith that thinks of God as a loving heavenly Father. They are attracted to the love of Jesus Christ and easily return His love.

KINDERGARTENERS

A normal Kindergarten child is a delight to teach! He is calm, friendly, cooperative, and quite capable. He adjusts more easily to his surroundings than the preschool child does, and is eager to learn. This is the age when the girls are a year ahead of the boys in physical development. Coordination has developed so the child is able to handle crayons and scissors more efficiently. Self confidence is growing as the

[Continued on page 16]

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

I can't imagine what Pope Paul may say at the United Nations assembly that will be worth the price of an airplane ticket from Rome. Of course he should be heeded respectfully by persons of every faith or no faith. But the majestic generalities which make up most papal statements on world affairs have no relevance to the rough power struggles that are the reality of world politics.

If the Pope had the desire to say something which could set millions of people free to live with one another in peace and love, the place to say it is at the Vatican Council in Rome. He seems to have no intention of doing this.

—Elson Ruff

The Lutheran, Sept. 29, 1965

Freedom and doubt will always walk hand in hand. In every decision, there is a right and a left. In making a choice, the very fact that we consider the wrong brings doubt to our hearts. If this were not so, faith would be nothing but a mechanical selection and man would be a puppet jumping at the end of God's strings. Eve did not sin when she doubted God, but when she disobeyed God. Today, doubts simply cannot be eradicated, even by the miracle of the new birth. God allows doubt in our path as an instrument for growth into responsible believers. Doubt is a mountain to be climbed in the Christian experience.

—Elmer L. Towns

The Evangelical Beacon
Sept. 28, 1965

The oldest reason, and one of the best reasons for restricting ceremonial acts and symbolic significance, is that many who are not full-grown in the faith fail to under-

stand that the external obedience to ceremonial rites is not a substitute for a heart which has been brought to repentance, conversion, and faith in the blood of Christ. Space does not permit us to even begin to tell the story of the constant danger which has faced the church in this matter. From early arguments of the Apostle Paul against the Judaizers, through Luther's arguments against the Pope who thus led the people astray, even until our own day when the sacrament often becomes sacramentalism, liturgical form becomes formalism, and even faith becomes a dead beliefism, the church has struggled with this problem. A strong preaching ministry where preaching takes its proper place in worship is the answer, we believe. Law and gospel speak to the heart.

—Robert Overgaard

Faith and Fellowship
Sept. 5, 1965

Students must realize that scientific explanations are never final or ultimate, and that science cannot resolve all problems of significance to mankind. Our daily activities and our ideas are greatly influenced by science, but science is not a sole and sufficient guide for life.

—V. Elving Anderson
Eternity, Oct. 1965

AUGSBURG TO PERMIT DANCING

The restriction against social dancing at Augsburg College, American Lutheran School in Minneapolis, has been lifted by the college's board of regents, according to the college newspaper, *Augsburg Echo*.

The board said it did not consider the activity to be contrary to the college's aims and objectives. It

made its decision after a faculty committee had given lengthy study to the issue and concluded that the advantages of social dancing on campus far outweighed the disadvantages.

A spokesman for Augsburg said he did not know when the first dance will be held.

With the action taken by Augsburg, there is only one of the American Lutheran Church's 11 senior colleges which does not permit social dancing. This is Concordia College at Moorhead. St. Olaf College, Northfield, the third ALC college in Minnesota, has had social dancing for the past five years.

Minneapolis Star

SUNDAY ELECTION OPPOSED

Sen. Everett M. Dirksen, R-Ill., said that an avalanche of 10,000 protesting letters has convinced him that "church going people" do not like his idea of designating Sunday as national election day. He had introduced a bill last February which would designate the first Sunday in November as election day.

Minneapolis Star

PROSPERITY HARD ON CHURCHES, LEADERS HEAR

ST. LOUIS, SEPT. 29—Churches may be hard pressed to hold their own financially even though the nation is enjoying unprecedented prosperity.

That paradox was stressed by the Rev. Dr. John E. Herrmann, stewardship counselor of The Lutheran Church—Missouri Synod, as he discussed financial problems at an orientation meeting for synodical boards and commissions here.

"Prosperity is one of the big hurdles—not advantages—we must overcome in the next two years,"

Dr. Herrmann said. "Prosperity should be an asset for us, but it isn't"

Contributions of church members tend to decline during prosperous times, he noted.

During the depression of the 1930's Dr. Herrmann recalled, Missouri Synod members gave 5.6 percent of their incomes to church purposes. Last year's contributions were "just a shade under 3 percent of their incomes," he said.

HOME CHURCH IN ALSACE MOURNS DEATH OF SCHWEITZER

Geneva—(LWF)—The Lutheran Church of Alsace and Lorraine, of which Dr. Albert Schweitzer was an ordained minister till the end of

his life, has joined with innumerable other Christian organizations and personages in mourning his death in early September.

At Strasbourg, President Etienne Jung, head of the Church of the Augsburg Confession in that region of France, expressed its sympathy to relatives and friends of the famed medical missionary and recalled that he always maintained contact with his home Church.

Whenever Dr. Schweitzer came back to Strasbourg, Mr. Jung said, he did not fail to visit the president of his Church. For his part, President Jung paid an official visit to the jungle doctor at Lambarene, Gabon, in 1957.

He quoted these words from a letter he had received from Dr. Schweitzer: "You know that everything as regards my beloved Church at Alsace concerns me deeply."

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Parish Ed

[Continued from page 14]

child is able to dress himself and be more independent in his health habits.

The Kindergarten child is curious; like all young children he is full of questions. By now he recognizes his own name when it is printed, he has learned some of the colors, he recognizes some coins, and is learning to tell time.

Books are good friends and he enjoys having someone read to him. If the story is a favorite, he is apt to memorize whole sections of it. He can give the appearance of being able to read, even turning the pages at the proper place.

Usually he is anxious to please. He enjoys group play, gets along with others, and knows boys and girls whom he considers special friends. He is affectionate, sympathetic and willing to share.

The Kindergarten believes what he is told about God. He is probably as receptive to spiritual things as he will ever be, and he can grasp spiritual truths if they are taught within his experience and understanding. He accepts the fact that the Bible is God's Word and that there are no "pretend" stories in the Bible. His faith is simple and trusting. His loving nature makes it easy for him to return the love that Jesus Christ has shown for him. It is a tremendous responsibility to guide these little ones to a knowledge of God's love, introduce them to their Savior, and help them to grow in Christ.

Teaching Aids for Preschool and Kindergarten Children

Room decorations that correlate with the Bible lesson or have a seasonal theme.

Objects to create interest in a lesson. Example: plastic animals to teach the story of Noah's Ark.

Pictures used as room decorations, as flashcards to tell a story, as a review, to explain a word, to visualize a song.

Flannelgraphs that use large figures and simple backgrounds.

Fingerplays—simple rhymes that are dramatized by the children.

Lap-sized sand table that is made from a cake pan. Cover the bottom with enough sand to hold stand up figures that have been cut from Sunday school papers and mounted on cardboard. Add trees that are made from twigs or sponges and buildings and tents made from paper or boxes.

Peep box to arouse the curiosity of little ones. Arrange figures and background in a shoebox to tell the Bible story. Put on the cover and cut a hole in one end of the box so the children can peek at the scene.

Story bag made from bright cloth and closed with a drawstring. Fill it with one or more objects that will help to tell the Bible story.

Puppets to teach songs or tell a story. Use paper bag puppets, stick puppets, or just simple figures cut from construction paper.