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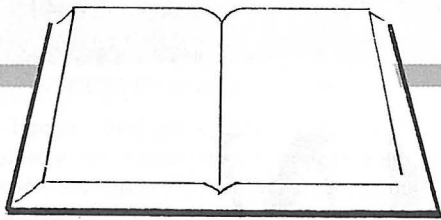
LUTHERAN

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autumn leaves



(Credit.) Roger C. Huebner, D. D. S.



According to the Word

THE VERDICT

In the last *Ambassador* issue we noticed that our first parents allowed themselves to be deceived by Satan in that they believed a half-truth. But the consequences were the same as if they had believed a total lie! How we need to remember that these days when half-truths concerning the Bible and salvation are causing havoc with men's souls.

A question often asked is: Does anyone really remain in his covenant of baptism or does everybody forsake Jesus and must then be redeemed from the sea of lost mankind in order to enter heaven?

Martin Luther says: "God stretches His arms toward us, takes us to His bosom, cleanses us in His blood, gives us His Holy Spirit and makes of us God's loving children." The Bible abounds in passages relating to the connection between baptism and salvation. Here we shall mention two, namely, Acts 2:38, where Peter tells the Jerusalem audience on Pentecost to "be baptized"... "in the name of Jesus for the remission of sins"; and Acts 22:16, where Ananias, in Damascus, told Paul, "Arise, and be baptized and wash away thy sins..." See Romans 6:3. We were born anew by the Spirit of God.

It is also true that even small chil-

dren may have a warm, intimate fellowship with Jesus. They come to Him with their sins and their sorrows, and experience forgiveness and joy in believing that He has answered them.

Then come the transition years, beginning perhaps at 12 or 14. At this point young people who have lived in the light of God's truth experience a crisis. Sin becomes more serious. Up to this point children have not seen how much evil and ugliness are in their hearts. You now try to control this evil, but with poor success. You now become helpless and lost.

How wonderful God is!

Now God's Spirit showed you Jesus in a clearer light than you had seen Him before. Now you saw that He died also for your sins. And now things began to clear up. You could believe anew that Jesus' death on the cross was for you. He took the punishment that you might have peace and healing in the wounds He received.

Now a new day rose for you; no, perhaps it did not come as in the twinkling of an eye, but it came nevertheless, and you had the peace and gladness that He promises. There is but one way of salvation, that is to hear the Gospel and trust in the Lord Jesus.

How faithful Jesus is!

Both those who have remained in their baptismal grace and those who

turned their backs on God are alike by nature. Listen to Romans 3:10, 12; "There is none righteous, no not one... They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one." The desires of our old nature are against the will of God. We hate God and are rebels against His holy and absolute will. The Apostle Paul says, "For I know that in me, that is, in my flesh, dwelleth no good thing."

How often have we not heard it said that man is basically good! God says man is basically corrupt. Sin has penetrated to our inmost being. Our understanding is darkened. We love the evil and shun the good. We are overwhelmingly interested in ourselves rather than in God whom we should love with our entire being.

Some years ago questionnaires were circulated among many thousands of Lutheran high school and college youth in America. The results showed that but a tiny minority of these youth had assurance of their salvation.

Should not this, and personal counselling, teach us to take nothing for granted but in the love of Jesus and in His Name seek to "rescue the perishing," and, if possible, win them while they are young!

This is our commission.

—Karl Stendal

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BE YOURSELF

By John Schmidt

WHATEVER ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him." (Col. 3:17) In these words of the Apostle Paul we have the climax of the discussion which he has carried on in these first chapters of this letter to the Christians of Colossae. To them his message is: be consistent with your new self. To use his own words: "As ye have therefore received Christ Jesus the Lord, walk ye in Him." This seems a strange and abrupt message. Yet it is one that will be profitable for us to consider.

I have suggested that this message was directed to **Christians** and it is vital that we keep this in mind if we are to understand the Apostle. We shall never understand the Scriptures until we distinguish between those things which are meant for unbelievers and those intended for believers in Christ. At this point Paul is not concerned with those who reject the Gospel, but solely with those who have found Christ to be the only Way of life. To these Christians in Colossae—and to the Christians of this Twentieth Century as well—the great Apostle writes this message, "You **are** the sons of God, act accordingly. Do in detail what you have already done in bulk." We have each of us renounced the devil with all his works and ways in our promise at baptism and confirmation. Now we need to apply this general principle to each thing we decide and do. It is surely a strange inconsistency for a Christian, who through faith in Christ has been freed from sin's power and penalty, to continue to live in sin. What would we think if we were to read the gripping story of Lazarus and there find that he, after this great miracle has taken place, were to have remained clothed in the garments of the tomb? Then why should we, who have been raised from the death of sin by the same Lord, not cast aside the death-robes of our former state? True, we can never completely overcome our evil actions, our evil desires, our evil inclinations. The seventh chapter of Romans is proof of that. But we can,

indeed, we must strive to win ever greater victory. "As ye have therefore received Christ Jesus the Lord, walk ye in Him."

Doing all things in the name of the Lord Jesus means, first of all, obedience to His authority. This seems so evident that it needs little elaboration. Any faith which is more than an empty form will certainly result in submission to our Lord's will. A faith that does not do this much is certainly a dead faith, and not a living, throbbing, active, saving faith. Someone has rightly said that a Christian life is one of the great doctrines of Christianity. Indeed it is. The Christian is free to do whatever he desires, but there is this important qualification, he must be sure that his desires are Christian. In other words, his will must be brought into harmony with God's will if he is to be the kind of Christian our Savior intends him to be. No man, institution or law can tell the Christian just what he must do in every situation. This is impossible since the Christian life is not a series of separate actions which we call "good," but it is the application of the principle of love, a love awakened by God's love for us, a love for man based upon our love for God, a love that returns good for evil because that is what God has done for us.

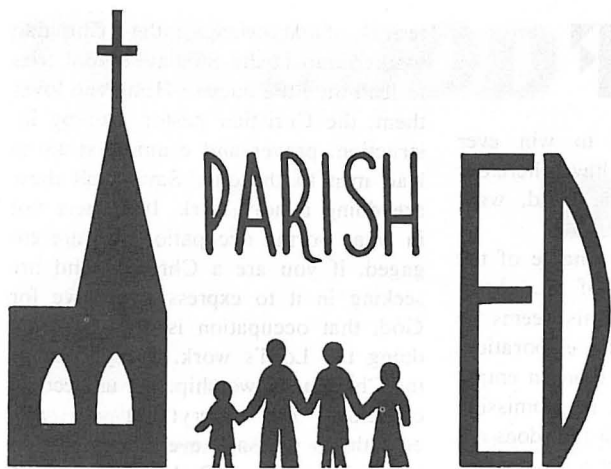
Two words of Paul suggest another aspect of Christian life and action. "Whatever ye do in word or deed, do all in the name of the Lord Jesus." These words speak of the sanctity of all things. The Old Testament had its holy men, holy objects and holy places, its priests, altars and temple. All these things are brushed aside in Christianity. Our Faith makes no distinction between men or between their tasks. It refuses to contrast the "holy" lives of monks and nuns, of priests and hermits, with the "secular" lives of other men. For the Christian every calling is holy; every work, sacred. The Christian mother as she cares for her home, brings up her children in the fear and love of the Lord, the Christian father who works in the factory, store or office to provide for his family, the Christian school teacher who seeks to lead the children entrusted her into the mys-

teries of knowledge, the Christian worker who in the Sunday School tries to lead the little ones to Him Who loves them, the Christian pastor who by instruction, prayer and example seeks to lead men to the only Savior, all these are doing a holy work. It matters not in what worthy occupation you are engaged, if you are a Christian and are seeking in it to express your love for God, that occupation is holy, you are doing the Lord's work. Every deed of the Christian is worship. Let us become conscious that everything we are, everything we say, everything we do in life is holy unto God. Let us not degrade or profane anything that is holy by failing to follow Him Who went about doing good. Knowing that all our life is holy, may **whatever** we do in word or deed be done in the name of the Lord Jesus.

But morality is far from being the sum total of Christianity. The moral change is second; union with Jesus Christ through faith comes first. Our relationship to man is determined by our relationship to God. Our Lord summed up the Law as teaching: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and thy neighbor as thyself." Let us not ignore either of these requirements, but let us be sure to place first things first. Love to God is the root of our love to man. Charity to our fellow man is no substitute for faith in Christ. "This ought you to have done and not to have left the other undone." But how can we ever succeed in fulfilling the instruction of the Apostle—"whatever ye do in word or deed, do all in the name of the Lord Jesus"? We find ourselves too weak and far too much under the control of our old sinful natures to do this. Paul gives us the answer, for doing all things in the name of the Lord Jesus means obedience to His authority, but it means also dependence upon His help.

This help comes to us through His Word, as we read it in our homes, hear it from our parents and friends and from the pulpit. Through this life-giving Word we receive power to become what we are. For the Word of the Gospel is much more than words, much more than an historic record. It is the channel through which the living Lord

[Continued on page 7]



**PARISH EDUCATION:
WHAT DOES IT COST?**

The eyes of the world seem to focus on the youth and their education. The press, parents and educators contend the need for bigger facilities, broader curriculum and better teaching. What about education in the Christian Church? More specifically, what is the AFLC and her individual churches doing to train and guide her youth? The new generation needs to be prepared for the responsibilities of the Kingdom's work. What does it involve? New Sunday School materials have been promoted by the AFLC Board of Parish Education, and vast resources of other material and teaching aids are available. This is a good beginning, but not enough.

Each church, each Sunday School department, each teacher is responsible for providing a good educational program for the youth. What does it cost? A Christian training program that will influence young people and affect lives will cost:

YOURSELF: A class or successful youth program demands more than your presence and well-planned presentation. Unless your personal interest, enthusiasm and

your whole heart are involved it won't "take." Youth are quick to sense insincerity or sham. Fulfilling a duty or heroically "sacrificing" time and effort are not enough. Give your best—give Yourself.

ORGANIZED EFFORT: This means teamwork. It is not a one-man or one-year job. Cooperation of individuals throughout the years will mold and form lives to serve our Savior through eternity. Organization means being "pre-prayered" and then prepared to use instruction time well.

UNDERSTANDING: Sincere effort to understand the problems and questions of the young will bridge the generation gap. Take time to listen and understand the issues youth face before offering counsel. Then give it with discernment and understanding.

THOROUGHNESS: Teaching is more than presentation of facts and practical application of truths. It means meeting a child where he is in his spiritual life and building from there. Effective teaching cannot be haphazard. Be thorough.

Last of all, an effective training program requires—

HEART-SEARCHING: The blind cannot lead the blind nor can the dull of hearing help others to hear. Daily our prayer needs to be, "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" (Ps. 139:23-24). "Then I will teach transgressors Thy ways and sinners will return to Thee" (Ps. 51:13).

Christian Education: what does it cost?

Y ourself
O rganized Effort
U nderstanding
T horoughness
H eart-searching

If we are willing to pay the price, YOUTH will be won and kept for Christ. To give less will cost the very thing we seek to keep: YOUTH. Is any price too great?

Eula Mae Swenson, Fargo, N. Dak.

**ORDER YOUR SECOND QUARTER SUNDAY SCHOOL
MATERIALS NOW**

Place your order for AFLC Sunday School materials now to insure delivery before the start of the 2nd quarter on Nov. 30.

Student quarterlies are available for Grades 4, 5, 7, 8, and 9 and two studies are ready for Senior High. They are: Stewardship and the Teens and A Christian Teen and Understanding the Adult. Order either one now.

Each booklet is sold for 45 cents and we pay the postage.

Send your order to Department of Parish Education, AFLC,
c/o Miss Judith Wold
324 N. Arnold Avenue
Thief River Falls, Minnesota 56701

ORDER NOW!

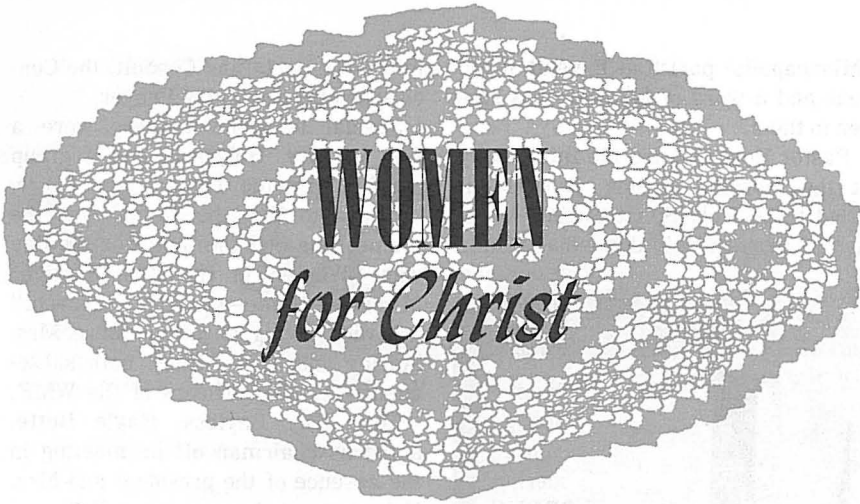
**IN VAIN WE SEEK FOR PEACE
WITH GOD BY METHODS OF
OUR OWN**

In vain we seek for peace with God
By methods of our own;
Jesus, there's nothing but Thy blood
Can bring us near Thy throne.

'Tis Thy atoning Sacrifice
Hath answered all demands;
And peace and pardon from the skies
Are blessings from Thy hands.

'Tis by Thy Death we live, O Lord;
'Tis on Thy Cross we rest:
For ever be Thy Love adored,
Thy Name for ever blest.

Isaac Watts
(from *Concordia*, 1917)



WOMEN *for Christ*

OUR HIGH CALLING

by Mrs. T. L. Sand
Spicer, Minnesota

When I was asked to write for the Women's Page, I could think of no greater nor more fitting subject than Motherhood. Truly, the greatest calling of every woman is to be a Christian wife and mother, and because the calling is so great we need greater grace to be the kind of wives and mothers the Lord has called us to be.

Let us look at God's pattern in I Peter 3:3 and see what our adornment should not be. Do we want our children to remember us as Christian mothers who had to follow the latest fashions even to the present knee-length dresses, the painted lips, etc., or will they remember us for modest apparel? God grant that our dear young Christian mothers may look to the Lord for guidance. Can you expect your dear little girl to grow up as a teenager and scold her for wearing "shorts" in public places, when she sees you wear them around home? Example speaks louder than words.

We have looked at the negative side. Now let us see what the same Word in I Peter 3:4 says our adornment should be: "Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." You who are a Christian mother and want to live like that before your husband and children, are saying right now, "Here is where I don't have victory and it grieves me deeply that I fail so often." Permit me humbly from this blessed word (verse 8) to make a few sugges-

tions for our daily lives in the home which the Lord has given, to help me.

1. Remember that a Christian father is the head of the home—the priest who leads his family in daily Bible reading and prayer, with mother and children sharing as he is led to call on them. "The head of the house is he, but the heart of the home is she" (verses 5-6). Share all problems in rearing the children together, and not in the presence of the children. Then bring them to the Lord, together with your husband, in prayer. Lay them before Him who "can solve every problem." Be sure that you as parents are always "of one mind" so that you can pray in one accord "that your prayers are not hindered" (verse 7). Be quick to ask one another's forgiveness for each unkind word or impatience in order that the "blood of Jesus" can cleanse you and Heaven will be open above you. Also be quick to ask your children for forgiveness if you have lost your temper or needlessly hurt them.

2. Teach your children to always share with one another, and if there is only one child, to share with parents or others, "having compassion one for another" in the home. Instill tenderness and sympathy in times of illness, teaching children to be quick to wait on other members of the family, "showing love and pity" (verse 8).

3. "Be courteous" (verse 8). This is a tremendous key to a happy Christ-filled home where its members should, instead of scolding and being loud and critical, treat one another as if Jesus were a visible member of that family at all times. Teach them that

He is "the unseen guest at every meal, and the listener to every conversation"; although invisible, He is there, and we do not want to grieve Him nor one another for Jesus' sake.

One of the most precious possessions of motherhood is that we have our children's confidence, so that they know mother is willing to listen to their problems with love and an understanding heart and to help solve them.

But, you say, "that is the ideal Christian home. I'm afraid mine can't be like that and I have failed so miserably as a Christian wife and mother." Yes, in the searchlight of His Word, we are failures, but remember He is the potter, and we are the clay and He can make and mold us for His glory. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Pray for the convicting power of the Holy Spirit in your life and home, to constantly draw you with your failures to the foot of the Cross, where the shed blood not only cleanses our hearts, but gives us power to walk "in the newness of life" (Romans 6:4). Also, as wives and mothers, may this year find us more fully yielded to Him as Christian mothers in America and the world, for truly "the hand that rocks the cradle rules the world."

NEW WMF PRESIDENT VISITS SOUTH DAKOTA CONVENTION

Mrs. Melvin Walla, new president of the Women's Missionary Federation, made her first trip to South Dakota in that capacity and spoke at the annual convention of the State's organization, which was held at Tabor Lutheran Church, rural Webster, Oct. 1. Rev. Raynard Huglen is pastor of the host church.

About fifty women attended the gathering which elected the following slate of officers for the year: Mrs. Charles Almos, Eden, president; Mrs. Mabel McCarlson, Webster, vice-president; Mrs. Ingvald Storley, Roslyn, secretary-treasurer; and Mrs. Sherman McCarlson, Webster, cradle roll secretary. The convention for next year was invited to the Pukwana parish.

This was the first convention for

Pastor and Mrs. Karl Stendal and Pastor Huglen welcomed them to the district. They moved to Pukwana last May. It was also the last convention in South Dakota for the present for Pastor and Mrs. A. L. Hokonson. They will be moving to the Medicine Lake

(Minneapolis) parish at the end of the year and a word of farewell was spoken to them.

Pastor Hokonson led the Bible study at the morning session. It was entitled "The Holy Spirit in the Acoustics of Prayer." He divided the topic

into three parts, the Conduit, the Concord and the Contact of Prayer.

Special musical numbers were a solo by Mrs. Hokonson and a group number by some women from Tabor. "I Love to Tell the Story" was the theme song and the topic for the day was "Women in Christian Service: Missions—Home—Christ's Church."

Ladies giving devotions were Mrs. Storley and Mrs. Almos, both subsequently elected officers of the WMF.

Mrs. Ray Bayless, Eagle Butte, acted as chairman of the meeting in the absence of the president and Mrs. Hokonson acted as secretary.

A coffee hour was held before the morning session, dinner was served at noon and a lunch hour followed the afternoon meeting, all served by the Tabor women.

An offering of \$70.00 was received for the district treasury.



The chancel of Tabor Lutheran Church where the South Dakota WMF convention was held.



Five members of the Green Lake Lutheran Church Mission Society received Honorary Memberships in the Women's Missionary Federation at the August meeting at Spicer, Minn. Presenting the pins was Mrs. Earl Jones, president, left, to Miss Amelia Carlson, Mrs. Jacob Stulen, Mrs. John Bratland, Mrs. Andrew Lind and Mrs. Clarence Johnson. A special table was prepared for the honored members. They were joined by the past national WMF treasurer, Mrs. Martin Konsterlie, Pastor and Mrs. Leslie Galland and Mrs. Jones. There were many special friends and relatives present at the occasion.



Mrs. Carl Amble, left, Mrs. Caroline Nelson and Mrs. Rudolph Paulson (not pictured) were awarded Honorary Memberships in the Women's Missionary Federation for faithful service in the congregation and Ladies Aid at the August meeting of the Ladies Aid of Faith Lutheran Church of Running Valley, Colfax, Wis. Stephen Odegaard is the student pastor.

Mrs. Melvin Scott, a neighbor of Mrs. Amble, Mrs. Bill Evenson, a friend of Mrs. Nelson, and Mrs. Orwen Sparby, daughter of Mrs. Paulson, presented the pins.

A special program was given in their honor and very fine lunch and fellowship were enjoyed by all.

Mrs. Herman L. Dietsche

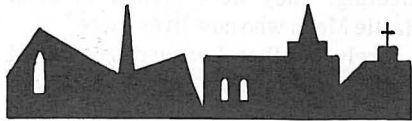
MEET

the

Churches

OF OUR

FELLOWSHIP



Rev. Marvin Haara is a native of L'Anse, Michigan. He is a 1969 graduate of Free Lutheran Theological Seminary. During the seminary years he gave some service to Zion Lutheran in Willmar, Minn., and Faith Lutheran in Granite Falls, Minn., before beginning work in Virginia.

gregation had been organized on August 26, 1963, by former members of the Suomi Synod. At first it was an independent Lutheran church but later affiliated with the AFLC. Various improvements have been made in the church building and a Hammond organ has been acquired.

A fine 3-bedroom parsonage adjoins

the church, but is being rented out at the present time as the pastor is unmarried.

Good Shepherd Lutheran is an active congregation. Evangelistic meetings are held annually. In addition to a thriving Sunday School in the church, religious instruction for the children is given each Wednesday. There is also a very active Ladies Aid.

In the first years of the congregation various lay speakers brought the Word of God in the services. Today the church is served by Rev. Marvin Haara, who began preaching at Good Shepherd in March, 1967. He was ordained in Minneapolis last June.

(Continued from page 3)

gives Himself to believers. When He comes. He gives men the ability to do that which had been impossible. "He that abideth in Me, and I in him, the same bringeth forth much fruit." (Jn. 15:5)

So, progressively. His mind is perfected in us and we, like Paul, stand before God with such deep gratitude for His grace that whatever we do in word and deed is done in the Name of the Lord Jesus.

—Reprinted from *The Friend*



PRAYER

Prayer is so simple.
 It is like quietly opening a door
 And slipping into the very presence of
 God,
 There in the stillness
 To listen for His voice—
 Perhaps to petition,
 Or only to listen—
 It matters not.
 Just to be there
 In His presence
 Is prayer!

Author Unknown
 (from *Quotes from the
 Quiet Hour*)

Today: Good Shepherd Lutheran Church, Virginia, Minn.

The Association of Free Lutheran Congregations is represented on the Iron Range of Minnesota by Good Shepherd Lutheran in Virginia. Located at 224 - 3rd Street South in the St. Louis County city, the church building was previously owned by an American Lutheran Church congregation.

Good Shepherd Lutheran took it over in 1965 and held its first service there on June 20 of that year. The con-



Good Shepherd Lutheran Church

AUGSBURG COLLEGE OBSERVED CENTENNIAL

Augsburg College, Minneapolis, Minn., observed the centennial of the founding of Augsburg earlier this month, Oct. 12-19. The original institution was a theological seminary.

The school, for many years supported by the Lutheran Free Church, was started in Marshall, Wis., but moved to Minneapolis soon after. Three men guided the school during most of those hundred years: Georg Sverdrup, his son, George Sverdrup and Bernhard Christensen. Another illustrious name in that long history was that of Sven Oftedal. The present president is Oscar A. Anderson.

Among speakers during the anniversary festivities were Dr. Carl Chrislock of the school's history department, who has written a book about Augsburg's history called *From Fjord to Freeway*, George H. Forell, Stephen J. Tonsor, Kenneth W. Thompson and Bishop Kaare Støylen of Norway.

Honored as distinguished alumni during the centennial were Dr. Sigurd K. Andreassen, Rev. Benjamin Gjen-vick, George S. Michaelsen, Oswald Oudal, Dr. Martin Quanbeck.

NEWS FROM KIRKLAND, WASH.

Our Redeemer Lutheran Church has over 100 pupils enrolled this fall, the highest ever.

A mixed quartet from Ferndale sang at the Family Night music service on Oct. 26. A pot luck lunch was served.

A women's Bible class has been started and will meet on a weekday morning. The first one was held on Thursday, Oct. 9, at 10 a.m., in the home of Mrs. Jason Graham.

NEWS FROM ROSLYN, S. DAK.

A Gospel team from the Bible School in Minneapolis visited the parish on the weekend of Oct. 11-12. The five students and Pastor Laurel Ud-

den participated in the parish rally day at Tabor Lutheran, Webster, on Sunday the 12th.

NEWS FROM EVERETT AND LAKE STEVENS, WASH.

Don and Liz Thayer of the Everett Rescue Mission spoke at the September meeting of the Adult Fellowship at Calvary, Everett.

The Mission Society at Calvary went to Suquamish on Oct. 22 for their meeting. They were invited by Mrs. Hattie Mohn who now lives there.

Twelve Luther Leaguers presented a program of song and testimony at the Bethany Home on Sept. 28. They were from Calvary.

Elim was the name chosen for the congregation in Lake Stevens. It is named after the refreshing spot in the wilderness where the Israelites camped after having tasted of the bitter waters of a place called Marah.

49 persons were at the Elim Sunday School on Sept. 21.

STATISTICS FOR 1968: LUTHERAN CHURCH BODIES IN THE UNITED STATES AND CANADA

| Church Bodies | Total Ordained Ministers | Ministers Serving Congregations | Congregations* | Baptized Membership | Confirmed Membership | SUNDAY SCHOOLS | | | CONGREGATIONAL FINANCES | | | | | | |
|--|--------------------------|---------------------------------|----------------|---------------------|----------------------|----------------|----------------|------------------|-------------------------|----------------------|----------------------|----------------------|----------------------|--|--|
| | | | | | | Number | Teachers | Pupils | Property Evaluation | Indebtedness | Local Expenditures | Work-of-large | Total Expenditures | | |
| MEMBERS OF THE LUTHERAN COUNCIL IN THE U.S.A. | | | | | | | | | | | | | | | |
| 1 Lutheran Church in America | 7,535 | 5,111 | 6,271 | 3,279,517 | 2,274,383 | 6,047 | 139,952 | 879,218 | \$1,368,501,752 | \$247,308,564 | \$162,830,739 | \$ 43,142,307 | \$205,973,046 | | |
| 2 The Lutheran Church-Missouri Synod | 6,962 | 4,779 | 6,078 | 2,870,355 | 1,934,910 | 5,924 | 103,270 | 845,509 | 1,168,699,167 | 312,431,479 | 180,964,292 | 48,499,095 | 229,463,387 | | |
| 3 The American Lutheran Church | 5,939 | 3,978 | 4,876 | 2,575,300 | 1,767,102 | 4,607 | 84,866 | 738,802 | 845,774,480 | 203,959,000 | 137,260,390 | 27,363,950 | 164,624,340 | | |
| 4 Synod of Evangelical Lutheran Churches | 62 | 50 | 64 | 20,556 | 15,247 | 57 | 640 | 5,525 | 10,083,049 | | 1,587,154 | 229,898 | 1,817,052 | | |
| TOTAL | 20,498 | 13,918 | 17,289 | 8,745,728 | 5,991,642 | 16,635 | 328,728 | 2,469,054 | \$3,393,058,448 | \$763,699,043 | \$482,642,575 | \$119,235,250 | \$601,877,825 | | |
| ALL OTHERS | | | | | | | | | | | | | | | |
| 5 Wisconsin Evangelical Lutheran Synod ^a | 792 | 694 | 914 | 371,048 | 256,792 | 844 | 6,762 | 55,147 | | | \$ 17,699,663 | \$ 6,707,244 | \$ 24,406,907 | | |
| 6 Evangelical Lutheran Church of Canada | 230 | 169 | 335 | 82,857 | 50,564 | 331 | 3,324 | 24,320 | \$ 17,126,390 | \$ 5,733,486 | 3,308,054 | 603,755 | 3,911,809 | | |
| 7 Evangelical Lutheran Synod | 55 | 42 | 85 | 15,787 | 10,886 | 78 | 508 | 4,038 | 5,117,300 | 892,700 | 844,235 | 241,949 | 1,086,184 | | |
| 8 Church of the Lutheran Confession | 77 | 59 | 66 | 8,958 | 6,266 | 59 | 299 | 1,698 | | | 562,903 | 133,885 | 696,788 | | |
| 9 Apostolic Lutheran Church of America ^b | 27 | 21 | 115 | 7,203 | 4,957 | 36 | 312 | 2,006 | 730,333 | 27,248 | 95,898 | | 95,898 | | |
| 10 Church of the Lutheran Brethren | 121 | 81 | 88 | 7,193 | 4,597 | 83 | 989 | 7,337 | 5,482,071 | | 1,754,065 | 246,992 | 2,001,057 | | |
| 11 Eielsen Synod ^c | 3 | 2 | 7 | 500 | 450 | | | | 80,000 | | | | | | |
| 12 Association of Free Lutheran Congregations ^d | 36 | 26 | 101 | | | | | | | | | | | | |
| TOTAL | 1,341 | 1,094 | 1,711 | 493,546 | 334,512 | 1,431 | 12,194 | 94,546 | \$ 28,536,094 | \$ 6,653,434 | \$ 24,264,818 | \$ 7,933,825 | \$ 32,198,643 | | |
| GRAND TOTAL | 21,839 | 15,012 | 19,000 | 9,239,274 | 6,326,154 | 18,066 | 340,922 | 2,563,600 | \$3,421,594,542 | \$770,352,477 | \$506,907,393 | \$127,169,075 | \$634,076,468 | | |
| Total U.S. only | 21,047 | 14,425 | 17,948 | 8,943,907 | 6,136,536 | 17,078 | 329,935 | 2,485,611 | \$3,346,745,400 | \$748,365,034 | \$496,617,017 | \$124,429,237 | \$621,046,254 | | |
| Total Canada only | 792 | 587 | 1,052 | 295,367 | 189,618 | 988 | 10,987 | 77,989 | 74,849,142 | 21,987,443 | 10,290,376 | 2,739,838 | 13,030,214 | | |

*Includes both formally organized congregations and regular preaching places.

^aAll statistics for Apostolic Lutheran Church of America as of 1961.

All statistics for Eielsen Synod estimated in 1965.

^bAll statistics for Association of Free Lutheran Congregations as of 1967.

^cAll statistics for the Wisconsin Evangelical Lutheran Synod as of 1967.

Compiled by Office of Research, Statistics and Archives of the Lutheran Council in the United States of America.

If it has been said once, it has been said a thousand times that we are living on the brink of nuclear holocaust. That we have grown to accept. Not quite as evident to us all was the realization that we also live on the edge of the jungle.

That was graphically demonstrated this month in the five hours in Montreal between the time the police walked off their jobs and provincial police took over until the strike was ended and things got back to normal.

In those few hours of "freedom" when no patrolmen were on hand, millions of dollars worth of property damage was inflicted, looting was widespread, two persons were killed and several injured. Ten banks were robbed.

Just think, withdraw police protection from any American or Canadian community of size and immediately lawless and unrestrained elements reduce society to a jungle. Not a very pleasant picture, is it?

Fortunate are those who have the strength of Christ within to resist the temptations to fling aside all regard for God's laws. Living in a jungle wouldn't be easy for them either, but at least they wouldn't be contributing to its existence.

ARE PROPHETS PASSE?

Is there any room for prophets today?

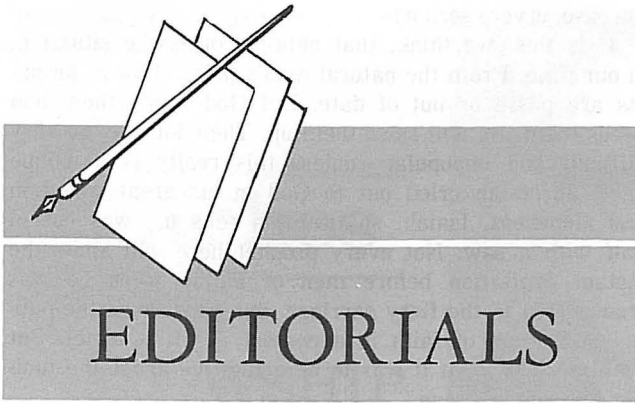
Unfortunately the definition of "prophet" in our time has been seriously narrowed. The mention of the word usually brings to mind someone who has a more or less well-defined idea of events yet to be and probably claims to have had some revelation of all of this directly from the Lord or at least has been given insights beyond the ordinary.

That there were men in Bible times who had special revelations from God of things to come is beyond doubt. That there could be any recipients of any special revelations today beyond what is revealed in the Scriptures we are not at all so sure. At least no one has appeared on the horizon thus far.

But there is another definition of prophet that is not well known and it was and is really the primary role, that of being a preacher and teacher of the will of God. You see, this is what Elijah and Elisha, Isaiah and Jeremiah, Ezekiel and Daniel were principally.

The prophets taught that it was the will of God that people should live holy lives. They declared that God would punish iniquity and that the only deliverance would be found in calling unto God for mercy. Only then would destruction be stayed, but then it most surely would be. So even here there was a predictive element, but it was reduced to its most simple terms.

We may ask, is not every preacher thus also a prophet? Not necessarily. He ought to be, but may not be. The charge is made not infrequently in our day that there is a lot of preaching of God's love from the pulpits but not much about God's wrath. There is truth to that accusation. There may be pastors, even Lutheran pastors (who are supposed to be able to place Law and Gospel in proper perspective), who really never bring out the idea of coming judgment against unrighteousness. Or if



REMEMBER THE CHURCH IN YOUR WILL

The AFLC has been the recipient of a number of wills that can only be described as "Godsends." Where the church would be today without them none of us can guess. The Association lives by the grace of God, of course, the personal and congregational gifts that are given and the wills and bequests assigned to her. The latter come by the former, God's grace.

We don't recall any editorial before this on the subject of wills, so this one is in order. If you expect to be leaving anything in the way of money or property behind you and you have the interest of God's kingdom at heart, consider leaving at least a part of it to that work. Just think, what you have here can go on working for God's cause long after you leave it. In fact, it never really stops being of use.

It is proper to leave some provision for loved ones. In the case of dependents it is morally mandatory if the means are there. And how much better if a will has been made so that costly legal fees do not eat into what has been left.

Some years ago there began to be a greater emphasis on the idea of church work being listed as a beneficiary in wills. This was a fortunate thing. People have become more conscious of this. The receipt of an occasional will can be a great boost in the work. Sometimes it is the difference between victory and defeat.

If the idea of including the cause of God's kingdom in your will appeals to you, why not talk it over with your pastor. He likely isn't a financial or legal expert, but he may have some helpful ideas. Your lawyer, of course, must be involved.

If you are opposed to the suggestion at present, pray about the matter, at least, and see if the Lord gives you any other direction in the matter.

And all of this must not prevent anyone from giving while he is living. Anyone who doesn't contribute generously while he lives isn't apt to set aside anything in his will anyway.

World and Home Mission work in our church is incorporated and can be the legatee of a will and so are the Schools. Also, the Co-ordinating Committee is incorporated and can receive bequests for any other agency desired in the AFLC.

they do, it is directed against a faraway "them."

If a pastor does not use the prophetic role there would appear to be three reasons for not doing so. One, he feels that he is himself dealing only with people so righteous that to charge them with mis-doing and mis-living would not be either necessary or fair. Second, he readily admits that the people do sin, even as he does, but the awareness of this among them is so strong that to bring up the subject of God's judgment would be a cruel and inhuman thing. The third reason why a pastor might shun the prophetic stance is that he may fear to do so. He sees it as a needful but unpleasant task.

Now, let us shift from the arena of a pastor dealing with local people and perhaps through radio reaching modestly beyond his community, to those who have a regional, national or even international forum. Is the voice of the prophet going forth today? Yes, more or less, it is. There are attempts being made to sound the warning of judgment if there isn't repentance on a national scale. Generally, there seems to be an admission that there is much evil abroad in the land, in a great variety of forms.

But there is no overriding sense of the voice of the prophet in the land. Perhaps this is so because those who speak prophetically in the sense we are using it today have overstated the case, are only alarmists, and like the boy in the story have called "wolf" when there is none to be seen and no one is paying attention to them anymore. The other possibility would be that spiritual deadness has so permeated society that God's true prophets aren't taken seriously. And that latter, if it is

the case, is very serious.

It is this, we think, that obtains, or is the situation, in our time. From the natural man's point of view, prophets are passe or out of date. But God wants them and needs them. He will raise them up. Their lot may be very difficult and unpopular (unless this really is a unique age). Jeremiah cried out to God in his great rejection and aloneness. Isaiah, so tradition tells us, was cut in half with a saw. Not every prophet here will know the instant exaltation before men of Elijah when he was transported in the fiery carriage, nor experience the public vindication of faith in a contest at Mt. Carmel. But he also knew what it was to be a fugitive under the juniper tree and in a cave.

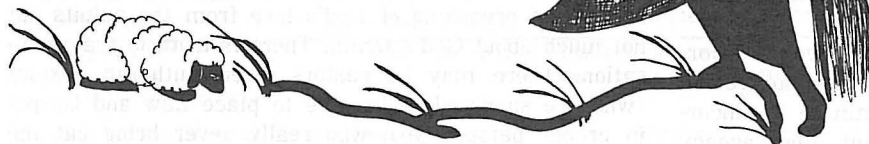
Greater faithfulness by the prophets will ultimately provoke more reaction than there is today. You would be surprised at all the sorts of wickedness the Old Testament prophets thundered against. There was something to prick everyone. This would be an interesting and profitable study for some other time.

But the prophets never spoke to vent their own pet peeves, at least not under the Lord's aegis or direction. They spoke the harsh words in order that people would turn unto the Lord God and find His mercy. They cut only that healing could come. Therefore, every true prophet today, too, strikes at the evil he recognizes so that it won't eventually destroy, but may be turned aside.

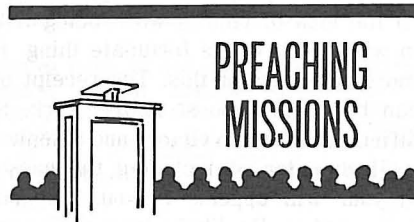
Prophets are needed today, too, in the local situations and in the larger forums. The city is burning and the alarms must be sounded.

CHRIST THE SHEPHERD

Christ the Shepherd is walking tonight,
Walking at night in the sleet and cold;
Christ the Shepherd is searching tonight
For His sheep which forgot the safe fold.
Only one sheep that has lost its way,
Only one sheep that has gone astray,
Ninety-nine in the fold safe and warm.
Master, You're tired now, why don't You
sleep?
But the Shepherd is searching the storm
List'ning for the voice of the lost sheep,
The small weak voice of the wayward sheep
Asking to come home.



Poem and illustration by Marlene Moline, Lansing, Iowa

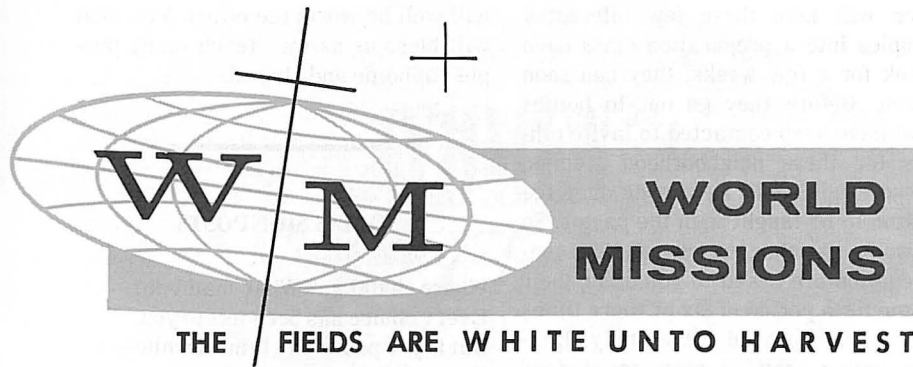


Buxton, N. Dak.

Nov. 2-5
Ny Stavanger Lutheran Church
Hans J. Tollefson, Pastor
Speaker: Ev. Rodney Stueland,
Renville, Minn.

Fosston, Minn.

Nov. 16-19
Calvary Lutheran Church
Orville T. Olson, Pastor
Speaker: Rev. David Molstre,
Grand Forks, N. Dak.



TO TEACH MANY PEOPLE

Pastor John H. Abel

In the beginning ministry of the church in Acts we find this notation: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41).

If we follow through in the book of Acts and writings of Paul in the New Testament concerning the ministry of teaching Jesus Christ as Lord and Savior, we will be thrilled with the program. There was a constant and persistent emphasis and effort by the early Christians to teach others what they knew by experience and by hearing. It is interesting to note that Paul, or the young convert Saul, was a teacher before he was called of God to be a missionary, and that as a missionary he never stopped being a teacher. In Acts 11:26, we read of the older and established believer Barnabas being sent as a representative of the apostles and the church in Jerusalem to investigate the "goings on" up there in the new church in Antioch, where they were doing the very unorthodox thing of preaching Jesus Christ unto the Greeks and taking them into the fellowship. Barnabas not only went to Antioch and saw the grace of God at work there (vs. 23), but being a man "full of the Holy Ghost and of faith" was led to seek out a young friend whom he had befriended some years before and had not been able to forget. Acts 11:25 tells us, "Then departed Barnabas to Tarsus for to seek Saul" (Paul). V. 26 tells us that Barnabas did find Saul and persuaded him to come to Antioch and get into an active church where

he could exercise the gifts God had given him. In verse 26 we read: "that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."

Now note two things to this point. Barnabas was a man who yielded himself fully to the Holy Spirit. The Bible says he was a man "full of the Holy Ghost and faith." As such he was confided in by the congregation in Jerusalem and sent up to this new congregation in Antioch to teach and exhort. As such he was led to make a side trip across the gulf of Issus to the thriving trading center of Tarsus to get in contact with Saul, and bring him into an active ministry. As such Barnabas was led to continue at Antioch for quite some length of time, it seems at least two years, at the end of which, or about which time, he received a new and startling call. We read of it in Acts 13:1, 2. Here we see that the Holy Spirit not only had approved of the vision and outreach of this ethnically mixed group that called themselves "Christians," but He said to those who prophesied (preached) and taught in the congregation: "Separate me Barnabas and Saul for the work whereunto I have called them."

The second thing it is well to note here is that Barnabas was essentially a teacher. Not only is this evidenced in verse 26 of the 11th chapter, but also in Acts 13:1, where he is listed along with Saul and a few others as a prophet and teacher.

So the first missionary party was sent forth on instructions from the Holy Spirit and under the blessing and support of that witnessing and spiritually-alive congregation at Antioch. And we note from the rest of the Book of Acts, and also from Paul's letters,

that they were not so much the flaming evangelists stirring great multitudes, as they were the patient, prodding teachers going from house to house, to synagogues and to temples, teaching the "Way," which is Jesus Christ. There is something contagious about such a ministry of teaching. There is something attractive and compelling about a congregation that carries on such a program. When it can be said about your congregation that they daily "in the temple and in every house ceased not to teach and preach Jesus Christ," then you will have a growing and outgoing congregation like that of Jerusalem, Antioch, and others that we see in the Book of Acts.

Our teaching ministry is a reaching ministry. Pastor, are you putting your all into promoting such a program in your congregation? There is much value in having a standing "Pastor's Inquiry Class" for individuals who are interested in your church. You may call it by another name, such as an Adult Study Class, Confirmation Class, etc., but the real question is first, how do I get people into such a class? In the Book of Acts we see that teaching and teachers were not limited to the Apostles, or one or two congregational leaders. This was a Holy Spirit-given gift or ministry to the local congregation and it was much in evidence among many. After Paul and Barnabas returned from their first missionary journey, we read in Acts 14:27, that they reviewed or rehearsed all that God had done with them as He opened the door of faith unto the Gentiles, and then that they abode (stayed) a long time with the disciples. What were they doing back there in Antioch, in that warm, living, growing congregation? Why they were doing what a lot of the other members were doing. Note verse 35 of chapter 15: "Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also." And I want you to note one other point, this was not a paid ministry, they were not assistant pastors or vice-pastors. No, friends, Paul was a tent-maker. The Lord doesn't tell us what each of the others did to make a living, but it is quite evident that their work was only an

avocation to them, which the dictionary defines as a "casual or transient occupation," while their real vocation was "teaching and preaching Jesus Christ."

How can we get our congregations involved in such a vital and living ministry? From experience in Brazil, and as also seen by some churches going all out for this here in the States, one good way is to start with a few active couples. If you can bring together two or three, or four or more married couples, and train them to conduct a home Bible Study, you're in business. Every Bible teacher in your congregation will mean the pastor multiplied, or at least added to. In our churches we used to emphasize that those who felt they couldn't lead a Bible study group, even after much training and guidance from the pastor, could be the ones to open their homes for a series of Bible studies in their neighborhood. It is a well known fact that people will respond to a personal invitation to come to a neighbor or friend's home for a meeting and a cup of coffee much sooner than they will take you up on an invitation to accompany you to your church. So then in neighborhood or Home Bible studies carried on for a period of six or eight weeks (times) at a certain home, you will create interest and friendship among the unsaved and unchurched and strengthen the believers. This should in many cases lead naturally to the unchurched family accompanying you or other friends in the class to a Sunday service, and ultimately into contact with the pastor and into his "inquiry class." Isn't it exciting to think of your church having eight or ten or more Bible Studies every week instead of just one led by the pastor? Why shouldn't your congregation multiply its outreach many, many times over? Aren't everyone of us who know the Lord called to be witnesses, and how better can we witness than to teach and to share in homes during the week?

But what are the mechanics of such a program, pastor? Well it has been proven over and over again in many congregations, that if the pastor will set up a Bible Study that can cover some vital ground of the Christian faith, or some book of the Bible, in a series of from six to ten lessons, and

then will take these few interested couples into a preparation class each week for a few weeks, they can soon teach. Before they go out to homes that have been contacted to invite others for these neighborhood studies, these couples will have gone over the lesson to be taught with the pastor. So it works like this, members of the congregation are asked to volunteer their home for a period of six or more times for a neighborhood Bible study. Having gotten, say, a promise of four homes, you now need four teachers. Having four lay volunteers, you now bring them together to prepare and demonstrate the lesson on, let's say, Tuesday night. Then on Thursday night, (for example), each of these volunteer teachers (preferably a man and wife) goes to the home that is expecting them and gives the Bible study for which they have been prepared by the pastor. Assistance can be given to make these studies more interesting such as mimeographed questions or outlines, etc.

It is my prayer that this new church program year, which we usually think of as starting in the fall, may see a great growth and revitalization in our congregations belonging to our Association. As we broaden the home base we can go higher in our joint activities for Christ, such as Missions, Schools, General Fund, etc. All this is an effort of faith, it takes courage and effort, but believe great things and attempt great things for God and you will see great things from Him. The secret, of course, is to use your lay people. We could never have seen five congregations born and five churches constructed in five years in Brazil if the laymen had not been working. Sometimes I am afraid we talk about laymen's participation but we do not expect it, nor work for it. To get laymen involved in the local congregation's program is hard work. It takes agonizing prayer and strenuous encouragement and training, but once they are involved the effect is multiplied in both growth and enthusiasm, plus the many side benefits the Holy Spirit gives. Teaching and involving laymen is New Testament Christianity. It is a secret of church growth in the Book of Acts. As we learn and apply this effort locally the results

will well be worth the effort. Yes, God will bless us as we "teach many people" at home and abroad.

GOD'S SIGNPOSTS

Where shall I go? What shall I do?
Every choice has been left to you.
But if you pause and think a while—
You can choose your path with a smile.
For God's signpost is the cross, you know.
Looking up to it indicates the path to go.
Upwards it points to our loving God.
Downward to men and the path they trod.

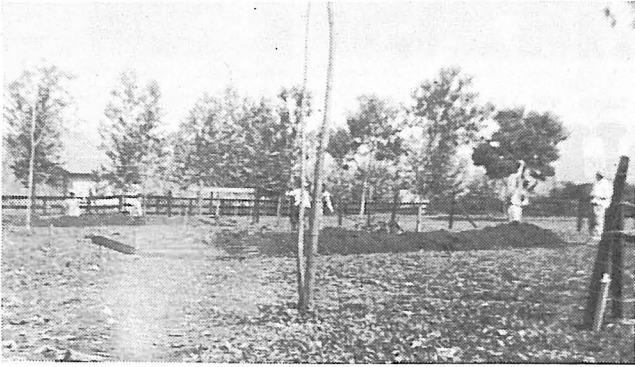
As His love goes out to all mankind,
The cross reaches out to "seek and find."
It points to a God who is very real.
Who knows and cares just how we feel.
Pointing down, man can see works of man.
Prayerfully, let's see ourselves as God can.
To see ourselves in the light of the cross.
How we have fallen short! Such a loss!

Such unworthiness and sinfulness we see.
May Christ create a new being in others and me.
We need the cross to guide our wayward way.
Pointing upward, downward, outward each day.
Proving the breadth, length, and depth of God's love.

Mrs. Arnold McCarlson
Eagle Butte, S. Dak.

The Eastern North Dakota District Fall Bible Conference will be held at Zoar Lutheran Church, Hatton, Nov. 6-8. See the Oct. 14 **Ambassador** for program details.

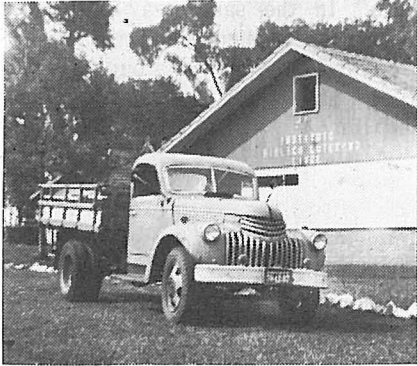
SCENES FROM BRAZIL



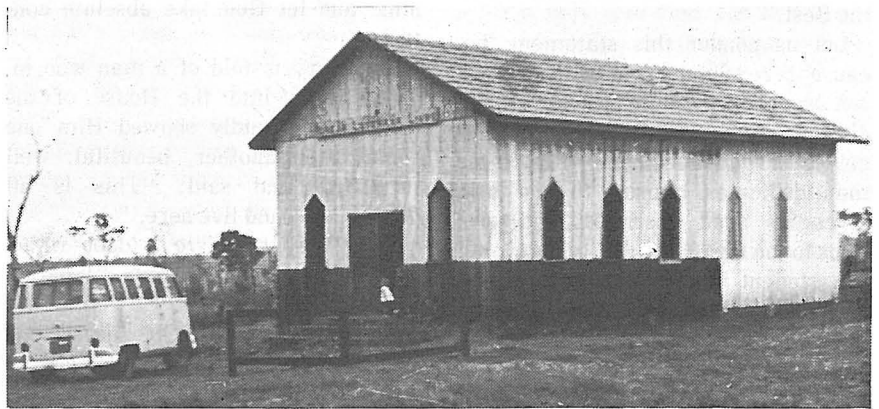
The beginning of construction of the new girls' dorm.



Another view of the Bible Institute property. A residence for the director will be built in the immediate foreground.



A 1942 Chevrolet truck purchased for use in the construction of the Bible Institute which is shown in the background.



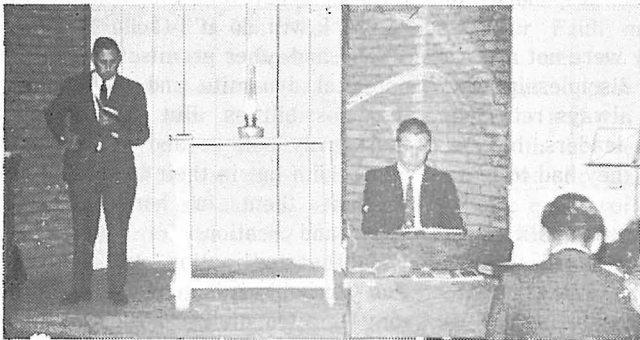
The Santo Rei church, built by Alvin Grothe while in Brazil.



Children at the Daily Vacation Bible School in Herveira during recess.



Connely Dyrud and an old buck



Interior of the Santo Rei church during a Sunday evening service. George Knapp is conducting the service. All the churches now have pulpits in them.



Part of the group in attendance at the service at Santo Rei. Traditionally the men occupy the seats on the other side of the aisle.

THE GOOD

AND

THE BEST

"The Good can be an enemy of the Best."

Let us ponder this statement, because there is much gold in it.

A businessman does good work. He gets along, earns fair wages but receives no advancement. The same man dedicates himself to his task, gives his best, unstinted, and soon rises to the top.

A student studies moderately hard and just passes; then he really applies himself and gains both knowledge and honors.

There are many good Christians in our churches. They are on committees, teach Sunday school and lead women's societies. They do good work and their contributions are appreciated for they help keep the church alive.

But an indefinable something is lacking and things remain in the status quo. Not until someone gives his **best** does the spectacular happen, people are set afire, sinners are saved, Christians renewed, those added to the church multiplied.

Jesus demands the **best** of His followers.

Then how do we attain to the Best?

These three things are essential: Full surrender to Christ, true obedience to Him and complete faith in His promises.

Full Surrender

A person can truly serve only one master. If he tries to give allegiance to both Jesus and his own selfish interests, disharmony enters his life and he becomes spiritually ineffective.

Full surrender is in short, "Let go, and let God!" Stop making self the

center of spiritual thinking and planning, and let God take absolute control.

The story is told of a man who invited Jesus into the House of his Heart. He proudly showed Him one room after another, beautiful, well furnished, and said; "This is all yours. Come and live here."

Then they came to a door which was locked. Jesus asked: "What is in this room?"

The owner said: "Oh, this is one I have kept for my own use."

Jesus went away sorrowful, for the man had great possibilities.

True Obedience

When Jesus called Peter and Andrew to come and follow Him they "immediately left their nets and followed him" (Matt. 4:19-20). Their obedience was prompt and unquestioned. They did not hesitate. They did not excuse themselves by claiming that their occupation as fishermen required their attention. If such a thought occurred to them, it is not mentioned. They left their work and their relatives and responded to Jesus' call.

It is true that they were not always consistent in their discipleship. But if they erred, they always returned. They became great leaders, but before they could lead they had to learn to obey.

Even Christ Himself qualified to be the Savior of the world through full obedience to the Father's will. In Heb. 5:8-9 we read: "Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source

of eternal salvation to all who obey him." In the same way Jesus requires the obedience of faith in us if He is to be the source of our salvation (v. 9) and if our lives are to count for Him.

Implementing His Promises

To give Him our best means to take Jesus at His word and to implement His promises.

Why are many Christian churches permeated with lethargy and indifference? Why is about two-thirds of the world's population still unreached by the Gospel? Why is the moral fiber of our nation weakening and disintegrating?

Because, as a whole, followers of Jesus do not accept the full impact of His words. His mighty, power-laden promises are smoothed over and toned down, or relegated to the past as irrelevant to our time.

Jesus said: "Truly, truly, I say to you, he who believes in me will also do the works that I do, and greater works will he do, because I go to the Father. Whatever you ask in my name, I will do it" (John 14:12-13).

Such and other promises are full of potential dynamite and have unlimited possibilities. But his followers must truly believe and claim them, work them out in their lives, and implement them in home, church, school and vocation.

Half-hearted action will not suffice. Probably it is good, but the good may be a tranquilizer which keeps us from delivering our best.

—E. Ostergaard, M.D.

—Courtesy, Tract Mission

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

The one thing I look for expectantly, as I retire to a less hectic pace, is that we as a nation will get back to some order morally. I can't believe we're going to be for long as morally shameless and irresponsible as we are today. There are moral absolutes and we'd best find them and get in tune with them.—R. D. Soule in *The Reporter and Farmer* (Webster, S. Dak.), Oct. 1, 1969.

But live it up now...and you can expect to get the bill for it sooner than you think. Any person who is capable of second thoughts on the matter recognizes that 'living it up' physically mortgages your health for tomorrow, 'living it up' morally leaves you with a mess of guilt, anxiety and calloused convictions that you pay for in long, hard installments of regret. Live it up and you'll have to live it down.—David Augsburg in *So What? Everybody's Doing It!* (Moody Press, 1969)

Teen-agers can't communicate with all teen-agers anymore than post-fifties can communicate with all post-fifties. It's an individual matter. Aware middle-agers have much in common with aware young adults—because it's on the inside. We can't change our age by years, but we can work on attitudes and communication skills.—Gladys M. Hunt in *Eternity*, October 1969, page 15.

(James) Pike, Ho (Chi Minh), (Everett) Dirksen, and (Drew) Pearson were all transitional figures whose deaths remind us that the world is in many ways changing. They also illustrate a basic truth: zeal for a good cause can be tarnished or spoiled by wrong presuppositions or methods. Because all men are sinners, none of these men will enter history with unblemished reputations. Each of them had fervent admirers and equally fervent detractors. Each pursued his goals with dedication and style, accompanied by fame or notoriety. But death is no respecter of persons; the powerful and influential fall before it just as must the rest of us. None of

us, no matter how well we are known, are prepared to live until we are prepared to die.—Editor in *Christianity Today*, Sept. 26, 1969, page 39.

ALC, LC-MS ANNOUNCE FELLOWSHIP, NAME IMPLEMENTATION COMMITTEE

Chicago—Dr. Fredrik A. Schiotz, president of The American Lutheran Church and Dr. J. A. O. Preus, president of The Lutheran Church-Missouri Synod, met here Monday, Sept. 22, to make formal announcement of altar and pulpit fellowship between their respective churches.

The fellowship between the two churches had been declared and established at recent conventions of the two bodies.

The American Lutheran Church voted fellowship at its Omaha convention in October, 1968; it was ratified by the 18 district conventions in the spring of 1969.

The Lutheran Church-Missouri Synod established fellowship at its general convention in Denver in July, 1969.

The action of the church bodies means that two of the three large Lutheran church bodies in America may now practice fellowship whereby:

1. "Pastors in good standing in each church body may be invited to preach from the pulpits of congregations of the other church body.
2. "Congregations of church bodies in fellowship may hold joint worship services.
3. "Members of the congregations of each church body, who are in good standing in their own congregation and do not violate principles regulating communion practices in the host congregation, shall be welcome as guests at the altar of congregations of the other church body.
4. "Members in good standing may transfer their membership from a congregation of one church body to a congregation of the other church body in conformity with the prac-

tics of the receiving congregation."

Present at the meeting together with the two presidents were Dr. E. C. Fendt, president of the Lutheran Seminary, Columbus, Ohio, and a member of The American Lutheran Church Committee on Inter Church Relations; and Dr. Roland Wiederaenders, first vice president of The Lutheran Church-Missouri Synod.

CLERGY VESTMENTS UNDER DISCUSSION

Copenhagen, Denmark—(LWF)—In the Danish church, like in other Lutheran churches, the purpose of the traditional vestments of clergymen is being discussed.

The Rev. Evald Christensen has now begun to conduct services without a robe in his parish of Gilleleje.

A poll taken among churchgoers showed that only 29 per cent missed having the pastor in vestments and, as in some north German churches, wearing the customary large, white fluted collar.

Fifty-two per cent of those polled said they approved of the decision of their pastor to discontinue using the robe for church services. Nineteen per cent had no opinion.

In addition, the majority in the parish desires a simplification of the liturgy.

All those polled were unanimous in feeling that the length of Sunday services should be limited to 50 minutes.

100 NORWEGIAN CHURCHES WILL TEST NEW LITURGY

Oslo, Norway—(LWF)—One hundred congregations of the Church of Norway will test over the next two years an experimental liturgy formulated by a commission headed by Bishop emeritus Johannes Smemo of Oslo.

Variations in the traditional service, including modernization of language and music, are suggested in the new liturgy. Several prominent

church musicians have worked with the commission.

Congregations testing the liturgy are to report on reactions every six months. Consideration of a new morning service for the state Lutheran church will be based on the report.

CONSERVATIVE STUDENTS STRESS EVANGELIZATION

Lahtis, Finland—(WMF)—Some 60 leaders of conservative evangelical student groups throughout Scandinavia issued a declaration here which maintains that the Christian church's prime task is evangelization.

Meeting at the end of a study conference discussions on the Christian mission under the theme, "Jesus Christ Today."

Their declaration stated that the answer of the church to human suffering is found in preaching of the Gospel, which will change people and make them help each other.

A main lecturer at the study conference was the Norwegian theologian, Prof. Carl Fredrik Wisløff of the Independent Theological Faculty in Oslo, who sharply attacked "new" mission theology and charged that the truth of the Gospel is being distorted by secularization.

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