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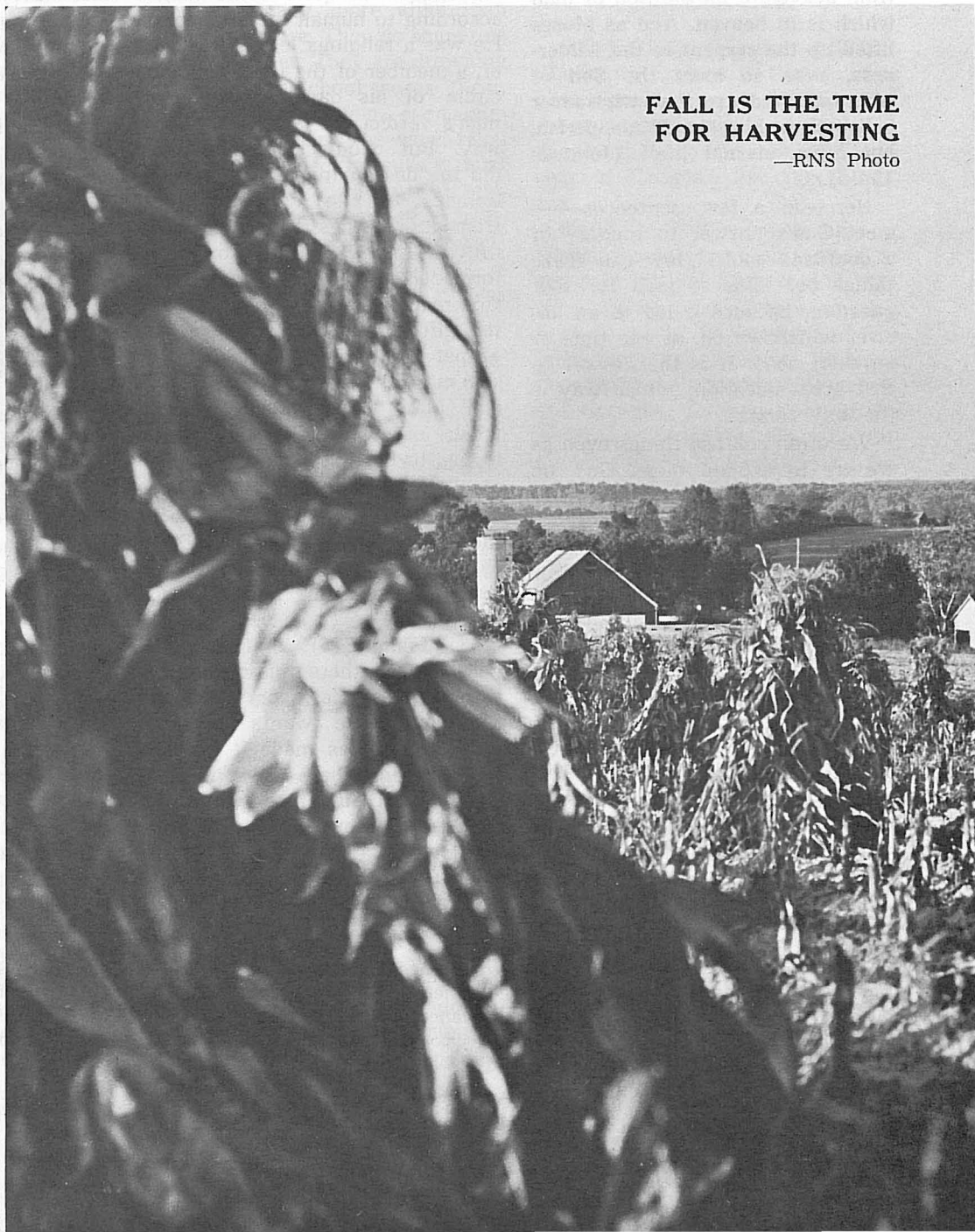
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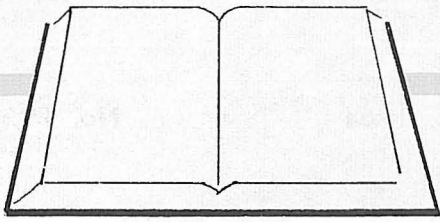
# *LUTHERAN*

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**FALL IS THE TIME  
FOR HARVESTING**

—RNS Photo





## According to the Word

### The Descending God

**“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life” (John 3: 13-15).**

Here—in a few sentences—we meet God’s answer to the cry of a confused soul. “How can these things be?” I’m so glad for that question, because it led to an answer which we all, at one time or another, need. It is the answer to that great question: which way is the way *Home*?

We often confuse things even as we try to explain them. God, on the other hand, makes the answer so very, very simple, but even so the Holy Spirit alone can make it really clear. So, may we ask for that even as we look at God’s answer to this important question. “He shall receive of mine and show it unto you” (John 16: 14).

Jesus often spoke in contrasts. There is the narrow way and there is the broad way; there is darkness and there is light. He does that here, too, as He tells about *the* way. Man’s way and God’s way are

contrasted. Man seeks to “ascend” home to God, by every effort possible. Nicodemus had been very successful in that direction. He had “ascended” to quite some height according to human measurements. He was a religious leader, a teacher, a member of the inner religious circle of his day. According to man’s verdict, he was well on the way. But God’s verdict differs: did in “descending” down to man. Romans 8:3 in the Norwegian translation brings it out so beautifully: “Hvad var umulig for loven, formedelst kjodet—*det gjorde gud.*” God reaching down to man through the gift of His Son—there is the gospel in a nutshell. And that Gift “No man hath ascended up to heaven.” Many like Nicodemus have tried; other millions are trying, trying, trying—but to no avail. “No man” will reach there that way.

This verdict of defeat introduces the gracious way of victory: God’s Way. What man could not do in trying to “ascend” to God, God is available to “whosoever believeth” (John 3: 15). In the loving heart of God, there are no class distinctions, no black or white, no segregation. He wants them all “home” and has made it possible in His Son. There are only two classes with Him: those who allow Him to take over and those who don’t.

We read in the book of Revelation about a new song (Rev. 5: 6). It’s a song of praise unto the Lamb who was slain and has redeemed a lost world.

David had learned that song. As he tells about his spiritual experience in Psalm 40: 2-3, there is *One* who stands out. His whole testimony is a praise unto Him who “heard my cry,” who “brought me up out of a horrible pit,” who “set my feet upon a rock,” who “put a new song in my mouth—even praise unto our God.”

Self-made men, spiritually, cannot sing this song since they do not know the joy of the redeemed. Their song, the song of those who are trying to ascend home into the eternal mansions on their own efforts, puts *I* in the place of prominence. Just listen to the Pharisee in the temple; it is I, I, I—all the way. There is no *finished* redemption in their song, no *completed* transaction, no voice of assurance in their soul.

Have you learned the “new song,” the song of the redeemed who looked up to Him, the Lord Jesus, and allowed Him, *reaching down*, to lift them “out of the miry clay” and place their feet on the Rock—the author of our salvation?

—Karl G. Berg

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# Rally Inaugurates Seminary

**F**RIENDS of the new seminary being established in Plymouth Village, Minneapolis, Minn., gathered at the Headquarters Building, Sept. 18-20, for festivities marking the opening of the school. Approximately 300 persons attended the closing service on Sunday at which Dr. Uuras Saarnivaara, chief instructor at the school, spoke.

A class of ten first-year students was enrolled on Saturday. They began classwork on Monday. Rev. Clair G. Jennings, Minneapolis, is also teaching at the nation's newest Lutheran seminary.

Rev. Julius Hermunslie, Spicer, Minn., chairman of the Board of Administration of the Association of Free Lutheran Congregations, sponsoring organization of the seminary, presided at the first session Friday. Rev. Morris Eggen, Spicer, led in Scripture reading and prayer, using John 10:1-9. Miss Carolyn Hove, Minneapolis, sang the solo, "Built on the Rock."

The sermon was preached by Dr. Saarnivaara on the text, II Tim. 2:19. The foundation of life, he said, is Jesus Christ. This truth is unchangeable no matter what the critics say. It is important that we are on this foundation. Dr. Saarnivaara pointed out that those who have repented and have believed the Gospel must also depart from iniquity. The Lord can look at the heart but men see the outside of a person and can tell by the life whether a professed Christian is turning from evil.

On Saturday afternoon Rev. Raymond Huglen, Roslyn, S. Dak., gave a report on the Lutheran Free Conference held in Waterloo, Iowa, in July. He expressed the desire that such conferences continue, but felt that if they do, the churches of non-synodical conference background must take an increased part in them.

This was followed by a five-member panel discussion moderated by Rev. John Strand, Minneapolis,

Association president. The members reported on such matters as the seminary facilities, degrees offered by the school, faculty, purposes and goals. In regard to the latter, Rev. Hermunslie stated that the Association could use twelve ordained pastors at the present time to say nothing of future needs enlarged by the world missions program and proposed Bible school.

The panel and audience answered the question, What kind of pastors do we want to produce? The answers were these: pastors with the personal experience of salvation; having a definite call from God; servants of the Lord first, then of the church; men with strong convictions on the Word and sharing the Association ideal of the congregation and the church; having a love for people; not desiring to lord it over congregations, but to serve; pastors with the mental qualifications to master the course of study.

On Saturday night an appeal to youth was featured. The speaker was Mr. Clair Jennings, pastor of Faith Free Lutheran Church. His text was Dan. 1:3-16, 21. To young people at the crossroads of life, Mr. Jennings set forth the example of Daniel, a young man who had a purpose, was without blemish, was true to his conscience, was willing to put God to the test, was faithful and who was honored by the Lord. Mr. David Molstre, Moorhead, Minn., one of the seminary students, sang two solos, "How Great Thou Art" and "I'd Rather Have Jesus." Rev. Richard Snipstead, Greenbush, Minn., president of the Luther League Federation, led the service. Mr. Robert Lee, Escanaba, Mich., a student at Augsburg College, Minneapolis, read the devotional Scripture from Proverbs.

The Sunday morning service was shared with the mission congregation which meets in the headquarters building each Sunday. Prof. George Soberg, pastor of the group, conducted the worship. Mr. and Mrs. Snipstead sang the duet "He

is the Vine, I am the Branch."

In his sermon on the epistle lesson for the day, Gal. 5:1-13, President John Strand, the seminary's dean, lauded the freedom existing in the Association and propounded that God has granted great progress in two years. But, he said, the Association stands in danger of becoming entangled again in bondage. He asserted that the three safeguards against this are to have an awakening sent, brought and wrought by the Holy Spirit and which begins in the believers; to be uncompromising in the stand on truth of the Word of God; and to have a loving spirit—for the unlovely, for the work, for one another, for the Lord and His truth.

Rev. Trygve F. Dahle, Kalispell, Mont., used Col. 1:9-18 for devotions at the rally's closing service on Sunday. Mr. Hermunslie was again presiding. The special music was provided by Mr. Gus Holt, Minneapolis, who sang "The Lord Is My Light."

Instead of the traditional sermon, Dr. Saarnivaara gave an illustrated Bible study on Phil. 1:3 and Luke 10:20, entitled "How may our names be written in the Book of Life and kept there?" Two books are kept, one in heaven and one in man's heart. The natural heart is full of evil. Jesus took the evil upon himself on the cross. He will have mercy upon the penitent soul. Christ proclaims forgiveness through the Gospel. To the one who receives this the seal of the Holy Spirit is given. In order to be kept in the Book of Life it is necessary to live in the Word.

Sunday dinner was served by the women of Faith Free Lutheran Church and afternoon coffee by the women of Morgan Avenue Lutheran Church, both of Minneapolis.

Association leaders expressed approval for the response to the rally. People who saw the property for the first time were amazed at the fine location and building.

# Double Cleansing

Pastor Knute Gjesfjeld

According to what is written in the Book and also according to what is preached to us, what is meant by cleansing is a puzzle to some.

Let me refer to what is written in Isaiah 1:18, "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Here it is spoken of sinners who deal with God, that they become pure and clean.

But in I Peter 4:8, we read, "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins" (ASV). By the connection, there can be no doubt that in this case it refers to God's people, or to believers. Don't you think it sounds like the Scripture contradicts itself?

We who have had the experience of salvation trust the Book and we know that the Book does not contradict itself. So we search the Scriptures for an explanation—and we find it! So we thank God. Reader of this article, we advise you to do the same.

By comparing Scripture passages we come to the conclusion that the Scripture speaks of two kinds of cleansing.

First, there is cleansing by the forgiveness of sin. The forgiveness of sin takes place in the heart of God. Sin forgiven is covered and forgotten. It belongs to what the Book calls "justification." Being justified by faith God looks upon the sinner as though he had never sinned. By justification sin is cancelled by God, not in the heart of the sinner! That's why the sinner has the forgiveness of sin by faith. Justification is not salvation, it is preparation for salvation. Salvation is to be united with God through Christ. This, in the Scriptures, is

called the "new birth" or "regeneration." There is no space of time between the two. Justification is the condition required that Jesus may take abode in the sinner's heart. The cleansing or forgiveness is presented to us in I John 1:9, by these words, "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (ASV).

The cleansing in this place has made some believers confused. If you consider the cleansing to be the sanctifying of your mind or the sanctifying of yourself you may be in trouble. Forgiveness means in the first place that in God's eye, there is no unrighteousness, no guilt against you. Through forgiveness you are cleansed from all unrighteousness.

So far we have dealt with cleansing through justification which takes place in the heart of God, or in heaven. But the Word of God also deals with a second type of cleansing accomplished in the soul-life of God's people. In I Peter 1:11, we read, "Seeing ye have purified your souls in the obedience to the truth, love one another from the heart fervently." And in II Corinthians 7:1, we find these words, "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God" (ASV).

Such passages belong to sanctification. But here I'd like to ask you a question: A born-again person consists of the old man and the new man. The new man cannot sin (if he cannot sin he needs no cleansing). The old man cannot be cleansed, therefore he cannot be improved! Where then, does the cleansing take place? This is a question to ponder on. The answer came to me by reading Professor Hallesby. I will give the meaning of his

answer, not word by word:

A born-again man is a peculiar being, having two natures—the old and the new. The new is in harmony with God, the old against God. But we have the mind and this mind may be used for both the old man and the new man. If you are watching yourselves you will be surprised how quickly your thoughts (or your mind) may be changed from highly spiritual objects to low and fleshly thoughts!

Brethren, here comes our responsibility. We can choose ungodly company which brings to mind impure emotions and inclinations, and even unseemly words spoken. Let us also be careful what we read. Many filthy thoughts may soak in from reading. Our time here in grace and for work in His kingdom is so short! By inspiration from heaven keep your mind pure, and your thoughts vigorous for good works, especially for soul winning.

Friends, brothers and sisters in the Lord, be of good cheer. God has opened for us a door that no man can shut. Minority with God makes a majority. Luke 17:5, "The Apostles said to the Lord, "Increase our faith."

Read the Lord's answer for yourselves!

## NOTICE

As the Lord lays it upon your heart to share in our work, we invite you to send your contributions to:

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Lutheran Congregations  
Mr. Robert Bursheim, treas.  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55427

Please note change of address due to rezoning.

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THE ASSOCIATION  
OF FREE LUTHERAN CONGREGATIONS  
LAUNCHES OUT IN A SPECIAL**

**“PRAISE PROGRAM”**

**THIS  
THANKSGIVING SEASON, 1964**

**P****ARTNERS** — every congregation, every pastor, every member, every friend, united in our freedom and faith.

**R****EJOICING** **IN OUR BLESSINGS FROM GOD.** Mission fields, a theological seminary, a paper, auxiliaries, more pastors, more congregations, a forward-looking program.

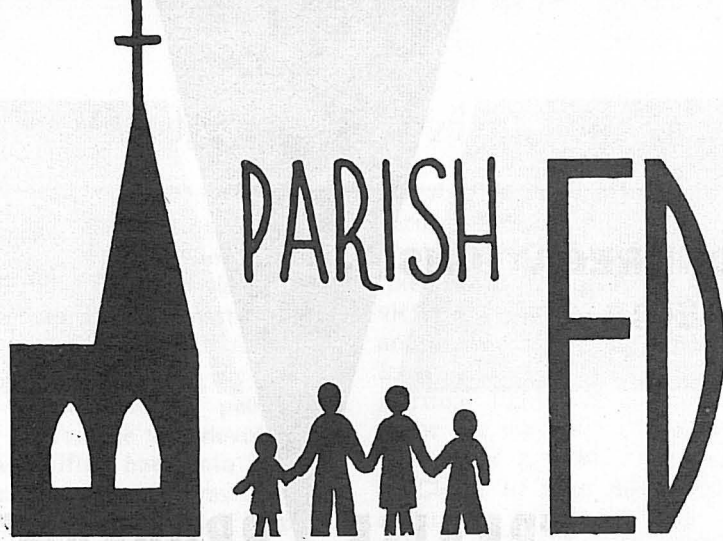
**A****CEPTING** **THE CHALLENGE BEFORE US.** We will never have a greater opportunity than we have now to make a significant contribution to our Lutheran church, and the world, so in need.

**I****NTERCEDING** **GRATEFULLY THAT WE MIGHT BE FAITHFUL.** We are thankful to God that He has done more than we asked or thought. We must express this gratitude. We do not depend on our neighbor to be faithful. We must be certain that we ourselves are faithful to our Lord now.

**S****ACRIFICIALLY GIVING** **THAT OUR CHURCH MAY MOVE FORWARD.** \$130,000 is needed to pay for the seminary and headquarters' property and the president's residence. We want to give as much of this as possible this fall. This calls for personal sacrificing.

**E****QUIPPING OUR YOUTH** **THAT THEY MAY CARRY ON.** We need pastors, teachers, and missionaries. Our youth need specialized training for these fields of service. We have a fine class and faculty. Let us make it possible for them, and many more, to carry on.

**“BEGIN NOW TO PRAISE”**



Edited by Mrs. David C. Hanson

### THE WORSHIP SERVICE

Sunday school was about to begin as seven-year-old Tom stopped at the doorway of the room that was used for assembly. Inside, two younger boys were chasing each other around a table while a third lad balanced his chair on its back legs. Children in the next row watched with varying degrees of concern. As the teachers busied themselves with last minute preparations, their students roamed about the room. One little girl picked unsuccessfully at the piano keys to find the melody of a hymn. In the midst of the confusion the department leader called, "Children, it's time to start now."

When the students continued to do whatever struck their fancy, their teachers began to round them up and herd them into place for the morning worship service. Just then the pianist came rushing in, voicing apologies for being late; and the next few minutes were lost as she consulted with the leader about the choice of music for the day.

The twenty minutes that followed were filled with half-hearted singing and a Bible meditation that was far beyond the understanding of the wiggling youngster. Tom seemed relieved when it was all over and the children rushed pell mell to their classrooms.

Sound far fetched? Perhaps . . . but this happens in Sunday school more times than most of us care to admit!

Careful planning, preparation,

and cooperation from every member of the staff are needed if the children are to learn to worship. Each worker will want to be in his place early enough to take care of those last minute details before the children arrive. A smiling and relaxed teacher who has time to spend with her students as they enter the room can help to prevent confusion and behavior problems. Pre-session moments are also valuable in building a stronger relationship between the student and teacher. The pianist may contribute to an attitude of worship by playing softly until it is time to begin.

It would be wise for the department leader to choose one hymn to serve as a call to worship. The children will soon learn that this is the "signal" that Sunday school is about to start, and within a week or two they will take their places when the hymn is played. "This is God's House" could be used for younger children; "Turn Your Eyes Upon Jesus" would be suitable for those who are older. The leader will want to wait quietly until the children are settled before leading them in the singing of the opening hymn.

Most worship services contain these parts: singing, Bible reading, prayer, a welcome to newcomers, birthday observance, the offering, and a story or meditation. The order of service may vary from Sunday to Sunday so it does not become routine. Children should participate as they are able.

Teachers' manuals usually stress

a goal or desired outcome for each lesson and department leaders will want to plan the worship service with that goal in mind. Hymns, stories, and other activities should correlate with the Bible lesson that will be taught in class.

There are many cute stories about children who return home from Sunday school singing their own versions of the hymns that were used. The stories are fun, but they are also a commentary on the teaching. It is important to choose hymns and songs that are suitable for the age group that is being served and then to explain words and phrases that seem difficult.

Visualized hymns will help boys and girls understand the words they are singing. Variety is important too. Choruses are easy to sing and memorize, but the young people will also want to learn the great hymns of our church.

The Word of God must always be in a conspicuous place in Sunday school. Leaders will want to present the verse for the day directly from the Bible. If the children are very young, they will enjoy holding the Word as the leader reads. Those who are old enough to read can be encouraged to bring their Bibles and follow along with the Scripture reading. In an older group, the young people could participate by reading favorite portions from Scripture and sharing their thoughts with the other students. For variety all of the children may be given an opportunity to share verses. The Word of God is the most important visual aid that will be used in the worship service, for the children can be taught love and reverence for the Word by the expression on the leader's face, and by the very way she handles her Bible.

Children can be taught that prayer is not only "talking with God" but also fellowship with their best Friend. Consequently department leaders will recognize the need of praying in words the children understand. It might be well to ask them for suggestions for prayer and to encourage them to

*[Continued on page 8]*

# A Letter From Mrs. Eleonora Molvik

Twin Valley, Minn., Sept. 1964

Dear Friends in the Lutheran Free Church:

This may be my last greeting. I do not remember if I have written since we left Madagascar in July, 1947.

I am near my childhood home so naturally my thoughts return to the past, and I see how much we have lost contact with this upset world. But the Lord will soon return for His own.

Most of the prophecies in Isaiah and Ezekiel of the "last days" are now fulfilled and we must look up and praise God for all His blessings and pray, "Come, Lord; may thy will be done." If we study the 101 prophesies mentioned, we cannot help but feel that Jesus will soon come to say, "Well done." Or will we hear, "Depart from me, I know you not"?

When an old woman finds it necessary to see a doctor and finds that he is out of town on a vacation, or when it becomes necessary to drive through Morrell's stockyards to reach a plane ready to take off, it can be unpleasant for a moment; but we are still glad that the old truth "a straight line is the shortest distance between two points" has not changed. Do we really appreciate the modern conveniences of cars and planes? Let us praise and thank God more for all the blessings we enjoy. We think of our faithful Malagasy workers who made it possible for us to reach so many with the truth of God's love and saving grace. If missionaries had not been sent by the home churches, many would never have heard of salvation through faith in Jesus Christ as the only Savior and Lord.

Our thoughts have often gone to old Rev. Johanesa, who as a young man began to learn to read the Bible. When Andreason lay dying, Johanesa promised to contin-

ue to study Christianity when another missionary arrived. Johanesa was the oldest son of Fiakara who was the high priest for old King Ravino. It was not easy to become a Christian, for he had to deny himself everything that a Malagasy holds dear. He had to become a humble servant and serve others instead of being next to the King giving orders and being served by all the Vezoes and Sakalavas on the southwestern Coast of Madagascar and inland by the Bara, Tanosy and Mahafaly tribes. He became the first to be baptized by Rev. Sanders in 1896. He forsook all earthly honor and his inheritance to be the head of his big family. Since his father had three wives, he had many brothers. Six of them had become Christians when we came to St. Augustine in 1909. He and our sainted Fanuella, who also was the son of a chief in Sarodrano, were the first to be ordained of the many good ministers that have served in our mission. They were ordained to the ministry in July, 1914. Johanesa had served as teacher and catechist for 18 years, and he lived to serve in the church as pastor for over 30 years.

Then we also think of happy Elia who always laughed and brought cheerful news when he came on his short visits. He was always so busy, for he had 17 children to provide for. He too served as catechist for many years until he was ordained in 1925. He was still working when we last had charge of the work in the St. Augustine District in 1947.

Others who gave us much joy in the service were Zefania, Davida, Asabella, Theodora, Petera, Martina, Mahampa, Johnary, Madalena, Gustave and Nabaniko (Lorena, Maria, Marson, Wilson, etc.). You realize that they were real born-again Christians or they could never have been such a blessing in the

work, for only those who experience a conversion and are led by the Holy Spirit get strength to forsake heathenism and become powerful witnesses for Christ. I often quoted what Mrs. Quanbeck said, "You can feel the power of the Holy Spirit when Asabella preaches."

When I got the news from Rev. Quanbeck of Asabella's death, I gently told my husband, but it was too much. He gave his last sigh and could say no more, for Asabella had been like a son to us.

We had found him helping his father herding cattle and planting corn, lima-beans, sweet potatoes, rice and manioc. They also had to cut much bamboo poles, palm leaves, and rushes for their houses and repairs. He was the oldest son of Elia, so he was a young man before he could go to Manasoa to study. He had learned to read but the progress was slow. Dr. Dyrnes did not give up hopes, however. He studied three years at Manasoa, and then with his good wife they walked all the way several hundred miles to Ivory Seminary to continue his study for the ministry. After three years they returned with their oldest child and he began to teach in Bible school and assist the pastor. He became the most popular preacher. The missionaries from Norway who work among the more intelligent tribes (Hovas, Betsileoes and Ambaniandroes) said, after hearing an address to thousands of youth at a rally in Fianarantsoa, "You do have eloquent preachers down there in the south land."

We had much joy in working together with the many good men who were consecrated to the Lord's service. Dr. Dyrnes and Rev. Molvik, assisted by Rev. Halland, ordained Johanesa and Fanuella in 1914, and later, Elia, Asabella, Theodora, and Seth-Pierre and Gustave, and others. May we meet them all at Jesus' feet.

Now you may be amused to read what happens to an old retired missionary who gets lost in our fast-growing cities.

After six days in the hospital, the doctor said, "Come in again in

a month," so I went to the bus station and got a ticket for Moorhead. I left on the 6 o'clock bus for Moorhead, but the bus went through to Fargo. I got out and saw a hotel sign so went to look for a room for the night. I got a room quickly and went to bed, had a good sleep and overslept. At nine in the morning I dressed quickly and went out to get breakfast. To my surprise I learned that I was in Fargo, not in Moorhead. I looked down the street and saw the Forum building, so I knew that I was near Pontoppidan where I attended church for three years when I was a student at the State Normal School in 1902-1905.

I walked to see my old church-home. It was locked and so was the pastor's office. Then I heard voices in the education building. There a woman told me that the pastor was away on vacation and the assistant was ill, so I saw none of our former people. Too bad that the Lutheran churches are closed. Why not keep them open as the Catholics do?

I turned to walk the foot bridge to Moorhead. On Front Street I asked about the foot bridge and was told there is none now. I continued on the Front bridge until I reached 8th Street and there in front of the Congregational Church was a taxi ready to start, so I waved my hand and ran across the street to catch a ride. I asked the driver to take me to the Wm. Gilbertson's who live in a large two-story house between Concordia College and Teachers' College. He questioned the location of my friends, but soon called up and was told that they had moved to a new suburb.

The taxi driver was kind and talkative and I wondered why he was so courteous and concerned about helping me. "Here we are," he said. "I will wait until I see that your friends are at home."

I stepped out and Mrs. Gilbertson opened the door, smiling.

"How much is it, mister?" I asked.

"I cannot charge you anything,"

he answered.

"Why?" I asked.

"I am chief of police," he replied.

No wonder Mrs. Gilbertson (Eleonora Jerstad) looked surprised and perhaps thought, "Why a police car?"

I had a good ride with the Gilbertsons who were going to Detroit Lakes that very hour. I got off at Audubon where my niece, Mrs. Hanson, was at the Ladies Aid. I was soon in my old home and so happy, for "He leadeth me all the way."

Oh, how good it seemed to be in my old home where I had been so happy with Father and Mother, my two brothers and four sisters. Now, praise God, they are in a better land. But I was happy to see my nephew Leroy Davis Hanson there with his fine wife and four sons and a daughter. He had rebuilt all the old buildings and it had a modern look. I also had time to visit with nephew Milo Davis Hanson who lives nearer his birthplace with his fine family who had been so kind to care for me when I suffered from nervous exhaustion and could not care for myself.

Then Son passed by and took me to his home and the church where I was a real stranger, if I may use such a word among Christians.

We were in Madagascar when he and Miss Helen Quanbeck were united in marriage 25 years ago. Now I had the pleasure of being present at their silver wedding when the congregation they serve honored them with a beautiful service in their church parlors.

It made me very happy to meet so many strangers who love the same Lord and serve their fellow men in Christian love. "Blest be the tie that binds our hearts in Christian love."

"This world is not my home,

I am only passing thru;

If heaven is not my home,

I don't know what to do.

The angels beckon me from

heaven's open door,

And I can't feel at home

In this world any more."

"With malice toward none, and charity for all." Let us labor together until we hear the blessed call, "Come home."

Till we meet, sincerely,  
Eleonora Hanson Molvik

*(We are glad to print this fine letter from Mrs. Molvik, long-time missionary to Madagascar, and trust that it will find its way to many of her friends. God give her pleasant memories of a life's work well done.—Ed.)*

[Continued from page 6]

participate. Even very young children can be led to pray short sentence prayers if they are first given time to discuss the things for which they are thankful. "Thank you, dear Jesus, for my mother and daddy." "Thank you for the Bible." "Thank you for my dog."

The offering can be an act of worship, too, and ought to be more than a collection. Usually it takes only a sentence or two to apply the Bible story for the day to the presentation of the offering, for children find it easy to understand that "we bring our gifts because we love the Lord Jesus."

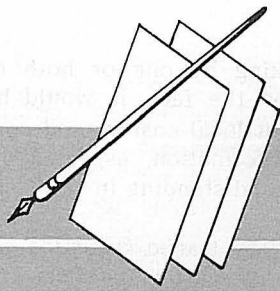
If stories are used in the worship service they should be short and should complement the Bible story for the day. Occasionally it would be interesting to use a series of stories that would create interest in missions or teach the children about prayer. Special holidays can be emphasized in the worship service too.

To avoid confusion, students may be dismissed with prayer and taught to leave the assembly one class at a time as the pianist plays a hymn.

Webster's dictionary defines worship this way: "courtesy or reverence paid to worth; hence honor or respect. The act of paying divine honors to God, religious reverence and homage. Obsequious respect or devotion."

The Psalmist said, "Extol the Lord our God; worship at His footstool! Holy is He!"





# EDITORIALS

## SEMINARY CLASSES BEGUN

Following a three-day festival to mark the opening of the Association seminary in Minneapolis, the students and faculty began actual class work on Monday, Sept. 21. Rev. Clair Jennings, one of the two teachers, taught the first class hour, a study in the book of Acts. The other teacher is Dr. Uuras Saarnivaara.

A report of the seminary rally is to be found elsewhere in this paper, but we would only comment here on the dignified, reverent and yet joyful spirit in which the services were held. The messages were Bible- and Christ-centered. Dr. Saarnivaara's Bible study on Sunday afternoon, as well as his sermon on opening night, revealed his own conviction that the task of the preacher today is primarily to preach sin and grace.

Attendance built up throughout the rally. By Sunday afternoon about 300 people were present. They came from many places in the church and there were other interested friends also. Pleasantly noticeable was the good number of young people who came, many of them, hopefully, candidates for the seminary in future years or for the Bible school which will be started when possible.

The steering committee for the capital funds appeal held its first meeting that Sunday evening. Readers of *The Lutheran Ambassador* will be hearing from that committee soon, as the drive gets under way. Possibly you will find their first communication in this issue.

Also meeting after the seminary rally, on Monday, was the "corporation" of the school. The item of business we want to call to your attention particularly out of all that was transacted is the committee's request for names for the seminary from readers of the *Ambassador*. On page 16 you will find a blank which you may use in submitting names. Please send in your suggestions at once as it is desirable to name the school as quickly as possible. Won't you participate in this project? You need not send your own name with your suggestion, but should your name for the seminary be selected, it would be interesting to know who had sent it in.

The rally is over, the people have gone home, classes have started. Now the real work begins as the students and professors wrestle with the learning and teaching process, and as the people of the

church pray and give the money needed to operate the school. It was a historic occasion, the seminary rally. But it was only part of the story. We are proceeding now to write a history which we trust will be as fine as the start was.

## THE TEST OF REALITY

Without contradiction it may be said that many people do not enter the kingdom of God because they feel that their past is too checkered and their misdeeds too many. It isn't always that they doubt the power of Christ to transform their lives. In many instances there is the unwillingness to try to make the necessary amends. Such people are correct in realizing that offenses of the past toward others must be made right if they are converted. They are wrong in resisting God's grace because they fear their ability to make amends for their misspent years. In laying all on God's altar they would find the strength to walk in the newness of life which would also involve righting the wrongs of the past.

It was refreshing to read the story of Jim Vaus' life, a case in point. This Billy Graham convert in Los Angeles in 1949 had a black record. He had twice served prison terms. As an electronics expert he became involved in crime syndicates and was a personal friend and co-worker of Mickey Cohen, "czar of Hollywood gamblers." One doesn't leave such a background without having to do some humiliating and dangerous things to show the Lord that he means business.

Vaus tells in his book *Why I Quit Syndicated Crime* how he had to back out of a commitment, after his conversion, which he had made to do some work for a St. Louis racketeer and among those men a "double-cross" is treason indeed. But God spared his life. He returned electronic equipment he had received wrongfully, realizing that everyone he had robbed could prefer charges against him and send him to jail. Jim Vaus made further restitution of \$12,000-\$15,000 to people he had defrauded, giving to his home and automobile in order to do so. He testified before the County Grand Jury in Los Angeles, reversing testimony he had given before his conversion. His new and correct testimony helped to clear an innocent man, but put his own freedom in jeopardy for perjury.

The Lord brought Jim Vaus safely through. He might have been imprisoned. He might have been "rubbed out" by the gangsters who knew that he knew too much.

We wouldn't like to leave the impression that one who becomes a new man in Christ will always be spared by civil justice for wrongs of the past or from the clutches of former evil associates. We are saying that entering the kingdom does indicate a complete break with the past and the making of restitution wherever necessary and that the Lord will make this possible and give the grace and strength

to do so. And this one thing more, the new life will be so worthwhile that any "price" or shame connected with breaking with the past will be overcome by the new joy.

May the experience of Jim Vaus be of encouragement to some reader of *The Lutheran Ambassador* who looks longingly at the kingdom, but feels doomed by an irreconcilable past. Christ can set you free.

### 425,000 ROAD DEAD

The fact that the 1964 Labor Day weekend road toll of 523 deaths in the United States failed to better the all-time high of 557 in 1963 was small consolation in the light of the nation's 10-year record of 425,000 traffic fatalities. The injuries from road accidents for the same period runs into the millions. And, if we heard correctly, funeral expenses for accident victims in a year reaches the 32-million dollar bracket.

It is true that more people are driving more cars more miles these days. On the other hand, roads are better than ever and so are the automobiles.

In this business of driving where we deal with seconds and inches, speed is often accused as being one of the demons. Another lethal cause of fatalities is the drinking driver. Some authorities place the number of drink-involved accidents very high. We are inclined to agree. If news reports of accidents which

had been preceded by drinking by one or both of the drivers always mentioned the fact, it would be interesting reading indeed. But local custom and conventions often quiet such information, especially if the persons involved are of good standing in the community.

But aside from drinking, the traffic statistics are still bad. They ought to give us reason to reflect and to search our own hearts before God. Do we drive with a spirit of brotherly love? Do we care for the people we see for only a very few seconds along the road of life? Is it right for us to make up time on the highways when foresight could have avoided rushing to make an appointment? How often do we "prefer" one another (Am. St.) on the streets and highways by showing rudimentary courtesy to other drivers and pedestrians? They may not all be as proficient and able as we are. They may be a bit timid or be travelling an unfamiliar road or not pressing toward an appointment at that minute as we are doing in the fulfillment of our busy, useful lives.

We don't know how much the road toll can be reduced. After hearing a socialist speak on the radio last night we'd imagine that those folks would eliminate even this problem under their system. But in the absence of that, what can we do? If we are Christian, we can drive like one. Whatever the factors involved in accidents are, if people who are called by His name will act rightly, this would be a safer world.

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# Letters

## TO THE EDITOR

### LETTERS TO THE EDITOR

I would just drop a line to say how much we enjoyed Family Bible Camp at Alexandria. We managed to take along seven of our eight children and although it was just for three days we were greatly blessed with such a fine fellowship and wonderful messages from God's Word. How thoughtful, too, was the amount of cost for such a size family. It is a wonder how they could prepare so well all the meals for such a low cost.

Since coming home and looking around (maybe too much) I feel like giving a word of admonition, first to those who are in Christ.

How great is our responsibility in Sunday school, at Bible study and prayer meetings, also Ladies Aid and, of course, countless other ways, in being consistent. So many things can come in the way which make for bad preparation and attendance. Also in giving, and how it behoves each one of us to say, "If each member were like me, how would the Lord's work progress?"

So many times we can be a great stumbling block to others around us, both young and old. One can hear it said many times, "Well, that person isn't regular in attendance or does not take this seriously, so why should I?" The need is so great for the gap to be filled in each congregation as the older Christians leave to be with the Lord. How are we filling in their empty places?

So let us awake and pray the Lord of the harvest to send a revival and more laborers in this field.

May the Lord richly bless all His children. "Now is it high time to wake out of sleep, for now is our salvation nearer than when we first believed."

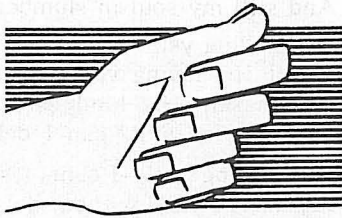
Mrs. Reuben Ivesdal  
Edmore, N. Dak.

In coming to the Family Bible Camp the family seems to step aside from the daily routine of life and living. It brought us closer together as a family around the Lord Jesus Christ.

We thank Him for the many people in camp and those that found Him as their Savior.

Howard Helm  
Minot, N. Dak.

"But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere" (II Cor. 2:14).



## STEWARDSHIP

ALL THAT I HAVE  
IS THINE ALONE

*(This article was written by a friend of mine at my request, but who wishes to remain anonymous. It is a resume of a lecture on stewardship which I thought worth passing on.)*

*Truly God is wonderful, and the least we can do is to give Him a generous "thank-offering." The only way we can serve God is to serve our fellow men. Jesus said, "Whatsoever ye do unto one of the least of these, ye do it unto me." Our new seminary and our missions are the outlet for us. May God give us grace to see the "fields white unto harvest," and rejoice that we are privileged to have a part in this greatest work on earth.*

*In His joyful service,  
Trygve F. Dahle)*

There is no particular merit in being poor.

It is possible that down through the years we have given the impression that it is more seemly for a Christian to be poor than rich. This has led us to look with a mite of suspicion upon a Christian who has done well for himself financially. It could even be that a Christian feels a bit apologetic if his income is above average; similarly, a person of meager means may think he is a little closer to his Savior because he is poor.

Scripture and history attest to the fact that the poor are always with us. It is also true that most of the Christians down through the years have been poor. God could have made all of His children rich, for all the silver and gold is His, and the cattle upon a thousand hills; but in His wisdom he has seen that they would suffer spiritual harm if they were rich. So he has graciously arranged to let them have only enough of this

world's goods to get by. But this is really no credit to such Christians. An earthly father does not let his child play with the razor because of the danger involved; but it is not to the credit of the child that the father has to limit his activity thus.

Here and there God sees among His children some whom He can trust with money; so He makes them rich. Such people are to be complimented for being so highly favored of God. The Lord knows they can handle money. It does not behoove the rest of us to give instructions and lay down rules for the Christian use of money for the benefit of these rich Christians. If we really knew how to use it, God might have given us more, too. The writer of these lines has known not a few rich Christians down through the years; he has been led to marvel at both their Christian humility and their knowledge of using their riches in God's kingdom. God bless such people! May their number increase.

Let us put it this way: Riches are God's gifts to His people; they are compliments He pays to His children. Let us earnestly strive to lay hold of His gifts and lay ourselves open to His compliments. Stewardship begins here; it is the first lesson in our attitude toward money. You and I who are Christians should try to make as much money as we possibly can, being careful to earn it honestly and in a Christian manner. We should be alert, aggressive, industrious, efficient, frugal and persistent in all of our endeavors. We are trying to corner a bit of the financial world for God; in doing so we need to ask His blessings on our efforts, for "His grace and

power are such, that none can ever ask too much." Let's ask for much, and go out to get it. Then "when riches increase lay not your heart thereto." Keep your money in your head and in your hands; but don't let it get into your heart. Use your money to the best possible advantage, but do not idolize it. Here lies the danger. Let us constantly be on guard at this point; this is also a part of Christian stewardship. Purses should be made of pigskin and cowhide; too many are made of heartskin. When a coin gets into the heart it is too bad for both the coin and the heart. The heart is frozen by the cold metal, and the coin is taken out of circulation. When a coin drops into the heart-purse, the purse snaps shut so fast and securely that it takes a wrecking bar to open the heart which has enclosed the coin.

To be forewarned is to be forearmed. Let us as good stewards "keep our heart with all diligence." This does not mean that we should keep as far away from money as possible. Gang up on it; conquer it; lay hold of it; and use it.

Here you are ready for lesson number two. It is also a part of Christian stewardship to use money in the right way. So often we think this is to give it away. To be sure, that is a part of it; but it is just as much a part of stewardship to use the rest of the money you have in a way that you can ask God's blessing upon it. A good Christian steward should be grateful for all he has acquired; for after all, it is God's gift. He should be satisfied with what he has, whether it be much or little. He should not spend the 90 percent of his income foolishly or selfishly simply because he has given 10 percent to the Lord first. Stewardship covers the whole amount. Furthermore, good stewardship does not mean that a person should give away all that he has. Some of it is merely seed for next year's crop. Use it rightly.

If God has blessed you with more than the average amount that people earn, thank God for it. In

*[Continued on page 13]*

## On Which Side Are You?

That was a ringing question asked by Moses long centuries ago—"Who is on the Lord's side?" (Ex. 32:62). For forty days Moses had been in the quiet of the mountains communing with God and seeking guidance for his people. In the meantime, the people for whose welfare he was devoting his life had drifted back into idolatry, had made for themselves a golden calf and were worshipping that. Bitterly disappointed and distressed, Moses insisted that the people should take sides and declare publicly on which side they stood.

This challenging question asked by Moses—"Who is on the Lord's side?"—is a clear call to you to take sides concerning Christ. You cannot be neutral here. Not to take sides with Christ is to take sides against Him. "He that is not with me is against me" (Matt. 12:30).

This taking sides concerning Christ fundamentally influences every other decision in life. It bears upon your character, your conduct, your destiny. It is easy to understand why the Lord urges us to take sides with Him early in life. "Remember now thy Creator in the days of thy youth" (Eccl. 12:1). God wants to save us, not only for heavenly bliss and glory; He wants to save us for the highest and best in this life. What a tragedy that so many spend their entire earthly life without ever realizing what life is for, and thus they pass into eternity.

You should take sides with Christ now that you may be fitted to live your life here in this world as it ought to be lived, that your talents, your influence, your example may count for that which is right and good. The loss of material things means so much to many people. But that is such a small matter compared with the loss of influence, the wasting of opportunities, the misuse of example. We are helping or hurting people every day we live by our personal relation to Christ—for Him or against Him.

You should take sides with

Christ now because delay is dangerous. While you delay, habit hardens and character becomes fixed. Feelings awakened and convictions challenged become feebler and feebler the longer you delay. It is a dangerous thing to have spiritual light and not use it, to know the way of duty and neglect to walk in it, to hear the clear call of Christ to take sides with Him and to put it off until later.

You should take sides with Christ now that you may be ready for that solemn, inevitable hour awaiting all of us at the close of our earthly sojourn. When and where and how we shall depart we do not know. Therefore we should be ready always for that uncertain, yet certain event. In the midst of life we are in the midst of death. "There is but a step between me and death" (I Sam. 20:3). There is only One who can make us ready for such an hour—our Blessed Savior. Turn to Him now, I beg you!

Taking sides with Christ calls for resolute decision. God has endowed us with a free will and we must say "yes" or "no" to His call. If you miss the right way the responsibility is yours. God cannot be justly charged with the doom of the lost. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezek. 33:11). The opportunity to take sides with Christ yesterday is gone and will never return. But there is a tomorrow, you say. God warns us not to count on tomorrow. "Boast not thyself of tomorrow, for thou knowest not what the day may bring forth" (Prov. 27:1). Then, with yesterday and tomorrow excluded you have only today left in which to make your decision concerning Christ. "Today, if you hear His voice, harden not your heart" (Ps. 95:7-8).

God calling yet!—shall I not hear?  
Earth's pleasures shall I still hold dear?

Shall life's swift passing years all fly,

And still my soul in slumbers lie?  
God calling yet!—shall I not rise?  
Can I His loving voice despise,  
And basely His kind care repay?  
He calls me still: can I delay?

God calling yet!—I cannot stay;  
My heart I yield without delay:  
Vain world, farewell; from thee I part;  
The voice of God hath reached my heart!

Courtesy—Tract Mission

### TIOGA CHURCH HOSTS LADIES AID OFFICERS


A meeting of the Western North Dakota—Eastern Montana District WMF and Ladies Aid officers was held Sept. 10, 1964, 10:00 a.m., at Zion Lutheran Church, Tioga, North Dakota.

There were approximately 30 officers in attendance. A hymn study on "O Master, Let Me Walk with Thee" was presented by Mrs. C. C. Halverson, District WMF President. Mrs. Melvin Walla presented a Bible study based on II Cor. 9:6 and I Cor. 15:57-58. Mrs. Ronald Gravgaard spoke on Church Extension in our Association of Free Lutheran Congregations. A presentation of Cradle Roll material was given by Mrs. Alfred Sundhagen. She showed several items appropriate for a Cradle Roll party. H. Morris Borstad spoke on the trial at Valley City, presenting the issues to be decided from that case. A letter from Mrs. John Strand was read by Mrs. Halverson. Mrs. Lester Lalim sang a vocal selection, "What Is Your Life, Friend?" The meeting closed by all praying the Lord's Prayer.

A noon luncheon was served in the church dining room. This was followed by table discussions led by Mrs. Erling Brekke on the various ways to stimulate our local ladies aid groups.

A committee was named, as follows, to draw up a new constitution for our WMF: Mrs. Morris Borstad, chr., Mrs. Melvin Gravgaard, Mrs. Roy Syverson, Mrs. Alfred Sundhagen and Mrs. Melvin Walla.

Mrs. Ronald Gravgaard, sec'y



# WOMEN *for Christ*

## LOVE—THE MOST IMPORTANT FACTOR IN THE HOME

The child's most important need, next to knowing the way of salvation, is to feel loved. Often we give our children material things and wonder why they are not happy. We supply their physical needs but neglect to give them what they need the most—our love and attention.

Let us learn now from our best authority, the Bible, what God has to tell us about our home life.

1. God tells us to teach the Word of God to our children. In Deuteronomy 6: 5-7 God commands us to teach them diligently. This means that we will make use of every opportunity to teach our children of His love. We will have to live up to our teaching, too, for children quickly see inconsistency in our lives. In Ephesians 4:15 there is the phrase, "speaking the truth in love." This is how we must teach our children. When our children are young we will want to start having simple devotions together as a family. And we will continue to have a time apart with God each day as a family as long as we are a family.

2. What does God say about the father's place in training the children (Eph. 6: 4)? The mother has a very important place in the home but she should not try to take the place of both father and mother. Joshua gives an example of a Christian father's leadership in Joshua

24:15b.

3. The role of mother is very important in Christian training of children. We know that the child's attitudes, habits, and pattern of life are already well established at the age of six, so it is important for us to be careful and earnest in the early training of our children. We cannot begin too early to teach them about Jesus and His love.

In I Samuel 1: 24-28 we read how Hannah brought Samuel to the Lord when he was young. Her prayers bore fruit, for Samuel became prophet, priest, and judge of Israel. How does our love compare with Hannah's? Are we willing to give our sons and daughters to the Lord?

Proverbs 22:6 gives us God's wish concerning our actions as mothers toward our children.

4. It is important to the child to be assured that father and mother love each other. Children are greatly disturbed if there is quarreling and lack of harmony between the parents. (Eph. 5:31-33; Eph. 5:25; Eph. 5:22. Many women wish this last verse were not in the Bible, but it is God's law, and when women take over as "boss" of the household, there is almost always trouble.)

In the second verse of this same chapter we read: "Walk in love, as Christ also hath loved us." Love will overcome all obstacles in the home.

—Mrs. L. M. Gudmestad  
(From *The Greatest of These*)

[Continued from page 11]

fact, have much to do with God. You will never weary Him with such matters. He may make unusual demands upon you. If He does, act upon His suggestions, for He will repay you as He did Abraham of old when he gave Lot the best pastures. You will find that your money can be an enrichment of your spiritual life. Isn't God wonderful?

But if you haven't much, what then?

It is a very good principle in life to give the Biblical tenth of your income to the Lord. Even here you are the one who is responsible for the distribution of your gifts. Of course, you should remember those activities for which you have responsibilities. There is your church and your mission society; don't neglect them. As you give—and send each penny out with a prayer—God will repay you in spiritual coin; that is, you will find values that cannot be measured in dollars and cents. But He usually blesses with legal tender, too. He will actually make money come your way. Don't resist Him when He wants to give you more. But the more He gives you, the greater will be your responsibility. He may simply be advancing you to the point that you can afford to give more than the tenth. Such are the ways of God with men.

To be a good steward is to be a yoke-fellow with the Lord. He asks us to take up the yoke—in a sense, to harness ourselves. Together we and the Lord are to carry on His work here on the earth. God could do it alone, but He has chosen to do it together with us. Isn't God wonderful?

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## Notice of the LUTHER LEAGUE FEDERATION CONVENTION

The annual convention of the Luther League Federation of the Association of Free Lutheran Congregations will be held in Minneapolis, Minn., Dec. 31-Jan. 3.

**SEMINARY "CORPORATION"  
ORGANIZES**

The first meeting of the Seminary "Corporation" was held at the Headquarters Building, Minneapolis, Minn., Monday, Sept. 21. The group was called into being through a resolution of the last Annual Conference and by the election of its 30 members by the same conference.

Since the seminary is not yet incorporated, the "corporation" is a committee for the present. The seven member "board" chosen at the meeting will become the board of trustees once incorporation takes place. In the meantime the five-member Seminary Committee, dating back to the Thief River Conference in October, 1962, is heading the seminary affairs.

Elected to the "board" on Monday were Rev. Fritjof Monseth, Valley City, N. Dak., chairman of the Seminary Committee; Rev. Ernest Langness, McVille, N. Dak.; Rev. Raynard Huglen, Roslyn, S. Dak.; Prof. George Soberg, Minneapolis, Minn.; Mr. Martin Konsterlie, Willmar, Minn.; Mrs. Wm. Farrier, Minneapolis; and Mr. Howard Lieder, Minneapolis.

Chosen as officers of the "corporation" were Mr. Monseth, president; Mr. Langness, vice-president; Mrs. Robert Bursheim, Minneapolis, secretary; and Mr. Lieder, treasurer.

"'Yet even now,' says the Lord, 'return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments.'  
Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and repents of evil" (Joel 2: 12, 13).

**PERSONALITIES**

The address of *Dr. and Mrs. Uuras Saarnivaara* is 10825 32nd Ave. N., Minneapolis Minn. 55427. He is a professor in the seminary.

*Prof. George Soberg* is serving as pastor of the mission congregation at the Headquarters Building. Sunday school and a worship service are conducted each Sunday morning and there is a midweek service on Wednesday nights.

*Mr. Melvin Walla* is serving the Tioga, N. Dak., parish as a lay pastor.

*Mr. Robert Rieth*, a student in the seminary, is serving the Community Church at Stacy, Minn., and makes his home in that town.

*Rev. Earl Dreyer*, ALC, formerly of Alexandria, Minn., has become the assistant pastor at Bethel Lutheran Church in Rochester, Minn.

The address of retired Madagascar missionary, *Mrs. Eleonora Mollvik*, is 4560 7th Ave. N., St. Petersburg, Florida.

*Rev. Eugene S. Peterson*, ALC, has moved from Duluth, Minn., to Cass Lake, Minn., where he serves Trinity Lutheran Church.

*Rev. Wendell C. Shiell*, ALC, is the assistant pastor of Cross of Glory Lutheran Church, Minneapolis, Minn. He was previously at Bagley, Minn.

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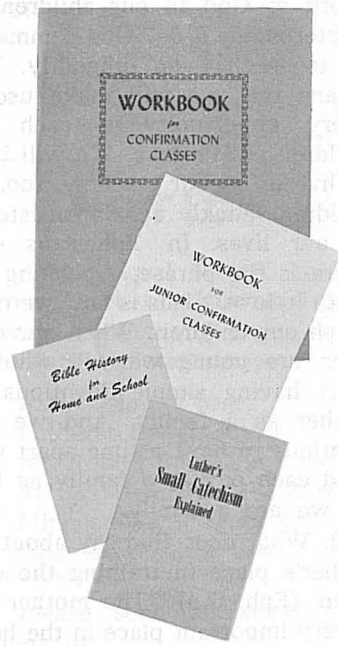
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# CHURCH-WORLD NEWS

## GLEANINGS FROM AN EDITOR'S READING

The whole matter of successful discipline hinges primarily on a child having respect and admiration for his parents. Naturally then, if the child is to develop a sense of responsibility and integrity, he must have parents who have demonstrated these same traits to him in their everyday behavior. If he is to respect what his parents have taught him, those parents must have demonstrated the quality of lives worthy of respect.—John P. Kildahl in *The Lutheran Standard*, Sept. 8, 1964.

With this antagonism between the sexes, the roles in the home tend to become reversed. Women emasculate their husbands and then despise them because they are emasculated. By the same token men 'defeminate' their wives and then hate them because they are 'defeminated.'

When there is no authority in the home, there is soon no respect coming from the woman. And when there is no respect coming from the woman, there is no consideration coming from the man. Each misses the stimulus he or she needs to fulfill his or her own function.—William E. Hulme in *This Day*, July, 1964.

In the 1960 national election, 69 million Americans went to the polls and voted for Presidential candidates. This was 64 percent of the qualified 103 million voters. Thirty-four million voters who had the right to vote failed to exercise the privilege. To say that this is a national shame is an understatement. The distinguished British historian, Arnold Toynbee, states that 'of 21 notable civilizations 19 perished not from conquest from without but from decay from within.'

There are men and women who would not steal a cent, who would

not misappropriate a single dollar of a trust fund, but who do take their freedom without paying for it. Perhaps they would die rather than surrender their sovereignty. But in 1960, 34 million of us abdicated. If and when I do that, I am a civic grafter.—Daniel Poling in *Christian Herald*, Sept. 1964.

But face to face with one of them, one finds these criteria useless, if only because no two delinquents are any more alike than other people are. They do share one mood, however. They are drowning in boredom. School bores them, preaching bores them, even television bores them. The word rebel is inexact for them because it must inevitably imply a purpose, an end.

To think of contemporary delinquency in the vein of the thirties, as a rebellion toward something, is to add a value to it which it does not have.—Arthur Miller in *Renewal*, Sept., 1964.

We live in the world, and as Wordsworth wrote, the world is 'too much with us'; it stirs us in, and blends us with the faceless crowd. So we mix, we join, we adapt, we become 'people'; and then comes the gentle pressure as of a hand upon the shoulder. We straighten up with a start, realizing afresh that we are not just 'people' after all; we are not even our own, but are bought with a price.—Editor in *Decision*, Sept., 1964.

## WCTU SLAPS TV AND PRESS

ROCHESTER, N. Y. (AP)—The Woman's Christian Temperance Union says television, radio and the press should "delete drinking scenes, criminal acts and generally degrading episodes from their productions."

In another resolution adopted Monday at its 90th annual convention, the WCTU asked President

Johnson to recognize that his war on poverty could not succeed "without the elimination of the advertising and the sale of alcoholic beverages."

Mrs. Fred J. Tooze of Evanston, Ill., was re-elected president of the organization for another year.

—Minneapolis Star

## NAME CHOSEN FOR PROPOSED LUTHERAN AGENCY IN CANADA

WINNIPEG, Canada (NLC)—"Lutheran Council in Canada" has been agreed upon as the name for a proposed new inter-Lutheran agency that would serve 98.5 percent of Canada's 290,000 Lutherans.

Plans for the common agency, which would carry on work in areas of mutual interest and concern, were advanced at a meeting here in early September of the Inter-Lutheran Agency Planning Commission. Its members represent the Canadian congregations of the American Lutheran Church, Lutheran Church in America and Lutheran Church-Missouri Synod.

The new agency would succeed the present Canadian Lutheran Council, in which only the ALC and LCA participate, and would be a counterpart to a similar association being planned in the United States by the parent church bodies.

The Planning Commission called for the drafting of a constitution and by-laws by June of 1965 for presentation to next year's conventions of the respective church bodies for approval.

As tentatively agreed upon, the agency would operate through divisions or departments in the areas of theological studies, social services, Canadian missions, college and university work, public relations, military service, and Scouting. It was suggested that the agency might be operative by 1967.

The Lutheran churches constitute Canada's fourth largest Protestant denomination, with congregations in nine provinces and the Yukon Territory. Prince Edward Island is the only province presently without a Lutheran church.

**DR. THOMAS, SUICIDE EXPERT,  
BEGINS YEAR  
AT U. S. HOSPITAL**

WASHINGTON, D.C. (NLC)—Dr. Klaus Thomas, the German Lutheran clergyman and psychiatrist who heads the Suicide Prevention Clinic in West Berlin, began a one-year appointment at Saint Elizabeth's Hospital here on Sept. 1.

Dr. Thomas, who in the practice of his two professions has personally dissuaded more would-be suicides in recent years than perhaps any other person in the world, will serve as a consultant both to the chaplain and psychiatric services of the hospital.

His main assignment is to the Protestant chaplains staff under the direction of Dr. Ernest E. Bruder, Director of Protestant Chaplain Activities at St. Elizabeth.

Dr. Thomas is associate warden-at-large of the interdenominational and international Order of St. Luke the Physician and will give three addresses at the Ninth International Conference on The Church's Ministry of Healing, to be held in Philadelphia, Sept. 13-16.

Since World War II, the suicide rate in Berlin has been one of the highest in the world, reaching its peak on Christmas Eve. Through 1955 there were approximately 100 suicide attempts each Christmas Eve in Berlin and Dr. Thomas determined to do something about it.

In 1956, he organized a group of doctors, lawyers and other professional men who could aid persons with special problems. Through newspaper advertising, he asked for the names of those who were lonely and also for the names of those who would be willing to open their homes to a guest at Christmas time. The response was excellent.

In addition, ads in newspapers

and over the radio invited those in despair to spend Christmas in the community hall of a large downtown church. Dr. Thomas and his group were there to meet with them and counseling was available for those who needed it. These Christmas Eve get-togethers have been held each year since 1956 and during this time there have not been more than three suicides on any one Christmas Eve in Berlin.

From this beginning developed the clinic for the "tired of living" that provides counseling and other help on a year-round basis, through a full-time and volunteer staff under Dr. Thomas.

Chaplain Bruder said that Dr. Thomas was asked to join the staff of St. Elizabeths for a year "in order to benefit from his considerable experience in working with people who have lost hope and the will to live."

"This is a situation which vitally concerns both the minister and the psychiatrist—and Dr. Thomas is both," he said. "More people with difficulties in living go to their minister than to the psychiatrist, but often their needs are such that they require the services and help of both."

He added that Dr. Thomas is expected to "do much to help clarify the work of the minister to physicians and the work of the physicians to ministers" as they seek

"to accomplish our common goal of service to deeply troubled people."

Saint Elizabeths Hospital has some 8,000 mental patients and is operated under the federal government's Department of Health, Education and Welfare.

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I suggest \_\_\_\_\_

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All suggestions must be postmarked not later than Oct. 20.

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