

**T  
H  
E**

Vol. 6

September 17, 1968

No. 19

# *LUTHERAN*

**A  
M  
B  
A  
S  
S  
A  
D  
O  
R**



Even  
the  
silence  
worships  
Him

—RNS Photo



## According to the Word

### LIVING FAITH

#### DOES NOT COMPROMISE

"By faith Moses when he had grown up, refused to be called the son of Pharaoh's daughter; choosing rather to endure ill treatment with the people of God, than to enjoy the passing pleasures of sin; considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to a reward" (Heb. 11:24-26, New. Am. St.).

Living faith is active. It demonstrates itself daily in the life of every believer. A faith that is not active is to be questioned. James writes, "Faith without works is dead." If we had a true diagnosis of much of the so-called faith of today the result would be that of a dead faith. Now we know there is that which we call "weak faith" and this we have illustrated in the Holy Scriptures as likened to a "broken reed, and a smoking flax." The smoking flax He did not quench, but this smoking flax must soon burn with a flame or it will go out. Can a person live his whole life on the basis of being a smoking flax, thinking that somehow He will overlook and excuse our weak faith? A Christian must make progress. Either we go forward or backward.

Living faith reaches out to accept Christ as the Son of God, the Savior of the world. It believes the Word when it says: "He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Living faith accepts the Word of God even though we cannot understand God's ways and thoughts. It

accepts God's record of creation. It does not limit the greatness of the grace of God. Living faith trusts and clings to the promises of God, trusts in Jesus Christ as only Savior from sin, death, and the power of the devil. Living faith realizes the need of prayer and the daily renewal of God's grace.

Moses is an example of living faith which did not compromise. We know that Moses was in a special way led by divine authority. We recall the story of how he was claimed by Pharaoh's daughter as her child and was reared and taught in Pharaoh's house. The day came when he was faced with a decision—should he remain in Pharaoh's house and enjoy all the privileges of Egypt and be heir to the throne? Think of all those treasures which could have been his! Today if we had the same opportunity, would we have done as Moses did? He refused to be called the son of Pharaoh's daughter and relinquished his claim to power and authority given to him by this inheritance.

Moses, whose faith was strong, realized what was involved and counted the cost. He was looking beyond this life to the true values of eternity, so he refused the treasures, he would not compromise. He knew it would mean alignment with the heathen and the repudiation of the high calling of God. Instead he chose to lead Israel, a slave nation, through the dreary wilderness to the promised land. Moses thus chose to suffer affliction with the people of God because he rightly esteemed the reproach of Christ greater riches than

the treasures of Egypt. He had respect unto the recompense of reward. The conduct of Moses at this critical period of his life is referred to in the Epistle to the Hebrews as "an act of faith." The point is that "Moses refused." He did not compromise but said "no." This implies, however, that a strong temptation was impelling him to accept the honors offered him. We could say that there were influences operating in such a way that it was not easy for him to make such a choice.

This determination not to compromise is seriously lacking today in the lives of Christians. We constantly find ourselves in circumstances when we are forced to answer "yes" or "no." We are also called upon to make decisions. Young people are especially tempted in this way because many who call themselves Christians are living or indulging in the sin of the world so that the conscientious Christians are faced with the choice of being called "square" or compromising their faith.

The person who has a healthy spiritual life, who daily feeds on the Word of God, whose life is controlled by the Holy Spirit, has a deep desire in his heart to please God. He has this child-like fear in which he dreads to offend God with any sin. This person has no problem in making the right choice without hesitation or regret for his faith is living and he sees beyond the temporal to things eternal. He has power through the Word of God to say as Joseph said when he was tempted to sin, "How can I do this great wickedness and sin against God?" —Ernest Langness

---

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

# The Lord's Day Is Not Passé

Hudson T. Armerding

Seven years ago the United States Supreme Court handed down landmark decisions on four cases dealing with the legal regulation of Sunday. At issue was whether Sunday closing laws violated the United States Constitution. In the opinion of the court, the Sunday laws no longer had a religious significance. In fact, the only concern of the justices in this regard was whether the Sunday laws violated religious liberty. The majority view as expressed by Chief Justice Warren was that the present purpose and effect of the various Sunday laws was "to provide a uniform day of rest for all citizens":

That this day is Sunday, a day of particular significance for the dominant Christian sects, does not bar the state from achieving its secular goals. To say that the states cannot prescribe Sunday as a day of rest for these purposes solely because centuries ago such laws had their genesis in religion would give a constitutional interpretation of hostility to the public welfare rather than one of mere separation of church and state.

This statement points up the difference between present and past practices. The Puritan heritage of many of the early colonists included a strong conviction about observance of the Lord's Day. In 1595, the doctrine of Sabbatarianism was outlined by Nicholas Bownd in a work called *The True Doctrine of the Sabbath*. Although he recognized the distinction be-

tween the Jewish Sabbath and the Christian Lord's Day, Bownd affirmed that the commandment to sanctify every seventh day was moral and perpetual in its significance. His work apparently had a great influence upon the Puritans of his time.

Another evidence of Puritan thought is seen in an action of the Synod of Dort, which in 1619 agreed upon the following:

(1) In the fourth commandment of the Law of God, there is something ceremonial, and something moral.

(2) The resting upon the seventh day after creation, and the strict observation of it, which was particularly imposed upon the Jewish people, was a ceremonial part of that law.

(3) But the moral part is, that a certain day be fixed and appropriated to the service of God, and as much rest as is necessary to that service and the holy meditation upon Him.

(4) The Jewish Sabbath being abolished, Christians are obliged solemnly to keep holy the Lord's Day.

(5) This day has ever been observed by the ancient Catholic Church, from the time of the apostles.

(6) This day ought to be appropriated to religion in such a manner as that we should abstain from all servile work at that time, excepting those of charity and necessity; as likewise in all such diversions that are contrary to religion.

A similar conviction was expressed in the Westminster Confession, drawn up in 1643 by a group of clergymen and laymen, the majority of whom were Presbyterian Puritans, and approved in 1647 by the general assembly of the Church of Scotland. Since the confession

became the creed of Scottish and American Presbyterianism, this statement from it is significant:

As it is the law of nature, that, in general, a due proportion of time is set apart for the worship of God; so, in His Word, by a positive, moral and perpetual commandment, binding all men in all ages, He hath particularly appointed one day in seven for a Sabbath, to be kept Holy unto Him; which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and from the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath.

This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before Him, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employment and recreation; but are also taken up the whole time in public and private exercises of His worship, and in the duties of necessity and mercy.

It was Puritans of this persuasion who brought with them to this country their conception of the Christian Sabbath and established its observance by law as part of the ideal of a Christian commonwealth. Yet as early as 1631 Roger Williams challenged this policy, arguing that it was inappropriate for the civil authority to enforce obedience to the fourth commandment.

Abandonment of the Puritan position on the observance of Sunday, however, did not come until after the wave of immigration from Europe to this country in the latter part of the nineteenth century. These new citizens brought with them the so-called Continental Sunday, characterized more by rest and recreation than by worship and Christian service. This practice

Hudson T. Armerding is president of Wheaton College. He holds the M.A. degree from Clark University of Chicago. He is editor of the symposium "Christianity and the World of Thought."



was compatible with the growing secularization of Western culture during this era, and it provided the basis for the Supreme Court's opinion that Sunday laws no longer applied to religious observance but had to do with the secular goals of the state.

The early Puritans insisted that every dimension of personal and social life was to be brought under the authority of the Word of God. The modern evangelical who accepts this principle is faced with a problem that is both cultural and theological. Today's society, while it may give lip service to the idea of setting aside one day a week as a day of rest, is not in full agreement about what this means, and across the land contradictory practices prevail. In some areas businesses are closed while in others they remain open. Generally those who favor Sunday closing do so on pragmatic grounds: families are able to be together on one day of the week, or business competitors are better circumscribed by Sunday laws.

The conscientious Christian must decide whether he should change employment if required to work on Sunday in a job not vital to community health or welfare, whether to refrain from recreation engaged in by the overwhelming majority of his contemporaries on that day, perhaps even whether to take his family out to Sunday dinner after church.

Since his decision should be based primarily on biblical rather than cultural or expedient grounds, he is also faced with the important question of just what the Word of God teaches about observance of the Lord's Day. Historically, Christendom has not been united on this subject, and it still is not. Even the Reformers did not agree whether the Lord's Day was to be observed on the basis of expediency or in accordance with the commandments of God.

Luther's sermon at the dedication of the Castle Church at Torgau on October 5, 1544, is often cited: "We Christians . . . have the liberty

to turn Monday or some other day of the week into Sunday if the Sabbath or Sunday does not please us." Yet it could well be that both the early Church and the Reformers felt such an obligation to distinguish between themselves and their Jewish or Roman Catholic antecedents that they tended to over-emphasize the distinction between the old order and the new and between law and grace.

Because this matter has been one of persistent controversy, the tendency has been to avoid the question whether Scripture speaks normatively to today's Christian about observance of the Lord's Day. But the question remains.

One common view among evangelicals is that the fourth commandment pertains strictly to the economy of law and thus has no place in the practice of the New Testament Church. Yet it is difficult to think that a set of commandments as basic as the Decalogue could be so fragmented. This is particularly true in light of the reason given for the observance of one day in seven, that is, that it recalls God's rest after the completion of His creative work. Is it no longer necessary for the Church to mark the completion of God's creative work in this way?

The conviction and practice of the New Testament Church are instructive at this point. The early Christians set apart the first day of the week to commemorate the resurrection of Christ. This great, central fact of our Christian faith was not divorced from the creative acts of God. The Apostle Paul asserted in the eighth chapter of Romans that a fallen creation waits for the redemption that is yet to be effected through the saving work of Christ.

In observing the Lord's Day, then, the Christian Church can be obedient to the foundational purpose of the fourth commandment in marking God's rest from His initial creative acts and also be a witness to His re-creative activity, so to speak, through the res-

urrection ministry and ultimate triumph of the Son of God.

Observance of the Lord's Day as, among other things, a witness to God's creative and redemptive work is consistent with other observances having the same objective. For millions of Christians, baptism is a sign or seal of their identification with Jesus Christ in His sacrificial, redemptive ministry. Similarly, each time Christians celebrate the Lord's supper they announce the Lord's death until He comes again. In Ephesians, Christian marriage is described as a witness to the world of the union that exists between Christ and the Church. As baptism and the Lord's Supper affirm the relation of the believer to Jesus Christ as Savior, so Christian marriage bears witness to the relationship of the Christian Church to Christ as head. And God has provided a similar type of witness to the world of His creative acts and the ultimate restoration of creation under His sovereignty—the Lord's Day. By setting aside of one day for worship and service and release from the tasks that normally occupy them, today's believers can witness to their contemporaries both of what God has done and of what, in Jesus Christ, He yet will do.

Obedience and witness, moreover, are not without recompense for the Christian. Admittedly there is self-fulfillment or self-realization in obedience to the Word of God and in bearing witness to an unbelieving world. Yet other benefits stem from a proper accommodation to the basic order of God's universe. Christ said that the Sabbath was made for man rather than man for the Sabbath.

Much has been said about what this statement implies, but it seems evident that the setting aside of one day in seven was meant to give man the physical and emotional renewal he greatly needs through rest from labor and in worship and praise.

Perhaps the mental and emotional illness that plagues even the

*[Continued on page 8]*



# Message to America



Dear Sis:

I don't know where to start, so many things have happened since I last wrote to you. Well, to begin with I have escaped death at the hands of the enemy in a way so amazing I am still in a daze. You remember I told you I was going over armed with the Bible, too?

That Bible is the reason I am still here able to write this letter to all America.

Here is the story: I gave my buddy the information we had collected, told him to beat it and prepared myself to face the enemy. It was the first time I had been face to face with the necessity of pointing my gun at a man to shoot the life from the body. I thought fast; then I said, "Lord, it's Your responsibility now." As I reached for my carbine, a shot from one of them struck me in the breast and blasted me down. My buddy had not obeyed me.

Thinking I was dead, he turned for me; grabbed my carbine as well as his gun, stood astride my body and blasted away with both guns. He was hit too—his knee with three bullet wounds. But when he finished there was not one of the enemy left.

He was amazed when I rolled over and tried to get up. The force of the bullet had only stunned me. Dazed, I wondered why. I pulled the little Bible out of my pocket and in utter muteness looked at the ugly hole in the cover. It had ripped through Samuel, Kings, and kept going. Where do you think it stopped? In the middle of Psalm 91 pointing like a finger at the

---

This letter from an American GI comes to us by way of the *Tabor* (church) *Beacon* in Texas and the *Kanabec County* (Mora, Minn.) *Times*—Editor.

verse. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

Sis, when I read that verse it raised me off the ground. I did not know there was such a verse in the Bible. I'd been reading mostly in the New Testament. In utter humility, I said, "Thank You, Precious God."

Getting my buddy back to the post he called me over and said, "This convinces me, I want to get right with God." He wouldn't even let them tend his wounds saying, "Nothing matters now but this." Falling down on the knee with the three wounds, he prayed numb, but he wouldn't give up. And when he knew the Lord had heard his cry, and had saved him, he ran outside shouting to the whole camp. Since that time I have talked with the boys, held meetings and prayed with them. Twenty-five of the men have come out for God. God has even reached my General.

I tell you, Sis, prayer is going to win this war. Not guns alone—fervent, agonizing prayer. Pray, Sis, pray as you never prayed before. Tell everyone to pray. Tell all America to go on its knees. Until nations and people have paid in blood and tears for thrusting God out of their hearts, out of their homes, nations and lands, this will not end.

Tell them to send Bibles, and more Bibles. A Bible will give a soldier the confidence that God is with him. Try to get anything that is printed. Make copies of this letter on the air, in the papers, print it and send it from coast to coast. Tell then the Army wants prayers and Bibles.

I address this letter to complacent bridge playing, fox-trotting cocktail drinking mothers, asking, "Why didn't you teach your sons

about God instead of handing them a cigarette, a cocktail glass, and a dance program? Get on your knees and ask God to forgive your sins and save you."

And you dignified preachers—"Why didn't you teach your people to pray, to follow God instead of standing before them in a ritual?"

I would go on, but I am so tired and so weary, but, in all, so happy to see them coming to God one by one. So tell them to pray and keep praying, and when you send things to them, send Bibles. They want to hear God speak.

Your Loving Brother,  
Lt. Bruns Meredith

---

## HOW OTHERS KNOW WE ARE CHRISTIANS

By our kindness and compassion,  
By our help to those in need,  
By our sympathetic patience,  
By our willingness to heed,  
By our happiness and gladness,  
By our unflinching charity,  
By our tender ministrations,  
Lord, may we interpret Thee.

By our eagerness to follow  
Humbly in the Master's way,  
By our loyalty and meekness,  
By our courage day by day,  
By our kind consideration,  
By forgiveness full and free,  
By our just appreciation,  
Lord, may we interpret Thee.

By our strength in overcoming,  
By refusing selfish gain,  
By response to those who struggle,  
By relieving woe and pain,  
Just by daily, helpful service  
May we truly be disciples,  
Showing forth the love of Jesus,  
Lord, and thus interpret Thee.

—Author Unknown

(from *More Illustrations and Quotable Poems*)



# WOMEN *for Christ*

## GOD HAS MANY MOUNTAINS

Mrs. Vernon R. Nelson  
Grand Forks, North Dakota

"Now therefore give me this mountain, whereof the Lord spake in that day" (Joshua 14:12).

These words were spoken by Caleb and they never cease to thrill my soul! Here is a man eighty-five years old and he wants a difficult assignment from the Lord.

Caleb tells us his whole life history in verses 7-11 and the summation of it is this: "I wholly followed the Lord my God. . . . And now, behold the Lord has kept me. . . . As yet I am as strong this day as I was in the day that Moses sent me. . . . Now therefore give me this mountain."

The territory that he asked for was difficult to conquer for the Lord, but the key to victory lies in his statement in the last part of verse 12, "If so be the Lord will be with me, then shall I be able." When he says, "If so be. . ." he speaks, not that he doubts God is with him, but out of a humble heart, recognizing that there is nothing in him that merits God's presence, but he knows confidently that when God is in the heart and life, there is nothing that cannot be accomplished. Caleb speaks from many years of experience with God. Caleb—a man who gave God his whole heart.

Those of us who live on the flat lands of North Dakota—know very little of the difficulties and prob-

lems of mountain climbing; however, some of us may have had an occasion to stand on lofty heights and look down and see spread out before us in every direction the marvelous handiwork of God. Or we may look upward from the heights and sense the nearness of our blessed Lord. To stand alone with God on a mountain top is an unforgettable experience.

Caleb, however, did not climb a mountain while on a summer vacation. He was called of God to drive out the enemy who held God's country in darkness. Caleb wanted to set the land free so that God's word and presence could be known to all.

God has many "mountains" for Christians to claim for Him today. People in our communities who are held in the bondage of sin, who know not Jesus Christ as the One who has the power to set them free. Men and women in South America who are lost and do not know it. The call to win men and women, boys and girls, to Jesus Christ in this generation is not an easy call. The path before us is steep and hard. The going is slow. What can we say to encourage one another in the work? "If so be the Lord will be with me, then I shall be able. . ." Confident that God is able to save, to keep and to deliver.

I wonder sometimes if we women don't feel that there is nothing, or, at least, very little, that we

can do to spread the Gospel. Just recently I read something that missionary Mary Slessor wrote to a friend and I received a fresh realization of an old truth! Mary Slessor served as a missionary to Africa from 1876 to 1915. She said, "Prayer is the greatest power God has put into our hands for service—praying is harder than doing; at least I find it so, but the dynamic lies that way to advance the Kingdom."

What an awesome statement. The realization that God has given the power of prayer to the Christian. The knowledge that prayer opens the heart to receive Jesus Christ. The understanding that obstacles, difficulties and prejudice toward the Gospel move away when the Christians pray. Only when we come into the presence of Christ will we fully understand the victories won through faith and prayer.

How can any of us feel that there is little that we can do when we see this challenge to enter into partnership with God and the work of missions?

Are you a Caleb who is thrilled by a difficult assignment from God? God has many mountains!

---

## THE DIRTY DOZEN

"I heard. . ."

"They say. . ."

"Everybody says. . ."

"Have you heard. . ."

"Did you hear. . ."

"Isn't it awful. . ."

"People say. . ."

"Did you ever. . ."

"Somebody said. . ."

"Wouldn't you think. . ."

"Don't say I told you, but. . ."

"Oh, I think it's perfectly terrible because. . ."

—Selected



# Ben Engstrom and the Search

(Editor's Note: Here is a story of God's power to save. From the annals of the radio program "Unshackled," which is produced by the Pacific Garden Mission in Chicago, it is the first of several which will be reprinted here from time to time.)

Sixty-one years of life for me are gone! During forty-three of those years I was on a hunting expedition. It went on night and day, first this way, then that way, sometimes it was one person, again another, one type of work, but not for long. There was gnawing restlessness tormenting me always. At times I thought I couldn't stand it a minute longer.

When it came to a job, it was not the regular kind that would do for me. Oh no! What I was after was something really exciting.

It looked as though I had the makings of a ball player. There seemed to be no question about my ability to hit, run and throw. Many a fellow would jump at a chance of a career in baseball and stay with the game, if he had some promise.

I remember after one game a Mr. Brown approached me. "Say, Benny, I've been waitin' for ya', boy! You played a nice game today."

"Thanks. It's a lot of fun to be on a winning team," I returned.

"Yeah...and, I'm startin' a new semi-pro team next season—how about playing third base for me?"

Well, I played quite a lot of ball around the old hot corner the next season for Mr. Brown's semi-pro team. Toward the end of the season I was being scouted by the pro teams, but there was that old restlessness sweeping over me again. Baseball wasn't what I needed. What was it that would settle me? I had consented to go with the ball fans for a drink after the

games. That spelled big stuff and naturally I loved it. The music in the cabarets was in itself intoxicating; I loved it, too.

"Some people may sing for their supper, but not Benny. Notice, he dances for his drinks!" That quip Mr. Brown flung out during a particularly wild affair.

That was life, ball games and dances and drinks. It was bound to happen, the ball games lost out and the dance took over and claimed all my attention.

There were girls! No one girl in particular, just the idea of being in love, I guess. And that "search" continued, don't forget. Oh, I didn't know that was what it was. But just the same, I was searching.

Then along came Florence and her brother Leo. I married Florence, but I can see now how great an influence Leo had on me at that time.

Leo was on the road as manager of a theatrical troupe. It wasn't long before I became interested in show business.

George M. Cohan was the rage in those days, and I loved doing an impersonation of him. I used to put my hat on the way he did, sit down on a box, take a puff on a cigarette, then carelessly toss the cigarette away and begin to recite his piece that went something like this: "We're born, we live a while, then we die. Life's a funny proposition, after all..."

That was not a mere recitation for me. I believed that, mind you.

Finally, though, I got out of show business. Florence just put her foot down and declared she wasn't going to have a "country-jumper" for a husband. Another thing, she threatened to leave me if I didn't give up drinking. So I quit show business and promised to be a different man.

We went to Gary, Indiana, to make our home. There in that

great industrial city of over one hundred thousand people, I searched out one of the biggest steel mills to apply for a job. I was inexperienced, so I took the first work they offered me.

A few years rolled by with everything going fine. The promotion helped, certainly what went with it did, because there were now four children to be fed and clothed and sent to school.

Was the restlessness only a memory by that time? By no means, for the same old feeling inched up on me, and I recognized it although it came disguised as a hot ambition to get ahead at the steel mill.

Florence had been gone for some time when I hit the top at the mill. It was in my twenty-fourth year with the firm. I was made general electrical foreman of one of the biggest divisions in the place. Then I married again and got started drinking in earnest. One day at the mill the first rumblings of trouble began:

"You're drinking on the job, Ben. This is the only warning you get." That came from the boss.

I took one of those famous "cures," laid off for a while, then found myself hitting the bottle once again. And first thing I knew the boss was saying:

"This is really tough, Ben... we've worked together twenty-nine years...but this has got to be it. You're through."

Now where was I to go, and what was I to do? Pretty soon I hit Chicago—and Skid Row! I did odd jobs around dance halls and washed dishes in cheap night clubs.

I was staggering south on State Street one day and at Harrison and State ran on a bunch of men standing listening to a fine-looking fellow who was making some kind of speech. It was Harry Saulnier

of Pacific Garden Mission, and something he was saying about electricity made me stop.

I got acquainted with Saulnier that day when he put his big arm around my shoulder and tried to lead me to Christ. It was not until three years later that I saw him again.

One afternoon in March, 1945, at Cook County Hospital, Chicago, a doctor looked me over, then gave me this report: "You've got to go to an institution where you can be properly cared for." Drink had me all but in the grave, and I fought feebly to get away. Then I remembered Saulnier and Pacific Garden Mission. The doctor gave me a dime and an hour later I stumbled into the mission, to find the one person I thought might help me.

Filthy, dirty, unshaven, I must have been a terrible sight. I sat through the meeting with but one thought—there must be a change. On my knees, with Harry Saulnier beside me, the greatest transaction of life was entered into. I can never forget it, for that night in the old prayer room the Lord Jesus came into my heart and Benny Engstrom's "search" was over!

I knew it was real—the change that swept into my life—next day when I reached into my pockets and found four one-dollar bills in my hand. I was standing in front of a tavern at the time—and the door was open. I might have stood there a minute—maybe two—but my four dollars went back into my pocket, and I went back to the old mission. The Son of God gave me the strength to do that, or I wouldn't be living today to tell the story.

I'm the engineer at the Pacific Garden Mission, and do everything from complicated electrical repairs to mending wooden legs. Truly, when Christ takes hold of a man's life as He did mine, he's... unshackled!

—Reprinted from *Unshackled*  
(Moody Press, 1952) by  
permission of Pacific Garden  
Mission



### REV. AND MRS. M. E. HELLAND HONORED ON THEIR GOLDEN WEDDING DAY

On Sunday, June 9, Rev. and Mrs. M. E. Helland were honored on their 50th wedding anniversary at the New Luther Valley Lutheran Church in McVillage, N. Dak., with a program and reception sponsored by their children, Dr. and Mrs. P. C. Helland, Burnsville, Minn., Mr. and Mrs. Jean M. Helland, Sioux Falls, S. Dak., and Mr. and Mrs. Dennes (Florence) Borman, Montevideo, Minn.

Mary Helland and Kristine Borman were in charge of the guest book and the honored couple were ushered into a church filled to capacity and down the aisle by their two grandsons, Gregg and Bruce Helland of Sioux Falls, to the beautiful strains of the organ played by their sister Connie.

Dr. Helland was master of ceremonies and opened the program at 2:30 p.m. with some appropriate remarks followed with "O Happy Home" sung by the audience. Scripture reading and prayer were by Rev. Ernest Langness, pastor of the church. A trombone solo was played by Michael Helland, accompanied by his mother, Mrs. P. C. Helland. A piano solo was given by Mary Helland and one by Kristine Borman. Gregg played a medley of several favorite Norwegian melodies on the French horn, accompanied by his sister Connie.

The family history was read by Bruce, who also introduced all the

relatives, including two of Mrs. Helland's sisters, Mrs. Ray O'Brian, Osakis, Minn., and Mrs. Amanda Nelson, Alexandria, Minn. Also, Mrs. Jean Helland's mother of Luverne, Minn.

Remarks were made by Jean Helland who called on Mr. Henry Quanbeck, McVillage, who, in turn, gave a short talk and read a poem which he had composed for the honored couple. All the grandchildren sang a song and a talk was given by Rev. Marcus Tufteland of Moorhead, Minn. A solo, "How Great Thou Art," was sung by Jean Helland, accompanied by his daughter Connie at the organ. Dr. Helland thanked everyone present on behalf of his parents, Rev. H. J. Tollefson, Hatton, N. Dak., gave a few remarks and closed with the benediction.

The reception was held in the church parlors where punch was served by Gregg and Bruce. The beautiful wedding cake was cut by Mrs. Elfrieda Wiese of Luverne and her granddaughter Connie, assisted by Mary and Kristine. Mrs. Tollefson and Mrs. Tufteland poured and the delicious lunch was served by the New Luther Valley Ladies Aid.

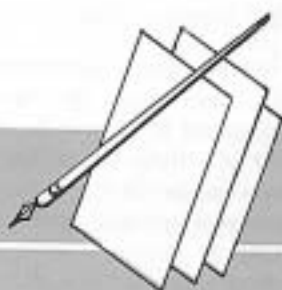
The sanctuary and the church parlors were decorated by gorgeous bouquets given by the Helland children and supplemented with a large number of beautiful yellow tulips grown in Mrs. M. E. Helland's flower garden.

Friends came from Luverne, Sauk Centre, Moorhead, Alexandria, Osakis and Bertha, Minnesota; and from Williston, Fargo, Grand Forks, Hatton, Cooperstown, Warwick, Hamar, McHenry, Lakota, Aneta, Finley, Tolna, Klotten, Binford and Northwood, North Dakota; besides a host of friends in and around McVillage.

A lot of greetings and gifts were also received from friends far and near who could not attend, as well as telegrams and long distance telephone calls, including one from their son, Rev. Erling Helland and family of Pearl City, Hawaii.

—Carr.





## EDITORIALS

### GOOD NEWS ON GOOD NEWS

It was good news to hear that an American conference on evangelism ("good news") is to be held in Minneapolis, Minnesota, in September, 1969. Chairman of the event will be Dr. Oswald Hoffmann, clergyman of the Lutheran Church—Missouri Synod and speaker on the internationally-known Lutheran Hour on radio. Dr. Billy Graham will serve as honorary chairman.

The conference will be a follow-up to the world congress held in Berlin, Germany, in 1966. It is also a regional conference, allowing for continental North Americans to attend in much larger numbers than they could in Europe.

Minneapolis is, we think, a good choice for the meeting. For all of its failings, the city remains a "Christian stronghold" among the cities of America. It is national headquarters for several denominations, including our own Association of Free Lutheran Congregations. It is still a conservative city, still greatly influenced by Christian and Biblical mores and customs, although erosion is setting in as evidenced also by the growing commercialization of the Lord's Day, particularly in the suburbs. But all in all, Minneapolis will prove an interested and sympathetic host.

The conference will devote itself mainly to the question of how the Gospel of Jesus Christ can be communicated effectively to the lost. By its very existence the conclave will bear testimony to the fact that there is a world, there is an America, heading toward a Christless eternity unless they are won for Christ. This is in striking contrast to the beliefs of so many in the churches today who seem to have minimized the need of personal commitment to Jesus Christ for salvation, if not neglecting it altogether in their thinking.

But the Minneapolis conference will bring this great primary task of the churches, and of Christian individuals, into sharp focus and we who live in this area of the country will feel the strongest impact. (Perhaps, thus, more will be expected of us.) Fol-

lowing the Berlin congress we expressed a sense of disappointment (December 27, 1966) that no great tide of evangelistic fervor seemed to have resulted from that meeting. Of course, we don't know what all the results were, but we wish there had been more.

In September, 1969, God willing, an evangelism conference of national proportions will be held at our doorstep. Here is an ecumenical effort we can support. Therefore, we ought to do what we can to cooperate and to surround this effort with our prayers, interest and attendance. It is the Holy Spirit who will have to cause things to happen. Our prayers must first of all be to the effect that He won't be hindered from bringing forth what He wants and our country needs.

### WHILE ON THE SUBJECT

While on the subject of the evangelism conference, may we make a prediction and endorse a plan.

The prediction is that the conference will draw much criticism before, during and after the sessions by the social activists within the churches who have no use for corporate and personal evangelism as we know it. (There might even be some pickets.) They will cite the conference as a time-wasting exercise, a throwback to a more simple, less sophisticated day, but wholly inadequate for and irrelevant to a nation in ferment. Some comments will, of course, be more kindly than that, but will nevertheless not express much faith in the venture.

Now we do not appreciate these comments but here is the endorsement, for the early planning which, we understand, will see the conference giving some attention to Christian social consciousness along with the general topic of evangelism itself. It is entirely proper that the conference give some attention to the question not only of how a Christian may lead another person into saving faith in Christ but also how that Christian ought to comport himself in a world of poverty, in systems of entrenched injustice and machine politics, in the face of temptations to prejudice, etc. In short, how does a Christian, who has all of the evangelical beliefs we cherish, and all of the experiences, live his everyday life in the presence of the really pressing problems of American life today, a question not always quite so easily answered as is sometimes thought. And problems about which the socially active within and outside the churches are so concerned.

Unless the conference can spend some time on this issue, too, it will draw much greater criticism, and with some justification, from those who see no reason for the conference in the first place. Twenty years ago such a conference could have devoted itself only to what we call "evangelism" but not today.

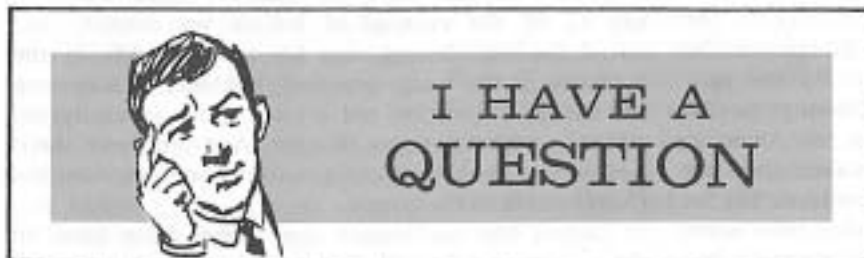
We are glad that this conference apparently plans to address itself also to this point and we only add our encouragement to this intention.

## Where Is the Material for These Features?

CAN  
YOU  
HELP  
US?



# NEWS of the Churches



### BIBLE CAMP MEETING SET FOR FARGO

At our recent annual conference in Cloquet, there was so much interest expressed in efforts to coordinate AFLC Bible camp work and to train some of our young people to travel among them as counselors.

As the first move in this direction, the Luther League Federation is requesting that representatives of all existing district and local Bible camps, and any interested persons, attend a special meeting to be held in the St. Paul's Lutheran Church, 1603 North Fifth Street, Fargo, N.D., on Monday, October 14, beginning at 1 p.m.

Rev. Bob Lee, President  
The Luther League Federation

### REV. JOHN HJELMELAND PASSED AWAY IN AUGUST

The Rev. John Hjelmeland passed away in Everett, Wash., on August 20, 1968. He had been making his home at the Bethany Lutheran Home in that city. Funeral services were held in Everett on August 24.

Pastor Hjelmeland was born in Bygstad, Søndfjord, Norway, on Nov. 18, 1881. He made two visits to America before immigrating permanently in 1907.

He attended Augsburg Seminary in Minneapolis, Minn., and was ordained into the ministry of the Lutheran Free Church in 1914. He served parishes at Maplebay and Newfolden, Minn.; Hampden, N. Dak.; and Ferndale, Wash. He was rector at Bethany Home for two years.

Pastor Hjelmeland is survived by his wife, the former Christine Olson, whom he married in 1909, four sons, Andrew, Sigvald, Raymond and Joseph, and one daughter, Lorraine.

*(A friend of my parents, Pastor Hjelmeland had the gift of an evangelist both within and outside of his congregations. He had a warm heart and his life was a blessing to many. —Editor)*

# Billy Graham

**Pastor Gerald F. Mundfrom  
Pukwana, S. Dak.**

There has never been a man in all history who has reached as many people for Christ during his lifetime as Billy Graham.

Billy Graham's ministry reaches around the world. Over 50 million people have been spoken to personally by Billy Graham in his preaching—not counting radio and television. His messages and words have been translated into many languages. There have been over a million public responses by people wishing to commit their lives to Christ. The *Decision* magazine has over 3½ million subscribers in the English language and another half million subscribers in French, German, Spanish and Japanese. Billy Graham has written a number of books; the most popular one is *World Aflame*, of which over 750,000 copies have been sold.

The Billy Graham Association's main office is in Minneapolis, Minnesota, and it covers one-half square block with two four-story buildings. The rest of the block has been purchased and soon the headquarters in Minneapolis will cover a whole square block. Besides this the Billy Graham Association has headquarters in London, Paris, Atlanta, Frankfurt, Winnipeg, Honolulu, Auckland, Sydney, Buenos Aires and Tokyo.

The film, "The Restless Ones," has had over 3 million attendance with over 200,000 inquirers in the first two years of its showing. "For Pete's Sake," released at a later date, has also been seen by great numbers. "The Hour of Decision" is going out over 900 radio stations around the world. And now, twice a year, a series of telecasts cover a large part of the English-speaking countries of the world.

Billy Graham came from a godly home in Charlotte, North Carolina. As a boy he was accustomed to going to church and Sunday school. Billy's father was known for his honesty. This same honesty can be seen in Billy in the way he has conducted himself as an evangelist. Billy, the oldest of four children, was born on Nov. 7, 1918. His father was a farmer and Billy knows what it is to get up early, milk cows, pitch hay, haul manure, etc. As a boy he dreamed of becoming a professional baseball player. His most loved subject in school was history.

In 1934 an evangelist by the name of Mordecai Ham conducted evangelistic meetings in Charlotte. Albert McMakin, one of Billy's neighbor pals, got Billy started going to these meetings. One night after the choir had sung "Just as I Am" and "Almost Persuaded," Billy went forward. He took his conversion seriously and in all honesty set out to live for Christ in a wholehearted way, as he had promised.

In 1938 while walking a golf course, Billy decided to give his life in full-time service to the Lord. In the fall of 1940 he entered Wheaton College at Wheaton, Illinois. Here he met Ruth Bell who later became his wife.

While still at Wheaton College, Billy was asked to serve a church at Western Springs. This is the only church he ever served as a pastor. In 1943, through this church, Billy was challenged to go on radio. It was at this time that Beverly Shea first began working with Billy Graham.

In the spring of 1944 Billy became an evangelist for "Youth for Christ." During the years of 1945 and 1946 he visited nearly every state in the union and every prov-

ince in Canada speaking to the youth of America.

In December, 1947, Billy reluctantly became president of Northwestern Schools in Minneapolis. This proved to be a mistake. Billy never accepted the salary the school offered him. He often had to leave a board meeting before it was over in order to be on his way to his next speaking engagement. Billy Graham attended the World Council of Churches Assembly at Amsterdam in 1948, but he did not become an ardent follower of the ecumenical movement.

Also about this time Billy was having a spiritual struggle in his own soul. He had read some of Barth and Niebuhr. He also subscribed to the liberal magazine *The Christian Century*. And there was a man (a close friend of Billy Graham) by the name of Chuck Templeton who encouraged Billy to take time out for theological study. (Billy Graham had never gone to a Seminary.) As Billy debated and read along these lines he became confused. Could he continue to accept the authority of the Bible in the face of problems too hard to resolve?

In August of 1949, Billy went to California. One evening he became deeply disturbed about this whole matter. He went to his Bible and again read about the authority of Scripture. He then went out into the forest and climbed a mountain and prayed: "Lord, what shall I do?" He put his Bible on a stump and knelt beside it and prayed, "Oh God, I cannot prove certain things. I cannot answer some of the questions my friend Chuck Templeton raises, and what some people are raising, but I accept this Book by faith as the Word of God." This settled it for Billy. He came out of his confusion.



Shortly after this he started his Los Angeles Crusade. This crusade at Los Angeles truly made Billy Graham a famous evangelist. The crusade itself became headline news not only in Los Angeles, but all over the United States.

There were two converts who gave much publicity to this campaign and to Billy Graham. One was Stuart Hamblen, a Texas cowboy with a well-known radio program. He announced the stand he had taken for Christ over his radio program.

The other man who took a stand for Christ was Jim Vaus, who had been involved in crime.

After the crusade in Los Angeles there were crusades in Boston, Columbia, Portland, Minneapolis, Atlanta, Memphis, Seattle, Washington, D.C., Houston, Jackson, Albuquerque, Chattanooga, Dallas, Detroit and many other places.

Crowds continued to come. Many took a stand for Christ. All of this might seem quite accidental, one thing leading to another but who would deny that God had not planned it so?

In 1954 there was a crusade in London. This marked another milestone in Billy Graham's career. Invitations for crusades streamed in from all parts of the world, and subsequently were held in Finland, Germany, India, Hong Kong, the Philippines, Japan, Australia, New Zealand, Africa, Central and South America. There was a great crusade in New York that lasted for ten weeks.

Now Billy Graham has also been greatly criticized. What shall we say about these criticisms? Billy Graham has made mistakes. He admits this himself. But he does not ask that people follow him or use him as an example for Christian living. His emphasis is on Christ. It is to Christ that he asks that the commitment be made.

The Bible says: "By their fruits you shall know them" (Matt. 7:16). Doesn't the fruit of Billy Graham's ministry prove his sincerity, and that he is God's man for this hour?

Billy Graham's ministry has steadily grown even from the beginning, and it is still growing. Billy has not reached the peak of his ministry, or his career as an evangelist. Only God knows to what extent He is going to use this man.

Billy Graham is active, busy, and burdened to do the Lord's work. Billy is walking with God, and he moves (as best he knows how) as the Spirit directs. He uses everything that he has to extend God's kingdom on this earth. He is not about to rest on the oars now.

Billy Graham is also well aware of the sick mess this world is in. His book *World Aflame* reveals this. At the same time Billy has the world situation at heart. Even though the world is in a mess, he believes that in Christ there is hope for the world. He also feels that God has put him (as well as the rest of the Billy Graham Association) in a position where they can do something about bringing hope to this world of ours.

Billy Graham has been urged to start another denomination, but Billy will not hear of this. He wants to work with the churches in whatever way he can.

Neither is Billy Graham a strong ecumenical man as we generally think of the ecumenical movement today. And yet there is no man in all history who has united the Christians of the world in the way Billy Graham has. But he has done this through the preaching of God's Word and not by rigid organizational methods.

What can we say to all this? What can we say, but that *God has spoken*. He has spoken to our age through a man of His own choosing.

How else can we explain the success of Billy Graham's ministry and the effect it has had on our world during this age?

(This article is based on a talk given at the Family Bible Camp. We hope to print other talk summaries in later issues.—Ed.)

## The Lord's Day

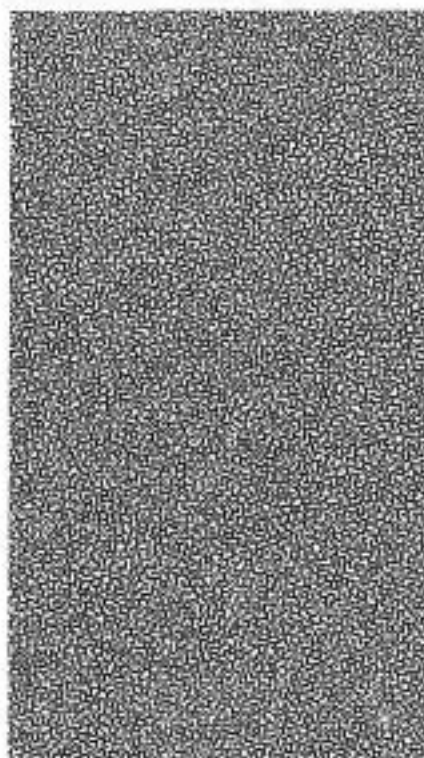
[Continued from page 4]

Christian community might be lessened if men deliberately set aside the pressures and tensions of demanding schedules and devoted one day in seven to meditation, worship, and fellowship. Like the other nine commandments, the fourth is designed to enable man to serve his Creator better.

Let Christians take seriously their responsibility to observe the Lord's Day. But let their observance be the product, not of a sterile legalism, but of spiritual vitality. The secular world may not pay much attention to words, but it may well be summoned to give attention to the claims of Christ by the actions of His followers.

Observance of the Lord's Day is one of the most obvious of the Christian practices. Perhaps God will use it to gain the attention of our contemporaries and have them consider His sovereignty both in creation and in redemption through Jesus Christ.

—Copyright 1968 by  
*Christianity Today*; reprinted  
by permission



## Some Guidelines for Secretaries and Reporters

The *Lutheran Ambassador* welcomes reports from district conventions and rallies within the Women's Missionary Federation and the Luther League Federation. These accounts no doubt often provide some of the most read material in the paper. We are greatly indebted to the secretaries and reporters who send in this material.

It may be a good thing at this time to try to give some new direction to these efforts for the future and for two reasons.

One, brevity. Up to this time we have been very lenient as to length of reports submitted and will not always be able to be that. The reports should not be looked upon as the type of minutes one would write in a secretary's book, but rather as an account for the general public which presents the spirit of the meeting as well as giving essential details.

Two, clarity. We refer to attention to identification and accuracy. For example, sometimes in a report a Mrs. Jones is listed as being from Center City while a Mrs. Smith is given no address at all. If one person is identified as to address then all should be. If some persons within the district are identified as to congregation, follow that practice for all. Another example; one lady may be referred to as Mrs. Esther Doe (a familiar address) and another as Mrs. Paul Black, and both women are married. One policy should be chosen in a report and then followed. Accuracy involves also correct spelling of names.

With apologies to the persons involved, a certain person was iden-

tified one time, not in a news report, as being from Hot Creek Lutheran Church. The name seemed a little strange and some checking revealed that it should have read Hawk Creek Lutheran Church. So we must strive to be as accurate as we can.

Here are some guidelines for reporting on meetings which have been held:

(1) Be sure that your report answers the questions: who, what, when, where, and sometimes why and how. Usually these questions are dealt with in the first or second paragraphs.

(2) In giving the location of a meeting it is proper to tell who the pastor of the host congregation is.

(3) Strive to eliminate the mention of procedural details from the account and to emphasize the highlights of the meeting.

(4) A report of a meeting need not follow the chronological order although you may choose to do so. That is, what seems the highlight of the gathering may be given prominence and then other details can be picked up later. For instance, the Bible study, or a message, or a business decision, or a special honor bestowed, could be featured.

(5) It is entirely good and proper to briefly summarize, but briefly, the talks and Bible studies presented. Seek to catch the gist of the message.

(6) If you wish to identify the persons mentioned in the report as to address, do it for all and not just for some.

(7) Again, follow a uniform policy as to names as indicated previously.

(8) In reporting business meetings, give only those decisions which will be of general interest. Be sure to tell of those which may be helpful suggestions to other districts. Tell of anything unusual which you are doing.

(9) Be as accurate and correct as you can be. If you can't verify a point, leave it out so that a possible mistake is not put into print.

We trust that these guidelines will be helpful to all of you who are given the job of telling about your conventions and rallies for the readership of the *Ambassador*. They are given in the hope of making an interesting feature of the *Ambassador* even better. They are printed here because this might be the easiest way to reach all of those who are involved.

Thank you.

—The Editor

---

"Ascribe to the Lord the glory due his name; bring an offering and come before him."

I Chron. 16:29

"So we built the wall; and all the wall was joined together to half its height. For the people had a mind to work."

Neh. 4:6

## Is There a Second Chance?

When we speak of a *second chance* we mean a chance to be saved *after death*, a chance to accept Christ who was rejected in this world. A *second chance* implies that there has been a *first chance*. It is evident that there are those who have never had a chance to accept Christ. The question of *second chance* does not concern them. How God will deal with those who have had no chance here, we have no way of knowing. We may be sure that He will do right by then.

The question of a *second chance* concerns us. We have had our *first chance*. We know that in many lives this chance is being thrown away. Many continue to reject Christ and His salvation. Whether they do so in indifference or wilfulness does not matter. The fact remains that they continue to reject the Savior. So far as we can judge, many die in their sin, impenitent to the last, venturing out into eternity without God and without hope.

It is this fact that has raised the question of a *second chance* beyond death for those who have missed their chance in this life. May not God have some way of salvation, unknown to us, in the life to come? How many there are who wishfully ask this question! They try to convince themselves that there is a *second chance*.

The arguments advanced in favor of a *second chance* have no support in Scripture. As a matter of fact, the Scriptures definitely disprove the idea of a *second chance*. There is *finality* about the declaration of Jesus in this regard. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John 5:28-29). There is no room for a *second chance* here. *Man's eter-*

*nal destiny is determined in this present life*. It is "for the deeds done in the body" that the final judgment is rendered (II Cor. 5:10).

The notion of a *second chance* in the world beyond is a delusion. It is only wishful thinking that the experience of death will convince men in the life beyond of that which the Holy Spirit could not convince them in this life. Death has no magic power to change men's hearts. There is the terrible fact of the ever-increasing *fixity* of character with which we have to reckon. Toward that *permanency* of character men are steadily moving with each new rejection of Christ.

Furthermore, there is in Scripture no promise that the Holy Spirit will plead with men after death. But without the Spirit's pleading no one can be saved. "It is appointed for men to die once, and after that comes judgement" (Heb. 9:27). There is in Scripture no promise that the Gospel will be preached in the world to come.

But without the Gospel there is no message of salvation. There is in Scripture good news of salvation only for today, not for tomorrow, for the here, not for the hereafter. "Behold, now is the acceptable time, behold, now is the day of salvation" (II Cor. 6:2). "Except ye repent, ye shall all likewise perish" (Luke 13:3).

The voices of Patriarchs and prophets, apostles and preachers, merge in the trumpet summons to every soul away from Christ: "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). Rather than leave the matter of one's eternal destiny to mere human speculation, how much better to build our faith on the sure Word of God! It is to the living that Jesus says, "COME."

—Courtesy, Tract Mission

Just as God leads me I would go;  
I would not ask to choose my way;

Content with what He will bestow,  
Assured He will not let me stray.  
So, as He leads, my path I make  
And step by step I gladly take—  
A child, in Him confiding.

Just as God leads I am content;  
I rest me calmly in His hands;  
That which He has decreed and sent—

That which His will for me commands—  
I would that He should all fulfill,  
That I should do His gracious will  
In living or in dying.

Just as God leads, I all resign;  
I trust me to my Father's will;  
When reason's rays deceptive shine,

His counsel would I yet fulfill;  
Before He brought me to the right  
My all to Him resigning.

Just as God leads me, I abide  
In faith, in hope, in suffering true;

His strength is ever by my side—  
Can aught my hold on Him undo?  
I hold me firm in patience, knowing

That God my life is still bestowing—  
The best in kindness sending.

Just as God leads I onward go,  
Out amid thorns and briars keen;  
God does not yet His guidance show—

But in the end it shall be seen.  
How, by a loving Father's will,  
Faithful and true, He leads me still.

And so my heart is resting.

Translated from the German;  
Author Unknown (from *The Old Testament and the Fine Arts*)



# CHURCH-WORLD NEWS

Presidents of the National Council of Churches and the Synagogue Council of America have charged "police brutality" against anti-war demonstrators in Chicago on the night Humphrey received the presidential nomination.

In a joint statement, Dr. Arthur Flemming, St. Paul, NCC president, and Rabbi Jacob Rudin, New York, head of the Synagogue council, said: "If we do not turn our backs on such pagan practices, we are going to be living in a police-state instead of a nation ruled by the concepts of freedom and justice."

Some 80 clergymen walked the streets of Chicago all night in teams aiding and counseling the demonstrators. They were part of a project initiated by the North Side Co-operative Ministry to provide food, housing and medical assistance to the thousands of youths who converged on Chicago.

Nuns worked in the kitchens of the "convention mobilization help centers" and clergymen cooperated with the Medical Committee for Human Rights which was on hand to treat the injured.

—Minneapolis Star

## DOCUMENT ON CONFESSION FOR MODERN MAN PLANNED

Geneva (LWF) — An attempt to interpret in modern terms the meaning of confession in the life of man today was launched here at the annual meeting of the Lutheran World Federation Commission on Worship and Spiritual Life.

In connection with preparation of documents for the 1970 Fifth Assembly of the LWF at Porto Alegre, Brazil, the commission planned publication of both a relatively short statement and a longer, more scholarly document on confession and the forgiveness of sins—which has been its central study theme for the last five years.

Meeting under the chairmanship

of Dr. Jan Michalko, dean of the Slovak Evangelical Theological Faculty at Bratislava, Czechoslovakia, the commission continued exploration of the theme through both lectures and discussions.

Among the main lecturers for the first time was an official representative of the Roman Catholic Church, Father Joseph Lecuyer of Rome and Paris, the chairman of the Vatican Committee on Penitence. He discussed "The Confession of Sins in the Aspect of the Roman Catholic Doctrine."

In addition to preparing the short statement for the LWF Assembly, the commission agreed that it should be drafted for possible wide distribution throughout congregations.

An initial outline for the statement prepared by Dr. Alvin N. Rogness, president of the American Lutheran Church's Luther Theological Seminary at St. Paul, Minn., and a commission member, was accepted in general by the commission. Dr. Rogness also agreed to prepare the first draft of the statement.

## LUTHERAN GROUP PROPOSES WORSHIP PRACTICE REFORM

Geneva (LWF) — Participants in an informal consultation on liturgical reform, held here in connection with a Lutheran World Federation Commission on Worship and Spiritual Life meeting, formulated a long-range proposal aimed at creating a common expression of Lutheran worship order which might open the way toward common Christian worship practices.

The consultation on "pericopes"—the set order of Scripture reading throughout the church year—particularly stressed that at a time when the Roman Catholic Church is experimenting with new forms and orders of worship, other denominations "should for their part attempt to come to a common lectionary...."

It was proposed by the group—made up of German, Scandinavian and American liturgical experts—that the general secretary of the Lutheran World Federation invite all Lutheran bodies of the world to take part in an ongoing project which would include analysis of present developments in liturgical and lectionary reform on both a confessional and inter-confessional basis.

Hope was expressed by the consultation that following a process of study and sharing of materials, churches participating in the project would convene a conference "for the purpose of attempting to reach an agreement in establishing a common lectionary...."

## THEOLOGIANS PROBE CHRISTIAN POSITION IN REVOLUTION

Geneva (LWF) — A Christian's obligation to "act in love for his neighbor" can be taken as a determining factor in his decision to take part in a revolution, a well-known Hungarian theologian said here at the annual meeting of the Lutheran World Federation Commission on Theology.

Presenting a major lecture to the international gathering, Dr. Karoly Prohle, dean of the Evangelical Theological Academy of Budapest and a member of the commission, stated that the task of theology in connection with revolution might not be to provide "a theological basis for the necessity of revolution but the liberation of Christians from false reticence and the pointing out of genuine obligations."

Revolution was the theme of the final commission session on a study of "The Quest for True Humanity and the Lordship of Christ" launched in 1964. The subject was keynoted in lectures by Dr. Prohle and Dr. Hans-Werner Gensichen, professor at the University of Heidelberg, Germany.

Another main presentation was by Dr. Paavo Seppanen, of Helsinki, Finland, a sociologist who analyzed the dynamics at work in revolution and cited various sociological theories used in interpreting revolution. Also, Dr. Frans H. Sianipar, a commission member from Nommensen University in Pematangsiantar, Indonesia, provided a descriptive analysis of the role of a church which has experienced revolutionary change.

Dr. Prohle called attention in his lecture to the increase in theological discussion of revolution and stated that Lutheran theologians characteristically try to clarify issues in terms of the Luther teaching on the Two Kingdoms (church and state.)

In this Lutheran approach, however, he noted that "a certain ambivalence" is evident—either the rejection of the Two Kingdoms teaching as "a conservative hindrance" or the use of it to reject, limit or affirm Christian participation in revolution.

Dr. Prohle emphasized that there is a "special Christian foundation for revolution" and that when "an existing power wants to protect unjust orders and ordinances... revolution is not only possible but necessary and... Christians are obligated to participate on the grounds of love of neighbor."

The theologian declared that Luther's teaching underscores the Christian obligation to his neighbor. He said:

"In answer to the faithful question: Can I as a Christian be saved in a secular calling? Luther answered with a clear yes. The world is God's world and man is His co-laborer in it.

"Is this also true of revolution? In Luther's terminology we would have to formulate the question this way: Is revolution a 'secular matter?' If so, it has its justification and the Christian may participate in it under certain conditions, as in any other worldly matter. He must simply act in love for his neighbor."

## Directory of the Association of Free Lutheran Congregations

### OFFICERS

#### President

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

#### Vice-President

Rev. R. Snipstead  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Secretary-Treasurer

Rev. H. C. Molstre  
Dalton, Minn.

#### Business Administrator

Mr. Donald Hansen  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

### CO-ORDINATING COMMITTEE

#### Chairman

Rev. Julius Hermunslie  
Spicer, Minn.

#### Secretary

Rev. Jay G. Erickson  
Ferndale, Wash.

### ASSOCIATION SCHOOLS

#### Board of Trustees

#### President

Prof. George Soberg  
6616 Portland Ave. S.  
Minneapolis, Minn.

#### Secretary

Rev. Raynard Huglen  
Roslyn, S. Dak.

#### Acting Dean of Free Lutheran Seminary

Dr. Iver Olson  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Dean of the Bible School

Rev. R. Snipstead  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

### WORLD MISSIONS

#### Chairman

Mr. Robert Knutson  
McVie, N. Dak.

#### Secretary

Mr. Roy Mohagen  
Grafton, N. Dak.

#### Director

Rev. Harold R. Schafer  
112 West Milner Ave.  
DeKalb, Ill.

### PUBLICATIONS AND PARISH EDUCATION

#### Chairman

Rev. Raynard Huglen  
Roslyn, S. Dak.

#### Secretary

Mrs. Vernan R. Nelson  
1909 11th Ave. N.  
Grand Forks, N. Dak.

### STEWARDSHIP

#### Chairman

Dr. Iver Olson  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Secretary

Rev. T. F. Dahle  
Spicer, Minn.

### YOUTH BOARD

#### Chairman

Rev. Jay G. Erickson  
Ferndale, Wash.

#### Secretary

Mr. Robert Lee  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

### BOARD OF PENSIONS

#### President

Mr. Eldar Sorikness  
Sand Creek, Wis.

#### Secretary

Rev. G. H. Spletstoener  
Pine River, Minn.

### WOMEN'S MISSIONARY FEDERATION

#### President

Mrs. Herbert W. Presteng  
Grafton, N. Dak.

#### Secretary

Mrs. H. C. Molstre  
Dalton, Minn.

#### Treasurer

Mrs. B. M. Konsterlie  
Route 1  
Willmar, Minn.

### LUTHER LEAGUE FEDERATION

#### President

Mr. Robert Lee  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Secretary

Miss Peggy Soyring  
Cloquet, Minn.

#### Treasurer

Mr. Kenneth Moland  
Fertile, Minn.