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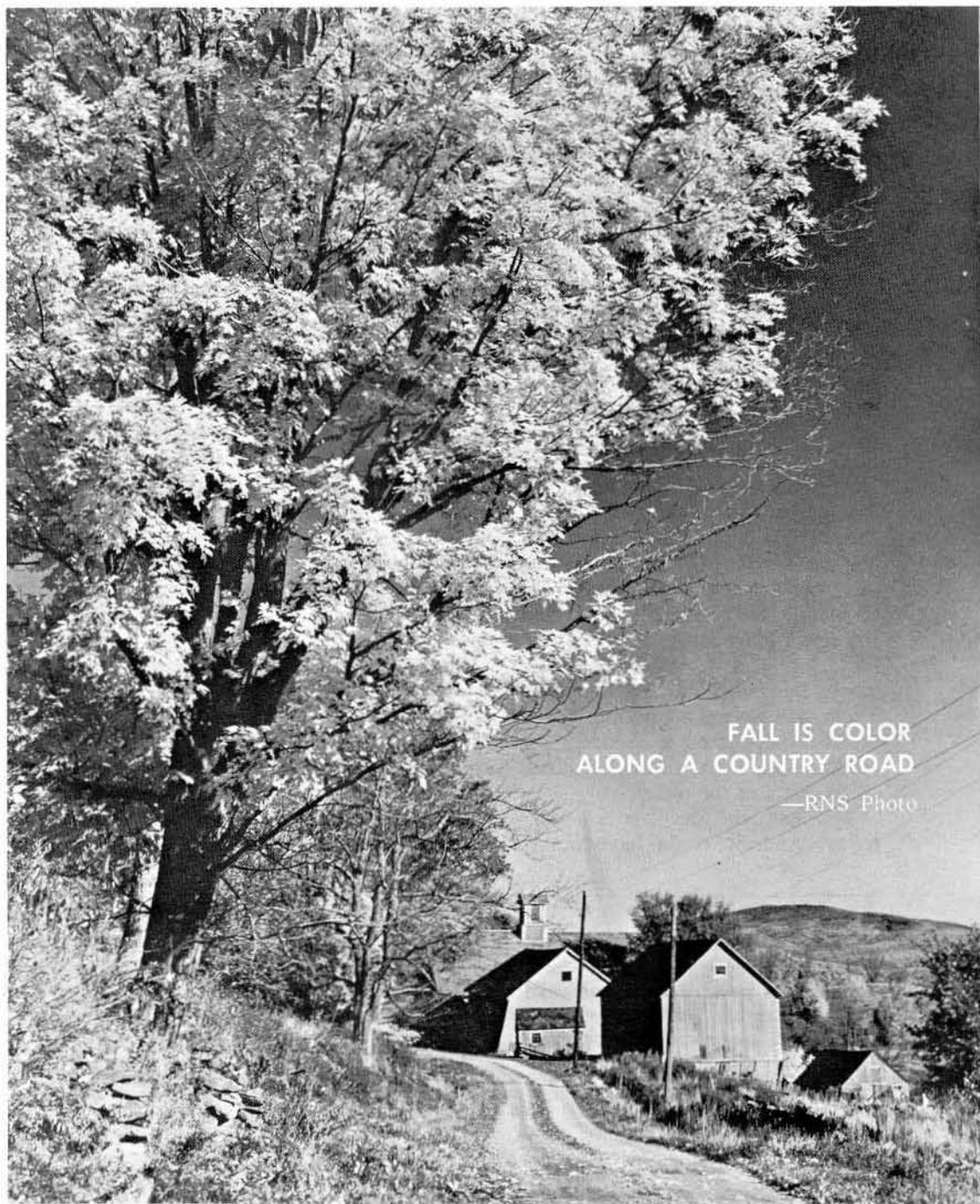
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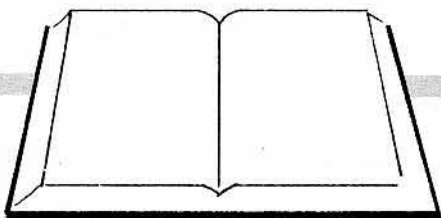
LUTHERAN

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FALL IS COLOR
ALONG A COUNTRY ROAD

—RNS Photo



According to the Word

Called for Today

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother; he first findeth his own brother Simon and saith unto him, 'We have found the Messiah,' and he brought him to Jesus" (John 1:40-42).

"He first findeth his brother Simon." That one little word "first" may have several meanings. It may mean that Simon was the first one to whom Andrew spoke of his "discovery." I like to think others, too, were led to Jesus by Andrew. There is another meaning that may be the correct one. Andrew was a busy fisherman. His schedule was full for the day. So many things must be done. However, he first findeth his brother Simon. Our dedication to the Lord can be judged by what we put first in life. There were some who felt the call to follow Jesus, but there were other things that came first. First "let me say goodbye." First "let me bury my father." They were going to follow but not yet. Somehow the news must be broken—gently, first. Somehow it would be easier when Dad was out of the way. There was always something. Jesus didn't accept their reasoning, for He knew the human heart. The call to follow was for today.

The call to serve is also for today. Andrew could have put it

off and lost the opportunity of a lifetime as so many of us have. After all, he was so busy. But even so, first he went out to see his brother. That wasn't the easiest place to go. Simon wasn't always the easiest one to deal with. So Andrew didn't try to "deal" with him. He merely told about his own experience and then led him to Jesus. What a discovery Andrew made that day when he found his brother and led him to Jesus! Only one individual was led to Jesus, but thousands were to follow later as a result.

So often we fail to see the potentialities in an individual. There may be the makings of a Simon in our Sunday school class, in the pew. If he could be won, others may follow. Andrew seemed to sense possibilities in "little things." "There is a little lad here," he tells the Master one day. The boy didn't have much—five small loaves of bread and two fishes—but maybe he could be used to meet the need of hungry men! And—he was. Again, Andrew was the one who saw possibilities and led him to Jesus.

The call to spiritual advancement is also for today. God's "banquet table" is full, but God's people are often so anemic from lack. There are so many other things that come first, and our devotional life suffers. Some of the things are needful and good as in the case of

Martha; but if they keep us away from God's presence, they become bad in our case. How shall we react to these things that may become hindrances? Shall we simply condemn them as rubbish and live a morose, ascetic life—away from the world? Or shall we by discipline make them a stepping-stone upward?

I recall a very concerned mother. Radios had just come on the scene and she—with the advice of her pastor—was all set against it. She wanted to protect her children from the worldly things that would come out of it at times. A family feud developed since her worldly husband wanted one. Consequently he never went to church. When I took over the call, the problem was turned over to me. I suggested that they get the radio but that she use her influence in a Christian way in the choice of programs, etc.

Our life is always a choice. We choose the good out of the bad in a magazine rack—and we choose the good out of the bad in life itself. Judging by the results, the advice was good. The family feud ended and the father, with the rest of the family, never missed a church service as I recall. Some years later, he found peace with God. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

—Karl G. Berg

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MAN OR ROBOT



by Kenneth L. Pike

How to walk in God's will—a subject of vital concern for all Christians.

What is the difference between a man and a robot? For some jobs a robot is better than a man: a robot can do routine jobs of a rigorously repetitive type more efficiently, accurately and rapidly. Man, however, has an enormously great set of alternatives in living, working, singing, painting, writing, and in talking to others or to himself. Some anthropologists feel that language ability is the chief observable difference between a man and a dog or other animal.

But language difference is not merely the ability to vocalize words. Even a robot can be fed spools of tape recordings to play back words or canned talk. Rather, man through his spoken or thought language can set up alternative choices in hypothesis and choose between them. Through language much of his daily judgment operates; and because of language, a set of ideals, values, morals, and views of right and wrong can be part of him. Judgment of a high type requires such a moral base, and man's moral base requires language.

Is this potential for initiative, judgment, and choice desirable? Apparently God thought so, because He created man that way. In relation to spiritual life, however, many of us seem to have forgotten that God gave man such initiative and prefer that he act like a high-performance robot. Sometimes we would prefer to have God decide all details for us by direct, conscious guidance. Thus we would not have to take any initiative at all.

Such an attitude comes, perhaps, from several sources. In the Old Testament, prophets were given direct, verbal instructions on how to act and speak. In the New Testament, Peter had verbal guidance to reach Cornelius (but evidently then had to figure out for himself, as a Christian filled with the Holy Spirit, what to do next; cf. Acts 10 and 11). Paul had it for his conversion and in a vision of help needed in Macedonia (but heading

for Bithynia and Troas and in details of his message at Mars' Hill and at Corinth, in rejecting Mark but choosing Silas and Timothy, he had unpointed pathways to select; cf. Acts 16:7, 8; 17:22-31; I Cor. 2:2; Acts 15:38; 16:2, 3).

A second source of our attitude is the fear of leaning on our "own understanding" (Prov. 3:5). A philosophical, fundamental trust in oneself, of the type which leads to being "wise" in one's own "conceits," shuts the gates to effective trust in God and to the receiving of wisdom and power from God. Our ultimate trust must be in God alone (cf. Prov. 26:12) but we may fail, on the other hand, to sense that trust in God must include trust in His wisdom which made us men—created us to be able to choose, to enjoy choice, and to learn by choice.

We may fear, thirdly, that when the Word says, "it is not in man that walketh to direct his steps" (Jer. 10:23) that this eliminates personal judgment, if we are to claim the promise that "He shall direct thy paths" (Prov. 3:6).

As a result of such convictions and fears we may be tempted to believe that a person of the highest spiritual maturity always obtains direct guidance for both important and unimportant decisions. In the first blush of growing spirit, a youth may find great blessing in direct guidance as to small matters—where to go, whom to see, what to say, what to wear, and an infinity of small items. God teaches through these, and may help to guide, by them, to thrilling blessing.

Swamp of Subjectivism

Yet, in time, these very blessings—looked at and desired for their own sake, as spiritual—may lead to a snare. They can bring us into a swamp of subjectivism which is vacillating, unstable, despair-giving. We may set up as a principle standard of guidance the

necessity of receiving a psychological impression (sometimes falsely labeled as a 'trying of the spirits') which can lead to unwise, impractical actions in the name of God—as I have seen people leave the mission field for precisely this reason. Such an extreme attitude can also lead to spiritual paralysis in which we refuse to act at all unless such subjective impressions of guidance are obtained. We say to ourselves, "If I am not sure of God's will (by subjective tests of the will of the Holy Spirit), I will not move at all."

In such a spiritual state we fear more to move and chance a mistake than we fear to refuse to follow general orders for which judgment and initiative are required. The valuable attitude of patient, prayerful, and careful waiting to sift one's motives and to allow issues to become clarified is herein confused with the supposed value of acting only on a basis of subjective, direct guidance. When seeing the evidence pointing to these genuine dangers, it is altogether too easy to base on it a false conclusion—that guidance, to be based on trust in God, must come only through an impression direct on our spirits. We are prone to forget the scriptural statements which show that guidance may be through the Word, which is light to the road which may otherwise be dark (Ps. 119:105), and that moral standards, used, give guidance, since "the integrity of the upright shall guide them" (Prov. 11:3), and "the righteousness of the perfect shall direct his way" (Prov. 11:5; cf. also Prov. 3:23; 6:20–22; 10:9). If someone asks, "Is there not a 'way that seemeth right to man, but the end thereof are the ways of death' (Prov. 14:12)?" the answer is clearly "Yes." But the contexts throughout Proverbs show that this way is the way of the one who rejects God—not the way of the one walking in righteousness (Prov. 1:29, 30; 2:12–15).

In this extreme position, we ultimately desire to be a kind of robot rather than man. We want to escape the responsibility which God

is training us to carry. Spiritually we have ceased to have that maturity of judgment which leads to walking in righteousness.

The mature spiritual life, in my view, is a balanced life—and needs to include components both of direct guidance and of guidance through judgment. Since direct guidance has received much emphasis, I would like to also consider the balancing truth—the need for initiative and the use of judgment.

Let's look at a parable: "A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds" (Luke 19:12, 13). And he said to them, "Trade with these until I come" (Luke 19:13, Montgomery). With that admonition to get busy, and the sweeping indication as to their goal and technique (trading), he left them.

God-Ordered Initiative

The men knew what a trader was supposed to do. He bought something, planning how he could sell it for more. Sometimes he might gain, and occasionally he might lose, but gradually by trading back and forth he would expect to build up a profit. Some of the ten servants immediately got to work, buying and selling with the money he had given them. But one of them simply put the money in a hiding place and kept it safely. When the nobleman returned, one of the servants came to him and said, "Master, your pound has made ten pounds." And the nobleman said, "Well done . . . Because you have been faithful in a very little, have authority over ten cities" (Luke 19:16, 17, Montgomery). "Faithful" means that he was faithful in exercising God-given judgment and God-ordered initiative.

The reward of the men who used their abilities and capital was neither money nor honor—but *authority*. It was opportunity for judgment—an opening for use of increased initiative and responsi-

bility therein.

Then, according to the parable, another servant came and said, "Here, Master, is your pound which I was keeping safe in a napkin. For I was afraid of you, because you are a hard man" (Luke 19:20, 21, Montgomery). What was he afraid of? He was afraid to take initiative. He had been given general orders to trade, but he didn't have detailed guidance, and he was afraid of trusting his judgment in what to buy and how to sell. He was afraid even though he was presumably competent.

But this servant, afraid to take responsibility, had done nothing; so the Master said to him, in effect, "Why you miserable servant! You wicked slave" (cf. Luke 19:22, Montgomery).

In what respect was the servant wicked? He had not stolen; he had not cheated. The only thing he had done wrong was to sit when he had been given a general command which indicated the type of work he should do. He had refused to act like a man, refused to use judgment for the details of the work. Instead, he had tried to act like a robot, hiding refusal to work under the excuse that he had not gotten specific guidance for all the details of the work he was supposed to know. As a result, he was rated as wicked—immoral! The person without drive is morally related to a person who, in a desire to avoid work and in anger at his employer, smashes property with a sledgehammer.

Avoiding Mistakes

The servant later may have tried to justify himself to his colleagues by saying that he was "afraid of making a mistake." But in trying to avoid a "mistake," by refusing to make any positive decisions at all, the servant gained nothing since his master became disgusted anyway.

I think that if he had tried but had lost his pound, he could have gone to the master and said, "Master, you told me to trade—so I did my best. But I sure made a mess

of it. I'm awfully sorry I was so stupid." I think the master would then have said to him, "You had a bad time, didn't you? Well, if I give you another chance, do you think you can do better next time? Here—take this, and try again. Charge the first pound up to education."

Instead, the master's reactions to his reasoning was, "Take from him the pound, and give it to him who hath ten pounds" (Luke 19:24). Not only was the servant judged to be immoral and lazy when he refused to take responsibility, but that—in direct contrast to the ones who earned a right to use greater judgment—he lost his opportunity to exercise as much judgment as he previously had been capable of. Probably, too, his capacity for wise judgment was itself damaged by being unused, and by having its earlier timid promptings rejected.

Similar things are true even in physical life. It seems to be a law of the universe, built into our physical bodies, that we either exercise or die.

Spiritually too we need to exercise our faculties. If we refuse to take spiritual initiative, but wait insistently for the will of God to be revealed directly when He has already given us adequate general orders and brains, we may atrophy.

In the related parable of Matthew 25, the fearful "unprofitable servant" is cast into the outer darkness. As a commentary on the phrase "unprofitable servant," Luke 17:4-10 explains that the servant was expected to go *beyond* routine specific duty, beyond specific orders, beyond "reasonable" requirements of forgiveness of others (vs. 4) or of physical labor in field and home: "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say: We are unprofitable servants; we have done that which was our duty to do" (vss. 9, 10). Would a housewife—hiring a cleaning woman to go through her house from top to bot-

tom in the spring—be happy if she had to say, "Clean that corner there... Now this corner... Now that corner... Dust that window sill... Now dust that window sill... Don't forget to sweep after you have picked up the rug... etc."? Or would she want to be able to give general instructions which would last for an hour or two?

Is not such a servant like a robot?

Solomon was told to ask for what he wanted (I Kings 3:5) and he did ask, and was given his request. Don't you suppose that if God considered it good to urge Solomon to choose, and honored that choice, that He sometimes wishes us to do so too? In this freedom God has trusted Christians with general orders through Scripture. Sometimes, however, when unwise or ignorant choices are about to get us into trouble, God graciously steps in, overrules our decisions, and stops us. I think this is the type of freedom that Paul had when he used his initiative to head for Bithynia and was stopped.

Some people talk almost exclusively about being in the "center" of God's will, considering that center as a pinpoint. Perhaps some of our teaching about guidance could be made more helpful if we supplemented it by additional figures of speech. It is useful at times, for example, to think of God's will as an area in a television wave guide, or tube. As I understand it, the waves in this tube bounce back and forth anywhere within the tube that they "want" to go, completely free so long as they remain in the tube. They are not channeled into a thin line—they just can't go outside of the wave guide.

To me this is a picture of the way God wants Christians to live. We are not to be robots, incapable of—or afraid of—taking initiative. We are to be free to think and act within the general orders and principles of character revealed in the Word and impressed on our consciences by the Holy Spirit. We are not to get outside of His will—

outside of the "wave guide"—by committing murder, or adultery, or by being unkind, or unhappy, or unfruitful. But as long as we are within the limits of the revealed will of God in the Scriptures, in godliness, and in service to others, we can have anything physically available to us which we desire to choose. Solomon did. The Psalmist could, delighting in Him and receiving the desires of the heart (Ps. 37:4). In the words of the Psalmist, who has taught us this lesson, "Blessed is the man that walketh not in the counsel of the ungodly... But his delight is in the law of the Lord... *whatsoever* he doeth shall prosper" (Ps. 1:1-3).

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"I will return again to my place,
until they acknowledge their
guilt and seek my face,
and in their distress they seek
me, saying,

'Come, let us return to the Lord;
for he has torn, that he may heal
us;

he has stricken, and he will bind
us up.

After two days he will revive us;
on the third day he will raise
us up,

that we may live before him.'"

—Hosea 5:15-6:2

"For I desire steadfast love and
not sacrifice,

the knowledge of God, rather
than burnt offerings."

—Hosea 6:6

"Sow for yourselves righteousness,
reap the fruit of steadfast love;
break up your fallow ground,
for it is time to seek the Lord,

that he may come and rain sal-
vation upon you."

—Hosea 10:12

"Ephraim has said, 'Ah, but I am
rich,

I have gained wealth for my-
self';

but all his riches can never offset
the guilt he has incurred."

—Hosea 12:8



BITS AND PIECES

SUNDAY SCHOOL TEACHERS' WORKSHOPS

"For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope" (Jer. 29:11).

This verse was brought to mind in our first contact with the A.F.L.C. at Bible Camp in 1963 when it was evident that the Association is blessed with an abundance of children and young people. It has become almost a theme verse as we have prayed for the program of parish education within our group; for we know that the future of our church depends on the Christian faith of the children and youth within our congregations.

With this thought in mind we prepared for our first teachers' training sessions; and we are thankful for all of the ways God answered prayer.

"Inspirational" and "practical"—these were the words that were used most often by the teachers who wrote evaluations of the District Instructors' Training session held at the seminary building during the last week of July. Several suggested that we add group sessions for those who teach junior high students, senior high students, and adults. Some asked for help in planning worship services and teaching music in Sunday school. The Committee on Parish Education is grateful for every criticism, comment, and suggestion and will consider each one prayerfully as plans are formulated for another year.

In the meantime, the district instructors who took training are busy preparing for the workshops that will be held in Association churches during the months of September and October. Most of them will be planned for a Sunday afternoon and evening with sessions for those who teach pre-school through the teachers who serve sixth graders.

Following an assembly that will present the question, "Why Am I Teaching?" the teachers will be

divided into groups according to the age of the children they teach. There they will discuss the characteristics of their students, storytelling, the use of visual aids, creative teaching, and lesson preparation.

Pastors and Sunday school superintendents will be contacted about the date of the workshops, and information will be published in the *Ambassador* as it is forwarded to Pastor Huglen.

Please pray that the Lord will use this program to strengthen our Sunday schools and thus build for our future.

THE PASTOR, AND THE TEACHERS' WORKSHOPS

A couple of years ago we worked in a Missouri Synod Teachers' Training Institute. It was a circuit meeting that included the churches in South Minneapolis and the suburbs. At the beginning of the meeting roll call was taken. It was interesting to note that when the pastor was present, his teachers were also there. When the pastor was absent, there was not a single teacher who felt it was important to attend.

It only seems to confirm all that we have read about shepherds and sheep. Sheep being what they are, the shepherd won't get results by getting behind to drive his flock. He must go before the sheep and lead them where it is good for them to go.

SUNDAY SCHOOL MATERIALS

What materials shall we use to teach our children? Judging from the discussions at the District Instructors' Training Session, at camp, and from the letters that have come in, this question must be bothering many Sunday school superintendents. Some seem to have the idea that there is no longer anything good in the Lutheran materials that are available and are turning to the interdenominational lessons.

There is still Lutheran Sunday school material that is sound. If it seems to differ with our convictions about holy living, a Christian teacher can easily add this emphasis to his lesson.

Other Protestant materials may seem more pious, but one wonders if they are truly interdenominational. If they are, should they not include lessons on infant baptism and the Lord's Supper? Careful reading will reveal that some lessons include teaching that sounds very much like eternal security.

These are times to pray for discernment and wisdom. It would be foolish to throw out sound, Bible-based material for the sake of perhaps one minor statement with which we do not agree. Sunday school superintendents might find it profitable to procure samples of the various materials and study them prayerfully and carefully before deciding which lessons are suitable.

Old Glory--God's Miracle

Pastor A. L. Hokonson
Faith, South Dakota

"Blessed is that nation whose God is the Lord" (Ps. 33: 12).

Many miracles of our Lord Jesus Christ are recorded in God's Word and have been the subject of many sermons, and our Lord has been lifted up thereby and magnified. In their Spirit-enveloped account, they stand without peer, revered and hallowed in the history of God's dealing with mankind. Yet we also live in a miracle, a take-it-for-granted one, that is so close to us that we do not seem to notice its blessings and benign benedictions. I refer to our country, America, and the emblem the Lord God has given to us to honor and esteem—"Old Glory," the Star-Spangled Banner. Just as in Old Testament times God commanded His people to raise an ensign to Him in the form of an altar or an erection of stones to commemorate a deliverance or blessing, so has the Lord given to us a country and its flag to honor Him for His many deliverances and blessings.

When I think of the historic founding and nurture of our country under God's guiding hand, I wonder at the awful implications of present-day attempt to undercut the very sinews of its prayer-and-praise-born principles. May I present, in review, the course of history in the origin of Old Glory and the spiritual implications of its birth in the hope that a new birth of freedom may rainbow our vision as we grasp once again the trust that God has given us for this "land of the free and the home of the brave."

Our flag is the third oldest of the national standards of the world. It is older than the Union Jack of Great Britain and the Tri-Color of

France because the designs of these latter national emblems were changed after our flag was authorized by Congress June 14, 1777. The Stars and Stripes of today is the fifth flag under which the people of our country have lived since 1775.

The evolution of Old Glory is as interesting as the growth of our American form of government. During that growth, it embraced parts of the flags of other countries, but as nationality and independence became assured, its form became American and finally definitive.

In 1497, just five years after the discovery of America by Columbus, John Cabot planted the first flag to wave over North American soil when he landed in Labrador. This flag was the Red Cross of England, the flag of King Henry VII. In 1606, the field of the English flag was changed from white to blue, and the white cross of St. Andrew was placed thereon by order of King James I. It was called the Union of Kings Flag. The next year, in 1607, the color of the flag was changed from blue to crimson with two crosses on a blue field in the upper corner.

The American colonists lived under the English flag until 1775. They made one change in the flag of 1607, replacing the two crosses on a blue field with a pine tree on a white field. This Pine Tree Flag was adopted for all American vessels and was carried by the Americans in the Battle of Bunker Hill June 17, 1775. During the years of 1776 and 1777 many suggestions were made for a definite flag. The southern colonies adopted the Snake Flag, colorful, with the legend "Don't Tread on Me." The Continental Congress appointed a committee in 1775 to select a single flag for the thirteen colonies.

From this committee came the recommendation that the design should be thirteen alternate stripes of red and white with an azure field in the upper corner bearing the Red Cross of St. George and the White Cross of St. Andrew. In January of 1776, this flag was raised over the headquarters of General George Washington at Cambridge, Mass. It was called the Congress Colors.

However, there was much dissatisfaction with it because of similarity to the English flag. Congress, therefore, on June 14, 1777, provided that the flag of the United States should bear thirteen alternating stripes of red and white and that the Union should be thirteen white stars on a field of blue. The design of this flag is generally credited to Betsy Ross. In May or June of the previous year, George Washington, Robert Morris, and George Ross had commissioned Betsy Ross to make the flag from a rough design they brought to her.

Two additional stars and stripes were added for Vermont and Kentucky and the War of 1812 was fought under this banner. It was this flag over Fort McHenry that inspired Francis Scott Key to write "The Star-Spangled Banner" on Sept. 14, 1814, to become our National Anthem. The first salute to the Stars and Stripes of the U.S.A. was given March 14, 1778, by France when the *Ranger*, under command of John Paul Jones, was saluted by the French Fleet. On April 14, 1818, Congress adopted a resolution that from July 4 and on, the U.S. flag should have thirteen stripes of alternate red and white and the blue field should carry twenty stars for the twenty states then in the union, with a new star to be added thereafter for each state admitted. In the interval years to date, thirty stars have been added.

The Spiritual Implications of Our Flag

The early colonists experienced the blessings of the Lord in a

safe harbor at Plymouth Rock, and then set the pattern for America to follow in giving thanks to God. It was this same spirit that the Lord brought forth in various individuals who had to do with the making of our national emblem that crystalized the thought and foundation of our country as signified in the Stars and Stripes of today. It is beautiful to behold and reassuring to our faith to see how God can take the physical properties of the inanimate to portray the spiritual characteristics of a people and country.

The American flag is made of a material called bunting, usually wool, but sometimes cotton. This pictures to us the ingrained study character of the common-man citizenry of America. Our country was not born of luxury, but of the down-to-earth character of soil and toil. It is this ingredient that is threatening to steadily erode before the onslaught of present living standards. As this proceeds, artificial standardization of atheism and communism takes place.

The Stars and Stripes are not made by painting colors on cloth. No, each piece is separate. There are thirteen stripes with fifty stars on a field of blue—sixty-four in all. The thirteen states came not together by force but by voluntary action on the part of each state. So also today, the states stand for independence and freedom as typified by the great seal of the United States, *E Pluribus Unum*, which means "One Composed of Many." This thought is emphasized by the inscription on a tablet in the pedestal of the Statue of Liberty in New York Harbor which reads in part:

"Give me your tired, your poor,
Your huddled masses yearning to
breathe free,
The wretched refuse of your teeming
shore,
Send these, the homeless, tempest-
tossed to me,
I lift my lamp beside the golden
door!"

So our country, regardless of race, creed, or color, welcomes all, just as the salvation which is be-

stowed by Christ is open to all who will come and confess Him according to the Word. The colors of Old Glory are symbolic. George Washington said, "We get the red from the mother country, but we have separated the red with stripes of white, showing we are forever separated from England." Woodrow Wilson expressed it in these words: "When I think of the flag, I see alternate stripes of parchment upon which are written the rights of liberty and justice, and stripes of blood to vindicate those rights and in the corner a prediction of the blue serene into which every nation may swim which stands for these things."

The Colors

The colors of Old Glory are symbolic. Ships that meet at sea are identified by the flag they carry. What a thrill to see Old Glory slowly emerging against the horizon as distances lessen and the red, white, and blue identifies itself against the blue of sea and sky. The red brings to mind the courage, suffering and sacrifice of 1776 and the ensuing wars in the cause of liberty and justice. The seven red stripes bring to remembrance the perfection of the sacrifice of Christ on Calvary (I Pet. 2:21; 3:18, seven is the number of perfection). The white reminds us of the liberty we have attained through the grace and benevolence of our God over our land and the purity of Him through whom it was attained. The six stripes of white also remind us of the purity of God's requirements (Heb. 10:22, 23), to stand fast in the liberty attained and defended. The blue denotes the loyalty and dependability exercised and honored in the past years, of which our motto "In God we Trust" is the uniting source. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

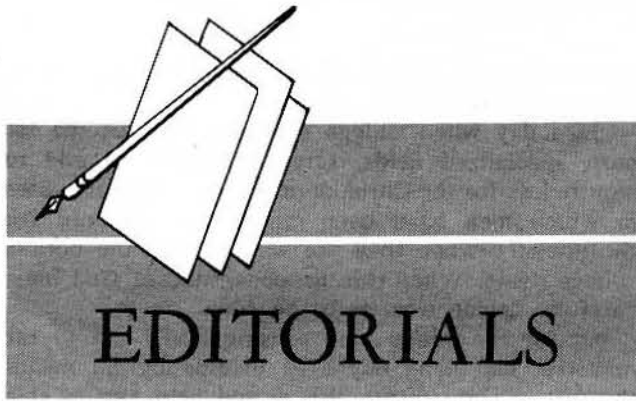
The Design

The thirteen original stripes refer to the thirteen original colonies facing the east and the rising sun.

Today we are 50 states with fifty stars on a field of blue. This field of blue sheltering a star for each state brings to our vision the vastness of our country into which each state, consenting unto each other without ban of import or export, embraces unity of union without peer in the world today. It reminds us of Christian conscience in the command of Christ, "Go ye therefore, and make disciples of all nations," a task both material and spiritual for a fellowship designed by Him who is far wiser than man. These stars, individual in hope and history, yet united in purpose and emphasis, is the supreme liberty-light for all and suggests the beneficent and divine guidance in lighting our country's path. This brings to reflection the date of June 12, 1775, one year before the Declaration of Independence was written, when the Continental Congress, aware that a choice between war and peace was imminent, issued what has come to be called "A Declaration of Dependence on God." It reflects the religious outlook of early America. This document reads in part, "This Congress . . . do earnestly recommend that Thursday, the twentieth day of July next, be observed by the inhabitants of all English colonies on this continent as a day of public humiliation, fasting and prayer; that we may with united hearts and voices, unfeignedly confess and deplore our many sins, and offer up our joint supplications to the all-wise, omnipotent, and merciful Disposer of all events; humbly beseeching Him to forgive our iniquities, and remove our present calamities. . . ."

In the light of this declaration, we see our need for the present era. Because of this bit of history, as we see our flag waving today over lands and seas throughout the world, there is a testimony of strength, not merely that of physical and retributive power, but of an inner spiritual character which our God intended from the beginning to proclaim. This is America, the land of the free and the home

[Continued on page 16]



EDITORIALS

A HOPEFUL SIGN

When the late John F. Kennedy became the first Roman Catholic president of the United States we wondered whether we had now entered upon an era in which each major political party would feel compelled to offer a candidate of that faith in each election either as president or vice-president.

Fortunately, that situation hasn't developed in 1964 at least. Only one of the four major participants is a Roman Catholic. We give credit to the party which first offered a candidate of that faith to the American electorate for not feeling it had to balance its ticket in this way to match the other party.

We hope that the day will never come when such balancing will become a "political necessity." It could well be a strong temptation, for Roman Catholics comprise a good third of American church population and tend to go to the polls somewhat more faithfully than do Protestants.

Now as the campaigns are in full swing, looking toward the November 3 election, it behooves us all to carefully study the issues, to listen to the candidates, both locally and nationally, to pray for God's guidance, and then to vote for what we believe will be the best for our county, state and country.

TO THE REGIONS BEYOND

"While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then after fasting and praying they laid their hands on them and sent them off" (Acts 13:2, 3).

The above incident took place in Syrian Antioch and we mark it as the beginning of the world mission movement. In a larger sense, that began in the Great Commission of Jesus (Matt. 28:18-20) and at Pentecost, but the first actual missionaries were sent out at Antioch following the commissioning service.

In the tradition of the Antioch Christians, the Association of Free Lutheran Congregations has sent forth her first world missionaries in the persons of Pastor and Mrs. John Abel to the land of Brazil. As this is written they are travelling by steamship. When you read this they will have arrived in the country which is not new to them, but which, because of the rapid developments taking place there,

will not be quite the same as the nation they left about two years ago.

God speed them on their way and make them steadfast bearers of the Gospel of Jesus Christ to the masses of unevangelized people in that sprawling country. May they sense that we are upholding them in prayer, that we have not forgotten them.

It was with regret that we learned that the Alvin Grothes could not leave at this time with the Abels. Last minute surgery was required for Mrs. Grothe necessitating convalescence here at home. First of all, we pray for her complete recovery to normal health and strength. In the second place, we are hopeful, as they are, that they may sail early in October for Brazil. We understand that if they cannot make that date a much longer delay would be necessary.

It is hard to see such hindrances come when one has definitely felt the Lord's call and leading and has been obedient. But God has His purposes and knows all things.

To the regions beyond! This is the Lord's command. Souls are dying without the good news that there is a Savior. Because He has commanded, because there is a need, because we have what is needed, we join in the great outreach of Christian missions in the world. Is it not safe to say that we will reach some people in Brazil, and on the Mexican border, who would never, ever, be reached unless we were there? That is a sobering and compelling thought and it ought to drive us to carry out a mission endeavor well pleasing to Him.

THE FAMILY ALTAR

The family altar has come to mean family devotions. Family devotions means the gathering of the members of the family for Scripture reading and prayer daily.

For those of us brought up in homes where such was practiced it is easy to forget that the term is quite meaningless to those who have never known it. The sad fact is that a great many church homes have never let this become a custom. Even worse is the truth that many homes which would purport to be Christian are seeking to manage without family prayers.

The family altar does several things for a home. It testifies to the fact that the Christian faith is for Monday and Saturday as well as Sunday. Children in the home will get the idea that the Bible has something to say to everyday situations of life. Family devotions will reveal that not only the pastor or the Sunday school teacher can get something from the Word of God, but father, mother and children can read the message, too. Closely tied to all of these is the revelation that while God is to be worshipped in the beauty of holiness (in the churches), He may also be worshipped in the kitchen where dirty dishes, pots and pans, wait to be washed, or in the living room where school books are scattered, newly ironed

clothes are hanging and the family cat dozes on the davenport.

Families that pray together stay together. You've heard that saying before, and it carries a great deal of truth. There are exceptions to rules. Not every child who attends Sunday school regularly stays out of trouble, but many of them do. The child who has been brought up in an atmosphere of family Bible reading and prayer has received something he can never forget if he wants to. Of course, what we say is conditioned upon a consistent Christian life of the father and mother who read and pray. We did not say a "sinless life," but an honest one and a forgiving and contrite spirit. Sham in regard to these things will do great harm. That's true.

Our plea today is for the establishment of family altars in all our Christian homes. If the practice is strange to you, there may be a slight embarrassment in getting started but that shouldn't prevent you. You cannot begin any sooner. It will become a familiar, indispensable part of your life together. It will do something for your home you will hardly have thought possible.

GET ALL YOU CAN

Your editor will have some connection with the seminary at Medicine Lake as a member of the thirty-member "corporation" elected at the Annual Conference. This committee will have had its first meeting by the time you read this. In the belief that there is value in setting forth one's ideas before getting involved in a particular situation, we present some thoughts about requirements for seminary admission.

We favor high standards for admission while at the same time realizing that every case must be judged on its own merits. This is said against the background of yesterday's sermon on laying up treasures in heaven. In our discussion of the text we lauded the desirability of much education but also

classed it as a treasure of the earth if it is seen as a way of salvation for man.

In a day when college education is expected for most specialized fields, surely it would be odd to require less for the Christian ministry. There are cases in which men have been tapped by the Lord for the ministry when they are well beyond the normal college years. When this happens, men of God must carefully decide what is to be done.

But for the young man sensing God's call to the ministry, his plans ought to include by all means the full college course. We should help him in that decision by requiring it. What other better place is there to test one's faith and purpose than in the college or university setting? If faith will not endure there, will it last in the secularized outside world where, after all, our parishes are? And what better place to witness for Christ than on the campus?

Some will argue that the lateness of the hour for this world demands shortcuts in order to rush as many workers into the field as soon as possible. We, too, think that the days are not many before the Lord's return, but we still have to live as though the world may go on for a good many years yet. (Our editor has seen several deadlines for the world's end come and go.) And we believe, don't we, that a Christian man can live and serve in student days as well as in a parish as a pastor? The years of training are not wasted years.

We don't need to get all our graduates out to the "work" in the next three to five years. We have to plan for the long pull also. The indications are that we will have a continuing flow of students for our seminary. This is a cause for much thanksgiving. We have to believe that even in a smaller fellowship as ours is we can place these men in decent wage-earning positions while being ministers of the gospel.

Let's set our standards high. If the Christian ministry is a call from God, it will be worth whatever training one has to have to attain it.

O CAN YOU SING THE NEW SONG OF SALVATION?

O can you sing the new song of salvation,
While on this grief-laden earth you dwell?
Yonder the ransomed in sweet adoration,
Joyful forever, the anthem swell.
First they learned it while yet beginners,
When to the cross of Jesus they came,
There, at its foot, is the refuge for sinners,
Pardon and peace in His blessed name.

Heart-filled rejoicing this song is producing,
Lauding forever the saving blood.
Satan was conquering, now he is losing,
Grace, all redeeming, new strength bestowed.
For Immanuel burst the prison,
Judah's strong Lion victory gained;
Now is the Sun of God's righteousness risen,
I have redemption through Him obtained.

Death has been vanquished and life reigns eternal,
Perfect atonement by Christ is brought;
Entrance is given to mansions supernatural,
And our accuser's defeat is wrought.
Blest am I through my Saviour's merit,
Heaven's great King, by His wondrous grace,
Made me His child, I shall glory inherit,
Safe in His keeping I sing His praise.
—J. Traasdal (from *The Concordia Hymnal*)

2:9; 19:17a 19:13, 17b
 19:14, 18, 19 30:16-21

The result: What did Job do? He defended himself: Job 10:1, 2
 29:11-16 He became despondent:
 What did he say? 6:4; 30:21 9:17, 18
 He laid hold on faith: Job defended himself and
 became discouraged. Some of us have done the same thing with less
 justification. But his doubts are overcome by a triumphant faith. Note
 the confident assurance of which Job spoke: 12:13; 23:10
 19:25-27
 He dedicated himself: What change of attitude do you sense in 42:1-6?
 He was blessed: What were
 his blessings? 42:10-17
 What attitude did Job have toward these good things in life? 1:21

The purpose: Why did God permit Job to suffer disappointments?
 Job 1:6-12; 2:2-6 Need Christians be
 afraid of crushing disappointments? Why?
 II Tim. 4:18 I Cor. 10:13
 What promises can we cling to in the midst of disappointments?
 Matt. 28:20 Ps. 119:50
 Isaiah 41:10, 13 Isaiah 43:1, 2

Discussion: Why does God permit some to endure greater trials and
 disappointments than others? Study John 15:2; Rev. 3:19; Heb. 12:5-11.

The faith of Mary and Martha, Paul, and Job will help us meet the
 "whys?" in life. Their God is also our God. He has not changed. His
 Word tells us:

- Fret not—He loves thee (John 13:1).
- Faint not—He holds thee (Ps. 139:10).
- Fear not—He keeps thee (Ps. 121:5).

BIBLE STUDY GUIDE



THE CHRISTIAN WOMAN Wonders "WHY?"

Life never ceases to bring its perplexing problems, and with them
 penetrating questions. The inevitable "why?" pricks us as we search
 for the answer. What can the Christian woman do with these questions
 that assail her? She can go to the Scriptures. We will consider three
 examples of those who successfully met difficult problems. In each
 case the Lord enabled them to come forth triumphantly. Notice in each
 study: (1) the problem, (2) the result, (3) the purpose.

WHY SORROW? (John 11:1-45)

The problem: What was the cause of sorrow in this Bethany home?
 John 11:1-3; 11:14 What
 made this trial even more difficult to bear? John 11:4-6
 What questions do you imagine
 the sisters pondered over and over? John 11:21
 How did the sisters differ in their

reaction to Jesus' appearance? John 11:20
..... Observe Mary's action in
John 11:28-32. Suppose she had refused to go to Jesus. How could her
trial of grief and questions of "why?" become even more serious?

The result: What were the first results of this period of grief? John 11:44
..... John 11:45
In what way do you suppose this experience affected the lives of the
bereaved? The resurrec-
tion of Lazarus completed the family circle again. What comfort does
the Christian have today when loved ones in the Lord are taken from
us? I John 5:13; John 17:3; Rev. 21: 3, 4

The purpose: What good came out of this trial that came to the Bethany
home? John 11:4 John 16:20-22
Isaiah 60:20 Matt. 17:7, 8
When sorrow comes, as it will to all, we may have difficulty understand-
ing its purpose, even as Mary and Martha did. But as Christians we
are not without consolation. What promises have been given us?
Rom. 8:28 Isaiah 55:8, 9
II Sam. 22:31 Prov. 3:5, 6

WHY PAIN AND SUFFERING? (II Cor. 12:7-10)

The problem: The Apostle Paul is an example of what man can do if
he will let go and let God. His accomplishments in world missions,
evangelization, nurturing and disciplining Christians are unsurpassed.
The secret lies in Galatians 2:20. What was it?
We appreciate Paul's zeal and accomplishments even more when we
realize he also knew physical weakness. How did he refer to this illness?
II Cor. 12:7 Whether Paul's
physical ailment was an eye difficulty, as many suggest, or otherwise,
we do not know. He did not dwell on his illness. Where did he go
with his problem? II Cor. 12:8

What was Paul's previous experience in healing? See Acts 14:9, 10; 16:16-
18; 19:11, 12; 20:9-12.

The result: Paul recognized his problem. He went to the right source
for help. How did the Lord respond? II Cor. 12:9
The Lord answered, "No... but..." Instead of physical strength, what
was given? II Cor. 12:9 II Cor. 12:10
Would you say Paul received God's best or second best?
Why?

The purpose: Even as he experienced God's sustaining power and con-
tentment, Paul must have wondered "why?" in times of pain and frus-
trating limitations. What are some lessons Paul learned through his phys-
ical impediment about (1) humility? II Cor. 12:7
(2) God's grace? II Cor. 12:9 (3) God's power?
II Cor. 12:9 (4) personal weakness? II Cor. 12:10
..... (5) contentment? II Cor. 12:10
Only as we admit our limitations and weaknesses to God can He reveal
His strength and power to us. According to Isaiah 40:31, what are we
to do? What will the
Lord do for us?

WHY DISAPPOINTMENTS? (Job 1)

Who doesn't know what disappointments are? They come in all
sizes. Many are small, some so big they nearly crush us. We will turn
to the book of Job for an example of one who met disappointments and
came out triumphantly.

The problem: What kind of person was Job? Job. 1:1
In what way was he blessed? 1:2, 3
Who permitted multiple disappointments to come upon Job? 1:6-12
..... What disappointments and trials came
to Job? 1:13-19 2:1-8



WOMEN for Christ

Housecleaning

Fall is the time for that second housecleaning of the year. We women get the urge to clean house, to get into the corners and make everything shiny and bright. We like to know that our house is in order. And this is right and good, but are we as careful about our own selves as we are about the houses we live in? Surely we don't go amiss to examine ourselves and do some cleaning there, too.

We have all seen at some time or other in our housecleaning, how a beam of light can reveal and illuminate thousands of tiny specks of air-borne dust. Scientists tell us there are 200,000 such specks in one thimbleful. How minute each speck must be! Yet if we compare ourselves with the great Creator of the universe, the endless heavens, we too become insignificant as those specks of dust. But the marvel of God's love is that although each of us is a sinful human being of insignificance, even undesirability, He looks upon each of us as an individual who is worth saving. In our personal housecleaning project this thought should be in the foreground.

Perhaps we are guilty of saying, "I don't need to clean my house. I keep it clean all the time." We must at the outset acknowledge that there are cobwebs in the shadowy corners. Now these cobwebs are not woven by any ordinary

spider—they are spun of fine strong threads: hatred, pride, bigotry. . . .

I remember my first ready-made dress. I had earned the money and set out proudly for the downtown stores to make my purchase. After considerable thought and shopping, I decided on one which pleased my eye and fitted my purse's possibilities. Proceeding happily up the avenue to board the streetcar, I was very much the proud possessor until I saw a fat colored woman coming toward me wearing *my dress!* My feelings were mingled, but uppermost in my mind was the fact that not only did it matter that she was fat, but particularly did it matter that she was colored. Just that day I had reviewed a book, *What the Negro Thinks*, for our high school sociology class; and the high school I attended had many colored students. Why then did I have these feelings? Somewhere in my background the insidious seeds of hatred and superiority were planted. Racial prejudice is not something instinctive but something learned.

But some of us feel that racial prejudice is no problem for us, because there are no Negroes in our community. What, then, is our attitude toward the Jewish people (Christ's own people) or toward the Catholics? Do our contacts with them reveal God's love at work in us?

Church people sometimes tend to be snobbish in their relations with others, and quote Scripture as their

guide, for instance Psalm 1: "Blessed is the man that hath not walked in the counsel of the ungodly." There is a fallacy in believing that by shunning people of different race or conviction you will be magically sheltered and will live in an incorruptible atmosphere. Jesus came to seek and to save all men. He never discriminated to the advantage of any particular group. He was loving and kind and receptive to all people. To the first Psalm should be added Christ's example and His teachings. Then we can befriend the scornful without joining in their scorn; we can walk alongside the ungodly without becoming like them; we can love those whose actions we do not respect without becoming converts to their standards.

We have found perhaps that our housecleaning takes on considerable proportions. The task may seem gigantic, but as Christians we should want to tackle it with vigor and enthusiasm. Our guide might well be I John 4:8, 11, 20, 21: "Beloved, let us love one another. If a man say, I love God and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also."

But what about those cobwebs we have seen in the shadowy corners? Can we restore our house to order? This depends in part on how clearly we can see. We must proceed to dig down deep and uproot our own tendencies to prejudice (prejudice has been defined as "pre-judging with little regard to fact"). We must be willing to be cleansed and to stand together, working in a spirit of unity to the glory of God.

—From *A Woman's Year*

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom. 12:1).

Gleanings from an Editor's Reading

What sobering responsibility! What an awesome privilege the Christian has in presenting salvation to this world. But the complete message must be proclaimed. If the essential ingredient is left out of our preaching and witnessing, all we will have left will be the forms. And you cannot build upon these, as necessary as they may be. Without the redeeming blood, there can be no salvation.—Leslie W. Smith in *The War Cry*, Sept. 5, 1964

The New Testament record tells us that it was upon Peter that the Church would be founded. Peter once told Jesus that He could depend upon him to the last. Yet he denied his Lord even as Jesus had predicted. However, he remained steadfast after Christ's resurrection.—from *Power*, Daily Devotions for Youth published by the United Christian Youth Movement, representing the Disciples of Christ, the Evangelical United Brethren, the Methodist Church, the Protestant Episcopal Church and the United Church of Christ. (We hope that the first sentence in the above quotation is a misprint.—Ed.)

Are we going to let the world set our pattern of living and our mode of life? Is society going to dictate our standards? Or the Word of God?

My sympathy is very much with young people these days—more than ever before. How we should pray for them. They're getting filth thrown at them from every conceivable source. They need the strength that can only come from inner spiritual resources that are grounded in Jesus Christ and in the Word of God.—Bruce W. Dunn in *Moody Monthly*, July-August 1964

But there is another less vocal viewpoint among some evangelicals. This view maintains that women as well as men should use God-given abilities and talents to the fullest measure for the highest and finest goals—to do less is to insult our Creator. It might be possible for some woman to do this at home and not possible for some others. All men aren't suited for the same type of work and neither are all women. Women should be allowed to make an intelligent, thoughtful, informed, and prayerful decision to work or not to work outside the home.

These evangelicals hold that the headship of the husband is by authority of Christ and not due to some merit exclusively the possession of men. External factors do not alter the relationship. Therefore the matter of who earns how much money—or whether either any at all or not—is simply not relevant.—Joanne Menkus in *Eternity*, September, 1964

On the other hand, there is something sad about the fading of Ghandi's influence [in India.] We can't all be pacifists. But it is helpful to have a few of them around to prick our consciences and to stimulate us to rethink our position. Who will play this role in the family of nations now that India has joined the rest of us in commitment to the use of violence, "when necessary," for the settling of international disputes?—Editor in *Dialog*, Summer, 1964

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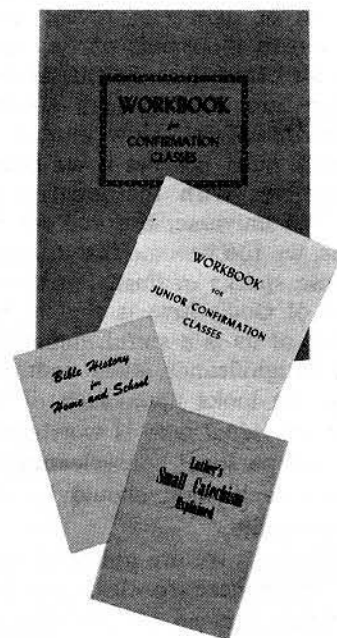
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CHURCH-WORLD NEWS

JUSTIFICATION STATEMENT DISCUSSED BY LWF LEADERS

Reykjavik, Iceland—(LWF)—A statement on the justification of sinful man before God by faith in Christ, which the Lutheran World Federation's Helsinki Assembly last year was unprepared to issue with its seal of approval, was discussed here by the federation's Executive Committee.

The committee was informed that the widely debated Assembly Document 75, slightly revised by the federation's Commission on Theology, will be distributed by LWF headquarters to member and non-member churches and assembly participants. It is to be published also in a commission-sponsored book with explanatory material.

It was emphasized, however, that the document "should not be viewed as a systematic presentation of the common opinion of the LWF."

Dealing with a cardinal doctrine of the Reformation to which all Lutheran churches subscribe, the statement failed to win acceptance as an assembly pronouncement last year after arousing a wide range of negative reactions.

Some assembly participants opposed issuance of any theological document by the LWF on the ground that it would be misinterpreted as having "quasi-confessional authority" in world Lutheranism.

Others contended that it was not, as claimed, a correct summary of the Assembly's group discussions on the subject. Still others had objections to the structure, language or tone of the document.

It was explained that the commission studied all these negative reactions and made an editorial revision that involved changes in wording but not in the document's thought content.

The Helsinki Assembly, after re-

jecting several other proposed actions on Document 75, voted to remit it to the theological commission for "consideration, final formulation and publication."

FIFTY-BED MISSION HOSPITAL NEARS COMPLETION IN IRAN

Ghorveh, Iran—(LWF)—A 50-bed Lutheran Hospital is nearing completion here in the heart of the Arab Middle East. It is an undertaking of the Lutheran Orient Mission of the United States, which calls itself "an inter-Lutheran mission to the Moslem world."

On hand ready to take charge is an experienced American medical missionary, Dr. Richard Gardiner. With him are his wife, their three-month-old daughter Louise, and the Rev. Paul E. Bungum, an evangelist who is superintendent of the tiny mission.

They hope to be able to open the hospital for occupancy this summer with "at least a minimum of service." But a great deal of medical and surgical equipment and supplies remains to be acquired as the parent mission agency obtains the necessary funds.

Ground was broken for the hospital in June 1963 but had to be suspended during an exceptionally severe winter. With its 50 beds and out-patient department, the institution will serve over 300 communities in the Kurdistan province of northwestern Iran.

The Kurds are served by the Lutheran Orient Mission not only here but in neighboring Iraq, where evangelistic work is conducted out of Arbil by two indigenous converts, Mr. and Mrs. Sadiq Shammi.

Four American families formerly served under the LOM in Iraqi Kurdistan, but in 1958 all foreign missionaries were ordered to leave the country.

Under Mr. Shammi's leadership,

a Sunday school is attended by about 30 and worship services by nearly 100. There are also Bible study classes, personal counselling, home visitation and fellowship meetings.

LCA'S HAMMA TO EXPLORE MERGER WITH ALC SEMINARY

Springfield, Ohio—(NLC)—The board of directors of Hamma Divinity School here has voted to "pursue a policy that may lead to eventual merger with the Evangelical Lutheran Theological Seminary in Columbus."

Hamma is a theological school of the Lutheran Church in America and is located on the campus of Wittenberg University. The Columbus seminary is operated by the American Lutheran Church on the campus of Capital University.

The Hamma board's action resulted from a master plan for the LCA's ten seminaries adopted by the church's biennial convention at Pittsburgh early in July.

As part of the plan, Hamma authorities were asked to explore the possibility of merging with the Lutheran School of Theology in Chicago or with the ALC's seminary in Columbus.

Dr. W. Carl Satre of Toledo, chairman of the Hamma board, said the board decided to pursue the second course because it believes the Lutheran Church needs a school of theology centrally located in Ohio.

The board said that "it is both reasonable and proper to anticipate the eventual merger of the two Lutheran seminaries in Ohio."

The LCA's Northwestern Theological Seminary in Minneapolis is planning to relocate on the campus of Luther Theological Seminary in St. Paul, a school of the ALC, and steps are being taken to merge the LCA and ALC seminaries at Saskatoon, Saskatchewan, Canada.

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[Continued from page 8]
of the brave. Old Glory has the same character and spiritual incentives to her people as Francis Scott Key saw in it as he gazed at it through the mists. Each of us can do our part to bring this dependence upon God as our national policy, especially in these critical times when so much sorrow has been caused because men have been independent of Him. May our country, founded and sanctified in thanksgiving, seek to uphold those principles for which many of our sons and daughters have given their lives and who now abide in the little green tents of peace. "Then conquer we must, when our cause it is just, And this be our motto, 'In God we trust,' And the Star-Spangled Banner in triumph shall wave O'er the land of the free and the home of the brave."

—Pastor A. L. Hokonson

VALLEY CITY DECISION EXPECTED IN DECEMBER

The decision of Judge Douglas B. Heen of Devils Lake, N. Dak., in the case involving two factions of First Lutheran Church in Valley City, N. Dak., is expected in early December. The trial began in July and after a lengthy recess was resumed on August 31 and completed on September 4.

Many witnesses were called to the stand, among them Dr. John Stensvaag and Dr. Fredrik Schiotz for the defendent pro-merger group and Rev. John Strand, Rev. Fritjof Monseth and Dr. Uuras Saarnivaara for the plaintiff anti-merger group of First Lutheran. The alleged merger in question involved the Lutheran Free Church and the American Lutheran Church.

At present the plaintiffs (anti-merger) are engaged in filing a brief for the judge and defendents in which they contend that no merger has taken place and setting forth their concept of congregational freedom. Following the submission of this brief, the defendents have 30 days in which to file an

answering brief. This in turn will be followed by a 15-day period in which the plaintiffs are to present their rebuttal to the judge.

After that, Judge Heen is expected to hand down his decision in 15-20 days.

The Lutheran Ambassador understands that further action on the part of the pro-merger section of First Lutheran Church to oust Pastor and Mrs. Monseth from the parsonage will depend on Judge Heen's verdict in the case which has now been tried.

The Lutheran Ambassador urges prayer in behalf of the attorneys and the judge as they carry out their functions preparatory to and in bringing a decision in the case.

SCHEDULE FOR DISTRICT SUNDAY SCHOOL WORKSHOPS

Here is a partial list of district Sunday school workshops scheduled for this fall. They will be staffed by preachers who were instructed at the District Instructors' Training Session held at the Headquarters Seminary Building in Minneapolis last July.

September 27

Eastern North Dakota (south half)
St. Paul's Lutheran Church, Fargo
2:00 p.m.

Western North Dakota
Zion Lutheran Church, Tioga
2:00 p.m.

Lake Region Parish, South Dakota
Tabor Lutheran Church, Webster
2:00 p.m.

October 4

North Central Minnesota
Dovre Lutheran Church, Winger
2:00 p.m.

Northern Minnesota
Our Savior's Lutheran Church,
Thief River Falls
2:00 p.m.

OFFICERS OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

President: Rev. John Strand,
Tioga, N. Dak.

Vice-President: Rev. Fritjof
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