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Vol. 2

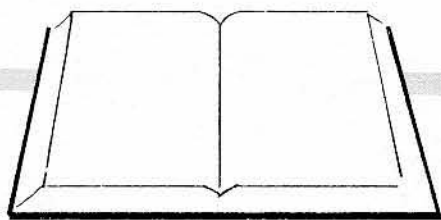
March 24, 1964

No. 6

LUTHERAN

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According to the Word

The Stone Was Rolled Away

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in and found not the body of the Lord Jesus" (Luke 24:1-3).

"Ye shall seek me, and find me when ye shall search for me with all your heart" (Jer. 29:13). That was the experience of these women and some others with them on Easter morning. They sought Him with all their heart. They were determined to find Jesus at all cost. And they found Him. These women did not find the superficial object of their search—the body of the Lord Jesus. They found more than that. They found *Him*. And with Him, they found all that makes life worthwhile. Shall we look at some of the things they discovered that first Easter morning?

They discovered the stone rolled away which His enemies had placed in the entrance to the tomb to keep them away from Him whom they loved. They feared that stone. It was too large for them to move. I'm sure they were tempted to turn back at the thought of it. But they came even so. And as they came closer, they discovered that the stone had been rolled aside. God himself had removed the hindrance which was too great

for them.

The devil, the world, and circumstances often roll stones in the way of a meeting with *Him*. But where fearful hearts leave the problem with God and step out on His Word, the otherwise insurmountable barrier is rolled away.

These women discovered a new and wonderful experience that day—an experience that drove out fear and gave them real joy instead; an experience that changed their lives in so many ways. It was the experience of seeing Him anew. In the past they had known so many thrilling experiences with Him; for instance, the day they first met Him. They would never forget that.

There were experiences also along the way of life, such as the experience of sins forgiven, burdens lifted off weary hearts. But that was only a memory now. Calvary had ended it all, they thought.

They came with spices, we read, to embalm the body of Jesus, to preserve the memory as long as possible. Easter morning changed the picture entirely. Their experiences with Him would be no longer a mere memory. It was to be a glorious, present experience from day to day. He would walk with them and talk with them *that day*. With the two on the way to Emmaus, they would again experience "warmed" hearts as He would open the Word to them. On Good Friday

they lived in the past with fear and trembling in their hearts. Easter morning opened to them a continued, daily experience of His *presence*.

That can be our experience today also. Too often our lives are resting on the memory of an experience in the past, of what Jesus did for us years ago. But what is He doing for us *today*? Is the first love gone? Are there "stones" in the way to a continued fellowship? Are we too busy to take time off with Him? May this Easter season bring us to a renewed experience of His *presence*.

They discovered also a new incentive for life and service. Life had lost its meaning until that Easter morning. We meet them heading for the cemetery. The object of their love rested there. Now, after a meeting with a *risen* Savior, their steps turned. They had a message to proclaim, a message of victory and reality. There was an appointment with Him ahead, in Galilee. Then—a world to win for Him.

There was joy in their hearts and an urgency in their steps as the great truth of a *risen* Savior became more and more real to them. The book of Acts tells the story of dedicated lives who had caught a vision of His abiding presence as they saw Him that first Easter morning. —Karl G. Berg

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The Living Christ

by Pastor I. M. Norum
Shevlin, Minn.

"...and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord" (Rom. 1:4).

The resurrection is the keystone of the Christian faith. If there is no resurrection, the whole Gospel crumbles; it is void. It is no wonder, then, that there have been, and still are, so many attempts to discredit the resurrection of Jesus Christ. It is not as though there are not enough creditable proofs of His breaking the "bonds of death." The question is: "Do we want to believe or not?"

JESUS DIED. We know from the Gospels that Jesus gave up His life willingly. He said, "No one takes it [life] from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again:..." (John 10:18).

This statement of our Lord ties His death and resurrection together so that one becomes invalid without the other. Though Jesus gave His life, His death was still very real. Things connected with the crucifixion of Jesus bear out the fact that His death was different from all other such cases. In fact the centurion who had charge of the execution came to the following conclusion: "Truly this man was a son of God" (Mark 15:39).

We shall bypass all the other unusual things which happened at the death of Jesus. But there is ample evidence that He really died. We have many witnesses to His death. The centurion was satisfied that Jesus was dead, and he was not a novice in this business. Pilate was satisfied that He was dead. We may rest assured that Jesus bore our sins in His body on the

tree and there made full atonement for all. The Father has borne witness with the spirits of millions to the fact that their sins were forgiven because Jesus died for them. There is peace between God and the repentant sinner. "As many as put their trust in Christ shall not be put to shame."

DID JESUS REALLY RISE? If Jesus did not rise from the dead, He did not lay down His life for us. The two are tied together. Paul states in I Corinthians 15 that if Christ did not rise, the Christians are the most to be pitied of all creatures. They are deceived, and what is more, they are misrepresenting God. They say that He raised Jesus, but if there is no resurrection, this is not true. If Christ did not rise from the dead, no one else will rise. We are still hopelessly in our sins. Our faith is vain.

In view of this, the resurrection becomes paramount. If we do not have a living Savior, we have no Savior at all.

A certain rather sophisticated skeptic was in the habit of belaboring a young girl who believed in Christ. He said to her, "There have been many Christs or who claimed to be Christ. How do you know you worship the right one?"

She answered, "I worship the Christ who arose from the dead." That ended it.

The enemies sometimes remember better than the believers. This was the case with the disciples of Jesus and the enemies. Those enemies rendered a great service to the cause of Christ and they did not know it. They remembered that Jesus had said that He would rise from the dead. They set about pre-

venting any hoax and they did this so well that they were sorry. They had to tell the lie which they had set about to prevent.

BUT IN FACT, CHRIST IS RISEN FROM THE DEAD. Those who ought to know, tell us that the resurrection of Christ has better documented proofs than many other accepted historical facts. There were the disciples. They did not believe that Jesus would rise from the dead. They did not want Him to die, and when He did, they felt that their whole "dream" was shattered. They were completely disillusioned. It was all over as far as they were concerned. How did they later become so sure about the living Christ? Nothing and no one could stop them from proclaiming this message. The answer is that they saw Him alive. Even Thomas, the honest doubter, was convinced: "My Lord and my God."

What could possibly have happened to this little group of disciples who on Good Friday were even afraid to admit that they had been disciples of Him? A short time later they were not afraid of anybody. When told to stop preaching, they said: "We cannot do that. We know that Jesus lives, and we must tell it. We have seen Him; we have His power in us. We have to preach this Jesus and His resurrection no matter what you do to us."

Much of the time they spoke of their message as preaching the resurrection. They not only preached the resurrection, they lived it. Their lives were saturated with it. When a Christian met another, his greeting would be, "Christ is risen." The answer, "He is risen, indeed." The resurrection made giants of faith

out of those timid and cowed men. To them nothing else mattered but to tell others about what Christ had done for them.

When Peter preached on Pentecost, he did not discuss the possibility of the resurrection, but that nothing else was possible. It was not possible that death could hold the Son of God. I am afraid that too often we spend our time arguing about the possibility of the resurrection, rather than demonstrating its power and reality. It is this living Christ who gives power to the Christians and to the church. We have in us the living Christ.

A missionary to the Mohammedans was speaking to a group of men, and he asked them: "If I came to a crossroad and saw two men there, one dead and the other living, which one should I ask about the way?" They all answered, "The living one." He answered, "Mohammed is dead; but Jesus Christ lives."

In Ephesians 1:18-20, Paul points out that the same power which God used to raise Jesus from the dead is available and working in every believer in Jesus. As long as this power is working in the people of God it is impossible for the evil one to overcome them.

There are many religions with dead leaders; but only the Christian has a living Christ. He lives in and empowers the disciples. Still we often live and act as though we are ready to give deference to everything and to everybody else but to our Lord and Savior, Jesus Christ.

Many of the enemies have sensed this power of the resurrection. Two great men of England, both skeptics, were discussing this. They agreed that in order to destroy Christianity, two things were necessary. They must disprove the resurrection of Jesus and the conversion of Saul. They felt that this ought to be done and they assumed this task for themselves. One was to take the resurrection and the other Saul's conversion. They separated that they might each work independently of the other. It was

a year or two before they met to compare notes. When they did meet, both had been conquered by the power of the risen Christ. They were Christians.

One may ask, "If there is such great power in the risen Christ, why does it not show more in the lives of God's people? Why is there such a lack of power in the church?"

One man said that what God really needs is a person fully committed to Him. Men have failed to give God the opportunity to demonstrate His power. Do we really know that Christ lives? Would others know it as they live with us?

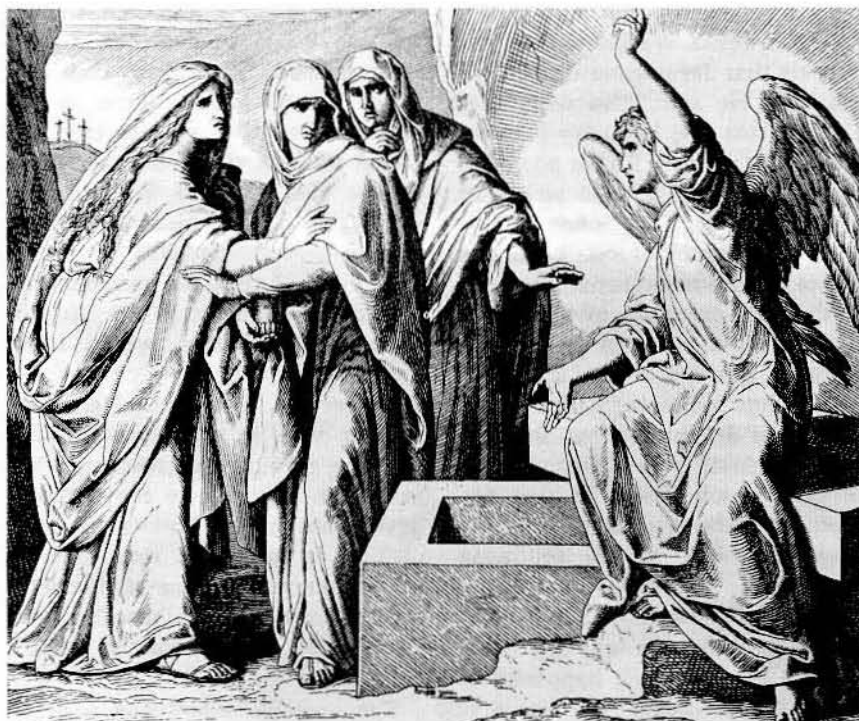
A certain great master was putting the finish on his choir's presentation of "The Messiah." The soloist

took up the aria, "I Know That My Redeemer Liveth." The rendition was perfect, looking at it from the point of music mechanics. The leader went over to her and said, "My daughter, do you really know that your Redeemer liveth? Do you?"

"Why, yes," she answered flushing, "I think I do."

"Then sing it," cried Heichel. "Tell it to me so that I will know, and that all who hear you will know the joy and the power of it." This time as she sang it tears came to the eyes of all who heard. He said to her, "You do know, for you have told me."

As we sing the resurrection songs this Easter, will they ring with the fact that we know that our Redeemer liveth? Do you really know?



AT THE TOMB

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. . . . And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe. . . . And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. . ." (Mark 16:1-6, RSV).

—RNS Photo

Are Protestants Losing Their Bible?

by Oswald Hoffmann

ARE Protestants losing their Bible?" The question is asked in all seriousness by thoughtful people. Some are genuinely troubled over what they regard as deliberate attempts by non-Christians and agnostics—with the willing cooperation of the Supreme Court of the United States—to downgrade the Bible as a force in American life.

Others see the evil originating primarily within the churches themselves, the result of either Protestant negligence or Roman Catholic belligerence.

It should be noted, too, that the question, "Are Protestants losing their Bible?" is also pressed hard by profitmakers trading on the confusions and fears of people amid the pressures of life in this highly competitive technological age. Claiming to oppose Communism, for example, they actively promote the very conditions of chaos and confusion in which Communism thrives and which Communists invariably themselves encourage in every country where they hope to make significant advances. Chaos compounded of hatred toward other people and suspicion of every worthy institution is the classic situation on which Communists have always capitalized.

It is a disheartening fact that Christians have often been in the forefront of various drives fomenting hatred and fanning suspicion among people. All too frequently they have been "evangelical" Christians, obviously thinking of themselves as defenders of the faith and backers of the sacred authority of the divinely inspired Scriptures.

I bow to no one in my reverence for the Bible. I regard the canonical Scriptures in their entirety and in all their parts as the verbally

inspired Word of God, given by the Holy Spirit to create, nurture, and sustain faith in our Lord and Savior Jesus Christ.

What is one to say, however, about Protestants who, while loudly protesting their respect for the Bible, forget or ignore what the Bible has to say to them? Scriptural illiteracy among those who espouse the teaching of Scripture and profess to follow it is probably more destructive of respect and regard for the Bible than all the atheistic and agnostic attacks ever made upon the Scriptures.

Carl F. H. Henry laid his finger on this sensitive spot in *Christianity Today* (Nov. 22, 1963): "Surely one of the causes of much spiritual ineffectiveness in Protestantism today is that those who should be 'the People of the Book' do not even know the Book. Not only so, but many of them are content to be ignorant of it."

Ignorance of the facts of the Bible, as recent studies have demonstrated, is abysmal among both young and old, inside and outside the churches. The *Sunday School Builder* (Southern Baptist) reports a survey of 387 airmen, only fifty-nine of whom could name the two major divisions of the Bible. None could name all of the Ten Commandments!

Appalling as these facts may be, this is not the only kind of Scriptural illiteracy. What of the impact of Protestants who can tell you all the facts about the Bible but who pay no attention to the faith of the Bible and its claims upon men, including themselves? Such imperiousness to the Bible's demands may be potentially and actually a good deal more dangerous to the health of the nation and of the world than mere ignorance of facts.

Protestants who no longer have

convictions about the deity of our Lord Jesus Christ and no longer recognize the primacy or even the truth of the Reformation teaching—based altogether on the Scriptures—of salvation by grace alone through faith in the atoning work of the Son of God and Savior of the world, have certainly lost the Bible themselves and have robbed others of its benefits.

What about those Protestants, however, who proclaim evangelical truth faithfully and fervently, but hardly give a thought (if one is to judge by their attitudes and actions) to what the Bible demands—who are blind and deaf to the divine expectations the Bible itself clearly and forcefully declares will mark the true follower of the Lord Jesus Christ?

Take Romans 12, for example. Whatever Bible is being used by some "Bible-believing" people, it evidently does not include this chapter with some specific instructions to those who have put their confidence in Christ:

"Be not conformed but transformed...not thinking of yourselves more highly than you ought to think...every one members one of another...practicing love without dissimulation...showing mercy with cheerfulness...being kindly affectioned one to another with brotherly love...in honor preferring one another...patient in tribulation...instant in prayer...given to hospitality...blessing instead of cursing [knowing how to use soft words in place of the hard words characteristic of the world]...not wise in one's own conceits...recompensing to no man evil for evil...as far as possible, living peaceably with all men...giving place to wrath...feeding the enemy...leaving no room for vengeance...overcoming evil with good."

Lose the Bible? If Protestants lose their Bible, it will not be because the Supreme Court has ruled out compulsory or formal Bible reading from the curriculum of public schools in America. It will be due rather to failure in what is no mere formality—the personal, sincere, ordinary, daily study of the Scriptures, proclamation of the teaching of the Scriptures, and practice of the faith of the Scriptures by Protestants themselves.

"Blessed," said our Lord, "are those who hear the word of God and keep it." The moment Protestants take the Bible for granted, assuming that the Word of God is good for everyone to hear but good for someone else to keep (whether as a formality or in fact), they lose the Bible. With friends like that, the Bible does not need enemies.

It may be that our question has been misphrased, "Are Protestants losing their Bible?"—especially, if we think that, having been restored to the world by the Protestant Reformation, the Bible has become a Protestant private preserve.

The Bible is for everyone. It can be understood by anyone. It is God's Word to men in their language. Speaking, as it does, to all sorts and conditions of men, God's Word cannot be boxed and packaged as a purely Protestant product or publication. The fact that Protestants have been chiefly instrumental in translating, printing, and distributing the Bible gives us no corner on the Book itself!

The evangelical witness of the Bible, testifying to the grace and mercy of a forgiving God pursuing His divine plan in Christ the crucified for the salvation of the world, will out! It is interesting to note some of the results, exceedingly tentative yet definitely evangelical, of Roman Catholic Biblical study since 1943. Up to this time, of course, only scholarly circles in the Roman Church have been affected while the masses remain largely untouched by the Bible.

Proposals have been advanced in several countries by responsible Roman Catholic authorities for joint

publication of the Bible in the languages of those countries, using the versions previously produced by Protestants. What shall we Protestants say to such a possibility? That we are losing our Bible? Or shall we have confidence in the testimony of the Scriptures to their own saving and winning authority? Do we take our stand upon some Protestant tradition which includes the Bible, or upon the Bible itself, which (as one of my friends in the laity insists) needs no baby-sitter?

Thinking of misuse of the Bible, without relation to context and content, as much as of the failure to use it all, John Bright declared in the introduction of his book, *The Kingdom of God*: "Uprooted from the Bible we have no proper place to stand; we cannot, in fact, be Protestant. It is, therefore, no light thing that the Bible should have become so strange a book to the average churchgoer and (tell it not in Gath!) to many a minister as well."

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EVALUATION CONCLUSIONS

Eighty replies were received to the evaluation questionnaire which appeared in the Dec. 31 issue of *The Lutheran Ambassador*. This was approximately 3 to 4 percent of the circulation at that time.

Those responding did not in every instance check every category. The president's messages received the highest number of responses and all were favorable. The sermons by pastors also received unanimous reaction in favor by those who checked that category.

Percentage-wise, here are the results of the survey. 95% consider *According to the Word* (devotional article) to be of right length. 75% think we have the right amount of editorials with the remaining readers believing there should be more. In regard to editorial content, more than one space could be checked. Out of the total

responses, then, 5% feel that the editor does not represent the spirit of the Association, 16% would like consideration of more controversial topics in the editorials, and 1% find the editorials too difficult to understand. 78% find them satisfactory.

The mission pages (home and world missions), Parish Ed and Women for Christ all drew 94% or more approval.

68% of those responding to the question would like to see more news of the Association. No one felt there was too much. 62% feel that we have a right amount of news of other churches and 74% believe we cover the Lutheran scene adequately. Both categories had at least 14% who feel that there is not enough of such news.

"Do you believe we should report the whereabouts of former Lutheran Free Church pastors as we have done?" we asked. "Yes," say 86% of those answering the question. A few ask that such be identified by church body.

99% approve of our coverage of the Valley City situation (First Lutheran Church).

77% would like to see some report of congregational giving periodically. Some of the dissenters feel quite definitely that it ought not be done.

Topics which our readers would like to see presented range from personal testimonies to merger and from Luther and the Reformation to drinking and smoking.

Many good suggestions for the paper were made. These extended from a desire for a larger paper to the advice to keep politics out. Someone suggested that all Association offices be located in one place (good idea, but it's out of our province). Then there's one that we hope everyone can agree on, pray for *The Lutheran Ambassador* and the editor. I hope that wasn't suggested as a last desperate effort, but as a recognition that we are dependent upon God for everything.

Thank you to all who participated in the evaluation. —The Editor

OUR PRESIDENT WRITES

by PASTOR JOHN STRAND

ORGANIZATION

THIS is the age of organization. Organization is needed today. There is, however, a grave danger of over-organization. When this occurs, the individual ceases to be a real person, and becomes a number or a part of a large machine. The dignity of man is thus lost and tasks are not completed. The struggles in the Communist world are ample examples of this.

The Christian congregation becomes and lives through the work of the Holy Spirit. The Spirit works through the Word and the Sacraments. But some organization is necessary, too. This is clearly taught by the New Testament. The danger is, however, that many will expect the organization to do the necessary work of the church, instead of the Word and the Sacraments. While this may not be said, the program carried out reveals this to be true.

Organization can become a hindrance to the work of God's Spirit. Therefore, it is essential to follow the teachings of the Scriptures about organization in the church.

Principle No. 3

"According to the New Testament, the congregation needs an external organization with membership roll, election of officers, stated times and places for its gatherings, and other similar provisions."

Where is the basic organization in the church supposed to be? According to the New Testament, it should be in the local congregation. This is contrary to the trends of our day.

We have seen in our day the

growth of strong church bodies and synods with complex organization. To these complex organizations, many look for an effective church.

Congregations are considered effective if they carry out faithfully the directives that come from the central or head body. This is foreign to the New Testament, as pointed out by Principle No. 3. The main organization must be in the local congregation.

The congregation needs outward organization, but not in the same way as it needs the Word and Sacraments. The congregation needs a membership roll, officers, stated times and places for gatherings, etc. The early Christian Church elected deacons, etc., in order that basic responsibilities in and of the congregation would be met. Paul, writing to the Corinthian congregation, in I Corinthians 14:26, urged that things be well planned and done decently and in order. There was to be no binding by high-churchliness, nor were there to be disorganized programs giving room for personal glorying. Everything was to be done for the edifying of the church.

The organization in the church is well outlined in the New Testament. We do not have to dream something up that will fit our time or day, as we hear so often. We in our day would put a greater stress on the organization of the local congregation than on the synod. Many would want the congregation to be "free" by depending on the synod to do the task. This is not what it means to be "free." Others would have each member to be so

"free" as to have no feeling of responsibility to the congregation. Again, this is wrong. Both of these tendencies would destroy the congregation, which is the right form of the Kingdom of God on earth. The right organization would have each person doing his task to build the Christian Church. When organization takes away individual responsibility and initiative it becomes a destructive force and an evil. When it becomes so loose as to encourage the feeling of irresponsibility, it is also wrong.

The Association of Free Lutheran Congregations has no strong organization as an Association. Because our congregations are free and independent, basic organization is their responsibility. We trust that every member will feel deep responsibility for God's Kingdom. This alone is good Scriptural organization.

All men who are interested in attending the seminary to be operated by the Association of Free Lutheran Congregations are asked to contact Rev. Fritjof B. Monseth, 425 3rd Ave. NE., Valley City, N. Dak., chairman of the Seminary Committee, as soon as possible. This notice applies to those who would be interested in enrolling this fall.

MINNESOTA JUDGE'S FINDINGS AGAINST THE ASSOCIATION IN NAME CASE

Judge Gordon L. McRae, International Falls, Minn., handed down his decision regarding the use of the name "Lutheran Free Church (Not Merged)" by what is temporarily known as the Association of Free Lutheran Congregations on February 24. He had heard arguments relative to the case last June. He declared that the plaintiffs, the Board of Administration of the Lutheran Free Church and the American Lutheran Church, have the right of the use of the name "Lutheran Free Church" and not the Association.

The judge granted a period of 40 days in which the finding may be appealed.

In his conclusions Judge McRae stated that the merger procedures used to effect the union of the American Lutheran Church and the Lutheran Free Church were valid. The American Lutheran Church stands as the lawful successor and has the right to the name Lutheran Free Church, he said.

The use of the Guiding or Fundamental Principles of the Lutheran Free Church was not denied to the congregations which remained outside of the merger by the judge's action. He also declared that the use of the name "Association of Free Lutheran Congregations" would not be contrary to the permanent injunction he granted against the use of the name "Lutheran Free Church" or any name similar to it by the non-merging group. In his conclusions Judge McRae did not take away the privilege from local congregations to continue to use the name "Lutheran Free Church" as a part of their name.

Weighing heavily in the judge's mind was the belief that the congregations of the Lutheran Free Church had early and increasingly surrendered the freedoms which seemed to be guaranteed in the Guiding Principles. In his memorandum to the conclusions, he said, "In

large part, I am inclined to believe, this dispute arises by reason of the defendants' refusal to recognize the Lutheran Free Church for what it had become." And a little later, he declared, "Thus when the defendants point to the fact that merger with the American Lutheran Church will result in the congregations having something less than 'complete freedom,' whatever that phrase may mean in a society, I cannot be impressed, for they have never enjoyed such freedom."

The northern Minnesota jurist claimed that great power had been given by the congregations to the Annual Conference over the years and that the Board of Administration also carried considerable authority. He took note of the fact that after 1959 the congregations participated in the Conference through delegates representing the local congregations.

Judge McRae attested in the final paragraph of his memorandum that if the defendants were successful in setting up a church polity based, as they claimed, on the Guiding Principles, it would not be the polity under which they had been living for sixty-five years.

Nevertheless, the judge asserted that the freedom of the local congregation was safeguarded in that it could vote to not take part in the merger. He said he could find no material difference between the congregations and the Lutheran Free Church and the American Lutheran Church and her congregations. Congregations in the American Lutheran Church can dissent from the actions of the synod by withdrawing, he said.

In regard to doctrine, Judge McRae was inclined to accept the American Lutheran Church witnesses as better qualified to speak than the defendants. He conceded that there was a difference of opinion in regard to Biblical understanding, but declined to consider it a difference in doctrinal beliefs. The judge averred that he could not see that Lutheran Free Church property had been applied to "use con-

trary to the essential and fundamental religious doctrines of the Lutheran Free Church and thus no schism has occurred."

Mr. McRae contended, in his memorandum, that "it [the Association] also will require adherence to a belief that each word of the Bible must be accepted as literally true." (With all due respect to the judge, he has misunderstood the issue of the interpretation of the Scriptures. The statement quoted above is not a correct picture of the situation. We do not require literal interpretation of every word. No one does this. We trust that this matter can be cleared up in fairness to all concerned. See the editorial "Judge's Decision Pondered"—Ed.)

I SEE THEE STANDING, LAMB OF GOD

O spotless Lamb, it was Thy will
In love thus bound to be
Upon the cross on Calv'ry's hill
From sin to set us free.
With lion strength Thy nailed hands
Our death the death-blow gave,
And broken were our prison bands
When Thou didst rend Thy grave.

—Hans Adolf Brorson

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BECAUSE HE LIVES

An ancient legend tells of a monk who found a crown of thorns which he laid on the altar on Good Friday. To all who saw it lying there, it was a cruel reminder of Jesus' suffering and death. Early on Easter morning the brother came to remove the wreath. As he opened the door he became aware of a great fragrance in the air. He saw that a shaft of light was upon the altar. And lo, the thorns were still living and they had burst into beautiful roses.

It is just a story, but it tells us the message of Easter. The resurrection of Jesus has made all the difference in the world. The thorns of death have blossomed into fair roses giving promise of life that never ends because He lives, and telling us that Joseph's tomb was not the end of a wild dream after all.

Because He lives, there is a Christian Church in the world. The Church is made up of all those who believe that the Lamb of God, slain for the sins of the world, was raised on the third day as the sign that God has power over the last great enemy of man, death. In a future issue we shall print an article which beautifully describes the Church universal.

Because He lives, the Church, universal and organized, is under a commission to preach the Gospel of Jesus Christ to the uttermost parts of the world. Christ is risen! Do we believe it? This is good news. It must get out. Do the congregations you know seem to be under marching orders for the Lord? Will our Association of Free Lutheran Congregations appear to the world as a Christian fellowship which believes that Jesus Christ *must* be made known?

Because He lives, I, too, shall live. What is the qualification? This, that we believe. Believing is more than acknowledgment. In the Christian sense it involves surrender of the will to God's will. It is the one who becomes free to do the divine will who gets the most out of life here and who is confident that he will "see God."

The resurrection is a mystery. It is one of those things upon which the Christian religion is based which "can't happen." But Christians believe the testimony of Scripture that these things are so and the peace and joy of their hearts bear witness to that truth.

Because He lives. Who would like to present the case for the alternative?

EVALUATION RESULTS

In another part of this issue you will find the results of our recent evaluation survey. As opinion samplings go, 3 to 4 percent of circulation is satisfactory. It compares very favorably with that reported not long ago by a Lutheran magazine with a circulation many times that of ours. But it all goes to show that most people do not respond to evaluation sheets.

There was a general desire expressed for more news from the Association. We expected this. May we have your help in this matter? Send us news of anything significant happening in your congregation. Include pictures and snapshots. Some of you felt that more pictures would help our paper. We agree. As mission work is established and a seminary begun, we will have more to report from the church fellowship, too.

Over three-fourths of those responding to the question would like to have some report on congregational giving to the Association. Others have definite feelings to the contrary. Whether such a report will be printed is not entirely in our hands, but we believe one will appear before long.

Thanks to our readers for many suggestions as to topics you'd like to see in *The Lutheran Ambassador* and ideas for improvement. Some of the suggestions will be implemented as time goes on. We take into consideration everything you've indicated, but final decisions will be up to the editor and editorial board.

Letters to the editor are always of interest and a number of evaluators asked for more of them. But, as with other things, an editor cannot print letters he does not have. So—it's up to you. Please feel free to take issue with editorials or whatever appears in the paper. Or, if you feel very much like agreeing with something, our pages are open to you.

You won't be tolerant if you hear this many more times, but we're still getting organized and making adjustments. Two recent changes which will improve our effectiveness are the decision of the Women's Missionary Federation to have Mrs. Wm. Farrier, Minneapolis, Minn., edit the women's page and the decision of the Youth Committee and Luther League Federation to ask Mr. Robert Lee, Grand Forks, N. Dak., to edit a youth page. We know that both of them will have much to offer us.

We are pleased to announce the beginning of a series of articles next time concerning evolution and the church. We shall introduce them editorially in our next issue and we know you will follow them with great interest.

Renewal time is adding some hundreds of new sub-

[Continued on page 14]

W M WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

OUR MISSIONARY OUTREACH

THE Church of Jesus Christ when first established was simply a fellowship of believers in a localized area. It was a living cell, living because it was made up of souls born-again by the Spirit of God. These people had come to a common faith and now looked upon one another as brothers and sisters in the faith. Yea, the bond that drew them together made them even closer to one another than brothers and sisters in the flesh. The very nature of their fellowship called for expansion. They had the Gospel, "good news," and good news has always been difficult to keep to one's self. News, and especially good news, carries within it the motivation to share. Therefore, the ecclesia, the "called out" fellowship, carried within it the strong desire to share. But not only was there an inner compulsion to share the "Evangel," that is, to evangelize, but there was the divine command of Jesus Christ

himself. So the mission of the early Church was always missions.

When our Lord Jesus Christ gave His disciples the Great Commission or command to be witnesses for Him (Acts 1:8), it was a worldwide commission. Our inner desire, then, to share what has become good news to us, together with the explicit command of our Lord, has given birth to world missions. If we know what it is to be spiritually born-again, then we are part of a great living organism that has experienced life by the indwelling and infilling of the Holy Spirit. Missions, to such living cells, is not a laborious chore, either on the home end, or on the field end. It is, rather, a joyful opportunity to share our good news with others. In doing mission work we are doing what is most near and dear to our hearts, that is, talking about and presenting Jesus Christ as the only God and Savior, seeking to save lost and dying souls.

The Luther League of the mission in Nogales, meeting in the Dynneson home. The president is Louis Gallardo, second row, left.



The congregation which worshipped at the Nogales Lutheran Mission on Sunday, March 1.



The Lawrence Dynneson family outside their home in Nogales, Arizona.

We have learned to love the lost because He loves them. We seek the lost because He seeks them.

The great China missionary C. T. Studd once wrote:

"Some want to live within the sound

Of church or chapel bell.

I want to run a rescue shop
Within a yard of hell."

So the fellowship of believers goes forth, sowing and reaping in the fields of the world. However, we have learned that in order to publish the Gospel more effectively it is necessary to pray, plan, prepare and then proceed. This is true here at home, but it is particularly necessary when one desires to carry the good news to shores and places far distant from one's own. When we speak of praying and planning, we are thinking in terms of ideals, goals, objectives, and ways of carrying them out. We first ask the question, "Lord, why

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Edited by Mrs. David C. Hanson

I LOVE TO TELL THE STORY

The farmer's son walked slowly from the corn crib to the barn. In his arms he carried a basket that was loaded with at least one hundred ears of corn. As he neared the yard he could hear the hungry pigs grunting and snuffling where they rooted in the earth. When he came into view around the corner of the barn the hogs caught sight of him; and with one accord they surged to the spot where they knew the corn would be dumped upon the ground. It was fun to tease them, and so the boy rested the basket on the fence for a few minutes while the greedy animals fought to reserve the spot where the first ear might fall.

Finally he tipped the basket, and the dried ears fell among the insistent pigs. There was more than enough for all, but one silly pig grabbed an ear and ran for the far corner of the pen as if he were running for his life! What a foolish pig he was! But even more ridiculous was the second hog who turned his back on the ears that were provided to chase his fleeing friend! His squeals and whining were pitiful to hear. He was miserable in the midst of plenty!

The confirmation class grinned. Their pastor was an excellent storyteller. He had taken what seemed to be an unimportant incident, embellished it, and used it as an engaging approach to a lesson that was based on the commandments dealing with covetousness. Whatever else the young people might forget about that day's lesson, they would probably remember the story that had caught their interest.

In Sunday school we use stories primarily for the purpose of giving our students a knowledge of God's Word so that they may know Jesus Christ as a personal Savior and grow in their knowledge of Him. Stories may also be used to encourage an interest in missions, set standards for behavior, transmit information, and generally increase interest. A good story, well told, has appeal for every age group. Therefore, every Christian teacher must develop the art of storytelling.

Most important is thorough preparation intermingled with prayer. Without prayer the preparation is a waste of time, for the response of the children will have no spiritual value.

Be certain you know the story well. In your mind visualize the setting. If possible, look up the location of the story on a map and familiarize yourself with the customs of the people involved. Decide what your goal will be, what central truth you will present.

Then it's time to adapt the story to your own use. It will probably be necessary to write it in your own words to suit the needs of your class. Words and understanding should be at the level of the group you teach. A good story begins with a short introduction that sets the scene and establishes the characters; from there it moves to events that build up suspense until a climax is reached. The conclusion gathers the facts together. (Check the short story of the farmer boy and the pigs; see if it follows this outline.)

Let the characters in your story speak for themselves. For example: The angel said, "Hurry, Peter, get up!" As Peter rose the chains fell from his hands. The angel spoke again, "Dress yourself and put on your shoes." Peter did as he was told. When he was dressed the angel said, "Now wrap your coat around you and follow me." And Peter followed, though he thought it was all a dream. Quoting the words of a heavenly messenger is much more interesting than the simple statement: The angel told Peter to put on his shoes and his coat and follow him.

After your story is well planned it will be helpful to practice telling it out loud. Speak distinctly. If your voice seems harsh or high pitched make an effort to improve it. When the action becomes exciting let the children know it by speaking more rapidly and raising the pitch of your voice. Is it a daarrk, stiilll night? Lower your voice and speak more slowly. If you want to build suspense or change the mood, try pausing to gain the effect you want. Use words and sounds that will appeal to the senses of your listeners. Make your story live so they can actually share the experiences you are relating. Practice gestures, facial expressions and posture before a mirror.

Pray, plan, and practice until you can face your children with poise and confidence—poise that is the result of knowing that you are thoroughly prepared; confidence that relies on God to use your preparation and His Word to change lives and glorify himself.



DON'T FORGET!

There's a Bible School Workshop in Fargo on Saturday, April 4, from 1 to 4 p.m.

If you have not registered, you may do so between 12:30 and 1:00 on Saturday.

[Continued from page 10]
shall we go to a certain place?" We must, as it were, see the needs and opportunities of a certain area and sense the Macedonian cry, "Come over and help us!" Having answered that question we ask: "How shall we go?" That is, with what manpower, methods and approach? And then we ask, "When shall we go?"

God's work, like any great work, demands that we spend time praying, planning and preparing, preliminary to proceeding. Hebrews 10: 36 is a valuable word to the missionary, "Ye have need of patience, brethren, that, after ye have done the will of God, ye might receive the promise." The will of God is "that all men should be saved and come to the knowledge of the truth" (II Tim. 3: 7). Jesus taught us to pray, "Thy will be done on earth. . ." He also told us, "Pray ye the Lord of the harvest that he send forth laborers into his harvest" (Matt. 9: 38). These are very encouraging words. They tell us what His will is and that, if we pray, He will send forth laborers into His harvest. From this we see that if we are faithful in earnest prayer, we may expect that God will raise up missionaries and laborers among us. Let us covenant together to pray daily for laborers. We see, then, that we have a will of God to perform and a promise of God to claim. We may with patience and good hope proceed with planning and preparation, knowing that in due season we shall reap if we faint not.

At this point let us ask ourselves: What has been done in our Association in the area of foreign mission planning? At our last Annual Convention, the following resolutions on foreign missions were passed: Refer to your "Annual Report," page 57, nos. 5 and 8. "The Conference recommends:

1. that we seek to send forth three missionary couples in the coming year.

2. that the land of Brazil be considered as a field of operation.

No. 8. We recommend the fol-

lowing minimum budget for the fiscal year.

Foreign Mission Work: total—\$14,000.00

The above resolutions represented our ideals and leading in prayerful planning. What has developed? Do we have three couples to send forth? Yes, the Lord of the harvest has again been faithful. God leads His dear children along. We think of the Alvin Grothe family, now in preparation at Bible school in Fergus Falls. We think of the Lawrence Dynneson family now representing us on the Mexican Border, and then there is at least one more family at Bible school with whom we are in correspondence. Thank God for laborers that are willing to go into His harvest.

Laborers have never been in abundance; that is why we are told to pray for laborers. We are told that out of every ten young people who make a decision to be missionaries, only three ever become actual candidates with a mission board and only one of these actually gets to the field. These are approximations, of course, but it is very true that there is a tremendous percentage of drop-outs among those who first sense the call to become foreign missionaries. God has given us candidates. We thank Him and we are proceeding as fast as we feel possible toward getting them on their way to the field.

At our last meeting of the Board of Missions of our AFLC, we did two things of tremendous importance to our new foreign mission program. First, we finished our mission handbook of "Principles and Practices for Foreign Missions." And second, we officially approved the Free Lutheran Mexican Mission under Rev. Lawrence Dynneson at Nogales, Arizona.

We may ask: What is so significant about having a "Mission handbook"? The significance lies in this, that we are now in a position as a Board of Missions to call volunteers into foreign mission work under our Association. The new handbook serves as our explana-

tion of what we expect of the missionary and what the missionary may expect of the Association. The handbook is also a guide as to carrying forth the Christian witness in foreign lands through the missionaries' life and work. Here is something, then, that each candidate has to consider in its many aspects before accepting a call to serve under our mission.

Let us now think for a moment about the significance and possibilities for our AFLC at Nogales, Mexico, and Arizona. Here is a city that is divided between two countries. On the American side there are only 8 thousand persons, but on the Mexican side there are over 40 thousand. Nogales has a real home mission potential as well as a foreign mission possibility. Nogales is on the main road running to two of the fastest growing cities in the United States. I read recently that these two cities—Phoenix and Tucson—are among the top ten fastest growing cities in the United States. This means that thousands of people are moving into this region of the United States and we will now have a home mission outreach at Nogales, on the American side. Then by crossing a street downtown you move into the foreign country of Mexico. Much in Mexico reminded me of our many travels in South America. It certainly preserves much of its old ways and backwardness. The culture and the people are truly South American in many respects.

At present we already have requests from college students to send them to Nogales for the summer to get missionary experience in Mexico. We are corresponding with Rev. Dynneson to see how many he could use and in what way for summer work. Of course, they would receive no pay for this service, only board and room and the experience of serving the Lord under comparable foreign and field conditions. Think of the immense amount of practical knowledge and

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WOMEN *for Christ*

Dear Friends,

Greetings in the name of our Lord and Savior Jesus Christ, who loves the red and yellow, black and white, for they are precious in His sight.

It is difficult to put into words the deep appreciation and joy which we felt in our hearts when we first gazed upon the \$500 check which we received in the mail from you of the WMF. Truly God has been very good to us and we feel so undeserving of it all. We praise the Lord whose mercy endureth forever and to each and every one of you we extend our deepest heartfelt thanks. May He bless you richly.

You cannot imagine how much this help means to us at this time. You see, our one and only aim now is to serve our Lord wherever He leads us. To go where He wants us to go, to be what He wants us to be, and to do what He wants us to do. This, of course, we can do only by God's grace and His power. We in ourselves are so weak and incapable. But through Him all things are possible, so we leave it in the Master's hands day by day. Of course our eyes are on the mission field and we wish to be laborers in the Lord's harvest. We desire to be servants of His and servants of our Association of Free Lutheran Congregations.

Please remember us in your prayers, that God may see fit to keep the door open, and also that He will give us much needed physical and spiritual strength for the

days ahead. It is our prayer that all the blessings which we receive might truly be used to His honor and glory.

It is encouraging to us to have read the report of the WMF by your president, Mrs. Ole K. Ose. We see in the report a fine emphasis on spiritual things and we see also the evidence of hard work and prayer. May God continue to prosper you in His work, and help you to remain steadfast in faith, taking on the whole armor of God and building on the one and only sure foundation, Jesus Christ. We will remember the WMF in our prayers.

We are receiving much blessing from our schooling here at LBS and enjoy it very much. The children have a great time comparing marks now that Mommy and Daddy are in school also. They are all fine and seem to be growing just as fast in spite of their transplantation from sandy loam to sidewalk.

In closing, I would share with you these words from Matthew 9:36, 37: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. . . . Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few."

May we, motivated by love for Him who first loved us, also have compassion upon the sheep that are scattered and without a shepherd. Let us be as streams receiving from an endless source and

flowing on out to the sea of mankind with the blessed gospel message.

Thank you one and all!

Sincerely in Him,

Alvin and Frances Grothe
and family

REV. L. R. LUND

Lars Rolvsen Lund was born in Skjaak, Gudbrandsdalen, Norway, on Nov. 16, 1883, to Rolv and Gunhild Lund. He immigrated to the United States in 1902. He attended Augsburg Seminary in Minneapolis from 1905-12 and was ordained into the ministry of the Lutheran Free Church in 1912.

Pastor Lund was united in marriage to Elvina M. Donaldson in 1913. Together they served parishes at Peshtigo, Sand Creek and Ashland, Wis.; Rockford, Ill.; and Escanaba, Mich. He was a member of the LFC Board of Home Missions for twenty years, beginning in 1921. For ten years he was rector of the Ebenezer Home in Minneapolis.

He passed away in Minneapolis on February 5.

Blessed be his memory.

CHRIST THE LORD IS RISEN TODAY

Christ the Lord is risen today,
Alleluia!

Sons of men and angels say:
Alleluia!

Raise your joys and triumphs high,
Alleluia!

Sing, ye heavens, and earth, reply,
Alleluia!

—Charles Wesley

"Jesus said to her, 'Woman, why are you weeping? Whom do you seek?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary.' She turned and said to him in Hebrew, 'Rabboni!' (which means Teacher)" (John 20:15, 16).

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scribers to our circulation list. We are glad to have these new homes and families among our readers and trust that you'll find something good in our paper to justify the price of subscription.

JUDGE'S DECISION PONDERED

Let us establish our chronology first. The news report on Judge Gordon L. McRae's findings in the "name case" (page 8) was written two weeks before publication and following our reading of the judge's decision and hearing the interpretation of it by our legal counsel. This is being written in the week before publication.

The deadline for an appeal will be either April 4 or 6, depending on whether the judge's decision is dated February 24 or 25. By the time you read this that decision may have been reached.

There is a difference of opinion as to whether the permanent injunction granted the plaintiffs, giving them sole right to the name "Lutheran Free Church," also denies to our Association of Free Lutheran Congregations the use of the *Fundamental Principles* (to be found in the Annual Report, 1963, etc.). It was our understanding that it was not denied to us and we sincerely hope that it is not.

It is awkward to write about a situation which can change before this appears in print, but we trust that our readers will bear with us if this does turn out to be outdated.

Our position in regard to the Word has been clouded by the legal opinion handed down. We will have to seek clarification of this matter and will do this in due time.

We will have further comment on the legal decision

later on. For the present let us weigh carefully our future course and, as always, seek the Lord's good will.

SEMINARY PROGRESS

On page 7 you will find a notice which asks all men who would like to enroll in our new seminary this fall to contact the chairman of the Seminary Committee as soon as possible indicating this desire. This should be done even if a verbal or written approach has been made some time in the past.

This announcement is further proof that progress is being made in the establishing of a seminary for the training of pastors. We have known right along that there must be a seminary if we are to survive as a church fellowship.

The location of the seminary will be made known soon. That word may reach you first through other news sources, but we expect to have a statement by the Committee in *The Lutheran Ambassador* as soon as we can.

Obtaining a faculty presents a great challenge and this must be a matter of much prayer. Here again, the Committee will speak when it is propitious to do so.

Already needing more pastors, the Association must have in three years' time new and young men who share our ideals to bolster our fellowship of congregations, for unless we go forward we shall fall behind (*qui non proficit, deficit*).

If you are looking for prayer projects, pray for men, for financial resources and for teachers who can pass on to their students the truths of God entrusted to them.

[Continued from page 12]

spiritual vision which could be accumulated after a summer of this type of work. It is good for us also as an Association to have a type of "boot camp" for prospective student missionaries. Certainly if one cannot take it in Mexico, there is no point in spending thousands of dollars to send them to far distant shores.

And then there is the fact that more and more of our people are going west or south for part of the winter. Wouldn't it be a wonderful experience as well as a rewarding vacation if some of you could lend some practical service to your Free Lutheran Mission while on vacation? Maybe some are carpenters, masons, teachers, plumbers, and can witness in practical ways as

well as possibly pass out tracts, gospels, literature, etc. Certainly a Free Lutheran Mission at Nogales holds thrilling possibilities for all of us.

At present the Association will be sending only partial support to Rev. Dynneson and family. This is because this work was not foreseen last summer and has not been budgeted for. We shall review our partial support at this year's annual conference. Your gifts through our Mission Office here in Fargo, or sent direct to Mr. Svane, our Association treasurer in Minneapolis, help make this new ministry in Mexico possible, as well as our proposed new field in South America. Of course it would be encouraging to Rev. Lawrence Dynneson and his family to hear direct-

ly from some of you. His address is: P.O. Box 1211, Nogales, Arizona.

We understand that the W.M.F. is also encouraging a clothing drive among the ladies aids of our Association churches. We have steel drums on hand here in Fargo to store and ship any boxes of used clothing so sent to us. These drums of used clothing will be forwarded to Mexico and then to South America through our missionaries.

Do we have a missionary outreach? Yes, praise God, we do, and it is a going and a growing one. Let us thank Him for all He has made possible, and continue to pray the Lord of the harvest that He will ever enable us to send forth more laborers into His harvest.

Rev. John H. Abel
Mission Director

CHURCH-WORLD NEWS

Gleanings from an Editor's Reading

Later that night a commentator at the close of his chatter said, "I predict that when investigations are completed in Jerusalem concerning the sensational young rabbi said to have survived death, it will be discovered that his disciples anesthetized the military guards and stole the body, and that in fifty years the young man will have been forgotten and researchers will have to scrutinize our papers carefully to find any trace of his influence. Good night."—Edward L. R. Elson in the *Christian Herald*, March, 1964.

* * * * *

Surrounded by the bustle and excitement of crowds at worship, my mind still retreats to the quiet sanctuary of the desert. This is the season when life begins to stir; the carpet of green, dotted with small yellow and orange flowers, begins to appear. As Easter comes to the desert there begins an expression of life; the thorn and cactus bloom and the desert trees are covered with a mist of violet or yellow. If I were to look for a flower to portray the purity and majesty of the Easter message in our desert, the stately yucca, sometimes known as the candlestick of the desert, would serve well.

For you see, the Lord, who worked much with people, often sought the quiet of the desert for meditation and prayer. I still find Him there in my thoughts as I walk alone.—Carl L. Olson in *This Day*, March, 1964.

* * * * *

The message of the living Savior, risen from the dead, is the message that brings hope to the hopeless. It gives new life to those dead in their sin. It brings light to those in darkness. It gives liberty to the captives, victory to the defeated. The message of the risen Christ gives faith and courage to the doubting

and fearful. Preach it, sing it, tell it! Broadcast it to a world desperately in need of it!—L. J. Eidsness in *The Christian Fellowship Banner*, March, 1964.

* * * * *

To modern man Easter has come to mean a symbol of the church, an annual festival—nothing more. And quickly today's true believers in Jesus Christ decry the materialistic flourish with which the world has enveloped the sacred event. We deplore the Easter sales, the parades, the floral displays. We insist, instead, that Easter is far more than this. To us Easter is symbolized by the cross, the open tomb, the risen Christ. We point back to this day in history as the beginning of the Christian era. We remind one another that regardless of our denominational affiliations we trace our church history back to this common date. History itself acknowledges the event, and throughout the Western World the calendar gives bold testimony to the fact of the birth, death and resurrection of Jesus Christ. All this we incorporate into our doctrine of the resurrected, risen Christ whom we have personally acknowledged as Savior and Lord. And at Easter time we reassert our conviction that all this is true, that those who deny Jesus rose from the dead are lost, totally outside the forgiving grace of God. Our worship services, our church anthems, our sermons echo this theme over and over again.—from *Christian Life*, March, 1964.

PROGRESS MADE IN LUTHERAN, REFORMED TALKS ON THEOLOGY

NEW YORK (NLC) — Lutheran and Reformed churchmen met here for the third in a series of annual discussions in which the traditions of the two communions are being re-examined to ascertain areas of

agreement and differences in position on theological issues.

The four-day session, Feb. 27–March 1, was attended by a score of theologians and church officials from the two denominations. The next meeting, it was announced, will be held in St. Louis, Mo., Feb. 25–28, 1965.

The aim of the conversations, it has been stated, is "to discover to what extent differences which have divided their communions in the past still constitute obstacles to mutual understanding."

Spokesmen for the two groups emphasize that the ecumenical consultations are being held solely to explore theological relationships, that pulpit and altar fellowship and organic union are not immediate objectives.

The talks were launched early in 1962 at a meeting in New York at which questions to be considered at future sessions were discussed. Among issues in the past, it was noted, the most controversial have centered on the Lord's Supper and Christology, election and predestination, and polity and discipline.

The second consultation, held early in 1963 in Chicago, was devoted to the subject, "Gospel, Confession and Scripture."

At the latest meeting here, views were exchanged on the topic, "Christology, the Lord's Supper and Its Observance in the Church." A summary statement was drawn up on the conclusions reached and will be issued in the near future when the formal lectures are published.

SODOM CALLED A LOVER

WASHINGTON (AP) — A test on the Bible was sprung on five classes of college-bound 11th and 12th graders in a public school.

Some thought Sodom and Gomorrah were lovers; that the Gospels were written by Matthew,

EASTER PRAYER

Mark, Luther and John; that Eve was created from an apple; and that the stories by which Jesus taught were called parodies.

Eighty to 90 percent of the students could not complete such familiar quotations as: "Many are called, but few are [chosen]"; "A soft answer turneth away [wrath]"; "They shall beat their swords into [plowshares]"; "Pride goeth before a [fall]"; and "The love of money is the root of all [evil]."

All this happened in Newton, Mass., and English teacher Thayer S. Warshaw decided to do something about it. He arranged for two of his classes to study the Bible—not as a religious book, or even as literature, but as a source book for the humanities.

Teaching about the Bible in American public schools can be a tricky business, particularly since the U.S. Supreme Court decision on school prayer.

But Warshaw, reporting his experience in the February issue of *The English Journal*, believes it is essential.

"The Bible is indeed a religious book, but it is also a part of our secular cultural heritage....

"A knowledge of the Bible is essential to the pupil's understanding of allusions in literature, in music, and in the fine arts; in news media, in entertainment, and in cultural conversation.

"Is he to study mythology and Shakespeare, and not the Bible? Is it important for him to learn what it means when a man is called an Adonis or a Romeo, yet unimportant for him to be able to tell a Jonah from a Judas?"

—Winnipeg Free Press

"This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it" (Acts 2:23, 24).

Oh, let me know
The power of Thy resurrection!
Oh, let me show
Thy risen life in clear reflection!
Oh, let me soar
Where Thou, my Savior Christ, art
gone before!
In mind and heart
Let me dwell always, only, where
Thou art.

Oh, let me give
Out of the gifts Thou freely givest;
Oh, let me live
With life abundantly because Thou
livest;
Oh, make me shine
In darkest places, for Thy light is
mine;
Oh, let me be
A faithful witness for Thy truth and
Thee.

Oh, let me show
The strong reality of gospel story;
Oh, let me go
From strength to strength, from
glory unto glory;
Oh, let me sing
For very joy, because Thou art my
King;
Oh, let me praise
Thy love and faithfulness through
all my days.

—Francis Ridley Havergal
(from *Prayer Poems*)

The 1963 Annual Report is now available.

It contains the following information and more regarding the work of the Association of Free Lutheran Congregations:

Minutes of the Annual Conference
Minutes of the Special Conference held at Thief River Falls
Fundamental Principles
Statement on the Historical Situation
Declaration of Faith
President's Report
Official Boards, Committees and Corporations

Send \$1.00 per copy to Rev. Richard Snipstead, Greenbush, Minn.

Make checks payable to Association Annual Reports

First come, first served, while the supply lasts