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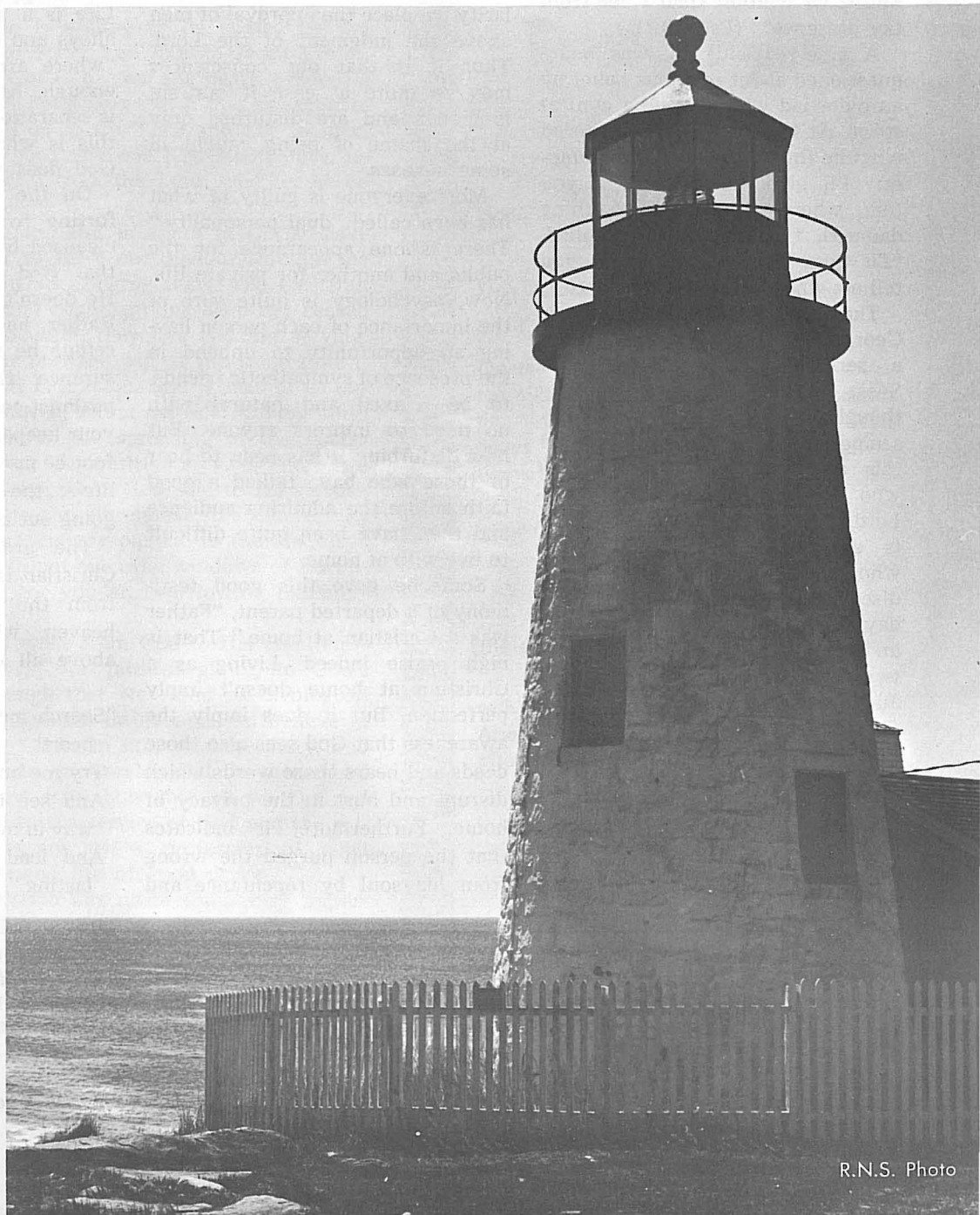
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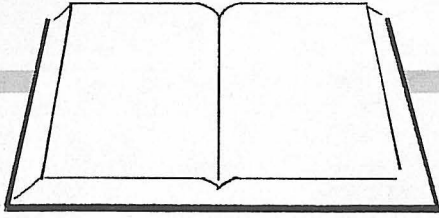
No. 6

LUTHERAN

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R.N.S. Photo



According to the Word

THOU GOD SEEST ME

Raynard Huglen

“Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?” (Ps. 139:7).

A nine-year-old boy was being questioned about religious belief by an older lad who showed a cynical spirit. At last the older boy hurled what he thought would be a stumper: “I’ll give you a dime if you tell where God is!” Nothing daunted, the smaller boy replied, “I’ll give you two dimes if you tell me where He is not!”

The early American preacher, George Whitefield, once delivered a sermon entitled “Thou God Seest Me.” That is a startling thought, isn’t it? God’s eye is all-seeing. David of old considered this and was glad. To the one who commits his way unto the Lord, it is good to know that He is everywhere, but to the one who would hide from God it is a discomfiting thought. On the last day some will call for the hills and mountains to intervene between them and the righteous Judge.

Jeremiah wrote, “Can a man hide himself in secret places so that I cannot see him? says the Lord. Do I not fill heaven and earth? says the Lord.” And the writer in Proverbs declared, “The eyes of the Lord are in every

place, keeping watch on the evil and the good.”

In spite of the undeniable truth that God is everywhere and sees all things, how often we live as though only that is known which others see. And with what regularity we place the approval of men above the judgment of the Lord. Thus it is that our consciences may be quite at ease if our sin is hidden and are disturbed only at the shame of being caught in some trespass.

Most everyone is guilty of what has been called “dual personality.” There is one appearance for the public and another for private life. Now, psychology is quite sure of the importance of each person having an opportunity to unbend in the presence of sympathetic friends, to be relaxed and natural with no need to impress anyone. But how disturbing it has been to hear of those who have talked a good faith before the admiring audience and then have been quite difficult to live with at home.

Someone gave this good testimony of a departed parent, “Father was a Christian at home.” That is high praise indeed. Living as a Christian at home doesn’t imply perfection. But it does imply the awareness that God sees also those deeds and hears those words which disrupt and hurt in the privacy of home. Furthermore, it indicates that the person purged the wrong from his soul by repentance and

confession to God and to injured members of the family.

Now let us go back to something we said earlier. The fact that God sees everything is both a startling and comforting realization. To the unconverted, it is disturbing. Life is a series of dashes to the alleys and shadows to avoid God’s “where art thou?” Yet, strangely enough, hell, whatever else it is, is separation forever from God, and this is what makes it so terrible. God does not seek anyone there.

On the other hand, it is comforting to the believer, a sinner cleansed by Jesus Christ, to know that God is everywhere present. He doesn’t want to flee from God. Rather, he has found the place of refuge he needs. With great reassurance the words of another psalmist come to him: “The Lord is your keeper . . . he will not let your foot be moved . . . he will keep your life . . . the Lord will keep your going out and your coming in.”

The greatest thought for the Christian is that he cannot be lost from the presence of God; and heaven, whatever else it is, is above all eternal life *with* God.

“Search me, O God, and know my heart!

Try me and know my thoughts!
And see if there be any wicked way in me,
And lead me in the way everlasting.”

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The following article is a labor of love. In my last talk to the Seminary chapel, I used N. N. Rønning by name as my example of what I hoped the ministries of these men might produce. It is a privilege to write of this man of God who refreshed the saints through his person and witness and of whom I have frequently said, "But for N. N., I could not say I would belong to Christ today." It is in the hope that Holden Village may be a means in God's hands of producing such men in our church today that I have accepted their call to be its executive director.

N. N. Rønning God's Frontiersman of the Twentieth Century

by Carroll Luther Hinderlie

N. N. Rønning used to say he felt it was his call from God to serve the man on the boundary of the church—not quite in, but neither wanting out. His unique humor, quiet charm as conversationalist, and breezy style as a writer were all tools of an inner devotion to the Lord of the Church who is Lord of all men as well. In a unique sense he was to many of us the living symbol of the kingdom of God for our century. When this writer said this to him on an occasion (he was then walking between Carl August Melby's home and Howard Hong's on the St. Olaf campus, a brother beloved in the household of both scholars), N. N. replied, "A symbol? What is that? Nothing." We responded, "Indeed, nothing in itself, but pointing in the right direction."

He was like a guardian angel throughout life to this church orphan who was ever reminded by him of "the right direction." In the impoverished twenties, when neither N. N. nor some of the rest of us on "widows' row" on Portland Avenue had anything, if he had two dollars, he gave them both away. It was his nature. When he met a pastor's widow who was working in a basement bargain section of a third-rate department store (now defunct), N. N. said, "This is not for you. Come and work for *The Friend*." This was the name of his paper for the Christian home, then

rapidly fading, though it managed to stay alive another decade. He gave that woman new hope, and found a job for her which would be satisfying for the next quarter of a century. It was his way: quietly building up the brother and sister in Christ.

When this writer was under some suspicion of heresy and had been assigned a special internship, N. N. took the trouble after the internship to visit the town, investigating on his own. Typically he began with the depot agent as he got off the train at 2:00 a.m.! The man was father to one of the boys who had come through in that year's awakening. When he had satisfied himself, he came back with his report: "God has done something wonderful with your witness" and then typically added one of his wry jokes to keep the knees bowed and the eyes on the cross.

When the Oxford Group hit Minneapolis, they quickly became aware that the key figure in the community was a simple, retiring spirit—N. N. They would remake him, put on the armor of aggression, take away the diffident humor. N. N. smiled through it all, was attendant on what they attempted, strengthened the Christocentric character of the witness when the student world came along to "house parties."

He was always fun. He enjoyed

making a good bargain with his left-over books, even when in his eighties, much to the delight of our business manager, Ray Johnson, in the youth office. He would often come in, screw up that long nose, get a happy gleam in his Norsky eyes, and say the one thing he had on his mind, and then get up and leave. It might be, "Ylvisaker and I have been talking things over at the home (Ebenezer) and we have decided why a layman goes to church. You know why, of course? A chance for the sinner to meet his Saviour." Or again, "The older I grow, the more I know the old Norwegians had it right, down to one phrase, 'Alt av naade.'"

Or I think especially of his warm exuberance when he had a book of mine in his hand. I knew before he told me where he would have his finger, but he had to read the page aloud. It was about the term "Christian," how it had been given in mockery and how we could only apply it to ourselves in mockery, for there had been but one Christian on the earth—we put Him on the cross; He had to be our Christianity for all of us. "Burn all I have written, burn it all, keep this."

It was typical of his modesty but he could swagger a bit in his modesty, too. It was part of his charm. He would tease me, "You think I have been forgotten, overlooked.

Look at this; see it," and he held a copy of his book on Acts, "over a million of these printed alone."

And at the Seminary now, a professor will say, "N. N. Rønnings' little book on Scripture, not more than a tract, came to me at just the right time to help me see Scripture as the Word of God." He has had his impact. From him and his editorials in *The Friend* this writer first understood the charismatic nature of history, and that a German jurist by the name of Rudolf Sohm was responsible for describing it. The colleges were not too many and more than being competitive, they were complementary, each with unique strengths and weaknesses. And every revival on any campus started with the students, not the faculty.

These are just a few of the insights with which he inspired and strengthened this writer. Younger pastors have shared how they found in N. N. the same mentor in their mental pilgrimage. And laymen throughout the church have shared how he warmed their life with his humor even as he enlarged their imagination with the beauty of Scriptures.

The wonder of N. N. is that he lived in a materialistic civilization, in a day of telephones and chase, where quiet meditation is the most rare of all gifts; but God gave it to him, and through him showed us all something of these words:

"In quietness and confidence shall be your strength;
In returning and rest shall you be saved."
Of him we do not need to add,
"But ye would not."

"If then you have been raised with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory."—Col. 3:1-4



Missions Director for Association Named

THE Lutheran Association recently employed its first full-time worker when it called the Rev. John H. Abel, missionary to Brazil (now on furlough), as executive director of Home and World Missions. He began his service on April 1 and is available for evangelism and mission presentations and consultations in Association churches. He may be contacted at Hitterdal, Minnesota.

John H. Abel, with his wife and family, has served as a missionary to Brazil since 1953, going out first to establish work for the World Mission Prayer League among non-ethnic Portuguese-speaking Brazilians. This work was later taken over by the Evangelical Lutheran Church of which he was a member. The ELC later became a part of the American Lutheran Church, from whose clergy roster Mr. Abel has now resigned.

The Abels are well aware of the great opportunities and challenges to the Gospel in Brazil. They have slides and movies that will greatly interest any church group. They feel that Brazil today constitutes the challenge to the church which China did in another generation. They envision future Association work in South America, but also have Asia and Africa on their hearts.

John H. Abel was born in Minneapolis in 1925. After the death of his father, the family moved to

northwestern Minnesota. He was graduated from high school in Stephen, Minnesota. Airlines employment took him to Montana, Canada, and the Yukon Territory. While in the Yukon, alone in his hotel room reading a tract and his Bible, he came to peace with God. During his navy days in the South Pacific and Japan, he was strengthened in the faith by the fellowship he experienced with Christian sailors. Through this came also the joy of leading souls to Christ.

Following the war he attended Concordia College, Moorhead, Minnesota, graduating in 1949. He was married to Ruby Hitterdal of Hitterdal, Minnesota, the same year. His wife attended the Lutheran Bible Institute in Minneapolis and John Luther Seminary in St. Paul. Mr. Abel has served churches on an interim basis at Stephen, Gully, and Trail in Minnesota, and at Elk Mound and Clam Falls, Wisconsin. Ordination came in 1952.

The Abels ask prayer and support from the Association as they travel throughout the church challenging youth to consecrate their lives and God's people to catch the vision of other great new Lutheran foreign fields for the Lord of the harvest. "Pray ye the Lord of the harvest that he send forth laborers into his harvest" (Matt. 9:3).

For the present time Pastor Abel will also work for and in a home mission program, assisting struggling congregations and aiding in the establishing of new ones.

NOTICE

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

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LUTHERAN MISSIONARY COMPASSION

Rev. John Abel

"I am Jesus...rise and stand upon your feet; for I have appeared unto you for this purpose, to appoint you to serve and to bear witness" (Acts 26:15-19).

Paul is giving his personal testimony before King Agrippa in the above text. What a privilege, not just to give his testimony before a Greek king and Roman governor, but what a privilege to have a personal testimony of a saving experience with Christ Jesus. And why did Jesus appear unto a young university man like Saul of Tarsus? It was certainly motivated by His love for Saul, a lost and confused student; but also it was for a definite purpose. Jesus himself gave Saul the answer: "I have appeared unto you for this purpose, to appoint you to serve and to bear witness... of me" (vs.16).

Paul, the baptized Saul, is often called the greatest missionary the Christian Church has ever produced, and we would concur, but at the same time ask, why? An attempt to answer this question would be the theme for a book, so a brief answer here must be taken only as a probing into some basic reasons. I should like you to keep three qualities in mind that made Paul great; they are *conversion, consecration, and courage*.

As a university student in one of the most literate and moral nations of the day, Saul thought he had all the answers. As a member of his Jewish church, Paul's zeal could not be questioned, for he had joined

the most strict and law-abiding sect and was fully subject to the dictates of the priesthood and hierarchy of his day. With much zeal he went about to earn his own salvation according to the law, and became its defender against all critics, even willing to see such critics put into prison or given the death sentence. Yet, the all-important "one thing thou lackest" was true in Saul's life; and lacking this one thing, in reality he lacked everything. It was only after his personal meeting with the risen Jesus Christ that this young zealot began to learn spiritual and eternal truths. It was only when Saul became Paul through his personal conversion that life really made sense. In his conversion from a life of zealous spiritual ignorance to a life of wonderful spiritual experiences, Paul found the meaning and the purpose of existence. So it was that a young religious leader was called and converted to Christ.

But how about you, dear friend? Have you found the meaning and purpose of your existence? If you search for it apart from the risen Christ, if you try to understand life and serve God apart from an experience with Jesus Christ, your history will only be that of a frustrated individual who is found, in the final analysis, to be fighting against God.

But oh, the wonderfulness of the challenge that comes to the converted life. It is the challenge of loyalty to Christ, or, in one word, *consecration*. We are called to con-

secration by many voices today. The business world calls their devotees to more sales effort, more contacts, more calls, more displays. The entertainment world calls for more shows, more appearances, more glamour, more action. The sports world calls for more fitness, more training, more competition, more records. The sociological-political world calls for more peace corp volunteers, more service in fields of social needs, more alleviation of the world's needs, more charity. These are all calls to dedication, but they are at best social and will not satisfy the spiritual. The world has, however, discovered that you must essentially consecrate your life to your chosen calling or you cannot succeed in your field. The world calls out for men and women to consecrate themselves to human enterprises, but Christ comes to meet us along our Damascus road and calls you and me to His divine and eternal enterprise. This is a call to no less consecration and Saul, the rebel, became the consecrated Paul, the apostle. In Galatians 2:20 he speaks of his attitude of consecration, saying: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

Truly conversion and consecration were essential keys to Paul's greatness, but let us note that quality which carried a clear testimony of these. We may call it *courage*. Paul needed courage to get into action. The Holy Spirit made it plain to him that Christ's great commission was not only a statement of God's will, but it is His clear, imperative command. There was here no qualifying condition of safety, ease or convenience, but simply the imperative "go"; we might add that this command has never been revoked. In courage Paul faced up to the purpose of his call and salvation—"that you might serve and bear witness."

Friend, how about you? Do you have an experience of salvation to

WE NEED YOUR HELP

share? Have you consecrated your all in obedience to Christ's explicit command? Is there courage in your convictions to carry you into action? The secret of being greatly used by God, like Paul, largely lies in the three qualities that the Holy Spirit would give us: conversion, consecration, and courage.

In these last days we constantly read about the signs in the heavens and on the earth. "Men's hearts failing them for fear... looking after those things which are coming on the earth" (Luke 21:26). Recently the news carried the story of almost 200,000 made homeless on the island of Bali in the Indian Ocean by the eruption of a volcano that had been silent for over one hundred years. The Bali governor said: "Fiery ashes came down like a curse from the mountain, and hundreds of Balinese were roasted alive as they knelt praying to the gods of the volcano." Think of it, almost two thousand years after our Commander gave His commission to go forth in His name and conquer this ignorance, superstition, sin, and death, there are still millions bowing down to idols and blindly worshipping in fear and ignorance. They are roasted alive and ushered into a Christless eternity because of our disobedience and failures.

Do you personally have courage to enter into spiritual combat? Will you enlist in the Prince of Peace's corps? O soul, if you are a new creature in Christ, consecrate yourself and courageously rise up like Paul, saying, "Lord, what would thou have me to do?" Jesus' response will be no less than His response to Paul when He answered, "I have appeared unto you for this purpose, to appoint you to serve and to bear witness." In God's book, your greatness will be measured by your courageous consecration to His call. May each of us find our place of service, bearing a clear witness to the new life in Christ, a life that is converted, consecrated, and courageous.

"He is not God of the dead, but of the living."—Matt. 22:32b

We urge our congregations to send in their subscription lists for their membership with the enclosed check as soon as possible. There are a number of congregations yet to be heard from.

Please send any undistributed copies of *The Lutheran Ambassador* from the bulk mailings to Mr. Wm. Svanoë, 7013 Lee Valley Circle, Minneapolis 24, Minn. We are glad to receive these, whatever issue they may be.

Anyone who has subscribed, but finds that he has missed a number or two and would like to complete the set of papers, may request the missing numbers without charge from Mr. Svanoë.

Sample copies of *The Lutheran Ambassador* will be gladly sent out free of charge in quantity or singly. Address your requests to Mr. Svanoë.

When your subscription has been started, if there is an error in your name or address, please report the error and correction to Box 652, Grafton, N. Dak.

Thank you.

The Editor

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COLLEGE YOUTHS OFFER SERVICES FOR SUMMER

A number of young men, most of them from Augsburg College, have indicated their willingness and desire to work in the congregations of the Association this summer. It is possible that some college-age girls may also be available for Vacation Bible School teaching.

A male quartet is presently being organized and will travel throughout the church. Pastor Julius Hermunslie is advising this group and helping to prepare an itinerary. Requests may be addressed to him at Spicer, Minnesota; but since it is the goal of the quartet to sing in every congregation in the Association, it is hoped that every church will welcome them and cooperate in arranging concert dates.

Other young men of college age are willing to work as student pastors, Bible school teachers, etc. If congregations are interested in this type of assistance, they should contact the Missions Committee, c/o Rev. John H. Abel, Hitterdal, Minnesota, immediately.

The Committee urges that these young people be encouraged in their willingness to serve the Association by putting them to work in every place where they can possibly serve.

STUDENTS VOTE FOR DANCING

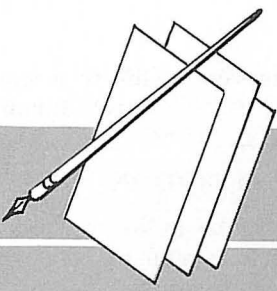
With only about half the student body participating, students at Augsburg College voted 394 to 273 Friday in favor of dancing as part of the college's social program.

The student council sponsored the non-binding referendum to determine student sentiment at the American Lutheran Church school.

At present only square dancing is permitted on the campus.

The college's administration has not indicated what effect, if any, the referendum outcome will have on the college's ban on social dancing.

—Minneapolis, Minn.



EDITORIALS

VICTORY OR DEFEAT

In a short time we ought to know the outcome of the court hearing regarding our use of the name "Lutheran Free Church (not merged)." Judge Gordon L. McRae, International Falls, Minnesota, will hear the arguments of the American Lutheran Church and the Lutheran Association (a temporary designation) in action brought against us by the Board of Administration of the old Lutheran Free Church and continued by them and the American Lutheran Church.

In the particular situation in which we are involved, the issue is whether in an association of free congregations such as the Lutheran Free Church was, the passage of a referendum in the congregations and actions by an annual conference bind congregations to a merger even if they voted against that merger, unless by another action they vote themselves out of it. This, plus the issue of whether those congregations which remain out of merger lose the right to their name when they, in fact, intend to live under the principles which gave birth to the name.

Our contention, of course, is that we have a right to the name, particularly when there is a descriptive designation distinguishing us from the merged segment. The judge may rule against us, but it will be difficult for us to understand why.

We would like to say this. There will be either victory or defeat for our Association. If it is victory, let us be gracious and humble in victory. To win would be gratifying and would solve some of our problems. But it would also raise new problems toward which we would be honor-bound to help find just solutions.

If we are defeated in the litigation, we must not be discouraged or bitter. We still have a program which will call forth our very best effort. We will have each other. And we will have the Lord of the Church who is neither bound by nor confined in any one organization and who can, we think, work also through our association of congregations.

Our president has called upon us to pray about this matter and has expressed his desire that the will of God be done. We agree that this is right. Let us accept the decision of Judge McRae, ready to go

forward with or without the name Lutheran Free Church (not merged). Our ultimate success as a group depends on our dependency on God and our obedience in doing the tasks He places before us.

HOW SWIFTLY FAME FLIES AWAY!

How swiftly fame flies away! Last summer an old man passed away in Minneapolis at a home for senior citizens. Because he had been out of the public eye for a few years, his death and burial went virtually unnoticed among the Norwegian-descended people of the United States and Canada. For a man whose name was a household word among those people a generation or two ago, he deserved far better. The man was N. N. Rønning, whom we knew first as editor of *Ungdommens Ven* and then of *The Friend*.

We have asked a man whose life was deeply influenced by N. N. Rønning to write something about this wonderfully gifted layman. That article is to be found elsewhere in this paper. We thank Dr. Carroll L. Hinderlie, executive director of Holden Village, for his contribution. (By the way, he has kindly invited us to share in the work and facilities of Holden Village.)

We never met N. N. Rønning, although we saw him at some functions at Augsburg College a few years ago. But we remember *The Friend* in our home from about as far back as we can remember. Later on we read some of his writings and have always intended to do more of that.

Among other things, he wrote some pamphlets on various Bible topics. He had remarkable insight into the Word of God and had the gift of saying old truths in refreshing ways that caught one's attention. And, of course, he is remembered as a man who went through life, not only with that deep faith in God, but also with a twinkle in his eye.

If you have any of his writings in your home, read them again now and see the gift this man had. And we are taking the liberty to reprint from an old *Friend* part of one of his editorials. It follows immediately.

FROM "CHRIST'S POPULARITY"

The Lutheran Church is facing the greatest opportunity in all its history—to preach Jesus Christ, the crucified and risen Lord. It must do more than point out false doctrines. It must do more than point with pride to its own doctrines. It must preach Christ with a sincerity and power born of personal acceptance of Christ, personal experience. And it must preach Him in love. The world is hungry for

the love of Christ; it is hungry for the love of His followers.

Will that kind of preaching make the Lutheran Church a popular church? No, it will make it very unpopular. Many people who pay eloquent tribute to Christ today will cry out, "Crucify Him, crucify Him!" tomorrow when not only the Gospel but the Law is preached. The natural heart of man does not want Christ as a king.

But while it is true that many will reject the Christ of the Bible, many will accept Him. The fields are white to the harvest. A day of great ingathering of souls is at hand. May we be fit instruments in the hand of the Lord of the harvest!

Is our Church ready to meet the great challenge? We do not think of the ministers alone. We are also thinking of the rank and file of church members. How many men and women in our Church are Bible readers and Bible students? How many have a single word to say about spiritual matters? How many are living a prayer life? How many are able to pray aloud at the deathbed of a relative or in the presence of their own children?

Oh, how we need a great spiritual awakening! An outpouring of the Holy Spirit! We need it for our own sake. We need it for the world's sake.

Shall we not during this Lenten season seek the solitude of the hills? Shall we not while reading the passion story let the Holy Spirit reveal to us our sin which brought Him to the cross? Shall we not consecrate ourselves anew to the risen Lord?

If we so do, the power of Christ's resurrection shall flood our hearts, and with our words and with

our lives we shall have a message of life to a world that is hungry for life.

—N. N. Rønning

GOOD-BY, NEW EFFINGTON

As you read this, we shall be in the process of leaving the second parish in our ministry, a charge consisting of four congregations situated in the extreme northeast corner of South Dakota. These churches know the relentless tide of dwindling rural population and now are in a time of transition to new parish arrangements.

The customary pattern of the Christian ministry today is to serve in from five to ten parishes in the years of ministry which the Lord grants. The idea is that one pastor may be strong in one area and another has more to offer in a different aspect of the work. Therefore, change is good both for people and pastor. Still others retain their effectiveness in one place over many years.

However it may be, it is never easy to leave a parish, at least if one is not driven from it. A minister is given a unique opportunity to share in the joys and sorrows of his people. In our time, we have not been called, like Jeremiah, to stand almost without human support. Thank you, congregations, for the opportunity of sharing the gospel of Jesus Christ with you for these years. You have made us feel at home with you.

"And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified" (Acts 20:32).

LWR SHIPS RELIEF GOODS TO TEN AREAS IN FEBRUARY

New York—(NLC)—Lutheran World Relief shipped a total of 9,887,585 pounds of food, clothing, medicine and other goods valued at \$1,344,411 to ten countries in February.

LWR is the overseas material aid arm of National Lutheran Council participating bodies and the Board of World Relief of the Lutheran Church—Missouri Synod.

A total of 9,002,848 pounds of food valued at \$416,680 was shipped to five countries. All the food was donated by the United States government from surplus commodity stocks.

The food was sent to Yugoslavia, 3,529,166 pounds of flour and powdered milk; Jordan, 2,215,213 pounds of flour; Brazil, 2,056,889 pounds of wheat, flour, beans, and powdered milk; Korea, 1,111,390 pounds of wheat, beans, cornmeal, and powdered milk; and Taiwan, 90,190 pounds of beans.

Shipments of clothing, which is obtained in nationwide Lutheran appeals, went to six countries: Greece, 272,055 pounds; Yugoslavia, 158,017 pounds; Brazil, 129,195 pounds; Jordan, 92,314 pounds; Chile, 78,785 pounds; and Hong Kong, 69,869 pounds.

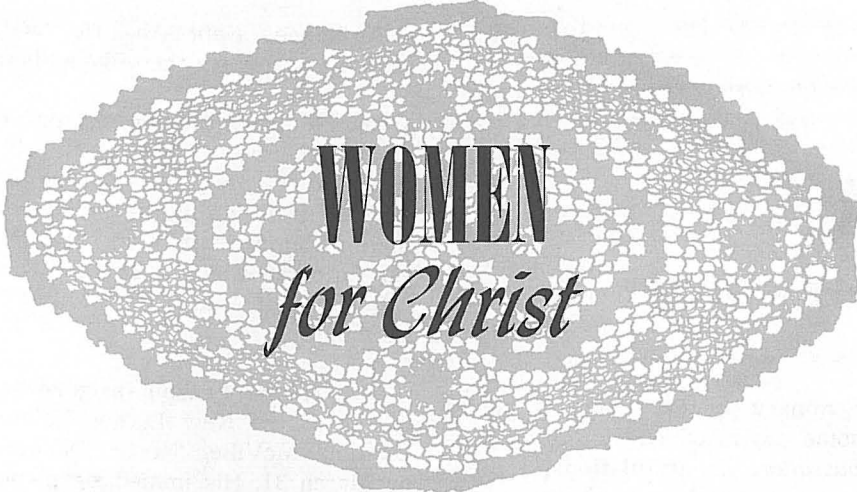
The month's shipments also included a variety of medicines and medical equipment to Brazil, Hong Kong, India, Jordan, and Korea.

LWR obtains most goods of this type from Interchurch Medical Assistance, Inc., an interdenominational Protestant agency which solicits donations from drug manufacturers and other sources.

In addition to food, clothing, and medicines, the agency's February shipments also included quantities of "Kiddies' Kits," small packets of school supplies, soap, comb, and towel for children. Cases of the kits were sent to Ethiopia, Hong Kong, Jordan, and Korea.

Children in Jordan also were sent 22 cases of new garments made by Lutheran women's groups cooperating in the "Dorcas Project." The women purchase pre-cut cloth for the garments from LWR.

—News Bureau, NLC



WOMEN for Christ

MEDITATION FOR SPRING

II Timothy 2:20, 21

In these two verses the Apostle Paul takes us on a tour of a great house. See how, with a wave of his hand, he shows us the beautiful vessel of gold. We can almost see the gleam of its beauty. How pure it is! Perfect in every way. How proud to display it the master of the house must be.

Paul moves us toward the dazzling vessels of silver. What a distinguishing beauty they have! These vessels are unique. How they complement the vessel of gold. They possess a quality of service which is reflected in its gleaming whiteness. Strength and endurance are portrayed. They are vessels for use by the master.

Then Paul, in his tour of this grand house, speaks of wooden and earthen vessels. Some of these earthen vessels are used for very honorable and noble purposes, but others are not. It is of these that Paul speaks in the twenty-first verse. Paul writes not of a house now, but of a man, a man who may be willing to purge himself of the things dishonorable to God. One who by the power of the Holy Spirit will be willing to separate himself from sin, and thereby become a vessel sanctified, meet for the Master's use.

The Church of Christ is much like this great house described by Paul. Some of its furnishings are

of gold, others of silver, still others of wood and earth.

In every home this spring, women will be cleaning. In the process of cleaning we women take down from our cupboards those pieces of silver which have become tarnished and stained. We polish them until they shine with a new brightness. At times we will even throw away that vessel which is no longer complimentary to our house. Perhaps at one time we thought this vessel was a good imitation of the real thing. We were satisfied with it. But now we have seen for ourselves the real vessel and we are no longer satisfied with an imitation. So it must go. And there in our home, polished, clean, brightly shining, is the real vessel fit to serve. It is a joy to use, a joy to look upon, because it is genuine.

Through the hearing and preaching of the Word, God reveals himself to us. We see His holiness and His perfect love. They shine forth as in a Golden Vessel, Christ Jesus. We long to be like Him—clean, shining, and perfect in every way. We see the cheap imitation of the Christian life that we have been satisfied with and have been using to serve Him. By comparison, it is no longer good enough. We remember how we have tried to polish our lives, to make them appear to be the real thing, but now it is time to throw away the imitation. The genuine Christian life has been offered to

us. Nothing else will do. Day by day the old tarnished life must go. Gladly we would let the Holy Spirit replace this unsuitable imitation of Christ. Sanctification is "the gracious work of the Holy Spirit whereby He day by day renews the believer more and more after the image of God."

—Mrs. Vernon R. Nelson

CLEAR SHINING AFTER RAIN

Though dark and threat'ning be the skies,
And floods and flood of sorrows rise,
And our fond cherished hopes seem all in vain;
The darksome clouds will make a shift,
And bring to light a wondrous rift,
And there will be
Clear shining after rain.

Though loved ones dear should prove untrue,
And love withheld that is our due;
Till our whole frame is rent with inward pain;
God is our refuge and strength,
He will bring back the loved at length
And there will be
Clear shining after rain.

Though 'gainst me all the world's arrayed,
I'll never, never be dismayed;
Some day He will His purposes explain,
And tell me why I suffered so.
And why things were I did not know,
And there will be
Clear shining after rain.

Cheer up, faint heart, the morning light
Dispels the darkness of the night;
And "what thou doest now" will all be plain.
No clouds are on the shining shore,
But on and on, forever more,
The Lord will bring
Clear shining after rain.

Amelia M. Starkweather
(from *The King's Business*)

Letters

TO THE EDITOR

I feel as I did about the *Messenger* to which I subscribed. Rather than devote a whole page to a devotional, have it shorter, only one column. And also a shorter editorial. Of course, with the first issue, editorial of explanation is good; however, I feel more news of the various congregations and their problems and their activities would present a better *Ambassador* and a more newsy paper which the people would more willingly subscribe to.

M. B. Kindley
La Crosse, Wis.

We have received the sample copy of *The Lutheran Ambassador*, also the *Newsletter*, and we want to thank you for them. Every word has been read. Enclosed find a check for one year's subscription.

Mr. and Mrs. George Jergenson
Donnelly, Minn.

The first three copies of the *Ambassador* have reached my desk and have proven to be heart-warming reading.

The Lord continue to bless you as you "contend for the faith which was once [for all] delivered unto the saints."

Rev. Robert A. Sturdy
Ellsworth, Wis.

I receive a blessing from the paper and pray God's wisdom and guidance upon you in all your undertaking for the work of His kingdom. May His name be glorified through it all.

Mr. and Mrs. Clarence Skyberg
Newfolden, Minn.

I just came back to Mentor after spending the winter at Concordia

Seminary in St. Louis. I found some copies of *The Lutheran Ambassador*. Congratulations. I think you have made a very fine beginning. What our people need is the old gospel for sinners given in a plain and simple way. They are not in need of philosophy, oratory, or new terminology.

Rev. G. L. Halmrast
Mentor, Minnesota

As I subscribe to *The Lutheran Ambassador* I feel that to be an ambassador for Christ is life's greatest task. How fitting this name. Let us be faithful ambassadors to win many souls for Jesus. He is coming soon. Brothers and sisters, let us be ready.

George O. Lee
Newfolden, Minn.

Thanks, too, for the new paper and to all who are and will be working so diligently on the paper. I hope and pray there will be many souls who will find comfort and guidance and also food for their souls therein.

Mrs. A. Narveson
Grafton, N. Dak.

PERSONALITIES:

Rev. Karl G. Berg, superintendent of the Good Samaritan Home, Warren, Minnesota, was united in marriage to Miss Helen Christensen, Woodburn, Oregon, in January at the Calvary Lutheran Church, Silverton, Oregon, by Rev. Clemence Dyrud.

Pastor Berg has accepted a call to take charge of a retirement village of the Good Samaritan Society

at Alliance, Nebraska. He will serve as pastor for the village also.

Rev. Raynard Huglen, editor of *The Lutheran Ambassador*, will move to Hatton, North Dakota, May 1, and will serve Zoar Lutheran Church, Hatton, and Stavanger Lutheran Church, Buxton. The call is a temporary one of about six months.

Rev. Hamar Benson resigned as pastor of the New Luther Valley Church, McVillage, North Dakota, on March 31. His immediate plans are not known.

HE DIED FOR ME

A pastor relates the following:

One evening as I returned to the parsonage, I met an old man who was slowly trudging along on crutches. As I came closer, I noticed that his face was lined with deep furrows and an expression that bespoke sorrow. After a few words of sympathy, I soon turned the conversation to spiritual matters by asking him if he had peace with God.

"Oh, Pastor," he said in a plaintive voice, "for three years now, I have so many times prayed to God just for that."

"Yes, and has God answered your prayer?"

"No, but I wish He would."

"Well, suppose you stop praying so much about that, and instead do what God asks you to do."

The old man looked at me in surprise, and I continued saying: "You undoubtedly know that the Bible does not say we are saved by many prayers to God for salvation, but simply by believing a salvation that is finished and ready. You have surely heard about Jesus Christ, our Lord and Saviour?"

[Continued on page 12]



HOME MISSIONS

FREEDOM HERITAGE

In one of our large institutions it is written: "Freedom of choice is every man's heritage." This is in a large measure true, especially in America. How we should thank God that our wills, our minds, our bodies, and our spirits do not need to be in bondage to any man or organization. On the other hand we cannot forget the truth that Luther brought out when he said men are like horses, made to be ridden, and either Christ or Satan is in the saddle.

Some may put Christ out of their lives and believe they are running free, but they are only deluded and deceived, for Satan is really at the reigns. A true believer, then, is one who is willing to be guided by the Holy Spirit and used to serve and glorify Jesus Christ. of Christ, doing the will of God from the heart, rendering Paul speaks of service in Ephesians 6:6 7: "...as servants service with a good will as to the Lord and not to men, knowing that whatever good any one [Christian] does, he will receive the same again from the Lord, whether he be bond or free."

You and I as Christians and brothers in Christ have chosen to unite together to serve our Saviour through the Free Association of Lutheran Congregations. The Lutheran Free Church principles and congregations have not ceased to exist, for in the Association they live and are serving. Freedom of choice is our heritage, but at the same time it is not a cheap heritage. It is precious and it asks of us our enthusiastic and prayerful spiritual service. Giving unto God's work, to missions, to the spreading of the gospel among us and our children, is a spiritual service. There is a promise of spiritual blessing when God said to His people, "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of Hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing" (Mal. 3:10).

What a marvelous promise from God to His children—"an overflowing blessing," for faithful giving to God's work. Yes, it is not enough that we stand as theological conservatives, have an emphasis on evangelism, believe in the separated, testifying Christian life, promote piety, and have emphasis on simplicity in worship and the priesthood of all believers. We must also show that all we are and all we have is dedicated to the service of God and the salvation of souls. Ours is not just a profession of good words—it is a demonstrated life of good action.

Just now the Association has made some very important decisions concerning a mission office center, Bible camp, annual meeting, home mission congregations, and other pressing problems and needs of our church body. All this means we now need in a special way the financial support and contributions of each participating church and every praying member. We need to build up a Mission Ex-

April 23, 1963

tension Fund for home and foreign missions. For this reason, besides your contributions, we want to give an opportunity to you who wish to invest in your church by purchasing Mission Trust Certificates. As you save, you can serve. Four percent interest earnings are being offered to those who wish to put part of their savings to work

2-Year Certificate

Mission Extension Fund Certificate

No. _____ \$ _____

Issued by
Free Association of Lutheran Congregations
Mission Committee

On the _____ day of _____, 19____, the Mission Committee of the Free Association of Lutheran Congregations Mission Committee will pay to the owner(s) or survivors thereof:

Owner _____

The sum of \$ _____
_____ dollars
with interest rate of 4% payable annually.
Also available on demand (90 days' notice) after one year.

—This certificate is backed by the assets of the Mission Extension Fund of the FALC Mission Committee.

—This certificate is valid when signed by the president and secretary of the Mission Committee.

This certificate issued the _____ day of _____, 19____

Signed _____
President

Countersigned _____
Secretary

serving Christ's church through the Association. Will you respond now and help the mission outreach program of over fifty congregations? God bless you as you use your American freedom heritage to freely give. May He pour down upon your faithfulness His overflowing blessing.

Anyone desiring to make an investment in God's work through the Association please fill in this Mission Extension Fund Certificate and mail it to our treasurer, Mr. Wm. Svano, 7013 Lee Valley Circle, Mpls, 24, Minn. You will then be contacted by letter or in person and receive a signed certificate in exchange for your investment check. Any investment in the next two weeks will be especially welcome.

—Missions Committee

as he said: "He died for me."

"Just so. He died for you. And now God says in His Word: 'Believe on the Lord Jesus Christ!' He does not say: 'Make many prayers.' Now, will you not therefore believe that Jesus died for your sins—for your salvation?"

"Yes, sir, that I will do," he said with a happy smile.

Some days after, I saw him again in town. He was talking with a man I knew was a Christian. I went over to the old man and asked: "Can you tell me now for whom Christ died?"

"Yes, Pastor, *He died for me.* I know it now."

"These things have I written unto you that believe on the name of the Son of God that *ye may know* that ye have eternal life" (I John 5:13).

—Courtesy of the Tract Mission

[Continued from page 10]

"Yes, I have."

"Well, what have you heard about Him?"

"I have heard that He died on the cross."

"That is right, but now I am going to ask you an important question: *For whose sake did He die?*"

"For sinners, of course."

"Yes, God be praised, that is true, but I wish you would give me a more definite answer. Listen: *For whom did He die?*"

"For us all," said the old man with emphasis.

"Yes, that too is true, but you have not yet given me the answer I wanted. Mention one sinner for whom He died."

After thinking a while, he said, "I am not a learned man."

"That may be, but think for a moment. You say He died for sinners—for us all; but give me the name of one of the sinners for whom He died."

For a long while he was sitting silent. The expression on his face showed the stir and struggle in his soul. But finally he saw the light. His eyes beamed with joy

SET RELEASE TO CHURCHES OF "QUESTION 7" MOVIE

New York—(NLC)—Non-theatrical distribution of 16-mm prints of "Question 7" will begin September 1, it was announced here by Lutheran Film Associates, producers of the award-winning motion picture.

Concordia Films of St. Louis, Mo., a division of Concordia Publishing House of the Lutheran Church—Missouri Synod, has been selected as the distributor.

At their annual meeting here in March, the directors of Lutheran Film Associates approved plans for the placement by Concordia Films of 16-mm prints of "Question 7" in rental film libraries in the U.S. and Canada.

Since its release in 1961, the movie about the conflict of Christian vs. Communist ideologies behind the Berlin Wall in East Germany has only been available for theatrical (35-mm) showings through the distribution division of Louis de Rochemont Associates, the company from which the pro-

duction of "Question 7" was commissioned.

The LFA directors arranged to continue the theatrical availability of the film after the de Rochemont contract expires on April 30.

It was also announced that a re-issue of the highly successful feature movie, "Martin Luther," also produced under Lutheran auspices, will similarly be handled by Concordia Films through rental film libraries beginning September 1.

Some 1,250 domestic theater showings of "Question 7" were reported to the board by Robert E. A. Lee, executive secretary. He said that exhibition throughout Latin America will begin soon through Magnum Pictures of Mexico City, utilizing both a Spanish sound track and a Spanish subtitled version with a new title, "La Muralla Invisible" (The Invisible Wall).