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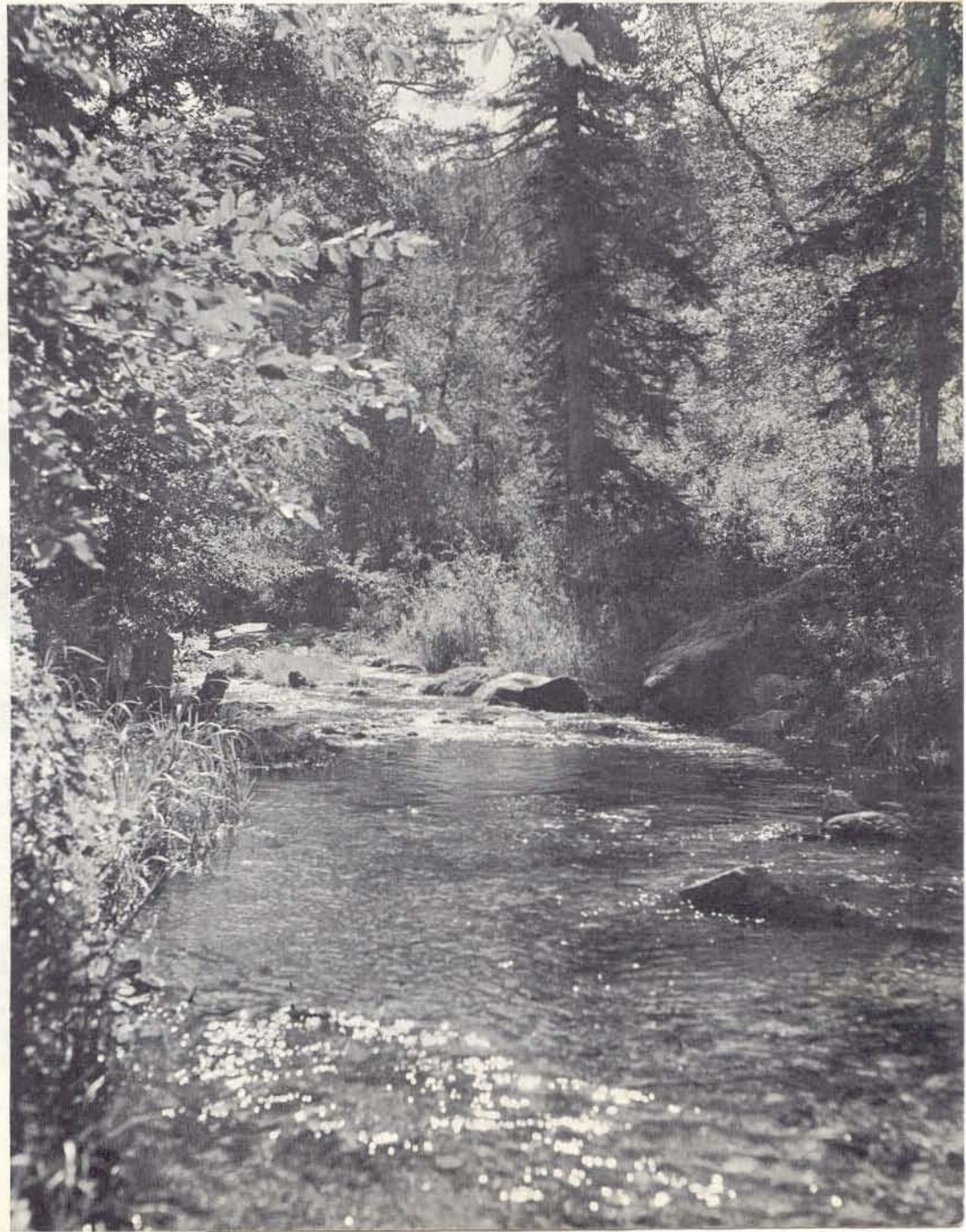
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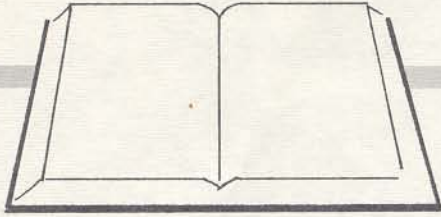
July 16, 1963

No. 12

***LUTHERAN***

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## According to the Word

### CLEANSING FOR SERVICE

"And he touched my mouth, and said: 'Behold, this has touched your lips; your guilt is taken away, and your sin forgiven.' And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am! Send me.'" (Isaiah 6:7, 8).

Among the many good things which the Prophet Isaiah gave to us is the story of his own salvation and call. He wrote in the dispensation of the old covenant, but his experience reveals the essentials of conversion in our day too. His story describes what Dr. Sverre Norborg has called "the all-important meeting," the meeting in which a person is alone with God. It is the time when the defeat of sin is changed into victory.

There are three steps set forth here concerning the road to victory. First, in the light of God's holiness *Isaiah saw his own sin*. Serving in the temple, as he was, he must have been an earnest young man and deeply religious. Nevertheless, in a special revelation of God's purity he felt undone and sinful. Was this not the experience also of Paul on his Damascus journey?

This conviction of sin which leads to cleansing cannot come to a person who hides behind these

timeless excuses: Just as long as you believe something, you are all right; I'm trying to do the best I can—that's all anyone can do; I am a church member; I believe everyone is going to be saved; I will decide some other time, but not now; The church is full of hypocrites. These are very old excuses. You may be using one or more yourself.

Under the all-seeing eye of God and in the presence of His holiness we must lose all confidence in ourselves. The command to be holy as the Lord is holy leaves us with the feeling of facing insurmountable odds. Our sins, verily, seem to hide the face of God and our souls have the restlessness of the troubled sea that cannot rest.

In the second place, *Isaiah confessed his sin* and was cleansed by the Lord. He said, "Woe is me! For I am lost; for I am a man of unclean lips." Confession is important in the all-important meeting. All our assets must be seen as loss; sin must be seen as sin.

But at this moment when the outlook seems darkest, God is closest to the sinner. Jesus came to call sinners to repentance. The Great Physician ministers tenderly at the cots of those who have been wounded in the battle of life and cannot rise again unless He heals. But He can come only where the sinner calls out, "Jesus, help me!" Such a soul He will not cast out,

for as Dr. Norborg also said, "The kingdom of God is for sinners only."

Dear reader, do you know the tender words of Jesus, "Your sins are forgiven?" This blessed release can be yours in honest, childlike confession to the Lord. Out of life that has gone wrong He can yet build something beautiful.

Finally, having been cleansed, *Isaiah saw the need of the world* and that his life was not his own. When the Lord said, "Who will go for us?" Isaiah responded, "Here I am! Send me." To have freely received the mercy of the Lord is wonderful. One young man in a testimony meeting described the Christian life as "floating in the air." I suppose we know what he meant. But did not the Lord also say, "Go!?" There is a witness to be made. If we have freely received, we must also freely give.

If you know the mercy and cleansing of the Lord Jesus, you are called to some service. What it may be is between the Lord and you. The important thing is to do as D. L. Moody said: "Let God have your life; He can do more with it than you can."

Friend, examine your life in the light of God's holiness. Seeing your sins, turn to God and receive His cleansing. With His peace in your heart, give yourself to His work.

—Raynard Huglen

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## MORE CONFERENCE DECISIONS

Today we present some further decisions made by the Annual Conference of the Association of Free Lutheran Congregations held in Fargo last month. Additional decisions will be found in the complete conference report which will be available later.

### Parish Education

—recommended that there be in every congregation a Board of Parish Education to examine all teaching materials with the pastor and deacons.

—urged congregations to avoid materials which, though doctrinally sound, are liberal in practical Christian living, or, on the other hand, may stress piety in Christian living but be weak doctrinally.

—advised that nondenominational materials will lack the Lutheran understanding of the Sacraments.

—asked that an inquiry be made into the possibility of confirmation material prepared by the Association.

—recommended that local parish education workshops be planned for 1964.

—recommended a parish education budget of \$500 for 1964.

### Youth Work

—expressed the need to stress evangelism in youth work, seeking to bring youth to a personal consciousness of sin, to a saving faith in Jesus Christ, and expressing itself in a clear witness of salvation.

—affirmed that the youth program in the church has the basic responsibility of strengthening confidence in the Bible as the infallible and inspired Word of God.

—recommended an annual "Youth Sunday" in each congregation.

—recommended that the Youth Committee secure a part-time youth advisor (pastor or layman) to assist congregations in Luther League and Bible camp work.

### The Lutheran Ambassador

—expressed thankfulness to God that a church paper has been established and for the response which it has met.

—recommended that every congregation select a correspondent to report news from the local churches for the *Ambassador*.

—urged that every household subscribe to the publication and that group rates for subscriptions be established as soon as possible.

—asked the Board of Administration to appoint an Editorial Board of three persons to consult with the editor on questions of policy, theological polemics and general contents of *The Lutheran Ambassador*.

### Stewardship

—urged the congregations to seek out and make use of all talents and gifts the Holy Spirit has given to our people, with the reminder that the Spirit always works through and according to the Word of God.

—recommended that the support of the Association be left a matter of faith and trust in God, as the Holy Spirit lays it upon the hearts of people.

—suggested that a stewardship secretary be elected by the Stewardship Committee to oversee the stewardship program.

—urged congregations to support all promotional efforts of the Association.

—called upon members of the congregations to carefully use their time for specific work for the Lord and for personal needs.

### Regarding Associations

—postponed any action toward exploring the possibilities of affiliation with the National Association of Evangelicals.

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## OFFICERS ELECTED BY THE ANNUAL CONFERENCE IN FARGO

**President**—3 years  
Rev. John P. Strand  
Tioga, N. Dak.

**Vice-President**—1 year  
Rev. F. B. Monseth  
Valley City, N. Dak.

**Secretary**—1 year  
Rev. Richard Snipstead  
Greenbush, Minn.

### Board of Administration 5-year term

Rev. Julius Hermunslie  
Spicer, Minn.

### 4-year term

Mr. Harvey Dyrud  
Newfolden, Minn.

### 3-year term

Rev. Marius Haakenstad  
Thief River Falls, Minn.

### 2-year term

Rev. Karl Stendal  
Minneapolis, Minn.

### 1-year term

Mr. O. K. Ose  
Thief River Falls, Minn.

### Seminary and Doctrine Committee

#### 5-year term

Rev. H. C. Molstre  
Winger, Minn.

#### 4-year term

Rev. F. B. Monseth  
Valley City, N. Dak.

#### 3-year term

Rev. Julius Hermunslie  
Spicer, Minn.

#### 2-year term

Mr. Morris Borstad  
Tioga, N. Dak.

#### 1-year term

Mr. Wm. Svanoe  
Minneapolis, Minn.

### Youth Committee

#### 5-year term

Rev. Jay Erickson  
Faith, S. Dak.

#### 4-year term

Mr. Sheldon Mortrud  
Thief River Falls, Minn.

#### 3-year term

Mr. Darrell Moe  
Grafton, N. Dak.

#### 2-year term

Mr. Francis Monseth  
Valley City, N. Dak.

#### 1-year term

Mr. Lee Quanbeck  
McVile, N. Dak.

[Continued on page 4]

# WOMEN for Christ

The Women's Missionary Federation Convention, which was held June 12, at Fargo, was again a "mountain-top" experience for the more than 217 ladies who attended.

Our president, Mrs. Ole K. Ose, Thief River Falls, brought out some thought-provoking questions in her report.

"Jesus never fails, is never defeated, and He never retreats. Is that true? Is it true in your life? Is it true today? Was it true of Him while He walked here on earth? He met every obstacle in victory—but when we think about the Garden of Gethsemane and look at the agony, wasn't He defeated? The conflict was between "My will" and "Thine, O Lord." And He won that battle; the victory was in surrendering His will to that of the Father. If He never fails, is never defeated, and never retreats, why, then, are we here today in this situation? Jesus has that answer too. He loses ground because you and I do not stand. He has no hands but our hands; He has no feet but our feet; He has no lips but our lips. If we fail, He fails. If the church fails, He loses ground. But friends, there is news: We can regain lost ground. The day is dark and we cannot deny it. But the Word of God is still the same. 'In thy light shall we see light.'"

The Bible study by Mrs. Albert Moen, Grand Forks, N. Dak., will be mimeographed and sent to the

congregations and groups on our mailing list.

We were all happy to have the privilege of hearing our veteran missionary to China and the Far East, Rev. Arthur Olson.

Most of the time, a business meeting is dry and uninteresting, but this one was different. It presented a challenge and an opportunity of service in God's Kingdom.

The officers elected were as follows: President—Mrs. Ole K. Ose, Thief River Falls, Minn.; Vice President—Mrs. Herbert Presteng, Grafton, N. Dak.; Secretary—Mrs. Raymond Jacobson, Sebeka, Minn.; Treasurer—Mrs. Albert Moen, Grand Forks, N. Dak.; Advisor—Mrs. Julius Hermunslie, Spicer, Minn.

It was an inspiration to hear the women in faith accept the larger of two budgets presented to them, and to continue most of the projects which they had been supporting in the past. The budget was allocated as follows:

My Missionary for a Day (This is support for the parish worker, Janice Thompson)	\$2,700.00
Church Extension	1,150.00
Mission Scholarship Fund (Two \$500 scholarships)	1,000.00
Cradle Roll	50.00
In Memoriam and Honorary Membership	100.00
General Fund	1,000.00
	<hr/>
	\$6,000.00
Offering for Church Extension	\$543.00
The mission festival offering on Thurs.	330.62
A love gift	50.00
Profit from the coffee breaks	172.66
Convention registrations	217.00
My Missionary for a Day	18.00

"The God of all grace, who hath called us unto his eternal glory by

Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Pet. 5:10).

—Mrs. Raymond Jacobson,  
Secretary

[Continued from page 3]

## Publications and Parish Education Committee

### 3-year term

Rev. Raynard Huglen  
Hatton, N. Dak.

### 2-year term

Miss Judith Wold  
Thief River Falls, Minn.

### 1-year term

Mrs. Vernon Nelson  
Grand Forks, N. Dak.

## Stewardship Committee

### 5-year term

Rev. Trygve Dahle  
Pukwana, S. Dak.

### 4-year term

Mr. Even Ose  
Thief River Falls, Minn.

### 3-year term

Mr. Raynold Carlson  
Spicer, Minn.

### 2-year term

Rev. Karl Stendal  
Minneapolis, Minn.

### 1-year term

Mr. Stanley Block  
Spicer, Minn.

## Pension Committee

### 3-year term

Rev. Julius Hermunslie  
Spicer, Minn.

### 2-year term

Mr. Stanley Block  
Spicer, Minn.

### 1-year term

Mr. Eldor Sorkness  
Sand Creek, Wis.

"O Lord, how manifold are thy works!

In wisdom hast thou made them all;

the earth is full of thy creatures."

—Psalm 104:24

# Letters

## TO THE EDITOR

Mrs. Theodore Nystuen, 35, wife of the pastor, died in Madelia, Minnesota, on April 21. We extend our sympathy to the bereaved family.

Rev. R. H. Hofstad, Odessa, Minnesota, and Rev. P. A. Strommen, Minneapolis, Minnesota, observed the fiftieth anniversary of their ordinations this year.

Rev. and Mrs. Jonas Helland moved from Hillsboro, N. Dak., to a lake home near Pelican Rapids, Minnesota, in June. He will serve Aspelund Church in that vicinity.

Mr. and Mrs. A. B. Batalden, Minneapolis, will leave in mid-August for Korea on a three-year assignment under Lutheran World Relief working for Korean Church World Service. They will work with the distribution of material aid and relief to the needy Korean people. Mr. Batalden was a manager of the Messenger Press for some years and Mrs. Batalden is a former president of the Women's Missionary Federation.

Just read the article in the May 7 issue of L. A. entitled "Baseball Games and Beer." I heartily agree. But what about Sunday baseball games?

M. Morrissey  
Gatzke, Minn.

I want to give you some of my reactions in connection with the views of the editor and also my reactions of a convention resolution held in Fargo the past week.

In one of the issues of the *Ambassador* the editor gave his views on the present explosive political issues of the day, namely the segregation question and the so-called "equal rights" question of the colored people in our country. Now we know this is a hot issue and has a right or wrong attitude of our American people, but why should a political issue of such a nature be so quickly in to the New Association of Lutheran Churches?

The political aspects and activity of the American Lutheran Church and the *Lutheran Standard* is one of the many reasons this writer cannot go along in the new merger. Is the New Movement so quickly and ready to fall into the same ruts that makes the old fellowship so nauseating?

True peace and freedom is in Christ only, chains and slavery cannot take the true peace from a child of God. Onesimus was a slave, but he was still a Brother in Christ to Paul. The Peace of

God is not held in a chain of slavery.

I was also disappointed today to see in the day's paper the final resolution passed by the Association in Fargo on this issue. This is strictly a political and secular issue and had no business to be brought up in this Church Convention, which has so many spiritual matters to consider.

E. Oscar Peterson  
Aneta, N. Dak.

*(We are always open to receive the views of our readers and we hope that more of you will feel free to express your disagreement or agreement with anything that is printed in "The Lutheran Ambassador." And we, on our part, will feel free to believe what we think is right. Editor)*

"The steadfast love of the Lord never ceases,

His mercies never come to an end;

they are new every morning; great is thy faithfulness."

—Lamentations 3:22, 23

"Truly, truly, I say to you, he who hears my word and believes Him who sent me, has eternal life; he does not come into judgment, but has passed from death to life."

—John 5:24

"Jesus answered them, 'This is the work of God, that you believe in Him whom He has sent.'"

—John 6:29

## NOTICE

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

Treasurer  
Lutheran Association  
7013 Lee Valley Circle  
Minneapolis 24, Minnesota

Please send all subscriptions to

*The Lutheran Ambassador*  
Box 652, Grafton, N. Dak.

# MORE CONFERENCE PHOTOS



Rev. John Strand, president of the Association, preached the sermon at the closing service of the conference.



Mrs. Robert Rieth, now of Tioga, N. Dak., played the marimba at several conference meetings.



President John Strand presiding at a business session of the conference. The men in the background are, left, Mr. Wm. Svanoe, treasurer, and Rev. Richard Snipstead, secretary.



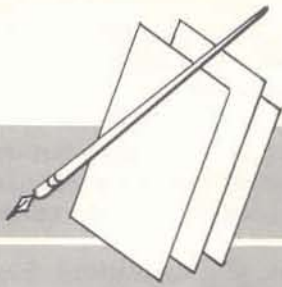
A group gathered outside the Missions Center following one of the Sunday sessions of the conference.



Mr. Robert Knutson, layman from McVile, N. Dak., who participated in the Mission service on Thursday evening.



The Male Quartet from New Luther Valley Church, McVile, N. Dak., which sang at the Mission service.



## EDITORIALS

### FURTHER CONFERENCE OBSERVATIONS

In our previous issue, we gathered some impressions of the just-concluded Annual Conference of the Association. No two people see all things in exactly the same way, so also what follows now must be taken for what it is—the observations of one person. Furthermore, what we write now is set forth after a lapse of over two weeks from the closing of the conference.

The conference provided an opportunity for fellowship which many eagerly seized. As time goes on it will be increasingly necessary to arrange smaller working units in the fellowship, such as the districts which existed before merger. These districts will be useful for stewardship, youth work, parish education, Bible camps, and general fellowship. In some cases, these districts will be easily defined and will be strong units because of a concentration of congregations in a given area. In other instances, large distances and scattered churches will not make district associations easy, but where there is a will there is a way.

We don't know how these districts will be set up. It might be better if they developed out of local initiative. At any rate, it would be good if area rallies for the Women's Missionary Federation could be organized for this fall as a step in the formation of workable districts in the Association.

Getting back to the matter of financial stewardship, the conference, as we reported, recommended goals of over \$50,000 for 1964. The fiscal year will run from February 1 to January 31. We don't recall any specific directions from the convention floor as to how contributions are to be made, and in their absence we assume that congregations will designate their gifts for the five or six separate funds we now have, such as seminary, missions, parish education, administration, etc. We like the idea of *not* unifying all causes into one "budget." When the unified budget approach is used synodically, it takes away more of the freedom of the local congregation than is necessary. This is one system used in the American Lutheran Church that we feel is unwise.

With more than six months to go before our first full fiscal year begins, we have the opportunity to

get off to a good start. Let our congregations not withhold their gifts until after February 1, but give generously until then and continue in the same spirit afterwards. We have mounting expenses to take care of with each passing month.

The conference requested that part-time advisors be selected for the areas of youth work and stewardship. Already we have a full-time man in the area of missions, a part-time president and secretary and a part-time editor. We have a treasurer who operates a business of his own on the side. His work with our treasury is taking a growing share of his time. All of us who have at least two jobs know the frustration of doing neither or none of them as we should. We will welcome our fellows in stewardship and youth work to the same frustration, trusting that the Lord will give us all the grace and strength to do a passable job in our several simultaneous callings. As the Lord opens the way, we hope there will be the opportunity for greater specialization. But we do not want to add full-time administrative personnel at a rate incommensurate with our size, either.

Speaking of officials, it is good to see how well our people have rallied to the leadership of President John Strand. The people have as complete confidence in him as leader as we have seen in any church group. He was elected to a three-year term in Fargo, and those three years will be crucial ones. We believe that John Strand will give the direction we need to firmly establish our work. If the pattern of his own parish ministry is followed, he will not "lord it over" our Association but will be a wise leader in the work.

The preaching and speaking at the conference seemed to be stable and good. Outside of the opening sermon, which we are not in a position to judge, there appeared to be considerable talent and consecration in proclaiming the Word of God. The messages, as far as we heard them or received reports, were constructive and edifying. This is a cause for thanksgiving.

Finally, it was good to hear the counsel of two older pastors who come to mind; they said that we should act in love toward those with whom we differ. We think, too, that this will be the path toward success. One of these pastors specifically referred us to I Corinthians 13 as a guide for our actions. We can't go wrong on that, can we?

### WHAT DO YOU THINK OF TODAY'S PREACHING?

Some time ago we said that we prefer a simple order of service for Sunday worship and want to emphasize the sermon—that is, the preaching of the Word. At about that time some articles dealing with preaching came across our desk. And some of you may know that there are many uncomplimentary

things being said about preaching today.

Mercifully, many of the critics of preaching today lay the blame on the pastor's lack of time for reading and preparation. From ten years' experience in the ministry we can testify to the fact that there is a shortage of time for preparation. In fact, if parishioners knew how much (or how little) time is spent on a certain sermon there would be some eyebrows raised. Fortunately, the Holy Spirit sometimes makes much more out of a message than the preparation seems to warrant. Perhaps we should ask what the preacher who is well received with little preparation could do if he were able to devote much more time to his study and prayer chamber.

Glendon E. Harris (a man who has left the pulpit), writing in *Christianity Today* (June 7, 1963), states that he found that he was at his best when he could spend one hour of preparation for every minute he was to preach. Hence, if he preached for twenty-five minutes he prepared for twenty-five hours. That this was an admirable goal none of us would doubt. But the question that came to our mind and maybe to yours is whether a sermon is worth so much that a minister should spend three working days a week to prepare for less than half an hour on Sunday morning, when he will face from one-third to two-thirds of his people.

The sermon is important as God's proclamation to men, but might not a less-well-prepared sermon by

a pastor who mingles much with his people be even more effective? We believe so. More often have we heard words of love and affection for the pastor who lived with his people but was not eloquent than for the fluent man of the pulpit who was more remote from his flock. A combination of eloquence and the pastor-heart is a wonderful combination, of course, and is to be found.

What do our readers think of the preaching they hear Sunday after Sunday? Does it seem well prepared? Does it meet the needs of the time? Is the message understandable? Are sin and grace rightly presented?

We would like to hear comments on this subject, whether you are in the Association or not. Ordinarily we don't want anonymous letters, but on this subject we can understand the need for being unknown. We will accept unsigned letters regarding this. But if you are willing to sign your name to comments on today's preaching, well and good.

May we hear from you? Those of us who preach would like to know if we're "getting through" or failing to communicate. If it is the latter, we want to improve, or we had better quit talking about emphasizing the sermon in the service.

We are aware of the part the Holy Spirit plays in preaching and hearing, but for our purposes now we want to take a look at the human element.

### LUTHERAN LEADERS VOICE SORROW ON POPE'S DEATH

New York (NLC)—Dr. Franklin Clark Fry, president of the Lutheran Church in America, president of the Lutheran World Federation, and chairman of the Central Committee of the World Council of Churches, issued a statement here on the death of Pope John XXIII.

"The hearts of Christians of every confession are united to a degree that is unique for many centuries at the death of the universally esteemed and beloved John XXIII, the Pope of Unity.

"Thanks to God who gave him to our generation. All of us would have wished for him to live on, throwing open doors of understanding and thawing the antagonisms that have separated Christian brethren. Our prayer is that the warmth of his spirit will not be chilled and the height of his vision will not shrink."

In Minneapolis, Minn., Dr. Fredrik A. Schiotz, president of the American Lutheran Church, said: "Everywhere Christians will

grieve in the death of Pope John XXIII. We thank God for his life and ministry.

"He has given to his own Church a new openness to other Christians as all of us seek to proclaim the Gospel of Christ to a seeking world."

#### OFFICERS OF THE LUTHERAN ASSOCIATION

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Tioga, N. Dak.

Vice-President: Rev. Fritjof  
Monseth, 425 3rd Ave. NE,  
Valley City, N. Dak.

Secretary: Rev. Richard Snip-  
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Rev. Raynard Huglen, Ed.  
The Lutheran Ambassador  
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# WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

*Message given to 1963 Annual Conference*

## BY FAITH TO THE REGIONS BEYOND

Pastor John H. Abel

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:13-18).

There are many forces in the world today. By and large, they are forces which would hinder the gospel of Christ, for they restrict freedom, individual liberty and often line up with that which is against God. We can observe extreme nationalism, communism, Romanism, and false state religions such as Buddhism, Mohammedanism, Hinduism. One mission director states that they have discovered that the World Council of Churches, as a growing monopoly of religion, has a present tendency to discourage missions and obstruct the evangelization of the people in certain areas of the world.

Jesus understood all this when He spoke the words of our text. Yes, there are many gates of wickedness that would bar the advance of the gospel, but Jesus said the very gates of hell, though they loom as formidable obstacles and pose seemingly impossible odds, should not prevail.

Today a "great door and effectual is opened" unto us in a chaotic world. Mr. Clyde W. Taylor, executive secretary of the mission department of the National Association of Evangelicals, recently

brought out some very interesting statistics on the world outlook for missions today. We are told that there are at present 101 open mission fields in the world, this apart from the great need in many countries of Europe. The situation for foreign missions in the world today is called the "mission miracle of the 'sixties." This, in spite of the almost total political and social upheaval in which most of the world finds itself. As I think back to our years spent in South America, I can understand that it is impossible for you friends here at home to realize the desperation and often the hopelessness which takes hold of the minds and hearts of the average person in many of these countries. Life has become one great struggle to keep oneself and one's family alive and give them some little education in preparation for their own future. Inflation in Brazil carried their cruzeiros' value from forty cruzeiros to one U.S. dollar in 1953 to about eight hundred cruzeiros to one dollar in 1962. Businessmen, office-workers, skilled and common laborers, and farmers face the immediate future with apprehen-



sion, uncertainty and often desperation. Farmers plant without knowing if they will have a price that will compensate for their efforts. Teachers and office workers put in their hours without knowing if their wages will pay their living costs, for it seems every time they go to the store prices have changed. They vote in a multi-party democracy, but openly express that whomever is elected corruption will go on. A common expression I've heard in South America at campaign times is: "Vote for Senor so-and-so; he's already rich so he won't need to rob so much."

In spite of all this uncertainty, chaos, and social upheaval, it is interesting to note that on the foreign field the national churches are growing. What is more, they are growing at an astounding rate. In the last five years they have grown on an average of twenty percent, according to Mr. Taylor's report. Also, the greatest advances have been on the fronts where the strongly conservative and evangelistic missions were operating. On the mission field, as anywhere else, it is revival that brings true spiritual advance. The young churches overseas are growing because they are still inspired by the missionary spirit that gave them birth; they are composed by-and-large of witnessing people.

In this connection I am reminded of one of our first conversions in the interior of Brazil and how this gave rise eventually to a new

national church. A little chapel had just been finished among the working-class in our frontier village, and to inaugurate the activities there we began with ten days of special evangelistic meetings. Near the end of the first week a young woman was among those who found Christ as their personal Saviour. Her name was Ida, and she soon showed that hers was a Holy Spirit conversion for she was zealous for the Lord. Her big problem was her husband. Like many on the frontier, they needed to legalize their marriage. Her husband, however, was unwilling to come to church or give any thought to religion. His job was to clear jungle and take charge of a group of men opening new roads, etc.

One day Ida came to me and asked me what she could do about her husband. He had made the statement, "The day you quit inviting me to church, I might go." I suggested that we should continue in much prayer and that she should continue faithful at church and at home, being careful to have a good testimony in all things, and, of course, not invite him anymore.

Well, one evening Ida was about ready to leave for Bible study and our prayer meeting, without, of course, having invited her husband. When she was about to leave, he asked: "Where are you going tonight?" She answered, "The only place I ever go in the evening without you—to church." He answered that he thought he would go along. So it was that he came to our little chapel for the first time. This was the beginning of many trips to church, until one day he also gave his heart to Christ.

Both entered our adult Bible study class and some months later made a personal profession of faith. Meanwhile, they legalized their matrimonial situation, and the company for whom he worked promoted him to a job in the office. No more does he need to spend weeks sleeping in the jungle, taking charge of a rough bunch of men.

Now he was able to be in town

each day and thus be more active in our congregation. Neighbors and friends were witnessed to and several were won for Christ. Several months later these friends were transferred to a new frontier city being opened by the land company. We were very saddened at this news, but had to trust that "all things work together for good" (Rom. 8:28). The new town was up the line about 100 miles, and it was difficult for us to get up there. So our Brazilian brethren, anxious to bring Christ to others, began to hold meetings in their own home; and, as Antonio said, "There wasn't any missionary to preach, so I had to preach myself." God blessed their testimonies and visits to others. Soon the group had grown and decided to purchase some property of their own. Of course, there is much more to the story, but the fact is that today there is a little national Brazilian Lutheran Church in this frontier town because of the witness of nationals.

Yes, and so it is that young churches overseas grow, still inspired by the missionary spirit that gave them birth. The churches are growing because they are composed of born-again believers who let their light shine out clearly in the darkness of their environment. Men and women in the crisis-filled countries of the world are searching for something satisfying and unchanging in their world. Christ is the answer to all human problems because the basic cause underlying the world's problems is sin.

We are told that in 1957 there were about 155,000 national workers in the young churches overseas. By 1962 this figure had more than doubled to 372,000 native ministers and workers. In several countries, in spite of the reduction of missionaries, the native church has been busy evangelizing and growing. In the Middle East, Southeast Asia, and Indonesia, the growth has been about one hundred percent in the last five years. In South Asia there has been a fifty percent

growth in five years. Truly these are challenging days for missions. We are living in the mission miracle of the sixties. How and why is it happening?

Jesus has promised that He will call a people from every tribe and tongue and nation that shall be gathered before the throne of God (Rev. 5:9). "This gospel shall be preached as a witness to all nations, and then shall the end come" (Matt. 24:14). Certain factors are favorable to evangelization of people today. One is the tremendous national interest in literacy. Millions are today being taught to read and write as adults. Dr. Frank Laubach is famous for his simple, effective system. The first book his system puts in the hands of the new literate is *The Story of Jesus*. Here then is a favorable factor; but often the Communists are following up with great amounts of their literature, instead of the Christians with gospel literature.

Then there is the awakened materialistic interests of the masses today. People want to possess what they see others possessing. They want the machinery, know-how, conveniences, comforts, and equipment so commonly portrayed on the movie screens of the world and in international magazines and books. The average man in any country of the world today has an inquisitive mind, a seeking heart. He is thinking new thoughts, examining new philosophies, acquiring knowledge, searching for new truth. This receptive attitude of the masses in the world is a tremendously favorable factor for missions.

Yes, there are problems. The forces which face and would restrict missions are formidable. The new nationalism is causing difficulties for missionaries, but it is stimulating native churches. As their governments desire to be free and independent, so also national churches desire to be free, independent, self-supporting, self-governing. Our overseas evangelism work must now be on a sharing and learning basis; the day of

commanding and heading up the work is over. We are not accepted any more as the "boss-man," but we are welcome as humble teachers of the Word and sharers in an exchange of knowledge.

The mission miracle of the sixties is that men and women, youth and collegians all over the world are willing to seriously consider the question: "Who is Jesus Christ?" As in the day that Jesus asked this question of the disciples, so today many answers are given. Some acknowledge Him as a great prophet like Jeremiah. The Moslems do thus. Others say He is a great teacher or law-giver. The Buddhists, Jews, and others do thus. Others call Him a great reformer as Elijah was, or a voice which called out in the wilderness of social and economic injustice of His day—the liberal theologians and even the Communists would say thus. But knowing these truths and professing such a witness does not satisfy our Lord. He is still looking to His faithful, dedicated followers and asking for their clear testimony of faith.

Peter in his generation as a spokesman for the first little group, gave such a clear witness: "Thou art the Christ, the Son of the living God" (Matt. 16:16). So in our day, it is upon such a clear, convinced witness that Christ is building His Church. We are to be the Peters of our generation, for Jesus was in effect saying to Peter: "It's the testimony of people like you, Peter, that provides the key—the key to heaven itself. Your name means little rock, Peter, but upon the great rock of your witness to me will I build My church, and when it (the believers) moves forth with this testimony, Peter, not even the gates of hell will be able to stand against it. Peter, you and these other friends are on the way and you know the way. It was not flesh and blood that revealed it to you, but My Father which is in heaven. The secret is this: you shall receive power after that the Holy Ghost is come upon you, and you shall be witnesses unto Me

...unto the uttermost parts."

And so it was that Peter and the others entered the open doors to the needy and chaotic world of their day. And as Peter looked back near the end of his earthly journey, a missionary journey, he wrote to those new Christians scattered throughout the empire: "You also are living stones, a spiritual house, a holy priesthood, and it is also contained in the Scripture, "Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on *him* shall not be confounded. Unto you therefore which believe he is precious" (I Pet. 2:6, 7).

To our world we are called to witness. Jesus Christ is the promised and anointed Saviour, the Son of the living God. Jesus Christ is the rock that can steady a chaotic and desperate society. Jesus Christ is the foundation upon which men may build a new life. Jesus Christ is the cornerstone of our hope for heaven. Jesus Christ is precious to those who believe in every nation, tribe and people. We have the key to heaven in our witness to Him. We shall prevail against any of the gates which may stand barring the way to the people of the world. Yea, we shall prevail as His witnessing Church against the very gates of hell. By faith then, brethren, to the regions beyond, for He has promised us the victory.

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Where there is one who does not know Jesus Christ, there is a mission field. —*Eternity*

"Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest" (John 4:35).

"You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life" (John 5:39, 40).

## THE BATTLE IS NOT YOURS

by Mabel G. Haldeman

Based on II Chronicles 20:15b,  
"Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

Be still, O soul, no longer fear;  
Whose is the battle—tell?  
Have I not told you oftentimes  
That with Me all is well?

Your carnal weapons (thought or words)  
The battle cannot win;  
They ever shall a failure be,  
And they have always been.

Be still, O soul, again I say,  
And know that I am God;  
'Twill be just a little while  
You'll pass beneath the rod.

Stand still and see what I will do;  
Keep trusting Me, and I  
Will show you my salvation strong  
In spite of lowering sky.

The battle is not yours, you know.  
'Tis mine, My Word declares,  
And if you're still, and wait for Me,  
I'll keep you free from cares.

What could a carnal weapon do  
Against a mighty foe?  
He'd conquer you in fiendish glee  
And drag you down to woe.

Oh, let me fight your battles, child!  
My breath can overthrow  
The mighty hosts of Satan's yet—  
Then you My power shall know.

Be still and wait, and trust, and see,  
How foes on every hand  
Shall fall and crumble in the dust  
While I for you shall stand.

My foes fall over when I speak;  
They can't endure My Name;  
What I have done for trusting souls,  
Is also yours to claim.

(sent in by Mrs. Clarence Skyberg,  
Newfolden, Minnesota)

## A College Student Speaks Out on the Need for a Seminary

Much has already been said about the formation of a new theological seminary for the Association. In thinking about this, I feel that two points should be kept in mind. First, there is a definite need for a new seminary. Much has been said about the "new right thinking" that has invaded our Lutheran colleges and seminaries. Some claim that this will make one's faith more meaningful and more pertinent to this modern age in which we live. But as for me and many others, we feel that we could no longer be Christians if we accepted these teachings. I think we all agree that there is a need for a Lutheran institution in which to train our pastors that will be conservative in its approach to the Word of God. And I think that the word "Lutheran" should be emphasized.

I understand that there are a number of Biblically sound seminaries operated by other denominations or by interdenominational groups, but I feel that this would be a very confusing atmosphere in which to train our pastors. And I'm sure that we all want pastors who are well-grounded in the doctrines of our church.

Another point we must keep in mind is the need for a strong academic institution. We must have good, well-qualified teachers who can give our future pastors the training that is needed today. Our church should never have to be ashamed of the education of her clergy. Our present pastors have received good seminary instruction, and we young men want the same. Our pastors must have an education equal in quality to that of the pastors of other Lutheran churches. Many have envisioned the mission of our church as a witness to the rest of American Lutheranism, and we must not damage this witness by skimping on the education of our pastors. If we plan to instruct men from other

churches, they must receive instruction of quality so that they can serve in their own churches. Perhaps we can have a Bible school in conjunction with the seminary at first in order to employ a larger faculty and offer more courses.

I hope and pray that the Lord will open the doors necessary so that a seminary can be started soon. There are a number of us young men who are praying about the possibility of attending, but it's up to you to provide one for us to attend. May God's will be done.

Robert Lee  
Escanaba, Michigan

### MERGER OF ALC SEMINARIES EFFECTIVE IN SEPTEMBER

Minneapolis (NLC)—Merger of Augsburg Theological Seminary, Minneapolis, with Luther Theological Seminary, St. Paul, will become effective with the opening of a new academic year in September, Dr. Fredrik A. Schiotz, president of the American Lutheran Church, announced here.

Both schools are affiliated with the ALC as a result of the consummation of the Lutheran Free Church merger with the ALC early this year. Augsburg Seminary and Augsburg College, which were closely allied, were institutions of the Lutheran Free Church.

Two members of the Augsburg Seminary faculty, Dr. John M. Stensvaag, last president of the Free Church, and Dr. Bernhard Christensen, president of both schools for twenty-four years until he resigned last September, will assume teaching positions at Luther Theological Seminary in the fall.

Four Augsburg Seminary professors will teach in Augsburg College, which will continue as an ALC school. They are Prof. Paul Sonnack, Dr. Philip Quanbeck, Dr. Melvin Helland, and Dr. Iver Olson. Augsburg College will utilize cam-

pus facilities formerly occupied by the seminary.

Enrollment at the Augsburg Seminary during the past semester was 29. Ten of these were graduated at the seminary's final commencement exercises in Trinity Lutheran Church on May 24. The remainder of the seminary student body is expected to enroll at Luther Seminary in September. Established in 1869, Augsburg has graduated more than 700 pastors, of whom 263 are living.

Action to unite the two seminaries was initiated, following the church merger, by the Board of Regents of Augsburg. The proposal was approved by the Luther Board of Regents and finalized by the ALC's Board of Theological Education.

In addition to St. Paul seminary unit, the ALC also operates theological schools in Dubuque, Iowa; Columbus, Ohio; and Saskatoon, Sask., Canada.

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