

**T  
H  
E**

Vol. 1

November 19, 1963

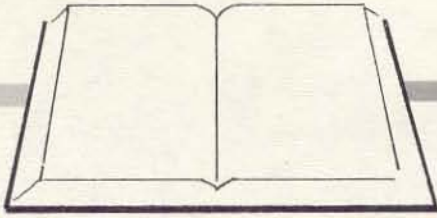
No. 21

# *LUTHERAN*

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



"Thou crownest the year  
with thy bounty" (Ps. 65:11).  
—RNS Photo



## According to the Word

### A THANKFUL HEART

"Praise the Lord! Praise the Lord in the heights!" (Ps. 148:1).

"Daddy, I think I will count the stars," exclaimed a very young little girl one night when a multitude of them were visible.

"One, two, three," she began, pointing from one to the other.

And then she gave up her task with resignation, "You know, Daddy, I never knew there were so many stars."

So it is with us. Not until we try to count our blessings do we see the multitude of them. Often we complain about minor needs and inconveniences, and then we chance to see a man without feet, eyes that are blind, ears that are deaf, and we are shamed into thankfulness. The Pilgrim Fathers found themselves in a strange land and half their group dead from disease. Nevertheless they set aside a day of thanksgiving, and we have kept the tradition.

As we Americans await our festive day (Canadians have already had theirs), let us consider the characteristics of the thankful heart.

(1) It is *reverent*. The Pilgrims were thankful to God. Thanksgiving Day was not ordained for mutual admiration, a day on which to pat one another on the back. It was established as a day to express thankfulness to the Lord.

A truly thankful heart recognizes

God as the Creator and Sustainer of life. A thankful heart is reverent and a reverent heart is thankful, for no one can truly worship who is not mindful of the Lord's blessings.

(2) A thankful heart is *sensitive* to the many blessings received. It is not enough to be thankful in general. Real gratitude notices *individual* blessings. In human relationships, don't you find that it is good for you as a recipient as well as for the encouragement of the doer to express appreciation for specific deeds of kindness or services rendered?

Count your blessings. Name them one by one. Otherwise too much will be taken for granted and there won't be the spirit of thankfulness you thought there would be. Causes for gratitude? Freedom of worship, life in Christ (I hope it is yours), health, daily needs, friends.

(3) It is a *sharing* heart. Such a heart does not stand idly by while others suffer or are deprived of the Gospel. By and large, it is the thankful people who share most in proportion to what they have.

The Pilgrims, according to tradition, invited some Indians to join them in their festive meal. That was the one way they could share with others in the new land. If our Thanksgiving Day is not followed by more than pious expressions of good cheer to the world's unfortunates (some of whom may be next door), it will be the evi-

dence of a faith which may once have lived but is now dead.

(4) A thankful heart is a *happy* heart. This stands to reason, for such a person has learned somewhat the secret of contentment. Did you ever see a thankful person who was not happy? But to find the unhappy man, look for one who usually sees only the dark side of things and counts few blessings.

Godly contentment is not complacency. But it is thankfulness for what one has coupled with a supreme trust in God.

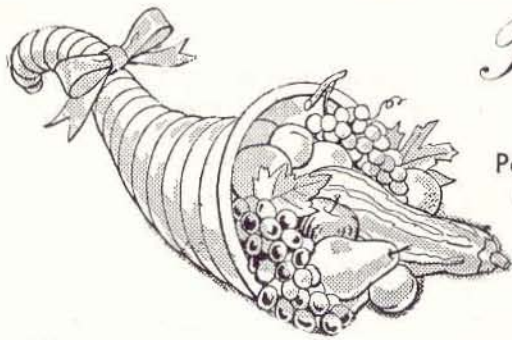
(5) It is *capable of receiving more blessings*. The Pilgrim Fathers stayed it out, and more blessings came to them. God sends His rain on the just and unjust, but the latter express no gratitude and miss His blessing. The thankful person experiences more and more of God's goodness, not necessarily in the increase of material goods, but his needs are supplied and he has a great sense of well-being in his soul. The longer he lives the greater is his consciousness of God's goodness.

Do the characteristics of a thankful heart describe your heart and mine? If one or more is missing, are we really thankful? You may know where the trouble lies. We ought to live by Paul's exhortation, "In everything by prayer and supplication *with thanksgiving*, let your requests be made known unto God" (Phil. 4:6c).

—Raynard Huglen

---

**THE LUTHERAN AMBASSADOR** is published bi-weekly (except the first issue of August) by an association of Lutheran congregations and interested friends. Rev. Raynard Huglen, Roslyn, South Dakota, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to **THE LUTHERAN AMBASSADOR**, Box 652, Grafton, North Dakota. Third-class postage paid at Minneapolis, Minnesota. Publication office: 6820 Auto Club Road, Minneapolis, Minn. 55431.



# Thanksgiving

Pastor Richard Snipstead,  
Greenbush, Minnesota



"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high" (Ps. 92:1).

It is over three hundred years since the first New England colonists made provisions for a day of thanksgiving and prayer. This practice continued until it has become an annual national holiday.

Surely it is good to give thanks unto the Lord. There may be those in our day who do not consider it so. There may be those who have no desire to give any thanks to God on Thanksgiving Day or at any other time. There may be those who will do so, but with reluctance, with lip service, or because it has become a tradition and it is the thing to do.

It is good to have a special day to remind us of the goodness of God and of our entire dependence upon Him. But we find in the Scriptures many admonitions like the following from Hebrews 13:15, "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." God would have us to be praising His name continuously. We have only to turn to some of St. Paul's writings and we find that this was true in his own life.

In Philippians 4:4, Paul wrote, "Rejoice in the Lord alway; and again I say, Rejoice." This Paul did at all times as we can readily show from many of his experiences. On his second missionary journey, Paul and Silas were beaten and thrust into an inner prison, with their feet fast in stocks. But at midnight we find them praying and singing praises unto God. In Acts 27, Paul was on a sinking ship. For two weeks the crew had been in terror for their lives. In the midst of the storm, when the

storm-battered vessel was plunging at its anchors off the coast of Malta, Paul "gave thanks to God in the presence of them all" (Acts 27:35).

From his imprisonment in Rome, Paul wrote to the saints in Ephesus about their place in Christ Jesus, and of his desire and prayer for them that they might know the love of Christ that passes knowledge, and that God according to the riches of His glory might strengthen them by His Spirit.

Yes, Paul could "rejoice in the Lord always." His life was a continual offering of the sacrifices of praise to God, which was well pleasing unto the Lord.

Paul did not need to be reminded to give God praise by having a special day set aside for it. Thanksgiving was an attitude of his heart. Paul had found a God rich in mercy, a God who loved him with an everlasting love; and out of that experience he could write, "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). To the Colossians he wrote, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

Outward circumstances were not the determining factor in his thanksgiving to his Lord. So often when we are reminded of God's goodness, we turn our thoughts only to the material blessings, to the things which we have and hold. Surely, it is not wrong to be thankful for material things. Life itself is one of the gifts we must be thankful for each day. In this land of plenty we are able to bow our heads and give thanks for three square meals a day. We could go

on and on to enumerate the material blessings which have been showered upon us.

But the deeper gratitude of our hearts must be rooted in the experience of the infinitely greater and richer spiritual mercies that are so freely bestowed upon the individual who will but receive the cleansing from sin in Christ Jesus. Then and only then will our gratitude be a sacrifice of praise, well pleasing unto the Lord. It will become an attitude of praise, knowing and experiencing that God's grace is sufficient for our every need and that we can do all things through Christ who strengthens us.

Paul had faith in the Word of God and in the promises of God, and for him there was a continual rejoicing in God's faithfulness. Paul's experience of Christ in his own life called for expression and action in all areas of his life. "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:8).

We have another outstanding example of the truth that gratitude based on a living experience in Christ is an attitude that calls for action. In Luke 17 we read of the ten lepers who were cleansed. Nine of them were happy over their "good fortune." But only one was so filled with true gratitude that he returned to give thanks. He realized what he had been and the debt he owed for what Christ had done for him.

Someone has said "True thanksgiving is thanksgiving." Christians

should be happy people, people who have come to know and experience God's unspeakable gift in Jesus Christ. They should be people who are living a full and rich life each day by the power of Christ. In Ephesians 2 Paul describes the state of those who are without Christ. They are described as being dead in trespasses and sins, as those who walk according to the course of this world. We go on to read in this same chapter that without Christ we would be "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." That is a pretty dark picture. How good it is to read, "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace."

Christ has made peace for us with God. His suffering and death means that God can look upon me with all my sin and see me in Christ as though I have never sinned. Thanks be unto God for such an unspeakable gift.

Not only is Christ able to cleanse us from sin, but He is able also to give present victory over indwelling sin. What Christian has not agonized over some besetting sin in his life? Paul spoke in Romans 7: 19-25 of this inner conflict, the old nature warring against the desires of the new nature to serve Christ. Christ here, too, must be the liberator. "O wretched man that I am! who shall deliver me from the body of this death?" The answer is there—"I thank God through Jesus Christ our Lord." Let us rejoice and keep our eyes on the risen Saviour day by day that He might give us present victory over indwelling sin.

But the Christian has a good deal more over which he can rejoice and give thanks than what is his for the present. We are told in the Word, "When he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2b). Oh blessed hope! Christ is coming again and our future victory is as-

sured. Then, and only then, shall we have full redemption of spirit, soul, and body. Then we shall know the full meaning of I Corinthians 15:57, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

This is the believer's blessed hope, "for we have here no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:14, 15).

Do not the riches of the treasures that are ours in Christ Jesus set the strings of your heart in motion? Ephesians 5:19 and 20 speak of the psalms, hymns, and spiritual songs through which we can sing the praise of our God and Saviour. But I like especially the expression "making melody in your heart to the Lord." That is where the song and praise must be.

At this Thanksgiving time let us again take stock to ascertain the true basis of our being thankful. Let us with overflowing hearts glorify God who has loved us and given His Son for us.

### LWR'S CLOTHING APPEAL SET FOR WEEK OF NOV. 24

New York (NLC)—Most Lutheran congregations throughout the United States are expected to participate in the annual Thanksgiving Clothing Appeal of Lutheran World Relief which begins Nov. 24 and ends Dec. 1.

Members of some 18,000 congregations are being advised that the week-long appeal is designed to obtain clothing for one million people this year.

Letters urging support of the drive have been sent from LWR headquarters here to pastors of nearly 11,500 congregations of the National Lutheran Council's two participating church bodies—the American Lutheran Church and the Lutheran Church in America.

In addition, the 5,600 congregations of the Lutheran Church—

Missouri Synod, which co-operates with the NLC bodies in the Material Aid Agency through the Synod's Board of World Relief, have been asked to participate.

Some 850 congregations of the Wisconsin Evangelical Lutheran Synod are also expected to take part in the appeal at the encouragement of the WELS General Relief Committee.

The NLC bodies and the Missouri and Wisconsin Synods comprise the majority of American Lutheranism. Smaller Lutheran bodies have a total of approximately 400 congregations.

Brochures outlining the appeal, designated "A Measure of Love," are being forwarded to pastors for use in their congregational drives.

The Rev. Ove R. Nielsen, LWR assistant executive secretary, noted that special needs exist in Korea, Taiwan, Hong Kong, Jordan, Greece, Yugoslavia, Algeria, Brazil, and Chile.

## THE BIBLE - WORD OF TRUTH

THE annual Thanksgiving-to-Christmas Bible reading program of the American Bible Society offers this year the following schedule.

### NOVEMBER

28 Thanksgiving	..... Psalms	..... 100
29	..... Psalms	..... 133
30	..... Psalms	..... 150

### DECEMBER

1 1st Adv. Sunday	.. Matthew	..... 5:1-16
2	..... Matthew	..... 5:17-26
3	..... Matthew	..... 5:43-48
4	..... Matthew	..... 6:1-15
5	..... Matthew	..... 6:19-34
6	..... Matthew	..... 7:1-12
7	..... Matthew	..... 7:13-29
8 2nd Adv. Sunday		
Univ. Bible Sunday	Psalms	.. 119:105-120
9	..... Psalms	..... 119:89-104
10	..... 2 Timothy	..... 3:10-17
11	..... Deuteronomy	..... 5:6-21
12	..... Ephesians	..... 6:11-17
13	..... Philippians	..... 4:4-9
14	..... Psalms	..... 25:1-22
15 3rd Advent Sunday	2 Peter	..... 1:16-21
16	..... Hebrews	..... 4:11-16
17	..... 1 Thessalonians	1:1-10
18	..... James	..... 1:19-27
19	..... 1 John	..... 1:1-10
20	..... John	..... 1:1-18
21	..... Matthew	..... 1:18-25
22 4th Advent Sunday	Luke	..... 1:5-25
23	..... Luke	..... 1:26-38
24	..... Luke	..... 1:39-56
25 Christmas	..... Luke	..... 2:8-20



Edited by Mrs. David C. Hanson

### THE FACILITIES

**O** LORD, I love the habitation of thy house, and the place where thy glory dwells" (Ps. 26:8).

A four-year-old, dressed in her Sunday best, paused at the head of the stairs that led to the pre-school department. She turned and looked up imploringly at her mother, "Mommy, I don't want to go down there. It's dark and it smells." No amount of coaxing could persuade the little girl that she should go to Sunday school and listen to the Bible stories, until her mother promised to stay with her.

The little girl was right—the hall was forbidding. The steps were painted a dark brown, and the walls were dull green up to the point where small hands could not reach. One solitary light bulb struggled to offset the gloom. The basement did smell musty.

Happily, the pre-school room was painted in light colors, and the walls were hung with decorations that were suitable for the season and for pre-school children. The warm smile of a Christian teacher soon made the child feel at home. After three or four Sundays the hallway was no longer a threat, and the dark paint was unnoticed as the youngster hurried to meet the teacher she had learned to trust.

How unfortunate that the hall that led to such happy hours for the little ones should be so uninviting! Light paint and proper ventilation would have made a difference in a child's first impression of the Christian church.

Certainly, there is no substitute for dedicated teachers who are concerned that their pupils will know the Christ who "came that they may have life, and have it abundantly" (John 10:10). But even fine teachers are handicapped by second-rate facilities. The type of building, arrangement of classes, and the

equipment available to the teachers seriously affect the results of the teachers' efforts.

Some churches have buildings that have been planned with the needs of the program of parish education in mind; others are meeting in one room. All seem to have one thing in common—no one has extra space. So each congregation must act to make the most of what is available for its particular church school. It might be helpful for the board of parish education to make a careful survey of present facilities to see if changes would facilitate the work among the children.

Since the two closely linked purposes of parish education are worship and education, the rooms should be planned to create a school atmosphere and yet be conducive to worship. The health and well-being of both pupils and teachers should also be considered. Overcrowded rooms that are drafty or poorly lighted will tend to tire the children and take their attention from the Bible lesson. The temperature of the room should be carefully controlled and air should circulate without causing discomfort or draft.

In order to keep the worship center free of distractions from late-comers, children should enter at the back of the room and hang their coats on hooks that have been placed within their reach. A low shelf for gloves and hats would also be practical.

In a one-room Sunday school, heavy curtains, hung from very near the ceiling, will do much to diminish noise and keep the attention within the class. Furniture that is scaled to the size of the child so that he can keep his feet securely on the floor and, at the same time, have no difficulty in reaching the table on which he will work, will help limit restlessness.

If the enrollment continues to grow, and there seems to be no plan for enlargement of the facilities, it may be wise to schedule more than one session of Sunday school or plan classes for another day than Sunday.

Remember that the learning process of the child begins the moment he enters the door of the school. In that instant he is learning either that the house of the Lord is a pleasant place where he will be comfortable and at ease, or he is learning that this is a drab and confusing place, and what happens in such a room can't really be very important.

The Christian life offers everything needed for a well-adjusted personality, and our Sunday school rooms must reflect that fact if the children are to believe the Psalmist who wrote, "I was glad when they said to me, "Let us go into the house of the Lord" (Ps. 122:1).

### ADVENT CALENDAR

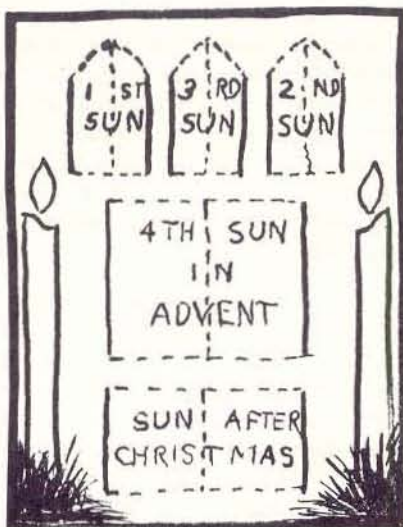
Why not try using a giant size Advent Calendar

in your worship services during the month of December?

1. Use two sheets of very stiff paper or poster board in a neutral color. A standard size is 22 x 28.

2. On the top sheet draw five doors and letter them to designate the Sunday on which they will be opened. Add decorations as you see fit. Cut the doors on the dotted lines using a razor blade.

3. Choose a picture for each Sunday.



First Sunday in Advent—Zechariah and the angel Gabriel (Luke 1:5-24).

Second Sunday in Advent—Gabriel appears to Mary (Luke 1:25-38).

Third Sunday in Advent—Shepherds and angels on the hillside (Luke 2:8-15).

Fourth Sunday in Advent—Manger Scene (Luke 2:1-7).

Sunday after Christmas—The wisemen (Matthew 2:1-12).

4. Lay the top sheet over the bottom sheet, making sure that the edges are even. Open the doors on the top sheet and lightly mark the bottom sheet for correct placement of the pictures.

5. Remove the top sheet. Glue the pictures in the proper place on the bottom sheet. Rubber cement will not wrinkle the pictures.

6. Glue the two sheets together at the edges. Close the doors and open one each Sunday as you tell the story that is portrayed in the picture. Choose suitable hymns and Scripture readings to complete the worship service.



In reply to your question on today's preaching, I would like to say that most of it is too short a sermon and no doubt too formal. It would be better if we started with a real good hymn sing and prayer and then got into the message, which needs to be much more personal so that the people feel as if the Word is for them alone and not for the whole of congregations everywhere. We find too many times, after a good message, that nothing is said in regard to people who have spiritual problems, or any questions, to remain after the service where they would be able to receive help. So I feel that at times people must go home feeling pretty helpless if they don't have courage themselves to ask someone to help them along.

One more point, the Bible says that the Word is for the "edification of the saints and the building up of the kingdom of God." Some pastors find it difficult to preach to the saved and unsaved, to make the distinction clear, so that we find all the congregation is saved or lost. (Of course, if that is the way, it is best to preach as if all were lost rather than saved.) But if the saints were edified, they would have more zeal and more burden for the lost and be a better help to the pastor, too. Strange, that in a time of falling away, and we realize the signs of the times, that instead of Christians falling asleep we should be shouting from the rooftops (not literally) to make these things known.

People say there is a lot in a

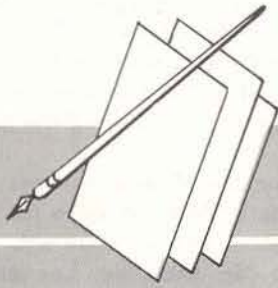
handshake, and I think if the pastor here again would make some statement like, "Do you have it well with the Lord?" to his people, as he says, "Good morning," it would be thought-provoking. I know that when a pastor asked me what my hope of salvation was, it woke me up, although this was not asked me in church by the door but in my home.

Of course, in the ministry the main thing is to be led of the Holy Spirit and be in much prayer. Then we will always say the right thing at the right time. Praise the Lord. We thank the Lord for the faithful pastors.

Name Withheld  
North Dakota

It is the easiest thing in the world to be critical. It does not take much investigation in anything to find fault, and so it is not hard to find fault with the preaching of our day, too. But still we must admit there must be something wrong with today's much liberal preaching. The biggest trouble is that some preachers preach to and about what we (our old Adam) want and not what we need.

[Continued on page 12]



## EDITORIALS

### THANKSGIVING, 1963

A late October trip to Minneapolis revealed that the Christmas season was edging in upon us even as the children were preparing for their Halloween parading. It didn't help matters to find that a Christian bookstore had many boxes of Christmas cards on display and was playing Christmas records. Yes, this was *October*. Of course, as this reaches you, we will all have to have some definite plan of attack for our gift shopping.

But before that glorious festival of the year arrives, there is a day next week that we ought to give as much attention as we can. It is Thanksgiving Day. (Our Canadian readers have already had theirs.)

Somehow, even though you are having the whole family over for dinner and you have many miles to travel to reach your destination, will you take time to thank the Lord for His many blessings? A day spent only in relaxation, visiting and good eating will not honor God. He has dealt bountifully with us and special thanksgiving on that day will gladden His heart.

A Thanksgiving Day ill-spent will make one poorly prepared to rightly observe the birthday of God's greatest gift, His only Son, the Lord Jesus Christ.

### FREE THEOLOGICAL CONFERENCE HELD

Writing under extreme limitations of time (we're moving again), we cannot discuss the recent Free Lutheran Theological Conference held in Minneapolis, Oct. 29-31, in detail. Perhaps later we can give further information; you will find the resolutions of the conference in this issue of *The Lutheran Ambassador*.

The conference was not sponsored by the Association as the name hinted. It was called forth by The Word Alone, Inc., a group of American Lutheran Church people concerned about purity of church doc-

trine, the World Council of Churches, etc. Some of our people served in various capacities before and during the conference.

Representatives of most of the Lutheran groups in the United States were present. The conference surely must have been unique in this respect. When you have Lutheran Brethren people mixing with Lutheran Church in America pastors and clergymen of the Wisconsin Synod rubbing shoulders with Association ministers, it is an unusual situation.

The common denominator which brought such a diverse assemblage together was a concern about a drift in Lutheran doctrine (our common bond) in our day. Central to the whole problem are the beliefs that the written Word of God is being manipulated by men, that some will not let the Word ring with the finality of old, and that such courses will eventually lead to Christian anarchy.

We felt that the conference was well conducted. It was dignified and scholarly. Some of the lectures must have left the average layman floundering, but a professor, accustomed to speaking in the classroom, may take something for granted in facing a general audience. We felt, even before the conference started, that it was too bad that no Lutheran professor from America appeared on the program. Whether some were contacted but couldn't appear, we don't know. There must be a good number of such qualified persons who are in sympathy with this movement.

There should be no illusion of a future union of all these "conservative" Lutherans. There could be some unions among them, but nothing wholesale. For instance, it was very strange to Lutheran Free Church ears to hear the announcements before or after devotional periods stating that said devotions did not imply doctrinal unity. We have been very free in our associations where we have felt a kindred spirit. To sum up this point, there are differences among the various groups which would make common work very hard.

But at the same time, you can look for a "conservative" Lutheran fellowship to be established in these next years. It would be for the purpose of theological discussion and fostering concern for the Lutheran confessions. Next summer, in July, such a conclave will be held at a midwestern site. We have the idea that the Wisconsin Synod and the Missouri Synod are primarily behind it. (We mean people from these synods.) We will certainly want to be represented.

There is an unrest among Lutherans today. If the recent conference does nothing else but show the major Lutheran bodies that people are concerned and that they must give better assurances than they have that will stand on the Word alone, it will have been well worth it.



## HOME MISSIONS

### LET US VISIT THE BRETHREN

by Pastor John H. Abel

AND after some days Paul said to Barnabas, "Come let us return and visit the brethren in every city where we proclaimed the word of the Lord, and see how they are" (Acts 15:36).

From the time of the first missionary journeys in Acts until the present, it seems that a great desire and burden of missionaries is the same as that of Paul and Barnabas. "Come, let us return and visit the brethren." Perhaps this is so because of the long space of time that seems to separate our visits. Usually a missionary has to wait from 4 to 6 years before he can again personally see and talk with the brethren who have been standing behind him in prayer and with their letters of encouragement while he and his family have been away on the foreign field proclaiming the Word of life. Then, too, there is the desire to "visit the brethren" to see how they are. Yes, every true missionary takes joy in seeing the work of God grow. Like a parent who has struggled to raise a family and has the interests of the family near at heart, so the missionary has had the experience of struggling spiritually to see souls born into the kingdom and new churches spring up. It is then natural that we desire to see how the churches are getting along not only abroad but also here at home.

In verse 41 we read that they "went through Syria and Cilicia, strengthening the churches." Now this is another great desire of the

missionary, to visit the brethren that they might be strengthened and encouraged.

So then, it has been our privilege to make a mission deputation trip this fall. I say "our" because my wife Ruby and four of our children accompanied me on this trip. We traveled through some seven states speaking to and singing for groups of the brethren in our Free Lutheran fellowship. What a joy to meet many new friends and to see many old friends. We had three wonderful weeks of weather for our entire trip, and didn't have so much as a flat tire in six thousand miles of driving. In Kalispell, Montana, we enjoyed a good visit with friends who are now looking to the Association to start a new work among them. Pray much for this enthusiastic young group. While in the Seattle area, we were guests of Rev. and Mrs. A. L. Hokonson. From their home we circulated freely to various meetings in the area. We enjoyed being with Pastor and Mrs. Einar Dreyer at Ferndale, Washington, also.

Our little baby Priscilla had a little cold when we were with the Hokonsons, but under Mrs. Hokonson's careful baby-sitting care, we were on our way again with a little girl who was as good as new. In Oregon we enjoyed some visits in the Salem area, meeting various friends there and staying overnight with Rev. and Mrs. Ray Persson. From here it was a rather long trip to the San Francisco area and then down to Los Angeles. We had time to visit with various groups of friends, but our main goal was to arrive at the Independent Lutheran Mission in Nogales, Arizona,

on the Mexican border. We had Sunday dinner with Rev. and Mrs. Lawrence Dynneson at the Nogales Mission and enjoyed hearing about the history and progress of the mission.

The Nogales Mission has been a free Lutheran Mission since its beginning about twelve years ago. At that time Mr. and Mrs. Lawrence Dynneson moved their trailer home down there from Bible school, and Mr. Dynneson, also a skilled mason, began to build a stone house which would serve as a mission center for work on into Mexico. The city of Nogales itself is divided into two parts, the American side and the Mexican side. On the American side there are about eight thousand inhabitants, while on the Mexican side of the city there are over forty thousand inhabitants. Right near the downtown area of either side, you will see the customs' gates which stand in the center of the city. If you walk through the gates, you will pass from one country to another and it seems also from one world to another.

There is one rather peculiar fact about this divided city, however. It seems that all the medical and dental facilities are located on the Mexican side of the city. This is surprising, but it was explained that many fine doctors and dentists trained in Mexico City and the U.S. have wanted to practice in Nogales, since they are Mexicans and cannot practice in the U.S.A. As a result Nogales has a good hospital and many dentists, whose fees have been much lower than on the U.S. side, and thus no hospitals or dentists are maintained in the U.S. section of the city.

The city of Nogales, Mexico, reminded us of a typical South American city. It had its beautiful homes and plazas and then its poor sections. There were the masses of children, dressed in their school uniforms, marching off to school. Then, too, there were the many little shops and faces, not too clean or organized by our standards, but with their own quaint air of foreign culture and foreign products.



Of course, one sees, too, here and there a large modern structure. Perhaps it is an office building or a new apartment building, a supermarket or a department store. As in other parts of Latin America, a mixture of the old and the new work and live side by side. Old cars rumbled over the streets, and one saw donkeys laden-down and trotting along under a warm Mexican sun as they had been doing for centuries.

Nogales is a city of hills and valleys. For the past several years the little Lutheran Mission of the Dynnesons and Swensons has carried the gospel to folk living up the hills and down the valleys. Formerly they had a little grade school for Mexican children; but due to the difficulty of obtaining teachers, it was closed when Mr. Dynneson went to prepare himself for the ministry. Mr. Dynneson and his wife and co-laborers had felt that God would have him go back to the Midwest and study to be the pastor they needed there in the mission. Therefore, in 1955 Lawrence found himself at Concordia College while his wife kept things going with the Swensons in Nogales.

Lawrence entered seminary after two years of college and brought his wife and four children to Minneapolis. After three years of seminary he graduated and was ordained. They took a call to a Lutheran parish in Mississippi to pay off school bills and get on their feet again financially. Of course, the ministry doesn't build up bank accounts, but the Dynnesons are very thrifty and worked with a vision of fulfilling God's call to Mexico.

This year in September they felt it was God's time for them to return; and so they came on faith, no salary awaiting, just the grateful welcome of their faithful co-laborer Mr. Swenson. Miss Olga Swenson had been with them previously; and through the years of their absence she and her brother carried on, but now the Lord has called her home. Olga was a tremendous prayer warrior and had

led many not only to the Lord but to depth in their Christian life. She had had failing health for some time and was yet only a middle-aged woman when God called her home.

Lawrence and his family have come home to Nogales after almost nine years. They have come by faith, for their mission has always been a free independent Lutheran Mission. They have written to our Association and are interested in fellowshipping with us. Here again is an example of an open door to do mission work and a man dedicated with his co-workers to do a task for Christ. There is a challenge here because both our students and our lay Christians might have an opportunity to visit and see and gain experiences in actual mission conditions. We must pray that God will have His way in the considerations of all. Let us remember Rev. Dynneson and family and Mr. Swenson in our prayers.

What a joy, then, was Mrs. Abel's and mine and also the children's as we proclaimed the Word of God and met the brethren along the

way. We returned to Fargo by way of Salt Lake City and Faith, S. Dak., having a meeting there with Rev. Jay Erickson and family and then with the ladies of the South Dakota District of the WMF in Faulkton, S. Dak. We can see that God is truly blessing our Association and that everywhere there are those who are rejoicing in our new Free Lutheran fellowship. May the Holy Spirit use all our plans and activities to gather for the pure glory of Jesus Christ and the upbuilding of His church.

### PRAYER

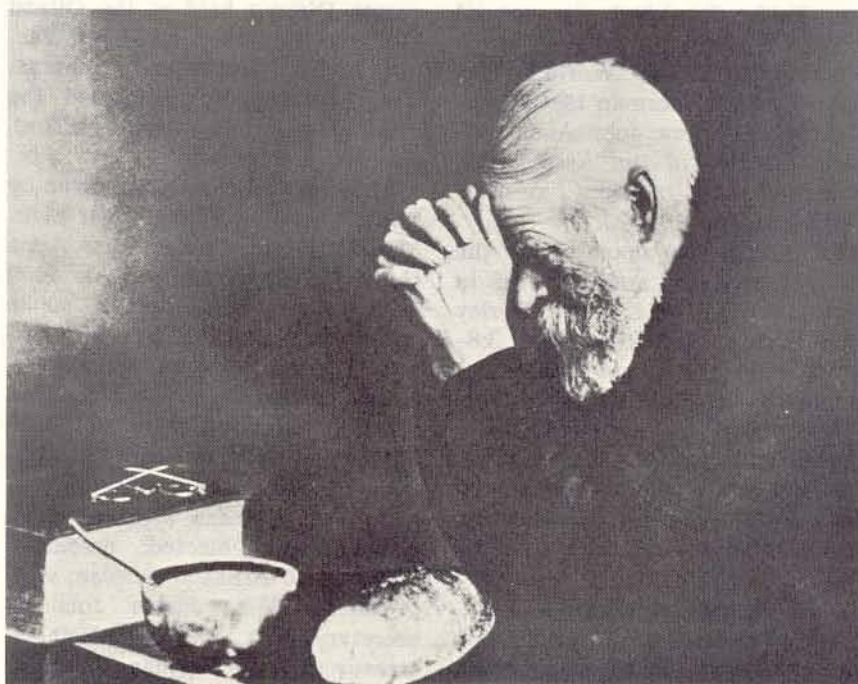
Prayer is work, dost thou believe it?

Prayer is power, wilt thou receive it?

Prayer the path the Saviour trod,  
Prayer the touch that links with God.

Make thy life a daily prayer,  
He will answer—here and there.

—Author unknown  
(from *Prayer Poems*)



### GRACE

A simple man clasps his hands and bows his head in thankfulness for the bread and gruel before him.

—RNS Photo, copyright Augsburg Publishing House



# WOMEN for Christ

## NEWS FROM THE DISTRICTS

### South Dakota

The Women's Missionary Federation rally of the South Dakota District was held at Faulkton, S. Dak., on Friday, October 18, with morning and afternoon sessions.

The morning was opened with group singing, followed by devotions given by Mrs. Jay Erickson, Faith. Pastor and Mrs. John Abel and daughters and Mrs. Bob Jensen, Faith, furnished the special music. A reading, "The Church Walking with the World," was given by Mrs. Sherman McCarlson, Webster. The Rev. John Abel, missions director of the Association, presented the morning message based on Acts 9:17-23.

Following the noon meal the group met again and was led in devotions by Mrs. Laverne Storley of Roslyn, using Revelation 3:8-13. Special music consisted of a number by a group of ladies from Tabor congregation of Webster and a solo by Mrs. John Abel. Pastor Abel then presented an interesting Bible study on Matthew 9:35 and showed slides of his missionary work in Brazil.

The following officers were elected: president, Mrs. Ervin Tvinne-reim, Webster; vice-president, Mrs. Bob Jensen, Faith; and secretary-treasurer, Mrs. Sherman McCarlson, Webster. It was voted to have a spring and fall rally each year with the spring rally to be held in

May at the Tabor Lutheran Church of rural Webster.

We all enjoyed the fellowship with other WMF members and the inspiring messages we received in word and song.

Mrs. Sherman McCarlson  
Secretary

### Northern Minnesota

There were seventy-eight registered at our Women's Missionary Federation rally of the Northern Minnesota District held at the Oiland Lutheran Church, Greenbush, Pastor Richard Snipstead's charge, Oct. 22. Mrs. Snipstead led the meeting and Mrs. Albin Helstad, Roseau, was organist.

Morning devotions were given by Mrs. Torkel Ose, Thief River Falls. Mrs. Carl Haugen and Miss Alma Haugen, Newfolden, sang a duet. Miss Ona Broden, Fertile, spoke on Romans 12. Mrs. Harold Arneson, Roseau, favored us with a Norwegian reading. Mrs. Ole Ose, Thief River Falls, national WMF president, outlined the work projects for the WMF.

At the business meeting these officers were elected: president, Mrs. Harold Arneson, Roseau; vice-president, Mrs. James Johnson; secretary, Mrs. Bernhard Dalager; treasurer, Mrs. Norman Peterson; cradle roll secretary, Mrs. George Rodegaard; junior missions, Mrs. Mervin Knutson.

The meeting closed with a song by ladies from Bethania and Heg-

land congregations and a prayer by Pastor Snipstead.

Dinner was served at the church. The afternoon service consisted of a singspiration led by Mrs. Arthur Moe, Thief River Falls; devotions by Mrs. John Sonack, Greenbush; solo by Mrs. Oscar Helstad; and a duet sung by Mrs. Marie Anderson and Mrs. Olaf Hall of the Rindal Church, Newfolden. The afternoon message was a talk by Mrs. Kenneth Johnson of Fertile. Her text was taken from I Corinthians 15. Mrs. Omer Espe and Mrs. Bernhard Dalager, Salem Church, Roseau, sang a duet. Mrs. Erling Huglen of Roseau directed a mass choir in two numbers. Pastor Marius Haakenstad, Thief River Falls, made some closing remarks and offered the prayer.

Mrs. Bernhard Dalager  
Secretary

## PRAISE TO GOD ON THANKSGIVING

In everything and always—  
Give thanks to His command;  
He keeps His own securely  
In the hollow of His hand!

Have we paused to tell Him "Thank  
You!"

For supplying daily bread?  
While the millions all around us  
Are waiting to be fed?

May this Thanksgiving truly be  
A day of thankful praise,  
As we recount His bounteous bless-  
ings

Throughout the coming days.

Mrs. Milton Tollefson

"Then on that day David first  
appointed that *thanksgiving* be  
sung to the Lord by Asaph and  
his brethren" (I Chron. 16:7).

"O give *thanks* to the Lord, call on  
his name.  
make known his deeds among the  
peoples!" (I Chron. 16:8).

"Enter his gates with *thanksgiving*,  
and his courts with praise!  
Give *thanks* to him, bless his  
name!" (Ps. 100:4).

# Resolutions of the Free Lutheran Theological Conference Minneapolis, Minnesota, Oct. 29-31, 1963

## CHRISTIAN EDUCATION

WHEREAS, it is now common knowledge that the heresy of liberalism, known as 'Neo-Orthodoxy' has infiltrated colleges and seminary units of most of our Lutheran synods to the extent that recent graduates of the seminary hold views contrary to the Confessions of the Lutheran Church, therefore be it

RESOLVED, that a committee of three persons be established in each of our synodical bodies, to be selected by the interested persons of each body attending this conference, and that these committees be instructed to contact the proper authorities in their respective bodies to have this situation at the colleges and seminaries corrected; and be it further

RESOLVED that if no assurance of satisfactory progress to this end is manifest within a reasonable time, the committee (or committees) are hereby instructed to explore the possibility and feasibility of making the necessary provisions for Christian education of our youth at independent institutions with a conservative, wholesome Christian emphasis, and be it further

RESOLVED that these committees be instructed to study the problem of providing publications for religious education and other youth materials with a conservative wholesome Christian emphasis.

## COMMUNISM

WHEREAS, the Church has both the right and the duty to oppose and condemn all that is evil, and

WHEREAS, the Communist system exists for the very purpose of enforcing an evil, consciously atheistic code of belief and behavior; and

WHEREAS, the ultimate aim of Communism is the total eradication of all anti-materialistic move-

ments, including the destruction of Christianity; and

WHEREAS, the Communists have murdered millions and hold other millions as slaves; and

WHEREAS, according to a news report from the United States State Department, over 5,000 American citizens, many of them U.S. servicemen, are still in Communist slave-labor camps inside the Soviet Union; and

WHEREAS the Communist State cannot be recognized as a lawful state since it commands that which is evil and forbids that which is good; and

WHEREAS, the World Council of Churches and the Lutheran World Federation have admitted into membership churches which are under the complete control of the Communists; and

WHEREAS, Christian refugees throughout the world consider the decisions to admit Communist-controlled churches "a great tragedy" (See the reasons listed by Dr. Arthur Voobus in "Conscience Must Protest, *Lutheran News*, Oct. 21, 1963.); therefore be it

RESOLVED that we support the Lutheran Latvian and Estonian churches in exile in their protests against the admission of the USSR, Latvian and Estonian churches into the LWF and the WCC, and be it further

RESOLVED, that we make every possible effort to inform Lutherans and all others we can reach concerning the diabolical nature of the Communist conspiracy and of the urgency of strengthening our patriotism together with faithfulness to God's Holy Word, and be it further

RESOLVED, that we urge our people to write their congressional representatives requesting that renewed and continuous efforts be made to secure the immediate release of any and all American citizens imprisoned within the So-

viet Union, and that meanwhile we remember them at the throne of grace in prayer.

## The NATIONAL COUNCIL OF CHURCHES, WORLD COUNCIL OF CHURCHES AND THE LUTHERAN WORLD FEDERATION

WHEREAS, the National Council of Churches, the World Council of Churches, and the Lutheran World Federation include leading theologians who deny such basic doctrines of the Christian faith as the historical and factual accuracy of the Genesis account of the creation of all things, and the virgin birth and physical resurrection of Christ; and

WHEREAS, according to the constitution of the National Council of Churches, any member of the NCC or of any of its divisions must recognize all members of the NCC as being "one in Christ"; and

WHEREAS, the World Council of Churches and the Lutheran World Federation include leading churchmen from Communist-controlled nations who are trusted by the Communists and serve as their agents; and

WHEREAS, the Lutheran World Federation could not agree on the fundamental doctrine of Justification by Faith at the recent Fourth Assembly of the LWF in Helsinki; and

WHEREAS, the LCA is a member of the NCC and the Missouri Synod and the ALC are members, according to the NCC, of various NCC units; and

WHEREAS, the LCA and ALC are members of the LWF, and

WHEREAS, the LCA and the ALC are members of the WCC, therefore be it

RESOLVED, that we record our stand against the position and practice of the NCC, WCC and LWF, and be it further

RESOLVED, that we urge all conservative Lutherans actively to seek to have our respective church bodies sever their relations with the NCC and the WCC, as a clear witness of our faith in Jesus Christ

Non-Profit Org.  
U.S. Postage  
**PAID**  
Minneapolis, Minn.  
Permit No. 1521

7/64  
MR/MRS WILLIAM SVANOE  
7013 LEE VALLEY CIRCLE  
MINNEAPOLIS 24 MINN

as revealed to us in the inerrant Word of God and as set forth in the historic Lutheran Confessions.

**THE DOCTRINE OF HOLY SCRIPTURE AND CREATION**

WHEREAS, certain pastors and professors in the LCA, ALC and Lutheran Church-Missouri Synod publicly reject the historic Christian doctrine of the inspiration and inerrancy of the Holy Scriptures; and

WHEREAS, certain pastors and professors in the LCA, ALC, and Missouri Synod claim that God used evolution to create the world and that man has progressed from some primary organism, thereby negating the historic doctrine of original sin and removing the basic need for a divine Savior; therefore be it

RESOLVED, that we urge all who would be true to the historic Biblical Lutheran position actively to oppose pastors and professors who reject the Christian doctrines of Holy Scripture and creation, with the purpose of stopping and correcting the error of their teaching; and be it further

RESOLVED, that we individually urge our respective synodical bodies to *require* that all persons within our various groups, especially those whom we call or employ to teach our people through church publication, in our church-supported schools, and in our respective seminaries, to fully subscribe to and teach in accord with the publicly declared confessional positions of our respective bodies, as applicable, for example, as stated in Art. IV, Sec. 1 of the ALC Constitution, to wit:

"The ALC accepts all the canonical books of both the Old and New Testaments as a whole and in all their parts as the divinely inspired revealed and inerrant Word of God, and submits to this as the only infallible authority in all matters of faith and life." and

Paragraphs 1 and 5 of the Brief Statement.

**EXPRESSIONS OF GRATITUDE AND CONCERN**

BE IT RESOLVED, that we offer our praise and thanks to our heavenly Father for His blessings upon us in this Free Lutheran Conference and for the presence and guidance of the Holy Spirit as we have been strengthened through the Word of God and fortified in our faith in Jesus Christ, our Savior and our King.

BE IT RESOLVED, that we express our heartfelt thanks to The Word Alone, Inc., for sponsoring this Free Lutheran Conference and to all who in any way assisted in making it possible.

BE IT RESOLVED, that we express our appreciation to First Baptist Church, Minneapolis, Minn., for their courtesies to us in the use of their facilities for this conference.

BE IT RESOLVED, that we express our deep gratitude to all guest speakers for their inspiring messages, and that we assure them of our prayers for God's blessing on them in their continued study of, and their faithful witness to, the Word of God.

BE IT RESOLVED, that we express our deep gratitude to all guest who participated in, and who have given so generously of their means to defray the expenses connected with this conference.

BE IT RESOLVED, that we urge all members in our respective synodical bodies to pray for a God-sent revival that will result in a true faithfulness to the infallible sacred Scriptures.

[Continued from page 6]

There is a tendency in our day for a pastor to play the role of an entertainer. Have you noticed how everything nowadays has to start with a joke even at times from the pulpit and the sermon we get lasts from 12 to 15 minutes? No pastor, no matter how good, can do justice to the text or the one in the pew in that time. If a pastor who has gone into a congregation as their shepherd and knows the door of the sheepfold and has

come into the fold through the Door and not climbed over some other way, how can he but be enthusiastic about it and long to tell the other sheep of the blessedness of a life hidden in Christ?

I like to have my pastor preach to me of what I need, not what I want, even though the shoe pinches at times. Today pastors are told to preach love. We are to love everything and be socially-minded. That's why today it is difficult to see the difference between a born-again Christian and a church-attending individual. We have forgotten the admonition, "Come ye apart from such. Have no fellowship with darkness, if ye are of the light." Yes, there is discontent among many in today's preaching, but let us remember that discontent is the first step in the progress of man or nation. Maybe this can be applied to the preaching too.

Name Withheld  
North Dakota