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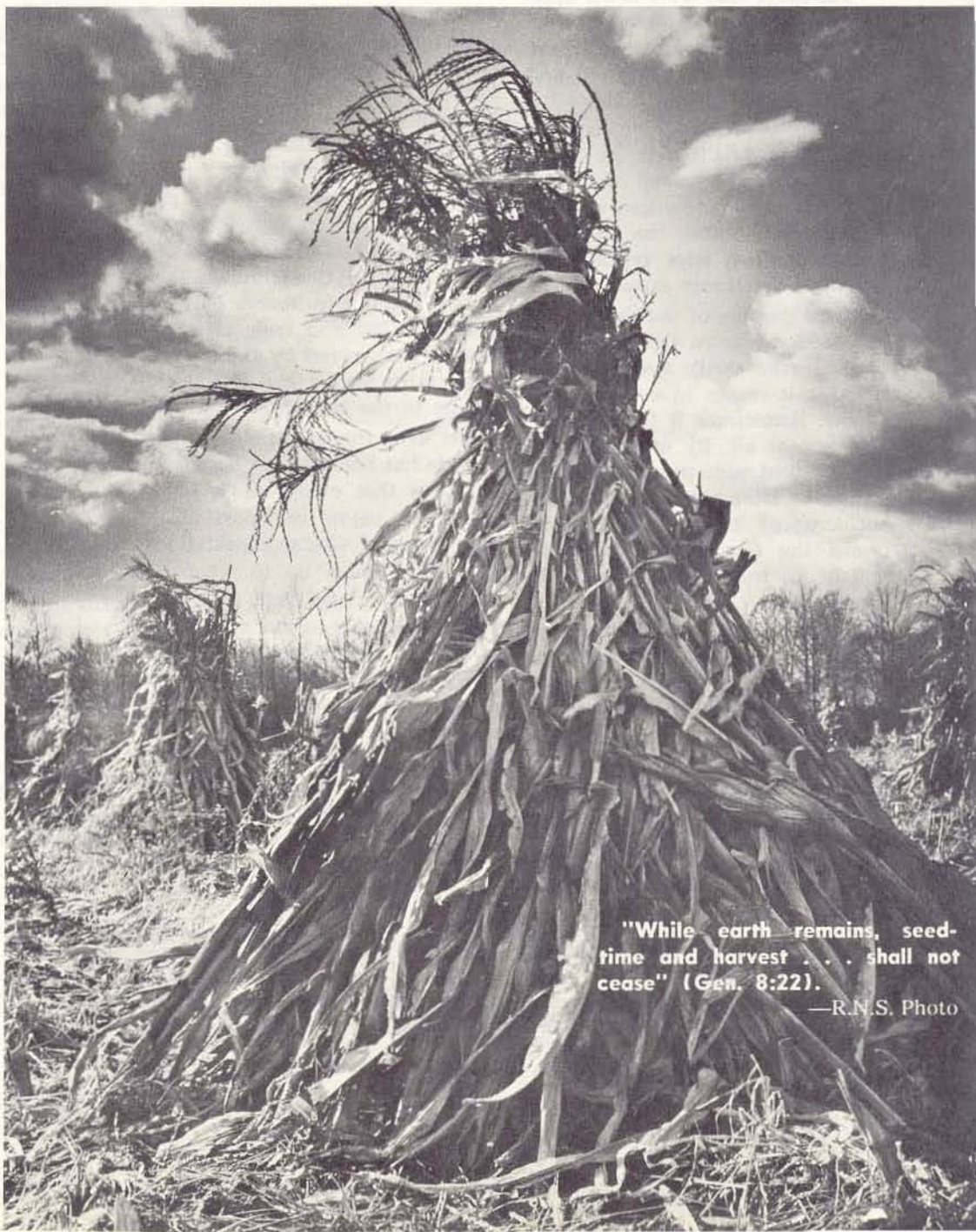
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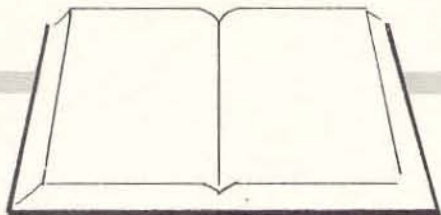
LUTHERAN

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"While earth remains, seed-time and harvest . . . shall not cease" (Gen. 8:22).

—R.N.S. Photo



According to the Word

THE GOOD SOIL

The last of four meditations on the Sower and the Seed

"But those that were sown upon the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold" (Mark 4:20).

Most of the parables which Jesus told have a bright side. In one a priest and Levite passed by a half-dead man but a Samaritan stopped to help. In another the son who turned prodigal later repented of his ways and came home.

In the parable of the Sower and the Seed, we learn that the Word of God (the seed) meets various fates as it comes in contact with people. Sometimes it finds no acceptance at all. By other persons it is received quite promisingly, but sooner or later persecution or the enchantment of material affairs crowd the Christ-life out. There will be no fruit for the Master in such lives.

But the bright side of this parable is to be found in those who are good soil and receive the Word with all gladness and in whom nothing else is able to destroy the life with Jesus. This part of the story shows that the Savior had optimism for His own ministry and it also gives hope to others of us who sow the Word. There will be

a harvest. God's Word will not return void.

The words "crop failure" are disheartening. Men who farmed the dust bowl in the 'Thirties sometimes did not even pull their binders into the fields because there was no prospect of a harvest. I saw fields like that in the summer of 1961 in North Dakota. It is a depressing sight. On the other hand, how beautiful it is to see a bumper crop gathered in safely.

By now it is evident in the parable that those who bear fruit are Christians who endure and who bring glory to God through their lives. They are fruitbearers by the grace of God and their effectiveness is determined by their obedience to the Master and their yieldness to the Holy Spirit.

Yet even the bright side of this parable has bothered me because it indicates that many of us Christians live below our possibilities and beneath God's expectations. Others do come up to what the Lord looks for in them. But what a sad thing it is to live on a lower level than He has ordained. Even as a teacher laments over the student who refuses to live up to his capabilities, so God is disappointed in His child who is willing to settle for thirty or sixty percent instead of one hundred percent.

Christian life that is lived up to capacity will contain a right bal-

ance between meditation and action. It will involve sitting at the feet of Jesus as Mary did, choosing the one thing that is necessary. The time of meditation or quietness is the time of refreshing and refueling. Some meditation can take place when together with others, but there is also the need for solitude, for the prayer closet. Only alone will there be complete honesty before the Lord.

The other side of the coin is action. If there is faith there must be an outlet for it. Faith without works is dead. Many times the "world" has been confused when it has heard a professor of the Christian faith say all the right words but fail to show by action that the loving Jesus dwells within. Brethren, this ought not to be. The road to Jericho is beset with many unfortunates who can put our faith and love to the test.

In conclusion, the sower goes forth to sow. This is a picture of the proclamation of the gospel of Christ all over the world. God in His love calls all men to salvation. Not all who hear become what He intends them to be. Various pitfalls cause them to lose out. But be sure of this: *the Lord calls you and He wants you to be one who bears fruit one hundredfold. Let God love you. He can make your life a testimony which will be a blessing unto many.*

—Raynard Huglen

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How Great Thou Art

Pastor Carl I. Ostby, Spicer, Minnesota

IN Luke 1:30-33, we have the well-known story of the angel Gabriel who was sent by God to a little town of Galilee named Nazareth; he appeared unto Mary and said: "Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. *He shall be great*, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

"He shall be great." How true that is even in these modern times! How thankful we should be that the Christian church has given us a wealth of beautiful hymns and gospel songs. Among them is a well-known song—"How Great Thou Art!" This song is known throughout the whole world due to the world-wide evangelistic meetings by Billy Graham and his co-workers. Not long ago while meditating on this inspiring song, God gave me the following leading thoughts. There are five of them.

First: *He was great at His birth.* What greatness do we behold in a little babe in a manger at Bethlehem? Let us bear in mind that it was God who condescended to come to this dark sinful world in that way and manner. That little babe was both human and divine—God and man in one person. He had to be God to become the Savior of men; He had to be man in order to suffer and die for the sins of the whole world. Then consider the amazing events that took place. It brought to the world the first Christmas and all that follows

with it. To the Christian world it's the greatest story and event ever told. In Matthew's Gospel the angel announces: "Thou shalt call his name Jesus, for he shall save His people from their sins." He came to save all who would believe on him. John 3:16 tells us: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yes, indeed we must say, He was great at His birth.

Second: *He was great at His baptism.* Consider the man who officiated at the ceremony. Matthew 3:13 relates: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." But John, according to the Amplified New Testament, protested quite strongly, having in mind to prevent Him: "It is I who have need to be baptized by you, and do you come to me?" Then behold the candidate for baptism, the Son of God—He who could say, "I and my Father are one," yet desires to be baptized. Why? Jesus explains by saying: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Then John suffered Him. When the ceremony was over and Jesus was walking out of the water, the heavens opened and John witnessed the Spirit of God descending like a dove on Jesus. This was our Lord's anointing with power and glory for a great work that lay ahead.

A voice then spoke from heaven: "This is my beloved Son, in whom I am well pleased." Truly, Jesus was great in His baptism.

Third: *He was great in His work.* Jesus commences His public ministry, and we see Him in His hometown called Nazareth. On the Sab-

bath day He attends the services with the rest of the people. The book of the Prophet Isaiah is given Him, and He reads as follows: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Here was our Lord's great program outlined for a great work which lay ahead. It would be impossible in this article to write about the many great things that Jesus did.

Let me mention briefly just two. One is our Lord's power to heal and to save, the other to quicken and raise the dead. Consider the case of the man born blind that we read about in John's Gospel. Jesus gave the command, "Go and wash in the pool of Siloam." The blind man obeyed. In doing so the man regained his sight and also his spiritual sight. "Once I was blind, now I see." That was his testimony. Boldly he declared that it is only God who could do such great things.

Again in John's Gospel we have the raising of Lazarus from the dead. This perhaps was the greatest miracle of all. I am not giving any details. All of us know the story. Again, Jesus shows His power. Lazarus is raised from the dead and restored back to his sisters. What a comfort to all of us today. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Fourth: *He was great in His death.* Matthew's Gospel tells

[Continued on page 6]

Letters

TO THE EDITOR

We are very much interested in the progress of the unmerged Lutheran church. We pray that the Lord will continue to bless and guide you in the future.

Mrs. R. J. Thompson
Clearbrook, Minn.

The regents' prayer that was suggested (Aug. 27) was a non-denominational prayer. It simply acknowledged the existence of God, which no one should object to, or would, except an atheist or Communist.

The U. S. Supreme Court, in effect, by its ruling is prohibiting the free exercise of the right of our children and educators to pray in public places.

I have read Article I of the *Bill of Rights* of the Constitution of the U. S. and it reads as follows, "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof."

I personally believe prayer is needed more these days than ever in the time of religious and political history. Also I firmly believe there is a movement to do away with religion and Christianity, or why did Jesus ask in Luke 18:8, "When the Son of man cometh, shall he find faith on earth?" "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

We know there are too many homes where the Bible is not touched. Parents do not go to church and maybe children do not attend Sunday school. Nor are they taught to say table grace, nor prayers before they go to bed.

Therefore, reading a few Bible verses and a simple prayer should hurt no one.

Mrs. F. Drown
Roseau, Minn.

Enclosed please find six subscriptions to the *Ambassador*. We've (the Ambassadors) had a wonderful summer. The Lord has blessed us in many wonderful ways. We have a great God. We're thankful to have had a part in soliciting a few subscriptions to the *Ambassador*. I wish it could have been more.

Francis Monseth
Valley City, N. Dak.

(Many thanks to the Ambassadors Caravan for their help. These six subscriptions are only a part of what they have gathered in. Later we hope to have a report from them on their trip this past summer.—Ed.)

"Come now, let us reason together," says the Lord:

'though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land;

But if you refuse and rebel, you shall be devoured by the sword;

for the mouth of the Lord has spoken."

—Isaiah 1:18-20

Mrs. O. K. Sather, 86, a long-time member of Scandia Lutheran Free Church near Sisseton, S. Dak., passed away on September 3, at the Community Hospital in Sisseton.

She was born in Gudbrandsdalen, Norway, on Nov. 22, 1876, and came to America at the age of 20. She was united in marriage to O. K. Sather in 1900. He passed away in 1947.

Mrs. Sather is survived by her seven children: Clifford, Huron, S. Dak.; Mrs. Orville (Rachel) Melby, Summit, S. Dak.; Palmer, New Effington, S. Dak.; Mrs. E. O. (Borghild) Heubner, St. Louis Park, Minn.; Arthur, Sisseton; Mrs. R. P. (Esther) Kennedy, Edina, Minn.; and Reuben, Sisseton; eight grandchildren and five great-grandchildren.

Pastor Vernon Severson of New Effington officiated at the services at the funeral home and Grace Lutheran Church in Sisseton on September 6. Pastor Morris Eggen, Spicer, Minn., nephew of the deceased, and Pastor T. C. Knutson, Dazey, N. Dak., former pastor of Scandia Church, participated in the services. Burial was in the Scandia Cemetery.

(I, too, served Scandia congregation and will remember Mrs. Sather as a gracious, hospitable Christian matriarch among us.—Ed.)

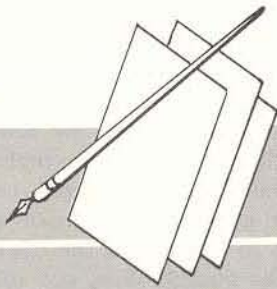
NOTICE

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

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7013 Lee Valley Circle
Minneapolis 24, Minnesota

Please send all subscriptions to

The Lutheran Ambassador
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EDITORIALS

JUSTIFICATION BY FAITH

In this and the following editorials we refer to the Lutheran World Federation Assembly and a related Lutheran conference held in Europe this past summer.

The Assembly itself, in spite of its obvious desire to the contrary, will be remembered as the Assembly which failed to agree on a satisfactory statement on justification by faith in contemporary language.

We trust that the leaders of the Federation and the theologians will realize that this failure is not understandable to the common man in the church, of whom the church largely consists. Dr. Franklin Clark Fry's attempt at explanation by saying the LWF churches hold "unswervingly" to the unaltered Augsburg Confession even though they do not have a "common theological approach to that confession" does not help much either. (See *The Lutheran Ambassador*, Sept. 10.) His explanation needs clarification.

Many of us learned this definition as found in the catechism we used: "Justification is the gracious act of God, whereby He for Christ's sake acquits a repentant and believing sinner of his sin and guilt and looks upon him in Christ as though he had never sinned."

That may not be contemporary language but the meaning is clear enough. All the ingredients are present.

Of course, the Assembly was seeking more than a definition, but we just can't appreciate their failure to agree on something this basic.

Yet, even as this is being written, we recall a Lutheran seminary students' conference which we attended in Blair, Nebraska, in 1952. We students from Augsburg found that we did not "speak the same language" as the students from down east. It was a strange awakening to us. Maybe that does explain Dr. Fry's statement or maybe it means that the Lutheran Church isn't as united as some would have us believe.

And, as we think someone has suggested recently, how well prepared is the Lutheran Church to enter into increasing dialogue with Protestant and Roman Catholic communions when she has just now demon-

strated to the world her failure to agree on one of the doctrines on which she is supposed to be an authority?

NO MENTION OF THE WORD

By this time you have read the message of the LWF Assembly to the world (Sept. 24). It is a rather general statement, but contains some good thoughts. We have some reservations about it, but we won't discuss them except for this one matter.

The Word of God or the Bible is not mentioned. Perhaps you will say that surely it is not necessary to make mention of that by name every time a statement is issued. Quite right. But on the other hand, here is a message from the majority of the Lutheran churches of the world to the world, and there is no mention of the source of the statement, the Bible.

The omission may have been completely unintentional; but here again, in a day when the common people are confused about some of the current approaches to the Scriptures, it would have been reassuring to have had the Lutheran churches assert in their formal message unwavering confidence in what is also its strong suit—belief in the Word alone as definitive for matters of life and faith.

CHRISTIAN SERVICE AND WITNESS

"While there is an inescapable relationship between service and Christian witness, the service should never be given with the intention of winning converts."

This sentence from the news report of the Second Lutheran World Conference on Social Responsibility held in Stockholm, Sweden, attracted our attention. We had been under the impression that all humanitarian service in the name of Christ had the salvation of the recipient as the ultimate goal.

We have imagined that food given to the Arab refugees, clothing to Koreans, medicine to underprivileged in Formosa and settlement to escapees from communism in the name of the Christian churches would convey a sense of the love of Jesus and hopefully encourage the receiver toward the gospel. If it is the supreme goal of God to have all men saved and to come to the knowledge of the truth, the Christian must have this as his all-compassing desire also. He is to live as a person with a great concern in his heart.

Therefore, the doctor who treats the heathen is surely not remiss if he speaks some word of testimony to his patient or gives a tract with his medicines. The volunteer who distributes used clothing to a refugee is certainly within bounds in giving a word of God's hope together with the overcoat or dress he hands to a needy person.

Now, it could be that the person or persons who

expressed the opinion which appears at the beginning would not object to what we have just said, although the words "should never" (from the news report) bother us. We would agree that an attitude which says, "I will not give my coat to someone unless I can also give him a testimony," is not a worthy one. Maybe that is what the report is speaking about.

But because the great burden of the Christian is the evangelization of the world, all of life must ultimately be directed toward that, even the ministry of relief in the world.

IT WAS NEWS TO US

The observation by a Finnish theologian that there is a much clearer and more distinct division between "the true believers and the non-believers" in the United States than in the Scandinavian countries came as a surprise to us.

Those remarks were part of an address by Dr. Heikki Wari, professor of social policy at the University of Helsinki, to the LWF Assembly. He spoke about deep controversies which divide twentieth-century man. The statement in question was part of the conflict he called "believers versus non-believers."

We had heard that it is the other way around, that true believers are more clearly known in Scandinavia than over here. In fact, if the situation is as Dr. Wari maintains, things must be pretty bad in those northern European countries because the lines of demarcation on this side of the Atlantic between true believers and non-believers have been dangerously obscured.

About sixteen years ago a Norwegian student at Augsburg, the son of a Bible school leader, told us that he had told his father that he could become an "American Christian" but was not ready to take the plunge of real faith. That was his estimate of the American scene after some acquaintance with it. Whether the situation has become better since then is doubtful.

The Scandinavian countries are almost completely Lutheran in name. Most reports by tourists indicate that relatively few people attend Sunday services regularly in the state churches. We believe that each

of the four countries has some free Lutheran work which seems to evidence a greater vitality than the state church.

In the United States around sixty percent of the people belong to some Protestant, Catholic or Jewish church. People attend church quite regularly—perhaps fifty percent of the membership is in church on a given Sunday (this is our guess). In spite of this there is a general suspicion, in and out of the church, that this affiliation with the church does not make much difference upon society as a whole, which it ought to if church attendance is the mark of living faith in Jesus Christ. The chaplain of Yale University, the Rev. William Sloane Coffin, Jr., is quoted in *Look* (Sept. 24) as saying, "We churchmen are gifted at changing wine into water—watering down religion. The problem of the church is ineffectiveness. We've never had attendance so high and influence so low, and maybe the two are not unrelated." This quotation is part of a devastating article on morality in the United States.

The problem of who is and who is not a Christian is not for us to decide. We are glad that the judgment will be made by Him who knows the hearts of men. Nevertheless, people do engage in speculation as to the total number of committed, active, "true believers" in Jesus Christ. Some look at total church membership and say that this number is the figure. Others feel that those who attend church regularly (if they are able to), who pay toward her support, and who commune at least once or twice a year are the saints who shall go marching in.

Still others, considering the lack of spiritual vitality in the land and mindful of the words of Jesus that "by their fruits ye shall know them," place the total of true believers much lower than that of church attendance. We are among those who assess the situation in the latter way. It seems much more realistic.

To conclude, we believe there is due cause for concern about spiritual life and witness in the United States, in Scandinavia, in Canada, in Britain. Thank you, Dr. Wari, for thinking so well of us. We wish that we felt deserving of your estimate. But we will agree that revival is needed everywhere. Let us pray for its coming and that it may begin with us.

[Continued from page 3]
about the miraculous things that happened. The veil of the temple was rent in two from the top to the bottom. The earth did shake and rocks were rent. The graves were opened. Many bodies of the saints arose and went into the holy city and appeared unto many. Even the hardened centurion and the others who were with him feared greatly, and he confessed: "Truly this was the Son of God."

However, let us not lose sight of what Christ's death should mean to us. Christ died for the whole human race. He died for you. He died for me.

Have you been at the cross? Have you knelt there, pleading His mercy and forgiveness for all your sins? And from now on, do you want to live for Him?

Fifth and last: *He is great in heaven.* What a wonderful descrip-

tion we get concerning this great truth in Revelation 5:13, 14: "And every creature which is in heaven, . . . heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST



“FAITH COMETH BY HEARING”

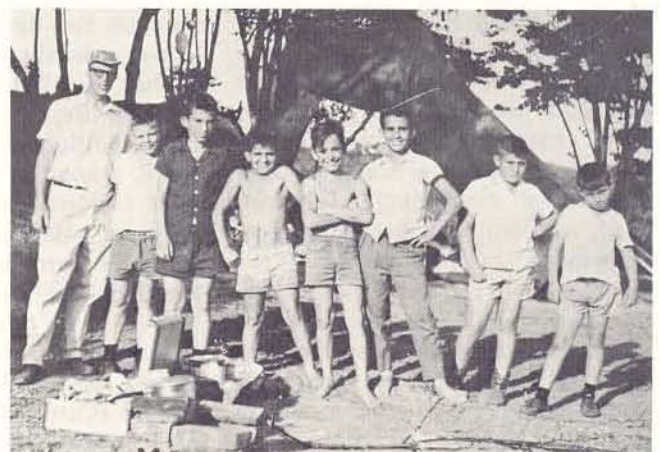
Pastor John H. Abel

LESS than a year ago we returned from the largest country in South America (and also one of the oldest). Brazil is even larger than the United States if we omit Alaska. Its boundaries touch every South American country except Chile and Ecuador. The customs of the people of Brazil are different from ours in many ways and they are also different from those of their South American neighbors. Brazil lies mostly in the torrid zone, but its territory extends from the equator to the temperate zone of the south. It has 4,000 miles of coastline, and sixteen of its twenty states have ports on the Atlantic Ocean. One of its most active ports is Manaus, which takes care of ocean ships that have steamed a thousand miles up the Amazon River.

Although Brazil was discovered only eight years after Columbus discovered America, only about twenty percent of its land area

is yet settled and so it is often called the last great frontier of the world. There are over seventy million people now in Brazil. Perhaps only two million of them are wild Indians back in the jungle hinterlands, while the rest are of immigrant background, coming principally from southern European countries such as Portugal, Spain, Italy, France, etc. But now during the last generation a great many have come from Germany, Central Europe and the Scandinavian countries. So we see that there are millions of white people that need the saving gospel of Jesus Christ in Brazil. Also, due to the slave trade, which Brazil peaceably abolished within her borders in 1865, there are many persons of negroid stock. However, there has never been any race issue in Brazil, and so after several generations the negroid element has been pretty largely assimilated into the other races. It is really quite difficult

to find a pure black person in Brazil and, on the other hand, it is hard to find a family of many generations in the country that does not have some Negro stock in their ancestry somewhere. Inter-marriage of all races and classes in the country is a very common thing except among the last group of immigrants to arrive. This last or latest group to come to Brazil in large numbers are the Japanese. There are now hundreds of thousands of Japanese in Brazil and many are still coming. After the Second World War ended, Brazil and Japan entered into an agreement whereby Brazil would receive thousands of Japanese farmers, placing them on land in Brazil that would be given to them after five years. Many Japanese have not stayed on the farms but thousands have come over to Brazil under this agreement. Just before leaving Brazil last year, I read that seventy percent of all vegetables now produced in Brazil are raised by the Japanese. Needless to say, one thing we did enjoy was an ample



and varied supply of good cheap vegetables in Brazil.

Perhaps you readers are beginning to wonder about now why the title "Faith Cometh by Hearing" (Rom. 10:17). You have also seen some pictures with this article of Brazilian youth. As you visualize these people as typical of millions in a gigantic land which is still receiving thousands from the overpopulated areas of the world, you can understand that they must have an opportunity to hear the Word of God in order that they might come to a saving faith in Jesus Christ. During our approximately nine years in South America, we saw what a tremendous difference it makes in the lives of either Indian or European, dark-skinned or light-skinned sinner, to come to hear about the Savior and by faith to take Him as their own personal Savior. We had the joy of seeing different churches born through the preaching of the Gospel. One of our Sunday school classes is pictured.

But millions are yet waiting. There are pastors in Brazil who just travel constantly trying to serve little groups scattered throughout many new little towns and farmsteads. One pastor I know had eighteen churches to serve. This means that he could visit some of them only two or three times a year. There are large industrial cities, growing at a tremendous rate, where there is yet almost no gospel witness whatsoever. There are agricultural areas just opened to homesteading where this year people are suffering because of a bad frost and tremendous forest fires that have been sweeping over the dry jungles. In the area we just left we have heard that over two hundred families right now are homeless and have lost everything. What a need, what an openness to the gospel among this new people! What an open door for our Free Lutheran Mission! What a call to prayer and to service. May God help us to bring the gospel to them that they might really hear it in its truth and purity, right out of the

pages of His holy Word. Then truly faith will come to many and there shall be joy in heaven over sinners that are repenting. "Go ye into all the world, and preach the gospel...and, lo, I am with you always, even, unto the end of the world" (Mark 16:15; Matt. 28:20).

ANDREW S. DALAGER

Pastor E. S. Vik, Waubay, S. Dak., officiated at the funeral service for Andrew Dalager at Tabor Lutheran Church on August 20. He was assisted by the Rev. Trygve Dahle, Pukwana, S. Dak., a former pastor of the congregation located northwest of Webster, S. Dak.

Mr. Dalager, 83, had a keen interest in the affairs of the Lutheran Free Church and also of the Association of Free Lutheran Congregations. He attended Augsburg Academy for two years. It was at the Dalager's farm home that Robert Burntvedt, son of Dr. and Mrs. T. O. Burntvedt, spent several summers as a lad.

Mr. Dalager passed away at his home on Sunday, August 18, while waiting to participate with his family in a reunion picnic at Pickerel Lake Bible Camp.

Andrew Dalager was born in Goodhue County, Minnesota, on Dec. 30, 1879. In 1884, his widowed mother, grandmother and the children journeyed by covered wagon to Day County, S. Dak., where they homesteaded. Two years later a prairie fire destroyed their small home, took the life of the grandmother, and left his mother an invalid for life.

In addition to his wife, Josephine, whom he married in 1905, eight children survive his passing. They are: Harriet and Leonard at home; Bernard, Roseau, Minn.; Albin, Webster; Hans, Cardiff, Calif.; Mrs. Marvin (Margaret) Lindroth, Minneapolis, Minn.; Mrs. Odin (Alice) Olson, Webster; and Mrs. Arnold (Carol) Tvinnereim, Andover, S. Dak.; 21 grandchildren and

three great-grandchildren. A son and daughter preceded him in death.

(Mr. Dalager was a member of one of the congregations I shall begin serving in mid-November. —Ed.)

NEWS FROM PORTLAND, NORTH DAKOTA

A large audience was present for the first service to be held in the Valley Free Lutheran Church in Portland on Sunday, September 8. Many friends from neighboring towns came to join in this special occasion.

Pastor Raynard Huglen, Hatton, will serve the congregation until early November, at which time he will move to a parish in South Dakota. He used Matthew 16:19-21 as his sermon text and exhorted both the congregation and the people to lay up treasure which will not perish.

The church building was moved into the southeast corner of Portland from a nearby town. Additions have been added to both the east and west sides. Work is not completed yet, and dedication of the church will be left to a later date.

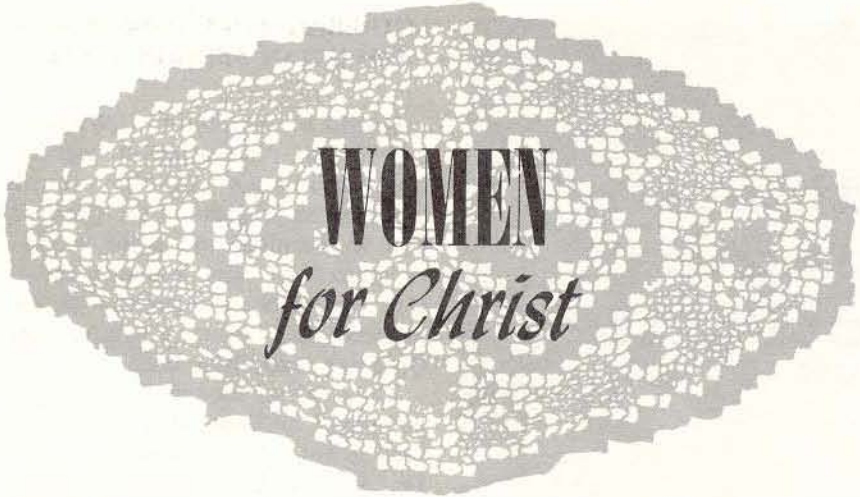
Valley Free Lutheran Church is in a parish together with Ny Stavanger, Buxton, and Zoar, Hatton. They are in the process of calling a new pastor. All three congregations are affiliated with the Association of Free Lutheran Congregations.

NEWS FROM HATTON, NORTH DAKOTA

A new furnace is being installed in Zoar Lutheran Church. It is hoped that this is but the first step in improving the church facilities.

—Corr.

"Remember also your Creator in the days of your youth, before the evil days come, and the years draw nigh, when you will say, 'I have no pleasure in them'" (Eccles. 12:1).



WOMEN for Christ

WOMEN'S MISSIONARY FEDERATION RALLY AT EAGLE LAKE

About sixty-five people attended the WMF rally of the Central Minnesota district of the Association of Free Lutheran Congregations which was held at Faithhaven Chapel on Eagle Lake, Monday, August 26. Sessions were held at ten and one-thirty.

Mrs. Raymond Jacobson, national secretary, led the inspiring program. Morning devotions were given by Miss Bertha Anderson, Henning, Minn., and the Bible study was led by Mrs. Marie Berg, Spicer, Minn. It was based on Romans 1:16. Special musical numbers were sung by Gloria Dost, Sebeka, Minn.

At the business meeting the following officers were elected: president, Miss Bertha Anderson; vice-president, Mrs. Ralph Melby, Dalton; secretary, Miss Lydia Christenson, Doran; treasurer, Mrs. Rachel Bratvold, Dalton; and WMF secretary, Mrs. Orion Dahlager, Dalton.

Dinner was served at noon. The afternoon session consisted of devotions led by Mrs. Julius Hermunslie, Spicer; a solo sung by Mrs. Ingvold Helle, Ashby; a skit, "Pray Ye Therefore," by ladies from Sebeka, with Gloria Dost as soloist; and greetings from Miss Junice Thompson. The Rev. John Abel spoke and showed pictures of his missionary work in Brazil. His son, David, sang in both Portuguese and English.

We all enjoyed the spirit of fellowship which we had together.

Miss Lydia Christenson
Secretary

COME UNTO ME

"Then were there brought unto him little children, that he should put his hands on them, and pray. And the disciples rebuked them" (Matt. 19:13).

Off to church we went,
Hubbie and me,
As free as could be.
Then, glancing around, I found
Two precious, husky toddlers.
With Mom and Dad they came.
To worship God in Jesus' name.

One of those days, it must have
been,
For the hundreds of muscles began
To wiggle, wiggle, wiggle and wiggle.
And I to myself did say,
"Why don't you take him away
So we can pray?"

Then, as though thoughts were
heard,
Without a word or glance behind
The father took him outside.
'Twas then God's voice by me was
heard,
"Those parents came to hear God's
Word."

What a busy morning theirs had
been:

Washing, feeding, dressing, too;
All the schedule gone up the flue.
Leisurely I got breakfast for us
two,
And with no more to do went to
church.

With head bowed in shame,
I remembered that Jesus had said,
"Give them to me,"
As He sat under the tree,
Teaching that great multitude.

And as my musing continued,
The Savior's hand on his head was
put.

Quiet the child became.
That tender, loving hand had said,
"You've had a busy day.
Now rest, my child, while we
pray."

"Lord, forgive," I prayed that day,
As I too, felt Him say,
"Rest in me, my older child,
And never again say,
(Even in your heart)
'Take him away.'")

Mrs. Arnold Jodock
Kempton, N. Dak.

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Luther League Activities

LUTHERAN EDUCATOR HOLDS CHRISTIAN MISSION VITAL

HASLEY, Denmark (LWF)—A call for the restoration of "education for mission" to "its central place in the program of the Church, both in the older and in the younger churches," was sounded by a U.S. professor of missions at an international Lutheran seminar on Christian education here.

The work of the whole Church is hampered because this important task is not taken seriously enough, Dr. Andrew S. Burgess of Luther Theological Seminary, St. Paul, Minn., said at the four-day meeting.

The seminar in which some fifty religious educators took part was organized by the Commission on Education of the Lutheran World Federation.

Professor Burgess said two questions must be answered by the Lutheran Church as a church with a historic tradition:

(1) "How can we... remain true to our tradition and yet at the same time recapture the dynamics and urgency of mission?"

(2) "How can we inspire the youth of the 'hollow '60's'? How can we give them a will to witness, a vision of the future instead of the empty present? How can we will them with a sense of Christian mission?"

Listing the present-day obstacles and threats to the Church's witness, he drew attention to the "amazing success of the non-historical churches" in the mission sphere. He cited statistics showing that "their church bodies and number of missionaries have increased to such an extent that they have become a decisive force in the missionary movement."

"The non-historical churches have grown," Dr. Burgess said, "because they have mobilized every member for evangelistic activity" and because they "leave broad room for individual initiative."

Moreover, "the non-historical churches are not afraid to dramatize the Gospel, making it dynamic and personal, even if certain theo-

COMMITTEE PLANS NOVEMBER ASSOCIATION YOUTH RALLY

The first all-youth assembly under the auspices of the Youth Committee of the Association of Free Lutheran Congregations will be held at the Missions Center in Fargo, N. Dak., November 8-10.

The conference will bring young people together from many of the congregations of the Association. At the Saturday business session officers will be elected to head up the Luther League Federation, an organization of the church's youth.

"Christ Has Set Us Free" will be the conference theme. The text is Galatians 5:1. The opening service on Friday evening will feature teen talent from about twenty congregations. There will be music, both vocal and instrumental, and testimonies.

In addition to the business meeting on Saturday, there will be group discussions. The highlight of the day will be a banquet for the conventioners at one of Fargo's leading hotels. That will be followed by the showing of the popular Christian film, "The Tony Fontaine Story."

Bible study groups will open Sunday's activities, and morning worship is scheduled for 11 o'clock. The closing conference service will be at 2:00 p.m.

A more complete program will be printed in the next issue of *The Lutheran Ambassador*. Also it is hoped that there will be informa-

tion available regarding housing and costs of the conference.

But the committee urges every league to plan to send some members to this first Association youth rally, prelude to a general convention in 1964.

"Zion shall be redeemed by justice,
and those in her who repent, by
righteousness.

But rebels and sinners shall be
destroyed together.

and those who forsake the Lord
shall be consumed."

—Isaiah 1:27, 28

"He shall judge between the na-
tions,

and shall decide for many peo-
ples;

and they shall beat their swords
into plowshares,

and their spears into pruning
hooks;

nation shall not lift up sword
against nation,

neither shall they learn war any
more."

—Isaiah 2:4

"Behold, God is my salvation;

I will trust, and will not be
afraid;

for the Lord God is my strength
and my song,

and he has become my salvation."

—Isaiah 12:2

logical questions have not received their full due," he said.

"They have grown because of their simplicity and flexibility, which may be foreign to those accustomed to a finely organized theological superstructure.

"With this zeal at home and a corresponding zeal on the mission field, using the person whom the Holy Spirit has already started to build upon and never ignoring this person for the sake of an ecclesiastical agent, the non-historical churches have plummeted into the forefront."

Contending that "we can learn from the non-historical churches," the American missions expert declared that "we must teach the Church to witness. There can be no distinction between the professional and the non-professional witness."

STUDY ON PRAYER ISSUED BY LWF THEOLOGY DEPT.

HELSINKI (NLC) — Prayer, which probably affords the most intimate contact a Christian has with his God, is given a rather exhaustive study in a document presented at the Lutheran World Federation fourth assembly here.

It states that contemporary man, living in a different era from that of his fathers, thinks in different categories, speaks a different language, and thus often finds himself as if in a different country when it comes to prayer.

"How many Christians and non-Christians have encountered the experience of (the nihilist philosopher) Nietzsche—namely, that God is dead!" the document states.

"The heart of the difficulty is indifference toward and separation from God. . . . The inability to pray is always an expression of our unredeemed humanity," it adds.

Turning to what it terms "practice in praying," the document states "we can learn prayer best from the Bible. No prayers are as clear, unequivocal, profound, and simple as those of Jesus."

"In form and content the Lord's

Prayer remains the ideal example, but we should also learn a series of psalms by heart so well that in death they come spontaneously to our lips," the writers of the document say.

Thankfulness is one of the most important elements of prayer, according to the document. "There is no spiritual growth without thankfulness. Therefore, no prayer should lack thankfulness for small or large gifts, be they difficult or easy to bear."

Asking, or petitioning God for something, is harder than giving thanks, it says, "for the true petition requires selflessness. . . .

"He who asks submits, surrenders his pride and exposes himself. Therefore, asking and receiving is harder than giving."

Intercession, or praying for someone else, "is unavoidably a part of petition in prayer. . . . Only in intercession do we accept men as brothers in Christ and do not ask whether they be friend or foe," it says.

Discussing the two types of prayer—spontaneous ("free prayer") and preformulated (ancient prayers of the Church, for example)—the writers of the document say there is a necessity in the life of the Christian for both.

"Free prayer should not be restricted, because the prescribed form of prayer constantly requires fresh lifeblood," they aver.

But formulated prayer "exercises a kind of maternal care for free prayer so that it remains close to God and does not take strange paths," they add.

"Thus," the document continues, "formulated and free prayer both depend upon one another and are vitally connected with each other. . . .

"A congregation whose individual members do not also pray alone is like a lake which no longer has fresh water flowing into it," it concludes.

Several examples of prayers for various occasions and covering universal human needs are given in the document.

A simple prayer may say more than a many-worded one; for example, "O Lord, give me time and love." Or, "Show me Thy way, and make me willing to follow it."

"The end of the matter; all has been heard. Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil" (Eccles. 12:13, 14).

"Wash yourselves; make yourselves clean;
remove the evil of your doings
from before my eyes;
cease to do evil,
learn to do good;
seek justice,
correct oppression;
defend the fatherless,
plead for the widow."

—Isaiah 1:16, 17

NOTICE

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Please send all subscriptions and inquiries concerning mailing lists to that office.

All comments and questions concerning material published in the paper should be addressed to:

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WAKE UP AND LIVE

"It is full time now for you to wake from sleep" (Rom. 13:11).

Few things irritate us more than to be awakened from deep slumber. Consequently, we are naturally resentful against God when He flings these words of Scripture at us. But He knows that this is

The Need of the Hour—Awake!

There is a great similarity of reason for physical and spiritual sleepiness. Lack of proper nourishment weakens the body and makes it drowsy. Neglect of "the Bread of Life" leads to leanness and death of the soul. On the other hand, eating too much food without properly digesting it makes us physically lazy. Likewise, spiritual food, undigested by faith, results in a "Gospel hardening" that is fatal. Being completely tuckered out from a hard day's work is comparable in the spirit to becoming "weary in well doing." Contrariwise, lack of exercise and hard work leads to a fatness and flabbiness in which we lose both physical and spiritual ambition, enthusiasm and vision.

Sick people wish for nothing but rest and quiet. It's torturous to be disturbed. And we are sick when we harbor unrepented of and unconfessed sin, meanwhile being lulled into a sense of false security that all is well. "Leave us alone! Let us sleep!"

But in this moment we are robbed—robbed of our consciousness of God so that only the "material" appears real and of value—robbed of our *watchfulness* so that while we sleep that which is most valuable is lost—robbed of our *usefulness*, for the sluggish and unimaginative are not "meet for the Master's use."

Alarms That Awaken Us

1. Paul says, "*knowing the time*" you should be alert. It seems strange that we could ever become

calloused and unwary in these fearful days of the atomic and space age when it appears that the free world may well be losing out, and Khrushchev boasts that by 1972 the communist flag will fly over the White House. Yet it is so easy for us to roll over, shut off the alarm and fall back to sleep again. So Paul rings a second alarm.

2. "*For salvation is nearer now.*" Christ is coming again. We are to live in expectancy of final glory and salvation. This is not the wakefulness of fear, lest we be found in an unguarded moment. Rather it is the thrill of joy and excitement experienced on the eve of some great event—starting on a new job—going home for Christmas. Who can sleep when tomorrow ushers in such a wonderful day? The night is over—the day is dawning. Christ is coming. *Awake!*

Therefore Wake Up and Live

"*Put on the armor of light.*" This is not the time for the festal robe of celebration. There is conflict and battle to the very end. He would gird us with the "helmet of salvation," the "shield of faith," "the sword of the Spirit."

"Put on the Lord Jesus Christ." Phillips translates this, "Let us be Christ's men from head to foot." For He is the Lord; He is Jesus our Saviour; He is Christ the Anointed; He came "not to condemn the world but to save."

The name, Savior, had once been given to the great B-70 bomber because of its vast military potential. When Congress once scrapped the contract for its production a newscaster commented, "and so another savior has been junked."

Lest we junk Him who is the Saviour, this Advent cry rings out in the Scripture, "It is full time for you to wake from sleep."

G. Falde

—Courtesy, Tract Mission

PARISH EDUCATION WORKSHOP AT THIEF RIVER FALLS

A parish education workshop will be conducted at Our Savior's Lutheran Church, Thief River Falls, Minnesota, on Saturday, October 12, from 1:00–5:00 p.m. All persons interested in parish education who are within driving distance are invited to attend.

Mrs. David C. Hanson, Minneapolis, will conduct the sessions. Miss Judith Wold and Mrs. Vernon R. Nelson are in charge of arrangements. They are members of the committee on Publications and Parish Education.