

**T
H
E**

Vol. 2

April 21, 1964

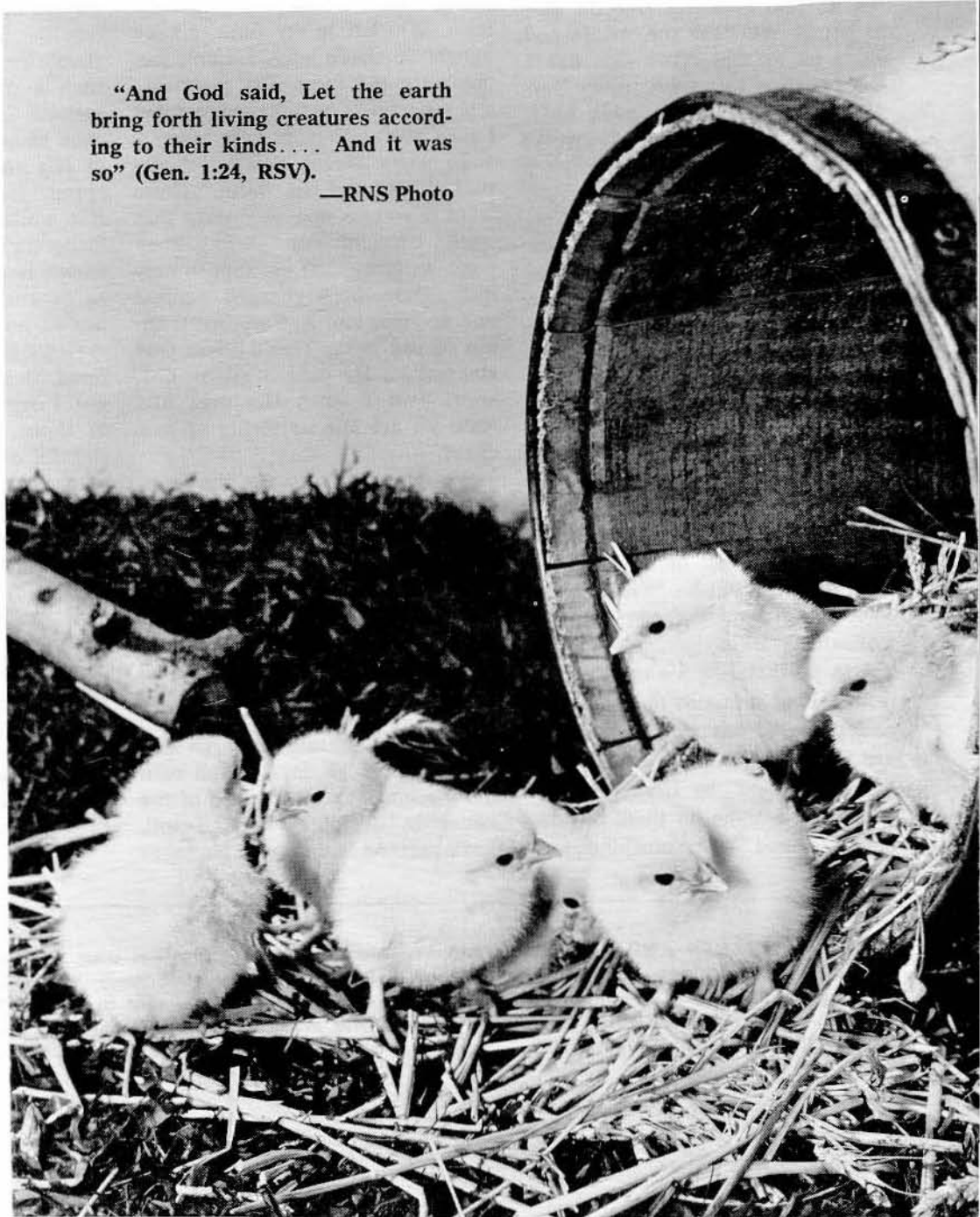
No. 8

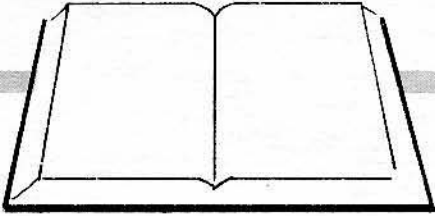
LUTHERAN

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

"And God said, Let the earth
bring forth living creatures accord-
ing to their kinds. . . . And it was
so" (Gen. 1:24, RSV).

—RNS Photo





According to the Word

GOD'S TILLED FIELD

"For we are labourers together with God: ye are God's husbandry, ye are God's building" (I Cor. 3:9).

"Ye are God's husbandry." For years I read it that way, not knowing its real meaning. We do that so often. We hear the words and let it go at that. Then one day I had occasion to read it in my Norwegian Bible: "I ere guds agerland." What a thrilling discovery! "Ye are God's tilled field." And I hadn't seen it before!

God is speaking to folk in Corinth as He says, "Ye are." These were folk like you and I—folk in need; spiritual need. Paul notes a spiritual immaturity among the Corinthians. As a fruit of this failure to grow and blossom out, carnality sprouts forth. There is strife, envyings, divisions. Small souls are so apt to be contentious over little things, things that do not matter too much. God's "tilled field" is like any other field. It must either produce a harvest of its intended kind or there will be "weeds." But Paul doesn't merely see need in Corinth as he writes. We are so apt to do that; we see the need in others. Paul sees also their position and potentialities in Christ. They are God's "field" after all—bought by Him, "tilled" by Him. God had sent His sunshine on them day by day. He had sent sunshine and

rain and hail—all in the interest of the field, that it might bear a harvest.

I have a little farm in northern Minnesota. It isn't much of a farm. It doesn't always pay its way. There are weeds that insist on coming up year after year. From an investment point of view, it isn't worth much. But I love that little farm. Why? It is *my* farm. I have bought it, that's why. I didn't pay much for the farm. Tax payments and other costs hadn't been met and I paid them all. Now it is mine.

To some extent that's the picture of God and His "farm." There were payments due, payments that were tremendously large. They were levied against the folk in Corinth. They were charged against you and me, too. And we had nothing to pay with. That's when God stepped in. He paid it all on Calvary, paid it with His own life. Now we are His by virtue of purchase.

We may not recognize the Owner—our Owner. We may live careless, indifferent lives, as those in Corinth. Pride flourishes. Self is so important. The choice is ours. God has by His purchase made life available and abundance possible. He couldn't do more than that. Can we say with Paul, "It was not in vain"?

Farms are getting so large and impersonal these days. Hired men and machines take the place of the owner in dealing with the soil. God's method is different. He takes

a personal interest in each individual. The farm He has bought must be occupied. So where hearts allow, He moves in. That's the condition for a bounteous harvest—a close intimacy that leads to abundance and hope of glory.

The church of Corinth seems to have forgotten that. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" To them God had become such a distant factor. They were seeking to live on a past experience rather than on the assurance of His abiding presence. They labored, forgetting to reckon with Him while He asked for co-workers, "laborers together with God." They hadn't learned that lesson which is so easy to forget, "Without me ye can do nothing" (John 15:5).

God's farms are so few and scattered, but God is interested in every one of them. He is interested in those who reject Him as the rightful owner of their lives, those who allow Satan to live in the temple which is rightfully God's. He is concerned, too, about those who like King Saul have become too important in their own estimation for Him to use. Most of all, He is concerned about those who are so painfully aware of their own need as they faithfully seek to labor for Him. It is especially to them He says: "Ye are God's [MY] tilled field." Where lives are completely surrendered to their Owner, we can so safely leave the results with Him.

—Karl G. Berg

THE LUTHERAN AMBASSADOR is published biweekly (except the first issue of August) by an association of Lutheran congregations and interested friends. Rev. Raynard Huglen, Roslyn, South Dakota 57261, 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.

THE one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect—converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church of which all the members have the same marks. They are all born again of the Spirit. They all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions. Some worship with a form of prayer, and some with none. Some worship kneeling, and some standing. But they all worship with one heart. They are all led by one Spirit. They all build upon one foundation. They all draw their religion from one single book—that is the Bible. They are all joined to one great center—that is Jesus Christ. They all, even now, can say with one heart, "Hallelujah"; and they all can respond with one heart and voice, "Amen and amen."

Christ, the One Shepherd

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the gospel to its members. The life of its members does not hang upon church membership, and baptism, and the Lord's Supper, although they highly value these things when they are to be had. But it has only one great Head, one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Until He opens the door, no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may

The True Church

BY THE RT. REV. J. C. RYLE
BISHOP OF LIVERPOOL

have no opportunity of being baptized. But he has that which is far better than any water baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper, but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing church, but all the ordained men in the world cannot shut him out of the true Church.

It is the Church whose existence

does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act or favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it. It has often been driven into the wilderness, or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit, and they being ever with it, the Church cannot die.

The HOLY Catholic Church

This is the Church to which the Scriptural titles of present honor and privilege, and the promises of future glory, specially belong. This is the body of Christ. This is the Bride, the Lamb's wife. This is the flock of Christ, the household of faith and the family of God; God's building, God's foundation, and the temple of the Holy Spirit. This is the Church of the firstborn, whose names are written in heaven. This is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth.

SEMINARY ASSURED OF FIRST PROFESSOR

It is with humility and deep gratitude to God that announcement is made of the promise by a Finnish theologian that he will accept a call to serve as professor in the seminary to be established this fall by the Association of Free Lutheran Congregations.

The professor is Dr. Uuras Saarnivaara, Kauniainen, Finland, teacher at a Bible school sponsored by the People's Bible Society. He taught at one time at the Suomi Theological Seminary, Hancock, Mich., leaving in 1953.

A native of Finland, Dr. Saarnivaara is the author of several books, among them, *The Power of the Keys and Scriptural Baptism*.

He has indicated that he and his wife will likely arrive in the first half of September.

NEW DATES FOR FAMILY BIBLE CAMP

A family Bible camp will be held at the Assembly Grounds, Lake Geneva, near Alexandria, Minn., August 10-16. As much as possible, we will use the same plans which had been made for the previous July dates.

This new week will not be as convenient for our heavy rural population, but we invite all who can possibly arrange to be present to come.

The Rev. F. B. Monseth, Valley City, N. Dak., is dean of the camp.

This is the "Holy Catholic Church" of the Apostles' Creed, the "One Catholic and Apostolic Church" of the Nicene Creed. This is that Church to which the Lord Jesus promises that "the gates of hell shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world" (Matt. 16:18; 28:20).

This is the only Church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith and repentance, and the necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth. Examine them separately on these points. You will find them all of one judgment.

All Its Members Holy

This is the one Church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity. They are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly catholic. It is not the church of any one nation or people. Its members are to be found in every part of the world where the gospel is received and believed. It is not confined within the limits of any one country, nor pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue—but all one in Christ Jesus.

Apostolic Faith and Practice

This is the only Church which is truly apostolic. It is built on the foundation laid by the apostles, and holds the doctrines which they preached. The two grand objects at which its members aim are apostolic faith and apostolic practice; and they consider the man who talks of following the apostles, without possessing these two things, to be no better than sounding brass and a tinkling cymbal.

This is the only Church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned, but the true Church is never altogether extinguished. It rises again from its afflictions. It lives on through fire and water. When crushed in one land, it springs up in another. The Pharaohs, the Herods, the Neros, the bloody Marys, have labored in vain to put down this Church. They slay their thousands, and then pass away and go to their own place. The true Church outlives them all, and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still. It is a bush which is often burning, and yet it is not consumed.

This is the only Church of which no one member can perish. Once enrolled in the lists of this Church, sinners are safe for eternity. They are never cast away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Spirit, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken. Not one lamb of Christ's flock shall ever be plucked out of His hand.

Small but Vital

This is the Church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the chil-

dren of the world: one or two here, and two or three there, a few in this parish, and a few in that. But these are they who shake the universe, who change the fortunes of kingdoms by their prayers. These are they who are the active workers for spreading the knowledge of pure religion and undefiled. These are the lifeblood of a country—the shield, the defense, the stay, and the support of any nation to which they belong.

This is the Church which shall be truly glorious at the end. When all earthly glory is passed away, then shall this Church be presented without spot before God the Father's throne. Thrones, principalities and powers upon earth shall come to nothing. Dignities, and offices, and endowments shall all pass away. But the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, Episcopacy, and Presbyterianism, and Congregationalism will not be mentioned. One Church only will be named, and that is the Church of the elect.

Reader, this is the true Church to which a man must belong if he would be saved. Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you do not have the substance and the life. What ignorance prevails on this point! Men fancy that if they join this church or that church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion. You may be a staunch Episcopalian or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother, and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

—Reprinted by permission of the American Tract Society, Oradell, N.J. For additional copies in tract form write A.T.S.

by PASTOR JOHN STRAND

CLEANSING THE CONGREGATION

ARE all the members of the congregation Christians? This is a very important question, for the answer will determine the approach the pastor makes to his people.

God would have all members of the organized congregation to be Christians. He intended that believers are to make up the church. We know that as far as God is concerned, His Church is made up only of believers. But in the organized church in the world this is rarely true. Our Fourth Principle calls attention to this fact.

"Members of the organized congregation are not, in every instance, believers, and such members often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse."

Here we have stated something that sets our Association and congregations apart from some other church bodies and congregations.

Some pastors today approach their ministry as though all their people are Christians. They believe that it is unscriptural judging to believe that some of their members may not be Christians. They forget it is just as much judging to call a man a saint as it is to call a man a lost sinner.

Judging is not necessary. The pastor can approach his congregation as though some are lost,

without judging anyone. Believing that some are lost puts an urgency and a purpose to the ministry, which will be lacking if the pastor feels that all his people are saved.

Are there lost sinners in our churches who believe they are saved? Are there those whose hope rests in something other than the finished work of Jesus Christ? Are there those who believe that because they are members of the organized church they are also members of the body of Christ? We are completely unrealistic if we say there are no people like that in our congregations.

People fall away from grace. Apostasy is to be especially great in the last days. Paul was concerned that, even though he had preached to others and had had a successful mission career, he himself might go lost. There was a tragic falling-away even among the disciple band. This happens today too. The power of the evil one is great.

Principle Number Four points out that it is the sacred obligation of the congregation to purify itself. Now, how can a congregation purify itself? There is but one way and that is through the quickening preaching of the Word of God.

It is not enough to preach the Word of God. Today we fear there is much preaching which has very little Word in it. There is much of social gospel or Christian ethics, but the whole counsel of God is lacking. There is a spirit which would appeal to one part of man,

perhaps his intellect, and neglect the test of the total man. There also are those who would appeal to the emotions and not to man as he really is. The whole counsel of God must be preached if the church is to be built.

Not only must the Word be preached, but it must be preached in a certain fashion. Principle Four calls it "quickenings" preaching. This is preaching with an urgency about it; it has a sincere call to repentance of sin and to faith in Jesus Christ. This kind of preaching destroys false hope, awakens the slumbering, and calls the faithless to Christ. This kind of preaching is disturbing to the unbeliever. Many will not come to such a church. If humble love is evident, however, this drawing power compels many to come in. We must remember, however, that the preaching of the cross of Christ will always be foolishness to many people. If we would please all men, we may be denying men the truth that alone can set them free.

Are there those who are unfit for membership in the organized church? Yes. Those who persistently oppose the truth of the Word and make effective preaching impossible ought to be dropped from the congregation. Great care must be exercised that all that is done be motivated by love and led by the Spirit. The principal cleansing of the congregation ought to be done by the preaching of the Word of God.



Edited by Mrs. David C. Hanson

TEACHING METHODS

IT was the last day of a family Bible camp. The second graders had been studying the life of Moses and were now occupied with illustrating their favorite story of those that had been taught during the week. Most of the little girls chose to draw the Egyptian princess as she discovered the baby in the bulrushes. Pharaoh's daughter was never more resplendent than in their pictures, for they glued on bits of silver and gold braid and sprinkled her generously with glitter. The baby's basket took shape by adding pieces of straw, and small artificial flowers bloomed on every page. In most of the pictures, the sun peeked out from behind a cotton cloud.

The boys were less imitative in both their choice of story and method of illustration. One young man made a diorama of Moses on a hilltop looking at the promised land; another tore construction paper and pasted it on a larger sheet to show the crossing of the Red Sea. A very quiet little lad worked diligently on a crayon etching. His hands and nails were filthy as he scraped the black crayon off so the colors underneath could shine through. The teacher was particularly interested to see what he might do, because he had found it difficult to take part in the class discussions. She could see no recognizable forms in the etching, but it was full of lovely curved lines and abstract shapes. "That's interesting, John," she said. "Would you like to tell me about it?" The boy answered, "I don't know what it started out to be, but it's so beautiful that it has to be God calling Moses." No literal picture of the burning bush for him! This youngster saw indescribable beauty in the call of God. His teacher prayed a silent "thank you" to the God who made man in such a way that he is not limited to only one means of expressing his faith.

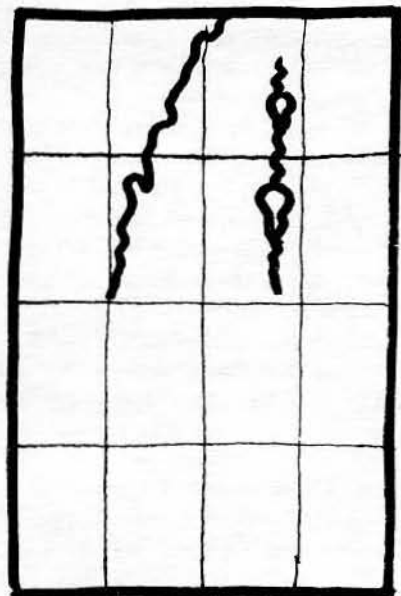
Concerned teachers will take this fact into consideration and provide a variety of learning experi-

ences for their students through the use of visual aids and creative activities.

Most Sunday school students know that Mary and Joseph lived in Nazareth and that the Baby Jesus was born in Bethlehem, but do they realize the length of the ride that Mary endured? Might they be better able to understand the self-sacrificing ministry of the Lord Jesus and His disciples if they follow in their dusty footsteps from place to place? Have they ever seen a map of the walled city of Jerusalem that could be used to explain the events of the passion of our Lord? Would they find more inspiration in the life of Paul if they could actually see that his concern for souls caused him to backtrack in spite of personal danger? Maps would add interest and insight into these very familiar Bible stories.

Or you might want to use a map or globe merely to show the size and position of the Holy Land in relation to other countries of the world. They can also be used to challenge the children with their responsibility to those who have not heard of salvation through the blood of Christ. If you are planning a tabletop display for mission Sunday, use a map as the background. Or mention the number of Christian churches in your locale and then show a map that pictures the number of mission stations in a particular foreign field. The comparison is often disturbing.

It's also possible to use maps as a creative activity. For example: When teaching the stories from the book of Genesis, you might ask each young person to draw a map of the early Old Testament lands. From Sunday to Sunday they could add the site of the stories to their maps, perhaps drawing a tiny picture of something that is representative of the Bible incident that occurred at that spot. The same idea might be used to teach the life of Christ or Paul's missionary journeys.

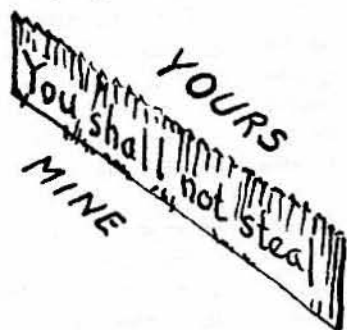


If your Sunday school does not have maps available for your use, it is quite simple to draw them. Borrow or buy a Bible Atlas and trace the map you plan to use. Ink the lines you have traced. Using a light pencil line, rule the tracing until it has the appearance of graph paper. Rule a large sheet of poster paper in the same number of squares. Using the smaller drawing as a guide, draw in each square on the larger sheet until the map is completed. This same method may be used for enlarging other visual aids.

An empty chalkboard is a wasted teaching tool. Even though you are using another method to teach your lesson, you might print a Bible verse on the board that would add emphasis to the truth you are presenting. Or you could use just one word, printed in very large letters, as an approach to the lesson. Would the word PRAYER help to lead your group into a discussion?

Simple drawing can also be helpful to illustrate a Bible truth.

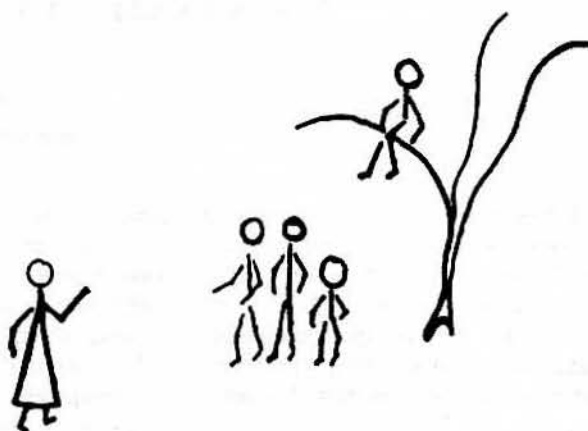
GOD'S FENCE



Or perhaps you would like to use stick figures to tell a story.

Pupil participation can be encouraged by listing references on the board and letting the young people

discuss the answers before they write them in the proper place.



Once again we have been able to offer only a few suggestions for the use of visual aids and creative activities, but we can promise that use of these methods will lead to discovery of new and interesting ideas for teaching the Word of God. Remember that your children will retain only about ten percent of what they hear, but the percentage rises to fifty to sixty-five percent when we use visual aids, and about ninety percent when they participate.

	LIFE	DEATH
	<i>If you believe in Jesus you:</i>	<i>if you reject Him you:</i>
<i>John 3:18</i>	<i>are not condemned</i>	<i>are condemned already.</i>
<i>John 3:36</i>	<i>have life</i>	
<i>John 4:14</i>		
<i>John 8:12</i>		

[To be continued]

O SING WITH EXULTATION

O sing with exultation,
Sing to the Lord, rejoice!
And in His congregation
Shout with triumphant voice!
For, lo, at God's right hand
Is Christ in glory seated;
With death and hell defeated
As victor He doth stand.

Since Christ, our Lord, is
living
We never more shall die;
To God the glory giving

We rise to Him on high;
Though chastened we may be,
And to our graves be taken,
We unto life shall waken
And live eternally.

Christ is the sure foundation
The builders did reject,
But He for our salvation
Is precious and elect,
And made the cornerstone,
On which the Church is
founded,

This marvel now is sounded
The work of God alone.

To Thee, O Christ, be glory,
Who camest in His name!
Thy people sing the story
Thy praises to proclaim;
We thank Thee and adore,
O Christ, our Lord and Savior,
Thy grace and boundless favor
Stand fast forevermore.

—A. C. Arrebo

Revival Means Survival

Pastor Clair G. Jennings
Minneapolis, Minn.

IT has been said that we need a twentieth-century reformation. We have arrived at a desperate point for both the church and the world. The day is upon us when man's ability to kill has become so alarming that he threatens his own survival. Dr. Vance Havner says, "The trouble is, the situation is desperate but the saints are not. It is too late in the day for half measures. The need is too urgent, and the time is too short. Many of our religious projects are beside the point. We are trying to meet a short-term emergency with a long-term plan."

In a time when the world is in a state of utter confusion and failure, Christians are needed to step forth and say, "Thus saith the Lord," and to say it with fire and power. The greatest need for our day is a great spiritual revival. God is willing as in the days of old to send revival to His people everywhere when He finds a people who will meet His conditions.

Survival in our day is not to be looked for at our prayerless peace tables but only from spiritual awakening and revival. We need a revival which will sweep through our churches like a prairie fire. For the Church of Jesus Christ, revival is our only hope of survival. It is, "Be revived or die."

What is revival? What do we mean by the term revival? Most Christians of our day have never seen a revival and believe that the spiritual plane of the average Christian is normal Christianity. Revival is not evangelism nor special meetings. One may have crowds and not revival. One may have converts and not revival. Revival is the sovereign, spontaneous outburst and outgrowth of the Holy Spirit with lasting results. It is when the

people of God so live that the Holy Spirit is not quenched or grieved. This means that Christians will get right with God and with each other and be in harmony.

Before revival comes there will be symptoms. When a child has measles or mumps, it is known because there are definite symptoms. Likewise, when revival is about to break, certain symptoms will be evident. When you have revival, it will be evident.

Humiliation and contrition are evident. Christians, broken before Calvary, will cry out to God for forgiveness for an unforgiving spirit, for a sour, critical spirit, and for a lack of burden for the lost. These three wrong attitudes are a block to revival in any church.

Evil speaking will cease. It is often necessary to go to another and to say, "Brother, I have been speaking evil things about you." This is not easy to do, but it is very necessary. If you are guilty of the sin of evil gossiping, you will never get revival in your own life until it is confessed and dealt with. With a heart broken over the sin, you will be enabled to confess it.

The daughter of General William Booth, founder of the Salvation Army, said, "I believe these sins of the heart, these roots of bitterness, envy, jealousy, grudge, criticism, these unforgiving spirits, are more hellish in the sight of God than some of these sins we talk about—adultery, murder, and so on." Such sins block revival in one's own heart as well as in the church. A symptom of revival is noted when these are confessed and forsaken.

Travailing in spiritual childbirth is a revival symptom. No noteworthy revival has ever been known to fall on the church but what there has been prayer for it. Paul refers

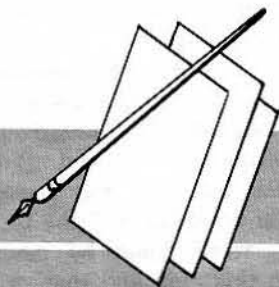
to this in his life when he says, "My children of whom I travail" (Gal. 4:19). The spirit of intercession and travail is lacking. The Sunday morning sanctuary often gives one the impression of a group of people chattering with each other while waiting for a basketball game to start instead of a travailing people. How will souls be brought to Christ if there is not a spirit of travail? The Wesley brothers cried to their people, "If you do not weep yourselves, we will weep for you."

Today the struggle rages over remaining orthodox and having an orthodox Gospel preached. This is all important, but orthodoxy without travail will never bring revival. If loved ones and neighbors are to be saved, there must be a travailing in prayer.

The spirit of desire will be evident in revival. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Folk do not come to church in the same old routine way and listen with carelessness and what borders on indifference when revival is in the air. A revival spirit brings people to the house of God in a spirit of expectancy and longing. People will have their minds fixed on the Lord instead of their eyes on the clock. A pastor finds it a joy to preach when the audience gives the impression of desiring something from the Lord. The spirit of longing will be felt at the Bible study and prayer meeting. These will no longer be meetings dutifully attended, but we will with eagerness look forward to it as the highlight of the week.

We could go on and on with what hinders revival and the evidences of a revival, but the question to you, dear reader, is, do you

[Continued on page 13]



EDITORIALS

MISSIONS AND SUPERMARKETS

Not long ago our daily paper carried a story about a woman mission worker in Minneapolis who was to be honored for twenty years of service. She had long felt the call to be a mission worker and when the opportunity came, this member of the same college graduating class as Billy and Ruth Graham was quick to accept it.

The account of this woman's life was inspirational. Men, women and children of the skid-row area have been ministered unto. She said, "If I had a thousand lives, I would give them all to mission work. It's such a needy field. No other work is so rewarding."

Adjacent to the story of the mission worker was one concerning a lady who had been chosen supermarket checker of the year in Minnesota. We turned to it, but thought that such an honor would seem very superficial after what we had just finished reading.

But we were pleasantly surprised at how much good could come out of such an occupation. The woman in question has been at the job for seven years and has worked at being more than a "checker," someone who adds a grocery bill. She gives a smile to every customer and believes in treating customers as friends. In the few minutes available as the purchases are being checked, bagged and paid for, she engages in a few words of conversation with the patrons. Conversation is picked up from the last meeting. The checker of the year will ask if the mumps are over or if the car got fixed. She has even gone so far as to visit ill customers and send greeting cards as they convalesce.

This second story wasn't written from a religious viewpoint. No mention was made of Christian ethics. We know nothing of this woman's faith. And yet, there was a lesson here, after all, for the follower of Jesus. For here, in what would seem like a very common and unglamorous task, a woman is taking an *interest in people*. Even though she might see them for just a few moments in the week, she sends them

on their way with a smile. In the cities especially, where the personal touch isn't always evident, it can be a great encouragement to meet someone who remembers that you had the mumps at your house and wonders if they're over now. Or that the car wasn't working well, and has it been repaired?

It all comes down to this, doesn't it, that every honorable occupation is an opportunity for Christian witness. In some jobs the only witness can be to one's fellow workers. Other tasks mean a constant dealing with the public. Wherever a believer in Jesus meets another person there is a witness taking place. Is it one that identifies the Christian as having been with Jesus? Is it a contact that will make Jesus Christ desirable to someone else?

The Lord wants His people, whether they work in rescue missions or supermarkets, to see every individual along life's way as a *person*, with fears and sorrows, with hopes and aspirations, and to care—really care—what happens to their fellow man.

THE TRUE CHURCH

We are happy to present in this issue of *The Lutheran Ambassador* the statement of the late Bishop J. C. Ryle of England, "The True Church." He was of the Anglican or Episcopalian faith.

We thought it, all in all, a very beautiful exposition of the Holy Christian Church. Our readers will be aware of the increasing tendency in our day to equate the organized churches with the true Church. No wonder, if that view is taken, that many today cry out as they see a fractured body of Christ.

Others of us, believing that "the one true Church is composed of all believers in the Lord Jesus," see the Church as united now. We can foresee a gathering of many church organizations together in future years, but we must confess that we do not long for it.

We think that in a world such as ours, where God's own people wrestle not against flesh and blood and await the Lord Jesus who shall change their lowly bodies, and where the Lord shall one day separate the chaff from the wheat, there will have to be various groupings of people, divided by understanding, beliefs, practices, customs and origin. In these groups He will have His own—the "converted," whom He will one day call unto himself.

In the meantime, wherever a Christian finds a kindred faith, he finds a brother or sister. Bonds of fellowship, than which there are none stronger in life, bind them together. In the faith for which they would each die, they find a life to share.

You will question several statements made by Bishop Ryle, as we did. Some you will be able to reconcile, while others may remain a puzzle. Remember that he was an Anglican, not a Lutheran, Christian. At the same time, you will agree with most of it and will be blessed in your soul.

"I believe in the holy Christian Church, the communion of saints."

WOMEN for Christ

INDIAN MISSIONS EMPHASIZED

The Henning, Minn., area fellowship sponsored an Indian Mission Day which was held at the Covenant Church, Clitheral, Minn., March 17, with sessions at 10:30 a.m. and 1:30 p.m.

After a hymn sing, led by Miss Bertha Anderson, Henning, Minn., Mrs. Sorkness of Henning led in devotions. This was followed by a vocal duet by Mr. and Mrs. Theodore Aasness, Doran, Minn.

The group spent some time in prayer, remembering before God special requests for prayer. The speaker of the day was Miss Irene Pederson of the Carmel Mission, Wakpala, S. Dak.

The afternoon session opened, as the morning session had, on a note of praise as the group joined in a hymn sing. Mrs. Raymond Jacobson, Sebeka, Minn., secretary of the Association Women's Missionary Federation, led in devotions and then gave a resume of the WMF projects. Following this, Mr. and Mrs. Theodore Aasness again sang a duet.

Irene Anderson then spoke of the "Highlight of Missions," and this was underscored by the solo which was sung by Bertha Anderson. Rev. Oscar Monson, Fergus Falls, Minn., closed the day with prayer.

This Indian Mission Day was a challenging time for those in attendance. The work of the Kingdom of God was presented with

urgency and practicality. May we be found faithful to our Lord until Jesus comes again.

—Miss Lydia Christianson, Sec.

WMF WORKSHOP

The Association Women's Missionary Federation sponsored a workshop Tuesday, March 3, at St. Paul's Lutheran Church (Mission Center), Fargo, North Dakota, for the district presidents, pastors' wives and lay pastors' wives.

The officers of the WMF were present: Mrs. O. K. Ose, president; Mrs. H. Presteng, vice president; Mrs. Raymond Jacobson, secretary; and Mrs. Albert Moen, treasurer. The theme for the workshop was "Jesus Is the Light of the World." The theme verse was John 9:4, "I [we] must do the works of him that sent me [us], while it is day; the night cometh, when no man can work."

The morning session began at 10:00 a.m., with the singing of the theme song for the day: "The Light of the World Is Jesus." Miss Ona Broden of Fertile, Minnesota, led the morning Bible study. Her message was centered in the ninth chapter of John.

In John 8:12, Jesus said, "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life." In the ninth chapter of John He showed forth the proof of this

statement, as well as the results in the life of one who received the benefit of a miracle.

The characters in the chapter are the man born blind, the disciples and Christ. Miss Broden pointed out the blind man's condition and need; the disciples' question and Jesus' reply to that question; and the fact that God's work could be made manifest in this man and that neither this man nor his parents had sinned to cause his blindness.

Jesus expressed His concern that He work the work of God who had sent Him while it was day, "for the night cometh when no man can work." Miss Broden pointed out in her lesson the announcement of Christ in verse five, "As long as I am in the world, I am the light of the world."

The Bible study leader then outlined for us the miracle itself and how it was performed, according to verses 6 and 7, and how the miracle affected the man himself, his neighbors and his parents. She also emphasized the reaction of the Pharisees toward the miracle and their resentment toward this act of Jesus, and the reaction of the blind man toward Jesus and his expression that he would follow the One who had wrought such a great change in his life.

Our need today, as Miss Broden underscored it, is expressed in the words of I John 1:9: "If we confess our sins"—there is a great need for all to confess their sins before God. Our condition is described in Romans 3:23—we all have sinned and come short of the glory of God. But we may go for cleansing to the One whose name is above every name (Acts 4:12).

The morning session closed with a hymn and closing prayer. Noon luncheon was served by the women of the Fargo congregation.

The afternoon session began at 1:30 p.m., with a hymn of praise, followed by devotions led by Mrs. J. Hermunslie of Spicer, Minn. The mission message was brought by Rev. John Abel, pastor of the congregation.

[Continued on page 13]

conversation with Jesus. _____

ENCOURAGE fellow Christians. The Christian's life is not a sheltered life; trials in the form of pain, sorrow, disappointments, and other needs may be his lot here on earth. The apostles often used their letters as an occasion to encourage Christians who were enduring trials. The following are examples of what we also could do or say today in similar circumstances.

Rom. 1:8-12 _____ II Cor. 1:3-5 _____

Gal. 6:9 _____ Eph. 1:15-23 _____

Phil. 4:19 _____ Col. 3:16 _____

SHARE the Word. It is important that we know and possess the Word for our own spiritual nourishment. As we share the Word with others, the Holy Spirit speaks to their hearts. We withhold the things of eternal value from our friends when we limit our conversations to temporal things. Paul speaks of the urgency of sharing the Word in II Timothy 4:1, 2. What forms of presentation may this sharing take?

_____ What attitude should we have in this sharing? _____

What are some opportunities you have to share the oral or written Word? _____

SHOW Christ in your daily life. According to John 14:17, 20, 23, who indwells the heart of a Christian and works in her? _____
What evidences of the indwelling Christ should the world see in us?

Col. 1:10; James 3:13 _____ I Pet. 2:11, 12 _____

Col. 3:1, 2 _____ I John 2:6; Acts 24:16 _____

Discussion: Which of the above methods of witnessing are lacking in your community? As you consider your opportunities and responsibilities in witnessing for Christ, remember the words of Vance Havner: "If your Christianity won't work where you are, it won't work anywhere."

You are writing each day a letter to men;
Take care that the writing is true;
'Tis the only Gospel some men will read,
The Gospel according to you.

BIBLE STUDY GUIDE



The Christian Woman and WITNESSING

Many of us know what it is like to be deficient in some technique of the culinary arts. We may have experienced the frustration of repeated failures in making bread, pastries, or other delicacies. When we do discover a recipe that never fails we are enthusiastic and eager to share it with others. We may speak about it, give them a taste of our product, or offer to share our recipe. This kind of sharing is an informal, spontaneous witness of what we have learned to be true. Our friends appreciate and often appropriate this kind of witness.

The Christian woman has something greater to witness to than the validity of a baking recipe. She has Christ. The life abundant found in Him is so satisfying she cannot keep it to herself. She gives a witness as she seeks to bring others to know and possess this new abundant life. In discussing the topic of witnessing we need to remind ourselves that there are many ways we can testify to what Christ has done for us. In considering these ways we will use a plan familiar to those who use cookbooks.

EQUIPMENT for Witnessing

Have you tried working in a strange kitchen with no knowledge of

what utensils are available? Until we have assembled our tools and know how to use the equipment, we are helpless. The Christian woman who wants to witness for Christ must first get acquainted with the tools God has provided. In his book *Personal Evangelism*, Rev. A. W. Knock reminds us that our efforts to witness will be futile without the necessary equipment of the Word, prayer, and the Holy Spirit. We need to remember that it is the *tools* that do the work. All we can do is permit or hinder their action. Why is the *Word* and a knowledge of the *Word* an indispensable tool in witnessing?

II Tim. 3:16, 17 _____ Heb. 4:12 _____

John 5:39; Acts 4:12 _____ I Cor. 1:18; Rom. 1:16 _____

Why is *prayer* such a powerful tool in witnessing? John 14:13, 14 _____
_____ John 3:27; Jer. 33:3 _____

Why did the disciples fail to help the epileptic boy in Mark 9:14-29?

Why did the Israelites fail in their endeavor? Deut. 1:42-45 _____

What do these examples teach us? _____

Why is the work of the Holy Spirit indispensable in effective witnessing?

John 14:26; 15:26 _____ John 16:7-14 _____

INGREDIENTS of Witnessing

Most baking recipes require a number of ingredients. Our Christian witness is also composed of more than words or acts alone. J. R. Miller has written: "...it is not so much what we do in this world as what we are that tells in spiritual results."

Look up the following verses for components that are necessary for a strong Christian witness.

John 3:7 _____ Isaiah 12:3 _____

II Cor. 5:14 _____ Matt. 9:36; Matt. 23:37 _____

Discussion: How will our witness be hindered if these ingredients are missing?

METHODS of Witnessing

In baking, the procedure methods vary. There are also many dif-

ferent ways we can give our Christian witness. Scripture is abundant with examples of how we can share Christ. Below are seven ways that would not fail, provided we undergirded them with prayer and followed the directions given by the Holy Spirit in the Word of God.

WORK. What examples of witnessing through ministering to others are suggested in the following references?

Acts 6:1-4 _____ Acts 9:36-39 _____

Acts 16:13-15 _____ Matt. 9:35 _____

INVITE. A sincere invitation can change a life. In each case notice the insignificant position of the inviter and the results of his efforts.

John 4:28, 29; 39-42 _____ John 1:45-49 _____

TELL. Opportunities to tell what Christ means to us will appear if we are looking for them. In the examples below, notice where individuals were sent to tell their news.

Mark 5:19, 20 _____ Acts 26:19, 20 _____

Gen. 40:8; 41:16 _____ Matt. 28:19 _____

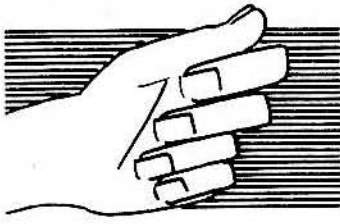
Compare these examples with our Lord's command in Acts 1:8.

NOTICE the needs of others. We need not look far nor read much to find people in want. Poverty, loneliness, illness, insecurity, restlessness, fear, and anxiety abound. The Christian has a message that will make the poorest rich, give the loneliest a Friend, and introduce the sick to the Great Physician. But before our friends will be interested in our message, we must first show an interest in *them* and *their* need. To introduce them to our Friend, we must first be a friend.

According to James 2:14-16, where would our witness to those in poverty begin? _____

Jesus is often referred to as the Great Physician. What approach can be used to reach those in physical need? Read Mark 2:1-12; Luke 5:31, 32. _____

The woman of Samaria was an outcast because of her sinful life. Notice in John _____ the approach that brought her into the lengthy



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

PROFITS IN LOSSES

Pastor Karl Stendal

"What shall a man give in exchange for his soul?" (Mark 8:37). You learned the verse just quoted in Sunday school, but perhaps you did not see the arrow of truth pointed so directly at your own heart that you had to give an answer right then. But if you did, you will agree that it was a most fateful moment.

A certain young man had just become a Christian and had left the Roman Catholic Church. His decision had cost him his home, father, mother, sisters, brothers, fiancée, friends—everything. His father denied him the opportunity to attend his mother's funeral. He had become a disgrace to his family.

In his room, in the presence of another Christian, this young man began paging through an album. One entire page contained a picture of his childhood home. There was a park, a swimming pool, and a palatial-looking home. Alongside the picture he had written: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The friend understood, and with tears in his eyes he turned to look at the young man; his face was beaming! Then he said he felt unspeakably rich in the midst of his loss.

This young fellow had gained his soul. He had found his Savior, and Jesus Christ in His glory had moved into his heart. For this reason he was rich in the midst of poverty.

Others have had similar experi-

ences. Many converts from paganism have been ostracized from their homes and communities. Some of these heathen conduct funeral services for a relative upon his conversion to Jesus.

In the spring of 1938, a young man received a call to the ministry. By this time he had attained to a rather gainful occupation. He had plans for the future which made it impossible to spend all those years in educational pursuits. He now found his own plans mapping one course and God's plans the opposite. After months of struggling, he scrapped his plans and said Yes to God.

Foolish, somebody says! Again we must weigh the matter—on God's scales—and out comes a question: "What shall it profit a man if he shall gain...but lose?" Man's rejection of God's call will always cost him that victory which an obedient heart possesses; sometimes it may cost him his soul.

How rich are you? Do you possess the peace which salvation brings. Do you want peace, joy, happiness? Salvation means that Jesus moves into your life. You become His and He becomes yours. He, the King of creation, lives in your heart.

You who have experienced these things, will you share your earthly gains so that a sinful, defeated, lost soul shall become rich in eternal treasures, rich because he has found the "Pearl of great price"?

God's plan is that we shall not only gain our own souls, but also other souls. Then our riches shall be waiting for us—in heaven, where there are no thieves.

WMF Workshop

[Continued from page 10]

"The world-wide mission of the Christian," he said, "is not founded on emotion, idealism, adventure or expediency, but upon the transcendent love and clear command of God. As the women of the church go forth now to carry out this commission through the Association WMF, they will have increasingly more and more to do. May God give you grace to rise to the challenge of the opportunities that will be yours."

A discussion period followed the message of the afternoon, and the workshop closed with the singing of a hymn and closing prayer. Messages in song were brought by women from Grand Forks and Fargo. A coffee hour was served by the women of St. Paul's after the afternoon session.

—Mrs. Vernon R. Nelson
Grand Forks, N. Dak.

NOTICE TO INDIVIDUAL SUBSCRIBERS

Please note:

This notice applies only to subscribers who do not belong to congregations formally or informally affiliated with the Association.

We would appreciate it if renewals to *The Lutheran Ambassador* be made in advance of the expiration date of your subscription. Please check the address on your most recent copy to see when your subscription expires. Please mail your renewal to

The Lutheran Ambassador
Box 652
Grafton, N. Dak.

Enclose your address label from a copy of the paper in order to avoid mistakes. Subscription price is \$2.50 in advance.

Thank you.

The Business Office

REVIVAL MEANS SURVIVAL

[Continued from page 8]

really want revival? Today the enemy has the church preoccupied with things which are secondary at best. With so much confusion in our world and in the Christian Church, we Christians need to be very careful not to be distracted from the real issue and need of our day.

Most Christians are of the conviction that we are living in the end days. The end days are not generally characterized by revival but by apostasy and a falling away. The way is being paved by Satan for the coming great world church and the tribulation. But as our world ripens for the coming judgment, the need for revival and the final harvesting of souls is all the more pressing. The Scriptural urgency of this fact says, "The night cometh when no man can work." Let us be as the man who was so convicted of this need of revival in his own heart and congregation that he came home from church and went into his kitchen and with chalk drew a circle around himself and prayed, "Lord, revive everyone inside this circle." Cleansing from sin and a conscience void of offense toward God and man will give you boldness to pray for revival.

My dear reader, if you are a saved soul, I trust you are aware of our crisis day and that survival depends upon revival. Will you just now purpose in your heart to be in earnest about revival?

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

PRAISE THE SAVIOR NOW AND EVER

Praise the Savior now and ever!
Praise Him all beneath the skies!
Prostrate lying, suffering, dying,
On the cross, a Sacrifice;
Vict'ry gaining, life obtaining,
Now in glory He doth rise.

We're delivered, bonds are severed,
Christ hath bruised the serpent's head;

Death no longer is the stronger,
Hell itself is captive led.
Christ hath risen from death's prison,

O'er the tomb He light hath shed.

Venatius H. C. Fortunatus
Johan Olof Wallin

NOTICE OF ANNUAL CONFERENCE

The Annual Conference of the Association of Free Lutheran Congregations will be held in Valley City, N. Dak., June 10-14. First Lutheran Church, the Rev. F. B. Monseth, pastor, will be the host congregation. All sessions will be held in the city auditorium.

The complete program of the conference will be printed in a later issue. Plan now to attend.

PELICAN RAPIDS CHURCH VOTES TO REMAIN FREE

By a vote of 21 to 0, Bethel Evangelical Lutheran Church of Pelican Rapids, Minn., declared its intention to continue as a free and sovereign congregation. The action took place at the annual meeting of the church, January 11, 1964. Notification was sent to officials of the American Lutheran Church.

The secretary of the congregation, Mr. Charles Svare, reported that the financial support of the church had improved. He further stated that morning worship services are held each Sunday at 11 o'clock.

LUTHERAN EVANGELISTIC MOVEMENT STATEMENT ON RELATIONSHIP TO LUTHERAN GROUPS

The annual meeting of the National Board of the LEM drafted the following statement regarding its relationship to Lutheran groups:

"The question has been raised concerning the position the LEM takes toward the unmerged and other minority Lutheran groups. As a free Lutheran, intersynodical, spiritual life movement, we take the same position toward all Lutheran groups, merged or unmerged, not taking any special stand either for or against any one of them. We reaffirm our position and purpose as a free, intersynodical, Christian fellowship in the Lutheran Church to serve wherever the Lord opens doors."

I'm very much interested in the work the Association is doing. May the Lord bless you and guide you all the way. I am with you in prayer.

Minneota, Minn.

I am interested in the Lutheran Association. Please accept this small contribution.

Battle Lake, Minn.

I am grateful that we have an association of Lutheran congregations and am enclosing a twenty dollar bill as a contribution. As I think of the Association it reminds me of these Scripture verses: "Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory forever and ever. Amen" (Heb. 13: 20, 21).

Rugby, N. Dak.

The series "Evolution and the Church" will be resumed in the next issue of **The Lutheran Ambassador**.

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

In those days, memorizing was an essential part of all education. The scramble to get ready for Sunday school was often punctuated with, "Have you learned your golden text?" My father was a firm believer in the importance of memorizing, but a single isolated verse, fine as that might be, did not satisfy him. In the summer, with more leisure at our disposal, we learned a Psalm, a chapter, or a hymn each week. There was no pressure exerted. It carried its own reward. Sunday evenings, as the larger group of family and friends gathered on the cottage porch to watch the sunset and later the starlit sky, we needed no books to share in the singing or reciting.

—Margaret Dulles Edwards in the *Bible Society Record*, January, 1964.

* * * * *

Another little old lady on her deathbed once asked me about the future life and the promise of eternal life. I could only turn to the Bible. I could only turn to the words of Jesus Christ; without the authority of those words I had nothing to say. It did me no good to give her my opinion or even to ask her opinion in the light of her own existential experience.

—Addison H. Leitch in *Christianity Today*, March 27, 1964

* * * * *

This question can't be left for our church leaders to decide. It involves all of us. Is our Christian faith intended only to provide us with personal solace and hope, or does it goad us into self-sacrificing action on behalf of all people who suffer injustice and deprivation? Are we, as Christians, called to be crossbearers?

There can't be much doubt about the answer to that, at least in theory. We come up over the rim of Good Friday remembering the words of our Savior, "Take up your cross and follow me." Of course Pope Pius should have denounced the massacre of the Jews, and so should the Lutheran bishops in Germany and all the rest of us, in whatever ways we had of making ourselves heard.

—Elson Ruff in *The Lutheran*, March 24, 1964

* * * * *

How many times have we talked to "fallen women," drug addicts, those confessedly enslaved to vice, and other unfortunates? Our Lord talked with these people and so must we if we are to know mankind and minister with maturity. God-inspired contact with people in this condition can be more fruitful than contacts with the churchly-minded. Jude says, "Pulling them out of the fire, hating even the garment spotted by the flesh." It is curious that some think they can pull someone out of a fire without going near it.

Not only in dens of iniquity do they meet, but in human groups that are perfectly legitimate for the Christian not only to visit but also to join.

—Haydn L. Gilmore in *Eternity*, March, 1964

* * * * *

Bible prophecy clearly suggests that end times will see a church which has turned from serving Christ to serving its own ends. Believers throughout the world will rejoice if the present interest in oneness moves in the direction of more faithful obedience to the Word of God and more love to Jesus Christ. If it issues in a unity without these characteristics, they should not miss the implications.

—Editor in *Moody Monthly*, March, 1964

* * * * *

Talleyrand replied that it was indeed difficult to found a new religion, more difficult indeed than could be imagined, so difficult that he hardly knew what to advise. "Still," he said, after a moment's reflection, "there is one plan which you might at least try. I should recommend you to be crucified and to rise again on the third day."

—*Decision*, March, 1964

MINISTRY RECRUITS DECLINE

Protestant pulpits appear to be losing ground to high-paying jobs in science and industry at a time of rising church membership and declining moral standards, according to the Associated Press.

"For the past five years there has been a decided decrease of interest in the ministry by young men," Dr. W. R. Cannon, dean of Candler School of Theology at Methodist-supported Emory University in Atlanta, Ga., told the AP.

He noted that while Protestant membership increased from 57.1 million in 1956 to 64.4 million in 1963, theology schools showed enrollments of 20,720 in 1956 and 20,622 in 1963.

Although these schools do not represent the total number of new ministers, the figures indicate the overall failure of clergy output to keep up with church growth, the AP said.

—*Minneapolis Star*

LWR NAMES MISSOURI SYNOD PASTOR AS A DIRECTOR

New York (NLC) — The board of directors of Lutheran World Re-

4/64
STANLEY HOLMAAS
NEWFOLDEN MINNNon-profit Org.
U.S. Postage
PAID
Minneapolis, Minn.
Permit No. 1521

lief, the overseas material aid agency of the National Lutheran Council and the Lutheran Church-Missouri Synod, has been expanded from eight to nine members.

Elected as the board's ninth member at a meeting of directors here in March was the Rev. William F. Bruening, pastor of Christ Lutheran Church in Washington, D.C.

Bernard A. Confer, executive secretary of LWR, said Mr. Bruening was elected for a two-year term ending in January 1966. The expansion is the first since 1955 when board membership was increased from six to eight.

Mr. Bruening is a member of the board of directors of the Lutheran Church-Missouri Synod. He has been pastor of the Washington church for the past 19 years and was pastor of Redeemer Lutheran Church in the Bronx for 15 years.

In other action, a grant of up to \$18,000 was authorized by the board for Ayuda Cristiana Evangelica, the social welfare arm of the Evangelical Council of Chile, for its 1964 programs in social education, community centers, and material aid.

Approval was also given to ship 2,531,000 pounds of surplus food for some 33,000 people and 250,000 pounds of clothing to Chile, both for distribution by ACE during a twelve-month period.

Mr. Confer pointed out that all clothing shipment approvals by the board were based on the calendar year of 1964, while all those for surplus food were based on the fiscal year of 1965, which begins July 1. The food, it was noted, is donated by the United States government from its surplus commodity stocks.

LUTHERAN SERVICE CENTERS ATTRACT RECORD 437,611

Washington, D.C. (NLC) — More military personnel attended Lutheran service centers during 1963 than in any other year since the Lutheran Service Commission was established in 1951, it was

reported here.

According to an annual statistical summary compiled by the LSC, the 1963 attendance reached 437,611 at Lutheran service centers and congregational programs receiving support from the cooperative Lutheran agency.

This topped last year's all-time high of 436,908 servicemen and their dependents taking part in LSC activities. These are the only two years in LSC history that attendance has exceeded 400,000.

The accumulated activities report listed 21 service centers and 17 program support facilities which were in operation part or all of 1963. A service center is usually located in a commercial area frequented by servicemen and receives the majority of its operating expenses from the LSC. Program support, either in funds or professional aids, is given by the LSC to civilian congregations strategically located near military installations to help them in their ministry to Armed Forces personnel.

LOS ANGELES CHOSEN SITE FOR NLC'S 1965 MEETING

New York (NLC) — For the first time in its history, the National Lutheran Council next year will convene on the West Coast.

Los Angeles, it was announced here, has been selected as the site for the NLC's 47th annual meeting, to be held February 8-10, 1965. The "City of Angels" was the unanimous choice of the Executive Committee at its recent meeting in Chicago.

Organized in 1918, the Council has never met farther west than Minneapolis, where three sessions have been held. Twelve meetings have been held in New York City, eight each in Chicago and Atlantic City, three in Detroit, two each in Pittsburgh and Columbus, and one in Cleveland, Baltimore, Buffalo, Toledo, Milwaukee, Richmond, Charlotte and Washington.

NOTICE

Our business office is located at:

The Lutheran Ambassador
Box 652
Grafton, N. Dak.

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:

Rev. Raynard Huglen, Ed.
The Lutheran Ambassador
Roslyn, S. Dak.

All subscriptions will be handled as promptly as possible. Please allow 2-3 weeks for the filling of your subscription. The price is \$2.50 per year (25 issues).