

**THE**

Vol. 2

December 15, 1964

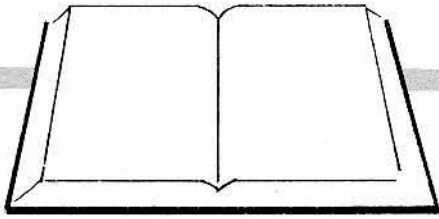
No. 24

# *LUTHERAN*

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—Creator Art Studios



## According to the Word

### Christ Is the Answer

**“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (John 6: 28, 29).**

What shall we do that we might work the works of God? If we were to choose a question universally asked, this would probably be one. It expresses the burden of hearts of men of every creed and color. “What shall we do?” is the cry of the Moslem, the Hindu, the savage and the civilized, the Christian and the non-Christian. It may be put in the form of a community need, as in our text, or hidden as a personal burden in the individual hearts asking in silence, “What shall I do to do the works of God?”

Within the religious world there are two groups asking, but the answer is the same for them both. There is the religious man who is striving to do the “works of God” but never coming to the point where he can feel assured that the demands of God have been met. With him, assurance is a future hope and based entirely or in part on his own faithfulness. We have millions in this group who are asking but who—like those in our text—refuse to listen to the answer from the only One who has the answer. In this

my closing message as a “regular” writer, I could well use the limited space to develop this phase of my text. However, Christians, too, are asking this same question. They are asking and seeking. They see outward evidence of a reality and power in other lives which they seem to lack and they begin to follow them. Religious movements have come and gone, and churches and homes have been blessed by them at times but they have also been divided and hurt. Where can we find the answer to the crying, searching hearts?

When Jesus says, “This is the work of God, that ye believe on him whom he hath sent,” He speaks to *all* searching hearts. He has no special formula for those who are His and those who aren’t. “As ye received Christ Jesus the Lord, so walk ye in him” (Col. 2:6). As believers, we are very clear on the “entrance requirements” into the kingdom of God. “He” occupies such an exclusive place in the whole process. The main requirement for us—and we cannot do even that without the Holy Spirit—is that we believe on Him. We must see our need and helplessness to the extent that we are willing to be on the receiving end, unconditionally—that’s all. But Paul goes on to say: “So also walk ye in him.” As we “preach” to others, have we learned this lesson of faith ourselves? We who at “birth” were *nothing* have become so important

in the “growing-up” stage. Sensing our shortcomings as we weigh ourselves on the scales of the achievements of others, we struggle on. We look to men and movements for help.

Paul, too, was there, at one time as he tells us of his experience in Romans 7. However, he found the way out of defeat into victory; out of frustration into rest—and he found it in Christ. “But of him are ye in Christ Jesus who of God is *made unto us* wisdom and righteousness and sanctification and redemption” (I Cor. 1:30). With him Paul had “died,” but with Him he had also risen again “unto newness of life” (Rom. 6). Paul faded out of the picture as Christ was allowed to occupy and take over. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me” (Gal. 2:20). In Him Paul was “filled with all the fullness of God” and was “complete” (Col. 2:9, 10). As in the case of justification, this was no future dream but a present reality. Have we discovered fully the riches and the victory that can be ours in Christ?

As I close my series of meditations at the portals of a new year, may I close with the words of Paul. Let us run “the race that is set before us, looking unto Jesus the *author* and *finisher* of our faith” (Heb. 12:2).

—Karl G. Berg

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**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.



## HOME MISSIONS

### THE GREAT COMMISSION

Pastor Harold Schafer

A little Scottish boy was lying on a prairie beside a stream. He fell asleep and had a wonderful dream. The sky became bright with a dazzling golden light. Out of this light came a chariot drawn by horses of fire. Faster and faster it came down from the sky, and when it came near the boy, he heard a voice as sweet as the mountain stream, saying, "Come up hither. I have work for thee to do."

When the boy got up to obey, he awoke and found that it was a dream. The impression did not leave him, and one day the boy went to his room, knelt down beside the bed, and prayed, "O Lord, thou knowest that silver and gold have I none. What I have I give to thee. I offer myself. Wilt thou accept the gift?" God did accept the gift, and that boy became one of the truly great missionaries to India. He was Alexander Duff.

You may not have a dream like this boy did, but the voice from heaven would be the same, "Come up higher. I have work for you to do." To those not having experienced God's salvation, He would say, "Come up higher to receive the forgiveness of sin and salvation you need." To those who are truly His children, He says, "I have work for you to do."

He has given to you the Great Commission. It is a command to take the Gospel to the ends of the earth. He gives authority to act on His behalf. The Great Commission has been called the most important order that has ever been

given to the followers of Jesus Christ. It is a great commission because it was a great claim that Jesus Christ made. Let us first look at:

I. A GREAT CLAIM THAT CHRIST MADE. He said, "All power is given unto me in heaven and in earth." Paul records this regarding Christ, that God "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church" (Eph. 1:20-22). This being Lord of all His own makes a world of difference. Philippians 2: 9, 10 expresses the thought that the name of Jesus is above all names and one day every knee shall bow before Him. When we have claimed Him as Savior we can voluntarily bow before Him as Lord and Master. We can be servants, or slaves, of Jesus Christ, pledged to do His bidding.

Some people have been slaves as a result of war. They were taken as prisoners and kept as slaves. Some are slaves by birth. Their parents were slaves and they were born into slavery. Some became slaves in payment of a debt. But Paul was a slave or bondservant of Jesus Christ by choice and that is what He wants of each of you; first claim salvation and then dedicate yourself to Him in sanctification and service. Jesus Christ truly has the authority or power to give the orders to His followers to evangelize the world. He has the right to expect these to be His servants

by choice. We, who name the name of Christ, should love Him because He first loved us. Christ made a great claim, "All power is given unto me in heaven and in earth." Because of this He had the right to give a great command.

II. Let us see THE GREAT COMMAND THAT CHRIST GAVE. It was a tremendous task for this small group of eleven men to whom it was given. Even though the 120 disciples who were gathered together at Pentecost and the others of the 500 brethren who saw Him after His resurrection considered it as seriously as they should have, it still was a tremendous order. It is a great command because of the comparatively small number to whom it was given.

It is a great command, for it is universal in its scope, "Make disciples of all nations." We, who claim to be followers of Christ, have this obligation to get the Gospel to all people. Yet at least half of the three billion people in the world today have never heard the name of Jesus Christ, the Savior of the world. Of those who have heard of His saving grace the great majority have never claimed His salvation and dedicated their lives to Him. It is a great command because all nations, all tongues, and all tribes are to be presented the Gospel truth.

The great command is individual in its appeal. It is true that the nations and the masses are to be reached. People may be spoken to in crowds and through mass media, but each one as an individual must claim the blessings of forgiveness and mercy. The personal touch is always needed. Much can be done to reach individuals and to personalize the Gospel for them. In addition to the group approach, which has limitations to make the message personal enough, people need to be presented personally with the fact of their sin and the need of the Savior, Jesus Christ.

The great command is individual in its obligation. Every single one who is a follower of Jesus



Christ is obligated to get the Gospel out. It is too bad that only a small percentage of those who are saved have witnessed faithfully enough so they have become the instrument to win others. If there were only two Christians in the world, and by the end of six months they would win two more and instruct them in the Word so that at the end of another six months all four would win four more, and at the end of every six months every Christian would win and instruct another, at the end of sixteen and one-half years the whole world would be evangelized. It works out on paper that if the Christian population doubled itself, because of each one reaching one every six months, that the 3 billion people in the world would be won in sixteen and one-half years. However, it is not working out in practice because each one is not reaching one for Christ every six months. What is the trend today? The January 1964, *Moody Monthly* states, "Today children are being born faster than converts are being made. In 1950 some 34 percent of the world's population was classified as Christian. By the year 2000, if the present population trend continues, the ratio will have dropped to 25 percent." And we realize that being classified as Christian because of church membership and the number who are living in fellowship with Jesus Christ are two different things.

It is a great command because the Gospel makes the greatest change in the lives of those who receive it. In regard to this present life, the Scriptures record this change, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Faith in Christ makes this great difference in regard to the future as well as the present: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth

on him" (John 3:36).

It is a great command because of the small number comparatively to whom it is given, the great number to be reached and the individual must be reached. It is a great command also because it is made to every disciple, and because of the tremendous change that takes place in the lives of those who receive the Gospel, a change for time and eternity.

First, we saw the great claim of the Great Commission; secondly, the great command of the Great Commission; and third we see great comfort which He promises.

III. We see the GREAT COMFORT WHICH CHRIST PROMISES. It is a task which saved sinners are helpless to carry out by themselves. We cannot carry out Christ's command without His presence and the power of the Holy Spirit. The words, "Lo, I am with you alway, even unto the end of the world," are a great comfort, for it is impossible without His presence and the Holy Spirit to accomplish anything for Him.

The promise of His presence is with those who know Him, but there needs to be an honest dealing with all sin, and a daily surrender to Him as the Lord of all. This means we follow His plan for us in our vocation and avocation. Our time, talents, and treasure are all placed at His disposal. Will you claim this promise daily, as you endeavor to carry out the Great Commission?

Some may ask what they may do through our Association of Free Lutheran Churches. Prayer is an important part which needs to be used in even a greater way. Dedicated and trained personnel should certainly find an open door. Rev. Strand reported recently that we could use thirteen pastors now. Many other workers are needed as well. You may become better acquainted with our overseas mission work through the articles of Rev. John Abel. I trust you have been and will read all that appear in

*The Lutheran Ambassador*. In regard to Home Mission work, your dollars help support Rev. Lawrence Dynneson who is on the border at Nogales, Arizona. Other parishes receiving support are located at Fargo, N. Dak., Hatton, N. Dak., and Austin, Minn. As these are striving to become self-supporting there are several others that are making inquiry as to the possibilities of help for them so they may get established. There is before us a door, wide open. There are many more opportunities than we can take advantage of at the present. Prayer, personnel, and purses do need to continue to be dedicated for the purpose of fulfilling the Great Commission.

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## Letters TO THE EDITOR

I just received *The Lutheran Ambassador*, have read most of it (Nov. 17).

You are free to use any Bible you wish, but in all kindness, I want to say the RSV (Revised Standard Version) is a perverted Bible.

Therefore, it should not be recommended for people to use.

In Rev. 2:18, 19, it tells us not to take away nor add to the book. I will enclose a couple of tracts. Please take time to read them. I have checked the RSV along with the King James and it is true what has been done.

If we are to "contend for the faith," then we should be careful which Bible we use.

Mrs. F. G. Drown  
Dallas, Texas  
(Roseau, Minn.)

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"Be strong and of good courage, do not fear or be in dread of them: for it is the Lord your God who goes with you; he will not fail you or forsake you" (Deut. 3:16).

Mr. Roy M. Quanrud, Lay Pastor  
Hampden, N. Dak.

"Jesus Christ, the same yesterday and to day and forever" (Heb. 13:8).

AS we stand on the threshold of the new year, I suppose there is not one of us but thinks back on the events that are past, and wonders what the year ahead has in store for us. I am not now speaking of worrying about the past and the future; but as simple human beings, I suppose we cannot help but wonder about it all. Surely, every Christian would like to blot out the failures of the past year, but those we must leave with God, knowing that He not only stands ready to forgive, but may even turn some of our failures into good results.

Have you ever wished that you could see the thoughts of a thousand people at a time like this, wondering how closely akin to your own some of their thoughts would be? Only God can see the heart, and even though some of the ones closest to you share some of their innermost thoughts with you, their relationship with God is a personal thing. We can help lead others to Jesus, but they alone have the key which opens their heart's door. Contrary to the belief of many, none of us will get to heaven because some of our close relatives did. It is sad, but true, that many people base the hope of their salvation on some of the very good works of a parent or grandparent. There is not a single word in Scripture which substantiates thoughts like this. We are told very plainly that "we must all appear before the judgment seat of Christ" (II Cor. 5:10a). That does not exempt you and it does not exempt me. The size of our bank account or the color of our skin will not make any difference either.

What were your thoughts as you prepared for Christmas this past



year? Did the material things tend to choke out the spiritual? Were you so concerned about the fact that you had bought the right gift for the right person that other thoughts were crowded out? Did you wonder what you would get in return? Did your expensive gifts go to the people from whom you expected much in return? Did the One whose birthday we celebrated have an important place in your planning for this festive season? As we look back only a few days, we cannot help but ask some of these questions, and many more like them. If Jesus Christ did not have a very important place—I should say *first place*—in your planning and celebrating this past Christmas season, it was truly an empty celebration. How can we think of

Christmas without thinking about Him who came to us as humble as anyone could? His birthplace was a manger in a stable, and Joseph and Mary and the shepherds were the only humans who knew who He was. Does it not seem a strange way for the King of Kings and Lord of Lords to come to this earth? Yes, but God was in the center of this, too, trying to show the human race the humbleness of our Savior.

Was Jesus Christ born into your heart last year? Has He been born there before or was this the first time? Whatever the case, I hope you know now that for the Christian, every day of the year should be Christmas, because He should be born anew in our hearts as we start each new day. As Christians we should be aware of the fact that if we cannot take Christ with us into every part of our daily life, we are doing things which are not pleasing to Him. If we cannot take Jesus with us wherever we go, we are going places where He would not want us to be. I think it is especially important that we try to have our children and all our young people see this, because they are facing temptations on every side, probably to a greater extent than the younger set has faced for many generations.

We recall from Scripture how very angry Herod became when he came to the realization that the Wise Men, whom he had talked with and asked to return and tell him where this young child was, went home another way. He did not know, nor would he have understood if he had known, how the Wise Men had been warned by God not to return to Herod, but to go home by another way, because Herod sought the child's life.

When the almost unthinkable, diabolical plan to destroy the child Jesus was forming in Herod's mind, God also warned Joseph in a dream to take the Child and His mother and flee into Egypt, and when Herod died, God also revealed this to Joseph, and so they returned to

# Jesus, the Son of God

their own town of Nazareth. This, too, was to fulfill Scripture, because Hosea had prophesied centuries before, "Out of Egypt have I called my Son" (Hosea 11:1 and Matt. 2:15). When we see all this in the light of God's Word, we can probably understand a little better why God permitted all those children, in and around Bethlehem, who were two years old and younger, to be killed. It certainly could not have been anything but a devil-inspired plan that Herod carried out, but because they died as small, innocent children, they probably escaped much suffering later in life, because life in those days was hard and cruel, and many people probably wished themselves dead, instead of having to endure many of the hardships which befell them.

I am sure that the people who lived when Jesus was here on earth wondered, as do many people today, with all the hate and cruelty and injustice in the world, if God had a hand in it all. We hear many ask "If God is a God of love, why doesn't He stop all these things that are making it harder to live a decent and upright life?" What is more sure than the fact that our times are in God's hand. He sees the end from the beginning, and I am sure that He is using many of the wicked plots and plans of godless men and women to His own advantage. No, we cannot understand it, but how many of God's thoughts and ways do we understand? I am sure we must admit that we, too, do not recognize God's presence with us through "thick and thin."

As we stand, then, on the threshold of another new year, may we who know Jesus as Savior, rededicate our lives to Him, and promise, by God's grace, to make this a year when we will make our witness known in a clearer way than we have done in the past. God grant that this may be our prayer, that others will see and say, "We recognize that they have been with Jesus." Can a greater compliment be paid you than to hear these words? Amen!

## Based on Colossians 1:15

**T**HIS is one of the most peculiar passages in the Bible! It is also one of the verses the Jehovah's Witnesses have made use of to take away the deity of Jesus. It reads as follows: "He is the image of the invisible God, the firstborn of all creation." In considering this it is of great importance to have the correct meaning of the words "first" and "firstborn."

Here I ask the question, does this refer to Jesus, born of Mary, the Virgin; or does it refer to the second person of the Trinity, born of God? The verse says, "The firstborn of every creature." Again we ask, does this mean that the birth took place before creation came into existence? We know what the Jehovah's Witnesses teach, i.e., that He was born or created some time before the creation, and that He is a created being, and not God.

We are interested in finding out whether Jesus becomes the Son of God by being born of the Virgin Mary, or was He the Son of God before He was born of Mary?

Those who hold that He became Son of God by being born of Mary, mean He was the first in rank (not in time), the first in quality, the most eminent, higher or loftier than any creature. Our verse states, "the first born of every creature." The next verse continues, "for by him were all things created that are in heaven and that are on earth." Does this not tell you that He is the firstborn of all creation? Because He was to be the Creator. Now, you ask a Jehovah's Witness, "How long before creation was He born?" They do not know and they cannot answer you! But WE know that He is from eternity, because we believe the Word of God.

The Apostle John should know something about Jesus. He lived with Him. It was an intimate and

close relationship. If anyone understood Jesus it should have been John. Do you know what John said about Him? That He was the "only begotten of the Father, full of grace and truth." That has nothing to do with His being born of Mary, because Mary was not yet. Some ask where we read this? I read it in the best known verse in the Bible—a verse that every Sunday school child should know—namely, John 3:16. Here is another, I John 4:9, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

The fact of Jesus being the only begotten Son of God (the Father) must have made a deep impression on John, or he would not have repeated it so many times! Paul also says He was the firstborn of every creature. Don't we come to the conclusion that the Son of God was both begotten and born of God? Or maybe both refer to the same. We leave it up to you. But we recognize that "begotten" (born) is a process that took place before He was born of Mary.

Therefore, we say that according to the Scripture He existed as *Son of God* before He was born of Mary. Therefore, we agree with our Confession of Faith that says, "Eternal is the Father, Eternal is the Son, Eternal is the Holy Spirit."

We also agree with what Martin Luther says in his explanation of the second article in our catechism, "I believe that Jesus Christ, true God, begotten of the Father from eternity. . . ."

So we come to the conclusion that Colossians 1:15 refers to "born of God" and not being born of Mary—for Mary was not yet! We also come to the conclusion that He is the Son of God from eternity!

Rev. Knut Gjesfjeld  
Thief River Falls, Minn.



## HOW LITTLE WE KNOW

How little we know of each other  
As we hurry along life's way.  
We criticize friends and our  
neighbor,  
Yet *know* nothing of what we say.

Each one may a sorrow have hidden,  
A trouble not voiced to a soul—  
Humbly breathed in silence to  
heaven  
As the publican did, of old.

The conceited boldly march forward;  
Are praised and applauded—that's  
true;  
But their hearts may be black as  
Hades  
Or their lives of the darkest hue.

But God in His heaven looks downward  
And reads each innermost thought.  
He knows of each honest endeavor,  
Who honestly walks with God.

Our simple mind cannot comprehend:  
Appearances often deceive.  
Heartaches, not shared, are most  
bitter—and  
The reckless also can grieve

We denounce, pass judgment, forgetting  
The Maker of man looks into each  
heart,  
And knows one's most secret thinking!  
We praise, we condemn, we advise.

Yet, how can we know what another  
Has endured? His experience?  
May the all Omnipotent Father  
Forgive us our ignorance!

We censure, we blame our neighbor.  
We *know* nothing of what we say!  
How little we know of each other  
As we hurry through the day!

Mrs. L. K. Prescott  
Shevlin, Minn.

## NOTICE OF WINTER BIBLE CONFERENCE

The third annual winter Bible conference of the Association of Free Lutheran Congregations will be held at Salem Lutheran Church, Radcliffe, Iowa, Rev. Jay G. Erickson, pastor, Feb. 9-11, 1965. Salem is located two miles west and one mile south of town.

Evening speaker for the conference will be Pastor Herbert Franz, Cloquet, Minn. Bible teacher will be Pastor Clair G. Jennings, Faith Free Lutheran Church, Minneapolis, Minn., and teacher at the seminary of the Association. Dr. Uuras Saarnivaara, professor of the seminary, will give four lectures on prophecy. Other program details will be announced later.

Make plans now to attend.

## NOTICE OF PASTORS' CONFERENCE

A conference for pastors of the Association of Free Lutheran Congregations will be held March 2, 3, and 4 at a place to be announced. Arrangements are being made by a committee consisting of Pastors John P. Strand, Association president, Fritjof B. Monseth and E. Edward Tornow.

## EXPRESSIONS OF INTEREST IN OUR WORK FROM THE TREASURER'S OFFICE

The following indications of interest in our work were all accompanied by concrete expressions of interest—financial contributions for the Association.

I am enclosing a gift for the new seminary. May the Lord richly bless you and may the new Association go forward in their work.  
Hendricks, Minn.

My husband passed away February 22. We received a large memorial so would like to send some to the Association. My husband was very much interested in the Association.

Langdon, N. Dak.

Enclosed is a small gift which I would like to give toward the mis-

sion fund of the Free Association. May God bless the work of the Free Association and may we each one witness for Christ wherever we are.

Hendricks, Minn.

With God's blessings and love in the great work. Glory be to the name of Jesus, our dear Savior.

Northfield, Minn.

May God bless the work that is done. May it be that souls may be won for Christ. That is what is needed in our days. I wished I could go to the convention but I am too old and can't get around very easily. But I'll remember you in my prayers. May God bless you all.

Ferndale, Wash.

## GRAND FORKS HOST TO WMF MEETING

The Fall Rally of the Eastern North Dakota Women's Missionary Federation met in Grand Forks, N. Dak., October 29, with Trinity Free Lutheran Church ladies hosting.

"Forward With Christ" was the theme chosen for the day, with "Lead On, O King Eternal" the theme song. The morning session opened with Scripture and prayer by Mrs. Vernon Nelson. Mrs. Frank Palmer, Grafton, and Mrs. Van Bruggen, Valley City, were the soloists for the morning. Mrs. Roy Quanrud, Hampden, N. Dak., led in a Bible study from Matthew 13:3-9.

The business session was called to order and the following officers were elected: president (2 yrs.), Mrs. Vernon Nelson; treasurer (2 yrs.), Mrs. Anton Rorvig; vice president (1 yr.), Pearl Aanstad; secretary (1 yr.), Mrs. Albin Haugen.

Lunch was served by the women of Trinity Free Lutheran Church.

The afternoon session opened with devotions led by Mrs. R. Duncan, Fargo. Special music was provided by a ladies' trio from McVille, N. Dak., and a trio from Portland, N. Dak. The guest speaker was Rev. E. Edward Tornow, Fargo. He chal-

lenged all present to be missionaries wherever they might find themselves. Any place where there is a lost soul is a mission field.

A candle lighting service was the background of the installation of the new officers, with Rav. Hans Tollefson, host pastor, in charge. There were 123 delegates registered. A generous offering was received, two-thirds of which was designated to be given towards a Bible school in Brazil, and the other third to go to the national WMF general fund.

We are thankful to God for the blessings of this day and for the fellowship we can know around His Word.

Mrs. Albin Haugen  
—Secretary

### **SMALL GLIMPSES ALONG THE WAY**

**Lars Stalsbroten**

I had a long wait at Spokane, Washington. So I looked up the telephone number of my good friend Dwain Christenson. He came and got me and we had some wonderful hours of fellowship together at his home. He came to the Lord when we were serving Bethany Lutheran Free Church in Astoria, Ore., in 1953. He was at the Navy base there at the time. It was such a joy to see that he was still living for the Lord, and God had given him a fine Christian wife and three precious children.

My train finally came and the next stop was Malta, Mont. Again I was privileged to enjoy generous hospitality in the home of Mr. and Mrs. Conrad Bergsagel. I also had three blessed services at Malta before I went on my way to Minneapolis. When I arrived at Minneapolis I had a little time left before I was due to speak at some meetings arranged by Central Iowa Lutheran Innermission Society, so my good friend, Bud Peterson, one of the students at our Seminary at Medicine Lake, came and brought me over to the school. I had the opportunity of being at the opening session of the day. I was deeply impressed, encouraged and

blessed. The teachers and students started the day on their knees in prayer. Dr. Saarnivaara is almost a Martin Luther, No. 2. How we need men like that these days. He is indeed a Godsend to our Seminary.

The three weeks' meetings sponsored by Central Iowa Innermission Society commenced in Holmes Lutheran Church, Clarion, Iowa, where Jordan Jacobson is pastor. Sunday morning I also spoke in his church at Eagle Grove, Iowa.

Then I had three services in Stavanger Lutheran Church at Garden City, Iowa. Several young people have recently been saved there and there was an unusually warm spiritual atmosphere. I spoke at their Ladies Aid one afternoon. There were 40 ladies present. The president, a young lady of about 22, asked for testimonies and prayer after I had spoken. Many took part. I must admit that it is a long time since I have been at a Ladies Aid like that.

From there we went to Hardin Lutheran Church where Parry Heller is pastor. The last week of services were held in Salem Lutheran Church, Radcliffe, Iowa. Jay Erickson is pastor there. It was so good to meet pastor Erickson again. We have had many blessed times together before. The other churches belong to the ALC; but this church is affiliated with the Association of Free Lutheran Congregations.

At the Sunday morning service they took up an offering for our new Seminary. The officers of the church and the pastor had prayed for \$2000.00, and that was the amount that came in. A modern day miracle and a definite answer to prayer.

There was a wonderful spirit of unity at these meetings. Pastors and lay people testified, prayed and wept together. A spirit of awakening was very obvious, especially among God's people. The Word which is living and powerful and sharper than a two-edged sword can cut deep. God's people, under tears, confessed sins of lukewarmness and little concern for the lost. But, praise God, He does not

only use the sword but He heals also. "See now that I, even I, am He that killeth, and I make alive; I wound, and I heal" Duet. 32:39. What a costly healing! "And with His stripes we are healed" Is. 53:5.

These were indeed some rich days. I can't express in words what a blessing these meetings were to my own soul. Thank you to all of you for hospitality, brotherly love, forbearance, prayers and wonderful Christian fellowship.

Soon Christmas is here. The best preparation for Christmas is a repentant and contrite heart. John the Baptist was sent to prepare the hearts for Jesus by preaching repentance. When we are truly broken before God over our sinful condition the Christmas Gospel becomes good news and Jesus as Savior becomes exceedingly precious.

### **LUTHERANS IN MADAGASCAR DEBATE WCC MEMBERSHIP**

**Tananarive, Madagascar—(LWF)**  
—Whether to affiliate with the World Council of Churches is currently being debated by the 243,000-member Malagasy Lutheran Church.

After a wide-ranging discussion, the Church's recent general synod meeting in Betroka took no final decision on the question but referred it to the body's six regional synods for further consideration.

At Betroka it appeared that a clear majority favored applying for WCC membership, but a vocal minority opposes it for a variety of reasons.

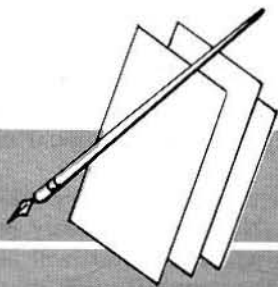
### **BIBLE VERSES**

"Be watchful, stand firm in your faith, be courageous, be strong" (I Cor. 16:13).

"And the world passes away, and the lust of it; but he who does the will of God abides for ever" (I John 2:17).

"The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners" (I Tim. 1:15).





## EDITORIALS

### A YEAR HATH ENDED

As you read this, the year 1964 will be history and the year 1965 begun. By all counts the old year was filled with interesting developments and portents of things to come.

Internationally, the world seems to stumble from one crisis to another. Men speak of world peace, but as soon as one hole in the dike is plugged another develops. And there are growing suspicions that the embankment against mass destruction is wearing thin in still other sectors. Yet, in the face of it all, we are duty-bound to work and strive for peace, freedom and justice without the sacrifice of honor. Indeed, the latter two virtues cannot abide without honor and the former, alone, is the peace of slavery.

Politically, the American and Canadian scenes can hardly be pictured as seas of tranquility. In Canada, the very confederation at times seems to be in danger. In the United States the political spectrum has widened to who knows what width with the spotlighting of the "far left" and the "far right" wings. The candidate of one major party has won re-election to the presidency. The other party seeks to find itself after a heavy defeat.

Scientifically, vast stores of new knowledge appear each year and this was true of 1964, too. Automation, modernization, mechanization advance. Where it will all stop, no one knows. We witness the not-so-strange phenomenon that what saves man effort and work does not necessarily accrue in unmitigated (absolute) blessings to him. Well did the Savior affirm that man does not live by bread alone.

Religiously, the world scene has been dominated by three or four trends. One, the unmistakable drawing together of the Roman and Protestant churches. The pace is so much swifter than one would have imagined two or three years ago that it is frightening. The emphasis of many Protestants upon what "unites" us to the apparent exclusion of what "divides" us, may make for great congeniality, but will also lead to tragic surrender. We must stand on the Word or we will not stand.

Two, many Protestants and Lutherans cannot agree on what "parts" of Scripture are authority. Whereas men of old approached the Bible with great reverence, a good many people today have become

quite selective and choosy regarding it. The "thus saith the Lord" has in some cases been saddled with so many qualifications that it is quite useless. At the same time as we say this, we think that we in the Association must give further study to our understanding of the Word so that we do not make the Bible say what we believe it should say.

Three, connected with the previous point and nourished by it is the dearth of call to commitment and to holy living in the Protestant churches of America today. Again we say, thank God for Billy Graham and his voice in our time. But how few are the other voices of prominence making that call. And what Lutheran leader of stature, offhand, can you name who is sounding the call to holy living as Hans Nielsen Hauge did in Norway? No wonder the churches regularly lament their ineffectiveness in society today. Yes, and you can add the lack of social Christian consciousness in the individual Christian of today, too.

All in all, considering all phases of life, there is much room for pessimism. But there is room for optimism also. We can still preach the Gospel. We *must* believe in its power. The promises of God are before us. We can still, *we must*, claim them for 1965.

### THE ASSOCIATION AND 1964

Now we turn to the Association of Free Lutheran Congregations in our assessment of the year 1964. What kind of a year was it?

By all tokens it was a year of advancement. Growth was sure and steady rather than spectacular. An increasing number of Lutheran people are interested in the smaller type fellowship we have and what we like to think of as the "warm heart" in theology and preaching and piety in living. This interest has come from a minimum of promotion which is, after all, a safer course.

The Association stands ready to welcome all people who are interested in our goals and who can live under our type of church polity or government. While we ought always to be engaged in self-examination and be open to constructive proposals for change under the general guidelines of the Guiding Principles, we are not anxious to take people in who are bent on conforming the Association to their pet ideas in polity or doctrine and practice.

But to get back to our review of the past year, 1964 saw two monumental developments in our fellowship. One was the beginning of the seminary in Minneapolis for the training of pastors for the church. This work has just started, to be sure, but it has had a fine beginning. The crying need for pastors has at least promise of easement in the not-too-distant future.

Another giant step forward was the establishment of mission work in Brazil and the assumption of at least partial responsibility for work at Nogales, Arizona. (Who can help but be thrilled in reading the reports from these places in today's *Ambassador*?) The work in Brazil is only in formative stages, but it

will be stabilized soon. The John Abels have found the open door expected in Brazil and are no doubt frustrated as they choose a small area in which to work when other places must stand empty of evangelical Christian witness.

The headquarters of the church have been moved to Minneapolis. When the Association first took shape, there was a general feeling that Fargo would be the seat of administration, if we can use that word in a free association. Subsequent events led many to believe that Minneapolis would be a more strategic location, as it was for the old Lutheran Free Church. We know that this change in thinking and plans was not easily accepted by all, but the action was taken after careful consideration.

1964 was the year in which the decision in the "name case" was appealed to the Minnesota State Supreme Court. *The Lutheran Ambassador* (Nov. 3) set forth the reasons why this action was deemed necessary. It was in the same year that the celebrated Valley City situation went to trial. This case also tested the validity of the recent merger. A recent rumor has it that a decision concerning Valley City may not come until next summer. On the other hand, it may be in when you read this. While there is a gratification in winning any dispute, legal or otherwise, we must be content in leaving the matter to God's will. Either in victory or defeat we shall need all the wisdom, love and forbearance we can come by.

We could go on to mention the establishment of a pension plan for pastors, the Family Bible Camp, the Luther League convention convened at year's end, the great financial response for the year, etc. But time and space forbid it.

And what of the spiritual progress in local congregations? Of this we know little and hear little. That the Word of God is being faithfully proclaimed, by and large, we have no doubt. Nonetheless, it behooves us to evaluate our local work constantly. Christians must be built up in the faith. The wandering must be reclaimed. The unchurched must be confronted with the Gospel's claims and invitation. God speed us all in this work.

#### THE DEADLINE NEARS

We remind you that January 31 marks the end of the current fiscal year for the Association. Therefore, we give you the exhortation in all brotherliness to act quickly in making your contributions to our common work. Every member should understand that it is to our advantage to have as good a bank balance as possible by the end of the year.

Some congregations have already met their goals for the present fiscal year. Others have not and to these we give special encouragement to fill up what is lacking. The goals we speak of are those the congregation sets itself.

Have you completed your work on the Praise Program, the ingathering for the Headquarters-Seminary building? You haven't? Then there is still

time for you to do so now. Whatever is received now will not have to be collected later. Some congregations have done so well. It has been wonderful to see. But what your congregation or you as an individual can do is greatly needed—now.

The financial story concluded on January 31 is going to be a very fine one. However, it is only prelude to further opportunities which the Lord will give us as we take our part in the evangelization of the world.

#### THANK YOU, PASTOR BERG

Pastor Karl G. Berg writes his concluding devotional article in this paper, for the time being, at least. As editor, we would like to thank him on behalf of all our readers for the ministry he has performed. In addition to his duties, first as a retirement home administrator and now as pastor of two congregations, he has accepted cheerfully the work of opening each issue of the *Ambassador* with thoughts from God's Word. The reports reaching us are that his writings have been well received and we know that they have been a blessing to many.

We rejoice that Pastor Berg, with his family, continues as pastor of our Pukwana, S. Dak., parish. He has an active and promising work there. Write him at that address if you wish to express your appreciation in a personal way.

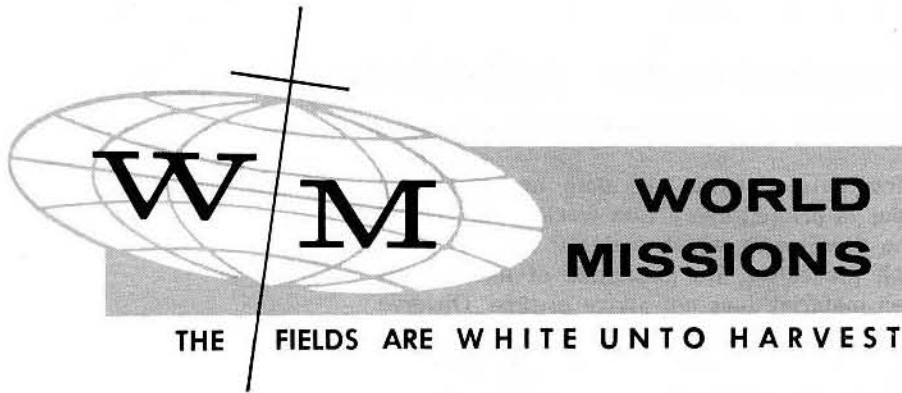
In our next issue you will find the first of a series of devotional writings, again on the inside front cover, written by another South Dakotan, Pastor Arvid Hokonson of Faith. He also has cheerfully accepted this assignment and it should be remembered that his parish is one of our most far-flung. May the Lord bless his writings, which will be based on the book of I Peter.

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"Then Samuel took a stone and set it up between Mizpah and Jeshanah and called its name Ebenezer; for he said, 'Hitherto the Lord has helped us'" (I Sam. 7:12).  
"But I trust in thee, O Lord,

"Now these Jews were more noble than those in Thessalonica, for they received the word with all eagerness, examining the scriptures daily to see if these things were so" (Acts 17:11).

"And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts" (II Pet. 1:19).



### OUR TRI-NATION VISION

Pastor John H. Abel

Some have asked, how do you plan to undertake the development of the new work? This question has also been discussed considerably at various Mission Board meetings of our Association during the past winter months of 1963-64. I have pointed out that it would be advisable to investigate the possibilities of an outreach into the heart of the great continent of South America through our proposed Bible school and evangelism program.

Through Brazil's interior state of Parana we have an opportunity of reaching out to two other nations that lie along Parana's western border. These nations are Paraguay and Argentina. While Brazil is known as the most open country to the Gospel in South America today, Paraguay has the reputation of being one of the most difficult places for the Gospel and is often called the most unevangelized nation on the continent. At present Paraguay is governed by a dictator who has given great concessions to the Roman Catholic Church. If you wish to conduct an evangelical meeting in the country you must first get permission from the police.

The populace of this rather small land-locked country is comprised largely of Indians and a class of mixed Indian- and Spanish-origin people. Here, then, is a country that

is desperately in need of the Gospel, which could be penetrated by evangelists from Brazil or by nationals themselves who were trained in a Bible school in Brazil.

Argentina, at the point where it touches Parana, Brazil, is called the state of "Missones." This means "mission territory." It was so named hundreds of years ago when the inhabitants were all Indians, and Catholic priests went in to work among them. During this last generation, however, there has been a great influx of pioneers, persons of European heritage, who have

been coming in to found new towns and farms, as has been going on in Brazil's interior. I am informed that this area now has some 600,000 inhabitants and is greatly in need of the Gospel. Not long ago I stood on a spot near the famous Iguacu Falls where I could see land in all three countries. I should like to feel that we of the Free Lutheran Congregations have courage and vision to claim this area for Christ.

During the last six weeks I have made three investigation trips into Parana, covering over 3,000 miles in these travels. I am convinced that a great open door awaits us in this area. Our vision and discussions of possibilities while we were together as a Mission Board in the States has been verified. In this heart of South America we should, by His grace, see many pioneers won for Christ and many free and living congregations born.

On my last trip to Parana, having Ruby along on a Sunday, we were invited to conduct a Gospel service at a ranch where no work was carried on. Ruby played her accordion and over 50 persons gathered on short notice. Much interest was evidenced in the Gospel by these frontiersmen.

## The 1964 Annual Report is now available.

**This valuable document contains the following information concerning the work of the Association of Free Lutheran Congregations:**

**MINUTES OF THE ANNUAL CONFERENCE  
FUNDAMENTAL PRINCIPLES  
PRESIDENT'S REPORT  
DIRECTORY OF PASTORS  
OFFICIAL BOARDS, COMMITTEES AND CORPORATIONS**

**Send \$1.00 per copy to AFLC, % Robert Bursheim,  
3110 E. Medicine Lake Boulevard, Minneapolis, Minn.  
55427.**

**Members of AFLC congregations should inquire of the pastor whether he has ordered a supply for that church.  
First come, first served, while the supply lasts.**




# The Lutheran Ambassador Schedule for 1965

The first date given is the date on which the *Ambassador* is printed every two weeks. The second date is the deadline at which material for that issue must reach the editor. No guarantee of inclusion is made when material does not arrive in time. Observe that one deadline in the summer varies from the standard procedure. In sending notices of meetings, keep in mind that subscribers receive their papers up to a week following the publication date. All material must be sent to the editor for his decision. Regular writers for the *Ambassador* are asked to note the special issues so that they may write concerning those topics if they desire.

| PUBLICATION                              | EDITOR'S DEADLINE                       | SPECIAL                                  | WMF BIBLE STUDY    |
|--|---|--|--------------------|
| January 12<br>January 26                 | December 26<br>January 9                |  | Yes                |
| February 9<br>February 23                | January 23<br>February 6                | Lent                                     | Yes                |
| March 9<br>March 23                      | February 20<br>March 6                  |  | Yes                |
| April 6<br>April 20                      | March 20<br>April 3                     | Easter                                   | Yes                |
| May 4<br>May 18                          | April 17<br>May 1                       | Memorial Day and<br>Pre-Convention       | Yes                |
| June 1<br>June 15<br>June 29             | May 15<br>May 29<br>June 12             | Convention Reports<br>Convention Reports | Yes                |
| July 13<br>July 27                       | June 26<br>July 10                      |  | Yes<br>Yes (Sept.) |
| August 24                                | July 24                                 |  |                    |
| September 7<br>September 21              | August 21<br>September 4                |  | Yes                |
| October 5<br>October 19                  | September 18<br>October 2               | Reformation                              | Yes                |
| November 2<br>November 16<br>November 30 | October 16<br>October 30<br>November 13 | Thanksgiving<br>Advent                   |                    |
| December 14<br>December 28               | November 27<br>December 11              | Christmas                                |                    |

**Please save this schedule for future reference!**



# WOMEN *for Christ*

## THE NEW YEAR INVENTORY

I wish that there were some wonderful place  
Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches  
And all of our poor, selfish grief  
Could be dropped like a shabby old coat at the door,  
And never be put on again.

These words from the pen of Louise Fletcher express what many of us feel as we come to the close of the year and stand at the threshold of another.

As we think back on our many well-intended plans which we postponed and postponed, we see that many opportunities were lost as we waited for that more convenient time which never came. The fine, brave things which we were going to do and say in defense of the good, the true, the beautiful, we put off to some other time when we would have grown a bit more mature and wise, or when there would not be so much to do. We were, perhaps, always getting ready to do something, but never doing.

The relationships to husband, wife, parents, friends; the enjoyment of our children; the valued friendships; the books we were going to read; the kindnesses we were going to do; the good we were going to promote—these have been left unaccomplished. We must admit there is much that remains undone, and confess that it is not

just the sins of commission of which we are guilty but also the sins of omission. But we are thankful that God blots the record, forgives, and then forgets.

As we enter the new year realizing that the doors of yesterday are closed and that tomorrow has arrived, we must go forward assured that with faith in Christ we can face the future in His name and pray for His continued presence with us. As Jesus spoke to His disciples of old—"Fear not, believe in God, believe also in me," He speaks to us today, and we must claim His promise. Let us surrender our plans into His will and let Him use us. . .

In the possession of time there is full equality among men. Everybody has 24 hours in every day. The robber has as much time as the saint. We need to think of each day as God's. Somewhere in the day we *must* find time to meditate on God's Word, thereby letting Him speak to us His direction and will. We must also take time to speak to Him in prayer. As we allow God to take possession of our lives He will show us how to arrange our time so that we can work wherever He wants us. We must watch our time, however, in order that we do not become too involved in public activities that we have no time to fellowship with our families. In finding time to do our part we shall find peace, but in attempting more than our part we will find only frustration and anxiety.

We must decide how we will use our time. We can waste our energies in worry and anxiety that are in reality self-centered, or we can grow spiritually through feeding on the Word, through prayer and through work that leads us away from ourselves into service for others.

The new year opens before us yet other opportunities to serve. Jesus said in Luke 6:38, "Give and it will be given to you; good measure, pressed down, shaken together, running over." Life gives back to us what we put into it. When we treat it with good will, good will comes back to us. Jesus gave freely of His time. His days were full as people crowded about Him in their need. He took time to talk with the despondent, to heal the sick, to bless the children. He gave freely of His strength. He gave His life for our salvation. From beginning to end He was willing to spend and be spent.

By what measure did Jesus give? By the measure of complete surrender, devotion, and sacrifice. Now can we measure our giving? That must be answered in the light of what Christ has done for us. And it must include time, money, talent, strength—life itself. "Giving is not a payment for service rendered, but an opportunity for grace to the giver."

As we begin a new year with our faces toward Christ, the light of the world, may we go in full trust and confidence as expressed in the words of M. Louise Haskins and quoted by the king of England in a Christmas message to his empire: "I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown!'"

"And he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'"

With our weak hand in the hand of our almighty Saviour let us step into the new year knowing that Jesus Christ is the same yesterday and today and forever. His grace

is sufficient for every day—even today!

—Adapted from *The Woman's Year*



Pictured here are Pastor Dynneson and his confirmation class. From left to right: Ted and Betty Kennedy, Felix Gallardo, Pastor Dynneson, Louis Gallardo, Miriam Dynneson and Irene Gallego.

### A LETTER FROM NOGALES

Greetings from "just north of the border," Nogales, Arizona. Our group here rejoices in the interest the Association of Free Lutherans has shown in our work here. We, too, have a women's group that has been meeting for about a year. We meet bi-monthly, alternating in several homes. Our Sunday services are held in a city youth building but this is not always available during the week. Thursdays, the 2nd and 4th of each month, are the days of our women's meetings. We have about nine steady members coming from several races and from four Lutheran synods, and several from non-Lutheran backgrounds. Our president is Mrs. Henry Washington, formerly from the Park River area in N. Dak. Our vice president is Mrs. Willis Voxland, formerly from Iowa and Minnesota. Our secretary-treasurer, Mrs. Ted Kennedy, is a local woman of Spanish descent.

We are rather unique in that our meetings are always bilingual. We start out in English, but before long someone, usually Mrs. Ken-

nedy, is interpreting in Spanish, as we always have some who understand no English.

We have been studying "The Letter of Joy to the Philippians." It was interesting to study Acts 16: 6-15 as a background for our study. We saw how the first congregation in Europe, at Philippi, was founded when Paul had a quiet talk with some women by the river bank. Then we saw how Paul had thanksgiving and hope that God would continue what he had begun in this group of believers. It was a partnership, his rejoicing in them and their rejoicing in his work. What unity and prayer for one another! It could only come from hearts surrendered to the living Lord Jesus. We tried to make this practical and see how our relationship was to the Savior, to our pastor and among ourselves. Were we willing to stick together in love that the Gospel might be preached more effectively through us, even if it might be in persecution? Many memorized Philippians 1:21, "For me to live is Christ and to die is gain." We discussed death and how one in Christ need not fear death for it is gain. However if the Lord would have us live, we would live Christ. The old self must be crucified so we can say with Paul in Galatians 2:20, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me."

As we considered the "humbleness of Christ" (Phil. 2:1-11); the "working out our own salvation" or "God's work in us" (Phil. 2:12-18); and "rejoicing in the Lord" (Phil. 4:1-9); we prayed that we will work hard to put ourselves into the joy of faithfulness such as Christ's, in mutual love, in humble concern for one another's welfare and in fear lest anything stand between us and God.

While discussing "Paul and his fellow workers," the ladies were moved to send a gift to help our missionary families get to Brazil.

Other projects have been to pay for all the communion supplies, and to present the confirmation class a gift and secure devotional booklets for our members and for visitation.

It was a joyful day Sunday, October 11, when two of our youth were baptized and four others renewed their baptismal covenant. A new class is ready to begin.

Some of our ladies are regular in attending the Sunday adult Bible class taught by Mrs. Kennedy. We have five Sunday school classes. Wednesday evenings we study Hebrews and Sunday evenings the Psalms. Sunday afternoon a carload goes up to Washington Camp, 20 miles away, to minister to some Spanish families. Families there are beset by much sin, so join us in prayer for them.

Our people are grateful to God for sending the three young boys into our midst this summer. Several found salvation through their ministry and many were encouraged to go on in the Lord. Four of our young people and our Sunday school superintendent, Leonard Swanson, went to the California Lutheran Bible school camp and reported a refreshing time around God's Word. We thank the Lord for the financial help received for Bible camp, as our youth come from poor families.

Sincerely,  
Mrs. Laurence Dynneson

### BIBLE VERSES

"This is the day which the Lord has made; let us rejoice and be glad in it" (Ps. 118:24).

"When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold, and frankincense and myrrh" (Matt. 2:10, 11).

"And we have seen and testify that the Father has sent his Son as the Savior of the world" (I John 4:14).





# NEWS

## of the Churches

### FERNDALE, WASH.

Rev. Richard Snipstead was installed as pastor of First Lutheran and Golgotha Lutheran Churches on Sunday, Nov. 9, by President John P. Strand. A fellowship dinner for both congregations was served at noon that day in First Lutheran. In the evening Pastor Strand spoke at a mission service in the same church, showing slides of the Headquarters Seminary Building.

### DALTON, MINN.

Mr. and Mrs. Otto Saukerson, Chamberlain, S. Dak., are presently serving the parish which consists of Zion, Tordenskjold, Sarpsborg and Kvam congregations. They were previously served by Pastor Carl I. Ostby.

Mr. and Mrs. Alvin Grothe and family spent a Sunday in the parish in November. Good attendance greeted them as well as Pastor John Strand on the following Sunday.

While waiting for the arrival of a new pastor, Rev. Harry C. Molstre (Feb. 15), the Saukersons are carrying on a full program of services, confirmation classes, Luther Leagues, Bible studies and Ladies Aids.

### AUSTIN, MINN.

A Free Lutheran congregation has been organized and has the name "Faith." The congregation is currently worshipping in the parsonage located at 1505 - 22nd

Ave. SW. The Sunday schedule is as follows: 9:30—Sunday School, 10:30—Worship Service, 8:00—Evening Service. On Wednesday nights there is a prayer fellowship at 8 o'clock.

The congregation is served by Pastor Hubert F. DeBoer. It is anticipated that the Lord will bless the work to the extent that construction of the basement unit of the church can be started in the spring. Free Lutheran people of that area are invited to visit this new work in Austin.

### BAGLEY, MINN.

Twenty-one people gathered recently at the Frank Fletcher home for the purpose of organizing a Free Lutheran congregation. Rev. Joel Pederson and Mr. Oliver Urdahl were present. Officers were elected and a call committee was chosen.

Worship services are held in a small chapel. There is a Sunday school enrollment of 20 and a Tuesday school enrollment of 24. 16 ladies were present at the organization of the Ladies Aid. A Luther League has also been started.

Rev. Pederson presently serves the church with assistance from Oliver Urdahl and Robert Landsverk.

### FARGO, N. DAK.

St. Paul's Lutheran Church, E. Edward Tornow, pastor, held a potluck supper in early December at

which time pledges were made to the church for the coming year.

The Sunday school teachers of St. Paul's are studying the book, "The Holy Spirit and Our Faith."

### FAITH, S. DAK.

Pastor Arvid Hokonson, formerly of Everett, Wash., was installed as pastor of Emmanuel and Bethel Lutheran Churches of the Faith parish on November 22 by President John Strand in 9 and 11 o'clock services, respectively. Bethel is in Faith and Emmanuel in Eagle Butte. After the service at Faith, the Ladies Aid served a dinner. Following this Rev. Strand showed pictures of the Headquarters-Seminary Building in Minneapolis.

Pastor and Mrs. Hokonson arrived in Faith on Oct. 1. He is also conducting evening services at the Opal Community Church each Sunday.

The Hokonsons have one son, Steve, who attends the Lutheran Bible Institute at Seattle, Wash.

More news from the Faith Parish next time.

### PERSONALITIES

Rev. Trygve F. Dahle's address for the winter months should be 5585 Argyle Ave., San Bernardino, Calif. 92404, instead of as previously given. (We hope that Pastor Dahle didn't miss out on too many Christmas cards because of this omission—Ed.)

Rev. Harry C. Molstre, Winger, Minn., has accepted a call to serve the Dalton, Minn., parish of the AFLC and will begin work there on Feb. 15.

Rev. Hubert F. DeBoer has become the first pastor of Faith Free Lutheran Church, Austin, Minn., and resides at 1505 22nd Ave. SW. He previously was pastor at Clearbrook, Minn., ALC.

Rev. James A. Almquist, ALC, has moved from Minneapolis, Minn., to Nome, Alaska, where he is pastor of Our Savior's Lutheran Church.

Audubon, Minn., is the new home of Pastor James W. Armstrong, ALC. He serves First and St. Peter Lutheran Churches of that community.

Rev. Edwin C. Peterson, ALC, formerly of Cathlamet, Wash., is now living in Saco, Montana.

News has been received of the death in early October of Mrs. Alexander Borrevik, ALC, Duluth, Minn., wife of the pastor, now a Lutheran Social Services chaplain. Other details are not known. (Pastor Borrevik is a son of the late pastor-evangelist, B. A. Borrevik, and is a cousin of my father.—Ed.)

With this issue of THE LUTHERAN AMBASSADOR we discontinue the practice of listing ALC pastoral changes of former Lutheran Free Church pastors. We feel that interest in this diminishes as the make-up of the AFLC changes, for one thing. But even though we no longer carry such information in our pages we shall follow with personal interest the activities of our former associates.—Ed.)

## BOOK REVIEW

Dr. Bernhard M. Christensen, *He Who Has No Sword*, T. S. Denison and Co., Inc., 156 pages, \$3.00.

In the face of irreligion, championed by atheistic Communism, ancient non-Christian religions revitalized, and Western scientific thought, the author summons today's Christians to act in behalf of the cause of Christ. The weapon he would place in each hand is the Word of God, but a Word which becomes flesh in Christian action by individual believers.

The book title comes from the words of Jesus, "Let him who has no sword sell his cloak and buy one." The Savior was warning His disciples that they could expect swords rather than peace as they went forth in His cause.

Some of the swords which Dr. Christensen, former president of Augsburg College and Seminary, presents in the book's nine chap-

ters are simplification of life, concern for the individual, a Christian philosophy of work, social unconventionality, intellectual struggle and integrity and world vision.

Thus far the book is weighted heavily on the side of social concern, but it should be remembered that the author is making the appeal for Christianity that is concerned about all life's areas. He is seeking to awaken Christian conscience.

Chapter seven discusses the prayer life of the Christian. Dr. Christensen writes, "Is prayer, too, a sword for the battles in which the Christian must engage both for his own strengthening and protection and for the advancement of the Gospel? There can be no doubt that such is the picture of prayer presented throughout the whole Bible."

Association readers, particularly, will not share the author's good thoughts about the World Council of Churches in chapter eight. He seems to accept "union" and "reunion" of churches as desirable. But he moves on to more compatible ground (for us) when he affirms—"it still remains true that even now in the deepest sense, the body of Christ is not divided. Those who are in living fellowship with Christ are united with his true disciples everywhere, in whatever church, in whatever land, in whatever time."

*He Who Has No Sword* is a good book for those of us who dwell much in personal Christian experience and devotional life. It calls disciples of Jesus to bring their faith to main street and the market place. The book is one more attempt by the author to bring the Christian ethic out in the world where ungodly man can see it and be changed by the Gospel.

I believe that we owe it to our long time co-worker in the Lutheran Free Church to hear him out and listen to his assessment of what is needed in our day even though we may not agree with every illustration and point he makes in presenting that argument.

Raynard Huglen

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Permit No. 1521

## GOD KNOWS

God knows—not I—why, when I'd  
fain

Have walked in pastures green  
and fair,

The path he pointed me hath lain  
Through rocky deserts, bleak and  
bare.

I blindly trust—since 'tis his will—  
This way lies safety, that way ill.

He knoweth, too, despite my will  
I'm weak when I should be most  
strong.

And after earnest wrestling still  
I see the right yet do the wrong.  
Is it that I may learn at length  
Not mine, but his, the saving  
strength?

His perfect plan I may grasp,  
Yet I can trust Love Infinite,  
And with my feeble fingers clasp  
Thy hand which leads me into  
light.

My soul upon his errands goes,  
The end I know not—but God  
knows.

—Author unknown