

**T
H
E**

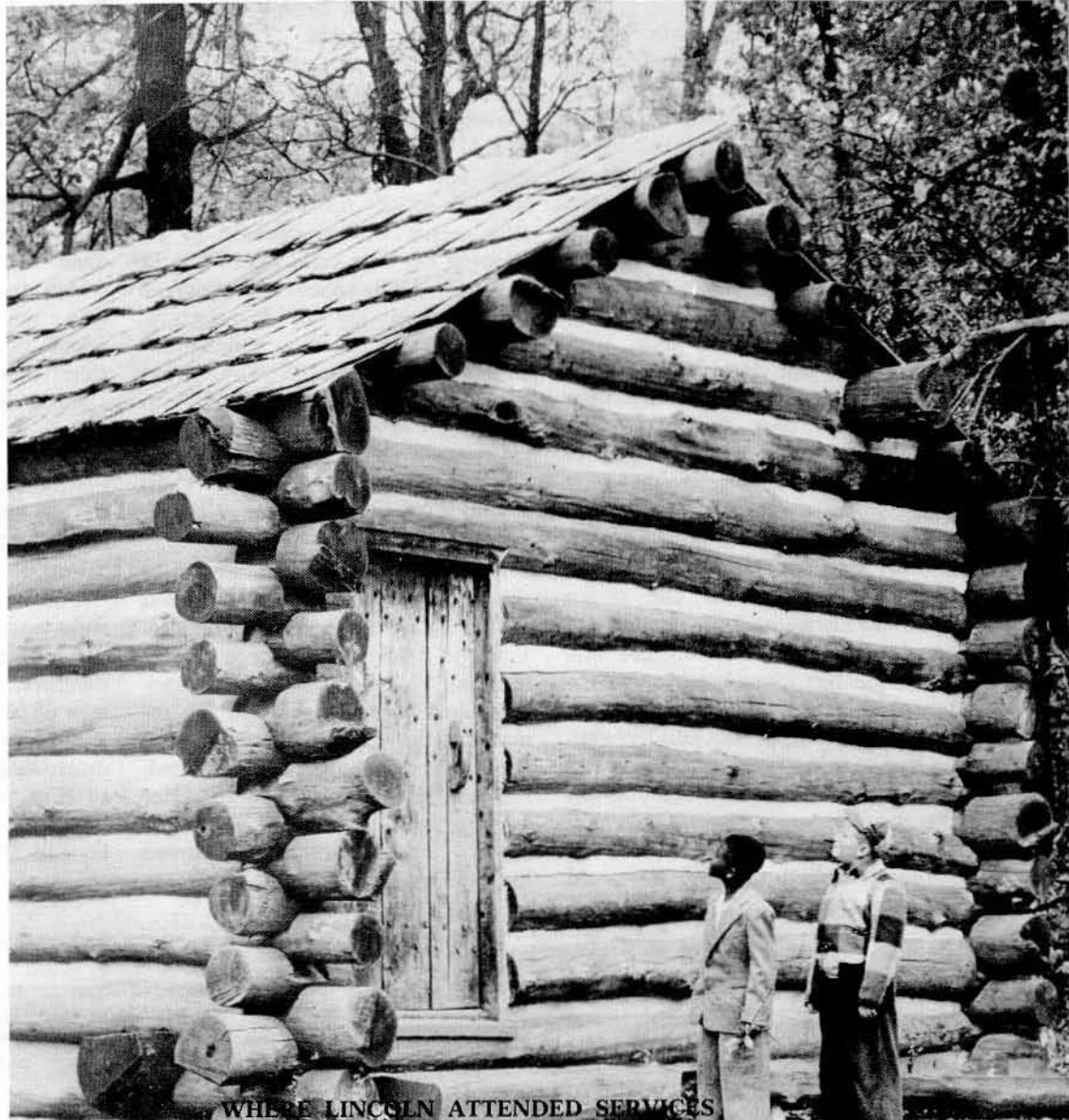
Vol. 2

February 11, 1964

No. 3

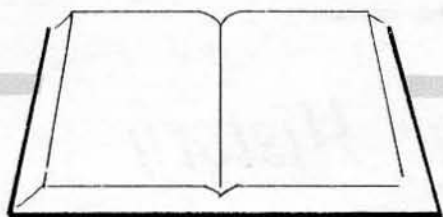
LUTHERAN

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



WHERE LINCOLN ATTENDED SERVICES

Two young Americans, Negro and white, visit a restoration of the old church-school at New Salem, Ill., where Abraham Lincoln attended services. The log building is one of many historic places to be found in the community where Lincoln lived for six years (1831-1837). —RNS Photo



According to the Word

DEEPER THAN THAT

"I bow my knees to the Father of our Lord Jesus Christ. . . . So that ye may be able to comprehend with all the saints what is the height and depth and length and breadth, and to know the love of Christ which surpasses all knowledge" (Eph. 3:14, 18, 19).

What a refreshing picture in an otherwise drab, selfish world! Our Lenten season is another reminder of this great and infinite love of God, pictured for us in the Word and experienced in the hearts of men. As Paul tries to fathom the depth and breadth and length and height of that love, he concludes that it cannot be done. This passage reminds me of an experience of Fritjof Nansen, the great Norwegian explorer. He was trying to penetrate into the far north where no one had been before. As he pushed his way farther and farther into the unknown, he would chart the course each day in his log book. Daily he would check his location and let down a line to fathom the depth of the ocean upon which he and his crew were passing. He gathered up the line which he felt should cover its anticipated depth. Afterward he recorded its length but underneath he had to add "Deeper Than That." Every day he added to the line but the results were the same. He never reached the bottom. Finally he gathered up all the line he could

find, hoping to reach the bottom. Down, down, down it went. But—the results were the same. Again he had to note by this time the familiar words: "Deeper Than That."

Paul found it necessary time and again to "let down the line" to draw from the resources of God, made available to men. There was a "thorn in the flesh" that gave him much concern. There were prison walls that hemmed him in. There were stripes and chains. Co-laborers failed him time and again. Churches like those in Corinth and Galatia, which he had built so solidly on the one foundation, Jesus Christ, seemed to be slipping off that solid Rock. But in spite of it all, there is a glow of victory and joy in his letters. Where did he get this "more-than-conqueror" attitude? Time and again he "let down his line" into the ocean of God's unfailing love. And every time he found that he too could write "Deeper Than That." As he puts it, "It surpasseth all knowledge."

As I write these words, my heart goes out to those who are tested and tried in the crucible of life. There is a friend of ours, a "sister in Him," up in northern Minnesota. Just recently she laid the remains of a loving husband to rest. He was a real brother in the Lord. He had just retired for an easier evening of life, but that wasn't in God's plan seemingly. He loved his family. He loved his home. He

loved life. But as the valley of death approached, he found *Him* there. He loved life but he loved *Him* more. He was to see *Him* and he was t-h-r-i-l-l-e-d at the thought. He couldn't make the words clear enough for those around his bed to hear, so he spelled it out. He had "let down the line" again and again and especially now, and found the love of God "Deeper Than That." Now there is an empty chair and a lonesome heart left behind. But she, too, is finding out the same: God's love is "Deeper Than That," deep enough to meet every need. It gives her strength for today and a glorious hope for tomorrow.

The love of God doesn't stop even with Calvary. The extent to which the love of God would go was demonstrated there. "The proof of God's amazing love is this: that it was while we were sinners that Christ died for us" (Rom. 5:8, Phillips). But that love continues on. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

You who may be in "the valley" right now; there is an empty chair and you are ready to give up. Remember, He is there too. The valleys of life are there for a purpose. When it's dark all around it's so much easier to look up. To look up to Him whose love reaches down, down, down into the darkest valleys of life.

—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, 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.

A challenge to rise up against a new titanism bestriding the globe.

Even You Can Change History

by Pastor Leslie F. Brandt, Los Angeles, Calif.

THIS, according to the calendar of the Church Year, is the season of Epiphany. It is symbolized by those three Gentile kings who traveled many miles to meet and worship the Christ who was signaled by the Bethlehem star. It celebrates the manifestation of this Christ to the world. That bright star which shone over Bethlehem burst into a flaming sun that was designed to bring heat and light to every corner and crevice of our dark, cold world. There is no incident or event that has so profoundly affected the history of our world as that which transpired at Bethlehem. It was just a few hundred years later that Rome, the pagan capital of the world, bowed in superficial allegiance, if not in humble adoration, before the Bethlehem Christ. They who tried to destroy the Christ and the few who followed Him finally turned to honor Him. From Rome the message of the Bethlehem star pressed forward into every nation of the then known world. It was not always carried in love. It sometimes advanced under the banner of conquering armies and through the shedding of blood. There were times when the pride and ambitions of men almost extinguished the light, but wherever it was carried, sparks ignited into new flames and the darkness was lifted and joy and peace restored to lives engulfed in those flames.

It was under the banner of the Christian Gospel that our own shores were settled and our country colonized. The men who pioneered our land and wrote our Constitution were, by and large, men who lived and died with the

courage and power reflected by the star of Bethlehem. It is not difficult to visualize how we as a nation and a society have our roots in the event of Bethlehem. But, in the last few decades, a new titanism bestrides the globe and reaches for the moon. Millions have flocked to its banners. By some strange power it has unlocked human hearts, released boundless human energies, elicited untold human devotion and sacrifice. Its name is Communism. Whereas history has moved along the currents created by the Bethlehem event and by those who bask in its light and move under its power, history is facing convulsive changes under the dynamic of this new religion that disowns the Divinity and idolizes the reason of man. In the very cradle of Christianity a monster offspring has evolved that is totally opposed to everything the Bethlehem event stands for. It is not merely a political philosophy or an economic system; it is a religion that demands and gets the minds and hearts and lives of its followers. It is a Frankenstein created by a sick and dying Christianity that threatens to rise up and destroy the parent. It is a history-changing movement that has already shaken our world and threatens to devour it. Any attempt to explain the "whyfor" of this frightening state of affairs would by necessity be over-simplification, but essentially Communism is shaking our world and changing history today because Christianity has apparently ceased to do so.

Consider, for a moment, some of the symptoms of our sickness. There is *rootlessness*. We are no

longer proud of our past, uncertain over our role in the future, and living only for the present. There is *emptiness*. We have little sense of meaning, purpose, or destiny. *Loneliness* . . . having many acquaintances but few friends with whom we are mutually and deeply involved. *Self-centeredness* . . . seeking our own personal or group interests above and at the expense of others. *Materialism* . . . measuring both things and people in terms of their monetary or productive value. *Pleasure-madness* . . . regarding the pursuit of pleasure, usually in terms of the lust of the eye or the lust of the flesh, as a supreme purpose in life. *Conformity* . . . wherein none is allowed or encouraged to be markedly different in way or life or even ways of thought lest he endangers group security. *Moral-relativism* . . . declaring that absolute standards of morality are out-of-date, in favor of doing whatever one can get by with. *Scriptural illiteracy* . . . so that willful distortions and misquotations of Scripture for social, economic, or political purposes are accepted as true—if, indeed, the Bible is still accepted at all.

Claude C. Williams, self-confessed Communist, said in a speech in Denver: "Denominationally I am a Presbyterian, religiously a Unitarian, and politically I am a Communist. I am not preaching to make people good or anything of the sort. I'm in the church because I can reach people easier that way and get them organized for Communism."

This man is our enemy, but he is destined to do a lot more in terms of changing history than the

majority of people who occupy the pews of our churches today. He is at least in gear—even if it is in reverse. I don't believe there is anybody in our congregation with his purpose in mind. But I am very much afraid there are several with no purpose at all in mind. They are in neutral. They "goes where they's pushed." And to the extent that our members and our citizens become content with that dangerous kind of neutrality, to that degree we become ripe for the embrace of that history-changing monster of Communism.

There is only one way to counteract the history-changing monster of Communism, and that is to discover once more the world-shaking, history-changing power of Christianity. We have made no headway whatsoever against the enemy of our freedom and our souls because we have thus far met him only on the battleground of his own choosing—that of materialism and armed might. On the plain of armed might and munitions no one knows how closely he compares with us but surmises that thermo-nuclear conflict is too great a gamble for either of us. In regards to materialism, they do us one better because for them it is a profound religion, whereas we profess some vague divinity and yet kowtow to mammon. Thus we are losing the cold war to the hot passions of dedicated Marxists who know what they want for themselves and for the world, and are concentrating their all upon getting it.

How are we to discover once more the only power that is far superior to that of Communism and which can change history in the direction of God's order and design for the world that He created? The power comes from God. We must be the individuals and the instruments through which it is administered. Our texts for the first Sunday after Epiphany indicate what kind of instruments or individuals are needed to make our Christianity manifest the history-changing force that it has demonstrated so

effectively at other periods of its existence.

The kind of people who are destined to change history and effectively advance God's objectives in this sin-distorted world are the kind to whom God and His purposes become more important than anything else in life.

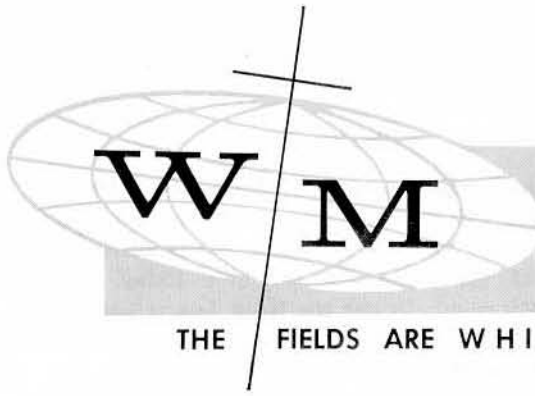
The onslaught of Communism is, in a very real sense, God's judgment upon us, to emphatically reveal how we as a nation and as individuals have not put God first in our lives and affairs. It points out how we, with our impressive liturgics and fine professions, are in practice actually manifesting the very fundamentals of atheism. We admit this in our avaricious clutch upon material values, often placing a higher priority upon things tangible than things spiritual. It is also obvious in our general concept of happiness. The atheistic fundamental, at least one of them, is that happiness here and now should be the motivating rule of all conduct. "Eat, drink and be merry today, for tomorrow may never come." Nine out of ten people, regardless of their religious affiliation or profession, are in effect practicing this very policy in our nation today. While it is perfectly normal and natural that we seek happiness, the Gospel proclaims that true happiness lies only in restoration to and a right relationship with God, and will be found in totality in a perfect union with him which is not to be realized in this material dispensation but is guaranteed in eternity. To set our hearts on true and perfect happiness, the pearl of great price, it is necessary to deny ourselves many of the colorful marbles of this temporary existence. Most of us are willing to forego a new car in order to invest in the education and welfare of our children. We find it more difficult to deny ourselves tangible security and pleasure in order to invest in spiritual and eternal joy. And yet it is this kind of a person who makes Christianity real and vital in our world today. In the light of

modern attitudes in this regard, is it any wonder that our nation is ripe for Communism?

The kind of people who are destined to change history in favor of God's destiny and design are those who will *cease conforming to the crowd about them and submit to the transforming power of God*. "Do not be conformed to this world," said Paul, "but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." Non-conformity for its own sake has no merit. But as we page through our history books we discover that the characters who live and contribute to the betterment of our world, religious leaders, statesmen, politicians, in almost any category of life, are those who dare to be non-conformists. The rest of us are for most part like puppets on strings. The crowd is our god. We are a race of imitators, mockers, stooges of the mob. It is certainly the way of least resistance—but it's downstream, and follows our national drift away from God, with our society becoming more selfish and immoral by the hour. It's conformity to the crowd that takes the starch out of Christianity. Men refuse to become disciples of Christ because it is unpopular. According to the teachings of Christ himself, it's the crowd that's going to hell. Only the few who dare stand against the stream of popular opinion, and who will submit to the transformation of God's Holy Spirit, and live as courageous witnesses of Christ, can be assured of heaven and make history-changing contributions to our world today.

—Excerpts from an Epiphany sermon preached in Mount Calvary Lutheran Church, Los Angeles

"For here we have no lasting city, but we seek the city which is to come" (Heb. 12:14).



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

A TENSE SITUATION

by John H. Abel

I WILL never forget the interesting incident that I heard of while in Ecuador last year. We were visiting the Melvin Hendricks on our way through the country from Brazil. Mel used to be a sea captain during World War II days. He had left this lucrative position to go out to South America in obedience to the Captain of his salvation. As he traveled about through the mountain villages of Ecuador, he would take advantage of the market days to distribute tracts and gospel portions and preach to the Indians.

One day he stepped off the old public bus that carried him from village to village, only to discover that it was not a market day that had attracted the Indians to town, but rather a religious Saint's Day. The drinking and dancing had already started. Mel realized that this was not a good day for his

work; there would be too much religious fanaticism to hinder him. But since he had to wait for the next bus out of town, some two hours away, he decided to give out some of his Gospel material near the bus station. He hadn't worked very long before a group of Indians began to crowd around him and shout various remarks about the foreign devil, Protestant heretic, etc. He could see that the crowd was in an ugly mood and so worked his way to where his back was against the wall of a building as he spoke to those nearest him. Soon there was much threatening and some stone throwing. It looked serious to Melvin and all he could do was pray. He thought in prayer, "Perhaps, Lord, this is it for me. It looks like you'll have to do a miracle to get me out of here without violence and bloodshed." Then some young Spanish upperclassmen and students appeared and soon began to argue with the Indians and come

between Mel and the half-drunk mob. These students spoke of the freedom of speech guaranteed by the constitution and revealed their anti-clerical feelings, so common among the students of South America. There were some tense minutes as the Indians kept threatening violence and the students kept talking them out of it. Finally the bus arrived and the missionary was escorted to the bus and sent on his way with a "Adios amigo, better be on your way 'Americano.' It's not safe for you around here today."

I could not help but feel as Mel told me of this experience and showed me the town plaza of the little village as we passed through, that here is a man who can pass the test of discipleship. He and his wife have willingly taken up the cross, denied themselves the advantages of their former life, laid their very wills and lives at the feet of the Master and put their hands to the plow of dedicated service. In the life of Melvin and his wife there is no looking back, only a joyful, forward look along the path of service and sacrifice until their Master comes again. And when He comes, dear reader, at that hour when you and I are present, the test is over, the grades are passed out, will we hear Him say, "Well done, thou good and faithful servant"?



A Sunday school founded by Pastor John Abel in Brazil. Taken in 1962.



A group of Brazilian boys on a church camping trip.



WORKERS TOGETHER WITH GOD

THE CHRISTIAN BOOKSTORE

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (II Cor. 6:1). Truly this passage underscores the purpose of the Christian bookstore. The employees of a Christian bookstore are co-laborers with congregation and family—and these all together are laborers with God. Being of service should be of primary importance for a Christian bookstore employee. Dr. Raymond L. Cramer, psychologist and author, has said that a Christian bookseller must become a "biblio-therapist." This means that he must be so familiar with his books that he can suggest a book which will meet a customer's need. There are many areas of need, but let us in this article consider specifically how the Christian bookseller can be of service to the Sunday school and the home.

DEVOTIONAL BOOKS

". . . but as for me and my house, we will serve the Lord" (Joshua 24:15b). Of all Christian activity, perhaps the most important is the gathering together for family devotions. Charles H. Spurgeon, that great preacher of the Gospel, said, "Family prayer is an instrument of family piety, and woe to those who allow it to cease." Today there is a wealth of excellent printed materials available to guide the family in daily devotions. There are devotional books suitable for all ages or one can use devotional outlines from Christian periodicals. Some families have found it effective to use the Sunday school lesson as a basis for a family Bible study during the week. Christian recordings can also lend variety to family worship. For parents it can be helpful to study books on understanding and training the child. Whatever your need as you plan your family devotions, your Christian bookstore can assist you in selecting ma-

terials, make helpful suggestions as to procedure and give encouragement along the way.

BIBLES

"Search the scriptures. . ." (John 5:39). Sunday school teachers use textbooks as guides or aids but basically the Bible is their textbook. Many different translations of the Bible are available today, and though we may regularly use the King James Version or the Revised Standard Version, there can be value in comparing various translations. You can test the value of this if you will look up a verse (for instance, II Cor. 5:14) in the King James, the RSV, the Amplified New Testament, the New English Bible and the Phillips' translations. Copy the verse from each of these translations down praying that the Holy Spirit may impress the truth of it upon your heart. You will soon see that this kind of study will be evidenced in your Sunday school teaching.

REFERENCE BOOKS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Almost everyone has at some time been uncertain about the meaning of a verse of Scripture, or has searched for an elusive word. There are several kinds of reference books which can help when problems arise in the study of the Bible. The three most important are a Bible dictionary, a concordance and a Bible commentary. Besides these basic tools there are several of secondary importance which can make substantial contributions to your mastery of the Scriptures. A Bible atlas is of real value to the student of Scripture, as is a book such as Halley's *Bible Handbook* and other reference books.

VISUAL AIDS

"... come and see" (John 1:46b). Psychologists tell us that we remember eighty or ninety percent of what we see, five percent of what we hear, five percent of what we experience through other senses. Visual aids are not new. Christ made constant use of objects and visual aids as He taught. A good teacher will therefore want to seek out and use visual aids in order that his teaching might be more effective. Here the Christian bookstore offers a good selection of flannelgraphs, filmstrips, puppets, pictures, chalk talks, object lessons, maps, visualized songs and other items. We might test ourselves on the question, "Do I command the attention of my pupils?" If not, the solution might well be the use of a variety of visual aids.

MISSIONS

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Missions are

stressed in the Sunday school because this is the heart of God's plan for us. A child needs to be challenged early in life to become a follower of Christ. Gradually the concepts of the missionary, mission fields and the missionary call can be presented. Adequate materials are needed to help make this presentation. Mission books, maps, flannelgraph stories, pictures, films and puppets are just a few of the helps found in a Christian bookstore.

SONGBOOKS

"O come, let us sing unto the Lord. . ." (Psalm 95:1). It has been said of our Lutheran church that it is a singing church. This is good, for music has great teaching potential. Are we utilizing what is available for various age groups? Are we selecting music that is Scriptural, suitable, singable?

PERSONAL CONTACTS

"And ye also shall bear witness, because ye have been with me from the beginning" (John 15:27). Visitation is God's appointed method for reaching people. In the book of Acts, we will find that in many instances the Lord directs a person to "Arise and go." "Arise" means that we must first *prepare*; then we are to go. So let us make adequate preparation to be His witnesses. Books on soul-winning, how to make a call in a home, visiting your Sunday school pupil, how to deal with various sects, can give you valuable guidance and counsel. There are also filmstrips available on visitation that are an effective training media.

RECORD BOOKS

"Let all things be done decently and in order" (I Cor. 14:33). Work intended to glorify God cannot be done in a slipshod manner. Good records in a Sunday school can reveal the needs and weaknesses

of the school as a whole as well as that of the individuals in that school. A Sunday school secretary and treasurer would find it worthwhile to become acquainted with materials available for these purposes.

To summarize we might say that the true measure of the ministry of a Christian bookstore lies, not in larger profits, but in the larger blessing of being co-workers with Christ in extending His kingdom here on earth. How many families have been blessed spiritually through the printed Word; how many teachers have caught a new vision of the trust God has placed in their hands—the molding of the life of a child; how many churches have been aided in building a Christ-centered parish education program; how many people have come to a personal knowledge of Christ as Savior? It is in these areas that the Christian bookstore ministry lies. Are you utilizing the services of the Christian bookstore in your locality in order that you may reap the benefits of its ministry?

Dagny Sorkness



It's time to think of BIBLE SCHOOL

NOW is the time to call teachers to serve in Bible school so they may have adequate time to pray and plan.

The Committee on Parish Education is ready to help you train your teachers. A workshop for this purpose is planned for the afternoon of April 4 at Mission headquarters in Fargo. The materials from Concordia, Augsburg, Scripture Press, and Gospel Light will be presented, and teaching helps will be offered. Watch for further information in the next issue of the **Ambassador**.

Mrs. William Quanbeck

Funeral services for Mrs. William Quanbeck (nee Alma S. Twedt) were held at New Luther Valley Lutheran Church, McVile, North Dakota, on January 15, with Pastor E. J. Langness officiating.

Mrs. Quanbeck was born at Farmington, Minn., on November 1, 1878, and was baptized and confirmed in the Christiania Lutheran Church of Farmington where she lived until her marriage to Mr. Quanbeck at Farmington on Dec.

28, 1905. After their marriage they moved to rural Aneta, N. Dak., where they lived until moving to Bowbells, N. Dak., in 1915. Then they returned to rural Aneta in 1934 where they lived until moving to McVile, N. Dak., where she lived the remainder of her life. Mrs. Quanbeck passed away at her home in McVile on Sunday, Jan. 12, 1964, at the age of 85 years, 2 months and 11 days. She was preceded in death by her parents,

2 daughters and 3 brothers.

She leaves to mourn her departure, her husband, William Quanbeck, McVile; 2 daughters, Mrs. Clara Thompson, Vancouver, Wash., and Miss Evelyn Quanbeck, Wyndmere, N. Dak.; 3 sons, Leander, Garrison, N. Dak., Orlin and Clarence, McVile; 1 brother, Leander Twedt, Farmington, Minn.; 2 sisters, Mrs. Nettie Quanbeck, Mayville, N. Dak., and Mrs. Einar Johanson, Poulsbo, Wash.; 10 grandchildren and 1 great grandchild.

Blessed be her memory.

NEWS

of the Churches

PARSONAGE DEDICATED

The newly built parsonage of the newly organized Grace Lutheran Church in DeKalb, Illinois, was dedicated in special ceremonies on Sunday, Dec. 22. An "open house" was held from two to five o'clock at the parsonage, which is located on the south edge of the city, 112 West Milner Avenue.

The ground for the house was broken on Sept. 3. Pastor and Mrs. Harold R. Schafer and family moved in on Oct. 31. A garage and the pastor's office have been completed since.

Grace Lutheran Church was organized on January 2, 1963. The Schafers have been with the congregation since its beginning. The congregation has purchased four lots in this choice section of DeKalb. The new church will be constructed on another lot and the remaining two will be used for parking.

Clifford Jerde, building committee chairman, was the general contractor for the parsonage and garage. Much of the labor was donated by members.

Grace Lutheran is an independent congregation, but fellowships with the Association of Free Lutheran Congregations. Recently, they voted support to the Association for the coming year.

This very new congregation has given real help to a fellowship group in Beloit, Wis., which is also interested in the Association. Pastor Schafer, Clifford Jerde and Marvin Finnestad conduct the worship services at Beloit. Other activ-

ities are carried on by the group under their own leadership.

Pastor Harold Schafer is chairman of the Mission Committee of the Association of Free Lutheran Congregations.

—Correspondent

PASTOR INSTALLED IN McVILLE-BINFORD PARISH

Pastor Ernest Langness, formerly of LeRoy, Sask., Canada, was installed as Pastor of the New Luther Valley Church of McVillage and Bethany Church, Binford, on Sunday, Jan. 19. Pastor John Strand of

Tioga, N. Dak., president of the Association of Free Lutheran Congregations, was the installing officer and gave an installation message at both congregations, 9:30 a.m. at New Luther Valley and 11:15 a.m. at Bethany.

The ladies of Binford served dinner after the service and at 2 o'clock there was a Luther League program at which Pastor Strand brought the message.

CONFIRMATION MATERIALS

Luther's Small Catechism, Explained, the Bible History for Home and School, the Senior Workbook and Junior Workbook for confirmation classes are available from Association of Free Lutheran Congregations, 7013 Lee Valley Circle, Minneapolis, Minnesota 55424.

The catechism sells for \$1.00; the other books for 75¢ each. All orders must be accompanied by full payment.

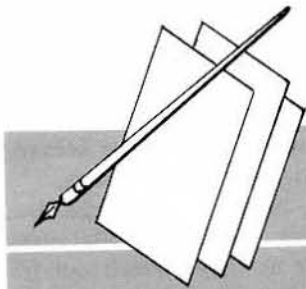
Postage and handling charges are: up to \$2.50—10¢; to \$5.00—25¢; to \$7.50—40¢; to \$10.00—55¢; over \$10.00—75¢.



MONTH OF PRESIDENTS

Familiar studies of the presidents whose birthdays we celebrate in February. Pictures are of engravings made from original paintings by Alonzo Chappel, 19th century American artist.

—RNS Photo



EDITORIALS

The following editorial was written several years ago for a local parish paper, but its meaning is timely and we present it again here with minor changes.

AND NOW LENT

Each of our calendar months suggests some different aspect of the year. For instance, March speaks to us of spring winds, April of life-giving showers, July of summer's heat, September suggests thoughts of harvest and pleasant temperatures, and December and January mean cold and snow and much of the world of nature at sleep.

So also in the calendar of the Church, the seasons represent various aspects of the life of that Church. Advent tells of Christ's first coming, Christmas is the high festival of Christ as the Incarnate Word, Epiphany speaks of Christ's manifestation, and Trinity brings forth thoughts of the three persons in one God. On February 12 we entered that season known as Lent, a period of preparation and reflection prior to the second great high festival, the resurrection of our Lord.

No, Lent is not mentioned in the Bible and yet we believe that men of old wisely designated such a time wherein we might prepare our hearts for Good Friday and Easter. It should be a time of self-examination and reflection. And how should this be done? In the light of and by the Word of God. This is one reason we have our special Lenten services. However, there must also be private reading of the Scriptures and following closely with that, family reading (family altar), if possible.

Here are several suggestions for helping you toward a more meaningful Lent:

1. Read a portion of the Bible each day (try Romans, Philippians, John).
2. Spend a definite time in prayer every day (talk to God and let Him talk to you. Express every need, aspiration, and doubt to Him).
3. Attend every Lenten evening service (do not permit TV, bowling, club, anything avoidable, to interfere).
4. Read some Christian book during these weeks,

preferably of a devotional nature, something that will edify.

5. Make a special offering of money to the Lord's work during Lent.

6. Use this period of time to get spiritual problems straightened out (your pastor desires to be of assistance in any way and the Lord is ready to help).

Do not be mistaken. If something is good for Lent it is good for any time of the year. There is not one Christianity for Lent and another for other times. But here is a time when we can actually begin to use discipline. Will you be one who will do this?

OUR ANNIVERSARY

It gives one a strange feeling to pick a copy of *The Lutheran Ambassador*, Vol. 1, No. 1, dated Feb. 12, 1963, out of the files. There it is, eight pages of our first attempt to produce a church paper. As we read what we wrote a year ago about the purpose of the paper, we can say "Amen" to it today and there is some consolation in knowing that we were right about our goals and purposes then, too.

We notice in that first paper that the editor assumed his work with fear and trembling. He wondered about getting into a work for which he wasn't formally trained. But he ventured forth in the confidence that the Lord and the people of the church were calling.

The president of the fellowship wrote his first letter in that paper and he entitled it "Fear." The merger of some Lutheran Free Church congregations with the American Lutheran Church had taken place and he sensed a current of fear as we stood without the old supports. But he wisely pointed to the presence of God, the strength of the fellowship, the good will of many fellow Lutherans and the task before us as reasons why we should not fear. He saw our fellowship not as made up of people who were too good for the merger, but as people who are "called to a task that demands that we stay out."

A year has passed. God has not failed us as an Association. The open doors have not been mirages. They are still before us and we are endeavoring to move through them. We believe that we shall be able to do so. All has not been success for us either. We have lacked faith, obedience, love. But we rise again to the challenge.

The Lord has blessed *The Lutheran Ambassador*. We have reason to believe that the paper has brought blessing to a majority of our homes. It has been heartwarming to receive expressions of encouragement along the way. As God enables and as the people feel that we represent them we shall continue to serve in this capacity for the present.

LAND OF LINCOLN

Strange, isn't it, how out of all the great men and women who have crossed the American stage in 300

years, one man stands above all the rest in public esteem and affection? He died nearly 100 years ago, but there is no sign that anyone who has appeared in the century since will rival him in enduring popularity.

Abraham Lincoln is immortal in the hearts of his countrymen because he came to grips with the crying shame of his time, slavery, and also because of his love for the Union. And he was entirely correct in his belief that the Union could not endure half slave and half free.

It is a dishonor to the name of Lincoln that we have been so slow to take increased devotion to the cause for which the Gettysburg-dead gave the last full measure of devotion and for which he himself met untimely death. Decade after decade has passed and the new birth of freedom has never fully been accomplished.

There are problems, to be sure, in bringing about full freedom for all. The longer we live the more problems we see in all areas (and the more we rejoice in the Christian hope). But cannot men and women of good will rise up to work them out?

Do we believe the words of the *Declaration of Independence* to be true? "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these, are life, liberty, and the pursuit of happiness." If they are true, let us live by them. If they are not true, let us strike them from the *Declaration*.

Without doubt, much has been done to further racial equality in recent years. We would not want to fail to recognize that fact. But much remains to be done. Passing laws will not solve the basic problems alone, but laws are needed, and the enforcement of those laws. The gauntlet has been thrown to us. Let us act for righteousness.

WHERE THE SIOUX ROAMED

The editorial office of *The Lutheran Ambassador* is located in the town of Roslyn, S. Dak., a town whose greatest glory is probably behind it, but which will in the coming June relive its history in a golden jubilee observance. Like many a Dakota town, it was never destined to grow very large, but it has sent its share of young people out to contribute to life in other places and the folks back home have kept their pride in their community.

Roslyn and our parish lie in a range of hills running southeast to northwest across the extreme northeast corner of South Dakota. Local people call them the "Sisseton hills" after a branch of the Sioux nation, but early French explorers gave them a more colorful name, "coteau des prairies"—hills of the prairies. They rise up to 500 feet above the surrounding countryside.

We call our parish (three congregations) the

"Lake Region Lutheran Parish" after another name commonly given to the area, for this is the lake region of the state. There are about twenty-five lakes and many ponds which have never been named. Some lakes have names which are a dime-a-dozen: Clear, Cottonwood and Pickerel. Others have more romantic names: Red Iron, Blue Dog and Enemy Swim.

Once on the coteau, the hills are not large, but pleasant, gradual ones. Under the winter whiteness they make a pleasing picture as they stretch out for miles to either side. And in the summer they are delightful in their green finery interspersed with sparkling lakes. In the ponds and marshes the muskrats build their "haycock" houses and the ducks find a congenial dwelling place.

The coteau boasts its unusual sights, too. To the north on the eastern rim is Sica (or Sieche) Hollow, billed by enthusiasts as a place to rival the Black Hills. South of Sisseton there is Hidden Valley, a scenic picnic area with trout streams. And, oh yes, on the shores of Clear Lake is the "world's tallest cabin."

And there is history in this area where the Sisseton and Wahpeton Sioux once roamed and Daniel Duluth may have visited in 1678. But the greatest spot of interest is 100-year-old Fort Sisseton, situated a few miles northwest of Roslyn, surrounded by the picturesque Kettle Lakes. Established in 1864 because of the Indian wars, it never was called upon to be too warlike.

The greatest act of heroism connected with the fort was performed by one Sam Brown, a half-breed scout. Called the "Prairie Paul Revere," his ride made Paul's look like "an evening jog around the block." While the troops at the fort prepared for action, Sam rode 75 miles to warn James River settlers about hostile Sioux moves and to persuade friendly Sioux not to join the hostiles. At Rouillard's Trading Post he learned that President Andrew Johnson had just signed an Indian treaty. To prevent the troops from riding out and engaging in a needless, bloody war, Sam Brown headed back to the fort through an April blizzard. Frozen in the saddle, he had to be lifted from his pony at the fort and remained paralyzed for the rest of his life.

This summer the fort, now a state park, will celebrate its centennial.

Yes, we have history here, too. And we have all about us the evidence of God's handiwork. This is true everywhere, of course, but this is a glimpse of our part of the world.

Meanwhile, the coteau rests and awaits the coming of the waking life of spring.

THIS AND THAT

It was good to hear from Mrs. Eleonora Molvik, 617 75th St. N., St. Petersburg, Florida, recently. She

[Continued on page 14]

words about prayer? (James 4:2, 3).

II. Our commitment to PRAYER

What are the promises and conditions for effective praying? The Lord has provided us with numerous promises which make plain the conditions we are expected to meet. In each condition we notice we are to bring not our works—but our willingness, not abilities—but assent, not compensations—but commitment.

Promise	Condition
Jeremiah 33:3 _____	_____
Matt. 21:22 _____	_____
I John 5:14, 15 _____	_____
John 14:14 _____	_____

Discussion: In the light of the above and following verses, what could be the reason for what appears to be unanswered prayer? James 4:2, 3; Heb. 11:6; Ps. 40:1; II Cor. 12:8, 9.

III. Our commitment of SELF

We have said prayer is talking with God. Commitment of self is the result of our conversation—allowing ourselves to be receptive and obedient to His answers. According to John 15:7, *who has power in prayer?* _____

If we abide in Jesus, what will we want to do? (I John 3:24) _____

_____ According to Jesus, in John 14:21, who keeps His commandments? _____ What is the key word in John 14:21 that makes our commitment of self an act of joy? _____

No commitment seems too great when we love the one to whom we are committed.

According to the Scripture references above, the Lord has said that to commit ourselves to Christ is to abide in Him; to abide in Him is to keep His commandments; to obey is to love Him. Dare we say, then, that our prayer life is a barometer of our love for Christ?

“True praying is not overcoming God’s reluctance but laying hold of His willingness.”—A. Redpath



The Christian Woman and Prayer

INTRODUCTION: The Christian woman desires to be “the aroma of Christ to God among those who are being saved and among those who are perishing” (II Cor. 2:15). Her place of service may be in the home, hospital, classroom, store, or office. Wherever it is, her Christian witness, or lack of it, influences others. There may come times when she fails to be an inspiration to others because her own spiritual resources are at a low-ebb. O. Hallesby speaks of prayer as “the breath of the soul!” We know what happens when our physical bodies do not receive sufficient oxygen. If prayer is “the breath of the soul,” perhaps our ineffectiveness as Christians is sometimes due to “spiritual asphyxiation.” In the book of Acts we see the Christian Church develop from a small group gathered for a prayer meeting to thousands scattered throughout the known world. Where did they receive their power? Read Acts 1:12–14 and Acts 2:41–42. _____

_____ It has been said the early Church went forward on its knees. Four specific actions directly responsible for its spiritual vitality were:

- A doration
- C onfession
- T hanksgiving
- S upplication

For a deeper insight into this prayer life of the first-century Christians let us study the record as we find it in the book of ACTS.

THE FIRST CENTURY CHRISTIANS

I. They were committed to THE WORD

Just prior to His ascension Jesus gave a specific direction in Acts 1:4. What was it? _____. What did they do? (Acts 1:12-14) _____. We have only to read the account of Pentecost in Acts 2 to see the result of the Christians' commitment to the Word given. What if they had ignored Jesus' words in Acts 1:4?

The total impact of the church is dependent on the sum-total commitment of its individual members. Their obedience or disobedience affects the entire church. In Acts 8:4-8 we find Philip engaged in a successful preaching mission in Samaria when a strange command was given. What was it? (Acts 8:26) _____
How could human reasoning have convinced Philip this command was a mistake? _____ What did Philip do in Acts 8:27? _____ What was the result of his commitment to the Lord's word? (8:28-39) _____

II. They were committed to PRAYER

The early Church was committed to the Word. God can reveal His Word best to those who are in fellowship with Him in prayer. Madame Chiang is quoted in *Moody Monthly* (July-Aug. 1963): "When one prays, one goes to a source of strength greater than his own. When I talk with Him, He lifts me up where I can see clearly." This was also the experience of the early Christians as they were committed to prayer. Study the following references and on a separate sheet complete the suggested chart.

Acts 4:24-30;	16:25;	3:18;	27:33-35;	1:24, 25;	6:6;	9:40;	12:5.
Reference	Type of prayer	Specific request	Answer				
		(if any)	(if recorded)				

As we read a few of the recorded prayers in the book of Acts, we realize what an important part prayer had in the life of the church. It was not a magic formula to fulfill selfish desires; it was a way of life. L. N. Bell writes in *Christianity Today* (July 5, 1963), "One of the basic misconceptions about prayer is that it is primarily asking God for things. The closer we live to God, the more prayer becomes a way of life, a realization of His nearness and availability at all times."

III. They committed THEMSELVES

The type of commitment we have seen in the early Church is an experience for those who are willing to surrender themselves to the Lord. We see examples of this in the following verses. Write in the blanks how their commitment of self is revealed.

Acts 4:13 _____	20:17-21 _____
5:41, 42 _____	21:13, 14 _____
17:6 _____	24:16 _____

TWENTIETH CENTURY CHRISTIANS

We have studied the example given us by the Christians of the first century and learned that their spiritual growth is attributed to their commitment in prayer. How far have we advanced in this area of our Christian life?

I. Our commitment to THE WORD

Prayer has been defined as the "conversation of the believing heart with God." The Word is God's part in the "conversation." Note what He tells us about prayer.

I Chron. 16:11 _____	I Tim. 2:8 _____
Matt. 6:6 _____	Heb. 4:16 _____
Ps. 145:18 _____	James 5:16 _____

Discussion: How will obedience to these words affect the average Christian and her church? What is the cost of disobedience to these



GOOD NEWS TO SHARE

AND the angel answered and said unto the woman, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen" (Matthew 28:5, 6).

As I write this meditation we have just celebrated Christmas—the birthday of the Christ Child. There is much warmth and joy in this season as we share it with loved ones. Let us pray that this true joy may flow into the New Year.

For Christians Christmas is a highlight of the year; but without Easter Christmas would have been in vain. As we soon enter this Lenten season we realize again that Easter is the fulfillment of God's promise to us. We read in I John 4:14, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." He came to save us from our sins and His death on the cross paid for all our sins.

Let us prepare our hearts for this glorious Easter season and travel down the road with Jesus from Jerusalem to Calvary that long week. The ridicule, the humiliation, the derision and the physical suffering our Lord endured that week make our troubles in the world very minor. When our Lord bore all this for us, should we complain about our earthly problems? "He was wounded for our transgres-

sions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed" (Isa. 53:5).

As the angel told the woman at the tomb that she need no longer fear, for her Lord had risen, so we also can look forward to Easter with a feeling of peace, joy and blessing. Only the open tomb can pour forth such joy and blessing on all men. At Arlington Cemetery our Nation pays tribute to thousands of brave men who have given their lives for our country. But at Golgotha the whole Christian world pauses at Easter to worship Him who conquered sin and death for us. To enter into His glory we have but to believe and receive Him into our hearts. Is this enough? No, we must tell others. Many forces in the world today are working hard to blot out the true meaning of Easter along with Christmas. Let us be bold in our witness for Him and uphold the wonderful truth of our Savior's resurrection and counteract the Communist lies with Christian truths. Let us not be slow in spreading this wonderful news, that the Christ who came to earth on Christmas died for our sins and has risen again from the dead and sits at the right hand of our Father in heaven. Let us proclaim by our lives that we have a joy and peace that only the Christ of Easter can give.

But many cannot experience this joy and peace of Easter because they have never heard the story of Christ's birth and resurrection, the salvation story. Both in foreign lands and in our own land there are many who have never even owned a Bible or heard the story of Christ taking away our sins by His death on the cross. In Matthew 28:19, 20 we are told, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." May we not only in our WMF place our emphasis on this command in this new year, but also in our own individual lives proclaim the tremendous message of our wonderful Savior who can turn darkness to day and sorrow to joy. Let us pray that we may all have the Easter assurance of the woman at the tomb, that He is not here—but that HE IS RISEN.

Mrs. Russell Duncan
Fargo, N. Dak.

PERSONALITIES

Rev. Carl M. Overvold, ALC, has moved from Spokane, Wash., to Portland, Ore., where he will serve the Bethel Lutheran Church.

Missionary Lloyd V. Sand, ALC, has taken up residence in Baboua par Bouar in the Central African Republic. He was formerly in Cameroun.

THE MISSIONARY

O matchless honor, all unsought,
High privilege, surpassing thought
That Thou should'st call us, Lord,
to be
Linked in work-fellowship with
Thee!

To carry out Thy wondrous plan,
To bear Thy messages to man;
"In trust," with Christ's own word
of grace
To every soul of human race.

—Author unknown
(from *Prayer Poems*)



Luther League Activities

As we look ahead to next summer, we pray that young people who really love the Lord may be called out to take part in some phase of Christian service in our churches. Caravaners, VBS teachers, student assistants in various churches, are needed. Tentative plans are to send out two teams next summer, a girls' team, and a boys' team. Application blanks for some type of Christian service may be secured by writing to Rev. Jay Erickson, Faith, South Dakota.

—Francis Monseth

AN AMBASSADOR REPORTS

WITH the glorious verse taken from Paul's second letter to the Corinthians—"we are AMBASSADORS for Christ"—as our theme, we set out last June on what was to be a 12,000-mile trek.

Four of us met as we attended an off-campus prayer fellowship at Augsburg College. Terry Simonson, Minneapolis; Alan Hendrickson, Negaunee, Michigan; Dave Johnson, Bloomington; and Francis Monseth, Valley City, North Dakota, were in that group. The fifth member, Roger Strom, Elbow Lake, Minnesota, also joined. Somehow the Lord brought us together, having instilled in us the united purpose of being used of the Lord for the salvation of souls and the revival of Christians.

The first days of the tour found us practicing hard each day, trying to learn new songs to add to our slim repertoire. Gradually we began to blend not only in harmony but in spirit.

We considered it a real privilege to travel among the Free Lutheran Association churches, but far above this was the grand privilege of

traveling as AMBASSADORS of our Lord Jesus Christ.

It was inspiring to behold the wonders of God's creation, the grandeur of the glacier peaks, etc., but the greatest sight and the greatest thrill was to see a soul accept Jesus as his personal Savior. To witness the Holy Spirit's work in the soul of a man is glorious to behold.

Standing out as highlights in our three months' travel was the Family Bible Camp at Lake Geneva. We enjoyed working as counselors with the many young people at the camp.

Also outstanding was the trip to the West Coast. At Everett, Washington, a real answer to prayer came as the Lord graciously brought back a stolen trumpet and a brief case of music.

The Labor Day week-end retreat at Bemidji was probably the greatest experience we had all summer. Under a great outpouring of the Holy Spirit, nearly sixty teen-agers sought spiritual help. The fruits of this retreat are evident in many of our Luther Leagues. We praise the Lord for this past summer.

LUTHERAN FREE CONFERENCE SET

Waterloo, Iowa, will be the scene of a Lutheran Free conference, July 7-9, 1964. The conference is being called by conservative individuals from various Lutheran bodies and is called "an inter-Lutheran effort to foster confessional unity on the basis of the verbally inspired, inerrant Holy Scriptures."

It should be understood therefore, that the Association of Free Lutheran Congregations is not sponsoring this conference, although members of it will most certainly be in attendance.

The conference is called "free" in that those who attend will in most cases not be officially representing their synods or fellowships.

The ultimate objective is to obtain full unity in the understanding of the Lutheran confessions and in their application in practical church life.

Those desiring further notices of the conference are asked to correspond with Lutheran Free Conference, 18844N Seminary Drive 65W, Mequon, Wis.

[Continued from page 10]

and her husband, Rev. O. M. Molvik, went to Madagascar in 1909. There is no LFC missionary living who went out as early. Mrs. Molvik has regained her health and hopes to come north in May to meet old LFC friends.

We enjoyed our recent visit with friends in the Hatton-Buxton-Portland area and at Grafton. We had a service at Buxton and a Bible study at the Roy Mohagen home by Grafton. After an overnight stay at home in Newfolden, Minn., we attended a Parish Education meeting in Grand Forks on Saturday.

CHURCH-WORLD NEWS

GLEANED FROM AN EDITOR'S READING

"Pope Paul VI carried the sins of all mankind to this ancient city (Jerusalem) of Christ's death, and in a moving prayer at the traditional site of Christ's burial acknowledged the collective human guilt for the Master's crucifixion."—from *The Register*, America's National Catholic Newspaper, Jan. 12, 1964.

* * * * *

"Finally it came to me out of this Crusade (Los Angeles) that this power of any preacher is his belief. No man can doubt, I think, that Billy Graham believes with all his soul that when he finds a Biblical word, he has found God's Word. This is the word of power and authority. I am convinced that I must meet with my preachers and probe more deeply into what we really believe about our function and our message. There is nothing so convincing as a man who knows whom he has believed. All his other skills are but tools to help him make clear to the people what the central saving truth is."—Bishop Gerald Kennedy (Methodist, Los Angeles area), in *Decision*, Feb., 1964.

* * * * *

"The harder the Christian faith has to contend for its standing, the greater will be the risk a young man incurs in becoming a pastor. To such a risk, only a few can ever be called, far too few to satisfy the need for clergy. God will not leave them unblessed, those few who dare to accept His call, bravely prepared for any sacrifice."—Bishop Otto Dibelius, in the *National Lutheran*, Jan. 1964.

* * * * *

"Another of the current rationalist illusions says that science provides for everything. Scientific knowledge, it is confidently claimed, can be a substitute for moral disciplines. If there is any

outrageous discrepancy in the instruction of today's youth in matters of sex, it lies here. No previous generation of young people has had such an enormous and detailed amount of information made available to it concerning the scientific facts. And probably none has been left so ignorant of and so undisciplined in the ethical essentials. The situation in the personal sphere is no less scandalous than would be, in the public sphere, our releasing atomic energy entirely into the hands of technicians and forgetting about moral and political controls."—Robert E. Fitch in *The Christian Century*, Jan. 29, 1964.

* * * * *

"My answer is that unless this final stage of organic union is kept in view, we may have a conversation or friendly chat, but not a dialogue.

"Much has happened in the past 20 years. The remarkable growth of ecumenical insight outdates some of the writings from even a decade ago. Most Protestant writers now admit that any hope of Christian solidarity that ignores the 'Mother Church of the West' is bound to be sterile."—Rev. John A. Hardon, S. J., in *Our Sunday Visitor* (Roman Catholic), Jan. 26, 1964.

* * * * *

"The LEM (Lutheran Evangelistic Movement) recognizes that the Scripture speaks of the gift of tongues as one of the gifts of the Spirit of God and, as such, we do not deny its presence or edifying possibilities in the lives of Christians. However, at the same time, we recognize that speaking in tongues is considered by the Apostle Paul to be a lesser gift among the spiritual gifts. Thus, while we do not prohibit any individual the use of this gift for his own edification and spiritual blessing, we do seriously feel that the propagation

or promotion of the gift in meetings, conferences, or otherwise, by those associated with the LEM staff, is a practice that is not in keeping with our call and vision as an evangelistic and deeper life movement. Consequently, we would like to make clear two facets of our conviction as a Board:

1. We in no way are propagating or mothering any movement in the speaking of tongues or any similar movement related thereto.

2. We strongly desire that the LEM evangelists and staff take our position into consideration and that they be careful not to foster this movement either in speaking or writing in connection with the dispatch of their duties to the LEM Fellowship; and further, that we lay upon them the strong constraint of our hearts to preach and teach the Law and the Gospel unto the salvation and sanctification of precious souls."—this statement was contained in an article by Rev. Harvey Carlson on behalf of the LEM Board and printed in *Evangelize*, Jan. 1964.

* * * * *

NLC HEAD VIEWS CHURCH ROLE IN TODAY'S WORLD

Charlotte, N. C. (NLC) — The president of the National Lutheran Council asserted here that "the society in which we exist looks at our churches and wonders how we will serve our nation."

Opening the NLC's 46th annual meeting, Feb. 4-6, Dr. Raymond W. Olson said "the Lordship of Christ is involved" in demands for civil, moral and spiritual rights, and that "our commitment to Him pushes us to a participation in the righting of wrongs, the recapturing of mercy and justice."

Dr. Olson is president of California Lutheran College at Thousand Oaks, about 20 miles west of Los Angeles. Formerly stewardship director of the American Lutheran

Church, he assumed his present post last year.

In his annual report to the Council, he described 1963 as a year in which "we have been forced to consider afresh our involvement in the troubled life of our nation."

It was also, he said, a year "to admit to each other and to our neighbors that our churches are participants in the wounds, the defeats, the anger and the hopes of all our citizens."

* * * * *

LUTHERAN WITNESS DEPENDS ON UNITY, SAYS NLC LEADER

Charlotte, N. C. (NLC) — A Lutheran leader asserted here that "the pressure to give the goal of Christian unity a much higher priority on the time and resources of the churches is becoming virtually irresistible."

But he stressed that "solutions are no simpler or easier than they have ever appeared to be."

Dr. Paul C. Empie, executive director of the National Lutheran Council, said the ecumenical movement "has been growing steadily in strength and significance over the past quarter of a century," and that matters can be expected "to move still more rapidly and dramatically in the years just before us."

"The winds of change in the ways various Christian groups regard their relationships and tasks leave one at times almost breathless," he observed in his report to the NLC's 46th annual meeting.

Noting the progress of the Second Vatican Council and the unprecedented visit of Pope Paul to the Holy Land, he said that "this generation is viewing history-making on a scale and at a tempo which even ten years ago would have been inconceivable."

With the accelerating pace of world-wide developments in Christendom, Dr. Empie declared, "any substantial Lutheran contribution toward ecumenical goals depends in some measure upon the validity and effectiveness of the Christian mission as conducted within the

Lutheran household itself."

And he warned that "the pace has been so slow and the results so limited" in the movement toward Lutheran unity that Lutherans as a confessional family "simply are not prepared to cope with the ecumenical developments which threaten to pass them by."

Pointing to the likelihood that a new inter-Lutheran agency will be established by 1967, to serve virtually all Lutherans in this country, he said that "we can only thank God for this prospect."

Involved in plans for the new cooperative association, which would replace the NLC, are the Lutheran Church in America, American Lutheran Church, Lutheran Church—Missouri Synod, and Synod of Evangelical Lutheran Churches, with a combined membership of more than 8,300,000.

* * * * *

NORWAY APPOINTS SUCCESSOR TO BISHOP SCHJELDERUP

Oslo (LWF) — Dean Alex Johnson, rector of the theological seminary here, has been appointed by King Olav V to succeed Dr. Kristian Schjelderup as the Lutheran Bishop of Hamar. Bishop Schjelderup, who is 69, is retiring from office.

In recommending Dean Johnson's appointment, the government chose the man who obtained second place in the diocesan election. He received 72 votes as the preferred candidate, while Bishop H. E. Wisloff of the Diocese of South Halogaland obtained 160.

Church law permits the government to select any of the top three candidates from a diocesan election. In the Hamar election, third place went to another theological professor, Dr. Johan B. Hygen, with 64 votes.

The new bishop is strongly opposed to the admission of women to the ministry, unlike Bishop Schjelderup, who officiated at the national Lutheran Church's first two ordination services for women. Alexander Lange Johnson was

CHURCH

THE LUTHERAN AMBASSADOR

Box 652
Grafton, North Dakota

4/64
STANLEY HOLMAAS
NEWFOLDEN MINN

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

born on Oct. 26, 1910, in Madagascar. He passed his theological examination in 1933, and two years later became a secretary of the Norwegian Student Christian Movement.

* * * * *

OLAF MOE OF NORWAY PASSES AWAY AT 87

Oslo (LWF) — Prof. Olaf Moe, who taught at the Independent Theological Faculty here for 37 years before his retirement in 1953, died in December at the age of 87.

Besides instructing a whole generation of the school's students in New Testament exegesis, he was the author of numerous books, of which the best known were on St. Paul and the Revelation of St. John (Apocalypse).

Olaf Moe passed his theological examination in 1900, and six years later became a theological instructor at the University of Oslo. In 1912 he obtained his doctorate in theology.