

February 13, 1973

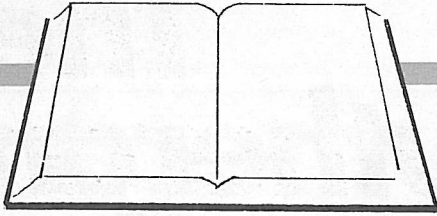
The Lutheran Ambassador



SERENITY

Roger C. Huebner, D.D.S.

Tenth Anniversary Issue



According to the Word

SEARCH FOR AUTHORITY

I believe most everyone is aware of the shaky position the authoritarian idea holds in this day and age. Congress is saying that the executive branch of the government, namely the office of the president, has moved too far grasping and using authority that should not always be granted to it, and which is not granted to it, in some cases. College campuses have moved away from the authoritarian position by involving students in policy-making and decision-making of the institutions. Prisons are listening to protests of the inmates and involving them in their policy-making also. The various military branches have made radical changes the past few years. The church has been in the midst of all of this also, struggling with the question of authoritarianism. While I do not want to use this space to debate the pros and cons of such an issue in the above mentioned instances, I do want to deal with the claims of Jesus Christ relating to His authority.

In the few short months I have been home from Bolivia, and in the fewer months I have been back in the parish ministry, the authority of Jesus Christ has been jumping out at me, saying, "This is it." Jesus did emphasize this matter over and over again. Certainly, if Jesus stressed the importance of His authority it must have been important! The mere repetition of His references to authority is reason enough to sit up and take notice. Notice not only the claim, but how Jesus relates to it. If you are able to do so you will get a blessing from this study.

Before we begin this short study, let me ask you a couple of questions.

Without looking up verses, but simply answering according to what you can remember of the Word, Who does Jesus Christ claim to be? What does Jesus claim to be able to do? While there may be many instances in your life, name **one** where the authority of Jesus Christ caused you to change an action, a thought or a decision. Take your time, as this can be most interesting.

I am sure that by now you have a question for me, Just what do you mean by the words "authority" and "claims"? Let's see how Jesus used the word "authority." In Matthew 9:6, Jesus is confronted with a paralyzed man carried on a stretcher, and explains that He is about to heal the man to show his "...authority on earth to forgive sins." In other words, Jesus is claiming that His authority, as Webster defines, "is a legal **right** or **power**; a right to command or to act." "As proof of this right, I am going to heal this man," said Jesus, "as a visible sign of what I did when I forgave his sins." The healing of the man did not give this authority to Jesus, rather it was a result of His authority. As dramatic as this healing was to those who observed it, so deep and complete is His healing power to save us and forgive us.

John, in his Gospel, gives us a series of explanations by Jesus. Refuting the accusations of the Jews, Jesus, in chapter five, says, "The Son can do nothing of Himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner" (v. 19). A bit further, he says, "...and He (Father) gave Him (Son) authority to execute judgment." Read this defense by

Jesus and see how He demonstrates His right and how He gets it. That is why He concludes the beautiful Shepherd parable claiming, "I and the Father are one" (10:30). This unity of being only solidifies the more His claim and the continuity of His teaching. Authority is Father-given and Son-utilized and the individual is to respond by letting Jesus be Lord of his life. How dare I say this? From the High Priestly Prayer of Jesus which was recorded by John and tells us today, "...even as thou (Father) gavest Him (Jesus) authority over all flesh (us), that to all whom thou hast given Him, He should give eternal life" (John 17:2). Yes, this is the personal knowledge of the authority of Christ. It is an experiential knowledge. But the authority of Christ does not end there, for He has given us this great mandate. "All authority has been given unto me in heaven and on earth. Go ye, therefore, and make disciples... baptizing... teaching... and lo, I am with you always..." This authority is what places us right in the mainstream of evangelization of the whole world, whether it is KEY '73 or a Billy Graham Crusade or an area LEM conference or your congregation's special meetings or speaking to your neighbor about how Jesus can save him. You go because He sends. The word you give is the Word which you've received. You speak because He prompts!

Other claims of Christ? From the Scriptures can you think of some other verses that tell us more about the authority of Christ? Search the Word and let its authority captivate you.

Richard W. Gunderson

Fear

by Rev. John P. Strand
President of the AFLC

Fear is a powerful motive. It causes the destruction of health and robs people of the will to do. Fear is often incited to keep people cowed and immobile. Fear keeps many from heaven and imprisons them in a pit of uselessness.

Yet fear can be good. "The fear of God is the beginning of wisdom." When people have a childlike fear of God, a fear that impells obedience. God can use them for mighty works far beyond human attainments.

This is the first issue of **The Lutheran Ambassador**. It is the voice of a group of individuals and congregations who, for often-stated reasons, find it impossible to become a part of the American Lutheran Church. We aren't too good for the American Lutheran Church. We have been called to a task that demands that we stay out of the American Lutheran Church. Being convinced of that call, and fearing God, we cannot do otherwise. So help us, God!

Do we have other fears than a fear of God? Yes. I am afraid we have. Therefore we must remember our Lord's admonition "Fear not" as we enter upon the task set before us—a task we did not choose, we did not seek, that some have prayed to be spared from. We must fear no one, nothing but God, and God has manifested that He is with us in countless ways. There is no other explanation for so many things that have occurred and are occurring daily than that He is with us. And we believe that He will continue to be with us. And "if God is for us, who can be against us"? He who equips the Church by His Spirit so she is equipped for every good work, will equip us as we wait on Him. While at times we may lack various physical equipment, we know God gives His Spirit, the only

really necessary equipment, to those who ask Him. And if He has called us, won't He equip us if we are obedient? This above all else is a spiritual movement.

We fear not because we have each other. We have been so impressed by the men, women, and congregations which make up our fellowship that we will never cease thanking God for the privilege of working with such people. We are sinners in need of daily grace. Sometimes individuals have done things that have been unwise. But as a group, the integrity has been kept. We renounce deceitful and underhanded ways and commend ourselves to God. Being bound together by the bonds of our common faith and common concerns, we move forward.

We fear not because of the good will towards us by thousands of our brethren who for different reasons find themselves in other church bodies. These have the same concerns and faith we have. They believe our cause and method are just and they stand with us in a real way. What an encouragement it has been to get their hundreds of letters, to speak with countless folk who inform us we are doing right, that we are needed as a separate church body, that they will pray for us and that they will support us with their means. Not a few have suggested they may be completely with us soon. There is such a deep concern over some of the trends in our beloved Lutheran church today amongst thousands of our people. It is humbling to know that they see in us a ray of hope. For this cause, too, we fear not.

We fear not because we have a job to do. If there was nothing to do, we would have reason to fear. It is truly a stupendous task. Some people are frightened by tasks, others are challenged by them. We have a task to

do in foreign missions. Already several calls have come to us, several doors have opened. We have a task in home missions to help congregations in need, to reorganize parishes, to establish new congregations. We have a task in establishing a seminary. There is a desperate need today for a Lutheran seminary that will give young men a firm ground in the Scriptures and prepare them for a congregation-centered ministry. A seminary is needed that will inspire real faith in God's Word as God's Word and open the eyes of the students to the lost souls about us who know not the Saviour. We have been much encouraged as we have begun moving into these fields. Because God has given them to us, we fear not.

To our brethren who will not be with us in our church, we wish you well as you go into the new church. We are still brothers in Christ. To say less would be to be tragically sectarian. God bless you in your chosen vineyard. We will pray for you and we can covet your prayers. Brethren, contend earnestly for the faith!

Let us fear not. Only believe!

OUR SAVIOR WILL STAY

We walk our life's journey but once.
Some walk it with no one to trust.
The world passes this way with
nothing,
And dust will again become dust.
But we who walk it with Jesus,
We know that our Savior will stay
Ev'n at the end of the journey
When the door of death bars the way.
For us it is a beginning,
A life free of sorrow and sin.
It's the world that dreads life's
ceasing;

We walk into heaven with Him.

Marlene Moline
Lansing, Iowa

**WINTER BIBLE CONFERENCE
WILL BE NEXT WEEK**

Next week, on Thursday, to be exact, the 11th Annual Winter Bible conference of the Association of Free Lutheran Congregations will begin at St. Paul's Lutheran Church, 1603 North Fifth Street, Fargo, N. Dak., Melvin Walla, lay pastor. The conference will close on Sunday afternoon. Feb. 22-25 are the dates of the conference.

These details of the program can be announced. Rev. Leslie Galland, Spicer, Minn., will preach at the evening services each night at 8 o'clock. The four Bible studies will be taught by Rev. Harold Hosch of the faculty of the AFLC Schools on the subject, the Holy Spirit. Missionary Connely Dyrud, Dr. Iver Olson and Rev. John P. Strand, and others, will present lectures.

On Sunday morning, Rev. Henry A. E. Johansen, Virginia, Minn., will preach at the morning worship service. A Bible School witness group will take part in the afternoon service on Sunday and Rev. Raynard Huglen will bring a message.

Daytime sessions begin at 9:15 and 2:00 on Friday and Saturday. Noon meals will be served at the church. See the previous **Ambassador** for information about housing at the conference.

A WMF workshop will be conducted on Friday, 4:30 to 7:30, at Messiah Lutheran Church, 21st Avenue and North Elm.

**SUMMER EVENTS IN THE
AFLC NOTED**

June 13-17—The 11th Annual Conference of the Association of Free Lutheran Congregations, in session at Triumph Lutheran Church, Ferndale, Wash., Jay G. Erickson, pastor. Travel to the Coast can be by auto, train, bus and airplane. Some delegates are planning to go West by means of an auto caravan, camping along the way.

July 9-15—The 11th Annual Family Bible Camp of the AFLC at Lake Geneva Bible Camp, Alexandria, Minn. Lay Pastor Gene Sundby, Greenbush, Minn., is the dean.

Chief speakers for the week are Rev. Robert L. Lee, Valley City,

N. Dak., evening speaker; Rev. Harold Hosch, Minneapolis, Minn., adult Bible teacher; Mr. Phillip Haugen, Minneapolis, youth Bible teacher; and Rev. Connely Dyrud, missionary on furlough, mission hour leader. The dean of men will be Rev. Dennis Gray, Grafton, N. Dak., and the dean of women will be Mrs. Aini Myking, Minneapolis.

July 24-29—The Luther League Federation Convention of the AFLC will be held at Association Free Lutheran Bible School, Minneapolis, Minn. Program details will be announced later.



Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

**MINNESOTA
Badger**

Gary Duane Anderson, 27, Jan. 7, Badger Creek

**SOUTH DAKOTA
Sisseton**

Mrs. Agnes Rice, 62, Nov. 17, 1972, Hope

**BIBLE STUDY HELPS
by Gerald F. Mundfrom**

**BIBLE HISTORY QUESTIONS
(Old Testament)**

A Bible History Survey Course from Adam to Nehemiah. There are assigned Bible portions to read and questions to answer. This course points out the conflicts between what the Bible teaches and teachings of evolution. There is also a time-line showing the age of this world according to the Bible \$1.25

**ANSWER KEY AND COMMENTARY
(Old Testament)**

This key gives the answers to the questions asked in the Bible History Questions (Old Testament). There are some comments at the end of each portion studied. \$1.25

**BIBLE HISTORY QUESTIONS
(New Testament)**

A Bible History Course of the life of Christ, His parables, miracles, death and resurrection—also the beginning of the Christian Church and the life of Paul. There are assigned Bible portions and questions to answer. \$1.25

**NEW TESTAMENT ANSWER KEY
WITH COMMENTS**

This key gives the answers to the questions asked in the Bible History Questions (New Testament). There are some comments at the end of each portion studied.

**COMPLETE SET OF
BIBLE STUDIES**

The four above-mentioned booklets. \$4.50

These courses are especially designed for the beginner student and the beginner teacher. They are suitable for individual Bible study, home Bible study groups, adult classes in church, junior and senior confirmation classes, high school and teenage groups.

These courses will give the student a vision of the Bible as a whole. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the world of truth" (II Timothy 2:15).

Orders can be sent to: Pastor Gerald F. Mundfrom, 809 McHugh Ave., Grafton, North Dakota 58237 If ordering by mail, add 5% for postage, minimum postage 12¢.

THE GOOD SHEPHERD

Now I lay me down to sleep
With no thought for the morrow;
My dear Shepherd walks before
Through triumph or through sorrow.

I run no risks while in His care,
His strong arm will defend me;
In Him I the victor be
Through the whole world condemn me.

Marlene Moline
Lansing, Iowa

* * * * *

Speak properly, and in as few words as you can, but always plainly; for the end of speech is not ostentation, but to be understood.

—Selected

Let Christ Increase

"He must increase, but I must decrease" (John 3:30).

Strange man, that John the Baptist. He lived a lonely, spartan life except when the crowds came out to Jordan's banks to hear him preach his simple message on repentance. And he baptized many who confessed their sins. He was a fearless sort, too, for he dared to publicly denounce the adultery of the king even though such boldness was sure to bring royal wrath upon his head. Actually, it took his head off completely later.

John is an intriguing person also for the reason that he stands between the testaments or covenants. He was of the Old one, but he introduced the New when he sighted the approaching Christ and said, "Behold the Lamb of God, who takes away the sin of the world." John's announcement is all the more remarkable when we realize that he knew that his own star would begin to fade now in the presence of the One who was the Messiah of God.

Yes, we may speak of the Baptist's ascetic life, his preaching and his courage, but chiefly we remember him for his humble spirit, for his willingness to step into the wings so that the spotlight might fall on Jesus alone. Like his more famous kinsman after the flesh, he did not permit his lofty position to blind him, but gave himself completely to His service. In the words of our text he lays down in just a few words the motto of Christian living, "He must increase, but I must decrease."

In the flush of religious experience—the awakening of youth to a more conscious commitment to Jesus or the homecoming of the prodigal to the warmth of the Father's house—the Saviour is "all the world" to the believer. And in reality I am sure that He is given such a place. There is great joy in resting in the abundant mercy of the Lord and knowing that all is well.

But the fact of the matter, as one of my teachers used to say, is that there will be the need of and opportunity for Christ increasing in the days and years which follow that first glorious experience. Just as knowledge of Bible truth can become greater and love may develop, so also there is always the possibility of one's testimony for Christ becoming more honoring. No one should be like the man who boasted that he had taken a stand for the Lord twenty years ago, but of whom, unfortunately, it was said that he was still standing. He had not moved forward. God alone knows whether he still had a spark of faith left which might yet be ignited into flame.

Let Christ increase! If you are Christ's, your life should point to Christ and not to self. Dwight L. Moody said, "The beginning of greatness is to be little; the increase of greatness is to be less; the perfection of greatness is to be nothing." Paul dropped down from calling himself the "least of the apostles" to the "chief of sinners." The last distinguishable words I heard an elderly man say on his deathbed were "saved by grace." The glory belongs to Christ and His cross.

Odd as it may seem, the road of the increasing Christ and the decreasing self is fraught with many dangers. The dangers may all be lumped together in the term "spiritual pride." This is a hideous creature and must be resisted at all costs. Pride is evident when we count our gains and keep track of them.

The answer is found in self-forgetful service, in increased devotional life, in a willingness to share the drudgery, and the rewards, if they should come. And one more thing, every night before we go to sleep, let us thank the Lord Jesus Christ for having had mercy even on such as we are.

—Raynard Huglen

AFLC PASTORS HAD ANNUAL FELLOWSHIP IN JANUARY

The pastors and seminary students of the Association of Free Lutheran Congregations had their annual conference, Jan. 16-18 at Free Lutheran Seminary, Minneapolis, Minn. Purpose of the meeting is to provide stimulation and information for those in the church's ministry or preparing for it.

Rev. Albert Hautamaki, Minneapolis, preached at the opening service on Tuesday night. There was a celebration of Holy Communion. A fellowship hour followed in the church parlors.

On Wednesday two lectures were given by Rev. Robert Rieth, Kirkland, Wash., on "Neo-Pentecostalism in the Light of Scripture." Rev. Amos O. Dyrud, Minneapolis, gave a paper on "Transformed, Not Conformed." Rev. Johannes Ringstad, Willmar, Minn., could not be at the conference to discuss the subject "The Parents in the Parsonage," due to illness, but had sent his talk outline to Dr. Iver Olson, who proceeded to make the presentation.

The joint chapel service for the Schools was utilized by the conference as an opportunity to honor the memory of Miss Marion Hellekson, former bookkeeper and secretary in the headquarters office. The Bible School Choir sang two numbers. Rev. Julius Hermunslie, Fergus Falls, Minn., preached the sermon and Mrs. John Strand, Minneapolis, presented a scholarship to the Bible School on behalf of the Hellekson family. Rev. E. J. Langness, Ishpeming, Mich., chairman of the Board of Trustees, responded.

On Wednesday night a fellowship dinner for pastors, students and wives was enjoyed at the Jolly Troll restaurant. Missionary Connelly Dyrud, Thief River Falls, Minn., spoke on AFLC School work in Brazil.

Rev. Karl I. Stendal, Ontonagon, Mich., led opening devotions on Wednesday morning and Rev. Hans J. Tollefson, Eben Jct., Mich., on Thursday.

"Meeting the Basic Needs of Confused Youth" was the topic of Rev. Allan Palmquist of Midwest Chal-

(Continued on page 13)



DAIJIRO YAMANAKA IS A YOUNG MAN WITH VISION

Daijiro Yamanaka was once a Communist in his native Japan. Now his vision is to be a Christian missionary in a Communist country. In the desire that that dream become a reality, he is studying in his second year at Association Free Lutheran Bible School as a part of his preparation.

Daijiro was born in a town 100 miles from Hiroshima. His mother was a Buddhist and his father a Socialist. Daijiro was raised in Buddhism but dropped out of it when he fell under the influence of a Communist high school teacher and he became convinced that through that political system there lay the best hope for the betterment of society.

An aunt, his mother's sister, became a Christian about 20 years ago. She prayed much for her sister's family. Seven years ago Daijiro's oldest sister accepted this faith. He went to the Christian church service in order that he could better attack and criticize this religion which had won over his sister. In that connection he also looked in the Bible for verses which he could refute.

In his study it was particularly the crucifixion of Jesus that attracted him—a religious leader dying for the people. No other religion had something like this in it. Also, he was drawn by the spirit in which Jesus

died, with the prayer, "Father, forgive them for they know not what they do," on His lips. He realized that in a similar position, he would have had hatred in his heart. Daijiro bowed in penitence before this love and accepted Jesus Christ as Savior. This was six and one-half years ago.

All did not go well for him, however. At Tokyo where he attended the university for almost two years, he was affected by liberalism in the Lutheran churches. He felt his spiritual life grow cold. Therefore, when the Norwegian Lutheran Mission (det Norsk Luthersk Misjonssamband), through whose work he had been saved, invited him to visit churches in Norway, he felt unworthy. But through much soul-searching and prayer and in the Christian fellowship he found in Norway, and Finland, he was re-established in the joy of the Lord.

After three and one-half months in Norway and Finland, Daijiro returned to Japan through Russia, which he had also visited on his journey west. He had some Bibles and tracts along which he left in various places for people to pick up.

He attended a Bible School in Japan and was required to take part in a witnessing program. He says that he had done much street preaching in the city of Kobe.

It isn't possible for him to attend a Lutheran seminary in Japan because the seminaries there only

train men for work in Japan due to the great need in that country where only one half of one per cent of the people are Christian. But Daijiro has this vision of working among those who have tasted of Communism.

Association Free Lutheran Bible School was recommended to him by someone in the Norwegian mission.

Today Daijiro rejoices that his mother and other sister have also accepted Christ as their Savior. His father, a government official in agriculture, has not entered the Christian faith yet, but he is open to the Gospel and shows this by listening to Christian radio broadcasts and being willing to attend church services.

Daijiro gives I John 3:16 as his testimony verse: "By this we know love, that He laid down His life for us; and we ought to lay down our lives for the brethren." It is this truth that drives him on toward his goal of work in some Communist land, or at least to a place where he can reach out to those under this philosophy's domination.

PROMOTION DAYS

Promotion Days at AFLBS will be Friday and Saturday, April 13 and 14. This will take place immediately following the Choral Club tour.

Due to a limitation on housing, Promotion Days will have to be restricted to present high school seniors and those who have already graduated from high school.

A program of interest to those attending is being planned. Come and be with us for Promotion Days.

BASKETBALL SCORES

Conquerors 74
Bethlehem Lutheran 67


Conquerors 60
Hope Lutheran 47

Salem Lutheran 45
Conquerors 42

ANNOUNCEMENTS

February 21—End of 2nd Quarter
February 26—3rd Quarter begins
February 25-March 2—Spiritual Emphasis Week
May 18—Graduation Exercises

NEWS of the Churches



DEDICATION OF MARANATHA FREE LUTHERAN

The dedication service for Maranatha Lutheran Church was held on Sunday, November 19, 1972, with Home Mission Chairman Rev. Herbert L. Franz and President John P. Strand of the Association of Free Lutheran Congregations participating.

Maranatha is located three miles south of Houghton, Michigan, on US Highway 41. Nearby in Houghton is Michigan Technological University, where Lay Pastor and president of the congregation, James C. Gerdeen, is also Professor of Engineering Mechanics. In the twin city of Hancock is located Suomi College. The church is ideally located in the center of Houghton County as well as being close to these two schools of higher education. Its setting overlooking the shore of Portage Lake further adds to its choice location.

The congregation had been meeting for the past year in the old Norwegian Lutheran Church in Calumet, before moving to the present site, a more

central location 17 miles south of Calumet. The present mailing address is Route 1, Chassell, Michigan 49916.

The name Maranatha is a Greek name meaning Jesus is coming again. It is found in the Greek form in I Cor. 16:22. There are, however, over 240 references to the second coming in the New Testament alone. Maranatha Lutheran stands as a witness to the second coming of Christ and purposes to prepare the hearts of people for this event through the pure preaching of the truth found in the Word of God. The congregation also is sponsoring the Lutheran Ambassador Radio Program on the local station WHDF.

Rev. Franz preached in the morning service on November 19. His sermon dealt with the second coming of Christ, very appropriate to the name Maranatha. He also brought a challenge of home mission work in the dedication service at 3:00 p.m.

Mrs. Harold Wiitala was the pianist during the service. Rev. Karl Stendal of Redeemer Lutheran of Ontonagon

had Scripture and prayer, reading Rev. 3:7-13. James C. Gerdeen welcomed guests and led in the Order of the Dedication. It was estimated that 130-140 were in attendance. Several attended from other AFLC churches in Upper Michigan, Ontonagon, Ishpeming and Eben Junction. There were many visitors from the local area. Clayton S. Adams, vice-president, recognized those who contributed to the support of the church, particularly the Home Missions department of the AFLC, which gave generous support. Mrs. Gerdeen sang a solo entitled "The Living Church."

Rev. Strand, in the dedicatory address, spoke from I Cor. 1:18-21. He said that today many are seeking to be super-spiritual, seeking signs and gifts rather than the giver, Jesus Christ. Christ sent Pastor Strand to preach the Gospel, not to give a clever speech. He also stressed that Christ is our wisdom, Christ is our righteousness, Christ is our sanctification and Christ is our redemption. Praise the Lord!

Open house followed with refreshments from 4-6 p.m. A blessed time was had by all.

—Corr.

Letters TO THE EDITOR

WHAT THE AFLC IS

What is the Association of Free Lutheran Congregations?

Congregations consisting of believers who acknowledge the **Lutheran** confessions, beliefs and practices, but which are **free** from ecclesiastical authority or powers and **associated** together for mutual assistance to work for the advancement of the Kingdom of God as in Acts 1:8.

Paul Myhre
Camas, Wash.

(Ed. Note: The above statement was written by Mr. Myhre as a clear and concise description of what the AFLC is. He was formerly a member of Spencer Creek Lutheran Church in Eugene, Ore.)



Maranatha Lutheran Church



The view of Portage Lake from the church

SATAN'S ATTACKS

by Leonard and May Swanson
Box 1211, Nogales, Arizona

"How did you come to a decision for Christ?" Gabriel asked Raul, a teenager from Heroes Canyon. We were on our way to a meeting at the edge of Nogales in Old Mexico.

"Well, I had to decide because the fellows in a gang were urging me to go along mugging and robbing. And now that I have come to Christ, I know that this is the life I want."

"Don't be surprised if Satan attacks you in a special way now that you have come out for the Lord," said Gabriel. Gabriel knows something of Satan's attacks. He has been a believer for some time. It is in his home that we have had our Institute classes. But lately he has taken some new steps of faith and shown a real desire to serve.

Satan's first attack came when his brother Manuel was shot without warning on Christmas eve and lived only an hour. Manuel, in his twenties, was not a witnessing Christian and

we can only hope that he called upon the Lord in his need. Gabriel's first words to us about the tragedy were: "The Lord gave and the Lord has taken away. Blessed be the name of the Lord." God upheld him in a real way.

That Sunday when Raul and Gabriel went with us to the meeting, Gabriel had charge of the whole service, in Orizaba Canyon. After that we went to the bus depot to say good-by to his parents who had been here for Manuel's funeral and were going back to their farm in Obregon. We had such a precious time there with the whole family. The dominant note was praise.

That very night Satan's second attack came. Gabriel's life was threatened. His house is up on a hill where cars rarely go. But that night people were driving around his house at intervals all night and toward morning they fired shots. Another night of that and Gabriel and Virginia, his wife, couldn't take any more. Next morning the family got together and

decided that Gabriel should leave and they took him to the bus depot and he, too, went to Obregon.

We know that if God is for us we need not fear, but even Paul had to be let down in a basket through a hole in the wall to avoid his enemies.

It seems that the rule in Mexico is that when a man is killed, the brother is supposed to avenge the death by killing the killer. I talked to a man on a bus one day, whose brother had been stabbed. I told him, "You don't have to kill the one who stabbed your brother. That rule is not from God. It's from the devil."

"But what will people think of me if I don't avenge my own brother?" he answered. And so the feuds go on and on.

Of course Gabriel has no intention of killing the killers of his brother. But how to let them know that? He doesn't even know who they are. And they wouldn't believe him. So they think he is the number one man to get out of the way.

Virginia is reading Psalm 91 every day and their ten-year-old girl is reading Psalm 23. They have placed Gabriel in God's hands. Pray that the fiery darts of the evil one may be quenched. The worst of Satan's attack was the havoc it made of our January Institute. I had to wire Jose Luis Zamora not to come for his ten days of classes. The students are continuing their home study courses.

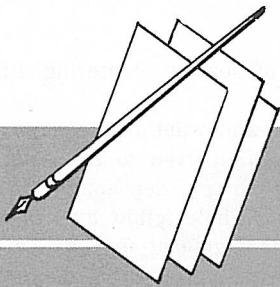
I may have told you about a young man attacking Leonard one night in Heroes Canyon. On Christmas day this fellow was found dead in an alley from an overdose of drugs. How sad! We had hoped to find him and give him a New Testament. Norma Haag had brought a bag of Testaments we were going to give to all the men that hang around that corner of Heroes. But we found that fifteen or more had just been taken into custody by government officers.

We continue to go regularly to Heroes in spite of the dangers. Satan does interfere with our plans and projects. He does win some skirmishes but THE BATTLE IS THE LORD'S.

"My heart is fixed, O God, my heart is fixed. I will sing and give praise" (Psalm 57:7).



A class of the Institute at Gabriel's home. Virginia and Gabriel Mercado are shown second and fourth from the left. Gabriel, Jr., is in the center, bottom. May Swanson is shown third from the left and Rev. Ray Rosales is sixth from the left.



EDITORIALS

**T
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Vol. 1

February 12, 1963

No. 1

LUTHERAN

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OUR TENTH ANNIVERSARY

The calendar says that it is ten years ago since the first issue of **The Lutheran Ambassador** came off the press (Feb. 12, 1963). This is the 252nd issue of the **Ambassador** produced.

The Association of Free Lutheran Congregations was very young when we began publishing. As soon as it was practical, the first issue was put out and placed in the hands of about 2,000 families. Out of that initial effort a mailing list was built up which today numbers approximately 3600.

By the grace of God, not a single issue has been missed since publication commenced. The Editor has prepared each number with the exception of three which were arranged by Dr. Iver Olson in the summer of 1967 when the Editor made his trip to Europe.

Our cover format was changed two years ago, Feb. 2, 1971. Nearly everyone seemed to feel it was all right

then to change an appearance which had become very familiar.

For a long time the cost of the **Ambassador** to the subscriber was \$2.50 per year. On Jan. 1, 1972, it was increased to \$3.50.

In this tenth anniversary issue, we are reprinting one editorial (below), a devotional article and a statement by the church's president, all of which helped to make up that historical first eight-page issue. Also being reprinted is an editorial from the June 4 number of 1963. It describes how we viewed ourselves as we approached the first regular annual conference of our church fellowship. We still think that description was a correct one then and that it pictures the AFLC as it is today.

One can look back and see what the past has been. It is a known quantity. The forward look is different, for the future, humanly speaking, is uncertain. But if the Lord continues to grant us time, may that time be lived to His glory, and may **The Lutheran Ambassador** continue to be a voice for Jesus Christ in a world that desperately and constantly needs to be reminded that He is the Lord of history, but also the Savior of men.

THE LUTHERAN AMBASSADOR

"We recommend that the _____ publish a bi-weekly paper. (a) The paper shall have as its aim the building up of Christian personal and congregational life within the church, the promotion of Christian work within and without our fellowship, and the dissemination of current news which affects the religious community. (b) The paper shall be subsidized if necessary by the Board of Administration or by such means as it shall be able to arrange."

This is the resolution adopted by the convention of non-merging congregations of the Lutheran Free Church held at Thief River Falls, Minnesota, last October, which has brought this paper to life. The Board, Executive Committee, and Committee on Publications and Parish Education have subsequently made the necessary decisions so that we at this time begin publication.

It was realized from the beginning that our association must have a regular paper if it is to survive. The Board of Administration has indicated its willingness to stand behind this venture completely. In other words, the association itself is guaranteeing our continuance.

The name chosen for our paper is *The Lutheran Ambassador*. To our knowledge no publication in America of general circulation uses exactly this name. Our motto is II Corinthians 5:20, "So we are *ambassadors* for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God." An ambassador is the representative of a sovereign or state. We represent the Lord of lords and King of kings. There is no higher mission than that of bearing the good news of reconciliation to men. May our work as an association and in this paper be dominated by that goal.

It will be our purpose to live up to the aims given

us by the convention resolution. We shall endeavor to set forth material which challenges Christians to deeper life with Christ and builds up the Christian congregation. Together with this will be the call to the unsaved to be reconciled to the waiting Lord. We are to promote both our own church work and other worthy Christian projects.

We also shall present religious news and some current news which may not seem on the surface to apply, but which actually has an effect on Christian life. And really, what is there that doesn't have some significance to that? We reserve the right to comment editorially on a variety of subjects.

We are beginning with only eight pages. That is, frankly, a concession to the editor who needs time to get adjusted to the new job. We are planning to increase to 16 pages by next fall at the latest and there will be no increase in cost to you when that is done. You won't be getting your money's worth now (we hope you will then), but trust that you will bear with us.

A Tenth Anniversary Reprint
This Editorial was first printed
prior to the First Annual Conference of
the AFLC (Date of publication: June 4, 1963)

WHO GATHER AT FARGO?

What manner of people are these who gather for an annual conference in Fargo, June 12-16? This question is being asked by many and will be asked also during conference days by the Fargo-Moorhead community. Why do they meet apart from other announced Lutheran conventions?

These two questions are being asked and will be asked. Those outside our particular fellowship will give varying answers, some very sympathetic, others somewhat less tolerant. Recognizing that groups as well as individuals never completely see themselves as others see them, we still believe there is some merit in self-description. This, then, from our point of view, is who we are.

We are a group of people, some of whom are the residue or backwash of a large Lutheran church merger and others who are with us in both spirit and work although their names are on the rolls of other congregations. We are often referred to as dissidents or dissenters.

We do not, except for a few persons, find joy in the mere fact of being apart from the "mainstreams." We miss the sense of security which numbers, rightly or wrongly, give. On the other hand, acting out of what we like to think are honest convictions, we are not dismayed but find encouragement from the many who say that they see value in our action.

We are a group of people who seek to preserve the low-church emphasis among Lutherans. We are more liturgical than some, but far more simple than the majority. Recognizing that the Lord may be approached in worship in a great variety of ways, we prefer to limit

ourselves to a simple order of service, centering attention on the sermon.

We are a group of people who want to preserve the freedom of the local congregation even to the point of not binding that congregation to any decision made by a conference or officers of the whole fellowship. We are thereby faced with the continuing need for challenging the congregations to rally behind programs adopted so that a common work can be carried out decently and in order.

We are a group of people who refuse to sanction certain practices and amusements which in their nature are questionable, most certainly are weights and hold the prospect of being sins to some individuals. We feel, for instance, that Lutheran colleges reduce their effectiveness and witness by permitting social dancing in their programs. We register our protest by refusing to support these institutions. Called "legalists" by some and leaving the ultimate decision to God, we warn of the opposite danger—license.

We are a group of people who hold to conservative views concerning the Word of God. In a day when there are many calls to "new approaches" and for new "terminology" we seek to hold to the authority without which nothing is certain, the Bible. But in an age when many are "re-thinking" the faith, we must not be afraid to do some thinking, too.

We are a group unable to use the name at present which we desire and to which we feel entitled. We are not being aided by this current time of indecision. However, we believe our ultimate success will not depend on the name we have, but in our obedience to Christ.

We are a group of people who are not a "pure church." Among us are all levels of belief and sanctification. Among us, no doubt, are persons without saving trust in Jesus, some of whom are not even consciously seeking such a faith. We are not perfect, nor do we expect perfection in our fellowship. Yet, totally and ideally, we look toward the perfection or maturity of which Paul spoke.

We are a group of people who have partaken in the upheaval of church merger. We have not acquitted ourselves entirely with honor. In the face of some provocation, to be sure, we have shown the presence of the flesh within ourselves. In the struggle to be true to what we believe is right we are having continually to guard against elevating ourselves in our own estimation above others who did not choose our course.

Finally, we are a people who understand that many other Lutheran people not with us in body share our beliefs on one or more points. Furthermore, they are working for and witnessing to these beliefs faithfully and loyally. We rejoice in this kinship of purpose and have every confidence in them as they take their stand in settings different than ours. And toward those who think much differently than we do, we ask for a spirit of charity.

This is who we are. We gather in Fargo for fellowship, for inspiration, for challenge. We hope and pray that something good for God's kingdom may come even through us. Otherwise we have no purpose for being.

(a) Describe his character

(b) As Stephen "wrought great wonders and signs among the people," the unbelieving Jews stirred up the people, and he was accused before the council. What was the charge?

(c) Why were all eyes fixed upon Stephen? v. 5
(See also Exod. 34:29; II Cor. 3:18; Matt. 17:2)

The true witnesses for Christ must expect opposition, hatred and slander; but His Spirit will give them wisdom and strength in the hour of need and will illumine their faces with a light which even their enemies will feel is not born of earth (E. R. Erdman).

Chapter 7:1-53 relates Stephen's lengthy sermon. It is a summary of Jewish history in condensed form from the time of Abraham to their present day. The name Stephen means "crown" and he became the first to receive a martyr's crown. (You will be afforded a blessing if you take time to read his sermon of defense.) He proved that the Christ they murdered was the One about whom their prophets had prophesied. He summed up this history by bringing to light their hardness of heart, spiritual weakness and resistance to the Holy Spirit.

24. How effective had Stephen's sermon been? v. 54 See also Heb. 4:12.

25. What was Stephen's two-fold prayer as he was being stoned?

(a) v. 29

(for comparison see Lk. 23:46)

(b) v. 60b

26. If persecution and martyrdom should come to us, would we have the courage and fortitude in our last hour to trust God for strength? May our prayer be to learn from Christ how to live and how to meet death. Take heart and be assured from the reading of Matt. 5:10-12.

Oh Spirit blest, we Thee entreat,

O grant us that we ever

With heart and soul, as it is meet,

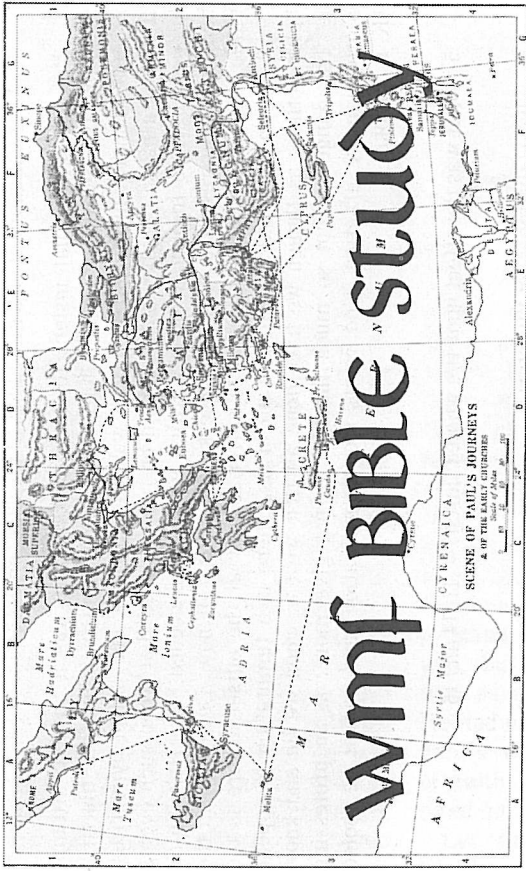
May serve our Lord and Savior,

And Him confess till our last breath,

As Lord of life and Lord of death,

And give Him praise and honor.

Ringwaldt.



Studies in the Book of Acts Lesson 3

March, 1973

THE CHURCH IN ACTION

Let us not forget that we are studying the Word of God and the Holy Spirit uses this Word as a means of grace. Then it becomes a blessing when we apply it to our own life.

The new Church had been threatened by persecution from without as we learned in lesson 2, but it did not destroy it. In chapter 4, beginning with verse 32 and on to the end of the chapter, we read that "they had all things in common." This practice of a community of goods was used for a time and could work only in a state of high Christian charity and brotherly love. It soon became clear that this procedure was open to abuse and fraud. Satan had tried to attack the Church from without, now he attempts to wreck it from within.

Read Chapter 5

1. Who was Barnabas and what had he done? 4:36, 37
2. This act of Barnabas was one of generosity and an example of the love of Christ in caring for the needs of the believers. What evil did Ananias and Sapphira do? v. 1-2
3. Why did Peter rebuke this act? v. 3-4

4. What punishment was meted out to these deceivers? v. 5, 10

Peter had spiritual insight to discover that this was a Satanic attempt to injure the testimony of the Church. It is a striking incident that the first recorded funeral in the early Church was a double one and that of hypocrites. It seems a harsh penalty, but it should be remembered that when such events happen, it is to impart a clear warning where it is needed. The Holy Spirit had been manifested in a manner we know so little of now. Deception in the name of the Holy Ghost needed to suffer a blow at the outset. There is too much of Ananias and Sapphira in all of us. There is a temptation to appear before others as though we have done all that we can when we lie and know it. The danger is not so much that we do not give more, as in professing more than we practice. God wants true consecration, and cannot be fooled (K. L. Brooks).

5. What was the effect upon the whole Church? v. 11, 14 and 16

6. What is the moral of this story?

The rest of the chapter describes the second persecution which the Apostles suffered and their miraculous deliverance.

7. By whom and why were the apostles arrested? v. 17, 18

8. How were they delivered? v. 19

9. What orders did they get? v. 20

Did they obey?

10. By what beautiful name is the Gospel called? v. 20b

11. Once again they were arrested. Before whom did they appear? v. 27

12. Peter's response is worthy of notice, what was it? v. 29

13. Peter's answer surprised the authorities, but he continued with charges against them. What truth did he emphasize? v. 30

14. Why was Jesus **hanged** on a tree? I Peter 2:24

15. Reactions to Peter's preaching had been positive as recorded in 2:27, 41; 4:4; 4:21b and 5:11. What was the effect upon the council? v. 33

16. (a) Who was Gamaliel?

(b) What sound advice did he offer?

17. The council followed his suggestion only in part; in what way?

19. Why did the Apostles rejoice?

They did not lose heart!

Read Chapter 16

The Hebrew-speaking Jews in the church in Jerusalem were in the majority and they neglected the minority who spoke Greek. The Greek-speaking widows received less food than the Hebrew-speaking ones. This led to complaints which were brought to the attention of the Apostles, who in turn called a meeting of the Church. The Apostles said that the distribution of funds for charity was too much of a burden for them to carry in addition to their preaching.

19. What was the outcome of this meeting? v. 3

20. These elected men were to meet certain specific qualifications, what were they?

21. In these verses we observe that there is a distinction drawn between the officers of the Church. Did you detect it?

It is a pattern for the churches of our day. These officers were to be servants, not lords over the church. See I Tim. 3:8-12.

22. As the Church grew and increased in numbers, what class of people was added? v. 7

23. Stephen was one of the chosen seven. Why **seven** men?



WOMEN for Christ

DID HE DIE FOR YOU?

by Mrs. Burton Rygh
Roseau, Minn.

Acts 16:14-15

I would like to write about a portion of Scripture that has come to mean much to me. It is the story of Lydia in the Book of Acts. She was the first convert in Philippi and so the first in Europe. She was a woman of wealth, of intelligence and wide experience, a seller of the purple cloth.

This woman was religious, Godly and prayerful. Yet, this woman needed salvation; she needed Jesus Christ.

Paul found her and others by a river and there he preached Jesus Christ. Lydia opened her heart to Jesus Christ and when Jesus gets into a heart He soon gets into the home, and when He gets into the home He soon gets into all the other phases of our lives.

May this be the prayer of all the members of the W.M.F. When Jesus gets into the heart, He changes an individual inside and out and soon He gets into the home and what a wonderful change in a home when Jesus gets in to work in the lives of each member of that home. The home becomes a place of rest, a place to get away from the world. Oh, that all our homes would be open to the Lord Jesus that He might work a miracle in every home and in every heart in our homes. Then He will send us out, not so we have to be squeezed to get a sour drop of love out of us, but that we will spill over because Christ lives in our hearts and homes. Then the world will have to stand up

and take notice that we have been with Jesus Christ.

We will come to the place, as it is written in Acts 9:6, "Lord, what will thou have me to do?" I read a story the other day that illustrates this portion of Scripture. Two portraits by the German artist, Steinberg, his "Dancing Gypsy Girl" and the "Crucifixion" are linked together by an unusual set of circumstances. The pretty maiden who was the model for the first portrait took an unusual interest in the unfinished painting of our Lord's final suffering. One day she commented, "He must have been a very bad man to have been nailed to a cross like that."

Steinberg replied, "No. He was a good man."

"Did he die for you?" asked the puzzled girl.

This question made a profound impression on the artist. He did not know the Lord as his personal Savior and didn't understand that salvation is received by faith alone. Sometime later, however, he attended a meeting of humble believers who led him to Christ.

Steinberg, his technical skill now coupled with a heart full of love and gratitude, completed his painting of the crucifixion and under it he wrote the words, "This I did for thee, what hast thou done for Me?"

I urge each one of us to answer the gypsy girl's question. "Did He die for you?" If He did, what are you doing for Him?

The only sermon that never wearies one is that of a life lived for Christ Jesus.

MEMORIAL TO HOME MISSIONS RECEIVED

A memorial gift has been given to Home Missions of the Association of Free Lutheran Congregations, through the Women's Missionary Federation, by Mr. and Mrs. Clifford Torkelson and Mr. and Mrs. Alec Everson and their families in loving memory of Anna Bertilrud of Bethlehem Lutheran Church, Greenbush, Minnesota.

Mrs. James C. Eletson, Treas. WMF

WE SAY THINK YOU

We wish to express our sincere thanks and appreciation to the writers of our WMF Bible studies for the past year, as well as for this year.

We are very grateful for the work and study which has gone into the preparation of these Bible studies. The Lord has spoken to us through His Word and we thank Him also for all who serve Him in preparing these Bible studies.

Trinity Ladies Aid
McIntosh, Minnesota
Mrs. Kenneth Rolf, president

(Ed. Note: The writer for 1972 was Mrs. Eugene Enderlein, Minne- waukan, N. Dak. The writer for this year wishes to remain anonymous. I echo the expression of thanks to these women for their good and dili- gent work.)

(Continued from page 5)

lence in Minneapolis on Thursday morning. Midwest Challenge is a city-sponsored rescue program that is unashamedly Gospel-oriented. Mr. Mr. Palmquist is also a policeman.

Dr. Iver Olson talked on the subject "Mission Promotion in Norway" before the closing session shared by Pastors John Strand and Richard Snipstead. Church finances, a short course for pastors next summer, choir and choral club tours, Promotion Days at Bible School and a proposed tour to Brazil in February, 1974, were among the items discussed and announced. The tour to Brazil would be about two weeks long.

The conference was very well attended, the great majority of pastors being present, including three from the West Coast.



Luther League Activities

Edited By Wayne Pederson

ALL MY LIFE

I want to get in an early word about the national Luther League Convention this summer. Hope you can begin planning now to attend.

This summer's program looks especially exciting. I'm sure Association youth are going to find the topics practical to problems they face in their own lives.

In fact, you really planned the program. About a year ago, we sent out surveys to the local Luther Leagues. They suggested topics that they would like discussed at the next convention. The topics of the convention are in accordance with those suggested areas.

Each of the days during the convention is going to be devoted to one special area that pertains to Christian living for youth.

For example, Wednesday is devoted to the subject of sex, love, and marriage. The morning Bible study, the practical hour, the film, and the evening message will all focus on this area.

Thursday we'll talk about following God's will in choosing a vocation, school, and various other decisions.

Friday deals with the area of drugs and the occult, a problem that is invading our society more and more.

Saturday will focus on personal evangelism. We'll help you discover how to share your faith more effectively.

Most of the speakers are lined up, but we will wait with the announce-

ment until all are confirmed. I can assure you that they are people knowledgeable in their area...and will provide an interesting and challenging help to your Christian life. In fact, the convention theme is "All My Life."

A new feature at the convention this year will be the national Luther League Federation Council, which will meet the day before the convention. Some of you may recall the meeting of the Federation Council last March. We're going to combine it with the convention this year to save you an extra long trip.

The Federation Council is a meeting of national and district Luther League officers where policy is set and helps are offered for the Luther Leagues on the local and the district level.

The convention will be held in Minneapolis at the Headquarters again this summer, the reason being that we can put on a convention much cheaper at our own facilities. In fact, the convention this year will be a little cheaper than it was two years ago.

So mark down these dates in your busy summer: July 24-29 in Minneapolis. Spread the word. Get others excited about it. I know it will be a week of real spiritual renewal.

More details will be forthcoming, so watch this space. Brochures and posters will also be mailed to your league later.

See you in Minneapolis.

Wayne Pederson

FIERCE WAS THE BILLOW WILD

Fierce was the billow wild,
Dark was the night;
Oars labored heavily,
Foam glimmered white;
Trembled the mariners,
Peril was drawing nigh:
Then said the God of God,
"Peace! It is I."

Ridge of the mountain-wave,
Lower thy crest!
Wall of the tempest fierce,
Be thou at rest!
Sorrow can never be,
Darkness must ever fly,
Where saith the Light of Light,
"Peace! It is I."

Jesus, Deliverer,
Come Thou to me;
Soothe Thou my voyaging
Over life's sea:
Thou, when the storm of death
Roars fiercely, sweeping by,
Whisper, O Truth of Truth,
"Peace! It is I."

Ascribed to Anatolius
Translated by John Mason Neale
(from *The Hymnal*)

THE ROCK DIDN'T

A sailor very recently was wrecked and thrown up on to a small rock, and he remained in this critical position, holding fast with his hands until the tide receded.

After he was safe on land again a friend said to him, "I say, Jim, didn't you shake with fear when you were in such a dangerous position?"

"Yes, I did that; but the rock didn't."

Thank God, it is truly so with faith, because the Rock is everlasting and always firm.

—Selected

* * * * *

Force may subdue, but love gains; and he that forgives first, wins the laurel.

* * * * *

"I do not ask myself if Christ was divine; I should rather be tempted to ask myself if He could have been merely human."—de Lamennais.

—Selected

CHURCH-WORLD NEWS

UGANDAN REFUGEES REPORTED EAGER TO ADJUST TO NEW LIFE; LUTHERANS AIDED 344 PERSONS

New York—(LC)—Ugandan Asians resettled in the United States under Lutheran auspices were described as industrious, energetic, and eager to adjust to their new life by representatives of several agencies and congregations that assisted in finding new homes for the refugees.

The Ugandan Asians were ordered out of their east African homeland last fall by President Idi Amin. One thousand of the expellees were resettled in the United States by seven religious and voluntary agencies, including the Lutheran Council in the USA's Department of Immigration and Refugee Services.

LCMS PRESIDENT PREUS COMMENTS ON PEACE AGREEMENT

St. Louis, Mo.—Dr. J. A. O. Preus, president of The Lutheran Church-Missouri Synod, expressed his joy upon hearing news of the peace agreement in Vietnam: "It is the peace our church has longed and prayed for. But already 'doubting Thomases' are asking if this peace will last. True peace can never be achieved until all men come to peace with God and obey His command to love our fellowman. This must be our goal. We also thank God for the decisions regarding the prisoners of war."

Dr. Preus also said he has sent a letter to President Nixon congratulating him for his efforts in bringing peace to our country. Dr. Preus commented, "One of our society's problems today is a quickness to criticize coupled with a reluctance to compliment. After the barrage of criticism leveled at him by his detractors, it is only fitting that we honor the leader of our country for this peace with honor."

LWF OFFICERS ISSUE TEXT OF STATEMENT ON VIETNAM

Geneva (LC) — Following is the complete text of statement on Viet-

nam adopted by officers of the Lutheran World Federation.

Call to the Member Churches on the Occasion of The Signing of the "Agreement on Ending the War and Restoring Peace in Vietnam"

The officers of the Lutheran World Federation, meeting in Geneva on the day of the signing of the "agreement on ending the war and restoring peace to Vietnam," share in the world-wide feeling of relief and thankfulness in view of this vital step towards the end of this tragic conflict and join the people of Indochina in the fervent hope that they and their war-torn countries may at last experience the blessings of peace.

Being mindful of the terrible devastation, the unimaginable suffering and the vast destruction this war has wrought, not only in material resources, but also in human values and moral sensitivities, the officers express their deep concern for the unfortunate victims of this conflict, the devastation of the countries involved and the disintegration of human values and relationships.

The desperate plight of the countries in Indochina and their peoples, as they face the difficult task of reconciliation and reconstruction, is a challenge to all humanity.

These next weeks will be a time not only for implementing political and military agreements, but will also be a period when nations and agencies will be divulging plans to respond to the needs for relief and reconstruction. The LWF is already engaged in explorations to ascertain what contributions it may most appropriately make as an instrument of its constituency in placing itself at the disposal of the people of Indochina as they seek to recuperate from the destruction in human and material values and resources, and strive toward national reconciliation following the ravages of this war.

LWR ANNOUNCES SPRING APPEAL FOR CLOTHING

New York—(LC)—There is "no let up in the flow of tragic news about

human suffering," said the assistant executive secretary of Lutheran World Relief in announcing LWR's spring appeal for blankets, children's clothing, sweaters and work clothes for men.

Lutheran World Relief, the overseas aid agency of the three major Lutheran denominations in the USA, has been helping to meet the needs of people around the world for the past 27 years.

The spring appeal is making use of 80 area leaders throughout the nation. In some regions Lutheran social service agencies are helping to coordinate the campaign.

In his letter to Lutheran ministers, Rev. Ove R. Nielsen referred to needs in Afghanistan, Bangladesh, Burundi, Cambodia, Chad, Chile, New Guinea, Nicaragua, Sudan, and Vietnam. Materials collected by Lutheran churches are taken to LWR warehouses and shipped to a wide variety of relief and rehabilitation projects around the world.

BISHOP STOEYLEN APPOINTED AS PRIMATE OF NORWAY

Oslo, Norway—(LC)—Bishop Kaare Stoeyle of Agder has been named to succeed Bishop Fridtjov Birkeli as head of the diocese of Oslo and primate of the Church of Norway.

The Lutheran bishop was appointed to the post by King Olav V following a balloting in which Bishop Stoeyle won heavy endorsement of clergy, theology professors, and congregational representatives.

Bishop Stoeyle, known as a "man of the center" within Norwegian Lutheranism, is chairman of a church-appointed commission presently studying changes in the relationship between church and state.

The churchman is well-known in ecumenical circles, having been a member of the Central Committee of the World Council of Churches since 1961 and a delegate to many international conferences.

The new primate is a 1932 graduate of Oslo University. He served for several years with the Norwegian Sea-

man's Mission and was the mission's general secretary from 1954 to 1958.

The Oslo bishopric has been vacant since last September when Bishop Birkeli resigned due to ill health.

REFLECTIONS AND MAXIMS FROM PENN

Religion is the fear of God, its demonstration, good works; and faith is the root of both; "For without faith we cannot please God;" nor can we fear what we do not believe.

* * * * *

To be like Christ, then, is to be a Christian. And regeneration is the only way to the kingdom of God, which we pray for.

Let us today, therefore, hear His voice, and not harden our hearts, who speaks to us many ways: in the Scriptures, in our hearts, by His servants, and providences; and the sum of all is holiness and charity.

* * * * *

I have often wondered at the unaccountableness of man in this, among other things, that, though he loves changes so well, he should care so little to hear or think of his last, great, and, if he please, his best, change.

* * * * *

Nothing in us which is unlike Him can please Him.

—Selected

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