

**T
H
E**

Vol. 2

February 25, 1964

No. 4

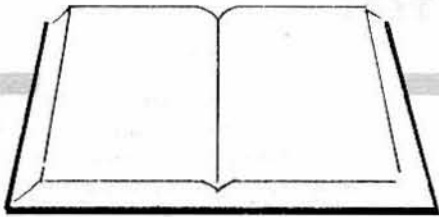
LUTHERAN

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



-RNS photo

WAITING FOR SPRING



According to the Word

My Cup Runneth Over

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over" (Ps. 23:5).

These are not mere words as so often words are. They are the sincere expression of a daily experience of a man 3,000 years ago. Many things have changed since then. We have better cars, better communications, better and bigger farms. But the human heart is the same. We have the same longings and aspirations, the same spiritual needs now as then.

David, the author, was king. He had wealth. He had success. He had the things most folk are still striving for. But he wasn't thinking of that as he wrote his psalm. He wasn't thinking of a passing prosperity or a passing experience. He was thinking of things temporal and still eternal. He was merely giving expression to his personal experience with God and the fruit of that experience as demonstrated in life.

We want to take a walk with this man of God—this man who had gone down in the mire of sin to its very depths; this man whom the grace of God had redeemed to its greatest heights. We want to try to see some of the things he saw. We want to open the gates

of our understanding to some of the riches which made his cup "run over."

In this marvelous psalm, we discover so much. Here is something for today. Here we find the green pastures of relaxation and rest. "He maketh me to lie down in green pastures." "He maketh." We don't always see the need ourselves but He does. With our mind's eye we can visualize a rippling brook with stillness and peace. "He leadeth me beside the still waters." Quoting Hallesby: "To be still before the Lord is faith's greatest and most difficult accomplishment. There are so many things that would disturb that holy stillness." Only in "stillness" with Him comes assurance and the overflowing cup. Here we find guidance along the way. "He leadeth me in the paths of righteousness for his name's sake." This psalm gives us a complete "menu" for our spiritual health and abundance.

But there is more than that in this short psalm. Here we find also something for the evening of life—the "evening" that comes to us all, sooner or later; the "valleys" of life that often come at high noon. Yes, all along the way, at times. "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

"Can't you see them?" my younger sister called out. "Can't you hear them sing?" She was in the valley of death, but He was

there too. Our eyes were "holden" as those of the two on the way to Emmaus, but hers weren't. And the fear was gone. Instead there was a holy quietness and heavenly atmosphere where tears seemed out of place. "I will fear no evil."

In this psalm, then, we have something for life, something for the "valleys" and the "evening" of life. But we also have something for "tomorrow"—the tomorrow with no end; the glorious tomorrow awaiting every child of His. "I will dwell in the house of the Lord forever."

We have merely touched a little on the resources that brought about the "overflow." This is a setting for the cup that still "runneth over" to thirsty hearts after so many years. We would like to dwell here a long time, but space does not allow. Maybe we will come back and take another look later on. However, there is one important thought we cannot leave out. When did this experience *begin* with David? When does it begin with anyone? The fourth word in our psalm gives us the clue: "The Lord is my shepherd." He had known about the good Shepherd from his early youth. But one day he made Him his—by choice. He said yes to the call of the Shepherd. That's when *life* began. The life of abundance is in store for those who follow Him.

—Karl G. Berg

THE LUTHERAN AMBASSADOR is published biweekly (except the first issue of August) by an association of Lutheran congregations and interested friends. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to **THE LUTHERAN AMBASSADOR**, Box 652, Grafton, North Dakota. Third-class postage paid at Minneapolis, Minnesota. Publication office: 6820 Auto Club Road, Minneapolis, Minn. 55431.

The Cross of Christ

PASTOR G. H. SPLETSTOESER
PINE RIVER, MINN.

WE are in the season of Lent and during Lent we hear much about the cross. The cross was once a symbol of suffering and shame, but for us Christians, the cross has become the emblem of victory and life.

Our Lord Jesus Christ has brought about this great change. There are many people today who wear the cross as a piece of jewelry, but wearing this cross as such will not make them righteous before God. It takes faith on man's part, faith in the cross of Jesus Christ that alone will render a sinner acceptable to God. If we do not possess or have that faith, we can hang a hundred crosses about our neck and it will avail us no good.

We must come to realize that the cross is the power behind that self-denial which characterizes and adorns a genuine disciple of Christ. Every one of us can glory in the cross of Christ, if we deny the things of the world and seek our salvation in Christ.

Peter was the spokesman of the disciples and once made a great confession, "Thou art the Christ, the Son of the living God." This was an answer to the question Christ asked, "Who say ye that I am?" The time was now ripe that Christ could tell His disciples how He would have to suffer in order to carry out His work as the Christ, and how His death would come about on the cross.

But Peter was not satisfied with what Christ told them. Peter had visions of a large earthly kingdom. And if Christ went through with His sufferings and death as He told Peter, Peter's dream of a great king in a worldly realm would be nothing! And doesn't that seem true in a certain sense today? Folk are offended by the cross of Christ. They find it humiliating to be told that Christ had to suffer and die for them to free them from sin.

People today like to point to their own good works, their own righteousness. That is what makes them good before God and brings eternal life to them. For such folk we indeed should pray.

The Christian religion, the religion of the cross, calls for repentance on the part of man and the world. Folk today have to realize their sinfulness, they must learn that sin offends the holy and righteous God.

If we but take note, we can see that God has been speaking to the people and the world today through various ways—war, bloodshed, strikes, class hatred—and through these means He has been calling people to repentance. We must repent, confess our sins, feel sorry for our sins, hate them, and we certainly must turn to the crucified Christ, for whose sake God will forgive us our sins.

But in this day and age we find so many folk who will not humble themselves in this way. It hurts their pride and furthermore they will not believe that the innocent blood of one dying in their stead can do such great things. In other words, they are defying the promise of almighty God and the Christian knows that is just what Satan wants us to do.

We, as a Christian people, know that we all benefit from sacrifices that others have made. Today we enjoy freedom, we enjoy all the modern conveniences, education and many other things. Others worked, sacrificed and died to obtain these for us. And that is just what Christ did for us. He made a great sacrifice in order that we might be benefited thereby. He had come into the world to do the Father's will and that was to "seek and to save that which was lost," which included all of us. That called for suffering on the cross as the prophets had foretold. "His heel shall be bruised;...he is despised and rejected of men, a man of sorrows and acquainted with

grief...stricken, smitten of God and afflicted,...wounded." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

So we see it had to be this way of suffering, the way of the cross. That is how Christ carried out God's plan of salvation. Therefore Christ has gained salvation for every one of us. We will all benefit from this great sacrifice, if we will only accept it and believe it in faith.

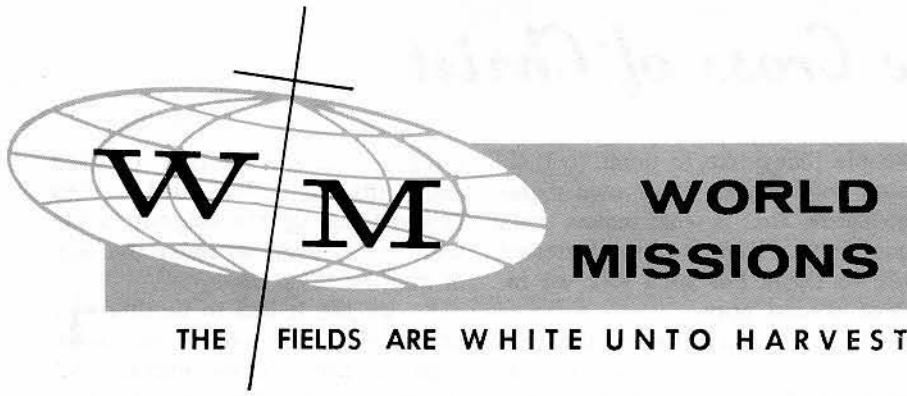
Will we then be offended by the cross of Jesus Christ which is the only way for our salvation? Oh, may our confession be: "In the cross of Christ I glory," and Jesus tells us, "Blessed is he whosoever is not offended in me."

After Jesus told the disciples the necessity of His own cross, Jesus also tells them that they too have to walk the way of the cross. "If any man will come after me, let him deny himself." Let him deny himself; that means to give up sinful pleasures, one's worldly nature, pride, anything that would lead us astray. The way of the cross might mean bitter persecutions for us, mockery, suffering, afflictions. Some people feel that when they call themselves Christians, they should be exempt from all these trials and tribulations. That is another reason folk are offended in the cross of Christ.

We are told very clearly that the followers of Christ should deny themselves and bear their crosses. They must lose this life if they would have life eternal. When a person clings to this temporal life and gives up Christ and His doctrine, he has lost true life here and eternal life hereafter.

Why is it so hard for many people to see the value of true religion? Why is it that they are so easily persuaded, influenced and led astray by anything that sounds churchly? Is it because they have no firm foundation? Is it because

[Continued on page 8]



CALLED TO MINISTER AS MISSIONARIES

Rev. John H. Abel

"Whosoever will be great among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister [to serve] and to give his life a ransom for many" (Matt. 20:27, 28).

"Christ also suffered for us, leaving us an example, that we should follow in his steps" (I Pet. 2:21).

What is it to be called to be a missionary? According to these verses it is a call to: (1) follow in His steps; (2) come to minister; (3) give your life for many.

The missionary story is a fascinating one from the time of its very inception among Lutherans, in the second century after the Reformation, at Spener and Francke's Bible College at Halle, Germany. Pietism in Germany as represented by these men led to a vital experience of Christianity and a personal dedication to the cause of making Christ known to heathen nations.

Personal experienced Christianity has always resulted in a heart burden for the lost throughout the world. It was such a burden that brought a young man named Hudson Taylor to the newly opened coasts of China over a hundred years ago. Hudson Taylor's work was to develop into the China Inland Mission in 1865, and in the course of a hundred years over 1,300 missionaries were to be sent out from this humble beginning of faith. As Hudson Taylor began the work alone, traveling about the

provinces of China, often in danger from bandits, heathen priests, a superstitious people and dreaded diseases, he coined the faith motto: "God's work, done in God's way, will never lack God's supply."

You and I are united together in a Lutheran pietistic emphasis called the Association of Free Lutheran Congregations. We have embarked together on a great adventure of faith. It is necessary for us to look upward since we have no great numbers to which we might be tempted to look for great supplies, building efforts, etc. We have simply placed our weak hands in His great loving, nail-scarred hands and would go forward in obedience to His command. We have been called to separate from unbelief, to stand on the promises of His inspired Word and to obediently launch out into the deep. Only God knows what He plans to accomplish through our Free Lutheran Association for His own glory. As Christians and missionaries we have learned in whatever situation we are that ours is not to question how or why, but simply to respond, "Here am I."

Let us look again at I Peter 1:21. "Christ also suffered for us, leaving us an example, that we should follow in his steps." Follow in His steps? But where did He go? Why, of course, He went to a foreign land. He left His Father's home and came to our world of darkness and sin. What did He do? Why, He left us an example and suffered for our sake. Where shall we go? Why, shall we not go with Him to foreign lands? What shall we do? Why, shall we not minister, and be

willing to suffer that we might serve?

Is there a great open door that beckons us today? Certainly China is a country that today is locked tightly behind her bamboo curtain and iron gate of communism. Still we may answer, "Yes, there is a great open door beckoning to us today." It is a giant continent of almost 200 million souls, often referred to as our neglected neighbor. We are speaking of that great sleeping giant called South America. This area of the world has long been overlooked, but now the eyes of the world are upon South America, for she has vast undeveloped areas that the United Nations says could care for the starving millions in the overpopulated regions of the world.

The predominant religion in South America is Roman Catholicism, although it is commonly estimated that only 10% of her adherents practice their religion. For years Lutheran leaders took the attitude that these countries had a type of Christianity and thus no real missionary need was present. This was a tragic position for Lutherans to assume, and for this reason we are among the last of the evangelical bodies to get going in South America. Millions of souls have failed to have an opportunity to hear the saving Gospel because of this false assumption.

Recently a friend of mine in Bolivia, South America, Missionary Odell Kittelson, wrote in a mission magazine about the mission of evangelicals in South America. He asked the question: "Is our mission only to the agnostic Latin? Only to the uninstructed, indifferent or inactive Roman Catholic? Are they 'less saved' than the active, practicing, fervent and fanatical Roman Catholic? Some would have us to believe that! But what are they saying?"

He then goes on to give an example of both an inactive Roman Catholic and also a faithful, zealous, practicing Roman Catholic. He says concerning this second exam-

[Continued on page 7]

OUR PRESIDENT WRITES

by PASTOR JOHN STRAND

IS IT REALLY WRONG?

IS it really wrong, then, when the days are evil and the night is approaching, to lift up our eyes and minds from the confused and dwarfed present, and to turn to the true, real picture of the congregation which the New Testament gives us?" This is a familiar quotation from Georg Sverdrup who understood the Christian congregation as few have done. Yes, we must look to the Word for guidance if we would build the church. It is not wrong in these days either to emphasize the Scriptural concept of the Christian Church.

The first of the Fundamental Principles of the Lutheran Free Church emphasizes that the Christian congregation is the right form of the Kingdom of God on earth.

Principle No. 2: "The congregation consists of believers who, by using the means of grace and the spiritual gifts as directed by the Word of God, seek salvation and eternal blessedness for themselves and for their fellow men."

The Christian congregation is the fulfillment of the prayer and longing of Moses in Numbers 11:28, David's song in Psalm 110:3, and Jeremiah's prophecy in Jeremiah 31:33. The congregation is also the fulfillment of Joel's prophecy in Joel 3:1, 2, as given by Peter in Acts 2:17, 18: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

and on my servants and on my handmaidens I will pour out in those days my Spirit; and they shall prophesy." On Pentecost the Christian Church, a Christian congregation, was born.

The Christian congregation consists of believers. There are unbelievers in most, if not all organized congregations, as principle No. 4 states, but the real congregation in the sight of God is only made up of believers. Here we come to the Scriptural teaching of the Church visible, and the Church which is often called invisible, though the living believers certainly are visible. The goal and pattern of each congregation must be that all members be children of God, just as all believers must strive to be like Jesus. We will never attain to the ideal in this world, but nevertheless we must strive for it.

The weapon of the congregation is the Word and the Sacraments. These means of grace sustain the congregation and call unbelievers to the fold. The congregation must make use of all the spiritual gifts given the members. These gifts must be used according to the Word, and subject to the Word, which is not always done.

The goal of the congregation is salvation, salvation for themselves and for all men. This makes the congregation a tremendous force of evangelism. Seeing men with love, hearing God's command to make disciples, the congregation seeks to win souls for Christ. There must be a great burden that men be saved.

In our day, terms like "being saved" are frowned upon. These are good Scriptural terms. Men are going lost today. They need to be saved. They need to experience sin and grace. They need to know Christ in a personal way unto salvation. The local congregation has this as its great responsibility.

All men are to be saved. It isn't enough that the congregation be living because there are members who have a living faith, but the congregation must have a living compassion for missions throughout the whole world. The congregation takes seriously our Lord's mission command.

It is so easy for congregations to take comfort in the fact that their church body has a mission program. But this should not be a comfort to them. Each congregation must ask herself if she has a mission program. How many of her young men and women have gone into full-time Christian service? How much of the local budget is for missions outside of the local community?

The congregation seeks eternal blessedness for themselves and for their fellow men.

RADIO BROADCAST

Listen every Sunday to the Lutheran Association Broadcast over KXGO, Fargo, N. Dak., at 6:05 p.m., and over the Roseau station at 8:30 a.m. Rev. John H. Abel, Missions Director, is in charge of the programs.

Vacation Bible School Workshop!



WHERE?

At the Mission Center in Fargo, North Dakota.

WHEN?

Saturday, April 4, from 1:00 to 4:00 p.m.

WHO'S INVITED?

Anyone who is interested in Bible school. We suspect this would include pastors, members of boards of parish education, superintendents, prospective teachers, and parents. We are hoping for *at least* two representatives from each congregation who will be willing to return to their churches and transmit information and ideas they have received at the workshop. We would be very happy to serve the *complete* staff of your Bible school!

PROGRAM?

The afternoon will begin with a time of inspiration, after which these four V.B.S. courses will be presented:

"God, My Country, and I" (Concordia). An all-new patriotic theme for this election year.

"Trust and Obey" (Augsburg). Scriptural base for the lessons is the Ten Commandments. All materials, including the teacher's manuals, are new.

"Around the World with Christ" (Gospel Light). New ideas have been added to this course which was first presented in 1961.

"Making Time Count for Christ" (Scripture Press). A clock design is used to carry out the theme of these

lessons.

Samples of handwork and teaching aids will be on display during coffeetime and before and after the workshop. The closing hour will be devoted to group sessions where you will be offered ideas for teaching the Bible stories.

REGISTRATION

In order to facilitate planning, we are asking that you pre-register for the workshop. Will you please fill in the form that is included on this page, and send it as soon as possible to:

Mrs. David C. Hanson
7632 Harriet Avenue South
Minneapolis, Minnesota 55423

There will be a registration fee of \$1.00 per person to cover the cost of materials.

REGISTRATION BLANK

Congregation

Address

Names of those who will attend:

.....

.....

.....

.....

\$ Reg. fees enclosed

[Continued from page 4]

ple that: "As a faithful Roman Catholic she prays to various saints for help and is especially devoted to the Virgin Mary. She knows that she must work to win her salvation, and so in addition to giving alms to the poor, she has made several pilgrimages to mountain shrines to pray before an image and burn candles and incense there. She firmly believes that the blessed Roman Pope is Peter's successor and is the head of the church. Whatever he says is to be believed and obeyed. How she longs to visit Rome and see him, just once! Her poor mother is in 'purgatory' and she frequently longs and sacrifices to get enough money together so that masses can be said for her."

Missionary Kittelson then says that this devout woman is typical of many practicing Catholics in South America. He then asks: "Is this woman any more saved than the indifferent or inactive Roman Catholic?" One has no faith at all, and the other has a false faith; in short, both are lost and headed for a Christless eternity.

Yes, we agree with Missionary Kittelson that Lutherans who say we are not to convert the practicing Roman Catholic are wrong. We are to bring the lost to a saving knowledge of the Gospel truth of Jesus Christ, no matter where or what they might be.

I should like to conclude by reference to this friend's article by quoting one paragraph more. He says: "Do you know that since the Reformation, Rome has declared tradition to be equal in authority to the Bible? Since the Reformation the Biblical doctrine of salvation by faith alone in Christ's merits was condemned by Rome. Since the Reformation, the dogmas of the immaculate conception of Mary and of her bodily assumption to heaven have been made up. Since the Reformation the Pope was officially declared to be infallible.

"No, we are not embarrassed nor do we make apologies for being Christ's ambassadors in Latin America, nor to Roman Catholics

wherever they may be found. All men need to be saved—the Communist, the agnostic, the indifferent and the practicing Roman Catholic."—*Lutheran World Vision* magazine, January, 1964.

So we see the challenges of the great continent to the south. She presents superlatives in every way—greatness of spiritual darkness, greatness of poverty and illiteracy, greatness of space and travel difficulties, and yet a great open door to the Gospel.

As we look more closely at this great open door, a continent composed of 13 countries, we see that the largest of these is Brazil. Brazil is bounded by ten other countries and is as large as all ten of them put together. She has often been referred to as the greatest open door for missions in the world today.

What is Brazil? Well, besides being a huge land mass that is larger than our continental U.S.A., she is also a democracy composed of twenty states, and occupying almost half of the huge continent of South America. Brazil became an independent republic in 1889 and was firmly established as a democracy by the adoption of its new constitution in 1945.

Her people are a mixture of the earth's races. According to the 1950 census report, approximately 63.46% are white, 14.64% are black, .59% are yellow, 21.21% are brown and 10% are unspecified. Even today there is a steady stream of migration from various nations of Europe and from Japan.

You can imagine, then, the great variety of cultural backgrounds and religious influences prevalent in Brazil. This perhaps helps to account for the fact that Brazilians are open to the Gospel. There is no official religion that is state-sponsored, and these people are willing to listen to the opinions of others.

Brazil is often referred to as the melting pot of the world, for here we find a great infusion of colors, creeds and languages into a nation that is the fourth largest on earth.

There is a wonderful absence of race prejudice, and the helpful presence of one common language—Portuguese—which is required to be taught and used in all the schools of the country.

Brazil certainly is a land of superlatives. She has three states which are larger than Texas. One of them, Matto Grosso, is three times as large as Texas. She has the newest and most fantastic capital in the world called Brasilia—a huge city of sky-scrapers erected by the side of a vast artificial lake. All of this is out in the center of an almost uninhabited plain region, hundreds of miles from the populated coastal area.

Yet, the greatest thing about this country is her openness to the Gospel. It hasn't always been this way. An old missionary pioneer of the Presbyterian Church told me back in 1955 that ten years previously he had often heard of Bibles being burned and believers stoned. Then he said, "A change began to come over the country, and now God has put a great hunger for the Word in the hearts of these people." Yes, people everywhere seem to be interested in evangelicals and in their book, the Bible.

Friends, in this article we have been speaking about South America, and particularly that great country Brazil, as a great open door to the Gospel.

Hudson Taylor in his day saw a great country reaching out toward him, as it were, and giving forth the Macedonian cry: "Come over and help us." Today in the nineteen-sixties we also see a great country and continent calling out in an hour of opportunity: "Come over and help us." God has lifted up our eyes unto the great fields that are white unto harvest. He has set before us an open door. In Revelation 3:8, His promise is, "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Certainly He will give us strength to enter in by faith.

Summer will soon be upon us and our Lutheran Association mission plans call for the opening of a new foreign field. We plan to have two couples and their children preparing and packing to leave on the first ship available near the end of the summer.

Much needs to be done in the next few months. Several thousand dollars needs to be on hand to begin our new field. Would it not be wonderful if every congregation and every individual member of our Association of Free Lutheran Congregations could yet this spring send in some special prayer gift for foreign missions? We plan in faith, for as Hudson Taylor said: "God's work, done in God's way, will never lack God's supply."

[Continued from page 3]

they are afraid to deny themselves and go the way of the cross? Jesus warns us, "Even though one gained the whole world by forfeiting his soul, he has made a bad bargain." This life is soon cut off and we fly away.

The first parents did not deny themselves, and see what it brought to the world? In choosing that luxurious city of Sodom, what did Lot gain? What did Judas gain by his 30 pieces of silver? What did Dives gain, even if he did clothe himself in purple and fine linen and fared sumptuously every day?

Denial of self, the cross, yes, it is hard, and worst of all it is an offence to many. Yet this is very necessary. Remember what Paul writes: "For they that are after the flesh do mind the things of the flesh. . . . For to be carnally minded is death." However, from all these things—worldly desires, ambitions, greed, etc.—Christ has redeemed us. We are saved by grace alone. If we accept Christ's salvation, it means that we also shun those things which caused our Savior's death. Shall we then be offended by the cross which Christ's followers must bear here on earth? We are told to "lay up

treasures for yourself in heaven, where moth and rust do not corrupt, and where thieves do not break through and steal."

And as we travel along life's rough way, with the cross ever before us, if we become weary we can always look to Him who fought and conquered for us. Finally, we can join in with Paul, who said, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love his appearing." Doesn't Jesus himself promise us, "Be thou faithful unto death, and I will give thee a crown of life"? Therefore, we can all glory in the cross of Christ if we once and for all fix our eyes upon it and cling to it in faith. May God grant it. Matthew 16:21-26.

NOTICE TO INDIVIDUAL SUBSCRIBERS

Please note:

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

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

The Lutheran Ambassador
Box 652

Grafton, N. Dak.

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

Thank you.

The Business Office

EXPRESSIONS OF INTEREST IN OUR WORK

The following are portions of letters received by the treasurer. They express interest in our work and joy in sharing with us of their means.

So happy God has blessed us so we can send in an offering at this time.

Menahga, Minn.

A dear sister in Christ in our congregation renovates and re-dresses discarded dolls and stuffed animals and our Mission Society sells them and then the proceeds go to the cause of missions at home and afar.

At the last meeting of our Tabitha Mission Society it was decided to send the enclosed seventeen dollars (from the above source) to help the Grothes get to their field of labor, the Lord willing. Last year about \$60 was sent in this way from the labor of one individual's hands and talents during retirement years. A challenge to all of us. May God bless gift, giver and the furtherance of Christ's kingdom.

Everett, Wash.

Our hearts and prayers are with you. May the Lord continue to bless your work for Him richly.

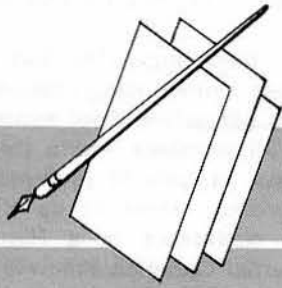
Minot, N. Dak.

Just a note along with this little gift. We should have sent it much before this, but can only give as we receive. We are watching the progress of the Association with much interest and surely believe the Lord is having His way. We enjoy so much the *Ambassador*. Every article seems packed with something of real interest and rich blessings.

Mt. Vernon, S. Dak.

Enclosed is a check to be used as needed by the Association. I believe in the work it is doing and pray God's blessing on it.

East Grand Forks, Minn.



EDITORIALS

THE INNER CITY

The "inner city" is an expression which has become popular with the rapid expansion of the suburbs, a phenomenon of the post-war years. It describes the area of a city radiating out from the business districts or from the industrial sections of a metropolis.

Of course, for many years there has been an edging away from the commercial districts by many families to the outlying regions of the city. But now, in an understandable desire to find more room and with finances and financial plans with which to build new homes, great numbers of people have moved out of the cities and have created "suburbia."

Some old-line families do remain in the inner city and the others are replaced by people, most of whom cannot afford to be any place else, at least for the time. When they can, the latter will move elsewhere, but a good portion of those who come to the inner city are destined to live and die there. As their city redevelops they will change from one home to another with only the most fortunate graduating to quarters in a new low-rent housing project.

Briefly, then, the inner city generally describes the part of a city that is very old. It usually is charged with the highest rates of juvenile delinquency and crimes of all sorts in the city. Some parts of the inner city are notorious for the instability of their homes. In some of its schools the majority of the children may be from broken homes and some of the children have never known at least one of their parents. The inner city is liberally sprinkled with bars, taverns and cheap night clubs. The public schools tend to be very old structures, the playgrounds devoid of grass and enclosed by high woven fences. The churches are usually very old, too, some of them in their third or fourth ownership (or more), some of them converted into places of business.

This editorial is prompted by a recent visit to Minneapolis in which we stayed five nights in the inner city. It is a couple of years since we have done that and it is not easy to brush away the impressions

of the experience.

Our Association is about as rural a church fellowship at present as there can be. That isn't our fault; that's just the way things worked out. We have rural congregations that will not last forever. The people will just not be there later on. But the nation's population is growing rapidly, and as the Lord opens the way we must be at work also in those places where there are great concentrations of people. We sometimes chide suburbia, but who can deny that there are many people there whose spiritual needs must also be met.

We hope that as we do expand our work that we will not shun the inner city, but can be represented there in some of the great urban centers—Minneapolis, St. Paul, Seattle, Winnipeg, Chicago, Los Angeles, New York. It will not be easy work. Encouragements may be slow in coming. Financially it will not pay. Sin is a little more rugged and unrefined in the inner city. Lives are a bit more tangled. But we think it is an area, too, where Jesus would walk and does walk, and that He weeps for these who live their lives shut out from much of the world's loveliness and much worse than that, do not know that He would embrace them and give meaning to their lives.

The now departed Presbyterian minister, Clarence Macartney, whose books have meant much to so many, wrote in his autobiography, *The Making of a Minister*, that all three of his pastorates, in Paterson, Philadelphia and Pittsburgh, were in the heart of the city. He said, "I have thanked God for that. In all my churches I could hear, as it were, the pulse beat of the city and the deep diapason note of its sins and sorrows."

In our desire to have a part in the witness for Jesus Christ in this age, let us not pass the inner city by on the other side.

DR. JACOB TANNER

God satisfied him with a long life and permitted him to be active in the teaching ministry very nearly to the end of his earthly journey. He was 98 at the time of his death and it was only a year or two earlier that he had to give up the classroom entirely.

Dr. Tanner began as a pastor in the United States and Canada. He later taught at Concordia College in Moorhead, Minn., Luther Seminary in St. Paul, Minn., and most recently was on the faculty of Waldorf Junior College in Forest City, Iowa. It is said that in these last years students at Waldorf hoped that he would live and continue to teach until they had an opportunity to be in his class. Would that every college teacher were that much desired!

Perhaps we of the free churches knew him best as author of junior and senior confirmation textbooks, of *Exploring God's Word, Ten Studies on the Catechism, Ten Studies in Church Doctrines, Ten Studies in the Creed*, and *Ten Studies in Biblical History*.

Dr. Tanner was one of the last representatives of a generation for some time away from the forefront of the Lutheran scene. Some will say that the method and terminology of Dr. Tanner's teaching will no longer serve this day and age. Time will judge that contention, but for our part we believe they will not be put to shame.

QUESTION 7

The Lutheran-produced motion picture, *Question 7*, did not lack for publicity, and its subsequent failure at the box office cannot be blamed on that. Therefore, it was with a good deal of interest that we finally had the opportunity to view it in the summer of 1962.

This is just one man's opinion, but we will share it with you. We thought the film lacked emotional appeal. There were no high peaks of interest, no really high peaks. The presentation was factual and objective. But as we recall, the producers deliberately tried to stay away from anything sensational. They succeeded and in so doing cut away the box office appeal. After all, Hollywood has found out that just because something is "good" doesn't mean that people will come to see it.

And the failure of more people to attend the showing of *Question 7* may be more of an indictment of the American public (Lutheran, in particular) than of those who made the picture. Nevertheless, you just can't deny the value of emotional contact whether it be in teaching, preaching, music, films, etc., and that could have been better in the film in question.

Another thing, why must these Lutheran pictures be released to the commercial theaters? There are still some people who do not attend them. Now, however, the film is available for church bookings and some will be seeing it for the first time. The subject of the Church under Communism is so vital that we trust that many others will give the picture a sober second look.

THE FREE MOVEMENTS

As long as there are divisions within the Lutheran Church of America (and we don't foresee the day when that will cease), we hope that there will be free movements transcending synodical boundaries. One reason or another may prevent congregations, individuals and pastors from being in the same church body, but the free movements make it possible for those with common interests and concern to fellowship together.

In state church countries, such as Norway, very much Christian work and fellowship are carried on outside of the established church. From within the Lutheran Churches of America originating from Scandinavian backgrounds, have come such movements as the Lutheran Evangelistic Movement, the Hauge Lu-

theran Innermission Federation and the Lutheran Bible Institute. In addition, there are several mission societies.

We dare say that these fellowships (for that is what they are) arise because neither congregations, conferences or districts of congregations, nor synods themselves, guarantee that all members within them have a mutuality of interests, in spite of professing a common creed. As an example: those of us who attend an LEM midwinter conference or a Hauge short course find a warmhearted Christian fellowship. Other Lutheran pastors and lay people, disagreeing with some aspect of the work, would not willingly attend such meetings.

Strange as it may seem, large church bodies, especially, contain such a diversity of approach and custom that it is difficult for the official functions to satisfy the needs and desires of all the members. Therefore, the interest groups organize, and like-minded people reach out to find one another across even synodical lines.

It is not the place of the free movements to take the place of the church body, although the day could come when churches in America might be formed by interest groups rather than by present-day historical units. (We speak in regard to the Lutheran picture.) The free movements are to be a leaven within the churches. They are to promote spiritual life. In the case of the mission groups, they reach out to areas of need where others have not come.

The free movements are beset by dangers, too. Power blocs can emerge. Personal ambition can stunt growth and progress. Constructive criticism of the organized churches can degenerate into fault-finding. The purpose of formation can be changed over the years into something much different, or even contrary. Constant vigilance is needed to remain true to the dream of the founders and of the Gospel.

Let us thank God for the good which has come through the free movements within Lutheranism and inasmuch and insofar as we are a part of them, may we work toward their purpose of being salt and light in our beloved Church.

THIS AND THAT

—We had the opportunity of worshipping with Faith Free Lutheran congregation in Minneapolis the other Sunday when they met in their new place of worship for the first time. It is at 3019 17th Ave. S. The church is owned by an Eilsen Synod congregation and the two groups will worship together. Stop in and visit them when you are in Minneapolis.

—It was good to be at the LEM midwinter conference recently in Minneapolis. Attendance was better than in the past few years, we felt. The youth had a truly inspirational day at Augsburg on Saturday. How good to have this opportunity of inter-Lutheran fellowship.

FREE LUTHERAN MISSION HONORS PASTOR'S WIFE

Mrs. Morris Eggen was pleasantly surprised on her 70th birthday anniversary on Sunday, January 26, following the morning service and the Sunday school session at the Free Lutheran Mission in Willmar. A large number of people attended the fellowship dinner, which was served in the dining room at the Masonic Temple building. Five families from the Granite Falls-Sacred Heart area also attended. Rev. Trygve Dahle was master of ceremonies at the program which followed, consisting of vocal numbers, a reading, and a talk by Rev. Julius Hermunslie of the Green Lake Lutheran Church. There were also remarks by several others. Rev. Dahle presented Mrs. Eggen with monetary gifts and cards from the assembled guests. A very fitting response was made by the honored guest in appreciation of this memorable occasion.

Rev. Morris Eggen, in his closing remarks, presented Rev. Dahle with a gift from the Free Lutheran Mission. Rev. Dahle left the following day for Kalispell, Montana, where he will be serving a new free Lutheran congregation. —Corr.

PROJECT DIRECTOR CHOSEN FOR LUTHERAN WORLD'S FAIR EXHIBIT

New York, N.Y. — A former pastor in New York's Chinatown has been named project director for the Lutheran exhibit at the New York World's Fair. He is the Rev. Louis T. Buchheimer of Wantagh, Long Island, who most recently has been a pastor at Lutheran service centers for military personnel in the Philippines and in Norfolk, Va. His appointment was announced by the Rev. Norman Temme, chairman of the All-Lutheran Steering Committee.

The 66-year-old clergyman will begin his duties immediately. He will be responsible for supervising and coordinating the activities at the 1964-65 Fair that are shared in

by the Lutheran Church in America, the Lutheran Church-Missouri Synod, and the American Lutheran Church. The most prominent Lutheran project is the display featuring the electronic "color organ" through which a Christian message is transmitted using brilliant light, color, motion and sound. Pastor Buchheimer will also coordinate the program-publicity and finance areas of Lutheran participation at the World's Fair.

After the official opening of the World's Fair on April 22, 1964, Rev. Buchheimer will have his headquarters at the Lutheran Exhibit in the Protestant and Orthodox Center at the Fair. Meanwhile he is making his headquarters at his home at 953 White Birch Lane, Wantagh, Long Island, N.Y. (phone 516 PERshing 1-6674).

During the past four years until

his retirement on December 31, 1963, Pastor Buchheimer was director of service centers for the Lutheran Service Commission which provides a spiritual ministry to military personnel and their families. For 23 years he was the pastor of True Light Lutheran Church in New York City's Chinatown, and for 17 years the pastor of Grace Lutheran Church in the Bronx. He is a pastor of The Lutheran Church-Missouri Synod.

CODE OF ETHICS URGED FOR LUTHERAN HOSPITALS

St. Louis, Mo. (NLC) — A code of ethics for Lutheran hospitals was proposed here by administrators of Lutheran medical-care institutions.

According to the Rev. Carl R.

IN MEMORIAM

REV. ANDREW O. NESS

Rev. Andrew O. Ness, Cloquet, Minn., passed away on Dec. 13, at the age of 93 years. He had been in retirement for many years.

Born in Ytre Sogn, Bergen, Norway, on July 11, 1870, Mr. Ness was educated at Augustana College, Canton, S. Dak., and St. Olaf College, Northfield, Minn. His seminary work was done at Chicago Lutheran Seminary. His ordination in 1907 was into the Hauge Synod.

He served parishes in that synod and in the Lutheran Free Church, which he later joined, at Racine, Wis.; Sacred Heart, Minn.; Palisade, Minn.; Westby, Mont.; and McGregor, Minn.

Blessed be his memory.

REV. ALBERT FRAMSTAD

Rev. Albert Framstad, 84, passed away on January 12. He had made his home with a daughter in South St. Paul, Minn. Funeral services were held on January 15 in Luther Memorial Church of that city. The sermon was preached by Pastor Lawrence Gudmestad and burial

was in the Lakewood Cemetery, Minneapolis.

Mr. Framstad was born on March 4, 1879, in Adams, Wis. He matriculated at Augsburg Seminary in 1896, receiving the Bachelor of Arts degree in 1902 and the Candidate in Theology in 1905. That year he was ordained into the ministry of the Lutheran Free Church. He served parishes at Lambertton, Minn.; Seattle (Ballard), Wash.; Everest, Kan.; Osage, Iowa; and Henning, Minn.

He is survived by four daughters: Mrs. Joy Solberg and Mrs. Virginia Olson, South St. Paul, Mrs. Naomi Sorkness, Minneapolis, and Mrs. Zita Thonvold, St. Paul. He was a brother of Rev. Selmer Framstad and of the late Rev. Clarence Framstad.

Blessed be his memory.

MRS. JOHN HOUKOM

Mrs. John Houkom, widow of the late pastor, died in Minneapolis on January 9 at the age of 71. The Houkoms' last parish was at Ashland, Wis.

Peace be to her memory.

Plack of Washington, D.C., the Lutheran Hospital Association decided at its 16th annual meeting to prepare an ethical code as a guide for hospitals, medical staff and patients.

Mr. Plack, LHA secretary-treasurer, said, "Hospital administrators feel such a code is needed that will respect the position of the Lutheran Church regarding various practices."

Guidelines of the code, he noted, may cover such areas as voluntary sterilization, therapeutic and other types of abortion, euthanasia, along with other ethical problems that confront hospital personnel.

The preparation of the code of ethics for the 136 Lutheran medical-care institutions in the U.S. will be done by a special LHA committee that will include such interests as theology, medical practice, legal involvements, as well as the interest of social action as it relates to the Lutheran Church, Mr. Plack said. It is expected to be presented for consideration at next year's LHA meeting.

The decision to develop a code of ethics for Lutheran hospitals grew out of a panel discussion on "Morals and Medicine in a Lutheran Hospital" that was presented during the two-day sessions here, January 29, 30.

LWR SHIFTS ITS EMPHASIS, WIDENS SERVICE TO NEEDY

Charlotte, N.C. (NLC) — Self-help and community development programs are receiving increased attention from Lutheran World Relief, in addition to its wide distribution of material aid.

Bernard A. Confer, executive secretary of LWR, reported its stronger emphasis on such programs at the 46th annual meeting here of the National Lutheran Council.

Mr. Confer said that striving for equality, material advances which offer the possibility of higher standards of living, the biological revolution with its explosive population growth, and the application

of science to the economic processes of life are among worldwide influences that open up "manifold opportunities for activity" by agencies such as LWR.

"The question constantly before us is not where can we serve," he added, "but where and how can our Christian service be most useful and significant."

It is often possible, he pointed out, for LWR to respond quickly and effectively with food, clothing, medical supplies, and other necessities in emergencies such as famine, riots, social upheaval, floods, earthquakes, typhoons and other disasters.

OFFICERS OF THE LUTHERAN ASSOCIATION

President: Rev. John Strand,
Tioga, N. Dak.

Vice-President: Rev. Fritjof
Monseth, 425 3rd Ave. NE.
Valley City, N. Dak.

Secretary: Rev. Richard Snip-
stead, Greenbush, Minne-
sota

Treasurer: Mr. Wm. Svanoe,
7013 Lee Valley Circle,
Mpls. 24, Minnesota

Board Chairman: Rev. Julius
Hermunslie, Spicer, Minne-
sota

Executive Director of Mis-
sions: Rev. John H. Abel,
Box 905, Fargo, N. Dak.

"Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence; and keep your conscience clear, so that, when you are abused, those who revile your good behavior in Christ may be put to shame" (I Pet. 3: 15, 16).

"Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change" (James 1:17).

NOTICE

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

Treasurer
Lutheran Association
7013 Lee Valley Circle
Minneapolis 24, Minnesota
Please send all subscrip-
tions to
The Lutheran Ambassador
Box 652, Grafton, N. Dak.

QUALITY OF MERCY

The quality of mercy is not strained.

It droppeth, as the gentle rain from heaven

Upon the place beneath: it is twice blessed;

It blesseth him that gives, and him that takes.

'Tis mightiest in the mightiest; it becomes

The throned monarch better than his crown;

His sceptre shows the force of temporal power,

The attribute to awe and majesty,
Wherein doth sit the dread and

fear of kings;
But mercy is above his sceptered

sway;
It is enthroned in the hearts of

kings;
It is an attribute to God himself;

And earthly power doth then show
likest God's

When mercy seasons justice.

—William Shakespeare

SHEVLIN CHURCH TO DEDICATE NEW FACILITIES

The Landstad Lutheran congregation of Shevlin, Minnesota, will dedicate the new Education-Social addition to its church on Sunday, March 15. Pastor John Strand will be the guest speaker. The morning worship service will be at 10:45 and the afternoon service at 2:30, with the dedication dinner at noon. Rev. I. M. Norum is the pastor.



WOMEN for Christ

STRUGGLING IN PRAYER

THAT God accomplishes amazing things through the prayers of His children is almost never seriously disputed. Even those who do not pray concede that prayer is a mighty force in the world. But the sobering thought is this—*most of us do not pray.*

I would suggest that the reason for this is that prayer is often represented as being a very pretty, spontaneous chat between God and man—an effortless visit where pretty speeches are given and complimentary things are said. A time of “spiritual uplift,” whatever that may mean—for God’s order is abasement first, and then exalting. This kind of prayer expects no answer, wields no power.

Now there are times, as in great joy or sorrow or stress, when prayer rises seemingly of its own volition in the heart of the believer and spills over trembling lips. But mostly our lives are lived on duller planes of experience, and if we have determined (and determination is definitely needed) to have a quiet time with God each day, we find that prayer is a struggle. Our own hearts cooperate with Satan in concentrated effort to banish prayer from our day.

In the physical realm, prayer can be a real labor. Weariness, drowsiness, wandering thought, discomfort, impatience, all work overtime when the child of God determines

to pray. Satan often so fills us with the feverish desire to accomplish some homemaker’s task that we do not realize until the day is nearly gone that we forgot to pray. I have found myself being almost *compelled* to write a letter, or to begin washing, or to make a phone call (suddenly *extremely* important!) just when I had decided to give some time to prayer. It takes tremendous effort to withstand these satanic impulses so that prayer can become a reality.

John Bunyan speaks of coming to Christ in chains, and many times we must drag the clanking chains of physical inertia or distraction to the throne of grace if we are to approach that blessed place at all! There is real need for physical discipline if we are to have a part in this, the labor of the love of God.

Since we are more than physical, there is an inner sphere where prayer becomes more laborious. There is something very embarrassing sometimes about sitting down alone in the presence of God. The pretty words and nice phrases which I might use if some fellow human were listening, lose their potency and depth when only God can hear. The sham of what I’d like to think I am, and of what others think me to be, is revealed and my soul is naked before God. Prayer becomes real work!

There is nothing so hard as facing self, and here in the warm, lov-

ing, penetrating presence of Christ, self is discovered in all its ugliness, deceit, and rebellion. How deceitful is the heart—and how it loves to be deceived!

In public prayer where sin is confessed, all present are included and it is an easy matter to find someone else who obviously stands in need of that confession. But alone with God, sin becomes exceedingly sinful, and confession becomes extremely personal. It is a hard thing for the soul to recognize her own sin. It is a harder thing to admit it. But the humiliation of self, and the crying to God for cleansing is to *die*. And death is never easy. Self does not desire death. Sin does not want to die. And so Satan and self conspire against confession and forgiveness and fight every inch of the way, making a last ditch stand against the wall of pride, bargaining for a chance to DO something, anything, even something unpleasant, to pay for their freedom.

There is another area in which I have found private prayer a real task. That is in the area of prayer on behalf of others. How clearly my lack of love and concern show up when I begin to go down my prayer list and find that some names hardly find their way into my consciousness! And the Spirit of God reminds me: “Though I speak with the tongues of men and of angels and have not love...” It is not an easy thing to face my own shallowness and indifference. And prayer for others becomes a real labor of love.

As we grow in our prayer life, we find a third plane of prayer that becomes a veritable wrestling arena. And this is on the spiritual plane where Satan and his hosts are not only resisted but attacked through prayer. This is hard work. Here the all-conquering Christ takes the hand of His younger brother and leads him into realms before unknown. This is soul-stretching, and breath-taking work! Here nothing is impossible. Here mountains and molehills are of the same proportions. Here also Satan is the busiest and cleverest and

he parades as an "angel of light." And here the truth of these words, "Greater is he that is in you than he that is in the world," finally become real and personal and precious.

This is also the realm where prayer becomes real child-bearing labor, for here we have the unspeakable privilege of loving someone into the Kingdom of God. What a word-transcending, humbling knowledge this is! How our hearts should weep at the language of God's proffering and the punitiveness of our receiving. It is in this

realm that God quite often expects me to get up from my knees and go to work! For if I have expressed concern for a soul's salvation in my prayer, and if I were sincere, then surely I will be willing to be the instrument through which God can answer that prayer.

Does this talk of work frighten? Does prayer seem too hard a thing? Let me remind you of the graciousness of our loving heavenly Father, who is infinite—in His person, in His love, in His power, and in His purity, but also in His love of little things! "Not a sparrow falleth..."

"The smoking flax I will not quench." "Ask and ye shall receive..." "If ye have faith as a mustard seed..."

So, however you must pray, in whatever way you can pray—the important thing is that you *do* it! This is the most important thing, for it means overcoming that inertia that grips us and binds us and keeps us from communion with our Lord.

—Mrs. Esther Farrier

(The above sermonette was first printed in a *Program Helper* of the WMF some years ago.—Ed.)

AM I SURE?

"But to all who received him, who believed in his name, he gave power to become children of God" (John 1:12).

When I make a trip in my car, there are several things of which I must be sure. I must know that I am on the right road, that I am going in the right direction, and that this road will lead me to my destination.

When I travel down the road of life, should I not be sure of where I am going and what will be my final spiritual destination? And can I be sure?

I can be sure!

Three simple steps can make me sure:

1. I must know that I am a sinner.

I was born that way. Of this I can be certain if I am only willing to believe God's Word. It tells me in Psalm 51:5, "Behold, I was brought forth in iniquity and in sin did my mother conceive me." In the Gospel of John I am told in the third chapter, the sixth verse: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Not only am I born in sin, but I commit sin daily. Again God's Word speaks in I John 1:10, "If we say we have not sinned, we make him a liar, and his word is not in us."

So the plain truth is that either I am a sinner and commit sin or God is a liar.

Knowing that I am born in sin and commit sin, I must be willing to confess the sin that is mine. There is no other way out. If I do confess my sin, I can be sure that God will hear me, for Jesus says, "Him that cometh to me, I will in no wise cast out" (John 6:37b).

2. The second step I must take is a realization of the fact that Jesus died for my sin.

This fact Jesus makes plain in John 3:16 when He says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life."

It is not difficult for me to see that I am a sinner, or perhaps even that I must confess my sin. Nor is it too difficult to understand that Christ died for my sins.

3. The greatest stumbling block for me is the third and last step: I must throw myself unreservedly upon Christ by trusting completely in what He has done for me, and then accept that as a reality in my life.

Because this decision is so important and so great, I may try to sidestep it by looking to my feelings, or thinking I am too great a sinner, or even imagining that I can do something in order to be saved. But my salvation is not

dependent upon me. Paul says in Romans 3:10, "None is righteous, no, not one"; and in the 12th verse we are reminded, "no one does good, not even one." Therefore salvation must come to me, not because of what I am or do, but because of who Christ is and what He has done. When He said on the cross, "It is finished," He meant that everything necessary for my salvation was completed, because He "gave himself as a ransom for all." (See I Timothy 2:3-6; also Matthew 20:28.)

When I realize that what I try to do or be avails me nothing, I stand before God helpless and hopeless. In desperation I cry from the bottom of my heart, "Lord, save me or I perish! God be merciful to me a sinner!" Convicted of my sin by the Holy Spirit and believing the words of Jesus, "him that cometh to me, I will in no wise cast out," I flee to Jesus, trusting fully in Him and His saving grace. By faith I accept Him as Savior. Then I say with all my heart, "I have received Him!"

Having received Him as my Savior, I am saved. I cannot be otherwise. *I am sure.* Now I can claim God's Word which says, "I write this to you who believe in the name of the Son of God, that you may know that you have eternal life" (I John 5:13).

—Mars A. Dale

Courtesy, Tract Mission

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

"Seek to discover the meaning of a [Bible] passage rather than read in a meaning. Calvin laid down the golden rule that 'it is the first business of an interpreter to let his author say what he does say, instead of attributing to him what we think he ought to say.' (*History of Interpretation*, Farrar)." —Fred Dickason in the *Moody Monthly*, February, 1964.

* * * * *

"Question: 'I know that before receiving Communion one must fast from solid food for three hours before, and that during the first two of the three hours one may take liquid nourishment that is non-alcoholic. May that liquid be very nourishing?'"

"Yes, it may be. Indeed the very reason why one takes it is to get some nourishment, as a rule. Nor is it against the spirit of the law to do this. The purpose of the difference in time limit between solid and liquid food is based on a presumption of how long it takes for the stomach to empty afterwards, food in liquid form being digested much more quickly than similar food in solid form.

"Hence, anything that can be drunk is permitted. It need not be a thin liquid. So to mention just a few things that one may take: one may have Metrecal, oatmeal mush, soft-boiled eggs, or thick non-alcoholic egg-nog, soup with semolina, grated bread, crushed crackers, etc. It does not matter if a few solid bits are floating therein, provided the whole is in liquid form.

"If you are overanxious about this, then to avoid scruples you may put such things in a cup and drink them, though of course you may use a spoon. (Cf. *Theological Studies*, March, 1963, p. 100.)

"The above does not apply to what one may take between meals on a fast day when one is obliged to fast. The liquids permitted then are what one ordinarily would call non-nutritive liquids or beverages, though in this country fruit juices and milk are also permitted." —Rev. Winfrid Herbst, S.D.S., in *Our Sunday Visitor* (Roman Catholic), Feb. 16, 1964.

(We only wish our Roman Catholic friends could appreciate how very, very strange and unnecessary such regulations sound to us. —Ed.)

* * * * *

"We question whether opening devotional exercises in the form of prayers and Bible-reading properly belong to the public school program, least of all in areas of mixed religious constituencies where these programs must be so diluted as to become virtually devoid of any positive religious content.

"There is always the danger for Christians, that in the attempt to arrive at some common denominator religion that will be agreeable to all and that will avoid the sectarian label, we reduce our faith to rather vague religiosity expressed in broad ideas of the fatherhood of God and brotherhood of man but which conveys none of the substance, the depth, and cutting edge of the historic Christian witness." —Paul G. Kauper in *The Lutheran*, Jan. 29, 1964.

* * * * *

"We would conclude that we are not to labor under the illusion that the Roman Catholic Church has suddenly become an evangelistic force, 'holding forth the word of life.' However, since we are assured that the Scriptures are the Word of God, and embodied therein is the Gospel of Christ, 'which is the power of God unto salvation to every one that believes,' we may be

encouraged to hold that the spread of the Scriptures in the vernacular to a considerable portion of the world's Roman Catholics can be the means of bringing the knowledge of the true God and eternal life to many of them, even as it did to Friar Martin Luther." —Rev. Walter Ribbe in *Christian Heritage*, February, 1964.

* * * * *

"To put it bluntly, the world has become greater than our picture of God. And this means that we cannot assume that our people have an adequate concept of God to which we can appeal. Small sermons about a small God have small results." —Kent S. Knutson in *Dialog*, Winter, 1963.

* * * * *

"Seldom have so few made so much money out of the suffering of so many. The vast and cynical exploitation of the populace is made possible only by the liquor industry's shrewd, carefully calculated campaign of miseducation. In liquor advertising, nothing is ever said of the pitiable wrecks waiting to die in our mental hospitals, victims of the kind of alcohol-inflicted brain damage known as edema, or wet brain. No mention is made of the helpless hulks swept out of the bars at closing time every night, or waiting with shaking hands for the taverns to open each morning. There is no reference to the terrorized families, the mistreated and neglected children, the filth and poverty in the alcoholic swath. Mention of young brains battered to uselessness, young lives snuffed out, active men and women reduced to cripples in drunk-driving accidents, is omitted. This is miseducation." —Jerome Ellison in *Christian Herald*, February, 1964.

**ACCLAIM FOR "QUESTION 7"
NOT MATCHED AT BOX OFFICE**

Charlotte, N.C. (NLC) — "Question 7," the Lutheran-commissioned feature film dealing with the conflict between Christianity and Communism in East Germany, was a critical success but a box office failure, according to a report submitted to the National Lutheran Council at its 46th annual meeting here.

Chosen the "best motion picture of 1961" by the National Board of Review of Motion Pictures, and winner of more than a score of other awards and citations, the film did not have a "commercially successful theatrical run," the Council was informed by its executive director, Dr. Paul C. Empie.

"Question 7" was produced at an initial cost of \$398,000 and promotion, publicity, prints and other distribution expenses amounted to \$254,000, Dr. Empie said. The latter sum has been exceeded only slightly, he added, by net receipts from bookings in public theaters.

In the light of the huge success of "Martin Luther," the film produced a decade ago under Lutheran auspices, Dr. Empie acknowledged that the estimated return from "Question 7" will be "disappointing."

However, he stressed, the film was "an accurate and spiritually disturbing portrayal of the plight of Christian brethren in East Germany" that has made a "valuable contribution to the religious insights of large numbers of persons within and without the church, in this country and abroad."

The film "Martin Luther," on the life of the leader of the Protestant Reformation, was also produced for about \$400,000. It grossed \$2.4 millions at the box office in showings throughout the world, and netted more than \$700,000, after expenses, to the sponsoring Lutheran church bodies.

Mr. Lee announced that a new approach to a film on the life and work of Johann Sebastian Bach is being developed in consultation with a script committee, including

drama, history and musicology specialists from the four church groups that hold membership in LFA.

He said Lutheran Film Associates is also developing material for a suggested documentary film on Lutheranism today in the United States and Canada. The study is being made in response to a request from last year's meeting of the Council.

(See the editorial "Question 7.")

**O SON OF GOD,
WE WAIT FOR THEE**

O Son of God, we wait for Thee,
We long for Thine appearing.
We know Thou sittest on Thy throne,
And we Thy name are bearing.
Who trusts in Thee may joyful be,
And see Thee, Lord, descending
To bring us bliss unending.

We wait for Thee 'mid toil and pain,
In weariness and sighing;
But glad that Thou our guilt hast borne,
And cancelled it by dying.
Hence, cheerfully may we with Thee
Take up our cross and bear it,
'Til we relief inherit.

We wait for Thee; here Thou hast won
Our hearts to hope and duty;
But while our spirits feel Thee near,
Our eyes would see Thy beauty;
We fain would be at rest with Thee
In peace and joy supernal,
In glorious life eternal.

We wait for Thee; soon Thou wilt come,
The time is swiftly nearing;
In this we also do rejoice,
And long for Thine appearing.
O bliss 'twill be when Thee we see,
Homeward Thy people bringing,
With transport and with singing.

—Philip F. Hiller

4/64
STANLEY HOLMAAS
NEWFOLDEN MINN

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

**MAY WE HAVE YOUR
ATTENTION?**

Someone in the Twin Cities area is being so kind as to mail out copies of *The Lutheran Ambassador* on a private basis. But there is a problem connected with this. In some cases the addresses have changed and the undelivered copies are returned to us at a cost of ten cents each. Therefore, we take this means to ask our friends who do such mailing to be very sure that they have correct and up-to-date addresses. Better yet, why not send a subscription to the persons and let our office handle the mailing of the paper? In this way, too, we can better keep track of the addresses.

For the information of the unknown sender, the addresses you have for these people are incorrect: Rev. Fred Ditmanson (he is a subscriber), Mr. Eugene Peterson, Emma Ditmanson and Mr. Ralph Gilbertson.

—Editor