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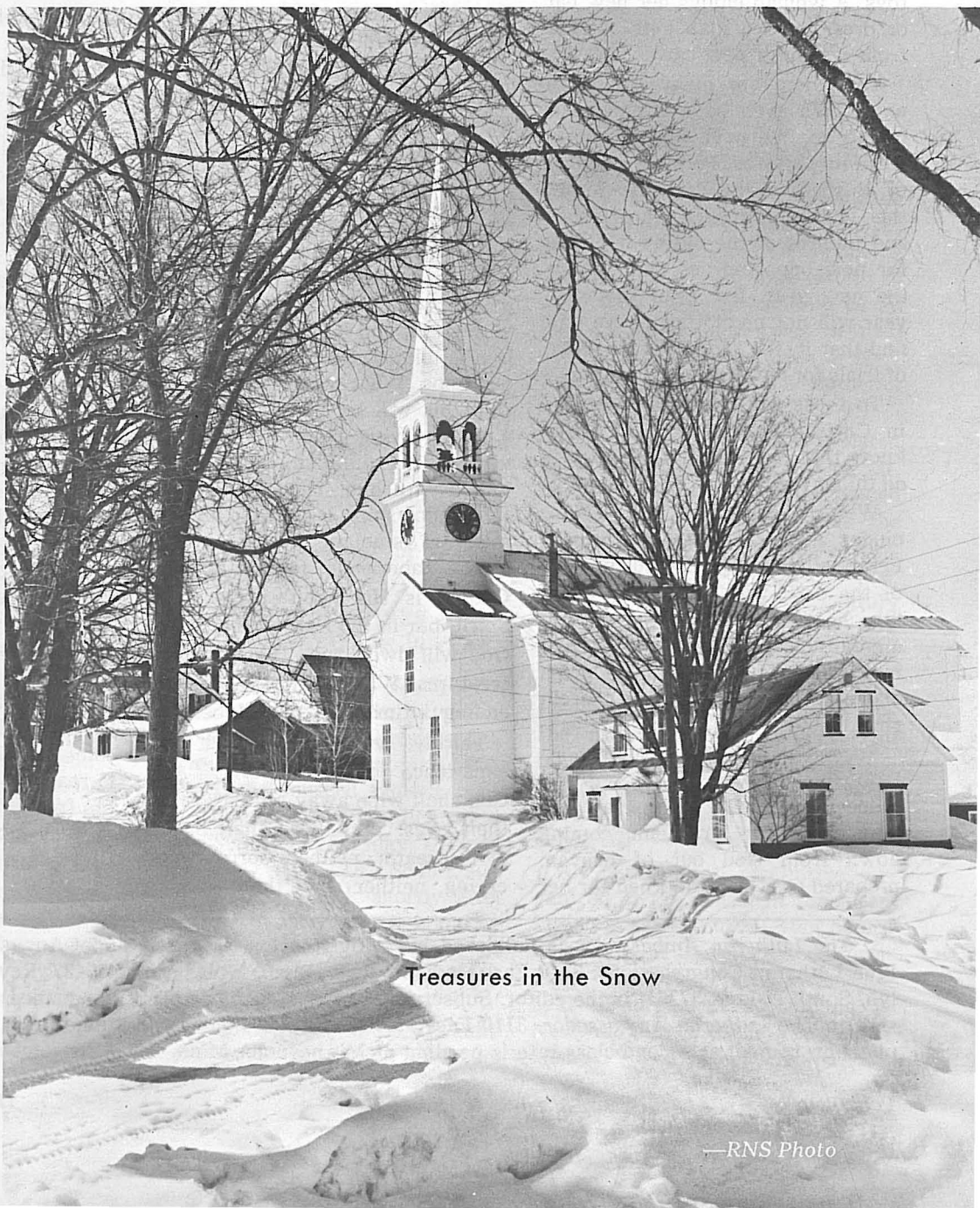
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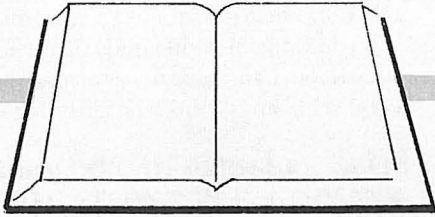
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Treasures in the Snow

—RNS Photo



According to the Word

ALL THINGS NEW

“And he that sat upon the throne said, Behold, I make all things new” (Rev. 21:5).

We all enjoy new things, don't we? It is a pleasure to watch the youngsters playing with their new toys. A woman enjoys her new hat or dress. And a man gets a thrill from driving a new car.

Yes, there are many things to enjoy. We even have a new year before us. We have just begun to tread its pathway. Perhaps for most of us there is the desire to forget the disappointments, heartaches and failures of the old as we hope for new opportunities and joys in the new year. But even this new year will not be old before we will find that it, too, will have its share of trials for us.

To those who are new creatures in Christ, what a thrill it is to know that one day God will make all things new.

We find, first of all, that this includes a new heaven and earth. Peter tells us that the purification of the earth will take place when “the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

Secondly, it includes a new relationship between God and the redeemed. “And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her

husband” (Rev. 21:2). The masterpiece of God is at last fully manifested. What He accomplished through Him, who left the glories of heaven to die on the cross is made known. The eternal riches purchased by Him who was rich but became poor for our sakes, are beginning to be displayed in all their splendor. Here we shall begin to learn the full meaning of Ephesians 2:7: “That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.” John continues in Revelation, “And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” This is the glorious consummation of our hope. What a blessed relationship this will be. It is the goal of a holy, loving God. In Eden He visited man unfallen, walked and talked with him. Then sin severed this fellowship. He dwelt in the midst of Israel in the holiest part of the Tabernacle. In this age the Church is His habitation by the Spirit, but in the new eternal state, God will dwell with His redeemed creatures. What a glorious, never-ending intimacy that will be!

Thirdly, we read about a new experience for the believer. “And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any

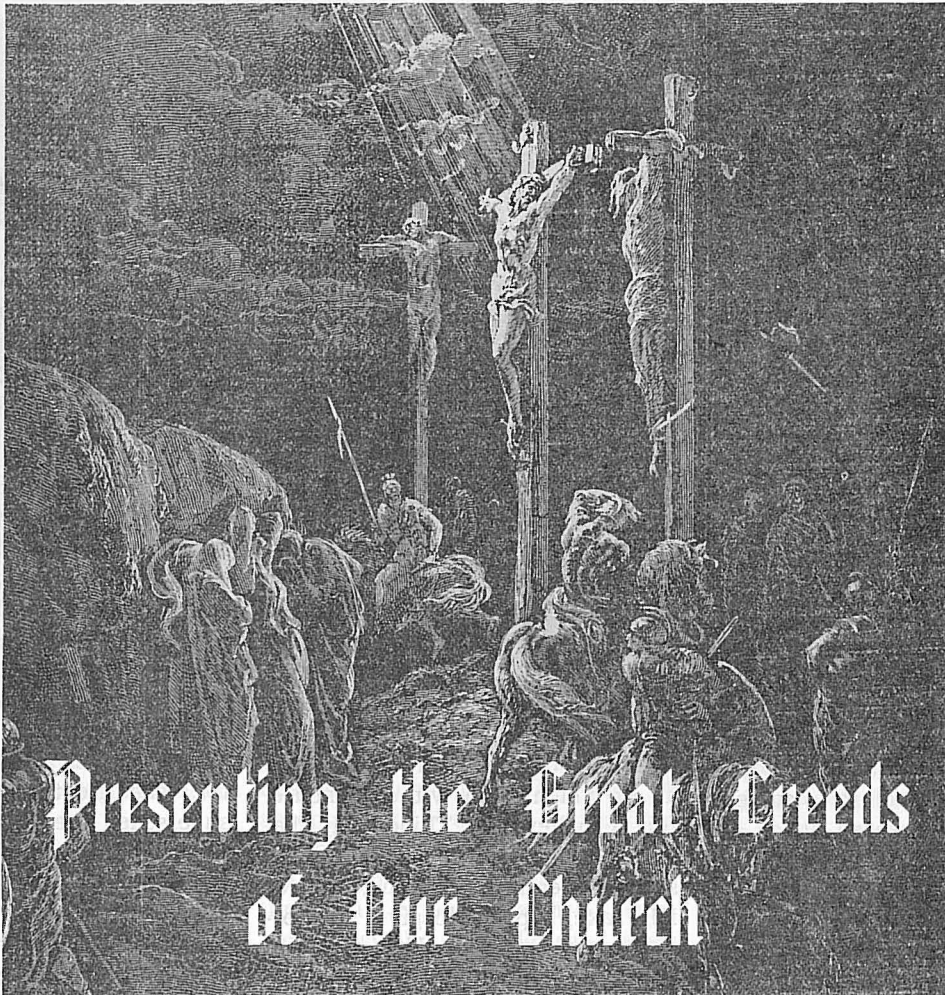
more pain.” What an experience! Tears, death, sorrow, crying, pain, and suffering—these came into existence through sin. And all these things, the effects of sin, are now gone. What relief and what joy! The saints of God in countless numbers, ever since sin came into the world, have looked forward through their tears of sorrow and pain to the blessed day when sorrow and sighing should flee away and all mourning be turned into joy.

“And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done” (Rev. 21:5, 6a). When Christ hung on the cross and was about to bow His head and give His life in death, He said, “It is finished.” The great work was done. And that work which was accomplished on the cross is the foundation for everything. The gospel of Jesus Christ, which is the power of God unto salvation, is not overlooked here. The Lamb himself extends the invitation, “I will give to him that is athirst of the fountain of the water of life freely.”

Perhaps there may be someone reading this page who has neglected the gift of salvation. May we remind you that God wants you in His eternal home and glory. Oh, come to Him, who still waits and is ready to give you the water of life freely. Then you too may share in that glorious experience when God makes all things new.

—R. Snipstead

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TODAY: The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Spirit; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

History: The authorship of this ancient creed, the one most commonly used in our churches, is unknown. Its present form was fixed in the sixteenth century, the century of Martin Luther. It is called the Apostles' Creed because it is in harmony with the teaching of the men who walked and talked with Jesus during His earthly sojourn.

Ten Days A Christian

A. L. Hokonson

HIS gaunt figure barely impressed the bed as he reached out his thin long arm in greeting to me as I approached him. The pathetic, sunken cheeks testified to the suffering he had experienced. He had not been told that he had cancer. He knew he had a more dreadful affliction, one which humankind doesn't like to mention—sin. Cancer can conquer only the body, but sin can devastate the soul. The old bravado was submerged, to the point of, oh, so close to surrender. The pastor sensed it as he spoke softly to his brother. Here was a close fellowship; the days of youth—memories coursed the corridors of family relationships, the old familiar hymns. The frail figure sought to span the gap of forgotten melodies. The spirit was willing, but the flesh was weak. Once a melodious bass, his voice was now just a crackling sound. He knew the words, but wasted chords repelled the spirit.

Then the 32nd Psalm, "I acknowledged my sin unto thee, . . . I said, I will confess my transgressions unto the Lord. . . ." How deep the impression! How acquiescent the tears; how vulnerable the broken spirit! At the benevolent words of the 51st Psalm, "a broken and a contrite heart, O God, thou wilt not despise," his eyes spoke, where lips could only tremble. At the close of the pastor's prayer, the longing for peace in a soul had been born.

The next morning expectant hands lifted in greeting. What a merciful Lord we do have! Wasted years! And now the eleventh hour.

"Jesus, Lord, remember me when thou comest into thy kingdom" (Luke 23:42). "Whosoever shall call upon the name of the Lord shall be saved" (Acts 2:21). "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord" (Rom. 3:23). As the pastor read the eternal words, the sunken eyes glowed with reception, which only repentance could give and faith enact. Then the words in prayer: "I am a poor and sinful being, and have often offended against Thee in thought, word and deed, in all of which I am without excuse. But I believe in Thine only begotten Son, Jesus Christ, who hath suffered death to save me; and for His sake, I pray, forgive, oh, forgive me all my sins. Help me with Thy Holy Spirit to believe Thy pardoning Word, and strengthen me with Thy grace that, according to the purpose and desire of my heart, I may flee all sin, and may suffer Thy holy and blessed will to rule in all things. Lord, have mercy upon me. Amen."

And then the question of the pastor came clearly to the sufferer, "Is this the confession of your heart?" The force of the answer startled not only the pastor but the other two patients in the room. The firm and clear words, "It is," echoed the conscience of a sensitive soul seeking the dawning light of release. Then the continuing words of the pastor. "By the authority of God and my holy office, I declare unto you the gracious forgiveness of all thy sins. In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

In the many years of my ministry, I have never had quite such an

experience as this. Maybe it was because he was my brother. You know the hardest to win are those of your own family. After receiving the Lord's Supper, the peace and joy of his look was touching, as he again stretched forth his pitiful gaunt arm and grasped my hand in his and haltingly said, "Pastor, this is the best thing that ever happened to me." And tears welled in his eyes. He had never before called me "Pastor." An unseen Presence had done His work. He saw me, not as his brother, but as Pastor. The greater relationship had superseded the lesser. He lived in a higher plane. "The goodness of the Lord leadeth thee to repentance" (Rom. 2:4). Yes, we truly can sing, "How Great Thou Art."

The miracle of grace continued. He had previously been fed through the veins, but when I came back at noon, he was eating meat and potatoes. That wonderful peace was there that can come only from Christ. Ten days later he went home to be with the Lord—ten days a Christian, then forever with the Lord.

EPILOGUE:

The pastor used for his text John 3:16 and Ephesians 3:18: (1) The breadth of His love—"For God so loved the world." (2) The length of His love—"That he gave his only begotten Son." (3) The depth of His love—"That whosoever believeth on him should not perish." (4) The height of His love—"But have everlasting life." It was a most blessed funeral. It isn't often that a pastor has the blessed grace and privilege to lead his own brother to Christ and then officiate at his funeral. Marvelous grace of our loving Lord.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

"QUEIMANDO LATA"

Rev. John H. Abel

Some of you who are about my age will understand the translation of the title above. It means "burning the can." You will remember back in the days of the depression when I and some of the rest of you were in grade school, how every little town had its "hobo jungle." We boys used to sneak down there and watch the many jobless men "burning their cans." This then was an expression for outdoor cooking or batching. It is interesting that out here in Brazil they have this expression for batching or cooking over temporary arrangements also. Recently one of the young men studying with me and I were out on an evangelistic campaign in a new frontier town, and by necessity we also were "queimando lata."

The little clearing in the jungle with a dozen or more houses, and many small farms in the surrounding area, is called "Santo Reis" (Holy Kings), referring to the three wise men who came to see Jesus. It is a typical frontier town, growing up in the midst of the falling jungle. You can see the fallen trees on every hand. The area around the town looks like a battlefield with black charred remains from the recent burnings. That is how they clear away the land for building and farming.

Our coming to Santo Reis was a big event as there are no social or religious activities here. This was the first religious meeting of any sort to be held in this place, and we were there by the invitation of the land company officials. One

of these men is a German who as a young boy was taken captive by the Russians and sent to Siberia. Here he was befriended by a Russian Mennonite family, whom he gives credit for saving his life. Later, through the Red Cross, he was able to leave Russia for China, and thence to Brazil. He is not a converted Christian but a man who recognizes the value of Christianity and wants us to bring the Gospel message to this place. Mr. Graf, the land company director who invited us, was away in the capital of our state, Curitiba, where his family is, so we were given the use of his little house in the community. We were located just off the large central plaza, and the big warehouse which had been turned over to us for the meetings was only about fifty yards away. They have a generator which runs off and on at night (some say it runs more off than on), and we did experience trouble with it during our days also. Our coming had been well advertised through folders I had sent on ahead to have distributed in the local school. Already they have over 100 children in the little town school. We hit a cold spell in the weather and I began to wonder if people would walk and ride (horseback) on these dark cold nights. Our advertisement stated slide projections and music every night and so we had the added problem of getting the generator operating.

Getting ready for opening night we had a busy day stringing lights in the warehouse and getting planks laid down for benches. A couple of men helped Rubens and me all day. We also had to spend about two

hours getting the old diesel light plant operating; but, all in all, we were ready by nightfall and praying for people. One could even sit down without flea bites, as we had spread plenty of BHC powder all over the dirt floor. A little platform had been built for the preaching service and we had a bedspread nailed on the wall for our screen. Of course, we were very content when we noticed people already streaming in by 7:15 and by 8:00 the place had standing room only. Rubens warmed up his guitar and we started singing. It was mainly a case of our poor duets, as these people had never sung hymns before and perhaps not over 5% had any idea of what a hymn sounded like or how to sing. After we had sung the same chorus over and over again until a few had learned it, we could see they were beginning to like to try to sing. Following the singing we projected several strip films on the Gospel and then I brought the message. The first night we did not talk about decisions, but thereafter we began to give brief invitations. By the end of the conference God had given us five families. We ask you to pray for them.

As we turned home to the little wooden house that had been made available for us, Rubens and I were full of joy in our hearts at the response of these frontier people. Some came several miles through the jungle on poor roads and in a cold wind, carrying babies and little ones to these meetings. We could not help but praise God for His grace in calling out these people.

We had an eating problem at home because little Santo Reis had no meat market and no bakery. We were able to buy a few cans of sardines in the one general store and some candles to light up the house after the generator went off. A lady brought us a loaf of her fresh baked bread, which was like it was sent from heaven, and we found a few eggs in the chicken house. This, with powdered milk,

became our fare for "queimando lata."

As we left Santo Reis a few days later, we could not help but rejoice with the Psalmist, saying, "This is the Lord's doing; it is marvellous in our eyes" (Ps. 118:23).

MRS. ABEL HAD SURGERY

Mrs. John Abel underwent surgery on one hip several weeks before Christmas. The operation was performed in Sao Paulo. The doctor was hopeful that the Abels could be back "home in Campo Mourao for Christmas." We trust that all has gone well and that Mrs. Abel has had a good recovery.

MY DAILY NEED

Father, God, who knows my need,
May I daily on Thee feed;
Read Thy Word from day to day,
As I walk this pilgrim-way.

Jesus, my companion be;
I will put my trust in Thee.
Walking always in Thy love,
Aiming for the home above.

Holy Spirit, guide my feet
In paths of victory complete;
Saying "No" to every wrong,
That I may in Thee be strong.

Trygve F. Dahle, Sr.
December 19, 1965

WMF WINTER RETREAT TO BE HELD AT FARGO

DATES January 14 (Friday), beginning at the supper hour (5:30 p.m.) through January 15 (Saturday), closing about 2:30 p.m.

COSTS The cost of the overnight stay at camp is \$4.00, which includes meals and lodging. An offering will be received to defray other expenses.

PLACE THE MOMENTS OF MEDITATION CAMP, Fargo, North Dakota

REGISTRATION Please register now! The camp is equipped to care for 100 overnight guests.

Send your reservations to
Mrs. Russell Duncan
1534 N. 3 St.
Fargo, N. Dak.

PROGRAM The day will be spent in the Word. Our Bible teacher will be Mrs. George Anderson of Minneapolis.

Bring your Bible...bring your bedding...bring a notebook and pen...bring warm clothing...bring towel and soap...bring an open heart and hungry soul...bring a testimony of what a gracious God has done.

OFFICERS OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

President: Rev. John Strand,
3110 East Medicine Lake Blvd., Minneapolis, Minn. 55427

Vice-President: Rev. Fritjof Monseth, Box 396, Valley City, N. Dak.

Secretary: Rev. Richard Snipstead, Ferndale, Wash.

Treasurer: Mr. Robert Bursheim, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55427

Co-ordinating Committee

Chairman: Rev. Julius Hermunslie, Spicer, Minnesota

Mission Director: Rev. Harold R. Schafer, 112 West Miller Ave., DeKalb, Ill.

"The eyes of all look to thee,
and thou givest them their food
in due season.
Thou openest thy hand,
thou satisfiest the desire of every living thing."
Psalm 145:15, 16

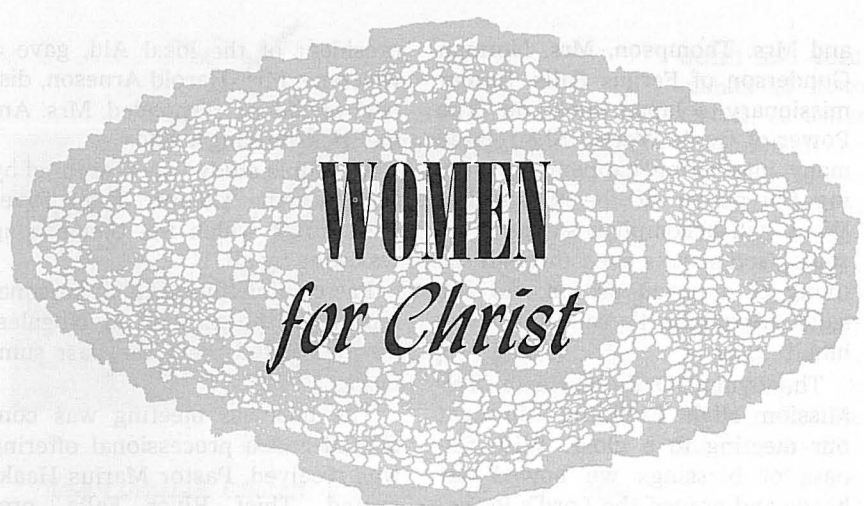
NOTICE

Occasionally, through an error in mailing, you may miss an issue or two of the *Ambassador*. When you are certain that you have missed an issue and your subscription is still in force, please write our office for the missing number and it will be furnished free of charge.

Should you continue to miss copies of the *Ambassador*, write and ask that an inquiry be made as to the reason.

Address all inquiries and requests regarding subscriptions and mailing to:

**The Lutheran Ambassador
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427**



WOMEN *for Christ*

LOVE TO OUR SENIOR CITIZENS

We have heard much these recent years about spheres of influence in the international picture. It is a meaningful expression and I think it can be applied to each of us. We have spheres of influence. Consider yours. Think of all the lives represented in your sphere. Does God place a responsibility upon us to minister unto the souls who come and go in our sphere of influence? I believe He does.

Sometimes I think my sphere of influence is so small and insignificant that it really doesn't matter what I think and say and do. Then I remember Matthew 10:42, "And whosoever gives to one of these little ones a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward." God has work for me to do, and even though the deeds are not always noteworthy, I know they are important in His sight.

Today let us consider love to the aged. Most of us have been sick at some time, and we have known how welcome love's working arm can be. Our own experiences while invalided are perhaps the best guide to ministering unto the sick, and many services are identical to those for the aged. However there is one thing which the sick person does not want—and that is pity.

First of all, give time to the aged. It does take time—sometimes a great deal and yet five minutes

can mean much if spent wisely. If your time is at a premium, you can always send a card of cheer or make a telephone call. A note from you is better yet, and a visit is best of all. Sending things to an old person can accomplish a dual purpose. If you are wise, the item will be welcome, and the fact that it represents your concern may be even more important.

Now, all gifts do not cost money. Ingenuity is often a good substitute for cash. Think of what the person would like most. Maybe an afternoon of oral reading to the sightless would be the pearl of great price to him. A report on what is happening in any field of his particular interest would be most welcome to another, and music might be the greatest desire of a third. If you know of a particular food which he enjoys that is always a treat, too.

There is another way to make the aged or anyone else glad. Accept whatever they offer with appreciation. No one should be deprived of the joy of giving.

When we are with the aged, one thing they greatly desire is an ear to listen. Don't we all? Encourage them to talk of their children, their hobbies, their ideas, and their past. Dwelling on the past can be a rich and enlightening experience for us, and a source of great joy to them.

It is not always easy to listen, but even by acting as a sounding board for complaints you can be of

value to a person. Maybe you are just the person who can call his attention to his many blessings.

In our busiest years we always feel included. However, as our friends pass on and our strength ebbs, we do not feel needed, and we fight exclusion. So, include the aged. Include them in your plans whenever possible. Include them in your prayers, and include them in your love. Love is the essence of all our attitudes. May God grant us open hearts ready to receive His love and to share it with our sick and aged friends.

"So faith, hope, love abide, these three; but the greatest of these is love" (I Cor. 13:13).

—Mrs. F. P. Nelson
in "The Greatest of These"

DALTON CHURCH HOSTS WMF MEETING

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The Women's Missionary Federation of the Central Minnesota District of the Association of Free Lutheran Congregations met on Oct. 19 at the Zion Lutheran Church, Dalton, Minn., Harry C. Molstre, pastor.

Mrs. Raymond Jacobson opened our meeting in Jesus' name with the reading of our chosen Bible verse and a word of prayer. Our opening song, "Lord, Keep Us Steadfast in Thy Word," brought more meaning to our theme, which was "Know the Word and Make It Known."

Mrs. Emma Svare of Pelican Rapids led in devotions, reading John 1:1-14, after which we were favored with a duet by Mrs. Arthur Larson and Mrs. Wilfred Leith.

A mission letter from the Grothes was read and it really showed us how all things work together for good to them that love God. May the Lord bless their lives and home. The secretary's report was read and accepted, also the treasurer's

report for both the district and national organizations.

"Thy Word Is Like a Garden, Lord" was sung, after which Mrs. R. P. Haakonson of Moorhead led us in a Bible study. She brought out many truths and led us to see how we must study the Word if we are really to make it known. We must study to show ourselves approved unto God, so that we need not be ashamed, and so that we can rightly divide the Word of truth. Zeal, she said, without knowledge is useless and knowledge without zeal is the same.

A trio consisting of Mrs. Dale Akerman, Mrs. Duane Thompson and Mrs. Lyle Hilden brought our morning meeting to a close.

Before the afternoon session began we viewed some slides of the work at Nogales and in Brazil.

We opened the afternoon's meeting with a prayer session led by Mrs. Molstre. Her Scripture text was Mark 9: 23.

"Shepherd of One Fold Is He" was sung, followed by devotions from Phil. 2: 1-18 by Mrs. Myking from Cloquet. We thank the Lord for friends from Cloquet who have joined us and the spiritual blessing that they brought along that day.

We were favored with a solo by Pastor Molstre, "For All My Sins." Pastor Herbert Franz of Cloquet brought the message for the afternoon, based on Matthew 28: 18-20. He spoke on the importance of knowing the Word and witnessing. God expects us to be witnesses not only in word but also in our daily living. But, if we have not Christ in us, we cannot witness. Five reasons for urgency in spreading the Gospel are (1) the uncertainty of every man's life, (2) intense satanic activities in this world which are increasing every day, (3) rapid deterioration of the souls of men without Christ, (4) the brevity of our own season of labor, and (5) the imminence of Christ's return. We are not ready to come home until we have witnessed to loved ones and neighbors.

After a duet by Mrs. Akerman

and Mrs. Thompson, Mrs. Norman Gunderson of Fergus Falls, former missionary to Japan, spoke on "The Power of God's Word." She related many interesting happenings proving the power of the Word. The Word will accomplish salvation of souls. God speaks even through the living of a saved person. As Job said, "Acquaint thyself now with him."

The hymn "O Zion, Haste, Thy Mission High Fulfilling" brought our meeting to a close. With fullness of blessings we bowed our heads and prayed the Lord's Prayer and received the benediction by Pastor Molstre.

We thank the Lord for the way He spoke to our hearts throughout the day. The blessings were innumerable. Registration was 62 and the offering for the general fund was \$179 and for My Missionary for a Day, \$91.65.

"We know that all things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8: 28).

Mrs. Ted Aasness, Sec'y

NORTHERN MINNESOTA DISTRICT WMF MET AT NEWFOLDEN

The fall rally of the Northern Minnesota District Women's Missionary Federation of the Association of Free Lutheran Congregations was held in the Westaker Lutheran Church of Newfolden, Minn., on Tuesday, Oct. 12. Gene Sundby is pastor of the church.

Theme verse for the day was Mark 13: 31, "Heaven and earth shall pass away, but my words shall not pass away." The theme song was "Blessed Assurance."

The morning program began with the opening hymn, "O Can You Sing the New Song of Salvation," accompanied by Mrs. Stanley Holmaas. Mrs. Sundby gave the devotions, reading Hebrews 2. Following the hymn, "Thy Word Is Like a Garden, Lord," Mrs. Alice Knutson,

president of the local Aid, gave a welcome. Mrs. Harold Arneson, district president, responded. Mrs. Anna Erickson sang a solo.

The Bible study was presented by Miss Martha Kleppe, Thief River Falls, after which the theme song was sung by all.

Pastor Sundby gave a personal report on the mission at Nogales, having visited there the past summer.

The business meeting was conducted and a processional offering was received. Pastor Marius Haakenstad, Thief River Falls, pronounced the benediction.

In the afternoon, Mrs. Holmaas led the singspiration and Mrs. George Rodegaard the devotions. Mrs. Holmaas sang a solo and Pastor Haakenstad brought the message. Mrs. Adolph Grothe and Mrs. Emanuel Seidel, mother and sister respectively of Missionary Alvin Grothe, sang a duet. Missionary letters were read by Mrs. Sheldon Mortrud, Mrs. Chester Dyrud and Mrs. Philip Grothe. Mrs. Anna Erickson and Mrs. B. Dalager rendered a duet.

The WMF projects for the year were presented by the past national president, Mrs. O. K. Ose.

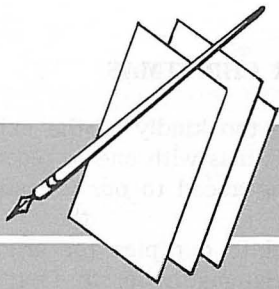
Pastor Sundby gave the benediction after the offering was given.

The messages by Miss Kleppe and Pastor Haakenstad were very inspiring and God was real to us. God blessed in a wonderful way. To God be the glory and praise. It was a day which shall long be remembered by all.

Mrs. Bernhard Dalager, Sec'y

1966 ANNUAL CONFERENCE

The 1966 Annual Conference of the Association of Free Lutheran Congregations will be held in Thief River Falls, Minn., June 8-12, upon the invitation of Our Savior's Lutheran Church, the Rev. Marius Haakenstad, pastor.



EDITORIALS

THE CREEDS

The Lutheran Church, together with many other churches, accepts the Apostles', the Nicene, and the Athanasian Creeds as descriptive of the Christian faith. Look in the constitution of your own congregation and you will find the three mentioned by name or reference made to them. If this is not so, then find out why they are not mentioned.

Beginning today we present the three creeds in successive issues of the *Ambassador*. We start with the best known, and shortest—the Apostles' Creed—and shall end with the least known, and longest—the Athanasian Creed.

Furthermore, with today's issue we initiate a series of editorials on the phrases of the Apostles' Creed. Today we consider the words, "I believe in God." These brief writings will not fully cover the subject and may lack theological acuity to some, but in simple terms and with references from the Bible and other sources, we hope to set forth the magnitude of meaning in this ancient creed, unknown as to authorship yet called the Apostles' Creed because it sets forth the faith which they knew and taught, as it was given them by the Lord himself.

In a day when considerable Protestant theologians, in their great wisdom, find the ancient creeds too confining and archaic, we reaffirm our confidence in them as true summations of Biblical teaching and firm foundations upon which to stand even in this scientific, sophisticated, and as always, sinful generation.

I BELIEVE IN GOD

How do you know there is a God?

1. From the world's creation, its preservation and government.
2. From my conscience, which is troubled when I do evil and rejoices when I do good.
3. From the holy Scriptures wherein He still more clearly reveals himself.

—from the *Catechism*

The Bible does not argue the existence of God, but assumes it. The Bible is the account of God's dealings with man. The climax of the Bible is the

death and resurrection of the God-man, Jesus. The climax of history will be the return of Jesus, the Christ, to usher in the complete and eternal triumph of God in all creation.

There is one God. He is described by words such as Spirit, eternal, almighty, omnipresent, all-knowing, wise, good, merciful, holy, true, just.

God is revealed in three persons—Father, Son, and Holy Spirit. They are equal in every respect. We call this belief the Trinity.

God has been called many things: Prime Mover, First Cause, Ground of our being. He is these and much more. He is personally interested in us. He is personally involved.

"When I look at thy heavens, the
work of thy fingers,
the moon and the stars which
thou hast established;
what is man that thou art mindful
of him
and the son of man that thou
dost care for him?"

Psalm 8: 3, 4

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3: 16).

I have seen God in the purity of the lily, in the glory of a brilliant sunset, in the miracle of a new-born baby.

I have seen God in the faith of a little child, in the release of a prodigal from the bondage of sin, in the trust of an aged saint.

I believe in God. I still believe in God.

And someone has said that the most important word in the whole creed is "I." God is. He does not fall or stand upon our belief or lack of it. But we fall or stand by what our response is to Him.

THIS IS A NEW YEAR

A new year has dawned. Not for a hundred years has there been a '66. And what change a century has made in our country and in the world. The United States of 1866 had just emerged from the Civil War and had lost a president who was destined to hold highest place in the nation's regard and affections. The airplane and even the automobile were unknown and hardly dreamed of. Atomic power and space travel were impossible fantasies.

The year 1966 will be one of continued scientific breakthrough. It will be a year of increasing world tensions. There is no end in sight to the war in Viet Nam. The United States will keep on trying to solve internal problems and to discover whether government programs for aid to the needy can survive red tape and greediness.

During this year the Roman Catholic Church, and indeed the whole world, will face a world without a Vatican Council for the first time in several years.

Our own analysis of the Council will have to wait, but the Roman Church will be years in reflecting the changes which have been approved (although to us they seem to be minor).

In this new year we will apparently see increased political-social action by the leaders of the World Council of Churches and the National Council of Churches. They will continue to give the impression that they speak for the majority of their membership in their political pronouncements. And the rank-and-file will grow more and more irritable over this assumption, and therein lies some hope for the future. And as mentioned last time, there is a stirring among Lutherans as evidenced by the movement "Lutherans Alert." This action, together with others among Lutherans, gives evidence that new trends and ideas are going to be steadily challenged and those who propose them are going to have to give more satisfying answers than they have heretofore, or face the wrath of the common believer, who will not be fooled all of the time.

Yes, it will be an interesting year. And it is good to know, isn't it, that there is a fixed point in all of this—One who changes not (Heb. 13:8). And we will have to build around Him, in whom all things consist, if we are going to see a way through at all.

PREPARE FOR CHRISTMAS

Our readers won't take too kindly to the exhortation to get ready for Christmas with one so recently passed, but we are thinking ahead to our Christmas issue of 1966.

Some of you responded to our plea for original material for the past Christmas issue. In fact, we couldn't use it all and are holding the extra copy for the future. And, by the way, we received orders for several hundred extra copies of that issue.

For another year we are going to need considerable other material and we want you to think and pray about this beginning now. Particularly we want to encourage those of you who have talent for writing short-length Christmas stories with a Christian message. We didn't get much of that last fall and we think more is possible.

As editor, we "missed the boat" on some facets of our Christmas issue, largely due to the press of time. Next year, if we are given the opportunity, we would like to hope that we can carry our part of the responsibility better. And again, may we thank all those folk who submitted material, even though we couldn't find room for it all.

MISSION SLIDES AVAILABLE

Slides and scripts are available for use in Sunday schools, ladies aids, and Sunday evening services telling the story of our mission work in Nogales, Ariz., and Brazil, South America. Ask for either set of slides.

To secure these slides, please contact Pastor Harold Schafer, 112 West Milner Ave., DeKalb, Illinois 60115.

LEM PLANS 30TH MIDWINTER CONFERENCE THIS MONTH

The Lutheran Evangelistic Movement will hold its 30th annual midwinter conference at Augustana Lutheran Church, Minneapolis, Minn., on Jan. 25-30.

The LEM is a free fellowship of people from the various Lutheran bodies in the United States and Canada who are interested in promoting evangelism and committed Christian living in the churches.

This year's conference will progress under the theme "Now It Is Time."

The morning Bible teacher will be Rev. Everald Strom, Moorhead, Minn., who will teach the book of Colossians.

Chosen as evening evangelist is Rev. E. Edward Tornow, Fargo, N. Dak. Services are held each evening, Tuesday through Sunday.

Among other participants in the conference program are C. O. Satre, Nels Pedersen, Paul Lindell, Oscar Laaveg, Ingolf Kronstad, Sterling Johnson, Kenneth Eillingson, J. O. Gisselquist, and W. E. Klawitter, executive director of the LEM. Pedersen, Johnson and Eillingson are evangelists for the organization.

Saturday will be youth day at the conference. Sessions for the young people will be at First Baptist Church, Minneapolis. In addition to Rev. Tornow, Pastors David Christenson, Justin Torgrimson, and Kenneth L. Anderson, and Mr. Vishwa Mishra will speak to the youth.

Persons attending the midwinter conference must make their own arrangements for meals and lodging except for the noon meal which is

served at the church. Augustana Lutheran is located at Seventh Street and Eleventh Avenue South.

"I have been young, and now am old;
yet I have not seen the righteous forsaken
or his children begging bread."
Psalm 37:25

"He has raised up a horn for his people,
praise for all his saints,
for the people of Israel who are near to him.
Praise the Lord!" Psalm 148:14

"And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (John 1:14).

"For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (II Cor. 8:9).

WMF Bible Study



Finish, then, Thy new creation, pure and spotless let us be;
Let us see Thy great salvation, perfectly restored in Thee;
Changed from glory into glory, till in heav'n we take our place,
Till we cast our crowns before Thee, lost in wonder, love, and praise.

Is Psalm 106:43–48 a picture of us in America, and our Christian church? An interesting, edifying time spent with our hymnals would reveal that in most cases the last verse of a hymn speaks of the Lord's triumph over death for us, or the bliss of the redeemed in Glory—this is a challenge to you to check the last verse of some hymns in your hymnals, and share your findings at our next time together around His Word in Ladies Aid. God bless you. Hymns based on His Word are true to His Word and real soul-food, aren't they?

Shall we pause for a moment to thank God for His Word, hymns, statesmen He can use, and hymnwriters to whom we owe a tremendous debt of gratitude—to intercede, too, with compassion for our whole suffering world?

“LOVE DIVINE, ALL LOVES EXCELLING”

I.

In America, during February, we honor the memory and lives of two great statesmen, Washington and Lincoln, whose devotion to God and our country challenges us. On Valentine's Day we pay tribute to earthly loves and affection. In our Bible Study we desire to meditate on Jesus and His love as set forth in His Word and also in the hymn “Love Divine, All Loves Excelling,” written by Charles Wesley of England who had over 600 hymns published. He was next to the youngest of nineteen children of Rev. Samuel Wesley and his remarkable wife Susannah. Poverty and tribulations were normal conditions in their home in the early 1700's, but they were *not* greater than the grace of God.

If possible, it would be helpful to read Ephesians 3:14–21 in the “Living Letters” edition of the New Testament as a fresh approach to our study of “Love Divine, All Loves Excelling”:

Love divine, all loves excelling, joy of heav'n to earth come down!
Fix in us Thy humble dwelling, all Thy faithful mercies crown.
Jesus, Thou art all compassion, pure, unbounded love Thou art;
Visit us with Thy salvation; enter every trembling heart.

II

Breathe, Oh, breathe, Thy loving Spirit, into every troubled breast;
Let us all in Thee inherit, let us find the promised rest.
Take away our love of sinning; Alpha and Omega be;
End of faith, as its beginning, set our hearts at liberty.

In II Peter 1:1–4 we find two or three boons granted us as believers, all because of His great love.

We read of God's tender compassion for His own in Lamentations 3:20, 21 Jesus' compassion was limitless, too:
In healing (Matt. 15:30, 31) (Matt. 20:30–34)
(Mark 1:40, 41) In grief (Luke 7:12–15, 21)
. In bodily need (Matt. 15:32)
For the lost (Matt. 9:36–38 and 23:37)
In teaching (Mark 6:34)

Hebrews 2:16–18 and 4:14–16 help to explain His sympathy for us as frail children of dust

If we have experienced His loving compassion, what is *our* duty and privilege? (Mark 5:18, 19)
Our first stanza says, "Jesus, Thou art all compassion"—are we telling others of this? A dictionary definition, too, of the word "compassion" might be interesting, and linked with Jesus could prompt us to have a fruitful sharing time at this point. "Let the redeemed of the Lord say so," as a saintly grandfather reminded his grandchildren in our youth.

Our second stanza is also a meaningful prayer, isn't it? The foremost need of every soul is for His loving Spirit to breathe upon us, dwell with us, and possess us. At creation what happened in Genesis 2:7? During Jesus' day in John 20:19–21? God has given His people several kinds of rest—precious rest! To Moses (Ex. 33:14) Rest from war and enemies (Judg. 3:29, 30)

In America we would rejoice if Judges 3:28 were our portion today—perhaps we need to pray the third line of this stanza more sincerely. What think ye? Rest from labor (Mark 6:31) (Matt. 11:28) (Rev. 14:13) Rest from an accusing conscience (Heb. 10:19–22)

How would you help a burdened soul to find rest in Jesus and His finished work on Calvary?



Luther League Activities

A GOSPEL TEAM FOR YOUR CHURCH?

Gordon Talbot

Your next assignment is to take charge of the youth rally to be held in Redford Community Church next Saturday night!

The time is short. But the gospel team is experienced and ready to go. Sharp young people had come to the conclusion that too much of their Christian service was within the walls of their own church. Their next move was to form a gospel team to represent their Sunday school class in other places.

Have you ever considered the possibilities of forming gospel teams in your own church? Why should this area of God's service be left to the Christian schools and professional evangelistic groups? It is time for ordinary church members to be challenged with this type of work.

Developing a good gospel team to represent Christ and your local church takes careful planning. If you are really serious about doing it, here are some suggestions taken from several years of practical experience in this line of ministry.

Get official approval. It is best to get the church behind you in prayer and perhaps even financial support when you need it. Present your plan to the board of elders, board of deacons, or board of Christian

education. Show them your reasons for wanting to expand the church's service for Christ. Discuss how the plan can fit into the overall program of evangelism and be administered through existing boards or committees. Be ready to accept and utilize suggestions which may be made.

Look for talent. You will need three main types of talent—speaking, musical, and clerical. Most churches have some who are good in these areas. Alert leaders in the different church programs to watch for potential talent.

Recruit personnel. Avoid a blanket-type announcement that you are looking for talented people to form a gospel team. You may be backed into a corner by some insistent but ill-equipped person who *thinks* he can sing well. Be selective in your recruitment. Don't take anybody's word for another's ability. But pray that the Holy Spirit will aid in your selections. Recruit on a face-to-face basis in a location where you are not rushed or interrupted. Be prepared for hesitation. And give those you approach time to think and pray about it.

Do some research. Learn of opportunities for a gospel team in your area. Your speaker will want to do thorough research on his messages and perhaps check them with the pastor. The musicians should

develop a variety of numbers suitable for gospel team appeal. The team's clerk (or secretary) should set up the best system of records and handle the correspondence involved. For ideas check with experienced teams. And practically every Christian school can give advice through its Christian service department office.

Practice for performance. Regardless of what the evangelical Christian may think about people in show business, he will have to admit that they work hard to become successful. Admittedly, our service for Christ is not geared only to human effort, for we have the Holy Spirit to guide us. But we cannot eliminate hard work from our plans. Repeated practice and revision will polish the performance so it is effective. We cannot afford a lower standard of presentation of God's message in spoken word or in music than that upheld by the worldly crowd for its output.

Practice sessions must be regular. An objective observer can be called upon to comment and help tone up the group. Once the team is ready, let it practice on various groups in the church before going out to other places.

Reach out. Let the availability of the gospel team be known to rescue missions, convalescent homes, old folks homes, country churches, county homes, denominational groups, youth rallies, etc. Print up an attractive brochure of the group with pictures and words describing the team's ministry. Go wherever you are invited—to groups large or small—and in time the word will get around, if you do well.

Be adaptable. Every team member should be able to adapt to various situations. One time I traveled for nine weeks with a gospel team, staying at a different place nearly every night. You must be cheerful in the face of bad meals, poor accommodations, highway hazards, inadequate meeting places, etc. When you are criticized, you take it. When you are praised, you learn to give God all the glory.

Give them something new and something old. People in the churches, youth rallies, camps like something different. Give them some new songs, some new ideas, some new approaches. Don't be stereotyped. But remember they need the old songs and a heavy dose of the old passionate preaching which stirs them to salvation and a deeper walk with God. *You can say things no resident minister could say, because you don't have to stay and live with the people.* So realize your responsibility and present a forceful program.

Be careful of the dangers. Don't neglect your own church's meetings by setting up such a full schedule of gospel team engagements that you cannot be home!

Keep fresh. After the first thrill of working hard, the tendency is to slack off and use old materials in new places. However, if you fail to develop new messages and musical numbers, your team will grow stagnant and ineffective.

Be frank about financial matters with the groups to whom you minister. Let people know what you expect in the way of expenses and honoraria when they ask you. Resist the temptation to refuse gifts. The next team that comes along may depend on them, even if you don't. If the treasurer of a group offers you a pocketful of cash, take it, for if the group depends on it for current needs, you may find the "promised check" doesn't arrive for weeks—and perhaps never!

Keep careful records of all your meetings so you don't reproduce the same program before the same people.

Finally, avoid the "gospel glamor trap" in this kind of ministry. Too many gospel teams ape the world's entertainment personalities, with their extreme hair styles, tight-fitting clothes, slangy expressions and proud opinions of themselves.

The main elements in a good Christian education program are instruction, worship, fellowship, plus service. A gospel team may be a great service opportunity to your

Sunday school students from senior high and up through adult. Sometimes even children can be used. Caution is advised in this, however, for the immature mind can easily become proud of accomplishments.

Jesus sent out the twelve and the seventy to put into practice truths they had learned. They came back rejoicing. Perhaps it is time for your church to encourage some of its members to do the same. A gospel team is one form of service by which this may be done.

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Comments:

The above article has not been reprinted with the idea that any of our congregations will adopt the complete program. Certainly there are few in our fellowship that would even have the resources for such a venture. Some of the things in the article do not apply to our situation at all, and perhaps we can see a number of things with which we disagree. However, most of the principles and suggestions are very good and can even be applied to exchange programs between our leagues. Here's a thought: maybe such a group could be organized on the district level.

B. L.

CENTRAL MINNESOTA SUNDAY SCHOOL WORKSHOP

The Central Minnesota District held its Sunday School Workshop on October 9 at the Kvam Lutheran Church, Dalton, Minn., Harry C. Molstre, pastor. There was an attendance of 35 teachers.

Mrs. Rorvig opened the meeting. The song "Thy Word Is Like a Garden, Lord" was sung and Mrs. Molstre led in devotions, sharing II Timothy 2:15 and Isaiah 55:10, 11.

We learned new things and reviewed the familiar. We thank the Lord for willing workers toward the furtherance of the teaching of His Word.

Mrs. Ted Aasness, Sec'y

DISTRICT REFORMATION SERVICE HELD IN HATTON, N. DAK.

The Eastern North Dakota District of the Association of Free Lutheran Congregations met in Hatton at the Hatton High School Auditorium on Sunday, October 31, in a combined Bible Conference and Reformation Rally. In conjunction with this the annual business meeting of the district was held in the afternoon.

At the morning service, Pastor Ernest Langness of McVile brought the message on "I Am the Way." The Hatton parish choir sang two numbers, "In Times Like These" and "A Mighty Fortress."

Dinner was served at noon by the Hatton and Portland Ladies Aids.

The Reformation service was held at 2:30 in the afternoon with the message from God's Word being brought by Pastor Fritjof Monseth of Valley City. The McVile male quartet sang several numbers and a combined conference choir sang "Faith of Our Fathers."

The District business meeting was called to order in the afternoon. It was voted to sponsor another mid-winter conference and to give full support and prayer for the Sheyenne Bible Camp in June.

Supper was served by the Buxton Ladies Aid at 5:30 with a singspiration service conducted at 7:30.

Pastor E. Edward Tornow of Fargo was the leader for the evening meeting with Pastor R. P. Haakonson, Moorhead, Minn., bringing the message. Several songs were sung by a ladies trio.

The day was truly a day of inspiration and blessing to all who attended.

—Palmer Haugen
Portland, N. Dak.

"Praise the Lord, for the Lord is good;
singing to his name, for he is gracious." Psalm 135:3

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

But listen now: The kingdom of God does not consist of words, but of power.

If you cannot speak by word of mouth, by admonitions, then speak by your *silence* and by your *love*. Desist from sin and from the ways of the world, even though you cannot say a word. Let your light shine in such a way that darkness becomes black indeed.

And you will see that not many words or admonitions are needed.—Dr. O. Hallesby in *God's Word for Today*, Augsburg Publishing House, 1937.

When merger of the old United Presbyterian Church with the Presbyterian Church in the U.S.A. was first projected, one argument that had wide appeal among church members was the pervasive influence for more conservative theology and for greater evangelistic zeal that United Presbyterians could exercise through merger. Many lay leaders now realize that the actual outcome has quickly made a mockery of such merger hopes. United Presbyterians lost their strongly conservative seminary, evangelistic momentum has slowed, and church energies are now expended in debate over confessional revision and political involvement.—Editor in *Christianity Today*, December 3, 1965.

If there is real Christian unity, it will have to be in the Catholic Church, for Christ said that it will last to the end of time. In a sense, the one Catholic Church now prevails over the earth, for, as God's vehicle of salvation, its influence is felt in some way wherever divine revelation is in any way known, and no one is saved apart from it.

According to many theologians,

the prophecy of our Lord that "this Gospel will be preached in the whole world as a witness to all nations, and then will come the end" (Matt. xxiv:14) points to a general acceptance of the Catholic Church by the more numerous or representative part of mankind. (cf. also Luke xxi:24; Rom. ix:25).—*The Register* (Roman Catholic, December 19, 1965). (*We, of course, reject this position because in no way do we equate the Roman Church with the one true Church. In making the assertion which they do, Roman Catholics are in grave error and deception.*—Ed.)

Someone has said, "Anyone who thinks he has taken Jesus Christ as Saviour from sin and death and hell, but did not also take Him as Lord and Master of his everyday life, is miserably deluded in his experience." This simply means that if you as a teenager think that Jesus Christ is your fire insurance policy to keep you out of hell, but you are free to live as you please, you're goofed up. It would be like my saying, "I love my wife, so therefore I can date anybody I meet." As has been said many times, Jesus Christ is either Lord of all or He is not Lord at all.—John and Bobbie Landgraf in *Campus Life*, November, 1965.

DR. HENRY SCHUH DIES AT 75; HEADED OLD ALC FOR 10 YEARS

Columbus, Ohio (NLC)—Dr. Henry Frederick Schuh, last president of the former American Lutheran Church and honorary president of the merged church body that assumed its name, died unexpectedly here on Tuesday, Dec. 21.

An early riser, Dr. Schuh suffered a heart attack shortly after he began the day in the home he has occupied in Columbus since he retired five years ago. He was 75 years old last May 30.

During his fifty years in the ministry, Dr. Schuh served 16 years

as a pastor in Ohio, 19 years as director of stewardship and finance and ten years as president of the old American Lutheran Church, and five years as honorary president of the present ALC.

When the new denomination was formed by merger of the Evangelical, American and United Evangelical Lutheran Churches in April of 1960, Dr. Schuh, then on the eve of his 70th birthday, was elected honorary president for life.

Funeral services were scheduled at Christ Lutheran Church in Columbus on Thursday, Dec. 23.

OBSERVANCE PLANNED IN 1967 OF PROTESTANT REFORMATION

New York (NLC)—Celebration of the 450th anniversary of the Protestant Reformation is being planned as a year-long event in 1967 under the sponsorship of an inter-Lutheran committee headed by Dr. Malvin H. Lundeen of New York, secretary of the Lutheran Church in America.

The celebration will be related to the historic event of Oct. 31, 1517, when Martin Luther posted his 95 theses on the door of the cathedral church at Wittenberg, Germany. In these theses, Luther objected to certain 16th century practices and teachings of the Roman Catholic Church.

However, Dr. Lundeen emphasized in announcing plans for the 1967 observance that the theme will be repentance and renewal in the 20th century, rather than the polemics of the past four and a half centuries.

An anniversary committee, organized at the behest of the Inter-Lutheran Consultation—four bodies which are in the process of forming a new cooperative agency—held its organization meeting in New York on Dec. 9. The seven-member committee elected Dr.

Application to mail at second-class rate
 is pending at Minneapolis, Minn.

Lundeen as chairman and the Rev. Lester F. Heins of Minneapolis, public relations director of the American Lutheran Church, as secretary.

IDEOLOGICAL PRESSURE SEEN STILL STRONG IN E. GERMANY

Greifswald, (East) Germany (LWF)—Despite improved church-state relations in the German Democratic Republic (DDR), Christians in this land are still subject to heavy ideological pressure, Bishop Friedrich-Wilhelm Krummacher, head of the Evangelical Church of Pomerania, reported at a synod meeting here.

He voiced gratification for "much better possibilities now (existing) to present frankly to state officials the interests and concerns of the Church, Christians, and the rest of the people."

However, he told the synod delegates of his Church, the fact cannot be ignored that, "even while there is a tendency to minimize the irreconcilable differences between th Christian faith and Marxism, children and parents are being intimidated by a state power which tries to force (its) ideology upon them."

The Lutheran churchman, who is chairman of the East German Evangelical Bishops' Conference and a member of the Lutheran World Federation Executive Committee, accused the state of "ridiculing the Christian faith of children."

He further charged that obstacles are placed in the way of Christian young people seeking jobs, people are forced to resign from church membership, church publications are subject to restrictions, and "elementary church necessities" are interfered with.

Bishop Krummacher also said public authorities have unconstitutionally appropriated church facilities, refused to make classroom space available for religious instruction, restricted pastoral care in hospitals and prisons, and exerted pressure on youths to participate in atheistic dedication rites.

He recalled that state authorities "have assured us that religious freedom...must not be curtailed through administrative measures."

ORTHODOX SERVICES ARRANGED IN SWEDISH LUTHERAN CHURCHES

Uppsala, Sweden (LWF)—Archbishop Gunnar Hultgren, Primate of the Church of Sweden, took part in an Orthodox worship service at his episcopal seat here on Nov. 21.

The service was one of a series arranged in Swedish Lutheran churches to foster ecumenical contact between the two confessions in this country. Taking an active lead in the project is Dean Nikolai Raag of the Estonian Orthodox synod in Sweden.

Earlier services in the series were held at Boras, Molndal and Strangnas, and later ones were scheduled for Linkoping, Gothenburg, Halmstad, Karlstad, Stockholm, Kristianstad and Vaxjo. The Stockholm service is to take place in the cathedral, the famed Storkyrkan ("Great Church").

**BIBLE CONFERENCE LODGING
 Feb. 10-13, Willmar, Minnesota**

Please reserve the following at a downtown hotel
 (4 blocks from church)
 Single \$3.50 per night _____
 Double \$5.00 per night _____
 Room with bath or shower \$2.00 extra _____

Please reserve the following at a motel
 (closest one 10 blocks from church)
 Single \$6.00 per night _____
 Double \$8.00 per night _____
 2 Double Beds \$11.00 per night _____

We would like to stay at church, and will bring our own cots, bedding, etc.

We wish to reserve the above checked accommodations for _____ nights, beginning _____.

The above reservations to be sent to
 Mr. Leif Fostervold
 Registrar
 Atwater, Minnesota

Name _____
 Address _____
 City _____
 State _____ Zip code _____