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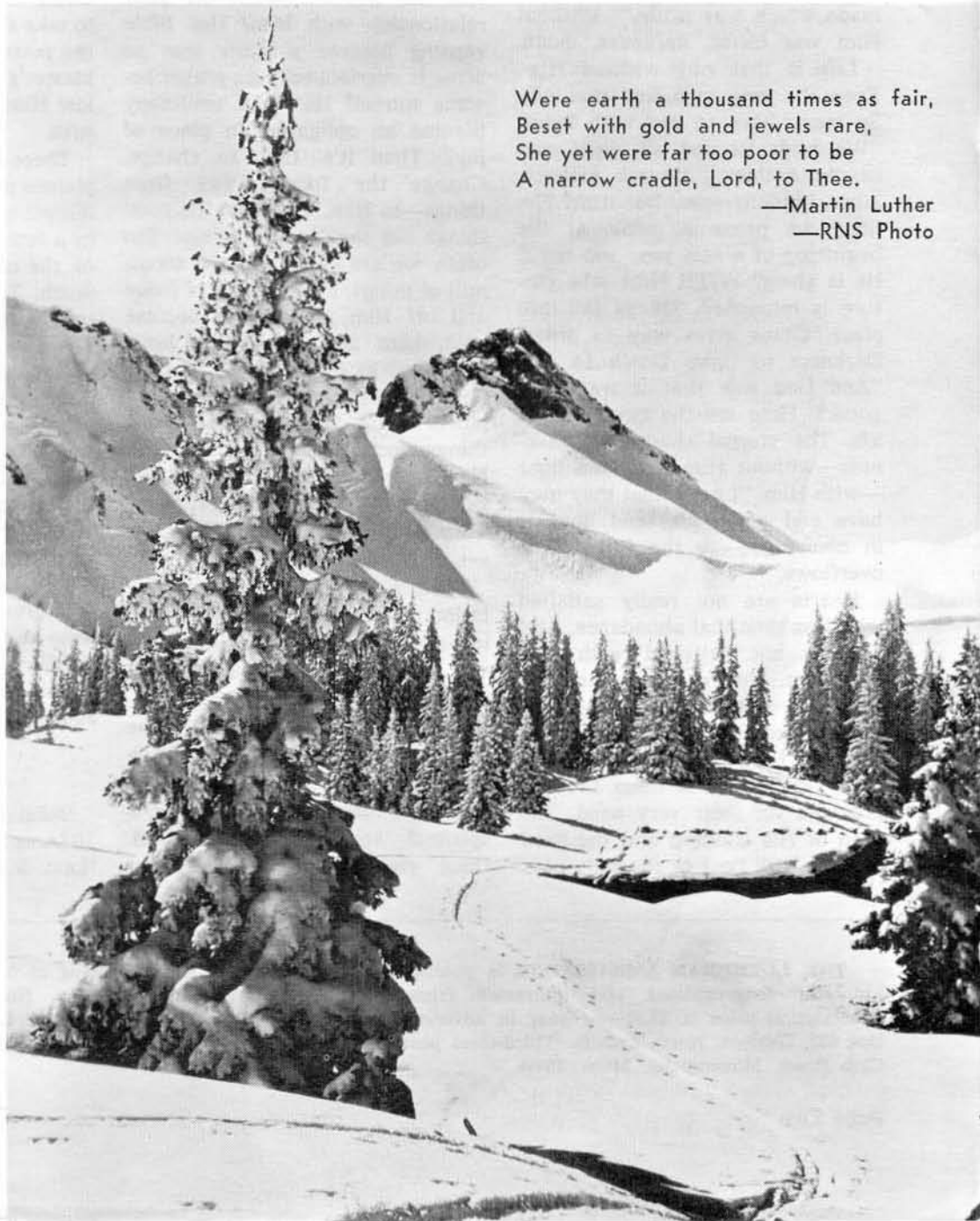
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No. 1

# *LUTHERAN*

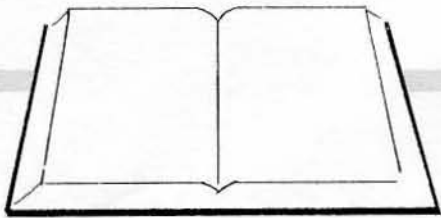
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Were earth a thousand times as fair,  
Beset with gold and jewels rare,  
She yet were far too poor to be  
A narrow cradle, Lord, to Thee.

—Martin Luther

—RNS Photo



# According to the Word

## “IN THE BEGINNING... GOD”

As we stand at the “threshold” of a new year—at the beginning of a new page of history—do we dare to begin it without Him? Some are going to try it—and fail. “Without him was not anything made which was made.”<sup>1</sup> Without Him was chaos, darkness, death.

Life is that way without Him. Even His very own find that out. So many have to say with Peter, “We have labored all night and caught nothing.” Church activity, labor, burdens—yes. But fruit? No. Shall we pause a while at the beginning of a new year and see if He is along? WITH HIM—the picture is retouched. Things fall into place. Chaos gives way to order. Darkness to light. Death to life. “And God saw that it was very good.”<sup>2</sup> Here are the two sides of life. The eternal chaos and darkness—without Him. Life and light—with Him. “I came that they may have and enjoy life, and have it in abundance—to the full, till it overflows.”<sup>3</sup>

Hearts are not really satisfied with less than that abundance. And God is not satisfied with less than that. Hungry hearts are His specialty. “Blessed are they that hunger and thirst after righteousness, for they shall be filled.”<sup>4</sup> His heart reaches out to them. Calvary provided for their very need. The need of His children and the need of those still “out of touch.”

“In the beginning—God.” He always starts at the beginning. He doesn’t sew “an old patch on a new garment.”<sup>5</sup> He doesn’t pour new wine in old wine skins. We are so apt to do that. We are so apt to try and “patch.” To try and cover up. To try and compensate. “He maketh all things new.” His mercies are “new every morning.”<sup>6</sup> Has the newness worn off your relationship with Him? Has Bible reading become a chore that so often is overlooked? Has prayer become formal? Has your testimony become an obligation in place of joy? Then it’s time to change. Change the focus away from things—to Him. They may be good things but they’re still things. Too often we are caught in the treadmill of things. Eyes get out of focus and off Him, and hearts become cold, hard and legalistic. “Jesus marvelled at the hardness of their hearts.” He is the “tenderizing” power in life. When He is in focus, things don’t become unimportant. No. There is a place for them, too. But “He maketh all ‘things’ new.” They look different from His angle—entirely different.

“In the beginning” we see devastation but we also see God—God in action! A God who is able. We see here in Genesis 1 a physical creation. We can also see a symbolism of a spiritual re-creation. Some see in the chaos of Genesis 1 a former creation gone wrong. Be that as it may, it lends itself to a spiritual application quite well. Once created “in the image of

God.” Once in harmony with God. Then chaos until God re-enters the picture. That’s the material that God has to work with—without form or void... dead. That’s the material He has to work with in making temples of God. “Ye that were before dead hath He made alive.”<sup>7</sup> Miracles of miracles. *Out of nothing*—a new creation. That’s God’s wish for everyone. He wants to take the clay and form it as does the potter into a “vessel fit for the Master’s use.” Will the “clay” allow Him to do that? That is all He asks.

There are many contrasts in this picture on the first page of history. Summing them all up we can say in a few words that we meet need on the one hand—chaos, darkness, death. Then we view another picture where all need has been met. There is no longer chaos; no longer darkness; no longer death. There is life and beauty and hope. How marvelously every need was met! “And God saw and it was very good.” The taint of a past is gone. A perfect picture—out of nothing. That’s the story in Genesis and that’s the story in every redeemed life. “I, even I, have blotted out thy transgression, for my own name sake and I will not remember thy sins.”<sup>8</sup> A glorious passage for a burdened soul with “a past.” You and I included.

—Karl G. Berg

<sup>1</sup>John 1:3, <sup>2</sup>Gen. 1:3, <sup>3</sup>John 10:10 (Amp.), <sup>4</sup>Matt. 5:6, <sup>5</sup>Matt. 9:16, <sup>6</sup>Lam. 3:23, <sup>7</sup>Eph. 2:1, <sup>8</sup>Isa. 43:25.

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# A Wonderful Letter by a Wonderful Man

N. N. Rønning

THE letter was written by a prisoner and yet from beginning to end, with a few notes of sadness, a tone of joy rings through it like a church bell on Christmas morning.

The letter contains passages of such lofty ideas and moving eloquence that the literature of the world has nothing surpassing it.

By reading the letter aloud you will note not only the tone of joy and the impressive eloquence but the mention time and again of a certain familiar name.

And gradually there will grow upon you the conviction that there exists between the writer of the letter and the person mentioned so often—more than thirty times—a relationship so close, so intimate, so vital, that you are not surprised to have the author exclaim that this person is his life.

The letter writer speaks of this person as being dead and yet alive, of being in heaven and yet on earth, of being a God and yet a man, of being ignominiously put to death and yet having a name to which all tongues some day shall pay homage.

Being in such a close fellowship with this person, being at one with him, is it any wonder that the author of the letter, prisoner though he be, pours forth a flood of joyful melody.

And is it any wonder that men and women during all these centuries have read this letter with glowing hearts and tear-stained faces?

The letter is Paul's letter to the Philippians and the person mentioned by name over thirty times is Jesus Christ.

Have you ever read this letter from beginning to end several times? If not, do not deny yourself the pleasure, the privilege, of reading it.

What a pity that educated young men and women, familiar with the

masterpieces in the literature of all lands, have not discovered the unsurpassed literature in the Bible!

This is not going to be an elaborate introduction to the Letter of the Philippians. All we are going to do is tell you a few of the impressions the letter made on us, and to urge you to read it.

In many of the books of the Bible there is a phrase, a sentence, a verse, that gives the key to the whole book. You may find another key to this book, but it seems to us that this verse furnishes the key: "Being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ."

He does not say that they had begun a good work. No, a good work had been begun in them. They had not begun this good work. God had begun it. And he is confident that God will finish this good work in them.

As this same good work has also begun in his own heart, he has something in common with them, something very precious. He calls it the fellowship in the gospel.

About ten years earlier Paul and Silas had come to Philippi. There were not many Jews; not enough to build a synagogue. Practically the whole population was heathen. Paul had not been in the city very long before he and his companion were arrested. They were flogged on the bare backs, then thrust into the dark, hot, filthy inner prison, thrown on bleeding backs on the dirty, vermin-infested floor, their feet tied in stocks. But Paul and Silas sang till the foundations of the prison shook, sang till the gates flew open.

A very fine congregation grew up in Philippi. Paul had visited the saints there several times. And on several occasions they had sent him gifts. "My brethren, dearly beloved and longed for, my joy and crown."

After a graceful greeting, we are not surprised to have him say, "I thank my God upon every remembrance of you." Paul filled his mind with pleasant thoughts. If the Christians of today did the same, there would be no field for the Christian Scientist.

At the very heart of his remembrance was the thought that God had begun a good work in their hearts. What sin had destroyed in them, Christ had restored in them. That thought thrilled him, filled him with joy unspeakable. Oh, that that work might develop, grow, until the appearance of his Jesus Christ! Sometimes he was fearful that his adversaries with their false doctrines might disturb that growth. Therefore he prays for them, pleads with them to stand fast in the Lord, urges them to be of one mind, fairly shouts to them to rejoice in the Lord, and bursts forth, time and again, into impassioned praise of Christ. He prays that the good work, the new life, may grow until the day of the appearance of his and their Christ.

Just read a few of these passages: "Christ is preached, and I rejoice, yea, and will rejoice." "Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

And then this matchless passage: "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. . . . Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness

[Continued on page 4]

## GLEANED FROM AN EDITOR'S READING

"In progressive and prosperous West Germany delinquency (juvenile) flourishes. But in East Germany, where living conditions are deplorable, delinquency is no problem."—Margaret Dryden in *The Christian Life*, Dec., 1963.

"At Mass we have an all-holy Victim, an infinite One, Jesus Christ our Lord, the God-Man. This fact makes the sacrifice of Holy Mass so infinitely precious. It is our perfect gift of love to God."—Most Rev. Bernard J. Topel in *Our Sunday Visitor*, Dec. 8, 1963.

"There is more to life than length."—Dar Roa in *One*, Nov., 1963.

"But if Robinson (*author of Honest to God*) thinks that religion can be made palatable to 1963 any more than it was made palatable to the Roman Empire or to the Greek intelligentsia by a shift in terms, he is much misled. There is no Christianity without repentance of some kind, or strong crying and tears, and a kind of commitment to cross-bearing. These are the real stumbling-blocks.

"Meanwhile the tens of thousands come to hear Billy Graham. There is power in prayers to the God 'out there,' and there is power in preaching from the Bible as it is, not as reconstructed by Bultmann."—Addison H. Leitch in *Christianity Today*, Nov. 8, 1963.

"A better explanation of his (*Pope John XXIII*)—and one which is of significance for the church's proclamation today—would seem to center not in his pastoral concern but in his ability to give personal embodiment to the abstract ideals of evangelical freedom and its twin, hopeful joy. This is an ability not directly related to an office, whether that of pastor or administrator or academician. It is a gift of the Spirit which Pope John shared with such other men as Karl Barth and even, in his own way, Premier Khrushchev: the gift of personally exemplifying freedom."—The editor of *Dialog*,

Autumn, 1963. (*Re Mr. Khrushchev: All dictators have personally exemplified freedom—their own freedom. But we'd hate to lay that to the charge of the Holy Spirit—Ed.*)

"Bright collegians have always flirted with doubt; this generation is married to it. Outwardly conformist, these boys and girls are generally uncommitted to any church or political party."—*Time*, Nov. 22, 1963.

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[Continued from page 3]

of men: And being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

And this passage: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things for loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. If by any means I might attain unto the resurrection of the dead, Not as though I had already attained, either was already perfect; but I follow after, If that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are before, I press toward the mark for the prize of the high calling of

God in Christ Jesus."

And finally this wonderful passage:

"Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things. . . . I have learned in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound: everywhere and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

No honest person can read this letter without being powerfully impressed with the thought that Christ meant everything to Paul. "For me to live is Christ." "I can do all things through Christ."

But this close, intimate, vital relationship which existed between Paul and Christ is the same kind of relationship which exists between every true believer and Christ. If you, dear reader, have accepted Christ as your Savior, then you too can say: "For me to live is Christ," "I can do all things through Christ."

The trouble is that so few Christians have begun to realize what fellowship with Christ really means.

And if you have left that fellowship—it has once been yours—you may enter it again. And all that that fellowship meant to Paul, as expressed in his letter to the Philippians, it will mean to you.

—from *The Friend*

# OUR PRESIDENT WRITES

by PASTOR JOHN STRAND

## THE DIFFERENCE

**T**HE question is often asked, "How is the Association different from other church bodies?" To many, the differences are obvious; to others, there are no differences. I will attempt to point out some of the differences in this and several succeeding articles.

During the Church struggle in the 1890's, a set of Fundamental Principles came into being which set apart the Lutheran Free Church from other church bodies. These principles set forth basic teachings of the congregation and the kingdom of God which were very different from the prevailing church thought of that day, and certainly today. These Principles came to be ignored by some later, but were never abandoned as such by the Lutheran Free Church. Today the Association continues to work under the guide-line of these Principles. Most of the congregations in the Association have always done this. They have never decided to abandon them. They still are The Guiding Principles of the Lutheran Free Church, and the free Congregations of the Association.

There are twelve of these Principles. We will consider the first briefly in this article. It reads, "According to the Word of God, the congregation is the right form of the kingdom of God on earth."

In the desire to build God's kingdom, the Word of God must be the authority. This is immediately stated in this the first principle, as well as in other principles. The Word of God must be the authority in all that pertains to the congregation and all church matters. It

is with childlike faith we seek guidance from God's Word, not with worldly wisdom or critical analysis. Therefore, every Christian has a right to arrive at a conclusion as to God's kingdom. The truth is not reserved for the formally trained theologian. And after the question of the salvation of the soul, the next most important question concerns itself with the Christian congregation. To the Word we look for guidance.

Georg Sverdrup, a man God so mightily used, and a man with a burning love for God's kingdom, had this to say in articles which appear in Volume III of "Skrifter i Udvalg, "God's Kingdom has its inner side, which is righteousness, peace, and joy in the Holy Spirit. It has its outer form, which is the congregation, the Spirit's people in the world."

Christ came to establish God's kingdom. This kingdom was not only a spiritual reality in the heart, but it was also a new community, which He called a congregation.

All the apostles and all the first Christians, driven by the Spirit, worked for this form of God's kingdom, the congregation. There is no other form of God's kingdom mentioned in the New Testament. There is no mention of church departments, synods, or councils of synods. When efforts were made not long after the apostles' day to find a better form for God's kingdom than the congregation, we see unmistakable signs of failure and decay, continues Sverdrup. You must have a congregation if you are to have God's kingdom, but

you do not need another organization over the congregation.

It is a principle in our Association that the congregation is the right form of God's kingdom on earth, according to the Word. The Church body, the synod, the council, is secondary to the congregation. The congregation is number one. This is radically different from many other churches where the dominant authority lies with the synod or church body rather than in the congregation. We seek to build Christian congregations, not a super-church organization. The Association seeks to serve the congregations, not the congregations serve the Association. To some, if they are not in a particular synod, they are not in the Church. They would accuse those who are not in the same Church body as they are of not being in the Church. This is contrary to Scripture, and sectarianism to the nth degree. We emphasize what is good for the congregation, rather than what is good for the Association.

There is such a desire to have a super-church organization today. We may see in our day the establishing of the World Church, which will not be the handiwork of God. We would work rather for living congregations. Many seek to belong to a certain church body, rather than to a living congregation. They join congregations with little spiritual life, in order that they may belong to a certain church body. They should seek rather to belong to a *living* congregation, living according to God's Word. More on this later.



Edited by Mrs. David C. Hanson

### MISSION EMPHASIS

By now the outward signs of Christmas have disappeared. Lights and decorations are back in storage again, and the excitement of programs and concerts has long been forgotten. Sunday school has settled down to its normal routine. NORMAL ROUTINE—sounds pretty dull, doesn't it? And we must admit that there is nothing very exciting about January and February until we remember that each day of the Christian life brings new and different opportunities to witness to the Christ who lives in us. These are good days to spread the Gospel. These are good months for a special emphasis on missions in our Sunday schools.

Actually, it is difficult these days to find an excuse for not challenging our students with the work of missions because there is so much fine teaching material available.

Most Sunday schools are familiar with the many mission flannelgraphs that are being published. They are usually in a series of from five to eight stories, and are suitable for use either in a worship service or as an addition to the Bible story that is told during classtime. Each story closes with the central character of the series in a precarious position so that the children will want to be in Sunday school the following week in order to find out what will happen to their hero. Some schools have found that attendance increases when such a series is used in the worship service.

One department leader took her children on a tour of mission fields. A large map of the world was mounted on the wall and a small airplane was moved from country to country as appropriate stories were told each week. At the close of each session, the children were given an opportunity to guess which land they would visit next. Anticipation and curiosity helped to encourage attendance.

Have you tried teaching with flashcards? "The Wallpaper That Talked" presents the story of a young Japanese girl who has her prayers for her heathen

grandmother answered in a remarkable way. The story is long enough so that it could be divided to be used for more than one Sunday.

Sumi is a darling oriental friend to small children, for she is a paper bag puppet. Her story and all of the materials for making the paper bag puppets are found in a folder called "Sumi Finds Happiness." Another set of paper bag puppets contains children of many lands, and stories to be used with them have been published in a series of graded books by Gospel Light. There are also plastic hand puppets available that represent the various races of our world. The puppets are fascinating to the children and they give undivided attention when stories are presented in this way.

An alert teacher can find many sources for mission stories. Mission coloring books that are sold in the bookstores are a source for ideas. Tracts and letters from missionaries often contain stories that can be easily visualized. Sometimes an item from the newspaper will provide an idea. Stories that are based on truth seem to be the most effective.

When you are emphasizing missions you might also want to teach a suitable hymn that could serve as a theme song. "We've a Story to Tell to the Nations" has been beautifully visualized. If you have a favorite mission hymn, you could do your Sunday school a service by visualizing it for the school. (Suggestions for visualizing a hymn were included in an earlier issue of the *Ambassador*.)

As the children are taught the need for laborers, they must also be given an opportunity to give so workers may be sent. An organized program of mission giving would be most effective. Perhaps the first Sunday of every month could be designated as mission Sunday, with a special offering taken on that day. Teachers of younger children may find it advantageous to have a mission bank available for the children every Sunday, but bring the offering forward only once a month. Be certain the children understand the program they are supporting. If you are supporting a specific family, try to establish correspondence with them. Let the children write and send greeting cards for special occasions. If possible, invite them to visit your Sunday school.

Make Mission Sunday a very special day. Decorate the worship center with pictures and add a table top display to help teach the living habits and customs of other lands. The airlines may have posters that would help to provide "atmosphere."

On the day of His ascension, the Lord Jesus said, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." Not many of us will travel to the end of the earth to "gather fruit for eternal life"; but all of us who teach (and which Christian is not a teacher?) may have the joy of sowing seeds in the minds of our younger friends so that they may be made aware of the need for laborers.

# BY CONVENIENCE OR BY A CROSS?

IF it is convenient, Pastor, I'll be at the Bible study but I am not sure just what my schedule will be." "It just didn't fit into my busy activities last week so I never did call on that family." "We gave some money to that project but it just wasn't convenient for us to do as much as they expected." "I am sorry but it isn't convenient for me to teach Sunday school this year."

Such anemic remarks heard often today must pierce the tender heart of our Savior who denied himself completely to save our souls on the cross. One may surely ask, "Is there a danger that today we are setting our standards by convenience and not by self-denial?" These words of Jesus are spoken not only for those behind the Iron Curtain but also for us: "If any man would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24). Christ also says, "Whoever does not bear his own cross and come after me, cannot be my disciple" (Luke 14:27). To drive His demands of discipleship still deeper, our Savior states further, to us now, "So therefore, whoever of you does not renounce all that he has cannot be my disciple" (Luke 14:33).

There is no escape here. Every Christian must respond constantly to the command of Jesus Christ, "Follow Me." This I cannot do unless I deny self and take up my cross. This is hard language for our comfortable and cozy way of life. Dr. Paul Empie, Executive Director of the National Lutheran Council, said recently, "It is difficult to transfer prosperity to cross-bearing."

What does it mean to carry a cross? It is the price I pay to follow Jesus. Some years ago, Dr. B. M. Christensen, President of Augsburg College, gave this definition to a youth gathering, "The cross I carry is the price I pay that the will of God can be done

in my life."

Christians in our day must choose to carry three crosses. They are: the *cross of faithfulness*, the *cross of nothingness*, and the *cross of foolishness*.

## 1. My Cross of Faithfulness

*The cross of faithfulness is eagerly sought by every sincere Christian.* Above all, I must desire to be faithful even unto death on the cross for me. Today I must be faithful to learn of Him in His Word. This must be a daily experience and not just when it is convenient. Gladly I must give up everything that may hinder me from reading my Bible. Daily I must be faithful in the use of my Bible and prayer. If I am to serve Christ I must first let Him serve me in His Word. If I do not have the time, I must take the time!

Also I must be faithful in my love for Him who first loved me enough to bleed and die for my sins. Not even good things must be allowed to crowd Him out of first place. I give up all else so I may love my Savior above all each day. Gladly do I pay the price.

Faithful are my labors for Christ, and I cannot let anything interfere. My time, talents and money must all be given daily in self-less concern for lost souls. I learn, love, and labor not only when convenient but I deny myself and take up the cross of faithfulness daily so He may come first. Today, the church would be a mighty army for Christ if all Christians would dare to daily carry their cross of faithfulness.

## 2. My Cross of Nothingness

*The cross of nothingness is never popular.* My proud self does not like to give up anything. To follow Jesus, I must disclaim all credit. Only He deserves all credit, for without Him I can do nothing (John 15:1-5). All glory for what

I am and do must go to Christ. Cross-bearing Christians never feel hurt or pity themselves because they are not appreciated. Before my Savior, I deserve nothing. He deserves everything!

Also I renounce all "convenience" and let His Word dictate my plans and procedures, regardless of the cost. Surely I will take the time to call on the unchurched and the sick. This comes first. My concern about comfort seems senseless at the foot of the cross. I gladly forsake all comfort if only I can serve Him.

Today, the church would turn the world upside down if every Christian would dare to carry the cross of nothingness.

## 3. My Cross of Foolishness

*The cross of foolishness is very real in our day.* The natural mind will never lead me to Calvary. If human plans should have prevailed, Calvary would never have been the way to heaven. But this is God's way. Paul says, "The preaching of the cross is to them that perish foolishness; but unto us who are saved, it is the power of God" (I Corinthians 1:18). The natural mind does not grasp the things of God. So many will point the finger of ridicule and scorn at one who means business with Christ, the Bible and prayer. Sure they may laugh because we dare to pray over the lunch bucket, because we dare to carry our Testament, or because we dare to talk about Jesus Christ to our associates and friends. What of it? Jesus said, "If they persecuted me, they will also persecute you" (John 15:20). Sure the world will laugh because we recognize that God owns all our property and money and that first I must give Him and His work a fair share. Paul says, "We are fools for Christ's sake" (I Corinthians 4:10). Sure they will laugh because I dare to be different and go all out for Christ, but

# THE BIBLE WAS THEIR INTERPRETER

By Dr. E. M. Howse

what of it? Today, true revival would come if all Christians dared to take up their cross of foolishness and follow Christ.

Today, Christ speaks plainly to us who are worshipping in beautiful sanctuaries in the midst of religious enthusiasm and respectability, "If any man would come after me, let him deny himself and take up his cross." This must be your personal choice, and mine, by His Spirit. Am I willing to pay the price? Are you willing? There is no cheap Christianity beneath the cross. Today and now—do I dare to take up my cross of faithfulness, my cross of nothingness, my cross of foolishness and follow my Savior with all my heart? This must be my response as I claim the forgiveness of all my sins through His blood shed for me on the cross. Is there today a danger that I operate by the love of convenience and not by the power of the cross?

—Oscar C. Hanson  
Courtesy, Tract Mission

Some time before the Second World War a Presbyterian missionary was travelling in a train in Korea. At an isolated way-station he saw an old Korean man, with a characteristic bundle on his back, get on the train and come to sit down in the seat facing him.

The old Korean politely said something in his own language. Dr. Fulton did not understand but replied in the one Korean sentence which he had learned in his brief sojourn—the Korean equivalent of "No speak English."

The old man said something further, still in Korean. Dr. Fulton caught the one word "Yesu." It was the Korean word for Jesus. Dr. Fulton then pointed to himself and said "Yesu"; and with a delighted smile the old man did the same thing. No word, said Dr. Fulton later, could describe the sudden sense of fellowship he felt with that old man. "Here we were travelling together, two mutes unable to reveal our thoughts to one another. But we had one wonderful word in common; and that was enough. We were brothers."

The Korean then unwrapped his bundle and took out a book. He carefully selected a particular passage, and pointed to it with his finger. Dr. Fulton surmised that it was a Bible; and he knew that the Korean Bible was the same as the English, except that the Orientals read back to front. He got out his Bible and carefully worked through the sections indicating books and chapters. Finally in his English translation he came to the verse the old man had pointed out. It was the first Epistle of John, the third chapter and the 14th verse:

"We know that we have passed from death unto life because we

love the brethren."

Then Dr. Fulton took the Korean Bible and by the same method found Psalm 113: verse 1: "Behold how good and how pleasant it is for brethren to dwell together in unity."

The old Korean nodded with a broad smile. They had found a bridge of communication. And for the rest of the journey these two men, worlds apart in culture, language, race and color, were brought together in a strange friendship, as they spoke to each other through the medium of Biblical passages in totally dissimilar tongues but a common language of the spirit.

—from an article in the Win-nipeg (Man.) Free Press

## A NEW YEAR PRAYER

If any little word of mine  
May make a life the brighter,  
If any little song of mine  
May make a heart the lighter,  
God help me speak the little word,  
And take my bit of singing,  
And drop it in some lonely vale  
To set the echoes ringing.

If any little love of mine  
May make a life the sweeter,  
If any little care of mine  
May make a friend's the fleeter,  
If any lift of mine may ease  
The burden of another,  
God give me love and care and strength  
To help my toiling brother.

—Author Unknown  
(from *Prayer Poems*)

"'There is no peace,' says the Lord, 'for the wicked.'"—Isaiah 48:22

## NOTICE

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

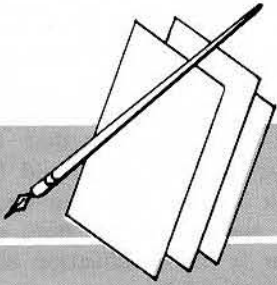
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## ALL MY HEART THIS NIGHT REJOICES

All my heart this night rejoices,  
As I hear, far and near, sweetest angel voices;  
"Christ is born," their choirs are singing,  
Till the air, everywhere,  
Now with joy is ringing.

Paul Gerhardt





## EDITORIALS

### WHAT THE NEW YEAR HOLDS

We know so little of what the new year holds for us. We are not personally guaranteed any moment beyond this present one. Nevertheless, God has promised strength for each day for all who put their trust in Him. Someone has thought about it in this way, "I don't know about the future, but I know who holds the future."

Politically, this will be an election year in the United States. The death of John F. Kennedy has certainly added a great deal of interest to the whole picture. Last time the voters split very nearly down the middle and we wonder whether something more decisive will be forthcoming this time around.

1964 will be a crucial year in the Association. These are formative days for us. Our future will be determined in a great way by what we do in the next twelve months.

This is the year we should establish a seminary for training pastors. Like other church groups we could use more pastors. We have vacant parishes and we must start new congregations in strategic places. We have young men (someone has said six) ready to begin seminary in the fall. There are other schools they could attend, but we will lose something, maybe some of them, if they are not in our own school.

This is the year we should establish a world mission field. To our knowledge one missionary couple will be ready to leave this summer. In our opinion it would be good to have more than this for the initial effort. To have a real "live" mission field would do wonders to unite our fellowship and give us something concrete to work for. Of course, establishing a seminary would do this, too.

1964 is the year in which to activate a pension plan for the pastors. Alternate plans are available and it will be a matter of deciding among them. But there must be a plan soon or too many pastors will be involved in independent security and retirement plans.

In 1964 we should reach an understanding about the direction youth work should take in the Association. For one thing, the Luther League has officers now and there should be real progress in making an

attractive program for young people. Plans are being made for another Family Bible Camp and our congregations will be taking part in a number of local youth camps.

Yes, the year will be an important one. Prospects are good that we can meet these objectives and others not mentioned here. At the same time we can't afford to have any of our people waiting around to see what will happen. We need to have every member taking some part in praying, in doing, in giving, in order that the work will succeed and we can go forward.

The local base is so important, too. May this be a year of quickening and awakening in the home churches. God help the preachers to preach without apology. God give the hearers open ears and all His people loving concern for every member of the congregations and community.

This will be an exciting year. How wonderful if we could do a big work in our small portion of the Lord's work on this earth.

### INTRODUCING REV. KARL BERG

Beginning in this issue, the devotional articles, *According to the Word*, will be written by Pastor Karl G. Berg, Alliance, Nebraska. One of our pastors, he is superintendent of the Good Samaritan Village of Alliance. Prior to that he managed the Good Samaritan Home in Warren, Minn. And earlier, he served parishes in the Lutheran Free Church.

We thank this brother for assuming this ministry in addition to his other duties. He wrote a sermon for us within the past years and we trust that all our readers will be helped as he shares a devotional message with us each time.

### REV. R. H. HOFSTAD

The pace of life had slowed considerably for him the last several years and a year ago his companion of many years was laid away. Last month on a cold, sunny afternoon his own earthly remains were put to rest in the Zoar Lutheran cemetery near Greenville, S. Dak.

Pastor Hofstad was one of the oldest living pastors of the old Lutheran Free Church. And it was only relatively recently that he was forced to give up the work entirely. Yet, in retirement he still maintained an active interest in church affairs and also followed the Association through *The Lutheran Ambassador*.

The province of Saskatchewan, Canada, was only eight years old when he came to it as a seminary graduate. We had intended to ask him more about those early days there, but now that story has gone with him.

Pastor Hofstad was a man of good humor. He had some jovial words for most every occasion. He was a man of great perseverance. He appreciated what people did for him, including his former parishioners

who remembered him in retirement with gifts and greetings.

He was a faithful minister of the Lord and of His Church. Now he has been called to the home of the blessed. We are glad that we could count him as a personal friend.

### PETER WAS NOT A POPE

We agree with those who have protested the billing of Pope Paul's visit to the Holy Land as the first visit by a pontiff since Peter was there in his pre-papal days. The claim made in such announcements is, you see, that Peter was the first pope.

Now, we will have to let Roman Catholics believe what they will about this, but we do object to matter-of-fact assertions in the news media that Paul is the successor to Peter, no questions asked. Millions of Christians, true and nominal, just don't believe this is so and Roman Catholic insistence that it is a fact, is one of the real barriers to fellowship with them. It isn't the only barrier or even the major

one as some would have us believe, but it is a considerable one.

The main Bible passage in dispute in this regard is Matthew 16:13-19. Our contention is that the "rock" on which Jesus says that He will build His Church is *Peter's confession* and not the man Peter. Read his two epistles and notice how he does not lord it over his readers. Nor is there indication elsewhere in the New Testament that his contemporaries considered him as their superior, much less an infallible one.

Let us hope that the Roman Catholic Church, for all her publicity in the world press, particularly over their ecumenical council, will not insist on sending out news releases without qualifying statements. To do so would only be needless irritation.

The pope is the spiritual leader of a great many millions of people in this world. Because of that we have to admit that what he says and does is news. But we don't want to be unwillingly made to appear as owing any allegiance to him. For we owe him none.

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### CHRISTIAN-JEWISH DIALOGUE ADVOCATED BY LWF WRITERS

Geneva (LWF) — A battery of writers in the Lutheran World Federation's theological journal have invited clergy and church members throughout the world to take a fresh look at Christian-Jewish relations.

Speaking as experts on the subject but with varying backgrounds and points of view, they said Christians had good reason to see their encounter with Israel today in terms of a dialogue with the historic people of God.

Their views were published in a number of the quarterly *Lutheran World* dedicated to the subject, "The Church and the Jews."

One writer—the Rev. H. D. Leuner, European secretary of the Hebrew Christian Alliance in London—listed a number of criticisms of traditional Christian missions to the Jews but explained that exchanging mission for dialogue did not mean "a renunciation of Christian witness" to the Jews.

But, he said, dialogue does hold to the principle "that the voice of God can be heard even today from

the synagogue—in other words, that Jews have something to say to us too, even as it is presupposed that we as Christians have something to say to them."

Historical facts and Biblical teachings to support a re-examination of traditional Christian-Jewish relations were cited in four major articles by Mr. Leuner, a Church of Scotland minister; Dr. Leonhard Goppelt, professor of New Testament theology at the University of Hamburg; Dr. K. E. Skydsgaard, professor of systematic theology at the University of Copenhagen; and Dr. Jakob J. Petuchowski, professor of Rabbinics at Hebrew Union College in Cincinnati, Ohio.

"If Judaism and Christianity," Rabbi Petuchowski said, "can... grant the validity of each other's covenants, there need be no reservations about their 'peaceful co-existence.' Indeed, they could even engage in helpful dialogue."

Acknowledging that "church and synagogue, in entering the marketplace of ideas, must offer and describe their wares to all comers, must answer the queries of all questioners" and therefore that "theoretically the possibility of a

limited kind of 'two-way traffic' (in conversions) must be granted," he nevertheless stated that "this possibility must never be more than a peripheral concern."

Professor Goppelt, citing St. Paul's Epistle to the Romans (chapters 9-11), made clear that "the Christian cannot recognize Israel's pathway to God as equal to the Christian way" and that "Christians cannot say that their mission to the world corresponds to Israel's or that they both have the same hope."

But, he added, "Jew and Christian can recognize one another as men who are confronted by a measure of the same revelation of God."

"They are different from humanity in general in that their starting point is not only the witness of God the Creator...but His special revelation of salvation, and they both await the completion of this revelation which will bring the time of their pilgrimage to an end."

All the contributors enumerated and discussed the common basic beliefs that are shared by Israel and Christianity, despite their sharp differences.

### III. We can SMOTHER it

Pressures of the world are constantly upon us. Secularism and materialism and other "things of the world" constantly bid for our attention. The New Testament gives an example of one seeker of the Kingdom of God who yielded to the god of materialism. Read Mark 10:17-22. What

kind of a choice did this seeker have to make? \_\_\_\_\_  
He was seeking a better life, but in the last analysis, which meant more to him? \_\_\_\_\_

Discussion: What are some things that can smother the Word in our lives?

### IV. We can ACCEPT it

The good soil represents the heart receptive to the Word. What attitude makes this heart good soil for the Seed?

Ps. 51:17; 32:5; II Cor. 7:10 \_\_\_\_\_

Accepting the Word implies we give it our allegiance as well as our mental assent. James 1:22 admonishes us to be "doers of the word, and not hearers only." The receptive heart will receive the Word with obedience and bring forth fruit accordingly. We find an example of this reaction in Acts 16:6-15. Paul found a door closed in his missionary travels (16:6, 7). With this door of service closed, another door opened. The Lord's message "Come and help" was responded to immediately. Read Acts 16:16-34 to find the results of Paul's obedience. \_\_\_\_\_

\_\_\_\_\_ What if he had refused to go to Philippi? \_\_\_\_\_

Some writers remind us that Paul's obedience in bringing the Gospel to Europe significantly affects us today. Had he been disobedient Europe and America could have been the dark unevangelized lands of the world. If that is true, the blessings we have enjoyed all began with Paul's obedience to the Lord's message. Today as in Paul's day God can show His will for our lives only as His will is first done in our lives.

Discussion: How could my obedience to the Word affect my community? How does my disobedience to the Gospel affect my community and church?

- To know it is to love it,
- To love it is to accept it,
- To accept it means life eternal.

## BIBLE STUDY GUIDE



## The Christian Woman and Her Bible

### INTRODUCTION:

We all enjoy receiving mail from our loved ones who are separated from us. It is next best to having them with us. For the same reason Christians love the Bible—it is a word from our Heavenly Father. Such was the experience of the psalmist who wrote "How sweet are thy words to my taste, sweeter than honey to my mouth" (Ps. 119:103). Unfortunately, however, not all Christians have the same appreciation for God's Word. It has been said that there are three stages of Bible study: first, the cod-liver-oil stage—you take it like medicine because it is good for you; second, the shredded wheat stage—dry, but nourishing; third, the peaches and cream stage. Have you reached the third stage? Too many Christians are at a standstill in the first and second stages. As a result their growth in the Christian life is seriously hindered. They are spiritually anemic and lack power for victorious Christian living. The world may not be giving the Bible the proper respect it deserves and Christians will have to take their share of blame for it. As the Word is attacked we may defend it, but do we live by it? The Bible needs less defense and more practice.

## THE BIBLE

What is it?

What does it do?

(Work out across)

John 17:17 \_\_\_\_\_ John 8:31-32 \_\_\_\_\_

I Pet. 1:23 \_\_\_\_\_ I Pet. 1:23 \_\_\_\_\_

Heb. 4:12 \_\_\_\_\_ Heb. 4:12 \_\_\_\_\_

Discussion: If the Bible is all that it claims to be, why is it used so little in many homes?

### WHAT DOES THE WORD DO FOR US?

I. It gives **LIFE** to our soul:

John 5:24; John 20:31 \_\_\_\_\_

John 6:63 \_\_\_\_\_

James 1:21 \_\_\_\_\_

II. It gives **LIGHT** to our path:

Psalm 119:105 \_\_\_\_\_

Psalm 37:31 \_\_\_\_\_

A lantern in hand will reveal the way one step at a time as we walk through the darkness. God's Word is like that light. It illuminates the way until we reach our final destination. Not only does the Word of God inform us of His will, but as a light on a path in the darkness, it shows us how to follow the right and avoid the wrong way.

III. It gives us a **LOOK** at our Savior:

What happens as we behold Him? II Corinthians 3:18 \_\_\_\_\_

\_\_\_\_\_ The Gospel is like a mirror which reflects the glory of the Lord. Just as Moses' face caught a reflection of God's glory from being in His presence, so believers are changed into His image by beholding Him in the Word. Read Luke 24:13-35. As Jesus gave the disciples an insight into Scripture, whom did they see? \_\_\_\_\_

How did they react to this revelation? \_\_\_\_\_

## WHAT DO WE DO WITH THE WORD?

We have brought out earlier in the study that the Word of God is like a seed (I Pet. 1:23). A farmer knows that in order to have a good crop he must plant good seed into good soil. As the Word of God is planted in our hearts, the fruitage depends on the condition of our hearts. Jesus taught a parable on this truth. Read Matthew 13:1-9; 18-23. Fill in the chart below with a word or brief statement:

Type of Soil	What happens to the Seed?	Represents what type of heart?
--------------	---------------------------	--------------------------------

Hard-packed \_\_\_\_\_

Rocky \_\_\_\_\_

Thorny \_\_\_\_\_

Good Soil \_\_\_\_\_

The Word of God is planted in our hearts through the reading and hearing of the Word of Life. According to this parable we can do four things with the Gospel.

### I. We can **REJECT** it

An example of those who rejected the Word is given in Luke 7:30.

Who were they? \_\_\_\_\_ Do we have such a group in our churches today? While Christ severely denounced their indifference, what was His attitude toward them? (Matt. 23:37)

Discussion: What should be our attitude toward this group? What is our attitude?

### II. We can **LOSE** it

Some people receive the Word with gladness and may even make a promising beginning in the Christian life. They bask in the sunshine of God's love until it begins to cost them something. Why did trials and persecution come to this group? Matt. 13:21. \_\_\_\_\_

What did the people in Jesus' day do when they could not accept the words He gave them? John 6:66. \_\_\_\_\_ What do the same kind of people do today? \_\_\_\_\_

Discussion: Why do some Christians grow in grace under difficult circumstances while others fall away? Phil. 4:13; Ps. 27:1, 2; Heb. 12:3-11.

Funeral services for Rev. R. H. Hofstad, 82, were held at Zoar Lutheran Church near Grenville, S. Dak., a church he had once served, on Saturday, Dec. 21. Rev. E. S. Vik, Waubay, S. Dak., officiated and preached the sermon, using as his text, II Tim. 4:6-8. Mrs. Vik sang two solos and Pastor Raynard Huglen, Roslyn, S. Dak., brought a greeting. Six men from Zoar Church carried the casket to the churchyard cemetery for final burial.

Earlier in the day Rev. LeRoy Elster of Milbank had conducted a service in the funeral home there.

Rev. Hofstad passed away at the home of his son Herman at Odesa, Minn., with whom he had made his home since the death of his wife last January.

Rasmus Herman Hofstad was born on Oct., 1, 1881, in Stord, Norway. As a youth, in about 1900, he came to Northwood, N. Dak., having spent some time as a commercial fisherman at Astoria, Oregon, where he had also attended an English language academy. He graduated from Augsburg Seminary, Minneapolis, in 1913.

He served pastorates in the Lutheran Free Church at Lawson, Sask., 1913-1919; Hawarden, Sask., 1919-1925; Rugby, N. Dak., 1925-1939; Govan, Sask., 1939-1946; Grenville, S. Dak., 1946-1959; and Milbank, S. Dak., 1959-1961.

On Dec. 13, 1916, he was united in marriage to Leonora Jordbro at Lawson, Sask. To this union one son, Herman, was born.

Survivors include his son Herman and three grandchildren; two sisters and three brothers, John, Lancaster, Calif.; Thor, South Barnaby, B. C., Canada; Simon, Oslo, Norway; Martha Elisen, Seattle, Wash.; and Cicilie Tveidt, Bergen, Norway.

Blessed be his memory.

“Jesus Christ is the same yesterday and today and forever” (Heb. 13:8).

# WOMEN for Christ

## “Sowing Good Seeds in 1964”

As we begin a new year, it is the prayer of each earnest Christian to be fruitful for the Lord in 1964. But in order to reap a good harvest in our spiritual lives, we must be very careful of the seeds sown and also of the conditions under which these seeds will have to grow. Satan's job is to plant the weeds that are intended to choke out our personal witness, and if possible, our faith. We find in Matthew 13 in the parable of the tares and the wheat that the tares were planted while men *slept*. The church today lies in danger of being destroyed by none other than Satan planting his evil seeds while Christians sleep spiritually. In the Song of Solomon, we read, “Take us the foxes, the little foxes that spoil the vines.” No, it's not just the big weeds of sin that endanger our growth in the Lord—the little ones must be dealt with as well. We are reminded in Hebrews 12:1 to lay aside the sin which does so easily beset us. In our gardens we all know better than to pull just the obvious part of the weed. We must get at the root or the heart. We read in I Samuel 16:7, “Man looketh on the outward appearance, but the Lord looketh on the heart.” Jeremiah 17:9 tells us how the heart of unregenerate man looks to God, “. . . deceitful above all things and desperately wicked.” This is certainly not complimentary, is it?

Here is where we see our need of a Savior who says, “Give me thine heart” and “though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.”

Galatians 6:7, 8 is good for us to consider prayerfully, “Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” We who name the name of Christ are being looked upon to see how our walk measures up to our talk and if our daily lives match the testimony of our lips. The Bible says, “By their fruits ye shall know them.” My prayer for 1964 is that in my life, these fruits of the Spirit may be manifest: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

Mrs. Darrel Moe  
Grafton, N. Dak.

## NEW YEAR'S MORNING

We humbly ask, dear Master,  
That our New Year gift may be,  
All meaner things forsaking,  
Rich fellowship with Thee.  
Our hearts at rest and tranquil,  
Thy blessed will our own  
Until we know Thee fully  
In Thy eternal home.

—Author Unknown  
(from *Prayer Poems*)

## PERSONALITIES

Rev. Hans J. Tollefson, Astoria, Oregon, has accepted a call to serve the Hatton, N. Dak., parish, consisting of Ny Stavanger, Buxton, Valley Free, Portland, and Zoar, Hatton. In addition he will give assistance to the fellowship group at Grand Forks, N. Dak. Pastor Tollefson will not take up work in the Association parish until after June 1.

## LEM MIDWINTER CONFERENCE TO MEET IN MINNEAPOLIS

The 28th Midwinter Evangelistic Conference of the Lutheran Evangelistic Movement will be held at Augustana Lutheran Church, Seventh Street and Eleventh Avenue South, in Minneapolis, January 28 to February 2.

The Lutheran Evangelistic Movement is a free movement within Lutheranism and the winter conference brings together likeminded persons from many Lutheran bodies in the United States and Canada. This year's conference will have as a timely theme, "Thy Word Is Truth."

The morning Bible studies will be given by Rev. Robert Rismiller of the Lutheran Bible Institute in Seattle and Rev. Arnold Stone, pastor of Redeemer Lutheran Church, Fridley, Minn. Dr. W. Robert Smith, popular Baptist speaker from St. Paul, Minn., will speak on the topic "Adorn the Word of God" three afternoons of the conference. On Tuesday afternoon the LEM will hold its annual business meeting.

Rev. George Voeks, pastor of East Immanuel Lutheran Church, St. Paul, will preach at the evening services, which begin at 7:45 p.m.

The 14th annual youth conference will be in session on Saturday at Si Melby Hall on the Augsburg College campus. The program for the youth includes some of the above mentioned men and also Rev. Nelson Trout of the American Lutheran Church youth department and Mr. Donald Flad-

land, youth director of Trinity Lutheran Church of Minnehaha Falls, Minneapolis, and one-time evangelist of the Lutheran Free Church.

Noon meals for those attending will be served at the church Tuesday through Saturday. Room arrangements are to be made individually.

## DID YOU FORGET?

Did you forget to send in your evaluation report for *The Lutheran Ambassador*? A hearty thank-you to all who have done so, but we'd like to get many more of them back so that we can get a fair sampling of what people are thinking. Won't you take the time and effort to fill yours out today and send it back to us? Thank you.

## ASSOCIATION WINTER CONFERENCE AT WINGER

The second annual winter Bible conference will be held at Winger, Minn., February 11-13. Rev. Harry C. Molstre is the host pastor. Program details will be available at a later date. The conference provides Christian fellowship, inspirational Bible messages, evangelistic services and an opportunity to meet friends from the host congregations.

## REV. FRITJOF MONSETH NAMED BIBLE CAMP DEAN

A Bible camp planning committee which met recently in Fargo named Rev. Fritjof Monseth, Valley City, N. Dak., as dean of the Family Bible Camp for 1964. The camp will be held July 6-12 at the Assembly Grounds, Lake Geneva, near Alexandria, Minnesota. Named to assist the dean are Pastors Jay G. Erickson and Raynard Huglen, and Mr. Albin Haugen, McVillage, N. Dak.

## NEW YEAR

Dear Master, for this coming year  
Just one request I bring:  
I do not pray for happiness,  
Or any earthly thing—  
I do not ask to understand  
The way thou leadest me,

But this I ask: teach me to do  
The thing that pleaseth Thee.

I want to know Thy guiding voice,  
To walk with Thee each day.  
Dear Master, make me swift to  
hear

And ready to obey.

And thus the year I now begin  
A happy year will be

If I am seeking just to do  
The thing that pleaseth Thee.

—Author Unknown  
(from *Prayer Poems*)

## NOTICE

Our business office is located at:

The Lutheran Ambassador  
Box 652  
Grafton, N. Dak.

Please send all subscriptions and inquiries concerning mailing lists to that office.

All comments and questions concerning material published in the paper should be addressed to:

Rev. Raynard Huglen, Ed.  
The Lutheran Ambassador  
Roslyn, S. Dak.

All subscriptions will be handled as promptly as possible. Please allow 2-3 weeks for the filling of your subscription. The price is \$2.50 per year (25 issues).

## MY PRAYER

Lord Jesus, make Thyself to me  
A living, bright reality;  
More present to faith's vision keen  
Than any outward object seen;  
More dear, more intimately nigh  
Than e'en the sweetest earthly tie.

—Author unknown  
(from *Prayer Poems*)

## INFORMATION REGARDING RENEWALS

We are rapidly approaching our first anniversary of publication.

There will be some problems this first year in establishing congregational lists of subscribers. Some of the congregations did send in a complete list of members and in such cases there will be no problem. But from others, subscriptions were made in several groups or individually. We are anxious to draw up lists for all congregations of the Association.

Here are instructions to follow regarding renewals for congregations:

1. In a few days the pastor (or a lay person, in the case of a vacancy) will receive a list of all present subscribers in the area served by his parish and also the original orders sent in by the con-

gregation(s).

2. From these lists you are to draw up a new list for each congregation and, where it hasn't been done, a complete list.

3. Send this new list together with the lists received from the office to The Lutheran Ambassador, Box 652, Grafton, N. Dak.

4. Send no remittance at that time. You will be billed later with allowances being made for unexpired subscriptions. Where individuals have money coming for unexpired subscriptions, this will be applied toward the congregation's bill. This is the only way we can do it.

5. Should you receive some names which cannot be placed in your group plan, please indicate

such names to us when you return the lists and they will be handled as individual subscribers.

6. There is no reduced rate in effect for group subscriptions yet. All subscriptions will be billed at the rate of \$2.50 per year.

Thank you for your attention. Please follow the instructions. If this can be handled correctly now, our problems will be greatly lessened next year.

Please note: If you belong to an Association congregation and subscribed personally last winter or spring, *please do not send in a renewal personally now. Send it through your congregational plan.*

A notice regarding individual subscriptions is to be found elsewhere in this paper.

\* \* \* \* \*

### PERSONALITIES

Rev. Trygve F. Dahle will begin pastoral work in the Kalispell, Montana, area in February. Most recently he served for some months at Pukwana, S. Dak. His new address will be given in a future issue.

“Thou dost keep him in perfect peace,  
whose mind is stayed on thee,  
because he trusts in thee.  
Trust in the Lord for ever,  
for the Lord God  
is an everlasting rock”  
(Isaiah 26: 3, 4).

“He will feed his flock like a shepherd,  
he will gather the lambs in his arms,  
he will carry them in his bosom,  
and gently lead those that  
are with young.”

—Isaiah 40: 11

### 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

\* \* \* \* \*

“And whenever the living creatures give glory and honor and *thanks* to him who is seated on the throne, who lives for ever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives for ever and ever; they cast their crowns before the throne, singing,

“Worthy art thou, our Lord and God,  
to receive glory and honor and power,  
for thou didst create all things,  
and by thy will they existed and were created’ ” (Rev. 4:9-11).

“But *thanks* be to God, who gives us the victory through our Lord Jesus Christ” (I Cor. 15:57).

“In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world” (Heb. 1:1, 2).



# NEWS

of the  
Churches

THE LUTHERAN AMBASSADOR

Box 652

Grafton, North Dakota

4/64

STANLEY HOLMAAS  
NEWFOLDEN MINN

## FREE LUTHERAN CONGREGATION TAKES ON LEGAL STATUS IN McINTOSH

On December 10 the Free Lutheran Fellowship of McIntosh held their regularly called business meeting for the purpose of adopting articles of incorporation, electing a church council and considering other matters which were brought up. Chairman Lorimer G. Torgerson opened the meeting and called on Pastor Joel T. Pederson to lead in Scripture reading and prayer. The Scripture read was from Acts 2: 40-47, II Thess. 3:16, I Tim. 6:3-5, II Tim. 3:1-5 and II John 6-9. Following this the articles of incorporation were read and adopted and the name of *Free Lutheran Congregation* was the formal title chosen.

Seven church council members were elected by a ballot vote. They are: Lorimer G. Torgerson, Pres.; Joe Thompson, V. Pres.; Alvin M. Jorgenson, Treas.; Haldor Hegg, Sec'y; Alfred P. Johnson, Gunnie Ostenaar, and Arnold Haagenson.

The congregation, or fellowship, as it was formerly known, has conducted regular Sunday worship services and Sunday school since September 6 this year, also regular weekly released-time classes. The choir has been organized under the directorship of Mrs. C. Roholt. Regular midweek Bible and prayer fellowship is shared and also a weekly women's prayer group.

The community has been chal-

lenged by the interest people are showing in this venture of stepping out on faith and looking to the Lord Jesus Christ to supply needs and bless all efforts.

Haldor Hegg, Sec'y

## MINNEAPOLIS PASTOR INSTALLED

Pastor Clair Jennings, formerly of Radcliffe, Iowa, was installed as pastor of Faith Free Lutheran Church, Minneapolis, Sunday, December 15. Pastor John Strand, Tioga, N. Dak., president of the Association of Free Lutheran Congregations was the installation officer and brought the message at the 10:00 a.m. service.

This congregation has been incorporated under the laws of the State of Minnesota, and is in the process of signing up those who wish to be charter members of the congregation. Officers and boards will be elected at a meeting to be held in January. This is the first and, so far, the only Lutheran congregation in the Twin Cities area to be affiliated with the Association of Free Lutheran Congregations.

—Corr.

"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).

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## OFFICERS OF THE LUTHERAN ASSOCIATION

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Tioga, N. Dak.

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

Secretary: Rev. Richard Snip-  
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Treasurer: Mr. Wm. Svanoe,  
7013 Lee Valley Circle,  
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Board Chairman: Rev. Julius  
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Executive Director of Mis-  
sions: Rev. John H. Abel,  
Box 905, Fargo, N. Dak.