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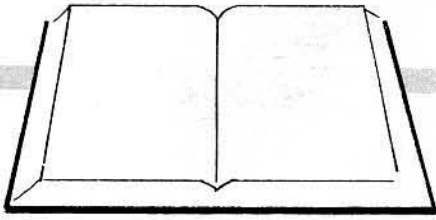
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LUTHERAN

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—Luoma Photos



According to the Word

HE CALLETH HIS OWN

"He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" (John 10:3b, 4).

The relationship of the Christian to his personal Lord as expressed in the beautiful allegory of the Shepherd and the sheep is one that often brings comfort, encouragement and strength to the believer.

We picture the shepherd as he comes to the fold, perhaps in the early hours of the morning. The porter, or keeper, of the fold hastens to open the door from within that the shepherd might have access to his flock. As the shepherd enters the fold he calls to the sheep. What a beautiful touch is added by the words, "He calleth his own sheep by name." It is a blessed aspect of our redemption that our relationship to the Good Shepherd is so completely a personal one: He calleth His own sheep by name. One name after the other is called, for He has a name for each sheep, to which it trustfully responds. As each sheep responds to its name,

the shepherd takes hold of it to see that it is his own, and then he pushes it out singly. Perhaps the sheep are not willing to go out each by himself or even to leave the fold, and so the shepherd puts or thrusts them forth. So Christ does to all His own.

Then the shepherd places himself at the head of his flock, going before them, guiding them, making sure of their following, simply by using his voice which they know. So would Christ have His own following Him.

The shepherd leads his flock forth that they might feed in green pastures and rest beside still waters. I am told that it is a very difficult thing to get a hungry sheep to lie down in a pasture. Our all-sufficient Redeemer provides all that is needed to satisfy our hunger and thirst, so that we are able to "lie down in green pastures." This spiritual nourishment comes as we wait upon Him in the study of His Word and in prayer.

We are told that the Palestinian fields were covered with narrow criss-cross paths over which the shepherd would have to lead his flock seeking new pasture. Some of these paths led to a precipice or a deep ravine over which a stupid

sheep might easily fall to its death. The sheep knows not the dangers of ravines, precipices or haunts of wild beasts. From these the shepherd must guard his sheep. A sheep is a defenseless creature. He has a genius for going wrong. He does not have keen vision. He recognizes persons by sound rather than by sight. The sheep follow the shepherd because they know his voice.

Is it not a precious thought to realize that the great and mighty one, the Creator of heaven and earth, the one who holds all things by the Word of His power, He it is who leads His sheep. Though we be poor, unworthy and sinful, we can be led by the unerring and unchangeable Good Shepherd. He leads; He does not drive His sheep. He calls not en masse, but individually by name. He leads us out one by one. Though we all belong to the one fold by grace, yet each sheep has its own special place. When we stumble and fall, His loving arms lift us up and restore us one by one to His tender bosom. It is not self-centeredness, but the joy of Christian security that leads us to sing the simple old song,

"I am so glad that Jesus loves me . . . Jesus loves even me."

R. Snipstead

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TODAY: The Nicene Creed

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day He rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

History: The Nicene Creed is generally attributed to the synod or council of Nicea (A.D. 325), but it is really an extension of an earlier Eastern Confession. An addition to the Creed was made by the Council of Constantinople in 381 when the words "Who proceedeth from the Father, and with the Father and the Son is worshipped and glorified" were made a part of the third article. In the eleventh century the words "and the Son" (filioque) were added to the phrase "Who proceedeth from the Father." This move assured the communion AND IDENTITY of the Father and the Son. The Nicene Creed is occasionally used in our church services in place of the Apostles' Creed.

The use of the word "Catholic" in the third article is in the sense of "universal."

God's Kingdom First

Pastor Marius Haakenstad
Thief River Falls, Minn.

IN the year 1958 there appeared an article in the March issue of *The Reader's Digest* (Canadian edition) on page 84. This article dealt with juvenile delinquency and discipline. The editor of the Outlook paper, Outlook, Sask., Canada, regarded this article so appropriate for our time that he felt every parent in Canada and the United States should read it. Therefore, he asked me to give my comment on it which I consented to do. I tried to follow the content of the article as closely as possible.

We may not as yet be affected by the problem of discipline, not to say anything about juvenile delinquency; however, let us take to heart the Word of God which says, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10: 12).

There are indications, and it may be a danger, that we are drifting toward a lack of discipline and respect, or should we rather say, a yielding to the whims and desires of the youngsters which will eventually lead to disrespect. Give anyone an inch and he will soon want the whole rope. That's what is happening in the big cities both in Canada and the U.S. It is beginning to show its affect in the smaller cities and towns, yes, even in the country. Crime among juveniles is on the increase; yea, in some places it is beyond control or beyond the point of no return.

Someone has said, "The home is the backbone of the nation, and the mother is the backbone of the home." This is most certainly true.

However, what about the father? He was ordained by God to be the head of the home and family and thus be responsible for the discipline of the children. This does not mean that the mother is without responsibility as to the conduct of the children. A mother who is so busy and interested in other things that she, in the least, neglects her family is not worthy to be called a mother. Nevertheless, the father is the head of the family and the mother should direct all possible respect toward him as well as to command her own respect.

The home can be the backbone of the nation and the mother the backbone of the home as the father is the head of the home and the family if Christ is permitted to dwell in the heart of the father and the mother and the children and truly be the Head of the home. Christ and His church must come first in all things. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). A true, lived-out, Christ-like life will always command respect. Thus a father and a mother who live a Christ-like life will command the respect of their children and of others. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). In connection with this, again read "The Power of the Positive No!" *The Lutheran Ambassador*, May 5, 1964, Vol. 2, No. 9, page 13. Also in *Reader's Digest*, February 1964, page 49.

Our forefathers have left us a wonderful inheritance. They gave us the church, and through the

church the Word of God. They gave us a community centered around the church. To them the kingdom of God came first. What are we doing with this inheritance? It seems that there is a tendency and a danger of crowding the true church out by many things that are an allurements to the flesh. What does the Word of God say to this? (James 4:4 and I John 2:15-17.) There is a tendency among us that is more dangerous than anything else and that is the spirit of jealousy, envy, desire for power and bigness, division, contention, strife, etc. One party is as much to blame as the other and there needs to be a confession and repentance from the top down. We need to "be still and know that I am God," says the Lord. We need to be still and wait for God. Read Romans 12:3-21 and I Corinthians 13. Pray the Holy Spirit to give you grace to put the Word of God into practice and He will give you grace as to the other gifts. Learn to be still and wait for God. We have not only made mistakes but we have sinned. Let us be honest. Let us not reject God's Word, for then He will reject us (Rom. 10:18-21).

The true Christian church is the only perfect democracy. In it all men, women and children have a free will and a right to exercise that will without any hindrance. In this church, however, there are the highest standards of law which the citizen called the Christian is required to fulfill unto perfection. We, as sinful, corrupt human beings, have not the capability to keep a single law as it is required. Therefore it was necessary for

God to become the perfect man in the person of Jesus who became to us the true God and the true man, thus fulfilling the perfect law as man for man. We, therefore, as we are in Jesus and Jesus in us are reckoned by God as though we had fulfilled the law to perfection.

God has done all this because He loves us. Therefore, love becomes the supreme and perfect law. As He loves us we are in return to love Him and serve Him with a pure heart. Thus the choice, therefore, becomes ours to love Jesus and serve Him, or to love our own flesh, the world, and the devil. In this choice we exercise our own free will. However, never forget that there are consequences as to the choice we make—either the wages of sin which is death, or the free gift of God which is eternal life. The choice will be unmasked and revealed in the lived-out Christ-like life called character, and character will determine our destiny, as someone has said. The author is unknown. I quote:

“Jesus said (Luke 12: 15b, RSV), ‘For a man’s life does not consist in the abundance of his possessions.’ These are not life’s noblest aims nor his truest wealth. They are but flouting dust. They will be left behind at the grave. A man’s possessions do not constitute the true life, they do not make the true self, the man. Here it is not what a man has, but what a man is, and the man is just what the heart makes him. The outer life is but the blossoming of the inner soul. Character is but the silence of influence, the odor, and the fragrance which the soul unconsciously throws out and spreads. And even in this world, character is more than circumstances, for it gives aim and direction to the whole life. Men do not always reach their goal in earthly things, but in the moral world each man goes to his own place—the place he himself has chosen and sought; he is the arbiter of his own destiny.”

I quote again, in part, from the

booklet *Thistles and Violets*, by C. A. Wendell. “The church? From a business point of view, a failure; as an educational institution it is not much better. Nor is the church a successful entertainer, yet she endures. Kings and kingdoms come and go. Great empires rise and crumble to ruin, but the church remains. The church and you? Some day when life’s little flutter is over, and the hourglass is running low, and the last grains of sand are waiting to trickle through and you are about to close your eyes for the last time on the wonders of this world, you will not be greatly concerned about the last football score. In the solemnity of that experience you will reach out your hand for a touch of the hand which alone can lead you safely through the river which flows between time and eternity. This is His body, the church. There is the hand that upholds you and guides you.”

The question then is, both to the young and to the old, are we per-

mitting the things of this world to crowd out Christ and His church by yielding to the lust of the flesh and the world, if this lust or pleasure be in yourself or in your children? You have the right to exercise your own will. You have the choice; however, remember this, there are consequences.

Let us search our own hearts. Is it not true that there is a tendency to be lax and uninterested when it comes to Christ and His church, especially when it comes to Bible meetings and Bible study, and also prayer meetings and prayer? It is so easy to find excuses when it comes to church, Bible study and prayer. But when it comes to anything that is fun or pleasing to the flesh, nothing can stop you.

It is true that God is a God of love, grace and mercy. He is a long-suffering God. However, it is equally true that God is a holy, just and righteous God who does not tolerate sin, and that His wrath and judgment are upon all who sin. He has given us His Word, and if we reject His Word, He will reject us (Rom. 10: 18-21). If you love Jesus you would like to be with Him, hear Him speak to you and you to Him. Present your bodies to God. Be not conformed to this world, but be transformed by the renewal of your mind (Rom. 12: 1, 2). “My heart’s desire and prayer to God for them is that they may be saved” (Rom. 10: 1, RSV).

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 Snip-
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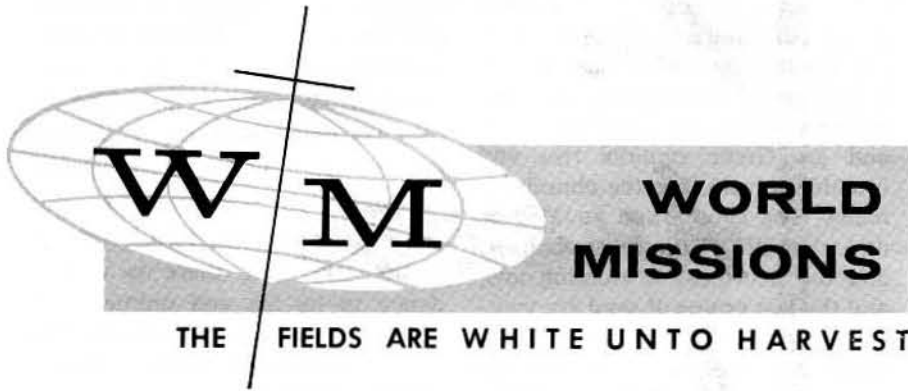
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R. Schafer, 112 West Miller
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1966 ANNUAL CONFERENCE

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.



Sao Paulo, Brazil

HOW WE SPENT CHRISTMAS

Greetings from Brazil,

"And let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1b-2a).

Once again, by God's grace, we have experienced another blessed Christmas season and we marvel at the love of God toward a sinful human race as He allows us to enter into a New Year. We are not to dwell on the past; but just glancing over the year gone by we must say, "God have mercy," and "thank you, Lord, for mercy shown us." So many times have we failed Thee, denied Thee, and not heeded Thy voice when you have spoken. So many opportunities have passed our way, but—"excuse me, Lord, I am so busy," has been the reply.

Well, looking at self and our past failures could cause, and will cause, despair, but we are to look to Jesus. How good that He will forgive and forget if we are willing to confess. As it stands we have a job ahead, a race to run until we "finish the course." We are to run this race with patience. As we see the tremendous task and responsibility which is ours as Christians in a dark, sin-infested world, it might cause us to faint; but we are to look to Jesus the author and finisher of our faith. Every man who runs a race has a goal. Let us search our hearts and ask ourselves, what is my goal in this coming year?

Surely we cannot re-live the past. Those opportunities are gone, but what of those in the future? What will I do for Jesus in this new year?

Our first Christmas here in Brazil was indeed different in many respects. We missed so much our loved ones and friends, the deep white snow, the many cheery lights, the carols on the radio and the wonderful Christmas programs. However, we had a blessed time together as a family, and the Guest of Christmas is so near no matter where we are if we give Him room. It has been a great blessing to us to be so well remembered by friends at home also. How we have enjoyed reading the many cards and letters received through the holidays, for they have given us much encouragement and we feel much closer to you at home, both in Christian love and in purpose, that of serving our Lord and King.

We spent a quiet Christmas Eve at home by our tree, reading the wonderful Christmas story, singing carols, and opening our gifts. How we cherish the greatest gift of all, salvation in Christ Jesus, which men throughout the world reject, and the gift of which so many in the world have not heard.

You might have chuckled had you seen our tree, yet it seemed beautiful. We had the old-fashioned candles to light it; the limbs drooped under the weight and looked more like a weeping willow, and most of the trim-

mings were homemade. The lefse Frances made turned out very good and was enjoyed by all. Another thing that might amuse you is that when we went to the market to shop for Christmas, we saw whole frozen pigs at the meat counter. They still had their head, feet, tail and all. These are barbecued or roasted for their "festas." Also, liquor was stacked up by the cases in all the stores, and used to help celebrate the birth of the very one who died for these sins. It was our privilege to give out several thousand Christmas tracts (If You Knew the Gift), and in this way we were able to present the Christmas message to many. Please continue to pray for these people.

The Lord has been very gracious to us in the past year and it is a joy to be in His service here in Brazil. It is also a joy to be missionaries under the Association of Free Lutheran Congregations. It is difficult to express our gratitude to all of you at home who have given of your time, energy and means, and above all, your faithfulness in prayer that makes it possible to put missionaries on the field and the rest of the work of the Association to go forward. We wish to take this opportunity to say thank you to each and every one who has sent greetings, letters, gifts, and the assurance of prayer. Thank you for all support in the past also and may our Lord and God bless you richly. Also, we are very thankful for *The Lutheran Ambassador* which has proved to be such a great source of blessing and inspiration to us.

Now we wish for you all a most blessed and prosperous New Year in the Lord. Let us launch out into the deep of God's grace and "press toward the mark for the prize of the high calling of God in Christ Jesus."

Sincerely in His service,
Your Missionaries to Brazil,
Alvin and Frances Grothe
and Children

A MYTH abroad in our time goes something like this. Back in the past, before man understood the world around him, he explained the unknown in terms of supernatural events. But now, "modern man" has outgrown the need for the supernatural. As science has more and more explained the physical world in natural terms, the need for the supernatural has disappeared. It follows then, that because of science, the supernatural features of religion are erroneous, and that orthodox Christianity, for example, is hopelessly unscientific.

Until a few years ago my feelings about Christianity were vaguely in accord with this myth. But then I had opportunity to study the Bible in a serious way. I found to my astonishment that a scientific training was not a hindrance but rather an asset to understanding the Bible and believing what it said.

Previously I had felt that Jesus was important in history, that He had preached and lived according to the highest ethical standards, and that God expected me to live according to these standards. Also, in a strangely uncritical and optimistic manner, I believed that if I lived a reasonably righteous life on earth, God had prepared a wonderful heaven for my future. I had also decided that salvation, redemption, sin, atonement, and particularly the devil and hell, were concepts of an earlier era which modern man had outgrown.

The basis for these beliefs was purely faith—faith in the declarations of the men in the pulpit whom I heard Sunday after Sunday. Certainly no material evidence existed for any of them. Even the documentary evidence was strange—for the Bible, the sole piece of docu-

Dr. McIntyre is associate professor of physics at Yale University. This article is condensed by permission from "His," student magazine of Inter-Varsity Christian Fellowship.

An Answer for Skeptics

on: "a modern scientist can't believe Jesus Christ is God"

mentary evidence, was quoted with approval when it spoke of Jesus' life and teachings and about heaven, while the statements of the same Bible, even the words of Jesus himself, about hell, the devil, salvation, and atonement were considered erroneous. It is now difficult for me to understand how I ever could have subscribed to such a strange mixture of teaching.

And then I began to attend a home Bible class where the Bible was studied in the same critical manner that I was accustomed to in my daily work in physics. The class assumed the Bible to be consistent and understandable, just as the scientist considers nature to be consistent and understandable. We wrestled with portions that were difficult to understand or to reconcile with other parts of the Bible and compared them carefully with other pertinent Bible passages. We considered a Scriptural difficulty a challenge to the understanding and an opportunity to modify our

present incomplete ideas, rather than evidence that the Bible was in error.

This approach to studying the Bible closely parallels the scientist's attitude toward nature. He expects, even welcomes difficulties, and finds persevering study rewarded by new understanding.

Such a study of the Bible quickly led me to realize that the message of the Bible deals with man's rebellion against God (sin) and God's method of reconciliation with man (Christ's atoning death on the Cross). The dealings of God with man in the Old Testament (with the recurring theme that "Someone is coming"), the ethical teachings of Jesus (such as the Sermon on the Mount) which are designed to drive honest men to despair, the voluntary death of Jesus and His Resurrection, His last instructions to His disciples, Paul's interpretation of all this, and finally the Revelation of John—all combine to reveal a cosmic drama from

which one cannot pick out pieces of his own choosing.

To a physicist, a theory which will correlate so many facts in so magnificent a manner is irresistible. It was this feature of the Christian Gospel, coupled with the knowledge of my wickedness in God's sight and my need for a Redeemer, that convinced me of the truth of the Christian message: only through Jesus Christ are men reconciled to God.

I am aware that I can be criticized for not having been objective, for having acted without the facts. For the only new fact that had been introduced to explain my belief was an acceptance of the Bible. Nevertheless it doesn't follow that this procedure is unscientific.

The Newtonian theory of gravitation, for example, accounted for all the available experimental data at the time when Einstein introduced the more "elegant" Theory of General Relativity. It was a sense of "fitness" or mathematical "beauty" that drove Einstein to propose an apparently unneeded theory. Later, more careful experiments, which were designed to differentiate between the theories of Newton and Einstein, agreed with Einstein's theory. Similarly, I was convinced of the Bible's description of God and man, primarily because of a strong feeling of its rightness and fitness, before I had investigated carefully the evidence for its reliability.

Of course the evidence for the reliability of the Bible must be considered. My own investigations since that time have convinced me that the Biblical records are accurate and trustworthy. For example, the entire New Testament was written during the lifetime of many who knew Jesus. Historical names and places which can be checked—and there are many—agree with accounts of secular writers. As for the Old Testament, thousands of archeological finds corroborate the Biblical documents. It is therefore intellectually reasonable to believe that the Biblical records are accu-

rate.

Nevertheless, we must admit that during our skeptical moments the Christian Gospel seems almost too fantastic to believe. Did God, the Creator of the universe, ever really become a Man and die on a Cross so that men might be reconciled to Him? The best answer to this doubt is to recall that the Man who lived the most perfect life and taught the most glorious precepts is the Man who has made the claim to be God.

Becoming a believer is much like becoming a swimmer: preliminary investigation can only take a man part of the way; eventually he must get into the water. A step has to be taken in faith toward Christ and then the believer finds that his faith has not been misplaced.

Reading the Gospel of John led me to turn to Jesus Christ as my Saviour and Lord. Since turning to Him I have watched with wonder as prayers have been answered (John 14: 13), as anxieties have fled away (Phil. 4: 6, 7), and as fellowship with other believers has be-

come mine (John 15:12). What more could a scientist wish than that the most wonderful theory he could ever imagine be validated so completely in the laboratory of life? —Copyright 1963, Scripture Press Publications, Inc., Wheaton, Ill. Reprinted by permission from *Power for Teens*.

FAMILY BIBLE CAMP DATES SET

The third annual Family Bible Camp of the Association of Free Lutheran Congregations will be held at Lake Geneva Bible Camp, Alexandria, Minnesota, August 8-14, Monday through Sunday. Registration will take place Monday afternoon and the first public service will be on Monday night.

Dean of the camp will be Rev. A. L. Hokonson, Faith, S. Dak.

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 _____

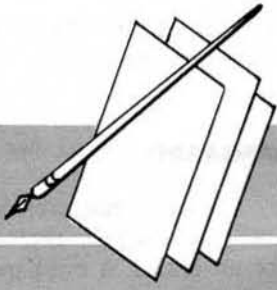
Please reserve the following at a motel
(closest one 10 blocks from church)

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 Name _____
to be sent to Mr. Leif Fostervold Address _____
Registrar City _____
Atwater, Minnesota State _____ Zip code _____



EDITORIALS

The second in a series on the Apostles' Creed.

I BELIEVE IN GOD THE FATHER

God has many names. The name *Jehovah* (Yahweh) was considered so sacred by ancient Jews that they did not dare to take it upon their lips.

None of the names of God does justice to Him or can fully describe Him.

While references to God as "Father" are not unknown in the Old Testament, it was Jesus the Son who brought living warmth to the term. By His own advent to this world, in His life of kindness and goodness among men, and through His death for others, Jesus revealed what God is like. He has shown us that God, high and lifted up, has compassion and cares for us.

God is on our side. He is much more than a mighty voice out of the heavens. He is not a sullen, brooding force far off in the universe. I can call Him "Father" just as a small boy speaks his loving earthly father's name with warm affection and trust.

"Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

"See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven."

"Our Father who art in heaven—"

"O take my hand, dear Father,
And lead Thou me,
Till at my journey's ending
I dwell with Thee."

BIBLE CONFERENCE NEXT MONTH

We regret that no copy of the program for the annual winter Bible conference at Willmar in February is available to us at this writing. It is always good to know in advance what is planned for a particular event, but that will not be possible through the pages of the *Ambassador*, at least, this time.

But a conference will be held in the city of Willmar, Minn., Feb. 10-13, with Free Lutheran Mission Congregation, Morris Eggen, pastor, as host church.

This church is located at West 5th and Minnesota Avenue in the thriving west central Minnesota city.

This year the conference will be easily available to the major portion of our church fellowship. This should help the attendance a great deal. For another thing, it will be in session over a week-end whereas previous conferences have been on week days entirely. It will be interesting to see what difference this makes as opportunity is given to people to attend after the week's work is finished.

Many people are calling 1966 the "year of the Bible" because it is the anniversary year of the American Bible Society. We hope that our congregations and friends will take that emphasis to heart, too. And what better way to begin than by being a part of the Willmar Bible Conference. There will be good food for the soul and rich Christian fellowship. Come if you possibly can.

DISSIDENCE AT ST. JOHN'S

The largest Roman Catholic university in the United States, and the world, found it necessary recently to dismiss about 30 of its 651 faculty members for "attacking the very foundation on which the university and its ideals are based."

The Very Rev. Joseph T. Cahill, president of St. John's in Brooklyn, N.Y., said further, at the time of the terminating of the contracts, "Faculty members and students who come to St. John's do so in the full knowledge of the ideals and principles for which the university was established. In fact, it is for this very reason that so many have chosen St. John's.

"The trustees are determined to maintain this university as an institution which is at once both Catholic and dedicated to academic excellence."

The action of the administration and trustees of St. John's was not taken kindly by all. Readers may be aware of further developments in the situation by the time this appears in print.

Even though we admittedly know very little about this controversy we would like to put in a good word for the leadership of St. John's in this case. That is, we sympathize with them. If the matter is as President Cahill avers it to be, then we have little patience with those who come as reformers and would remake long-standing tradition into their own image. At least, we insist that those who attempt such a thing ought not to cry loud and long when they are caught in the act.

A lot of church schools would have been better off today if they had more carefully advised prospective students and faculty members of their principles and aims, and accepted them only when the promise was given that the applicant could, without going against his conscience, live under that code. And then, if he later found his position impossible, he could make a change with the respect and good will of all concerned.

Instead, new students and faculty join an institution of learning, sometimes consciously opposed to its ideals and aims. They work and labor for their viewpoint and gradually the school becomes something other than its intended purpose, while the administration sleeps behind the facade of social and academic freedom.

But, you argue, may not the end product sometimes be better than the original? That could happen, but most often not. Read the long list of church-related schools of America which in departing from their heritage have lost their distinctiveness.

Yes, we can sympathize with President Cahill and his trustees in the St. John's squabble. We think they know better what the ideals and principles of the school are than do the dissident professors. Whether we would agree with those ideals and principles is another matter, but they have the right to uphold them against all comers. And that is the point we have attempted to make.

THE COTEAU IN WINTER

The small hills of the "coteau" (a range of hills in northeastern South Dakota) lie in peaceful repose under the winter sun.

Much of the world of nature is dormant, but that, too, is a part of the Creator's master plan. In a few short months new life will spring forth everywhere where today there seems to be none.

But there are creatures about these days, too. The rabbit, with his best known of all tracks. The deer, the antelope, the pheasant. And the fox, helpless against the death that drops from the skies.

Our trees are scarred as if by battle or a great wind. The naked branches hide nothing. The enemy was not wind or mortar shell, but ice—a silent, relentless foe. In mid-December it came, bending great branches, breaking some. We stood powerless, even as man stands helpless before the tornado, the blizzard and the merciless sun. Power and telephone poles snapped like match sticks under the weight of ice. A piece of ice eleven inches in diameter rests in the refrigerator as mute evidence of ice accumulation on a power line.

But winter is a season to be enjoyed, too. The cold air is bracing and invigorating. And few scenes are

more beautiful or calming to the spirit than that of the coteau hills spread out to the far horizon in their coat of snow.

DR. J. A. AASGAARD

If the death of Dr. Henry F. Schuh, last president of the former American Lutheran Church, recently, was said to mark the end of an era, it is even more true of the departure of Dr. J. A. Aasgaard, one-time president of the Evangelical Lutheran Church. Their deaths, coupled with that of Dr. T. O. Burntvedt, former leader of the Lutheran Free Church, some years ago, call to remembrance a grand chapter in Lutheran Church history in America.

It is a chapter which, while to many was only prelude, in the judgment of history, may have been the main body of the play. No, we did not share the dreams of the same kind of union as these men did. But two of them lived to see their hopes realized.

The passing of Dr. Aasgaard brings to mind the truth that the fortunes of the Lutheran Free Church were really very closely entwined with those of the Evangelical Lutheran Church. Relationships were not always the most cordial in the world in local situations, but we used their educational materials almost entirely and had a bond of fellowship in the mere fact of both being largely Norwegian and engaged in the Lord's work.

Dr. Aasgaard was president of his church for the major portion of her existence (begun in 1917). He will be remembered for his steady, selfless guidance of his church through the days of the Great Depression and in aiding the transition from a "Norwegian" church to a truly American church. Others who knew him more personally will recount his spiritual impact also upon the life of the ELC.

An era has ended, too, we think, in that today the presidents of the large church bodies, out of necessity can no longer be "of the people" in the sense that Drs. Burntvedt and Aasgaard were. In their day a church president was more often a guest in the parsonages and the homes of the people. He was closer to them, was much more than a name. Today's accelerated pace has changed all this. And it may all give some substance to the harking back to those yesteryears as "the good old days."

BIBLE VERSES

"Behold, you shall call nations that you know not, and nations that knew you not shall run to you, because of the Lord your God, and of the Holy One of Israel, for he has glorified you."

—Isaiah 55: 5

"Through the tender mercy of our God, when the day shall dawn upon us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."

"Who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time" (I Tim. 2: 4-6).

**IN MEMORY OF
MRS. GENE SUNDBY**

In calm, but joyous, Christian confidence a father writes about his daughter's translation from this life. Mrs. Gene Sundby, age 26, passed away suddenly in December.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8).

How little do we realize the truth of the above verse until we come face to face with the realities of life, and then we are left with the question "Why?"

As individuals, being human, we are confronted with that "why" when the angel of death comes into our midst. And this was most certainly true for us when on the morning of Dec. 8, we received the news that our dear Ruby was no more here on earth. It was so hard to believe, as only twelve days before we had left the parsonage at Newfolden, Minn., after sharing about eight days with them, and she seemed so well and happy. I can still see Ruby and Gene and the three girls waving goodbye to us through the window. Little did we realize that was to be Ruby's last wave to us.

Yes, it was hard to take, but through our tears we could say, "His ways are not our ways" and "He never makes a mistake." What a comfort to know that He doeth all things for our good. We may not be able to grasp it now, but some day we will (John 13:7).

In times like these one does a lot of thinking and pondering over the past, also of looking into the future. True, the future may look dark, and the road may seem almost impassable, and the burdens almost unbearable. But then we are reminded that Christ has said, "Lo, I am with you always, even unto the end" (Matt. 28:20b). "I will go before thee, and make the rough places smooth" (Isa. 45:2a).

As we look back, we have many fond and pleasant memories. And as we look forward we have that blessed hope, as Christians, to meet

again. This really takes the sting out of death. And then to know that our departed one is now enjoying eternal bliss in all its fulness.

I am reminded of a verse, John 11:28, where we read these words, "The Master is come and calleth for thee." We all know what it is to have someone call to us. When Ruby was a child and we called her, she may not have answered immediately. But at other times she would, as I am sure she did when Jesus called to her, "Give me your heart." What could be better? And then she had several other calls—in Sunday school, parish work, Bible camps, etc.

Yes, there were other calls also, such as when she and Gene were called to the Redby Indian Mission. How happy we were as parents to think that they were in the Lord's work there. I am sure that the Lord had a leading in this. He was preparing them for the call to the Newfolden parish, which they accepted, and where they were very happy in the work. We again were very happy, too, and thanked God for giving them such a place to work in His kingdom. Thank you so much to all in the Newfolden parish for your love, kindness, and, above all, your prayers for Ruby and Gene and their family. How good for brethren to dwell together in unity. I know they were carried on the arms of prayer.

I want to mention one more call, one that came sometime during the stillness of the night. It must have been something like this: "Come up hither; your mansion is all complete!" No one else heard that call. No one could go with her, and no one could stop her from going. The angels carried her away to that heavenly home.

In the light of these calls, how have we answered? Have we given our hearts to Him? If so, have we answered the call to service? We may not know how, or where He would have us serve; but if we lay all on His altar, I am sure He will show us the way. May we be in the center of His will, no mat-

ter what He would have us do. May we at last hear these words: "Well done; enter the joy of the Lord."

Ruby's gain was our loss—loss to us as parents, and loss to the Newfolden parish and the Association. Who will now enter the ranks as a soldier for Jesus Christ?

Oscar A. Olson
Hanley, Sask.

"In Loving Memory of Ruby"

God has called another
Of His precious children home.
In the stillness of the morning,
His call was, "Ruby, come!"

Her stay was such a shortened one,
Her work had just begun;
But in God's calendar of time,
Her race had now been won.

We dare not say we're sorry,
For our loss is heaven's gain.
And now throughout eternity,
With Jesus, she will reign.

Oh yes, we'll miss the sunshine,
And the laughter of her voice.
We'll think of many happy times
That made our hearts rejoice.

But now that she has entered,
Where the saints shall part no
more,
She waits for us to join her
On that heavenly shore.

And I believe if Ruby
Could send a message here,
She'd say, "Repent, O sinner,
For Christ's return is near."

Written December 10, 1965
by Mrs. Milton Tollefson
Leonard, Minn.

"After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb!' " (Rev. 7:9, 10).

KINDNESS PAYS OFF

Pastor Harold Schafer

Some years ago a rough looking man brought his son to school, saying, "I have brought my boy here and would like to see if you can do anything with him. I confess that he is more than I can manage. Of all the stubborn boys I know, he is the worst."

One day as the teacher was passing along the desks, he laid his hand kindly on the boy's shoulder, but the boy shrank from him. "What is the matter, Henry?" asked the teacher.

"I thought you were going to strike me," was the reply.

"Why should I strike you?"

"Because I am such a bad boy. Father says I am a bad boy, and Mother says so and everyone says so."

"But you are not a bad boy; at least I don't think so; and you can be as good a boy as anyone. Ask God to help you to admit where you are wrong and to help you to be good, and you will be sure to succeed."

Tears came to the boy's eyes, for he was not used to hearing this estimate of himself. He decided that with God's help he would be a good boy since this school master said he could be if he wanted to be.

A marked change was observed in the boy after that. He took a great deal of interest in his studies and made rapid progress. His schoolmates soon learned to love him. He grew up to be a great and good man and became the governor of one of our largest states.

Sometimes individuals are craving for recognition from their fellow men. If they find that they will receive more by being mean they will be encouraged to be that way. Those children which find that being good pays off the biggest dividends in regard to recognition and inner feelings will be encouraged to be good. Words of kindness

can often do a great deal for the person to whom they are spoken.

We are also reminded to put the best construction on everything. Kindness is a Christian virtue which needs to be more fully developed. God in His grace can help us who know Him to do the right thing and to say the right words to the right person at the right time.

Will you trust Him for wisdom and grace so that your daily life might show forth more kindness through life and lip?

MRS. CARDA LAND

Funeral services were conducted in December at the Reiner Lutheran Church, Goodridge, Minnesota, for Mrs. Carda Land, 81, who passed away on Monday, Dec. 6, at St. John's Hospital in Red Lake Falls, Minn. Rev. Marius Haakenstad, Thief River Falls, Minn., officiated, and used I Corinthians 2: 14-3:3 as his text. Burial was in the church cemetery.

Mrs. Land had been in failing health for many years and had resided at the Hillcrest Nursing Home in Red Lake Falls for the past three years.

Carda Land was born July 26, 1884, at Newfolden, Minn., the daughter of Mr. and Mrs. Ole Hevle. She was united in marriage to the widowed Pastor B. I. Land of Aneta, N. Dak., on April 28, 1910, in Petersburg, N. Dak. In addition to the parish at Aneta, they served together in Minnesota, Canada and Montana. Pastor Land retired in about 1920 and the couple moved to a farm near Oklee, Minn. He preceded his wife in death on May 19, 1950.

Survivors include four sons: Clair, Northwood, N. Dak.; Orril, Duluth, Minn.; Gilmore, Deer Creek, Minn.; and Ferdinand, Battle Lake, Minn.; two daughters: Bernice, Mrs. John Swenson, New-

folden, Minn., and Tolvine, Mrs. Maurice Ross, Hatton, N. Dak.; five stepchildren: Enoch, Medicine Lake, Mont.; Spener, Grand Forks, N. Dak.; Mrs. Frieda Swan, Rose-town, Sask.; Gyda, Mrs. Leonard Grotte, Hamilton, Mont.; and Mrs. Naomi Bry, Northwood, N. Dak.; two brothers: Carl, Atlanta, Mich., and Anton, St. Paul, Minn.; two sisters: Mary, Minneapolis, Minn., and Mrs. Olga Knutson, Renton; Wash.; and a number of grandchildren, great grandchildren and great, great grandchildren.

(The Hevles were neighbors of my mother's family near Newfolden. Pastor Land was a predecessor of mine at Medicine Lake, Mont., and over the years it has been my pleasure to make the acquaintance of several of the Land children. —Ed.)

WHY THOSE FEARS? BEHOLD, 'TIS JESUS

Why those fears? Behold 'tis Jesus
Holds the helm and guides the ship:
Spread the sails, and catch the
breezes

Sent to waft us through the deep;
To the regions where the mourners
cease to weep.

Though the shore we hope to land
on
Only by report is known,
Yet we freely all abandon,
Led by that report alone;
And with Jesus
Through the trackless deep move
on.

Led by that, we brave the ocean;
Led by that the storms defy;
Calm amidst tumultuous motion,
Knowing that our Lord is nigh:
Waves obey Him,
And the storms before Him fly.

O what pleasures there await us:
There the tempests cease to roar;
There it is that those who hate us
Can molest our peace no more;
Trouble ceases
On that tranquil happy shore.

T. Kelly
(from *The Lutheran Hymnary*)

DR. J. A. AASGAARD

Dr. J. A. Aasgaard, 89, former president of the Evangelical Lutheran Church, died on Jan. 13, at the hospital in Cokato, Minn. He had resided in Cokato since 1954.

Dr. Aasgaard, close friend of two of Norway's kings, served as church president from 1925 to 1954. The ELC was known as the Norwegian Lutheran Church from her beginning in 1917 until 1946.

President of Concordia College, Moorhead, Minn., from 1911 to 1925, he also served a rural congregation in Cass County, N. Dak., at the same time. Earlier he had been pastor of two churches at DeForest, Wis.

He was at one time editor of *The United Lutheran* and again, of the Norwegian language *Kirkebladet*.

Dr. Aasgaard was married in 1902 to Ragnild Hoyme, daughter of Rev. Gjermund Hoyme, then president of the United Church ("Forenede Kirke"). She passed away in 1958. Burial for Dr. Aasgaard was beside her grave at Eau Claire, Wis.

In accordance with his wishes, the sermon at his funeral at Central Lutheran Church, Minneapolis, Minn., on Jan. 18, was preached by Dr. John Lavik, one time head of a Lutheran seminary in Saskatoon, Sask., and greetings were brought by Dr. Fredrik A. Schiotz, president of Luther Seminary in St. Paul, Minn. Dr. Morris Wee, pastor of the church, officiated.

He had also requested that these hymns be used: "We Would See Jesus," "O Take My Hand, Dear Father," and "Now Thank We All Our God."

Surviving Dr. Aasgaard are three daughters: Mrs. W. Theodore Greenfield, Cokato; Mrs. Hans Chommie, Thief River Falls, Minn.; and Mrs. Carroll L. Hinderlie, Minneapolis; 13 grandchildren and five great grandchildren.

REV. J. A. PETERSON

Rev. J. A. Peterson, a pastor in the old Lutheran Free Church,

passed away on Jan. 11, 11 days after his retirement as pastor of the 3800-member First Lutheran Church, Columbia Heights, a Minneapolis, Minn., suburb. Death came at Fairview Hospital where he was recuperating from a heart attack.

Mr. Peterson was born in Selby, S. Dak., on March 1, 1896. He studied at both Augsburg College and Augsburg Seminary in Minneapolis. Ordained in 1925, he served parishes at Alexandria, Minn.; Clayton, Wis.; Rockford, Ill.; as well as Columbia Heights where he had conducted a ministry of 17 years. His plans for retirement were to do "some mission work."

He is survived by his widow, Ingeborg, whom he married in 1928; two sons, Rev. James E., Everett, Wash.; and Rev. Philip T., Rothsay, Minn.; a daughter, Mrs.

Roy Orr, Bloomington, Minn.; six grandchildren; three sisters, Martha Peterson and Mrs. Rachel Strand, both of Minneapolis, and Mrs. Gertrude Pederson, Vining, Minn.; and a brother, Sankey, Battle Lake, Minn.

Services were held on Jan. 15 at the church with burial in the Sunset Memorial Park Cemetery. Among those taking part in the service was Dr. John Stensvaag, former president of the old Lutheran Free Church.

(I last saw J. A. Peterson at the Free Lutheran Theological Conference in Minneapolis in the fall of 1963. He and his wife had been to Norway that year. Pastor Peterson, in his preaching, had the gift of letting the love of God shine through the Gospel, as few men have that gift.—Ed.)

SUBSCRIPTION RENEWAL TIME

Very soon your congregation will be receiving information from our office relative to renewing the subscriptions for *The Lutheran Ambassador*. We hope that you will follow the instructions given at that time. If instructions are followed we can spare each other a lot of trouble. Please remember that there are reasons for asking you to do things in a certain way. Deviations from our requests can only create problems.

May we also suggest these points:

1. Try to be as prompt as you can in doing your part.
2. Naturally, we wish to keep as many subscribers as we can (and gain new ones). Let your ladies aid or church consider paying for those financially unable to do so.
3. Are there rest homes, clinics, and hospitals near you where your group could place the *Ambassador*? What about your state institutions? They can be placed on your congregational list.
4. We'd like to have our subscription price lower (than \$2.50), but it can't be lowered at this time. Pay it cheerfully.

We appreciate anything you can do to publicize *The Lutheran Ambassador* and to get new subscribers.

Thank you.

The Business Office

LET US BE KIND

Let us be kind!
The way is long and lonely,
And human hearts are asking for
this blessing only,

That we be kind.

We cannot know the grief that
men may borrow,
We cannot see the souls storm-
swept by sorrow,
But love can shine upon the way
today, tomorrow—

Let us be kind!

Let us be kind!
This is a wealth that has no meas-
ure,
This is of heaven and earth the
highest treasure—

Let us be kind!

A tender word, a smile of love in
meeting,
A song of hope and victory to those
retreating,
A glimpse of God and brotherhood
while life is fleeting—

Let us be kind!

Let us be kind!
Around the world the tears of time
are falling,
And for the loved and lost these
human hearts are calling:

Let us be kind!

To age and youth let gracious words
be spoken;
Upon the wheel of pain so many
weary lives are broken.
We live in vain who give no ten-
der token—

Let us be kind!

Let us be kind!
The sunset tints will soon be in
the west;
Too late the flowers are laid then
on the quiet breast—

Let us be kind!

And when the angel guides have
sought and found us,
Their hands shall link the broken
ties of earth that bound us,
And heaven and home shall bright-
en all around us—

Let us be kind!

—Author unknown
(from *The Friend*)

"OCCUPY TILL I COME"

N. N. Rønning

Have you ever had the experi-
ence of reading a certain passage
in the Bible scores of times without
seeing much in it?

We are sure you have.

Then one day, or perhaps some
sleepless night, you read it again,
and from that time on it meant
everything to you.

It blazed all of a sudden on your
consciousness as a sun in the sky.

You have read, for instance,
many times the parable of the ten
servants to whom their lord gave
each ten talents and then left them
with a certain command.

You always felt that the com-
mand was given them, not you.

Once you were in great perplexi-
ty. You were sorely tempted to give
up your work. You could make no
headway. Obstacles piled up on all
sides of you. You found yourself in
a blind alley. All doors were shut.

Then you picked up your Bible in
the hope of finding a word of cheer.
You read the parable about the ten
servants, but it did not arrest your
attention. All kinds of disturbing
thoughts kept crowding into your
mind.

All of a sudden you stop. A few
words stare you in the face. You
had never seen them before, al-
though you had read them many
times.

You repeat them aloud. It is not
your own voice you hear. It is the
Master's voice. Your Master's
voice. In words of compelling au-
thority the words ring out: "Occu-
py till I come!"

The command thrills your inner-
most soul. It fills you with new
hope. It floods your whole being
with new strength. "Occupy till I
come."

Yes, you will occupy, you will
"carry on," till your Master re-
turns. Again you will bend bravely
to the task. You will put your
shoulder under the burden. Your
Master gave you the task; He gave
you the burden. He had that much

confidence in you, and you will
not fail Him.

And He will not fail you, thank
God! "Till I come." What a pre-
cious promise! Some day He will
return to relieve you of your task
and lift the burden off your shoul-
ders. And if you have remained
faithful to the trust, He will re-
ward you. True, He gave you the
patience and the power, but still
He will reward you. In words that
will thrill you through and through
He will say to you: "Well done,
thou good servant; because thou
hast been faithful in a very little,
have thou authority over ten cit-
ies."

Thousands, millions, of weak men
and women, yea, even little chil-
dren, have down through the cen-
turies experienced the power and
the comfort of this command. They
are now receiving an eternal re-
ward.

Even today the Master's com-
mand, in a reassuring voice, goes
out to struggling men and women
throughout the world. They hear
it and pick up courage.

If you are a struggling, discour-
aged, bruised and bleeding soul,
listen, O listen to your Master's
voice: "Occupy till I come!"

(from *The Friend*)

4TH ANNUAL WINTER BIBLE CONFERENCE

Free Lutheran Mission Church
Willmar, Minnesota

West 5th Street and
Minnesota Avenue

FEBRUARY 10-13

Thursday Night to Sunday
Afternoon

"All nations thou hast made shall
come and bow down before thee,
O Lord, and shall glorify thy
name.

For thou art great and doest won-
drous things,
thou alone art God."

—Psalm 86: 9, 10

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

Prayer for a spiritual awakening in the midst of our present needs will formulate itself as a prayer for a nation-wide awakening. Our national life is a living organism, an unbroken continuity from one end of the country to the other. Mammonism, the dance-craze, pleasure-madness, immorality, drunkenness, lawlessness, and disrespect for the Word of God are sins which are leavening our entire population, in the city and in the country, from top to bottom.—O. Hallesby in *Prayer*, Augsburg Publishing House, 1931.

Worldliness essentially consists, then, of putting something other than the Lord in the first place in the heart. The spiritual person keeps "things" in their proper, subordinate place. If need be, he will sacrifice them on the altar of his devotion to God.

Conversely, the worldly person daily sacrifices God upon the altar of his lusts. That "lust" for a suburban housewife may be her flower garden. For the high school boy, it may be his car; for a girl, her personal appearance. The businessman's lust may be his business. And for the minister it could even be his church. It is distinctly possible for a minister to be more interested in his church than in the Lord, and to promote the church at the expense of the Lord's best interests.—Stanley C. Baldwin in *Christianity Today*, January 7, 1966.

MISSIONARY WITHDRAWAL LINKED TO "FRUSTRATION"

Chicago (NLC) — The major cause in the premature return of missionaries from assignments overseas has been "frustration," Lutheran mission executives and staff personnel were told here in

mid-November.

The finding, based on a decade of statistics provided by this country's three major Lutheran mission boards, was reported by Dr. Andrew S. Burgess, professor of missions at Luther Theological Seminary in St. Paul, Minn.

Summaries, the former missionary said, indicate that "frustration" accounted for missionary withdrawals before the end of their terms in approximately 20 percent of the 380 cases reported between 1953 and 1962.

Other reasons listed for the withdrawal of missionaries were physical health, including the health of children, which accounted for about 18 percent, and calls to home base service, which amounted to almost 13 percent.

Such problems as "difficulty in finding his role as a missionary" and "adjustment within the younger church" were basic reasons for withdrawal, he said, most often cited by mission specialists.

While elaborating, Dr. Burgess explained that "the missionary finds himself in a state of uncertainty and tension" in instances when his tasks or his relationship with the younger church have not been sufficiently defined.

At another point, Dr. Burgess also observed: "The missionary goes home because he is unwanted. He is sent home by the younger church. This is one recent reason for missionaries going home. They are doing penance for past Western political, cultural, and ecclesiastical aggrandizement."

"But the past is not the only problem," he continued. "Today there is a real danger of neo-colonialism, of economic imperialism; the rich nations grow richer, the poor nations grow poorer and more dependent."

Dr. Burgess, one of four principal lecturers at the 46th annual

meeting of the Lutheran Foreign Missions Conference of North America, singled out the finding as the one which "calls for a realistic study and action."

"It is commonplace to state that 'frustration' is inherent in life," he observed, "yet it introduces an element of tragedy when one considers the problems which often torment the missionary."

As he discussed the finding, he stressed that "one must not overlook the fact that many a missionary, from the day of his arrival, has adjusted happily into the life of the receiving church and his adopted country."

Increased emphasis on the training and orientation of missionaries, particularly by the receiving church, was urged by the Lutheran educator as a means of curbing such problems.

Among the areas of pre-service preparation requiring greater attention, he said, were those of linguistics, history and culture of the adopted country, its religions, and related subjects.

Similarly stressed was pre-field training for the missionary wife, who, Dr. Burgess noted, is "called upon to share her husband's missionary calling and task."

TWO SWEDISH STAMPS MARK ARCHBISHOP'S CENTENARY

Stockholm (LWF) — Two postage stamps were brought out on Jan. 15 by the post office of Sweden to mark the birth centenary of Dr. Nathan Soderblom, its late Archbishop who won the Nobel Peace Prize in 1930.

A pioneer leader in the modern ecumenical movement, the Lutheran primate was often called the "Apostle of Christian Unity." He was host and convener of the Uni-

versal Christian Conference on Life and Work here in 1925.

The commemoratives consist of a 60-ore brown stamp and an 80-ore green one. Like an adhesive appearing in West Germany on the same date, they will show a portrait of the Archbishop.

As Archbishop of Uppsala, Dr. Soderblom was head of the Church of Sweden from 1914 to 1931. He contributed leadership not only to the Stockholm conference of 1925, but also to the World Conference on Faith and Order at Lausanne, Switzerland, in 1927.

NEED FOR CHURCH REFORM TO BE STUDIED IN NORWAY

OSLO (LWF)—An investigation into "the needs and possibilities for reform so that the Church can better fulfill its task among our people" has been advocated by the Voluntary Church Assembly, a representative but unofficial organ within the (Lutheran) Church of Norway.

Delegates at the body's quadrennial meeting here voted to ask its new Church Council to "see that a commission is appointed" for such a purpose. The adopted resolution said the commission should "examine the position of the Church in society today" as a background for such a study.

The action did not result from any agenda item of the meeting, but from spontaneous discussion of the need for an investigation of this sort. Consequently, time was not found to work out precise terms of reference for the proposed commission.

However, in a press interview after the meeting, Bjarne Hareide, director of the Institute for Christian Education here, who was elected to succeed Bishop Per Juvkam as chairman of the Church Council, cited two points which he said were stressed during discussion of the proposal:

(1) In order that the national Church may be autonomous in internal, spiritual matters—"in questions concerning religion"—it must

have an official national supreme organ of its own: a demand that the Storting (parliament) has refused up to now.

(2) "Much more than before, the Church must assign responsibility to the state and to society for external matters and tasks which are their duty."

Mr. Hareide's first point indicated that, under his leadership, the assembly's Church Council may be expected to continue pressing the government for a top-level church organ—at least a council—with official status. Such a move would greatly lessen the necessity for the assembly itself, a venerable institution with no formal authority.

FREE CHURCHES IN FINLAND PROTEST LUTHERAN PRIVILEGES

HELSINKI (LWF)—Repeal of the Finnish law requiring public school teachers of religion to be Lutheran was urged in a resolution passed at a meeting here of the Free Church Council of Swedish-language churches.

The council also called for exemption of non-Lutheran estates and corporations from the payment of taxes used for the support of the national Lutheran Church.

Resolutions on these matters were voted after hearing the problems discussed in an address by the chairman of the meeting, Alwar Sundell, a Baptist editor from Vasa who is a member of the Finnish parliament.

A MORNING PRAYER

Now I wake and see the light,
Lord, Thou has kept me through
the night.

To Thee I lift my voice and pray
That Thou wilt keep me through
the day.

If I should die before 'tis done,
O God, accept me through Thy Son.
Amen.

5/66 W-1
STANLEY HOLMAAS
NEWFOLDEN MINN

NOTICE

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