

**T  
H  
E**

Vol. 3

January 26, 1965

No. 2

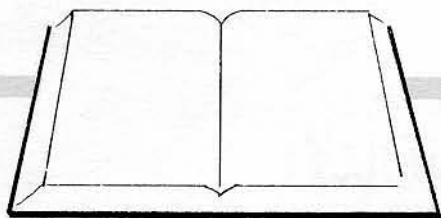
# *LUTHERAN*

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



A WINTER SNOW WEIGHS DOWN A TREE

—RNS Photo



## According to the Word

### PRAISE BECAUSE OF GRACE

**"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:3, 4).**

The Holy Spirit in the rugged individual known as Peter has a persuasive power of inestimable praise as Peter utters the word "blessed." Its volume of meaning is bounded only by its heavenly aspirations. If speaking in tongues portrays the inadequacy of the human language to praise God, then the word "blessed" is the ultimate of a known tongue in its praise of the Lord, for it is the language of revelation. Literally, it means "speak well of God."

Psalm 100, verse four, says, "Bless his name." Why should we? Praise is the expression of gratitude. We also sing, "O to grace how great a debtor!" Praise is the birth of humility. "Not unto us, O Lord, but unto thy name give glory" (Ps. 115:1). Praise is the expulsion of a confession. "Let the redeemed of the Lord say so" (Ps. 107:2). Praise is to rejoice and exult in the perfect provision of abounding grace (Ps. 107:8, 9). How truly wonderful it is when a full heart blesses God, such as Simeon when he held Jesus, the Babe of Bethlehem.

And so Peter from a full heart blesses the Lord.

No matter what our situation or condition of life may be, the possession of salvation is the impetus to praise. God told the Israelites, "I have begun to give, begin thou to receive" (Deut. 2:31). How far we fall short in possessing what God has given us so freely! He gives according to our capacity to receive. If we don't use what we have, how can we receive more? When Peter exclaims, "Blessed be the God and Father of our Lord Jesus Christ!" how beautifully is pictured this relationship to "us" from Father to Son and then through the very personal word "our" to bring us into the picture. A salvation already accomplished! And so the Word speaks of abundant mercy in giving these sojourners an explanation of the cross of Jesus. Then to cap it all he utters the sure guarantee, "the resurrection of Jesus Christ."

We live in unutterable luxury, a luxury that leads us to forget what God has done for our salvation. It is good for us to be reminded that it is the pilgrim who has the inheritance. And so through this word, when it says, "begotten unto a living hope," we are reminded of being born again (John 3:5 and I Pet. 1:23). What a substantial future the Christian has in prospect! The apostle mentions it in a threefold perspective: a living hope, unto an inheritance, and unto salvation. Once dead in trespasses and sin, but now a living hope!

For contrast, read Proverbs 11:7. "When a wicked man dieth, his expectation shall perish and the hope of unjust men perisheth." But Titus 2:13 expresses the hope of the Christian, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." The apostle now tells these sojourners that they have an inheritance. The New Testament idea of inheritance includes possession as well as expectation (Eph. 2:18). Note the four characteristics of this inheritance: incorruptible, undefiled, fadeth not away, and reserved in heaven for you; that is, stability, purity, beauty and certainty.

In its incorruptible state, it is stable, unchanged, without decay. That is why we proclaim a "changeless Gospel for a changing world." Then is pictured its innate purity—undefiled. Human hands have never conceived it. It is holy and perfect. And then the epitome of beauty—"that fadeth not away." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him" (II Cor. 2:9). This spiritual beauty is beyond description. Sometimes we see glimpses of it in the face of some deeply consecrated soul or at the bedside of some dying saint.

This regenerated fisherman caps the description by telling of the certainty, "reserved in heaven for you." No wonder the soul longs for heaven. Do you know the certainty of this inheritance for you?

—A. L. Hokonson

---

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to The Lutheran Ambassador, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Third-class postage paid at Minneapolis, Minnesota. Publication office: 6820 Auto Club Road, Minneapolis, Minnesota 55431.

# Welcome to Iowa

ON behalf of Salem congregation, Radcliffe, Iowa, we wish to extend to readers of *The Lutheran Ambassador* a warm invitation to attend the Third Annual Winter Bible Conference, sponsored by the Association of Free Lutheran Congregations, Feb. 9-11. Although the location of our Conference this year is by no means in the most populous area of Association congregations, we do trust many of you will want to make the trip to Radcliffe for those days.

Salem congregation is located in the heart of Central Iowa, an area known for its rich spiritual heritage, having experienced frequent periods of spiritual awakening throughout the years. Large numbers were converted during these periods of revival, some of whom

are now with the Lord. Others still with us love to reminisce of times of visitation when the Holy Spirit sought them and saved them. Spiritual life has been fostered in the local congregations by a strong emphasis on evangelism, prayer meetings, lay activity, etc. Bible conferences are not new here. It is therefore with glad anticipation our people await the Winter Bible Conference this year, knowing it will offer another opportunity for fellowship in the Word and for spiritual growth.

Radcliffe is accessible to those coming from Minnesota and points north via highways 69 or 65. Those coming on highway 69 will turn at Jewell and go east on 175 approximately ten miles. Those coming on highway 65 will turn at Hubbard

and go seven miles west on 175. Excellent bus connections are also available to either Jewell or Hubbard. We will have cars available to meet those coming by bus at either of these points. Lodging will be available in private homes, as well as in public accommodations. Kindly write to Mrs. Porter Bergeson, Radcliffe, Iowa, our housing chairman, stating the number of people in your party and when you expect to arrive. We would like this information as early as possible in order that we might be better prepared to make your stay with us a pleasant one.

You will find the Salem parsonage three blocks east of the Radcliffe schools. The church is located two miles west and one mile south of Radcliffe.

—Pastor J. G. Erickson

## BIBLE CONFERENCE SPONSORED BY THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

### February 9-11, 1965

SALEM LUTHERAN CHURCH RADCLIFFE, IOWA

#### TUESDAY, February 9

8:00 p.m. Leader - Pastor J. G. Erickson, host pastor.  
Speaker - Pastor Herbert Franz, Cloquet, Minn.

#### WEDNESDAY, FEBRUARY 10

#### THURSDAY, FEBRUARY 11

9:00- 9:30 Devotions  
9:30-10:15 Bible Study - Pastor Clair G. Jennings, Minneapolis, Minn.  
10:15-10:30 Coffee Break  
10:30-11:15 "Free and Living Congregations" - Pastor John P. Strand, Minneapolis, Minn.  
11:20-12:10 "Present Day Developments and Prophecy" - Dr. Uuras Saarnivaara, Minneapolis, Minn.

#### DINNER

2:00- 2:45 Bible Study - Pastor Jennings  
2:50- 3:30 Stewardship - Pastor Julius Hermunslie, Spicer, Minn. - Wednesday  
Missions - Pastor Arthur Olson, Minneapolis, Minn. - Thursday  
3:30- 3:45 Coffee Break  
3:45- 4:30 Panel Discussions  
Duties of Church Officers - Wednesday  
The Christian Home - Thursday

#### RECESS

7:15- 8:00 Prophecy - Dr. Uuras Saarnivaara  
8:00- 9:00 Evening Service - Pastor Franz, Speaker  
Wednesday Leader - Pastor Hubert DeBoer, Austin, Minn.  
Thursday Leader - Pastor F. B. Monseth, Valley City, N. Dak.



# Inspiration of the Bible and Critical Study

Pastor G. H. Spletstoesser,  
Pine River, Minnesota

## PART II

IN regard to critical study, this seems to be a large subject in itself, and time will not permit to elaborate on this too much. Rather I suggest that an open discussion on this subject would be far more reaching.

Men of faith—and it is such we are addressing—and not men of the world, do not wait to understand, or resolve all the difficulties associated with inspiration. We are not obliged to clear away every difficulty about a doctrine in order to believe it, always provided that the facts on which it rests are true.

One critical attitude toward inspiration might be that there are so-called “discrepancies” or “contradictions” between certain statements of the Bible and the facts of history or natural science. The best way to cope with the problem would be to treat them separately, and we will find the fact to remain true that some of these “discrepancies” are easily explained because of wrong interpretations of the Bible and immature conclusions of science.

What about the differences in the narratives themselves? Critics say that the New Testament writers sometimes changed important words in quoting from the Old Testament, which, it is assumed, could not be the case if in both instances the writers were inspired. But it is forgotten that in the Scriptures we are dealing not so much with different human authors as with one divine author. It is a principle in ordinary literature that an author may quote himself as he pleases—and give a different turn to an expression here and there as a

changed condition of affairs renders it necessary or desirable. Shall we deny this privilege to the Holy Spirit? May we not find, indeed, that some of these supposed misquotations show such progress of truth, such evident application of the teachings of an earlier dispensation to the circumstances of a later one, as to afford a confirmation of their divine origin rather than an argument against it? (Isa. 59:20 quoted in Romans 11:26 and Amos 9:11 quoted in Acts 15:16.)

Another class of difference, however, is where the same event is sometimes given differently by different writers. Take the one most frequently used by the critics, the inscription on the Cross, recorded by all the evangelists and yet differently by each. “How can such records be inspired?” it is asked.

It is to be remembered, in reply, that the inscription was written in three languages calling for a different arrangement of the words in each case and that one evangelist may have translated the Hebrew, and another the Latin, while a third recorded the Greek. It is not said that any one gave the full inscription, nor can we affirm that there was any obligation upon them to do so. Moreover, no one contradicts any other, and no one says what is untrue.

Recalling what was said about our having to deal not with different human authors, but with one Divine Author, may not the Holy Spirit here have chosen to emphasize some one particular fact, or phase of a fact of the inscription for a specific and important end? Examine the records to determine what this fact may have been; observe that whatever else is omitted, all the narratives record the momentous circumstances—that the

Sufferer on the Cross was “The King of the Jews.” Could there have been a cause for this? What was the charge preferred against Jesus by His accusers? Was He not rejected and crucified because He said He was the King of the Jews? Was not this the central idea Pilate was providentially guided to express in the inscription? And if so, was it not that to which the evangelists should bear witness? and should not that witness have been borne in a way to dispel the thought of collusion in the premises? and did not this involve a variety of narrative which should at the same time be in harmony with truth and fact? and do we not have this very thing in the four Gospels? These accounts supplement, but do not contradict, each other. We have them in order as they were recorded:

This is Jesus . . . The King of the Jews.

. . . The King of the Jews.

This is . . . The King of the Jews.

Jesus of Nazareth . . . The King of the Jews.

Then, some folks have a critical attitude on the variety in style. Some think that if all the writers were alike inspired and the inspiration extended to their words, they must all possess the same style—as if the Holy Spirit had but one style!

Literary style is a method of selecting words and putting sentences together which stamps an author’s work with the influences of his habits, his condition in society, his education, his reasoning, his experiences, his imagination and his genius. These give him his mental and moral character and make up his style.

But is not God free to act with or without these fixed laws? There

[Continued on page 10]



## Luther League Activities

### Second Annual National Luther League Convention Report

Truly the Lord blessed our convention, from the opening service on Thursday night to the closing youth rally on Sunday afternoon. One can only repeat this fact and marvel at it—and then prayerfully and humbly thank God for His unbelievable goodness to such unworthy creatures. God's name was glorified as young people accepted Christ into their hearts and surrendered their lives to Him. Personalities faded into the background as the Lord spoke through His servants to those present. Perhaps one of the most inspiring and blessed parts of the convention was the Sunday afternoon testimony meeting, when, one right after another, young people stood up and gave public witness (some for the first time) that Jesus Christ is their personal Savior and that the Lord had spoken to them in a wonderful way.

The Holy Spirit certainly used the evening messages of Pastor Clair Jennings from Minneapolis. Speaking on the theme "Follow His Steps," he was led to share from the Scriptures three accounts

of men who had tried to follow Christ's steps but failed: Peter, the rich young ruler, and the man who wanted to bury his father first. Then on Sunday afternoon we heard about the heavenly walk that is to come for God's children.

Pastor E. Edward Tornow, Fargo, was the instrument of the Lord, through a study of the first chapter of I Peter, to "exhort and admonish" us to a walk of obedience by faith in God. Our minds were especially impressed with the necessity of not misjudging our old nature and passions. "If you want to face your worst enemy, look in the mirror."

Thank God for the missionary concern seen in the young people of our Association. Pastor Harold Schafer, DeKalb, Ill., led the two mission hours and presented anew the call to the harvest and to be fishers of men. We also heard letters read from Missionary John Abel and his son David and were addressed by Missionary Alvin Grothe.

Pastor John Strand, president of the Association, gave the New Year's Watch-Night message and

also spoke on Sunday morning. The Lord led him to challenge us to become obedient servants of Christ in our homes and local congregations. He mentioned the danger of youth becoming a "sect" within the church. Also on Sunday morning, Dr. Uuras Saarnivaara led the group into a study of I Peter 2:5-9 and clearly shared four main tasks involved in the holy priesthood of believers.

Also, one must mention those of our youth who gave messages. Connie Broden, Fertile, Minn.; Grant Torgerson, McIntosh, Minn.; and Erling Aaserud, Portland, N. Dak., shared what the Lord had laid on their hearts about "following His steps." Karen Moe, Thief River Falls, Minn., gave an inspiring message during the Pocket Testament Movement banquet. Also in the realm of highlights, the convention choir, directed by Kris Volden, Minneapolis, proved a real blessing to many.

The business session on Saturday morning was led by Pastor Richard Snipstead, Ferndale, Wash. A budget of \$3,000 was adopted by the leaguers, with a third of it going to each of the following: the Free Lutheran Mexican Mission in Nogales, the Seminary Library Fund, and the Headquarters Building Organ Fund. New officers elected were president, Pastor E. Edward Tornow, Fargo, N. Dak.; vice-president, Gary Skramstad, Grand Forks, N. Dak.; secretary, Carolyn Hove, Minneapolis, Minn.; treasurer, Paul Haugen, Portland, N. Dak.; and devotional life secretary, Robert Landsverk, Fosston, Minn.

May we continue in prayer for those things which began during this convention, especially the new Christian lives. God grant that through His strength every commitment that was made might be kept.

—Bob Lee

#### TESTIMONIES FROM LEAGUERS

I am not only writing this for myself but for two of my other

friends, for tonight we received Christ as our own personal Savior because of this convention. Praise the Lord!

Teresa Everson  
Colfax, Wisconsin

This conference was truly inspirational and has reached the bottom corners of my heart. There were the terrific speakers who made their talks so real that each one seemed to be directed only to me, there was the wonderful fellowship with other Christian youth, and there was the financial help and prayers of the people back home who made it possible for thirteen of us to come from the West Coast. . . . I saw that the only way to follow His steps was to give my life over to Him completely as He gave His life for me.

Paul Stave  
Everett, Washington

All during this convention the living Spirit has been moving throughout those present. I thank God that He is real to me and that when I falter and stumble, He is always there to lead me on. Isn't it great to look forward to the wonderful convention of glory that our Lord has prepared for us?

Kathy Hamilton  
Wilton, Minnesota

This Luther League convention has been a great blessing to me and, I'm sure, to many others. It has been wonderful for me to have been here. To be in fellowship with others and to study and receive the Word of God is a wonderful experience and a joy to me. I hope that we will continue to have more of these conventions.

Diane Tvinnereim  
Webster, South Dakota

I have thoroughly enjoyed the convention, and I hope that there will be many more like them. Each session of the day was filled with the good news of God's holy and precious Word for us. The message of God was brought out clearly and strongly for anyone to under-

stand. I only wish that more people could have been there to witness and experience the wonderful power of the Holy Spirit.

Cynthia Hodnefield  
Radcliffe, Iowa

The National Luther League Convention was a real blessing to me. The Bible studies and messages were wonderful and showed me my conceit and need for the grace of God. I learned that I must give Christ my all in order to "follow His steps."

David Voiss  
Grand Forks,  
North Dakota

For me Jude 1:20, 21 really came true at the convention. From the dedicated speakers and from the working of the Holy Spirit through the Word I was truly built up. Being a pre-seminary student, I marvel at how our Free Lutheran seminary has progressed. I believe that we are seeing the beginnings of a wonderful awakening among our youth.

Bill Johnson  
Escanaba, Michigan

#### EDITOR'S NOTE

We are giving serious consideration to printing a larger, more beautiful Christmas issue of *The Lutheran Ambassador* next Christmas.

A determining factor will be whether we can get enough original compositions—both prose and poetry—on the subject of Christmas from our readers to make it worthwhile.

Personally, we think there are enough talented writers among our readers to provide sufficient material to fill an expanded Christmas *Ambassador*.

If you can contribute something—something that you have written, or will write—please send it to me by Nov. 1, at the very latest (sooner, if you can). Then we'll determine whether or not we can go ahead with plans for a special Christmas number, 1965.

Don't hide your light under a bushel basket. Let others benefit from it, too.

—The Editor

## The 1964 Annual Report is now available.

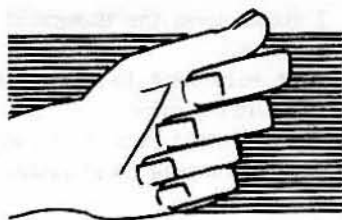
**This valuable document contains the following information concerning the work of the Association of Free Lutheran Congregations:**

**MINUTES OF THE ANNUAL CONFERENCE  
FUNDAMENTAL PRINCIPLES  
PRESIDENT'S REPORT  
DIRECTORY OF PASTORS  
OFFICIAL BOARDS, COMMITTEES AND CORPORATIONS**

**Send \$1.00 per copy to AFLC, % Robert Bursheim,  
3110 E. Medicine Lake Boulevard, Minneapolis, Minn.  
55427.**

**Members of AFLC congregations should inquire of the pastor whether he has ordered a supply for that church.  
First come, first served, while the supply lasts.**





## STEWARDSHIP

ALL THAT I HAVE  
IS THINE ALONE

### A HEARTY THANK YOU

The Stewardship Board of the AFLC wishes to express its deepest and most sincere "thank you" to congregations and individuals for their generous investment in the kingdom work entrusted to us the past year.

We have surpassed our minimum goals on all fronts to a surprising degree. The Lord has put our faith to shame. For this achievement we thank our heavenly Father, and also all His faithful and obedient servants.

We now stand at the threshold of a new year, with a much greater budget, because of the doors for service which the Lord so graciously has opened for us. "A great door and effectual is opened unto us, and there are many adversaries" (I Cor. 16:9).

We have two mission fields: one in Brazil, S.A., where a missionary family is bringing the wonderful gospel of salvation through our Lord and Savior Jesus Christ to those who sit in spiritual darkness. Brazil is the most open country for the gospel in the world today. The other field is Nogales, Arizona, with work also done across the border in Nogales, Mexico. At this place we have one missionary family, plus some other workers, seeking to win these benighted souls for Jesus Christ while it is yet day. May the Lord burden us daily for these our representatives. May we support them with both our prayers and our gifts.

God has also blessed us with a seminary, plus teachers, of which we can be justly proud. We hope also to add a Bible school in the not-too-distant future, through which we can prepare young people, whom the Lord has called, for direct work in His vineyard at home and abroad. May we surround these young people with our prayers that the Lord may protect them from the many pitfalls of Satan.

May we, who have been spared the many catastrophies that have struck many parts of our nation, give God a real, generous "thank offering" now, and get our 1965 budget off to a real good start. May we also pray and work for the achievement of our much greater goal, also this fiscal year, to His honor and glory. May we pray with the hymn writer: "Bless me, Lord, and make me a blessing; I'll gladly Thy message convey. Use me to help some poor and needy soul, and make me a blessing today."

A very blessed and fruitful New Year to you all.

—Trygve F. Dahle

### WHAT'S HAPPENING IN YOUR SUNDAY SCHOOL?

We know there are many good and original ideas being used in our Sunday schools. Will you share them with us, please? Send them to Mrs. D. C. Hanson, 7632 Harriet Ave. S. in Minneapolis and we'll use them to encourage others. Thank you.

### REV. JOHN O. GRINDLAND

Rev. J. O. Grindland, retired pastor of the American Lutheran Church, passed away in December. His active ministry was served in the Lutheran Free Church.

Mr. Grindland was born at Rushford, Minn., in 1879. He attended St. Olaf College and the Moody Bible Institute. He was graduated from Augsburg Seminary in 1910 and ordained that year. He served parishes at Lansford, N. Dak., Sebe-ka, Minn.; Enderlin, N. Dak.; and Penn Avenue Lutheran, Minneapolis, Minn.

In 1911 he was married to Ellen Swenson. Among his survivors are two daughters, Mrs. Leonard Hinderaker, Morris, Ill., and Mrs. Ariel Molldrem, Moorhead, Minn.

*(I knew Pastor Grindland in the days when we were both attending Trinity Church in Minneapolis and in working one summer with his son-in-law, Pastor Hinderaker in Estherville (Iowa) Lutheran Church.—Editor)*

### PERSONALITIES

**Rev. George Schuster**, formerly of Ft. Lauderdale, Fla., has moved to Grand Forks, N. Dak., where he will serve Trinity Free Lutheran Church in Grand Forks and the Association mission in Grafton. He will be installed on January 31.

"For the grace of God has appeared for the salvation of all men" (Titus 2:11).

"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).

# A Little Slower-- But Fast Enough

## A correction, and something more

In my little article "Ever Faster Toward Rome" there was a mistake: It was not 40% of the people of Western Germany who were asked for their opinion that were in favor of a reunion between the Roman Catholic and Protestant churches, but it was about *one out of three*. The mistake in the article was about 6.5%. The trend is, in any case, clear, and both Protestants and Catholics are being prepared for reunion.

The Vatican Council II recently closed its third session. When the American Catholic *Our Sunday Visitor*, the "Operation Understanding" edition, wrote of the Vatican Council on Oct. 18, it explained that the main aim of it was "Christian unity." "It was stated that the council exhorts Catholics to recognize the signs of the times and engage actively in the ecumenical movement." Archbishop Martin was reported to have said that the "hour of unity is now approaching."

The same report showed that liberal "historical" criticism of the Bible is now permitted in the Roman Church. As the critical attitude toward Scripture has been one of the conditions of the ecumenical movement in Protestant churches by creating a sort of "unity of spirit" (we would say: a devilish unity) among Protestant theologians and church leaders, so it is now creating a similar sense of fellowship between Protestant and Catholic theologians and leaders.

Although Pope Paul VI caused a slight reverse to the ecumenical progress by announcing Mary as the "Mother of the Church," this

means little, for it changes hardly anything in the teachings of the Church of Rome.

A real omen of what is ahead was the talk of the Vatican council of *beginning a drive in order to make an end to the division between Christians*, and that "those who believe and are baptized are in some way united with the Catholic Church, though not perfectly." In the Protestant ecumenical circles, too, baptism is increasingly emphasized as the basis of union.

According to Scripture, the two real essentials of Christian unity are (1) personal faith and (2) submission to the authority of Scripture as God's wholly dependable Word. The ecumenical movement in reality lays aside both of these.

The new Church year was started in Cambridge, Mass., by a common service of the Episcopalians and Roman Catholics. It was a "high level" service. Bishops of the two churches were the preachers. The "Pilgrims," staunch Protestants, once laid the foundation of the state of Massachusetts. Now the first common service of Protestants and Catholics has been conducted in the same state.

The coming of the World Church, led by the man of sin, the Antichrist, takes place "with all deceit of unrighteousness," and its adherents will be those church members who have not received the love of the truth that they might have been saved.

Do we all belong to the saved children of God who are determined, by His grace, to be faithful to the end?

U. Saarnivaara

## A MEDITATION FOR THE NEW YEAR

I stand upon the threshold of two  
years,  
And backward look, and forward  
strain my eyes;  
Upon blotted record fall my tears,  
While brushing them aside, a sweet  
surprise  
Breaks like a day-dawn on my up-  
turned face  
As I remember all Thy daily grace.

Thou hast been good to me: the  
burdened past  
Thou hast borne with me, and the  
future days  
Are in Thy hands; I tremble not,  
but cast  
My care upon Thee, and in prayer  
and praise,  
Prepare to make the coming year  
the best  
Because of nobler work and sweet-  
er rest.

—Author unknown

"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  
wondrous things,  
thou alone art God."

Psalm 86:9, 10

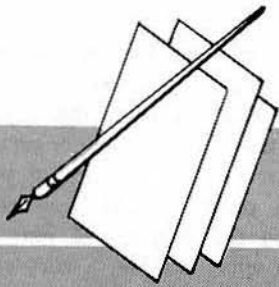
"The people who walked in dark-  
ness  
have seen a great light;  
those who dwelt in a land of  
deep darkness,  
on them has light shined."

Isaiah 9:2

"Through the tender mercy of our  
God,  
when 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."

Luke 1:78, 79





# EDITORIALS

## A FINE CONVENTION

No one who attended the recent national Luther League Federation convention in Minneapolis can help but be both inspired and encouraged. The reasons for this are several.

The Association has as fine appearing youth as any church group and we have some very dedicated Christian young people. (We aren't saying that all our youth are living for Christ.) There are evidences of maturity which belie years, in many cases. There are indications that some of our youth are actually daring to be different for the sake of Jesus.

Our youth who are dedicated to Christ give every appearance of being persons who will seek and follow God's will for their lives. Out of this reservoir of young people, then, should come a steady flow of recruits for the ministry, missions, etc.

The convention saw some very sound Biblical and Lutheran preaching and teaching. There were no attempts at emotionalism, but the spirit of the sessions was warm-hearted, in the tradition we are most all used to. There was no high pressure, but the leaguers were invited to commitment and some heeded that call. Justification was pictured as within the reach of all who will believe. Sanctification was set forth as a daily experience in the willing heart, with no short-cuts or substitutions.

The leagues of the church were thrown the challenge to raise \$3,000 during the year for a three-pronged project. This is good because during the past year there were no projects and the Federation lacked any common task to draw its constituent groups together. For a while in the business session it looked like no definite goal would be set but that unhappy situation was fortunately avoided.

The physical accommodations (lodging at Howard Johnson's Motor Lodge, sessions at our headquarters building) were completely sufficient and comfortable. In fact, the motor lodge facilities were more plush than a great many of us were accustomed to. It surely was fine that the motel ownership was willing to place its facilities at our disposal. And we're glad that the department of our youth was such that a good testimony was left on that score.

To conclude, the past Luther League convention

should be the cause for much gratitude to the Lord. He has also through this visited us with great blessings. May He guide the new leadership into ever greater areas of service and victory among the youth of our church.

## HAVING SAID THAT

Now, having said these things about the Luther League convention, we shall make a few observations which we hope will be helpful in the future.

The attendance of 150 leaguers (and 72 adults) up through Sunday is surely a respectable showing for our fellowship. But the absence of any high school youth from five to ten of our parishes should cause the executive committee to seek the reasons for this. To what extent was the time of year a factor? Still other parishes were poorly represented. Is large attendance a thing to be desired?

The Association is not quite sure what the Luther League is, whom it is to serve. Youth outnumbered adults two-to-one and took a generous part in the convention's activities, but adults (pastors) appropriated the lion's share of the business session discussion. Should the caucus method be employed to insure greater airing of what the youth themselves think, or is this important?

Bible studies at our two recent conventions and at our Family Bible Camps have been by the lecture method alone. That is, one man guides the large group in the study and draws the conclusions from the Word. Needless to say, there have been some very good studies, as at this last conference. But surely the Luther League has not thereby ruled out the value of small group studies following the general presentation? There is something enriching and rewarding in being able to share thoughts in the small group. We hope this will be given consideration for the future.

Just one more thing. Why were none of last year's executive committee not even nominated for re-election to a second term? It seems to us that there would have been value in a carry-over in at least some of the offices. And if the Federation is operating under the constitution of the old LLF, there was provision in that for longer terms. And speaking of constitutions, why was there no report from the constitution committee named in Fargo in 1963? Last year's officers were very capable and so are those for this year, but we don't know why a clean sweep was made.

Don't let these observations detract from the overall favorable impressions of the convention. They don't for us. We are only thinking out loud about some things we wonder about.

## SHEPHERDS WHO LEAD

We'd like to "hitch-hike" on a sentence found in President Strand's pastoral letter in the January 12

issue of *The Lutheran Ambassador*. He said, in discussing the freedom of the local congregation, "The pastors are not to be directors, but shepherds who lead."

It goes without saying that many congregations, generally speaking, have suffered under pastoral domination and tyranny as well as from officialdom higher up. And this control is just as much the destruction of the principle of congregational freedom as anything else.

A pastor must guard against the temptation to want everything his own way and to feel that he always has the clearer insight into what the will of God is. It is true that a shepherd has great powers over the flock, but the point is that he is to lead, not to drive. He is to seek to build up confidence so that his people will work with him out of love and respect, and not browbeat them so that their wills are broken and they follow because they fear not to.

A congregation has obligations also. It must constantly examine itself to see if when it opposes pastoral leadership it does so out of honest motives and not from partisan spirit. The congregation must ask whether it has love for the larger work of God's kingdom or if it has fallen into the trap of self-centeredness.

But let the congregation always stand for its rights and insist that the business meeting of the congregation is supreme in determining policy and action—under the Word and Spirit of God. Sometimes it is literally a shame what decisions are made by pastors or pastors and councils and the people in general are to fall in line without protest.

In all of our boasting of congregational freedom, let us, pastors and people, strive for that confidence in one another which will enable us to work together as brothers, neither party lording it over the other.

We shall always remember the Christian gentleman in our first parish, now with the Lord, who

always prayed in the prayer meeting for "our pastor, who is the shepherd of the flock." That sort of prayer gives a man something to live up to, dulls the desire for domination and causes him to see the congregation as "brethren" and "co-workers." If more of you people "out there"—in the pews—would pray that prayer, it might give us—in the pulpit and parsonage—the grace to overcome what is, alas, a very real temptation.

#### THANK YOU, MRS. SELLIKEN

There are some unsung heroes (and heroines) in the history of the Association of Free Lutheran Congregations. Some of them will unfortunately always remain so. But the Lord will reward all those who have labored behind the scenes in His own way and time.

We are taking this means of giving recognition to someone who has given yeoman service to *The Lutheran Ambassador*. This person is Mrs. Juline Selliken, Grafton, N. Dak. From the very beginning she has been our "business office," serving gratis (without remuneration), mind you.

In addition to being a housewife on Grafton's Griggs Avenue, she works part-time at a clinic. Finally, with increasing work connected with the *Ambassador* she has asked to be relieved of her duties with the paper. Miss Ruth Mathewson has now assumed the subscription work in Minneapolis, together with her duties as secretary to the president. We welcome her to this new position.

We shall always have a special appreciation for those who were pioneers in establishing the work of our fellowship. Mrs. Selliken has been one such and we salute her and thank her today. Recognition should also be given to Mrs. Arnold Narveson of Grafton who helped out from time to time and to Mrs. Selliken's good husband, Juline, for his understanding. The people you have served are grateful.

---

[Continued from page 4]

are no circumstances which tinge His views or reasonings and He has no set form of speech and no mother tongue through which He expresses His character, or leaves the finger mark of genius upon His literary fabrics.

Indeed, the variety of style is a necessary proof of the freedom of the human writers, and it is this which among other things convinces us that, however controlled by the Holy Spirit, they were not mere machines in what they wrote.

Consider God's method in nature. In any department of vegetable

life there may be but one genus, while its members are classified into a thousand species. It is exclusively attributed to the variety of styles which the mind of God devises, and so in the sacred writings. His mind is seen in the infinite variety of expression which dictates the wording of every book.

Time forbids further amplification on critical study and objections, nor is it necessary, since there is not one that has not been met satisfactorily to the man of God and the child of faith again and again. By way of passing there

could be one more obstacle to which we could call your attention, not a difficulty or objection, but a real obstacle, especially to the young and insufficiently instructed. It is the illusion that this view of inspiration is held only by the unlearned.

Therefore, brethren, isn't the Bible as we now have it, in its various translations, and revisions, when freed from all errors and mistakes of translators, copyists and printers, the very Word of God and consequently wholly without error, the inspired Word of God?



### STAFF MEETINGS

Edited by Mrs. David C. Hanson

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men." These words from the third chapter of Colossians seem to apply in a special way to Sunday school teachers, for their work must be carried on in such a spirit if children are to be introduced to their Savior and nurtured with the Bread and Water of Life. However, it seems a little optimistic to expect an inexperienced and sometimes fearful teacher to approach his task with the degree of heartiness implied in this verse. Most teachers are laymen who feel called to share Christ with the young people, but who also feel inadequate both spiritually and professionally. So the congregation must help by upholding them in prayer, and by providing opportunities for further training. Regularly planned teachers' meetings within the congregation can do much to build confidence and improve the work in the program of parish education.

What, then, should be offered at these meetings if they are to be considered indispensable by the teaching staff? What can be done to encourage *all* of the teachers to attend? Perhaps a threefold program that offers fellowship, spiritual growth, and professional growth would be most effective.

The opening minutes of the meeting might be used to serve dessert and coffee and give the teachers an opportunity to share ideas and problems in an informal setting. Items of business and general information could also be discussed at this time. When the last cup of coffee has been emptied, all the late comers will be on hand to share in the Bible study that has been designed to aid their spiritual growth.

The Bible study, too, should be informal so that all will feel free to participate. It might be planned

to correlate with the lessons that will be taught during the month that follows. Personal evangelism or Lutheran doctrine would be topics of interest to teachers. Ample time should be allotted for prayer fellowship.

Though most Sunday school teachers are acquainted with the subject matter they will be teaching, they are at a disadvantage because they are not trained in methods. The meeting or part of the meeting devoted to professional growth will give opportunity for them to learn about tried and tested methods for teaching the Word of God.

Speakers from outside of the local congregation may be helpful, or a series of filmstrips could be offered using one filmstrip each month until the series is completed. Concordia has a set entitled "How to:" and Moody has a very good series that is called "Successful Teaching." (Both are available on a rental basis from one of the bookstores in Minneapolis; please write for further information if you are interested.) "Interaction" (Concordia) and "Teach" (Gospel Light) are publications that offer helps for planning staff meetings, and your local bookstore may have other suggestions. It might be profitable to have members of the Sunday school staff choose an article that would be of particular benefit to your work and either give a short review or plan a panel discussion that presents the major points. Perhaps one or two teachers would volunteer to demonstrate various methods that they have used successfully in class. Occasionally it would be advantageous to spend some time reviewing the characteristics of the age groups within the Sunday school.

Variety and timing are important factors to consider when planning teachers' meetings. Nothing will discourage future attendance as quickly as an uninteresting program that limps on and on into the night. It might be helpful to set up an agenda that allows a definite amount of time for each section of the meeting. Copies could be distributed to the participants and to the members of the staff well in advance of the meeting. It would be good to choose a chairman who is enthusiastic and will adhere to the schedule.

The Sunday school teacher deals with constantly changing human beings who live in an ever-changing world. If he is to be an effective servant of the Lord, he must experience continual spiritual and professional growth. The value of a well planned and conducted teachers' meeting as an aid to that growth cannot be overestimated.



*The Fundamental Principles describe the philosophy of the Association of Free Lutheran Congregations. All individual members, and all congregations, within the Association must subscribe to these tenets as a whole and individually.*

**(Guiding Principles of the Lutheran Free Church)**

1. According to the Word of God, the congregation is the right form of the Kingdom of God on earth.
2. The congregation consists of believers who, by using the means of grace and the spiritual gifts as directed by the Word of God, seek salvation

preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse.

5. The congregation directs its own affairs, subject to the authority of the Word and the Spirit of God, and acknowledges no other ecclesiastical authority or government above itself.
6. A free congregation esteems and cherishes all the spiritual gifts which the Lord gives for its edification, and seeks to stimulate and encourage their use.
7. A free congregation gladly accepts the mutual assistance

bles and other Christian literature, home missions, foreign missions, Jewish missions, deaconess homes, children's homes, and other works of mercy.

10. Free congregations have no right to demand that other congregations shall submit to their opinion, will, judgment, or decision; therefore, domination by a majority of congregations over a minority is to be rejected.
11. Agencies found desirable for conducting the joint activities of congregations, such as conferences, committees, officers, etc., cannot in a Lutheran Free Church, impose any obligations



# Fundamental Principles

and eternal blessedness for themselves and for their fellow men.

3. According to the New Testament, the congregation needs an external organization with membership roll, election of officers, stated times and places for its gatherings, and other similar provisions.
4. Members of the organized congregation are not, in every instance believers, and such members often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening

which the congregations can give one another in the work for the advancement of the Kingdom of God.

8. Such assistance consists partly in the mutual sharings of spiritual gifts among congregations through conferences, exchange visits, lay activities, etc., whereby congregations are mutually edified, and partly in the voluntary and Spirit-prompted cooperation of congregations for the accomplishing of such tasks as exceed the ability of the individual congregation.
9. Among such tasks may be mentioned specifically the training of pastors, distribution of Bi-

or restrictions, exert any compulsions, or lay any burden upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals.

12. Every free congregation, as well as every individual believer, is constrained by the Spirit of God and by the privileges of Christian love to do good and to work for the salvation of souls and the quickening of spiritual life, as far as its abilities and power permit. Such free spiritual activity is limited neither by parish nor by synodical bounds.

# WOMEN for Christ

## NOTICE

The WMF workshop for district officers will be held at Medicine Lake (seminary building), February 15 and 16. Dr. Uuras Saarnivaara will be the speaker at the first session Monday evening at 8:00 p.m. This session is open to anyone in the area who wishes to attend.

### A LETTER FROM MRS. ABEL

Sao Paulo, Brazil

Dear Ladies,

While staying here in Sao Paulo, as John makes investigative trips into the interior of Brazil, we have enrolled in the missionary language school to take a refresher course and some advance language classes. It has been our privilege to make many new friends of many denominations who are attending this Bible Missionary Language School. This school is rather new since it was started in protest to the older missionary language school in Campinas that has become dominated

by liberal theological groups and denominations belonging to the World Council of Churches. We are happy for the evangelistic spirit which is so evident at this school. John and I have been practicing a Christmas cantata with a choir made up of Americans and Brazilians. It will be sung in English and Portuguese over radio and television here. Our director was formerly a member of the staff of HCJB "Voice of the Andes" radio station in Quito, Ecuador, and is now starting a Christian radio station here in Brazil.

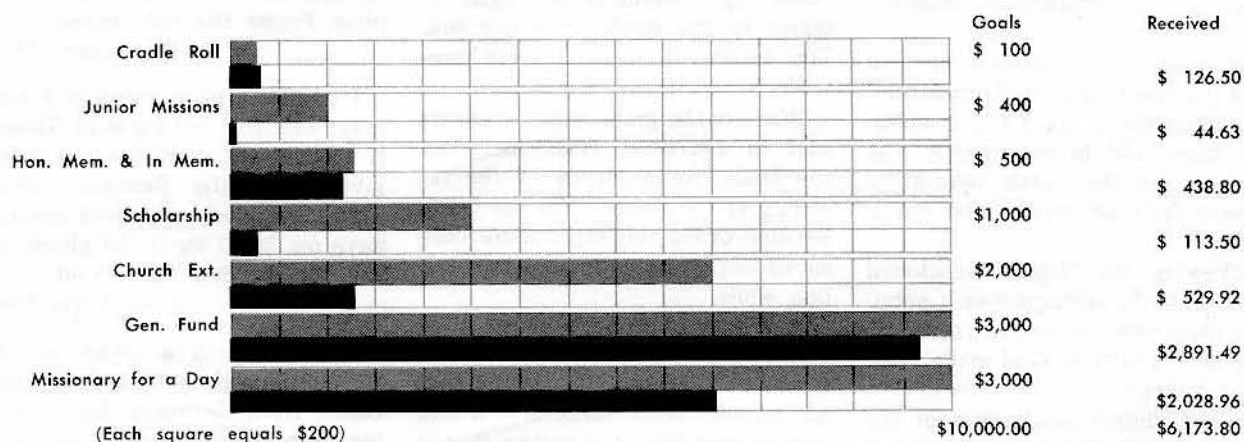
The Mission Board of our AFLC

has now given us permission to move into the interior. We will be taking up residence, the Lord willing, about the end of January in Campo Mourao, Parana. Meanwhile, at this writing, we are still in Sao Paulo. Our children have been enrolled in and are enjoying a school for missionaries' children here which is taught by American teachers who have come out feeling called to this service. Some Portuguese has been taught in the school also, so it has been a good adjustment for our children in returning to Brazil. Now in the new school

[Continued on page 16]

## W.M.F. PROGRESS REPORT FOR SIX MONTHS — June 12, 1964 — January 1, 1965

Treasurer — Mrs. Albert Moen, 709 Cherry St., Grand Forks, N. Dak.



A love gift of \$500 has also been given to missions and \$917.20 was given by WMF North Eastern North Dakota District to start a Bible school in Brazil.

# The Traditional Idea of Creation

It seems as though in the second chapter, the nineteenth verse, of the book of Genesis the Lord God paraded the animals He had created before Adam to see what he would call them.

I cannot believe that God was incapable of naming the animals He had created. However, Adam must learn to talk and now the linguist feels that human language began not with verbs as formerly supposed but with nouns. Also Adam was the first scientist. He was a zoologist and named the animals most likely according to their traits and characteristics. In this instance, we see the true relationship between the scientist and the Bible. Another illustration is found in verse sixteen of chapter one where it says God made two great lights—the greater light to rule the day and the lesser light to rule the night. No mention is made of the size of the sun or moon, however. These things were left for man to exercise his intellectual muscles on.

In verse two of chapter one we read the "earth was without form." This suggests to me it was a nebulous mass. But in verses nine and ten we see the earth taking its present form of oceans and continents.

Likewise, the "light" mentioned in verse three perhaps was a nebulous mass until we see in verse sixteen that it tells us God made "two great lights."

In the church confession of the church to which I belong, we say "I believe in God the Father Almighty, Maker of heaven and earth."

Then in verse six we read, "Let there be a firmament in the midst of the waters to divide the waters."

Science tells us that of each six gallons of water that comes down in rainfall, five gallons evaporate and go back into the air again. Water is heavier than air but the ultra violet rays of the sun lift the water up. So I feel quite safe in saying the "firmament" of verse six consists of the ultra violet rays of the sun.

Chapter one has seven places where "after his, or their, kind" is mentioned, but it took pure science to find out about the genes which have to do with heredity. These tiny sub-microscopic things make it impossible for a female ape to give birth to a human baby or vice versa.

Abraham believed God and it was accounted unto him for righteousness.

Light travels at the unbelievable rate of 186,000 miles per second. It takes eight minutes for light to travel to the earth from the sun. This information comes from pure science.

Witness the great water erosions east of Lacrosse, Wis., including the Dells, for evidence of the receding of the water after the flood. Because of sin only eight souls were saved out of an estimated two billion souls.

A friend of mine told me they find bones three million years old. Common sense should tell us that no animal bone structure would endure that long but rather that it would disintegrate one hundred times in three million years.

—R. W. Linder, Fargo, N. Dak.

## EXPRESSIONS OF INTEREST FROM THE TREASURER'S OFFICE

The following indications of interest in our work were all accompanied by concrete expressions of interest—financial contributions for the Association.

I am happy for the progress that has been made in the Association and am praying for you all. And know that God will not forsake us.

—Park River, N. Dak.

Please find money-order for \$10 for the Seminary Fund. It is not so very much but it is all I can give now. I would so very much like to be with God's work in the new Free Lutheran Association.

—Forest City, Iowa

We are glad to give this offering from our Sunday school department. We would like to request that it would be designated to the Brazil mission field to be used as the mission board sees their needs.

—Valley City, N. Dak.

I wish I had more to give. With God's help and prayer I might be able. I am an 84-year-old lady and have only a pension to live on, but this money was given to me for my birthday and Mother's Day.

—Ferndale, Wash.

Please apply to world missions. I am praying that the Lord will richly bless and provide all the needed funds and other needed supplies. Praise His holy name.

—St. James, Minn.

I bought a glass piece at a rummage sale this fall for \$.35. Though if I could get more for it I would give it to the Seminary Fund. Thursday, a lady who buys antiques gave me \$6.50 for it. So please use this for the Seminary Fund.

—Lake Park, Minn.

Am enclosing a check for \$40 for missions given by a young newcomer from Germany. He is working on a farm near our church. He is saved and finds fine fellowship with us.

—Kalispell, Mont.



# CHURCH-WORLD NEWS

## GLEANINGS FROM AN EDITOR'S READING

The twentieth century does not remotely resemble the nineteenth or any other century. There have been more changes in the past 65 years than in all other centuries put together. No longer do most people believe in the orderly progression of cause and effect; no longer do they believe in the natural goodness of man and the inevitability of progress. Stability is gone. This is an era of quibble, doubt and qualm. Science, technology, art, architecture, music, literature have all acquired new values, and revolutionary conflicts rage.—John Gunther in *Look*, Jan. 12, 1965.

For those who are growing up in Christ, the future can never be exactly the same as the past. Each day, each year is different. Each day, each year is richer in the personal experience of His grace. For with every passing scene of life the believer is growing up into the stature of Jesus Christ, his Savior.—Herman W. Gockel in *This Day*, January, 1965.

Jesus told His disciples, too, that this Comforter was to be at their side continually. That would be a greater blessing than they had enjoyed with Jesus. While Christ came for only a limited time, the Holy Spirit was to be here permanently. He will "abide with you for ever," Jesus assured them. He is always near us and will never leave us.—Gordon Chilvers in *The War Cry*, Jan. 16, 1965.

There has been much said against the institutional church in both ecumenical and denominational circles. But no longer does liberal and nominal Protestantism hold a monopoly. The cold hand of institutionalism has chilled the life out of many evangelical churches I know. The

irrational fear of changing old forms and methods has complete control in the bulk of churches that shout loudly about their orthodoxy and faithfulness to the Bible. But is apostolic power present?—Russell T. Hitt in *Eternity*, January, 1965.

Who is most vociferous in the claim that the Church is outmoded and irrelevant? Who speaks of the Church in existential terms of alienation? The answer is a liberal minority that has long since repudiated the authority of the Bible and the basic doctrines of Christianity. The vital evangelical center of the Church does not talk this way. Missionaries faced with the hard resistance of Islam, the animistic superstitions of primitive peoples, or the myriad deities of Hinduism do not indulge in defeatism. They are too busy for this kind of existential morbidity. So also with evangelicals at home, whether in pulpit and parish, in Christian education, or in home and rescue mission work.—Editor in *Christianity Today*, Jan. 1, 1965.

As an individual the Christian who is both concerned and outraged by obscenity in his community can do more than he thinks to curb it. He can bring pressure to bear on a local distributor to weed out books that are obviously obscene. As occasion arises he can express indignation at the publication of out-of-bounds material. He can band together with others of like mind to weed out central obscenity according to "community standards." He can also speak out as a Christian in helping to make these standards.—Editor in *Moody Monthly*, January, 1965.

Herein lies the theological tension of all ecumenical dialogue. The Evangelical finds true brotherhood

and enjoys genuine unity only in the shared experience of faith wherein Christ redeems whosoever will come unto God by Him. He cannot accept the concept of the brotherhood of all men or the fatherhood of God except on the basis of a personal experience of regeneration through faith in God's saving grace as set forth in sacred Scripture. He scrutinizes all ecumenical efforts, his own included, in the light of that infallible Word of God. Any attempt to achieve unity apart from fidelity to the truth of Scripture, therefore, is but the evil machinations of men who would draw the pliant and compromising evangelical away from the one, holy, and true Church.—Stuart P. Garver in *Christian Heritage*, January, 1965.

## CARLSON'S FAMILY CALMED BY STRONG FAITH

LOS ANGELES, Calif. (AP) — The family of Dr. Paul Carlson—the medical missionary slain today by rebel troops in the Congo—fell back on their strong religious faith in their hour of grief.

Dr. Carlson's death was God's will, said his father, Gust Carlson, 65, and brother, Dwight Carlson, in a statement issued from the father's suburban Alhambra home. They are confident they will see Dr. Carlson in the hereafter.

The brother, from Orange, Calif., said his mother has been in a hospital since she suffered a heart attack a week ago. She had not been told of her son's death, the brother said.

The statement read: "We are deeply grieved over the passing of our son and brother, Dr. Paul Carlson. About 11:30 p.m., Nov. 23, the State Department informed us that Belgian paratroopers had landed in Stanleyville and that we should know within a few hours of Paul's welfare. In the interval, we prayed for his life, but also that God's

W-1  
STANLEY HOLMAAS  
NEWFOLDEN MINN

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

## BIBLE SCHOOL

will would be done. Shortly thereafter, a second call informed us of his death.

"Despite the emotion and tears that welled up in our hearts, we were reminded of a statement our mother made many years ago, that God had given her each of her children and she and Dad committed them to God to use as He saw fit. We feel He has done this in this instance.

"Paul went to the Congo not only for the humanitarian reasons of alleviating physical suffering and pain through modern medicine; but, more important, to convey a message of hope in Christ.

"We are reminded of this hope in a verse in the Bible (I Thessalonians 4:13, 14) which says: 'We want you not to remain in ignorance, brother, about those who sleep in death; you should not grieve like the rest of men, who have no hope. We believe that Jesus died and rose again; and though it will be for those who die as Christians; God will bring them to life with Jesus.'

"As in this quotation, we believe that we will some day see Paul again, as well as all those who trust in Christ.

"We would like to take this opportunity to express our deepest thanks and appreciation to our many friends who have been so considerate during these tense days; and to our government, who have done all in their power to secure the release of Paul."

—Minneapolis Star

## GOD'S GIFTS

God gives us joy that we may give,  
He gives us love that we may share;  
Sometimes He gives us loads to lift  
That we may learn to bear.

For life is gladder when we give,  
And love is sweeter when we share,  
And heavy loads rest lightly too,  
When we have learned to bear.

—Author unknown

Seems early to be thinking about Bible school, but the sample kits of materials are already available in the bookstores. The Committee on Parish Education is planning two Bible school workshops this year. The first will be held in Grand Forks on the last Sunday in April, the second will be held at the seminary building in Minneapolis on the first Sunday in May. Materials from the publishing houses will be on display and teaching helps will be offered for specific lessons. Plan to have as many members of your staff as possible attend.

[Continued from page 13]

year, which begins in February, the children will be enrolled in an all-Brazilian school on the frontier and taking some English reading and grammar from me at home. We hope to have the help of a correspondence course for the children.

A young man who was in the grade school we started way back in '54 came to visit us the other day. He is here going to school to be a detective, but he feels this work is not for him. He is a Christian and last year had planned to go to Bible school, but it didn't work out because the school closed for some reason. His parents are Christians also, and we have enjoyed times of fellowship together. I know it would really be an answer to their prayers were he to go into full-time Christian service. So we ask you to pray for this boy, that if it is the Lord's will, he might be one of our first Bible school students. He was about eight years old when he went to our grade school, and he walked five miles each day to go and return from school. His name is Wanderly.

We sincerely appreciate your prayers and ask you to be especially faithful now that we are getting ready to enter the interior and undertake the work. Pray that God may prepare hearts of people with whom He wishes us to come in

contact. Pray that our health may hold up and that we may find the place He has for us to live and the areas He has for us to work; for these last several months we have just sort of been living out of our suitcases, and we are all a little tired of packing up and moving.

We are happy to hear what the Lord is doing at home. *The Lutheran Ambassador* comes to us airmail, so we get it very regularly. We want to thank all of you for your gifts to our Association, and especially to the mission "general fund," and for your support of Mrs. Grothe and myself through the WMF "My Missionary for a Day" project. May the Lord of the harvest richly use each of you back home as our co-laborers in the harvest field in Brazil.

Sincerely in Christ,  
Mrs. Ruby Abel