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Vol. 2

January 28, 1964

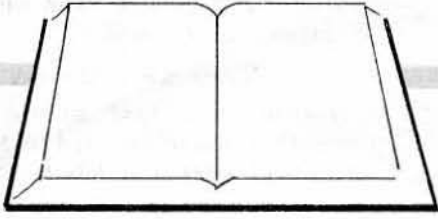
No. 2

LUTHERAN

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—RNS Photo



According to the Word

WHAT GOD CAN DO

"In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, 'Let there be light'; AND THERE WAS LIGHT" (Gen. 1:1-3).

As I started to pen this meditation, the words of a song came to me over the air waves: "It is no secret what God can do." The message couldn't have come at a more appropriate time. On my desk disturbing headlines stared me in the face. "U.N. 'Peace Force' would rule the world." And over in our little chapel a little group of folk waited for a message of hope. Where could hope be found? Looking about we may despair. As we enter the door of a new year, we can realistically say, "Darkness is upon the face of the earth." Politically, men are groping for peace but seek for it in collaboration with the enemies of the Prince of Peace. And as we look about we become painfully aware of a spiritual lethargy and indifference to moral issues and a real, personal experience with God. Where shall we go? What shall we do? There is only one answer—GOD. "It is no secret what God can do. What He has done

for others, He can do for you."

In Genesis 1, "darkness was upon the face of the waters"—until He enters and takes over the controls. Then heaven itself seems to dip down and touch the earth with its healing touch. God the Father, God the Son, God the Holy Spirit—all three are there. All are concerned. All are involved. The Spirit of God "brooded upon the face of the waters." And God *spoke*. Here we meet God's method and God's means in transforming a world—the Spirit and the Word. The two must always go together. Without God's Spirit, the Word becomes void of power. Without the Word in all its fulness, the stress on the manifestations of the Spirit may lead to fanaticism as in Corinth. In II Thessalonians 2:2 Paul warns the people against being led astray by "the spirit" regarding the Lord's return.

God's method is direct; the lines are clear and distinct. Darkness cannot be modified or improved. Darkness must be overcome by the Light. Can we now bring *Him* into the picture? He who said, "I am the light of the world"? He was along. "Without him was not anything made which was made" (Col. 1:15). The Holy Spirit "brooded," God spoke, and the Word brought *light*. The change was distinct and obvious. Before, there was dark-

ness. Now, there was light. The religious world is satisfied to live in an atmosphere of uncertainty. There is no positive testimony of a personal experience with God and a daily walk with Him. Biblical terms that draw the line between life and death spiritually are obsolete. A deacon and Bible teacher in a certain church told me: "You are making a fool of yourself in using the word 'saved.' No one understands its meaning." He meant it well, but the word was meaningless to him. He didn't know what it meant, nor did he want to know. It was too disturbing.

God spoke and things—great things—began to happen. Too often we are satisfied with too little as we labor for Him. The spirit of *expectancy* isn't there and consequently nothing happens. The words of Jesus are still true: "According to your faith be it unto you." The one outstanding sin of God's people during their wilderness wanderings was that "they limited the Holy One of Israel." In this late hour, as political and religious events clearly point to His imminent return, shall we re-dedicate ourselves anew to Him who is still able to say to sin-darkened hearts, "Let there be light"? And there is Light. "It is no secret what God can do."

—Karl G. Berg

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



BE STILL BEFORE THE LORD

O. Hallesby

BE still before the Lord, and wait patiently for him" (Ps. 37:7).

Thus wrote the ancient bard of several thousand years ago. And the admonition is no less timely today. To be still before the Lord is faith's greatest and most difficult accomplishment. There are so many things that would disturb that holy stillness.

The world is ever restless.

But more so now than ever. Certainly there has never been in the history of the world such a noisy and restless generation as ours. The cry is: faster, faster—on land and on sea, over the earth and under the waters!

The heart of man is ever restless.

But more so now than ever. It seems as though men fear stillness and solitude. They appear to have entered into a tacit agreement to help one another to avoid stillness.

We Christians, too, are deeply affected by the noisiness of our age.

One is tempted to ask if there has been at any time in the past nineteen centuries a generation of Christians as noisy and turbulent as ours.

To a generation feverishly occupied with external things comes the admonition: "Be still before the Lord." Is there any message we need more than this?

He who dwells in the eternal stillness beholds our noisy distress and longs to be permitted to impart to us the eternal joy and power that comes through stillness. He whispers therefore in a friendly way to all restless, exhausted, shallow, and spirit-forsaken Christians: "Be still. What you need is stillness."

The Lord was not in the wind, and not in the earthquake, and not in the fire; but in the still small voice. And this voice cannot be heard unless one permits one's self to be drawn into quietude.

Seek stillness!

Seek the secret place of prayer.

Seek to enter therein oftener than you have done. And remain in the secret place of prayer until you become still before the Lord. If the bustle of the world and restlessness of soul follow you thither, then let the Lord examine you and point out to you what is wrong in your relationship toward Him.

For we should make careful note of this fact: If we cannot become still before the Lord, there is something wrong with us somewhere.

There is some sin upon which we are not willing to have the light of God focused. Or there is something in God's dealings with us in which we refuse to acquiesce.

Seek stillness while at work!

It awaits you. Even amidst the noisiest surroundings and during your most strenuous labors, it is possible for you to live and move in the stillness of the eternal realm, before the face of the Lord.

Seek stillness as you walk down the street or the road. Let quietude become your friend, your daily companion.

Seek stillness while you rest.

Then you really will rest and gain strength for body, mind and spirit.

The greatest blessing connected with stillness is that we can hear eternity; we can hear the voice of the Eternal One as He speaks to our consciences. Sin becomes a living reality; it begins to loom large before our eyes and weighs us down.

What grace thus to know sin! How it drives and draws our souls in their unendurable agony to the Great Physician!

In stillness we hear the message of the Eternal One to sinners; the message concerning the Son, the Substitute, the Cross, and the Blood. We hear God as He speaks words of grace and mercy to our bleeding, trembling souls. And no one can mistake that voice after he has once heard it. It takes only a quiet word like that from Him to bring peace and assurance to our souls and to make us courageous and strong.

Be still before the Lord when adversity and suffering bring worry and anxiety upon you; when impatience, self-willfulness, and fear of suffering arise within you. At such a time seek stillness before the face of the Lord.

Seek it often.

Remain long in solitude with God; it will bring stillness to your soul.

There you will hear wonderful things from the Lord. When He speaks to you about suffering, He

ASSOCIATION PASTORS HELD FIRST ANNUAL RETREAT

will speak in such a way that you will never forget it. Henceforth you will look upon suffering in an entirely different light.

He who in stillness before the Lord learns obedience by the things he suffers, has won the greatest victory which man can win. Even of our Savior it is written that He was made perfect through the obedience which He thus learned.

Be still before the Lord when the joy of success attends you on every hand.

Seek stillness and acquire poise of soul by which to bear the praise, honor, respect, confidence, and power which success brings you.

It is the daily prayer of my heart that the younger generation of Christians may be less given to outward things, may become a less noisy and vociferous generation of Christians, than the one to which we older folk belong.

May our young people see that the problem which confronts them today is not so much to expand our program of Christian work, or to increase the volume of our labors, or to speed up our work. Our problem is rather to develop and strengthen the inner side of the Christian life, to pray forth and to wrest forth a less strained, a more real and substantial type of Christianity, one which will better stand the test of daily living.

"In returning and rest you shall be saved: in quietness and trust shall be your strength" (Isa. 30: 15).

—Courtesy, Tract Mission

Morning Prayer

I thank Thee, Father, for my rest;
Help me today to do my best.
Glad and happy would I be,
So I pray for help from Thee.

Author unknown
(from *Prayer Poems*)

"Enlarge the place of your tent,
and let the curtains of your
habitations be stretched out;
hold not back, lengthen your cords
and strengthen your stakes."

—Isaiah 54:2

Twenty pastors and lay preachers of the Association of Free Lutheran Congregations met at the Missions Center in Fargo, N. Dak., January 6-8, for a winter retreat. The conference is expected to become an annual event.

John H. Abel, minister at the Missions Center, was host pastor. Ladies from the fellowship group in Fargo-Moorhead served at the morning and afternoon coffee-breaks.

The conference began on Monday evening with a Holy Communion service. Association president, John P. Strand, Tioga, N. Dak., conducted the deeply moving service and distributed the elements to his co-workers. The sermon was preached by Morris Eggen, Spicer, Minn., and Richard Snipstead, Greenbush, Minn., sang the solo, "I Lay My Sins On Jesus."

The morning sessions on Tuesday and Wednesday mornings began with a Bible study on the conversion of the Apostle Paul. Arvid Hokonson, Everett, Wash., led the group in a comparison of the accounts in Acts 9, 22 and 26. Following the studies the men took part in free prayers to the Lord, beseeching His guidance, His mercy and His strength.

A number of interesting presentations were made on a variety of subjects. Here are the topics presented: Inspiration of the Bible and Critical Study, G. H. Spletstoesser, Pine River, Minn.; Theistic Evolution and Our Attitude Toward Those Who Hold It, John H. Abel, Fargo; Confirmation Instruction, Julius Hermunslie, Spicer, Minn.; Bible Prophecy, Harry C. Molstre, Winger, Minn.; and Gifts of the Spirit, Ernest J. Langness, McVillie, N. Dak.

In the absence of one of the speakers, a general discussion was held on Spiritual Awakening (see the editorial "Let It Begin With Us").

On Tuesday night an evangelistic service for the public was con-

ducted. Jay G. Erickson, Faith, S. Dak., delivered the message. Marius Haakenstad, Thief River Falls, Minn., led the meeting, and Carl I. Ostby, Dalton, Minn., sang two solos. This service, too, was a rich spiritual experience.

Two discussion periods were used by the men to consider the work of the Association. President Strand introduced the first session by reiterating the honored principles of the Lutheran Free Church; namely, freedom of the local congregation, the simple liturgical service, evangelistic approach to preaching, and lay activity in spiritual service.

The group was not a legislative body and therefore made no decisions, but it did consider the following matters: the legal questions, the need of good publicity, the financial picture (it could stand improvement), pastoral supply and the seminary. In regard to the seminary, the men felt that more notice should be taken that the seminary committee is continually working on the project of establishing seminary work in 1964.

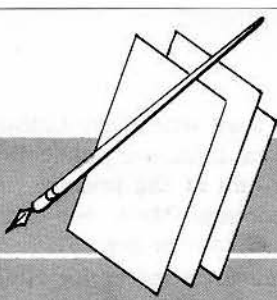
Two sites for the seminary are under advisement. It was announced to the conference that a financial drive to secure funds to buy seminary property will in all likelihood be undertaken within the year.

Those attending the conference expressed approval of the opportunity to gather together in Fargo for mutual edification and the chance to better get to know their fellow laborers in the Lord.

"For my thoughts are not your thoughts,
neither are your ways my ways,
says the Lord.

For as the heavens are higher
than the earth,
so are my ways higher than your
ways

and my thoughts than your
thoughts." —Isaiah 55:8, 9



EDITORIALS

LET IT BEGIN WITH US

We spent a while at our recent pastoral conference in Fargo discussing spiritual awakening. We agreed, of course, that one is needed. We recognized that there may be false awakenings; that is, emotional stirrings that are more man-induced than Holy-Spirit-produced. Such are to be avoided. One pastor raised the haunting question, "Do we really want revival?"

One other point of agreement in the discussion was that we must first of all be concerned about our need for awakening in the Association. Other church bodies may need reviving, but we recognized that we need it as much as anyone. Therefore, we do not feel free to point the finger at others when our own need is so great.

Again that question, "Do we really want revival?" It will cost something. It will change the lives of saved and unsaved. It will raise the kingdom of God and the will of God to their proper places. But the results, the fruit of it, will be as great treasure.

Where shall it begin? With my neighbor who has obviously been at fault? In that congregation over yonder which is so dead? No, Lord, let it begin with me.

A BLOW TO SMOKING

The Lutheran Ambassador notes the comprehensive report on smoking by the 10-member federal advisory committee headed by Surgeon General Luther Terry. The report, in brief, confirmed what everyone suspected—smoking is bad for health.

The Lutheran Ambassador calls upon all smokers to take a new look at the habit and give serious consideration to laying it aside. Particularly must the Christian evaluate the practice for himself. He not only shares the innate desire for self-preservation that all men have, but he has the further responsibility of being concerned about the stewardship of his body before God.

It will be interesting to see what the outcome of this and succeeding studies will be. The habit is firmly entrenched and will not be easily dislodged. An obvious first step by the tobacco companies will be to filter the filter.

We shall be more than mildly observant also to see whether this commendable concern for health will spill over into the area of alcoholic beverages. We understand that a good many deaths are caused each year by alcohol—by alcohol-induced illnesses, by exposure, by automobile accidents. Add to that the countless millions of lives that are blighted by the six million alcoholics in the United States and other problem drinkers.

No, we don't expect a return to prohibition although we are prohibitionist personally. But it would be wonderful if America could be mature enough to enact laws regulating the advertising of alcohol and smoking, so that these practices are not portrayed as the most wonderful and desirable things you can do, when, in fact, they are not and are detrimental.

THE RED HYMNAL

In 1958 a commission representing eight Lutheran church bodies published a new hymn book called the *Service Book and Hymnal* of the Lutheran Church in America. It has been more popularly known as the "red hymnal" or "red hymnbook." Because the book has always provoked discussion, some comment on it now by us will not be out of the way. Whether right or wrong, we shall present an evaluation we made in 1958, the year the book came out. Most of this material was presented to one of the congregations we were then serving as some aid in choosing between the *Concordia* and the *Service Book and Hymnal* when new song books were to be purchased.

The *SBH* has 602 hymns, the *Concordia* 434. Approximately 204 *Concordia* hymns are found in the *SBH* and about 230 are not to be found in it. In the particular congregation to which we referred, in five years' time we had used 197 of the 230 *Concordia* hymns not to be found in the *SBH*. In other words, if we secured the new hymnbook, we would be parting with a considerable number of usable hymns with which we were somewhat familiar.

The many new hymns in *SBH* are a point in its favor, although when you remember that it takes many years to become acquainted with a hymnbook you realize that some congregations are barely started in the process. (If a congregation averages 3½ hymns a Sunday for three years, without repeating any, it would still not have sung every hymn at least once.) Among the new songs in *SBH* are some real gems: "Softly and Tenderly," "This is My Father's World," "Thou Didst Leave Thy Throne," "In Christ There Is No East or West," and "Were You There When They Crucified My Lord?" The *SBH* has a greater classification of hymns, and on some songs you have a choice of two or three tunes.

On the other hand, as points against it, we would list the omission of many well-known hymns to *Con-*

cordia users, such as, "Sweet Hour of Prayer," "Dearest Jesus, Draw Thou Near Me," "My Jesus, I Love Thee," "Lord Jesus, I Long to Be Perfectly Whole," "Jesus, Keep Me Near the Cross," and "Easter Morrow Stills Our Sorrow." Also, the *SBH* has different translations of some hymns that are familiar and it takes a while to get used to this. A very poor judgment was made, we believe, in not listing the hymn titles above the songs. Another unfortunate part of the book's makeup is that verses beyond the first or second are printed at the bottom of the page. When many hymns are new, when unfamiliar tunes are used to old words, when the words of familiar hymns are changed, it would be an aid to the average singer to have the words near the music score.

In addition, the *SBH* contains 287 pages of material which our less liturgical congregations would use little. They therefore become excess baggage.

The *SBH* has provoked strong feelings largely because of the orders of worship service which it contains. Dr. T. O. Burntvedt, who was on the committee, you may remember, had wished for the inclusion of a simple order such as we would like, but others, again, would not hear of that. We are sure that Rev. C. J. Carlsen and Dr. John Stensvaag, who were not on the committee, also favored having a simple order included. Yet, in all fairness, we must admit that a congregation can use *SBH* and still make provisions to follow Order Number Two if that is desired.

We have not seen the end of the publishing of Lutheran hymnals. Even now there is talk of a new one in which the Lutheran Church-Missouri Synod would participate. Perhaps the day will come when Lutherans of the less liturgical stripe and who do not fear the subjective so much can make a new hymnbook, retaining as much of *Concordia* as possible, but adding some of the other fine hymns we have learned to love—and with simple orders of service in it.

Personally, we prefer the *Concordia* hymnbook out of all that are now available. Many of our readers have the same preference. At the same time, let us not be catty in our attitude toward a book we may not like as well, remembering, after all, that the only "perfect" hymnal would be one we made ourselves.

SHALL WE CURSE?

It is a good thing that editors are excused if they sometimes begin editorials with self-evident truths. Such as saying, for instance, that times have changed and they are changing before our very eyes.

Having said that, we refer you to the matter of cursing. On page 15 of this paper we have a quotation by a Lutheran youth leader in the South. We will grant that he spoke out of great emotion and surprise on learning that the President had been shot in Dallas, the very city in which he was.

But the point is this, just a few years ago these

expressions would not have been written by Lutheran pastors, much less printed in Lutheran publications. But they are printed today and at the present trend will become fairly commonplace. Mark our words, this will happen whether we like it or not.

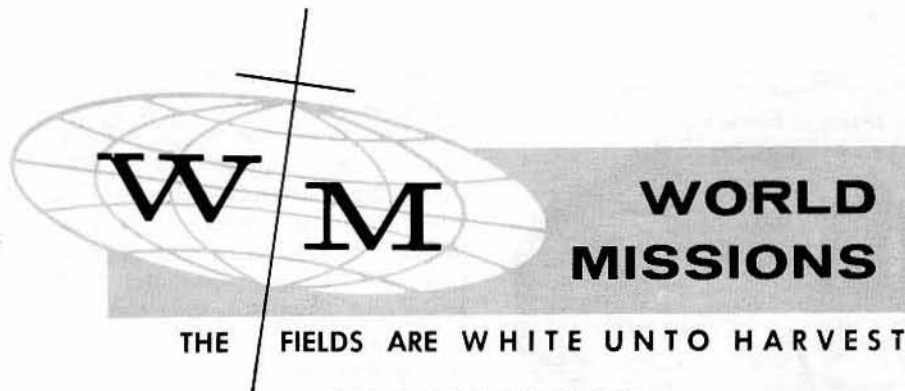
Several weeks ago the advance folder for Holden Village, Lutheran retreat in the Cascade Mountains of Washington, reached our desk. It contains the schedule for 1964, June to September. Families are invited to be in attendance from June 15 to July 19. The time is called "Family Renewal." The little advertising note for the week days, "We live as individuals together. In groups called families. In houses. Homes. We hate, love, sin, forgive, curse, pray as families. We study, worship, learn, renew, live as families." (Italics are ours.) Just what it means to curse as families is not clear, but we hope that it isn't standard practice in Christian homes. We have seen Holden Village. It is a beautiful place. When one has been there it will always remain a part of him. We do not want it to be a place where families or anyone curses.

In the celebrated booklet, "Christianity in Particular" (Doctrines in the Flesh), the author has a very confused pastor say, "Oh damn," as he considers a call from a church in Chicago. This booklet is written for discussion groups of Christian young people.

As we said, these things wouldn't have been written in Lutheran publications a few years ago, at least in those that crossed our paths. But there is a shift in thinking today. It will surprise most of our readers to learn that in some Lutheran circles it is a mark of Christian maturity to say "damn" in the hearing of others. It is supposed to identify the user as someone liberated from legalism by Jesus Christ, just as young people may see the cigarette and glass of beer as symbols of manhood or womanhood. We aren't enough in the "know" to know what other curse words are acceptable "Christian" usage. We presume that angry use of the names of deity is still frowned upon.

Very likely every Christian has found himself involuntarily using the words of cursing in his mind. But, it seems to us, the Christian should not consider it a badge of distinction or freedom. Nor should he laugh or jest about it. Rather he is ashamed, he resists it and sees it as a part of the wretchedness from which the Lord Jesus alone can set him free.

We have warned against the use of words that even sound like the real thing. Now church literature begins to promote the idea of the acceptability of swearing and cursing. This is not a mark of Christian strength or freedom. It is another sign of the spiritual decadence that hangs over our land and may cause our downfall. No wonder the "world" is confused as they look at people of the church, not because they stumble at God's laws in weakness, but because they toy with them as a show of supposed strength.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

CAN I PASS THE TEST?

by John H. Abel

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and in the holy angels" (Luke 9:23-26).

Vs. 62, "And Jesus said unto him, 'No man, having put his hand to the plough, and looking back is fit for the kingdom of God.'"

We are at the time of the year when students from the grades to graduates are thinking about tests. At midway mark in the school year professors and teachers want to know if they are making the grade. Students themselves desire to know this. The question is: Can I pass the test?

Jesus himself set up certain standards and goals for His students, and this is what the word disciple means, a learner. Our text is a good example of how Jesus did this.

Look at His first goal for His students: "Would you come after me? All right, then you must first deny yourself, then take up your cross and finally come along with me; and remember, no looking back; a man who puts his hand to the plough of decision and looks back will ultimately be a failure."

Yes, isn't it true, "Real Chris-

tianity is an all-out commitment to the Lord Jesus Christ"? H. A. Hopkins points out, "The Savior is not looking for men and women who will give their spare evenings to Him, or their week ends, or their years of retirement. Rather He seeks those who will give Him first place in their lives. He looks today, as He has ever looked, not for crowds drifting aimlessly in His track, but for individual men and women whose undying allegiance will spring from their having recognized that He wants those who are prepared to follow the path of self-renunciation which He trod before them" (*True Discipleship*).

Jesus said, "Take up your cross daily, follow me, . . . whosoever shall save his life shall lose it." These seem like strange demands in our day of luxury-living. We have often thought being a Christian is a good way to escape hell and have a guarantee of heaven. Beyond this we have felt we could pretty much live as we please, for whom we please, and for what we please, enjoying the best this life has to offer. Oh, there are some strong verses in the Bible on discipleship but we have more or less believed them to belong to some bygone era and some past period of Christianity. The truth is, my friend, that they belong to all Christians.

CAN I PASS THE TEST? The Words of Christ are clear enough. There is hardly any room for misunderstanding if we just accept them for what He said. We accept the idea that soldiers give their lives for patriotic reasons, that

Communists give their lives for political reasons. But that Christians would give their lives for divine reasons seems hard to grasp. But Jesus said, "Deny, take up your cross, follow, give your life."

To be a disciple means you have said "Master" to someone. Someone has been allowed to lead, to direct, to be master, teacher, leader. Has Christ become the Master of your soul? Then He is also Master of your possessions, time, and talent. It's total commitment to Christ or it's no commitment at all. Too many people are mastered by their possessions. This means being a slave. Christ would free us from this slavery also.

A famous missionary to China, C. T. Studd, was well known in England as a famous football or soccer player. He was marvelously converted to Christ while still a vigorous graduate student. His parents were of well-to-do means. C. T. Studd "decided to give his entire share of the family fortune to God and take the golden opportunity offered him, of doing what the rich young ruler had failed to do. . ." "It was simple obedience," he wrote, "to the black and white statements of God's Word." He distributed thousands to the Lord's work and to the various mission fields but had reserved about ten thousand dollars for his new bride. However, she was a Christian girl of the same quality as her husband and was not to be outdone. She asked of C. T., "Charlie, what did the Lord tell the rich young man to do?" "Sell all," he replied. "Well then, we will start clear with the Lord at our wedding." And so they sent off this ten thousand dollars also to the missions.

This same spirit of dedication was evident in the letters of one of our modern-day martyrs, killed by the Auca Indians of Ecuador. Jim Elliot wrote in his diary: "Father, let me be weak that I might loosen my clutch on everything temporal. My life, my reputation, my possessions, Lord, let me loosen the tensions of the grasping hand. Even, Father, would I lose the love

[Continued on page 13]



WOMEN *for Christ*

HIS LOVE AND OURS

If we should allow the Holy Spirit of God to search our hearts and try our thoughts, how devoid of love we would find ourselves! How completely selfish! What a small measure of consecration! How many things am I doing because of a burning love for souls? How many prayers am I *compelled* to pray because the love of Christ constraineth me? How many neighbors do I love as I love myself?

When I realize that God longs to use my heart as a reservoir for His perfect love, that it may overflow and be shed abroad—then in humble recognition of my coldness, indifference and half-heartedness, I must bow before Him and thank and praise Him for His long-suffering, merciful, forgiving love to me!

Herein is love—not that we love God, but that He loved and loves us.

Jesus came to earth because of love, to live and die that you and I might live eternally with Him in glory. Yet, no one, as far as the Word relates, thanked Him for what He was about to do. Instead they reviled Him, called Him a devil, a deceiver, a blasphemer. One of His own disciples betrayed Him, another denied Him. They all forsook Him and left Him alone with His enemies who beat and scourged Him, spit upon Him, mocked Him, crowned Him with thorns, and finally hanged Him on a cross. Herein is love! He did it all for me while I was His enemy—without my de-

sire or knowledge. He did it freely, cheerfully. Herein is love!

And God the Father, my Creator, who knows my frame and remembers that I am dust, tells me, "This is the love that I want to shine through YOU." How miserably I have failed! Oh, the trash and trifles that I have put in the way of that love! How mottled and distorted have the rays come through my heart to my neighbor.

Yet my gracious heavenly Father, in love and mercy, continues to cleanse, forgive and strengthen this poor earthen vessel that it might be used to His glory in bringing souls to the cross of Christ. For it is His holy and perfect will that the wondrous gospel of salvation through faith in His Son should be proclaimed to lost sinners by you and me. And again—how miserably I have failed! How few and cold the prayers for missionaries and pastors and teachers, how miserably the giving, how lightly the burden for lost souls has rested on my heart.

What is holding up the mission program in our church? Is it the lack of sinners in need of a Savior? Is it really that we are poor? Or can it be that we have choked up the channels of love with selfish and worldly desires, and the pure love of God is not shed abroad—because we will not let it out?

God grant that we may soon, may even now, catch a glimpse of the clock and be jarred awake to the urgency—the awful urgency

of bringing the Gospel of Jesus Christ to our neighbor. People ask, "Do you think the world will be reached for Christ in this generation?" What utter foolishness! The world must be reached for Christ in each generation or that generation will be lost eternally! And every soul on earth is my neighbor. What am I doing to bring my neighbor to Christ?

—Mrs. Esther Farrier
Minneapolis, Minn.

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

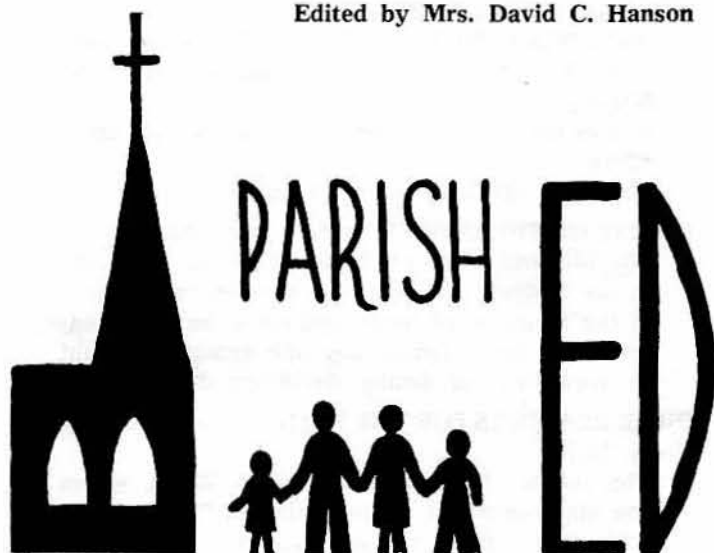
A MOTHER'S EXPERIENCE

"And when he, the Comforter, is come, he will convict the world of sin, and of righteousness, and of judgment" (John 16:8).

I would like to share with you how our small children were convicted of sin. The oldest of the three boys had started school. The next two were close in age and agreed in adventure. They often rode along with their father to town. They had each other and seemed content to go alone, so Daddy didn't watch them so closely. While Daddy shopped, they explored the store. They saw things they liked, so they took them. When they came home they hid them from me because they knew they had done wrong. But their conscience bothered them. One day as I was working in the garden, I saw smoke come through the woods. At once I searched for the origin of the fire and there were the two little boys burning, they thought, the evidence, but hardware didn't burn. I found out from where some of the things came and paid it back, like the new paper plates from the church.

Then the boys grew and started school. Some years went by. Then one night at their bedtime, we read and talked about Christ's coming again. Jesus may come tonight. Is our record clean? Our conscience clear? Are we ready to go with Him?

[Continued on page 10]



THE FAMILY ALTAR

Sometimes it seems as if those who are controlled by the devil understand the importance of the Christian family better than the Christians do. Have you ever noticed that wherever atheism is in power the family is always attacked? Every effort is made to separate parents and children so that a godless state can have complete control of the hearts and minds of the young.

In a Christian country the home largely determines the character of both the church and the state. Even though all three institutions are divinely appointed, the home is the basic structure on which the church and state are built. If we see failings in our nation, if we are concerned about the state of our church, perhaps we should ask ourselves if this is not a reflected failure of our homes.

In our day there are many homes that are merely a place to eat and sleep, for the members of the family actually live somewhere else, finding their friends and pleasures and interests away from family ties. There seems to be little understanding of the fact that the home originated with God for the purpose of preparing its members for their heavenly home. Surrounded as we are by the modern world, we must not forget the command of God that is found in Deut. 16:11, "And you shall rejoice before the Lord your God, and your son and your daughter, your manservant and your maidservant. . . ." What better source of strength is there for the Christian family than that which is found in its worship of God?

If only there were some way of presenting the matter of family devotions so that each of us would understand that the family altar is more important to the growth and efficiency of a Christian home than any or all of the customs and conveniences we consider so vital! Those who have made family worship a regular part of their household routine will testify that it is something they cannot afford to be with-

out. Others must try the custom in order to realize its value.

Now there are those who will say, "But we've never done this—we just don't know where to begin." Does your family eat together? Then why not begin at mealtime? Choose a time when every member of the family is present. When you have finished eating and everyone is grateful for the gifts God has supplied, begin your family worship. See that everyone has a Bible, and help the younger members of the family to find the proper place in God's Word even if they can't read. If your children are very young, you will want to TELL the story, or read it from a devotional book or a volume of Bible stories that has been written for youngsters. In any case, be certain that the Bible is in a prominent place so that the children realize that the truths they are learning are found in God's Word. Older children may want to take turns reading the story directly from the Bible. Give the children an opportunity to participate and ask questions. Perhaps your family would like to memorize a hymn as you worship together; if so, choose a hymn that correlates with the Bible stories you are sharing.

It would be well to keep in mind that no method is so good that it can be used indefinitely without losing its freshness. If family devotions find too comfortable a rut, the children may lose interest. A little time spent in planning yields worthwhile dividends.

One family with young teen-agers studied the life of Paul in their devotions and marked his missionary journeys on a map that was drawn by one of the sons. Another group used Bible animals as the theme of their worship. The younger children were encouraged to visualize the stories with plastic animals and pictures. The mother of a trio of little ones found that an occasional flannelgraph story helped to hold the interest of her youngsters, and stories related to the children's Sunday school lessons have been used effectively in some homes. A rather "grown-up" clan became so intrigued with the family worship of God as they were reading the book of Genesis that they decided to study family worship as it is recorded in Scripture. It would be impossible to prescribe a standard procedure for the family altar; rather, each family should have the joy and experience of working out a program that suits the ages and needs of those involved.

At the close of the Bible story, encourage each member of the family to take part in prayer. Remember that this is the family's daily visit with their best Friend, and keep it informal so that the children will feel free to seek forgiveness or counsel, ask for help, or say a heartfelt "thank you." This is a wonderful time to teach concern for others through intercessory prayer. Be sure to pray for those who are absent from the family circle. Every child needs the assurance that comes from knowing that, no matter where he may be, his loved ones uphold him in prayer.

The family that reads the Word of God and prays together always receives invaluable training and insight into the ways of God. A young man, smarting from the unkind remarks made by some of his school friends, came home one day to ask his parents to transfer him to a Christian school. His father was unable to see the wisdom of such a change, but he promised to make it a matter of prayer. For weeks the youth heard his family ask for the will of God in the matter. As time progressed, he realized that his witness was needed in the school he attended; but, more important, he had learned, through family prayer, to put the will of God before his own desires.

There can be no doubt but that the habit of taking time for family devotions sweetens family relationships and strengthens our hearts for daily living. It may involve a slight sacrifice of time and effort, but the results are found in children who belong to the Lord and are safe in His keeping, children who will one day be the leaders of our church and state.

Your Christian bookstore can be of great help as you plan your family altar.

FAMILY WORSHIP SERIES (paperbacks published by Concordia, \$1.00 each)

God in Your Family—for families with children aged 4 to 9 (these devotions encourage participa-

tion in prayer)

God's Wonderful World of Words—children aged 9 to 13 (devotions to explain words used in the Bible)

Design for Family Living—for families with teenagers

The Book of Colossians—for adults

CHRIST OF THE GOSPEL by Wm. Beck, \$3.00

The life and work of Jesus Christ as it is told in the Gospels. This book is written very simply in the language of today and could be easily adjusted to serve almost any age group. It would be very fine for family devotions during Lent.

BIBLE READINGS FOR THE FAMILY HOUR (Moody Press, \$3.75)

The author of this book is Martin Simon, whom you may remember as the author of "Little Visits with God." Bible readings in this volume are longer than in most devotional books. It is definitely for families with older children.

ONE WAY FOR MODERN MAN (American Bible Society, 15 cents each)

Phillips' translation of the Gospel of John is illustrated with full black and white contemporary photographs for inexpensive and up-to-date Lenten devotions.

A Mother's Experience

[Continued from page 8]

After I had gone to bed that night, two little boys called, "Mamma, come up here." I didn't ask, "What is it?" I went. Then came confession after confession. Then they told me about that fire and what it was for. Now they answered all the questions I didn't get truthful answers to that day. Now I really began to work. Evidently their consciences had troubled them right away, but it took that lesson on Christ's coming again to bring them to the point where they confessed and were ready to help plan the restitution. One store in town had changed hands. A neighbor was paid for his cigarettes and other wrongs made right. When the confessions were made, I asked, "How come you tell me this now?" They answered, "If Jesus should come tonight, we wouldn't have been ready. But Mamma, when this is told, we are ready." "Thou shalt not steal" (Ex. 20: 15). —A Mother

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The Business Office

TONIGHT

For all who watch tonight—by land or sea or air—

O Father, may they know that Thou art with them there.

For all who weep tonight, the hearts that cannot rest,
Reveal Thy love, that wondrous love which gave for us Thy best.

For all who wake tonight, love's tender watch to keep,
Watcher Divine, thyself draw nigh,
Thou who dost never sleep.

For all who fear tonight, whate'er the dread may be,
We ask for them the perfect peace of hearts that rest in Thee.

Our own belov'd tonight, O Father, keep, and where
Our love and succor cannot reach,
now bless them through our prayer.

And all who pray tonight, Thy wrestling hosts, O Lord,
Make weakness strong, let them prevail according to Thy Word.

—Author unknown
(from *Prayer Poems*)

NEWS

of the Churches



Westaker Church was placed on a foundation with a basement. Later this year an addition will be built on the far end of the church. The basement will provide room for a pastor's study.

Some familiar names are included among those who have spoken at the church as evangelists or visiting speakers: E. E. Gynild, Missionary E. H. Tou, Peter Nilsen, O. M. Anderson, Sven Oftedal, Ole Fostervold, Peder Overlid.

English was used in the Sunday services from December, 1939, and on. In 1941 the congregational busi-

WESTAKER LUTHERAN CHURCH RE-LOCATED IN NEWFOLDEN

Westaker Lutheran Church formerly was situated about three miles southwest of Newfolden, Minnesota, and was a part of the Newfolden Lutheran Parish. Last fall the church building was moved into town and has become the church home for an increasing congregation. At a business meeting on Nov. 30, 1962, the congregation had voted to remain a free Lutheran congregation.

The first function held at the new location was a choir Christmas concert on Sunday evening, December 15. Since then the congregation has carried on a full program in the church under the direction of a lay pastor, Gene Sundby, who served for a time at the Redby Indian mission in Minnesota.

As to the history of this congregation which has taken on new life, Westaker was organized on Feb. 13, 1887, at the Soren Sorenson home. The first church building was a log house, 16 x 20 feet. The logs were hauled by eight teams of horses. This church was not used long and in 1892 it was offered for sale at fifty dollars. Elias Aas served as the first pastor. The creed of the Norwegian Danish Evangelical Church of America was adopted at an early business meeting.

As the congregation grew it became necessary to make plans for a larger building. A business meeting in March, 1898, decided to buy two acres of land from a farmer for six dollars. The next winter it was agreed to begin the construction

in the summer of 1899. That building, the present one, was remodeled in 1948 and a kitchen was added in 1958.

The Ladies Aid was begun in 1892 and the Young People's Society (forerunner of the Luther League) started in 1916. A "pike forening" (girls' society) was organized in 1908.

During the summers, parochial school was held for a period of one month with instruction in the Norwegian language. The first record of parochial school dates back to 1891.

Westaker Church as it was being moved to a location in Newfolden on the south side of town.



ness meeting decided that from henceforth English would be used in those sessions too.

For some years there was a motto above the chancel, written in Norwegian and made out of moss, which read, "Vor rigdom, lyst og ere, skal Jesus ere vere."

The congregation has been served by the following pastors: Elias Aas, 1887-1889; Hans Ostgulen, 1889-1905; Martin Bjornson, 1905-1912; Albert Gilseth, 1912-1919; John Hjelmeland, 1919-1927; G. P. Ronholm, 1927-1945; E. J. Raaum, 1945-1952; Gordon Berntson, 1953-1958; Elder Oscarson, 1958-1962; Student Robert Lee, summer 1963; and Mr. Gene Sundby, lay pastor, 1963-.

The work of the congregation has been blessed by God. The desire of the early pioneers of the congregation was that the church would "bygge det evige liv i vore hjerter" (build eternal life in our hearts).

Westaker Church is affiliated with the Association of Free Lutheran Congregations.

—from a historical sketch of the congregation prepared by Mrs. H. C. Haugen, Newfolden, and which appeared in northern Minnesota newspapers. The accompanying photos appeared in the Thief River Falls Times.

"Now faith is the assurance of things hoped for, the conviction of things not seen" (Heb. 11:1).

NOTICE

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

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A CONGREGATION OR AN ORGANIZATION?

"You know, it makes a big difference whether you are trying to build a congregation or an organization." Those were the words of the late Pastor Charles Crouch to me as we were looking over the simple facilities of the newly constructed Penn Avenue Church in Minneapolis. He and I had dropped to the rear of the line as we followed members of the LFC Home Mission Board on an inspection tour of mission projects in the Twin City area some years ago.

I have often since thought on those words and the discussion following with Pastor Crouch relative to congregational work. We were agreed that if a Pastor's goal is primarily a big, self-sustaining, smoothly running organization of people with more or less religious interests, he will employ means and methods that will achieve that goal. He may be conservative or liberal in his theological views. All his moves will be geared to build an organization. His role will, in some measure, be like that of the respected "separator-tender" on the threshing machine of about a generation ago. He must keep every moving part well-lubricated and must be on the alert to avoid "hot-boxes" at whatever the cost. He will faithfully feed the ego of every member of the congregation, thinking he is justified in so doing for the sake of the organization. He will make it his aim to involve each one in some form of church activity no matter what his spiritual status might be. Unconverted men will be called Christians, some will be encouraged to preach, and all will be urged to pray, to witness, and to tithe.

If, on the other hand, a pastor's goal is to build a living congregation, his whole approach will of necessity be radically different. His efforts will be directed toward the spiritual awakening and conversion of people for whom he is responsible and toward the true spiritual

growth of believers. Pastor Crouch noted that the spiritually concerned pastor would be especially aware of two great needs:

1. The pastor will see his crying need of the power of God. Nothing less than the power of the Holy Spirit can energize the Word preached so that spiritual life can be created in a sinner's heart.

Private prayer and prayer together with others who know the Lord therefore become a prime necessity in the building of a living congregation. An organization may be built without prayer, but not a congregation. I know from observation that Pastor Crouch lived out this conviction in the parishes he served.

2. The pastor will see his great need of help from other spiritual gifts than his own which the Lord has given to His church. He will open the door for evangelists and teachers whom the Lord has called. He will by faith take the risk of an upheaval in the congregation in order that a spiritual awakening might take place. Most of us would like to have a spiritually alive congregation without any commotion whatsoever. But there is a price to pay if men and women shall be rescued from the clutches of the devil just as there is a price to pay in order to rescue a nation from bondage and tyranny. There is a price to pay when a man is born again just as there is a price to pay when a babe is born into this world.

We can choose one of two courses in our fellowship of free Lutheran congregations. We can occupy ourselves either with building church organizations or living congregations. If we fail to work for spiritual awakening and revival, we are eventually doomed to die in spite of our Principles, in spite of our orthodoxy, in spite of our zeal for numerical growth, and in spite of the open doors God is giving to us.

—Fritjof Monseth

ACT NOW ON CONGREGATIONAL SUBSCRIPTIONS

All of our congregations have received a list of subscribers from our office by this time. We ask that you act as quickly as possible in returning your new list (together with the old) so that we can make the transition to the group list as soon as we are able.

We hope that you realize that under this plan every subscription in the congregation must have the same expiration date.

Follow the instructions which have been mailed to you.

We ask you to try to get *The Lutheran Ambassador* into every home of the congregation. Some churches have already reached this goal.

Again we suggest, why not pay for a subscription to your local nursing home and hospital, your public library, a state institution such as a prison, sanatorium, mental hospital, veterans' hospital, etc.?

Please prominently display the poster you will receive in your church. Ask for additional ones.

Pray for the ministry of *The Lutheran Ambassador* in the Association of Free Lutheran Congregations and among interested friends.

Thank you for the evaluation sheets that have been returned. We will soon report to you about what they contained.

The Editor

ASSOCIATION WINTER CONFERENCE AT WINGER

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

Hauge Lutheran Federation to Hold Short Course

The Hauge Lutheran winter conference will be held at 3210 East Medicine Lake Boulevard, Minneapolis, Minnesota, Feb. 16-23, 1964.

The Hauge Federation is a free movement which stands for spiritual life. Special emphasis is placed on true evangelism and encouraging lay activities. Especially the English paper, the *Morning Glory*, has been used as a trumpet and standard-bearer in this day of compromise and apostasy. The timely theme for this conference is "Living Witnesses in a Dying Age."

Rev. F. B. Monseth, Valley City, N. Dak., will be the speaker at the 10:30 a.m. morning sessions, Monday through Saturday. His topic will be "Martin Luther and the Reformation." In the afternoon various different laymen will be bringing the message from God's Word.

Rev. Arnold Windahl, Williston,

N. Dak., will speak each evening at 7:30 p.m., using the theme and the following topics: The Purpose with Witnesses, Living Witnesses Meeting Death, Empowered Witnesses Engaging the Enemy, Transformed Witnesses Called to Suffer. Pastor Windahl has travelled widely as an evangelist under the sponsorship of the Lutheran Evangelistic Movement, later for the Hauge Lutheran Federation and on his own.

You are cordially invited to come and partake of the blessings of God as we listen to God's messengers bring a message for our day.

Meals will be served daily at the building or nearby. The first service will begin Sunday afternoon, Feb. 16, at 2:30 p.m. The closing rally will be held Sunday, Feb. 23, at 2:00 p.m. Pray that God will send us a heaven-sent revival.

—Rod Stueland

PERSONALITIES

Dr. B. M. Christensen, former president of Augsburg College and Theological Seminary, Minneapolis, was hospitalized in early January at the Lutheran Deaconess Hospital of that city with an infection of the heart lining. His many friends in the Association wish him a complete recovery from this ailment.

Rev. Carl I. Ostby is serving the Dalton, Minn., parish of the Association on a temporary basis. He previously served at Pukwana, S. Dak., before visiting the West Coast and spending some time at Spicer, Minn.

Mr. Otto Saukerson, Chamberlain, S. Dak., layman, is temporarily serving the Pukwana, S. Dak., parish, consisting of Pukwana and St. Olaf Lutheran churches.

Mr. Roy Mohagen, Grafton, N. Dak., is serving the Aspelund congregation near Walhalla, N. Dak.

Rev. L. B. Sateren, ALC, is temporarily serving St. Luke Lutheran Church at Franklin, Minn.

Rev. Carl P. Vaagenes, ALC missionary, has moved from Fianarantsoa to Ampanihy-Ouest in the Malagasy Republic.

Can I Pass the Test?

[Continued from page 7]

of fondling. How often I have released a grasp only to retain what I prized by 'harmless' longing, the fondling touch. Rather, open my hand to receive the nail of Calvary, as Christ's was opened, that I, releasing all, might be released, unleashed from all that binds me now" (*Shadow of the Almighty*, p. 246).

He and four other young men carrying the gospel to ignorant, illiterate savages were given the supreme opportunity to lose their lives for Christ's sake, and Jesus said, "The same shall save it." Oh, not all of us will be put to this test. But we all will be tested in some way. Can we pass the test?

"Some of my friends on the police force would have wondered, if they had seen their chief investigator in tears..."

"When I read in the evening newspaper the story of Billy Graham over in England and his comments on couples in the parks of London, I thought, 'He ought to see some places in Miami; then he wouldn't think London was so bad.' I know the ugly background of the fast life of America's number one city of vacation and crime, because I'm a cop, a special investigator. Having high standards for my job, however, didn't carry over into my private life. I was like Dr. Jekyll and Mr. Hyde—on duty scrupulously honest, and off duty living the life of the worst of sinners.

"I did want to know more about Billy Graham, so when I learned that the film *Souls in Conflict* was to be shown, I planned to see it. Joan Winmill, star of the picture, was there and told of her conversion. Then I watched the picture and heard Billy Graham preach. To tell the truth, I could

hardly wait until the picture was over. I needed desperately what Joan Winmill had found.

"I've seen some rough things in my life, including many violent deaths, and crime of all sorts, to say nothing of the wild life of Miami. I never thought anything could break me, but that night I cried as I hadn't cried since I was a kid. Some of my friends on the police force would have wondered, if they had seen their chief investigator in tears. I don't know whether they were tears of joy or of remorse, but I do know that that was the night God forgave all my sins and made a new person out of me.

"Let me tell you, life has been different since then. Long-established bad habits are gone, and today I know what it means to be satisfied."

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The Billy Graham Evangelistic
Association

Mrs. T. O. Burntvedt

Mrs. T. O. Burntvedt, wife of the late Dr. T. O. Burntvedt, long-time president of the Lutheran Free Church, passed away on Tuesday, Jan. 14, at the Lutheran Deaconess Hospital in Minneapolis at the age of 70. Recently she had made her home at the Ebenezer Home in that city.

Funeral services for Mrs. Burntvedt were held at Trinity Lutheran Church, 20th Ave. and 9th St. S., on Saturday, Jan. 18. Burial was in the Lakewood Cemetery. Her husband had preceded her in death in 1960.

Dr. Burntvedt served as pastor in Tacoma, Wash., and at Trinity in Minneapolis before becoming LFC president in 1930. Mrs. Burntvedt was born in Tacoma.

Survivors include two daughters, Mrs. George N. Nelson, Minneapolis, and Mrs. Royal Steen, Superior, Wis.; a son, T. Robert, Oregon, Wis.; three sisters, Martha Tollefson, Seattle, Wash., Mrs. Peter Strommen, Minneapolis, and Mrs. Marie Payne, San Francisco, Calif., and a brother, Bernhard Tollefson, Seattle.

Blessed be her memory.

(I shall cherish the memory of a visit with Mrs. Burntvedt in early December. With the passing of this gracious woman, it seems indeed that an era has ended.—Ed.)

"But the Lord is faithful; he will strengthen you and guard you from evil" (II Thess. 3:3).

MORNING PRAYER

Now I wake and see the light,
'Tis God that kept me through the night.

To Him I lift my voice and pray
That He will keep me through the day.

Author unknown
(from *Prayer Poems*)

(An alternate version which I use, adds two lines—Ed.)

Now I wake and see the light,
Lord, Thou hast 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,
Oh, God, accept me through Thy Son. Amen.

"Seek the Lord while he may be found,

call upon him while he is near;
let the wicked forsake his way,
and the unrighteous man his thoughts;

let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon."

—Isaiah 55: 6, 7

"The righteous man perishes, and no one lays it to heart; devout men are taken away, while no one understands, For the righteous man is taken away from calamity, he enters into peace; they rest in their beds who walk in their uprightness." —Isaiah 57: 1, 2

"But I am not ashamed, for I know whom I have believed and I am sure that he is able to guard until that Day what has been entrusted to me" (II Tim. 1:12).

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

While the Catholic Church seems to be de-emphasizing liturgy, Protestants seem to be moving toward it. And while the Catholics are belatedly discovering laymen, Protestant leadership seems to be more and more embarrassed by them. Could the day ever come when to be a good Protestant, one will have to join the Catholic Church—or vice versa?—Gabriel Courier in the *Christian Herald*, December, 1963.

* * * * *

A leading Roman Catholic spokesman once described American Protestantism as a lump of mashed potatoes. By this he meant that Protestantism was a shapeless, non-menacing conglomeration.

Perhaps this was an oversimplified analogy, but there is enough truth in it to be disturbing. Protestantism is so many things that it has no sharply discernible profile. Certainly it poses no threat to the disintegrating society in which it exists.

(And later) Yet the story was not all black. There was, in 1963, almost a national turning to the more intimate Early Church atmosphere of home Bible study and prayer groups. In most unexpected quarters there was a renaissance of Biblical theology. It was not too difficult to talk about God's redemptive plan to the throngs of spiritually hungry people in a day of over-privilege.—Russell T. Hitt in *Eternity*, January, 1964.

* * * * *

Hoping I had heard wrong, I called again, "Jim." Still no reply. I had heard correctly. And from the depths of my system burst forth what seemed to be the only fitting comment, "Oh, damn!"—Rev. Wilfred Sager, writing of his experience in hearing that the President had been shot, in *One*, January,

1964. (See the editorial, "Shall We Curse?")

* * * * *

Lest we seem to be quibbling over mere words (the use of the term "separated brethren" by the Roman Catholics) to no profit, let us explain that our objection includes the whole conciliatory mood today which seems to assume—without too much thought—that somehow the Protestants strayed away from the faith while the Roman Church adhered to the Rock of Ages. Such is the strong implication—if not the outright assumption—of the term, "separated brethren."

The assumption today among at least the Protestant segment of the general public ought to be the very reverse.—The Editor, *Moody Monthly*, January, 1964.

* * * * *

(The following is from an interview of Mr. C. S. Lewis by Sherwood E. Wirt, which report appeared in *Arena*, January, 1964. Mr. Lewis, world-renowned Christian scholar and writer from England, died on Nov. 22, 1963).

What is your opinion of the kind of writing being done within the Christian Church today?

"A great deal of what is being published by writers in the religious tradition is scandal and is actually turning people away from the church. The liberal writers who are continually accommodating and whittling down the truth of the gospel are responsible. I cannot understand how a man can appear in print claiming to disbelieve everything that he presupposes when he puts on the surplice. I feel it is a form of prostitution."

What do you think of the controversial new book, HONEST TO GOD, by John Robinson, the bishop of Woolwich?

"I prefer being honest to being 'honest to God.'"

CHURCH MEMBERSHIP KEEPS PACE IN U.S.

NEW YORK, N.Y.—American church and synagogue membership is reported to be keeping up with the growth in population. Both have increased 1.6 percent over the past year, according to the National Council of Churches.

The 1964 Yearbook of American Churches, published by the council Jan. 1, said 117,946,002 Americans are members of churches, synagogues, or other places of worship.

These members were said to represent 63.4 percent of the total population, the same as a year ago, but less than the all-time high of 63.6 percent recorded in 1960.

The yearbook survey was based on reports of 252 religious bodies of all faiths in the 50 states and the District of Columbia. Not all churches use the same recording system, it was explained, and so the results must be regarded as a measurement of religious membership trends rather than definitive statistics.

Protestant membership totaled 64,929,941. The Roman Catholic membership is 43,947,938. Jewish congregations had 5,509,000 members, according to the yearbook.

Church membership, the yearbook said, has generally increased since 1850, when it was 16 percent of the population. In 1860, at least 23 percent of the American people were church members, but the number declined to 18 percent in 1870. In 1900, the percentage was 36 percent and by 1950, 57 percent.

—Minneapolis Star

POPE PAUL SENDS MESSAGE TO LWF FROM JERUSALEM

Geneva (NLC) — The Lutheran World Federation received a greeting at its headquarters here from Pope Paul VI during his historic pilgrimage to the Holy Land.

The Supreme Pontiff of the Ro-

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man Catholic Church sent the following message from Jerusalem:

"From the land sanctified by the life, death and resurrection of the Saviour, recalling the Christian and fraternal collaboration of your observers at Second Vatican Council and assuring you of our prayer, we send you our best wishes for peace and prosperity."

In his reply, Dr. Kurt Schmidt-Clausen, general secretary of the LWF, said: "I sincerely thank you for Your Holiness' message from the land which has witnessed the appearance of our Lord Jesus Christ among men.

"Remembering your fraternal reception of our observers at Second Vatican Council, I assure you of my intercession for your service and for the unity of all who are baptized in the name of Jesus Christ."

It was reported that Pope Paul sent more than 200 telegrams of greeting to world leaders and organizations during his three-day visit to the birthplace of Christianity in Jordan and Israel.

LUTHERANS JOIN WELCOME TO POPE IN HOLY LAND

Jerusalem (Jordanian Sector) — (NLC) — Representatives of the Evangelical Lutheran Church in the Hashemite Kingdom of Jordan joined in the tumultuous welcome here to Pope Paul VI—the first Supreme Pontiff of the Roman Catholic Church to visit the Holy Land.

Five Lutheran pastors were among the dignitaries of church and state who received the Pope at the Damascus Gate, the north entrance to the Old City of Jerusalem, during his historic three-day pilgrimage to the cradle of Christianity, Jan. 4-6.

The Lutheran delegation was led by Propst Carl Malsch, head of Jordan's Lutheran Church, accompanied by the Arab pastors of its four congregations—the Rev. Daud Haddad of Jerusalem, the Rev. Elias Shehadeh of Bethlehem, the Rev. Bassim Nijim of Ramallah,

and the Rev. Neuman Smir of Beit Jala.

Pope Paul—the first Roman Pontiff to leave Italy in more than 150 years and the first to travel by air—flew from Rome to Amman, the capital of Jordan, on Jan. 4. There he was welcomed by King Hussein I and Catholic and Eastern Orthodox prelates.

The 66-year-old Pope then headed a motorcade over a 54-mile route that passes Jericho, the Dead Sea, the Jordan River and Bethany, and arrived in late afternoon in Jerusalem, the city divided between Jordan and Israel.

So great was the milling throng in the square outside the Damascus Gate that welcoming ceremonies were curtailed, a discourse by the Pope was omitted, and a planned procession through the Old City, in which the Lutheran churchmen were to participate, was abandoned.

In his speech, Pope Paul was to have said that "we thank Almighty God for having led us to this place and to this hour."

Amid a scene of wild confusion, security guards rushed Pope Paul through the massive gate into the walled city. Pushed and shoved at every turn of the narrow, twisting streets, he moved slowly along the Via Dolorosa to the Church of the Holy Sepulchre, where he celebrated a mass attended by the Lutheran pastors.

LUTHERANS SCHOOLS REPORT 82,973 STUDENTS ENROLLED

Washington, D.C. (NLC) — Lutheran theological seminaries, colleges and high schools throughout the United States and Canada have a total enrollment of 82,973 students, it was reported here to the National Lutheran Educational Conference.

This represents an increase of 4,843 students over last year's grand total of 78,130, according to Dr. Gould Wickey of Washington, D.C., executive director of the organization, composed of all Lutheran seminaries and colleges in North America. The enrollment fig-

ures were reported by the schools as of October 31, 1963.

Commenting on the student statistics which were made available to the 50th annual convention of the NLEC, Dr. Wickey said the students are studying at 19 seminaries, 37 colleges, 18 junior colleges and 43 high schools. A junior college, Concordia, Ann Arbor, Mich., was added to the 17 that reported last year.

Eighty-two women are listed among the 4,050 theological students at Lutheran seminaries, he said.

The four-year colleges have 59,568 students enrolled; the junior colleges, 3,687; and the high schools or high school departments, 15,646. Students below college level who are enrolled in one or more college courses and not reported elsewhere number 22.

In post-graduate studies at the seminaries, Dr. Wickey said that of the 447 enrolled, 116 are non-Lutheran.