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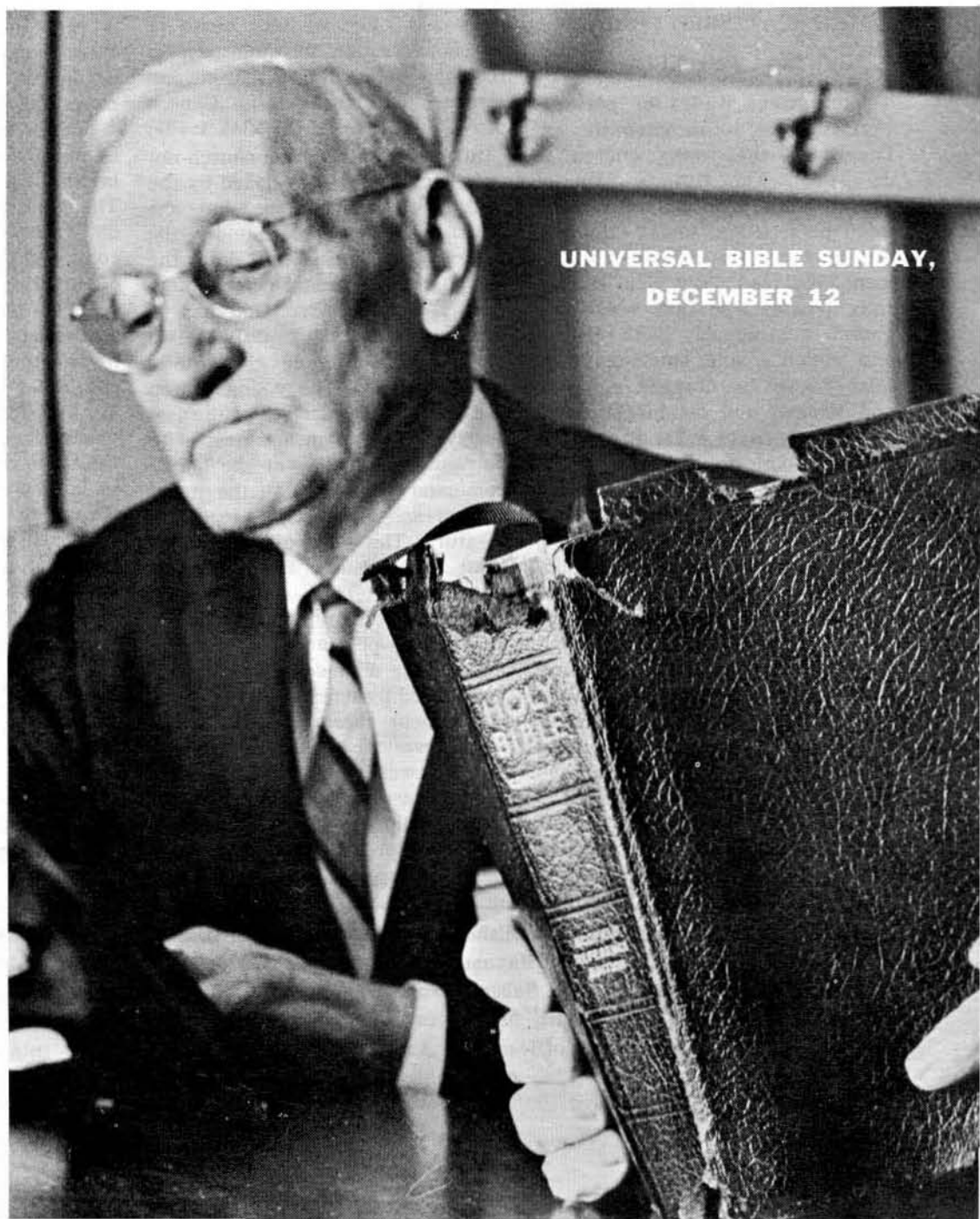
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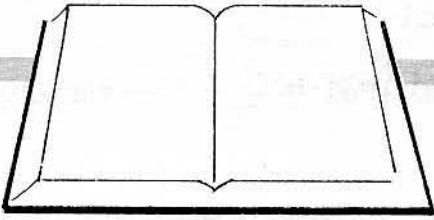
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UNIVERSAL BIBLE SUNDAY,
DECEMBER 12



According to the Word

THE SCATTERED CHURCH

Read Acts 8:1-40

Intermittent waves of persecution continue to threaten the existence of the young church at Jerusalem. The furious Saul of Tarsus, spearheading this fourth great persecution, seems intent on stamping out the Apostolic movement. We read, "But Saul shamefully treated and laid waste the church continuously with cruelty and violence, and entering house after house, he dragged out men and women and committed them to prison" (Acts 8:3). It was far from a comfortable day for the Christians. Neither sex nor age was considered. To be identified as a follower of Christ meant being marked for cruel torture, imprisonment and possible death. "Breathing out threatenings and slaughter against the disciples of the Lord," Saul and his conspirators were clearly out to destroy the church. One thinks of the awful scenes enacted during those terrible days, how in after years they must have filled the heart of the converted persecutor with sorrow. In his letter to the Galatians, long after his conversion, Paul thinks of those

days . . . "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it" (Gal. 1:13).

Strangely enough, the church not only survived the attack led by the zealous Saul of Tarsus, but she flourished and spread under the pressure of persecution into the surrounding regions. Dr. F. B. Meyer says, "How often God has to drive us by trouble to do what we ought to have done gladly and spontaneously." The young church had settled themselves quite securely in Jerusalem and needed to be reminded already of the Lord's command to go into all the world and preach the Gospel to every creature. The light of the Gospel must be extended. The salt must be scattered. This is God's way. Persecution scattered the church, and the Gospel, into the surrounding regions of Judea and Samaria. Undaunted by enemy forces threatening them, these early Christians went everywhere preaching the Word. It was impossible to keep the deacons serving tables in Jerusalem. Phillip goes to the city of Samaria, preaching Christ unto them. Samaritans hear, and believe.

A great awakening results, and there is much joy in the city. Thus began the fulfillment of our Lord's command, recorded in Acts 1:18.

Scattered, the church became God's unique instrument in spreading the Word to the regions beyond. Though it had appeared to be the devil's day of triumph, God was in command. This was God's means of thrusting forth His witnesses beyond the borders of Jerusalem. The scattering of the church worked toward the furtherance of the Gospel. What encouragement there is in this for God's people today. God's program moves on despite all efforts to crush or overthrow it. Let us keep our eyes fixed on Him and we will not fear what man may do. He is still saying to His persecuted flock. . . . "Ye shall be witnesses unto Me!"

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

Ye fearful saints, fresh courage take,

The clouds ye so much dread;
Are big with mercy and will break
In blessings on your head.

Jay G. Erickson

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. Application to mail at second-class rate is pending at Minneapolis, Minn. Publication office: 6820 Auto Club Road, Minneapolis, Minnesota 55431.

Executive Secretary of Parish Education Department Named

Mrs. David C. Hanson, Minneapolis, Minn., has accepted the call of the Committee on Publications and Parish Education to be the first executive secretary of the soon-to-be-created Department of Parish Education in the Association of Free Lutheran Congregations.

The position is a part-time one and Mrs. Hanson will assume office on Feb. 1, 1966.

The Women's Missionary Federation is giving some financial assistance to the Committee in this new venture. It is expected that the new executive secretary will give the WMF some aid in carrying out a mission emphasis among children.

In its report to the Annual Conference last June, the Committee saw the following as duties which would devolve upon an executive secretary in parish education:

1. Promote Vacation Bible School and Sunday school workshops.
2. Be available for counsel to congregations in matters of parish education.
3. Circulate a filmstrip library and recommend materials that are available for teaching helps.
4. Keep a record of the Sunday school superintendents and their addresses.
5. Edit the parish education page of the *Ambassador*.
6. Be able to write and/or review parish education materials.

Mrs. Hanson has edited the Parish Ed page of the *Ambassador* since that feature was begun. She has headed the two District Instructors' Training Sessions which have been held in the Association and also the Vacation Bible School workshops of 1964 and 1965. Mrs. Hanson has served on the teaching staff of the Association Family Bible Camps.

The executive secretary-elect has a wealth of Sunday school teaching and administration experience, including the leadership of a large suburban Minneapolis Sunday school. She has participated in numerous Sunday school and VBS workshops in the Twin Cities area for the Lutheran Evangelistic Movement (LEM) Bookstore.

The Committee considers itself fortunate to have secured such an able and dedicated person as Mrs. Hanson for this position and is grateful to God for His provision also in this regard. The Committee encourages prayer on her behalf as she prepares to assume this new role.

Mr. and Mrs. David Hanson live at 7632 Harriet Avenue South, and have two children, Ellen and David.

Why I Pledge to Abstain

Dr. Sherman R. Lee

GLUED to the flyleaf at the front of my Bible is a piece of paper with the following printed upon it: "My Covenant—with the help of God I hereby promise to refrain from the use of any and all alcoholic beverages and encourage others so to do." My name is signed to it along with the names of two witnesses and dated Nov. 29, 1951. This was done to encourage our Luther League boys and girls to do the same after discussing the drinking problem at one of their meetings.

We should campaign among the adults of our church as well as among the teenagers regarding the drinking problem. Drinking patterns of children tend to follow the examples set by their parents. We must not only be abstainers but we must also fulfill the last phrase of the covenant quoted above "and to encourage others so to do."

Prior to my entry into medical practice I did not feel an obligation to campaign against the use of alcohol even though I was an abstainer myself. However, during the past 15 years I have been almost daily reminded of the tragedies related to the use of alcohol. Perhaps in passing along to you readers a few things that I see and hear, you too will be not only abstainers but also crusaders.

Go with me then as I, deputy coroner of our county, interview the survivors of an auto crash which took the life of the driver.

Dr. Sherman R. Lee, a Christian physician practicing in Menomonie, Wis., is a cousin of the editor.

Hear them under oath relate to me their visits to five taverns stating that they consumed a pitcher of beer for each two persons at four of the taverns. These were teenage college students, one of them a Lutheran. I wonder if they ever heard a sermon in their church on drinking. I wonder if their parents set an example of abstinence, as mine did. I wonder if anyone ever pointed out to them that the ads they have seen on TV since they were old enough to open their eyes are totally misleading, if not downright lies.

Go with me again as the county sheriff and I knock on the door of a farm home at 5 a.m. and tell the mother and dad that their 21-year-old son lies dead in the wreckage of his car half a mile from home. Hold his mother's hand while intravenous sedation is given and her hysterical crying becomes sighing and she falls asleep. Go back with us to the accident scene and help pry the twisted metal apart so the crushed lifeless body can be removed from the wreckage. That boy "would never drink to excess because he had been taught at home how to drink." Another Lutheran. He had taken five drinks of whiskey prior to leaving for home and as a result had run off the road and was killed.

Pause and consider that about 14% of all drivers have been drinking; that 14% causes 65 to 75% of our accidents, which makes drinking the cause of at least 33,390 highway deaths in the United States in 1964 out of the total of 47,700. In other words, if no driver ever drank alcohol before driving, our highway deaths in 1964 would have been 14,000 instead of 47,000.

Ask your county judge about juvenile delinquency. Ours tells me that every delinquent in our county comes from a home where the father or the mother or both have a drinking problem.

Go with me as I make hospital "rounds" and discover that Mr. Johnson, who was admitted three days ago with a severe heart attack but who is doing well, suddenly develops DT's and sees bugs on the wall and trembles all over because he has been without alcohol for three days. Try and explain this to the family who says he can't be having DT's because he only drinks beer and he never gets drunk. The answer, of course, is that one can become an alcoholic on only beer and without ever having been drunk.

Experiences such as these are common. Is it any wonder that I must not only abstain but that I must also "encourage others so to do"? Because of the tremendous advertising push, there is real danger that our people are seeing beer drinking as something different, something that might be acceptable to Christians. We must point out to ourselves and to our young people that it is the alcohol in the drink that gives the intoxication. This ethyl alcohol in beer is exactly the same alcohol as that in wine, whiskey, brandy, gin or any other alcoholic drink. Some of our Christian people who would never drink whiskey have apparently decided that beer is less objectionable than other forms of alcoholic drinks and should be taken on picnics and to baseball games. This is what the

[Continued on page 12]

How Can We Know That the Bible Is the Word of God ?

Dr. Theo. Huggenvik

The Bible itself is the very best answer to the question: How can I know that the Bible is the Word of God?

A character in *Emile* by Rousseau is made to say: "I admit that the majesty of the Scriptures makes me wonder; that the holiness of the Gospel speaks to my heart. . . . Is it possible that a book which is so exalted and at the same time so simple as the Bible can be the work of a mere man? Can He be mere man, He whose story the Book relates? What mildness, what purity of morals! What moving beauty in His teachings! What exaltation in His rules for life! What depth of wisdom in His speeches! What decisiveness, what freedom, what striking authority in His answers! What control over His passions! Where is the man, where is the philosopher who knows how to act, suffer, die without weakness and without ostentation?"

If I had a mere moment in which to answer the question that heads this pamphlet I would say: I believe that the Bible is the Word of God because it presents to me Jesus. And why would that be an answer? Because no man ever spoke like He did: "Come unto me all ye that labor and are heavy laden, and I will give you rest." No man ever satisfied the longing of the human heart like He did. And this Jesus is the theme of the *entire Bible*. He Himself claimed that Abraham saw His day and rejoiced (John 8:56) that Moses had written about Him (John 5:46). And as a matter of

fact Jesus claimed that the entire Old Testament was about Him: "And He spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Luke 24:44). Peter understood the Old Testament the same way (Acts 10:43). And as for the New Testament, it is perfectly obvious that what John says about his gospel in particular can be applied to all the books: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in His name" (John 20:31).

Jesus Himself invited men to find out by experience whether He spoke the truth or not: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). There is something called Christian experience. There are men and women who have accepted the declarations in the Bible, and they have come to experience the truth of them.

*I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul
revived,
And now I live in Him.*

Then there is the power in the Gospel, the power to save. The Apostle Paul says: "For I am not ashamed of the Gospel of Christ:

for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). This power can be experienced.

Again we note a lasting youthfulness in the Bible. It is as up to date now as when it was written, in that it is as applicable now to man's religious condition as it was in any age. It meets and answers man's deepest religious needs. Its moral code is never out of date.

You may compare the Bible of the Christian religion with the sacred books of any religion and you will note its superiority. Other sacred books may disclose certain religious truths. They lack the power to deliver from the guilt of sin. Indeed whatever may be proposed by the way of salvation is always dependent upon man's own doing. In the Bible we have a way which could never have been conceived by the human mind unaided by the Spirit of God. The Bible reveals a way of grace, a God-made way. It is God who in His love moves to rescue the sinner (John 3:16).

Yes, holy men of God spake as they were moved by the Holy Ghost (II Peter 1:21). And indeed of the inspired Scriptures it is true that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Were we to state some of the deductions negatively we might say that if the Bible is not God's Word to men then we have no Word of God, no divine revelation, no sure testimony. Then we have no final *meaning in life*. For if God has not spoken He remains only an eternal silence, the great question mark. Then we know nothing about our destiny, then we have no sure directive purpose in living. Then life is a meaningless mess.

Among the various supporting evidences for accepting the truth of the Bible we mention the wonderful fulfillment of the prophetic utterances in both the Old and the New Testaments. Such things do not just happen. There is a divine plan that runs through the whole Bible.

Then there is the remarkable

confirmation of the Biblical narrative in the science of archeology. Over and over again the story of the Bible has been verified by archeological discoveries. Many have questioned certain statements in the Bible. It is very interesting to note that all the archeological findings tend to confirm the Bible and none to discredit it.

But still I would say that the first, last and final argument for accepting the Bible as the Word of God centers in the person of Jesus Christ: in what He said, in what He did, and in what He still is. He comes to me out of the pages of the Bible. I meet Him in the Old Testament as the One who is promised, as the One who unifies the entire Old Testament. I meet Him in the New Testament as the One who fulfills and offers me the fruits of His redemptive work. I receive, I believe, I am assured.

If men reject the Word of God it is not because of lack of evidence; it is simply because of lack of will to believe or unwillingness to admit one's own lost condition and the need of the kind of salvation that the Bible offers.

The Bible reveals man to himself and God to man. But many men do not like to see themselves, and many men do not like to face God. The Bible invites us to face ourselves and to face God—but a God who has fully revealed Himself in Christ.

If a man lacks the will to believe, no argument will convince Him of any thing. If a man is willing to make a try of the Bible he is sure to have a wonderful experience; for the Bible can do for a man what it promises to do.

*God's Word is our great heritage,
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor;
Through life it guides our way,
In death it is our stay;
Lord, grant while worlds endure,
We keep its teachings pure
Throughout all generations.*

N. F. S. Grundtvig
—Courtesy, Tract Mission

THE U. S. GOVERNMENT AND RELIGIOUS COMMUNITIES ABROAD

Missionary John H. Abel, Brazil

THE time was when such founding fathers as Jefferson, Franklin and others ingrained into our public conscience the belief that any religion worthy of existence could and should be sustained by its followers, and that in due respect for all religious beliefs none should be supported by the state. This was written into our Constitution and became known as the principle of "separation between church and state." It is sad to observe the spread of big government into more and more areas, especially on the world-wide scale in which our United States is becoming involved in deplorable religio-political combinations and mergers. Here in Brazil, as in other parts of South America, the Roman Catholic Church has organized to take advantage of the American government dollar. They have what is known as the "council of bishops." This supposedly exists for the purpose of fighting poverty and Communism—thus directing social action for the benefit of the millions of poor and needy people in Brazil. There is, of course, also a social action group in the Evangelical Confederation here, but the Roman Church being what it is as a religious political organization, has managed to get our U.S. government to turn over to it 70 percent of all the "Food for Peace" help coming into Brazil. What happens to this food? Little is known, for the Roman Church is not accustomed to presenting pub-

lic reports as to what she does with her riches. In part it is evident that she uses much of these millions of tons of food from the USA to feed students in her hundreds of school dormitories, while the parents pay a good price as usual to keep their children there. The other day I saw a truck with several tons of U.S. "Food for Peace" unloading in the local Bishops' warehouse and yet the poor Catholic people in these parts know nothing of free food being distributed by the Roman Church.

It would seem that our government, which is so anxious to give away money and food to millions, would do better to work through public agencies, especially the public schools where all classes of the school on a plot of land given to the poor are present and where open records are kept. Education at public schools is free, and millions of the poor are sacrificing to try to educate their children, many come ill-clothed and undernourished to class each day. Some come from miles away, on foot or horseback, spending periods of 6 or 7 hours without nourishment. They could well use a free lunch program. Yet the public schools of Brazil receive only 15 percent of the "Food for Peace" program here.

Christianity Today, in an article last year, brought to light some of the problems arising out of government aid to religion in Africa. "This fall in West Cameroun the Roman Catholics are opening six new secondary schools staffed completely—teachers and principals—

by the U.S. Peace Corps personnel. This striking development goes far beyond the original availability of Peace Corps workers to religious schools as "supplementary" staff to reduce administrative and instructorial loads to normal levels. It exploits United States funds and personnel in a program of sectarian expansion.

"The experience of Cameroun Baptist Missions in relation to the Peace Corps program has understandably given rise to anxieties. The West Cameroun government has increasingly reflected Roman Catholic influence since the 1961 federation with East Cameroun and the recent expansion program (is) based on U.S. Government personnel. In the Kon grasslands regions, which Catholics control, Baptist workers have been threatened with imprisonment or fines if they preach outside the churches in public places. In one city, Achu-oku, after long delays the Baptists received verbal permission to build a church. After its erection, they were told they needed written permission from another source and were forced to tear down their church. A Roman Catholic church is now being erected on the same site. At Ibal-Ashing, without even a permit from local tribal rulers, Catholics are building a secondary school on a plot of land given to the Baptists. This school will stand half a mile from the Baptist Mission headquarters at Belo."

A very pertinent question, then, is: Should the U.S. government try to be the Good Samaritan of the world? And if the answer is yes, then we must ask, should this aid be given through religious organizations? The religious rivalry and religio-political maneuvering of the Roman Catholic church is too much known in history and too readily seen in both foreign missions and in our own U.S.A. for the average citizen to desire the long world arm of Roman Catholicism reaching into our national treasury. Polite ecumenical conversations may decry religious rivalry and the promotion of prejudice through politics, but these things are only too

evident to us missionaries at the practical level. The mixing of government programs with sectarian and religious endeavors is certainly a venture full of risks and ends ultimately in the corruption of both government and religion. It is very evident that such a mixture will not nationally nor internationally win the U.S. friends—either for our government or for our way of life. We are not at present influencing people in these situations—at least not favorably.

REMEMBER OUR MISSIONARIES

Have you sent Christmas greetings to our missionaries yet? If not, do so at once. Send them airmail. It will encourage them greatly to know that they are being thought of at Christmas time.

Rev. and Mrs. John Abel and family
Caixa Postal 44
Campo Mourao, Parana
Brazil

Mr. and Mrs. Alvin Grothe and family
Caixa Postal 6227
Sao Paulo, Capital
Brazil

Rev. and Mrs. L. C. Dynneson
P. O. Box 1211
Nogales, Arizona

FOSSTON TO BE SITE FOR NORTH CENTRAL RALLY

The North Central District of the AFLC announces the proposed DISTRICT RALLY, slated for Sunday afternoon at 2 o'clock, December 12, at the Elementary School gym in Fosston.

Our president, Pastor John P. Strand, and Dr. Iver Olson, from our Seminary, will be featured speakers. Each parish will provide a musical selection and the local WMF's will provide food for our buffet supper.

The nourishment and fellowship anticipated, both spiritual and physical, promise to be very inviting!

FAITH FOR A NEW AGE

The annual Thanksgiving-to-Christmas Bible reading program of the American Bible Society offers this year the following schedule for December.

- 1 — Psalm 51
- 2 — Psalm 91
- 3 — Psalm 103
- 4 — Psalm 121
- 5 — Isaiah 40 (2nd Adv. Sunday Beg. Univ. Bible Week)
- 6 — Isaiah 53
- 7 — Isaiah 55
- 8 — Matthew 5
- 9 — Matthew 6
- 10 — Matthew 7
- 11 — Luke 15
- 12 — John 1:1-18 (3rd. Adv. Sunday Univ. Bible Sunday)
- 13 — John 1:19-34
- 14 — John 1:35-51
- 15 — John 3
- 16 — John 10
- 17 — John 14
- 18 — John 15
- 19 — John 17 (4th Adv. Sunday) *Worldwide Reading of the Christmas Story*
- 20 — Romans 8
- 21 — I Corinthians 13
- 22 — Luke 1:5-25
- 23 — Luke 1:26-38
- 24 — Luke 1:39-80
- 25 — Luke 2:1-20 (Christmas)

MEDITATION

The Seed

A wonderful thing is a seed,
The one thing deathless forever;
Forever old and forever new,
Fickle and faithless never.
Plant lilies, and lilies will bloom.
Plant roses, and roses will grow,
Plant hatred, and hatred to life
will spring
Plant love, and love to you will
bring
The fruit of the seed you sow.
(from the *Crippled Children's
Ambassador*)

WOMEN for Christ

WMF TREASURER'S PROGRESS REPORT

These figures are submitted as of November 1, when there is but three months left of the current fiscal year. The first column represents this year's budget and the second column represents the amount received from February 1, 1965, to November 1, 1965:

	<i>Pledge</i>	<i>Receipts</i>
Cradle Roll	\$ 100.00	\$ 169.50
Junior Missions ..	400.00	333.58
Church		
Extension	2,000.00	647.94
Honorary Membership and in Memoriam ..	500.00	326.00
My Missionary for a Day	3,000.00	1,655.68
Mission		
Scholarship	1,000.00	307.91
WMF General Fund	3,000.00	2,517.20
	<hr/>	<hr/>
	\$10,000.00	\$5,957.21
1965 Convention Offering and Later Receipts to Nogales Chapel Fund		\$1,906.67

From the Junior Mission Fund it was voted at the Convention last June to subsidize the Parish Education Department in their work of publishing mission material for our Sunday schools.

From the Honorary Membership and In Memoriam Fund we were able to reimburse the Mission Board the sum of \$200 paid for needed furniture by the Alvin Grothe family on the mission field.

From the General Fund we were able to contribute to *The Lutheran Ambassador*. The WMF page and

the publishing of the monthly Bible studies is much appreciated by our women.

Through the My Missionary for a Day project the sum of \$250 is paid each month for the support of Mrs. John Abel and Mrs. Alvin Grothe. Many have availed themselves of the opportunity to "pray and give" to this most important project.

May we lay it upon our hearts to give special emphasis to Church Extension by prayer and gifts so that the fund may grow and thus be able to give more financial assistance to the many needy areas.

It will be an occasion for thanksgiving if our commitments can be met in full before the end of the fiscal year, which is January 31, 1966.

Mrs. R. M. Konsterlie
WMF Treasurer
Rt. 1, Willmar, Minn. 56201

FERNDALE HOSTS WEST COAST DISTRICT FALL WMF RALLY

The West Coast District Women's Missionary Federation fall rally was held in the First Lutheran Church of Ferndale, Wash., on Oct. 5.

Mrs. Hilmer Melseth, president, opened the meeting in Jesus' name. Mrs. Olve Willand, local aid president, gave a welcome. She also led in devotions, reading I John 3:1-15.

Rev. Richard Snipstead, local pastor, introduced Rev. and Mrs. Albert Hautamaki of Calvary Luther-

an Church, Everett, Wash., to the group.

Mrs. Herbert Presteng, national WMF president, was introduced by Mrs. Melseth. She gave the message for the forenoon session. Her topic was "A Living Faith."

Mrs. Minnie Lande of Everett led the prayer hour. She called on several ladies to pray for the different departments of work in the WMF and for our missionaries and their families.

At the afternoon session we were again challenged by a message from Mrs. Presteng as she spoke of the work of the various WMF departments. We were very happy to have her with us on this day.

There were 56 women registered. After singing "Blest Be the Tie That Binds" and the closing prayer, all were invited to the basement for refreshments and to see the slides from Brazil. We thank God for His blessings and the spiritual food that we received.

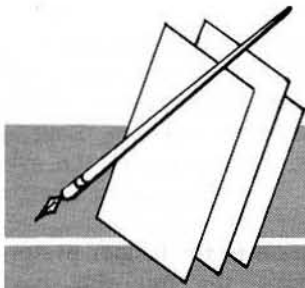
Mrs. Clarence Norgaard
Secretary

NORTH CENTRAL WOMEN MET AT PERLEY

The annual fall meeting of the Women's Missionary Federation of the North Central District (Minnesota) of the Association of Free Lutheran Congregations was held on Wednesday, October 13, at Landstad Church of rural Perley, Minn. The theme for the meeting was Psalm 96:4, "For the Lord is great."

Miss Ona Broden, president, presided at the morning session which opened at 10:30 with an organ prelude played by Mrs. Luther Monson. The theme song, "Great Is Thy Faithfulness," was sung by the audience. Devotions, with Psalm 96, were given by Mrs. H. F. DeBoer. The welcome was given by Mrs. Luther Monson, president of Landstad Ladies Aid. Miss Broden offered prayer and Scripture reading from Philippians 4:4-7. Mrs. Allen Ingberg sang a solo, "I Shall Praise Him." The morning meditation from Psalm 150 was given by Pastor H. F. DeBoer. A trio from

[Continued on page 13]



EDITORIALS

BORN TO BATTLE

Born to Battle is the name of a new book about the Salvation Army which in 1965 is marking its one-hundredth anniversary. Before the year is out we ought to make some reference to this world-wide association which has done so much good.

Our first memory of this organization goes back to boyhood days in Saskatchewan. One day the Army came to our small town, where the prairies and parklands meet, and held a street meeting, in front of the post office, if we remember correctly.

Through the years admiration for the Salvation Army has grown. It has combined evangelistic witness with concern for physical need as no other recognized Christian group has done. Such is its reputation that its personnel can move into a troubled area and command respect and affection immediately.

Yes, Salvation Army lads and lassies have been the butt of their share of jokes, but they have put to shame many a staid "old-line" church member who fell behind in concern for the soul and body of his fellow man.

Strange, isn't it, how a Lutheran congregation in a city almost without exception provides a ministry for the middle class? Here and there, but seldom as a venture of one congregation, a Lutheran effort to reach the poor is made. And over the nation, congregations often seek to fulfill their obligations to the unfortunate by making some contribution to a rescue mission or sending used clothing to the needy in Korea or Iran, both notable gestures, but neglecting the poor within its own precincts.

It isn't an easy situation to face or to know what to do about it. But as our Lutheran churches continue to build fantastically beautiful churches in promising locations, let us breathe a prayer of thanksgiving in this centennial year of 1965 for the Salvation Army which apparently will continue to do battle for men's souls, and bodies, in the streets of "forgotten men."

THE OTHER SIDE OF THE COIN

The Association of Free Lutheran Congregations champions the local congregation and her freedom.

The reasons for this are not hard to find. The New Testament speaks of local congregations and where the congregations were, there was the church. True, a council was held in Jerusalem (Acts 15), but the local units existed first and there is no indication that the message sent from the conference to the congregation at Antioch was binding upon the latter. It was received for what it was, an *exhortation*.

That it is possible for local congregations to become heady with their freedom and thus fall into ever-present snares, no one should dispute. And what is one of the great dangers which must be guarded against? The danger of believing that she can fulfill her function by herself, without help from, or responsibility toward, other congregations.

Technically, it is possible for a congregation to function without any outward fellowship. A pastor can be secured somewhere, even if by advertising in the papers. Worthy causes can be found to support but it is unlikely that there will be much chance to help influence policy in those agencies. Some Christian periodical can be found which will serve as a "church paper." And so on.

But how much better it is to associate with other congregations of similar beliefs and to join in Christian work together—operating missions, schools, charities, etc. To have something that is one's own, in which one can take a measure of pride.

We are an association of entirely free congregations. We have associated to carry out joint work and provide opportunities for fellowship. Thus it has seemed good to establish a seminary to train pastors, to begin a mission in Brazil and support another on the Mexican border, to publish a church paper, to promote Christian instruction in the parishes, and to provide fellowship for the women and youth of the churches.

In her freedom a congregation may choose to give much, little or nothing at all to support this work. Other congregations can make up the slack caused by those who give little or nothing, providing there are not too many of the latter. But at any rate, the work will be held back. If the number of poorly participating churches grows too large, the fellowship of congregations is dealt a mortal blow.

Why congregations wish to enjoy the fruits of association but do not wish to share the responsibilities is hard to understand. The least that can be said is that at that point a congregation is dying in the pool of her own freedom and has lost one of the very great reasons for her existence in the first place.

Let our congregations examine themselves to see if they are carrying their fair share in "the accomplishing of such tasks as exceed the ability of the individual congregation" (*Guiding Principles*, No. 8). We may have all the freedom in the world, and we do, but we are still under the Word and Spirit of God and their command is "Go" and "Do."

NEWS of the Churches

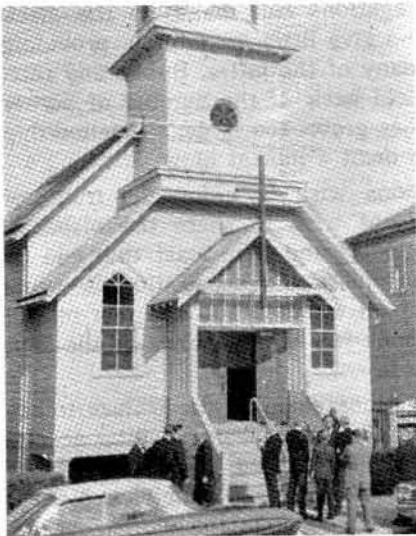
BETHANY LUTHERAN CHURCH IN ASTORIA MARKS 75TH ANNIVERSARY

Photos courtesy, *The Columbia Press*

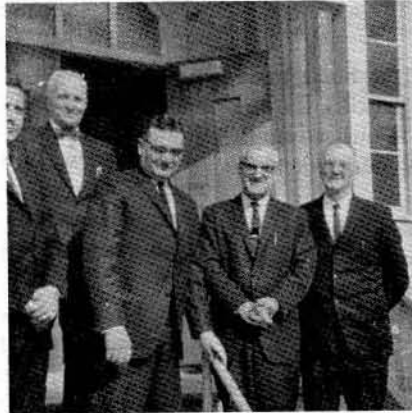
The 75th anniversary of Bethany Lutheran Church, Astoria, Ore., was marked by festivities on Oct. 23 and 24. The congregation is served by Pastor Ray S. Persson.

The sermon at the anniversary service Sunday morning was brought by Pastor John Strand, Minneapolis, Minn., president of the Association of Free Lutheran Congregations. Music for the session was sung by the Sunday School children and the choir. At the same service, attended by an overflowing crowd, Pastor Persson dedicated a number of new appointments for the church. The choir used their new emerald green robes for the first time.

At the closing afternoon service greetings were brought by Pastor Robert Grossman of the local min-



Bethany Lutheran Church in Astoria. The doors, cross and protective glass are all new.



These pastors helped Bethany celebrate her 75th anniversary Oct. 23 and 24: left to right, Richard Snipstead, Ferndale, Wash., Lars Stalsbrotten, Eugene, Ore., John Strand, Minneapolis, Minn., president of the Association of Free Lutheran Congregations, Ray S. Persson, Astoria, and James Moberg, Astoria.

isterial association and Mr. Tom Orwick, long time member of the congregation. Pastor Richard Snipstead, Ferndale, Wash., preached the sermon. Pastor and Mrs. Persson sang a duet.

The anniversary had opened with a banquet on Saturday evening at the John Jacob Astor Hotel with 136 people attending, some from Portland, Seattle, Tacoma and Seaside. Pastor Persson acted as master of ceremonies. Devotions were by Bill Moberg. Mrs. George Peeke, secretary of Bethany, read greetings from the following former pastors who were unable to attend: James Tofte, Minneapolis, Hans Tollefson, Hatton, N. Dak., Arthur Reesnes, Spokane, Wash., and John Loland, Clearbrook, Minn.

Children of the charter members who were present at the banquet and were honored were Mrs. Alice Tidslevold Helmersen, Mrs. J. e. a

Tidslevold Anderson, Mrs. Dorothy Lillenas Peeke and Mrs. Agnes Lillenas Steele. Former pastor of the church, Lars Stalsbrotten, Eugene, Ore., was the speaker of the evening and Mrs. Stalsbrotten gave a greeting.

In addition to the former pastors listed above, the following have served Bethany: Hans Olsen, Peder Steen, C. Osterhus, O. E. Haaheim, G. Blessum.

Present church council members are Albert Nelson, Howard Johnson, Arthur Nelson, Konrad Helmersen, Hans Ness, and Cris Thompson.

BAGLEY-RICE-FOSSTON- McINTOSH PARISH

Wednesday, November 10, will go down in history: two churches in this parish were brought into their respective towns, both on this day! MT. CARMEL FREE LUTHERAN is one of these congregations that has been impatiently expecting this event for many months (proceedings began back in August). Delays only whetted their appetites for the day when it actually arrived and was placed on the prepared foundation in McIntosh.

GRACE FREE LUTHERAN of Bagley is the other history-making congregation. Tracing back over the events of this congregation's short history—it has been one knock after another . . . Many people expected them to give up in frustration and disgust. But, all the evil which was meant to harm the congregation was used by the Lord to bring a blessing!

Mt. Carmel's church is the former Mission Covenant Church of St. Hilaire, Minn. Grace's church is a recently closed Missouri Synod rural church from south of Bagley.

Grace Lutheran is fast outgrowing its present facilities (the old post office building), so there's quite a rush to get the church home operative very soon.

The parish parsonage is located in Fosston. This was the scene of much activity the last Sunday in October. There was open house for the members and friends of the par-

[Continued on page 13]

A Little Trip to the Hospital with the Lord Jesus Christ

Pastor Lars Stalsbroten

Eugene, Ore.

MY doctor ordered me to the hospital for a biopsy. He was suspecting malignancy. I was to enter the hospital Tuesday.

On Monday I had a quiet time with the Lord. Ephesians 1:19, 3:20 became so real to me. Paul prayed for the Ephesian Christians that the eyes of their understanding might be enlightened so they could know in an experimental way what is the exceeding greatness of His power to us-ward who believe according to the working of His mighty power.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. . . .

"Unto him be glory. . . ."

What I experienced can never be explained in words. Whether there had been any malignancy or not I do not know. But one thing I know, there is not any now. A peace and joy that is unspeakable filled my soul to overflowing.

All right. We agreed with the doctor that he should prepare me for surgery with the understanding that if there was no malignancy there would be no operation. The biopsy would give the final proof. They gave me spinal-anesthesia so I was entirely numb to the waist, but otherwise could follow along in everything that was going on.

After the biopsy was taken we had to wait ten minutes for the diagnosis. All of a sudden it came over the loudspeaker: "No malignancy!"

I said, "Praise the Lord! that is a definite answer to prayer!" The doctor did not seem to be surprised because I had talked to him about the Lord before. But the nurses! Boy, they surely looked flabbergasted! They were not used to hearing anything like that in the operating room.

"All right," the doctor said, "that is all we need to do. Take the pastor to the recovery room."

I talked freely to the nurses about the Lord, and did not meet one who was antagonistic.

From the recovery room they took me to room 427. There were two of us. My partner was very sick. The doctors never expected him to pull through but he did. And the way he could curse and swear. It was just terrible. When I called his attention to it, he said he didn't even know he was swearing, he was so used to it.

It got to be about 9 o'clock. I started to pray silently but the Lord stopped me: "Let your light so shine. There is night in the soul of your partner—the spirit of Satan, the spirit of disobedience is working overtime to keep him in that darkness. Bring him light from My Word."

"Yes, Lord. Thank you for reminding me."

"Say, Mr. G., I generally have devotions before I go to sleep. Would you mind if I read and pray?"

He said, "Not at all. I really need to get in on something like that." I told him he was a lost sinner and that he needed to get saved, and that God in His marvelous love had spared his life because He wanted to save his soul.

The next day we had devotions again. (I stayed there only two days.) A little later the Methodist preacher came. (The sick man had a Methodist background.) He asked him about his family. His wife had passed away a few years ago. Then he asked him about his children, and about his job, etc. Not a word was said about his spiritual condition, not a prayer.

"Take good care of yourself," he said. Then he was ready to leave.

As he passed by my bed I stopped him. "Hello, Pastor. Are you the new Methodist minister here?"

"Yes."

"Well, I am Pastor Stalsbroten. Mr. G. and I have been talking together here. He is a lost sinner, he needs salvation, he needs our prayers."

"All right," he said. "You keep on praying," and out he went as fast as he could go.

The night before I spoke to a young man that shaved me at the hospital. I said, "It is wonderful to be a Christian, to really know that Christ is your personal Savior and your daily companion. I was saved as a teenager and He has kept me all these years. People don't know what they are missing by living only for this empty world." He looked at me with such an open face and he said, "Do you know what? I wish I could get saved too, but I don't know how. Maybe you could tell me." I explained the way of salvation to him and prayed for him.

I almost finished reading Billy Graham's book, *World Aflame*, while at the hospital. As people looked at the title of this book they were open for a spiritual conversation right away, for everybody seems to think that the world is aflame, and most of the fires are out of control.

The Lord has changed my method of soul-winning completely. I used to think that I had to wait for the convenient time to speak to people about their soul's salvation, and that convenient time hardly ever came. There was always something in the way.

One day the Lord showed me that this was entirely wrong. Here is the word that revolutionized my whole system of soul winning: II Timothy 4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This is Paul's last will to a young preacher.

Give out the Word of life right and left. Be quick about it. Life is

so uncertain; the one you speak to is here today and tomorrow he might be in a hopeless eternity. Give out the Word and leave the results to God who says, "My word shall not return unto me void." In season and out of season—when it seems to be convenient and when it is not convenient. God's time is always now, and our opportunity is also now.

I was sitting out in the hall waiting for my wife to pick me up. A young man (a great big husky fellow) came and sat down beside me. I said, "What are you coming here for? You look like the very picture of health?"

He rolled up his sleeve and showed me an ugly looking growth on his arm. "I am here to have this removed," he said. He seemed to be very nervous about it. "I understand they are going to put me to sleep," he said.

"I can tell you how to become completely relaxed."

"How?" he asked.

"I am sure you realize that you are a sinner, and because you are a sinner you are lost and condemned. But Jesus Christ came and died on the cross of Calvary for lost, condemned sinners, and when you turn to Him and repent of your sins and cry out 'God be merciful to me a sinner,' He will forgive and forget all your sins for Christ's sake. Then you will become His own child and you will have nothing to worry about."

"You are right," he said. "That is just what I need."

Thank you, Lord, for these wonderful days I could spend together with you at the hospital. They were such rich days. You became much more precious to me. Surely all things work together for good to them that love you. It brought me closer to you, and what a blessing that is. And then you gave me so many opportunities to introduce you to others that needed you. Again, I thank you. Amen.

"Great peace have those who love thy law; nothing can make them stumble" (Ps. 119:165).

Why I Pledge to Abstain

[Continued from page 4]

ads have accomplished through the years.

Out of my small group of childhood personal friends at least three of them are now alcoholics. One of them is a down-and-out derelict in tattered clothing, unshaven, smelly, riding the railroad cars. The other two have a better appearance but are under the slavery of alcohol and able to control their thirst for only short periods of time. One out of ten drinkers becomes an alcoholic or problem drinker. Abstainers never become problem drinkers or alcoholics.

I can only relate a few of the thoughts that come to me regarding the use of alcohol. As I do this I re-pledge myself to "refrain from the use of alcoholic beverages and to encourage others so to do."

THY WORD HAVE I HID IN MY HEART

Thy Word is a lamp to my feet,
A light to my path alway,
To guide and to save me from sin,
And show me the heav'nly way.

Refrain:

Thy Word have I hid in my heart,
That I might not sin against Thee;
That I might not sin,
That I might not sin,
Thy Word have I hid in my heart.

Forever, O Lord, is Thy Word
Established and fixed on high;
Thy faithfulness unto all men
Abideth forever nigh.

At morning, at noon, and at night
I ever will give Thee praise;
For Thou art my portion, O Lord,
And shall be thro' all my days!

Thro' Him whom Thy Word hath
foretold,
The Savior and Morning Star,
Salvation and peace have been
bro't

To those who have strayed afar.
Adapted by E. O. Sellers
(from *Hymns of Praise*)

LAMP OF OUR FEET

Lamp of our feet, whereby we trace
Our path, when wont to stray,
Stream from the fount of heavenly
grace,

Brook by the traveler's way;
Bread of our souls, whereon we
feed,
True manna from on high;
Our guide and chart, wherein we
read
Of realms beyond the sky;

Pillar of fire through watches dark,
Or radiant cloud by day;
When waves would 'whelm our tos-
sing bark,
Our anchor and our stay:

Word of the ever-living God,
Will of His glorious Son;
Without Thee how could earth be
trod,
Or heaven itself be won?

Lord, grant us all aright to learn
The wisdom it imparts;
And to its heavenly teaching turn,
With simple, childlike hearts.

—B. Barton

(from *The Lutheran Hymnary*)

Old Hymn

How gentle God's commands!
How kind his precepts are!
Come, cast your burdens on the
Lord,
And trust his constant care.

Beneath his watchful eye,
His saints securely dwell;
That hand which bears creation up,
Shall guard his children well.

Why should this anxious load
Press down your weary mind?
Haste to your heavenly Father's
throne,
And peace and comfort find.

His goodness stands approved,
Unchanged from day to day,
I'll drop my burden at his feet,
And bear a song away.

(from *The Friend*)



Luther League Activities

by the audience was followed by the showing of mission slides from South America.

An offering of \$94.07 was given which was voted sent to parish education of the national WMF. Sixty ladies registered. Mrs. Birdeen Holt was elected president to serve for two years and Mrs. Vincent Roaen was elected to serve as secretary for two years.

Pastor Tornow of the host congregation gave the closing benediction.

Dinner and coffee hours were served by the Landstad Ladies Aid.

Mrs. Henry Jacobson
Secretary

LUTHER LEAGUE ACTIVITIES

To the Luther Leaguers of the Association of Free Lutheran Congregations:

Greetings in the name of our Wonderful Lord!

On Saturday, November 6, the National Luther League officers and the Youth Board met in the AFLC Headquarters Building in Minneapolis. Letters of resignation from the Executive Committee had been received from Pastor E. Edward Tornow, Fargo, North Dakota, and from Mr. Robert Landsverk, Fosston, Minnesota, and were read to the group.

Following a discussion of the reasons behind the action of these men, it was voted to accept both resignations. Mr. Gary Skramstad, Winger, Minnesota, Luther League Vice-President, was asked to take charge of the Executive Committee for the balance of Pastor Tornow's term. It was then decided to appoint Miss Karen Moe, Thief River Falls, Minn., who formerly held the office of Devotional-Life Secretary, to take over the position vacated by Mr. Landsverk.

These officers have a big job ahead of them. Please include them in your prayers.

The Executive Committee,
Luther League Federation of the AFLC
The Youth Board

League Contributions since the Grand Forks Convention:

Emmanuel Luther League,	
Bagley, Minn.	\$10.00
Union Lake Luther League,	
Winger, Minn.	25.00
Sarpsborg Luther League,	
Dalton, Minn.	25.00
Our Savior's Luther League,	
Thief River Falls, Minn.	10.00
Hegland Luther League,	
Karlstad, Minn.	35.00

Well, Minnesota seems to be doing real well this year. So where are the rest of the states?

Women for Christ

[Continued from page 8]

Landstad sang "Sitting at the Feet of Jesus." The business session followed, during which time Mrs. Ed Mathison, district treasurer, gave a financial report from the national WMF. The secretary's and treasurer's reports were read and accepted. Mrs. Ingman Bolstad led the prayer session.

The afternoon session opened at 1:30. Mrs. Luther Monson again played an organ prelude. Mrs. Haldor Hegg, vice-president, presided at the afternoon session. The theme song was sung again. Devotions were given by Mrs. Kenneth Johnson. The WMF chorus sang two songs. Pastor E. Edward Tornow gave the afternoon Bible study from John 21:11-19. A hymn sing

News of the Churches

[Continued from page 10]

ish on that day. And many folks fellowshipped together with us over a delicious and decorative lunch provided by the ladies. A generous gift of money was extended to the parsonage family on this occasion.

CALVARY FREE LUTHERAN of Fosston is currently seeking a suitable site for its church. Announcement of such purchase should be forthcoming soon.

The joint Thanksgiving Service for Emanuel, Grace, and Rice was held out at Rice on the morning of Thanksgiving Day. Mt. Carmel's Thanksgiving service was conducted on the eve of Thanksgiving.

They were truly an expression of thankfulness from our parish this year—for God's goodness to us. Our altar offerings for these Thanksgiving Services were dedicated to the General Fund of our AFLC.

Pastor Hubert F. De Boer

"And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers" (I Thess. 2:13).

Send our Christmas Ambassador to your friends!

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CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

Mild-mannered and soft-spoken, he (the late Bill "Deacon Bill" McKechnie) had the manners and appearance of a deacon—hence his nickname. He was completely unlike the rowdy ballplayers of his era.

"I never could enjoy a drink," he once said. "I saw what drink did to ball players who were 10 times more talented than I was. I hung on while they flashed briefly and were gone. What a tragedy! That's why I never could swallow the stuff."

—The Minneapolis Star
Oct. 29, 1965

Many Christians ask what they can do for Christ to serve Him in an active and effectual way. I would say, consider this—get some good Gospel tracts, give them out to people you meet in your daily work. Organize a Gospel team. Go to some of these small towns and witness for Christ. Many souls have been saved through street meetings. Such a ministry would be a rich blessing to any Christian.

—Ev. Nels Pedersen
Evangelize, Oct., 1965

Of course, Christian principles must be applied to the social order. However, strictly speaking, this is not evangelism. What is evangelism? The greatest definition I have ever read is by the Archbishop's Committee in the Church of England: "To evangelize is so to present Christ Jesus and the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Savior and to serve Him as their King in the fellowship of His church."

—Billy Graham
Eternity, November, 1965

Who speaks for our church? For the Methodist Church, only the

General Conference, made up equally of ministers and lay people elected by the annual conferences, speaks. What it says is printed in the *Discipline of the Methodist Church*, updated after every quadrennial General Conference.

No clergyman, no matter how pious or prominent, speaks for the church. No church board or organization, official or unofficial, speaks for the church. No meeting of Methodists speaks for the church.

Yet, it is profoundly true that every Methodist speaks for the church in everything he says, and does, and even thinks.

—Bishop T. Otto Nall
Together, November, 1965

The modern attack upon the reality of Scripture as the Word of God runs counter to the Church's unbroken testimony to its complete integrity. It does no honor to Jesus Christ to minimize the written Word that He, the incarnate Word, so constantly taught and relied upon. It is indeed passing strange that so many in this generation relegate to mere human effort the book that the apostles, church fathers, Reformers, and the greatest missionary leaders, evangelists, and preachers have all accepted as the Word of God. Had Luther considered Scripture only on its human level, he never could have declared, "My conscience is captive to the Word of God," and there would never have been a Reformation. Similarly, had not Calvin accepted both the Old and New Testaments as God's Word, as the *Institutes* abundantly indicate, there would never have been a Reformed theology.

—Editor in *Christianity Today*
November 19, 1965

DR. WENTZ NAMED EDITOR OF LUTHERAN QUARTERLY

Gettysburg, Pa. (NLC)—Dr. Frederick K. Wentz, professor of

historical theology at Lutheran Theological Seminary here, has been elected editor of *The Lutheran Quarterly*.

Dr. Wentz succeeds Dr. Theodore G. Tappert, professor of the history of Christianity at Lutheran Theological Seminary in Philadelphia, who resigned after serving 18 years as editor.

The election was conducted in October by the journal's Editorial Council, which also accepted the resignations of Dr. Arnold E. Carlson of the Lutheran School of Theology at Chicago as book editor and Dr. Frederick Meuser of the Evangelical Lutheran Theological Seminary in Columbus, Ohio, as managing editor.

Named as the quarterly's new book editor was Dr. Ronald M. Hals, a member of the Ohio seminary faculty. At the same time, the Council elected three associate editors. They were:

Dr. Robert H. Fischer of the Lutheran School of Theology at Chicago, Dr. Philip J. Hefner of the Lutheran Theological Seminary at Gettysburg, and Dr. William E. Hulme of Wartburg Theological Seminary in Dubuque, Iowa.

The *Lutheran Quarterly* is a journal of theological discussion sponsored by the seminaries of the Lutheran Church in America and the American Lutheran Church. It is published in February, May, August, and November.

Historically, it dates back to the founding of *The Evangelical Review* in 1849. It runs nearly 400 pages annually and consists mainly of articles, scholarly studies, and book reviews in broad areas of theological concern.

In addition to the elections of staff, who will assume their new tasks next year, the Editorial Council also adopted several policy changes affecting styling and format of the journal.

During the academic year of 1964-65, Dr. Wentz directed a special archives project for the Division of Public Relations of the National Lutheran Council while on a year's leave of absence from the seminary here.

32 LUTHERANS PARTICIPATE IN WORLD ORDER CONFERENCE

St. Louis, Mo. (NLC)—Thirty-two Lutherans were among the 600 church leaders who participated here in the Sixth World Order Study Conference which urged that membership in the United Nations "be universal and comprehensive and open to all sovereign states," including the People's Republic of Communist China.

Dr. Philip A. Johnson, executive secretary of the Division of Public Relations of the National Lutheran Council, served as secretary of the conference. A member of its executive committee was the Rev. Richard J. Niebanck, staff assistant of the Board of Social Ministry of the Lutheran Church in America, who also was coordinator of the LCA delegation.

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, was one of the speakers at the convention banquet; Dr. Stewart W. Herman, president of the Lutheran School of Theology in Chicago, moderated one of the five sections of the meeting, and Dr. Robert E. Van Deusen, Washington, D.C., secretary of the NLC's public relations division, was secretary of one of the working groups.

Held Oct. 20-23 under the auspices of the International Affairs Commission of the National Council of Churches, the conference explored the theme "Man Amid World Change: Christian Imperatives."

Action approving universality of membership in the United Nations was one of more than a score of resolutions adopted by the conference on issues related to U.S. foreign policy.

Delegates called upon the United States, "without prejudice to its own policy of diplomatic recognition," to "cease its opposition to

the seating of the People's Republic of China in the United Nations."

American support was also advocated for "a policy in the United Nations providing for the representations in the world organization of both parts of such divided nations as Germany, Vietnam, and Korea without prejudice to the possible unification of these countries."

Other resolutions dealt with Vietnam, Rhodesia and other areas of Southern Africa, China, Latin America, Cuba, India and Pakistan, use of development funds abroad, race, food for peace, adult education to achieve universal literacy, right of dissent on governmental policies, peaceful use of outer space, arms control, nuclear weapons, population pressures, and conscientious objectors.

EASTERN MONTANA TEACHERS MET NEAR BROCKTON

A workshop for Sunday school teachers in Eastern Montana churches was conducted under the leadership of Mrs. Erling Brekke, Antelope, and Mrs. Clifford Berglee, Brockton, at the Berglee ranch home on Oct. 20.

The two ladies in charge were assisted in the presentations by several other teachers. Mrs. Brekke read Deut. 11:18-21 for opening Scripture.

PERSONALITIES

Word has been received of the death of Mrs. B. A. Borrevik, Everett, Wash., on Oct. 9. She was a resident of the Bethany Home there. Mrs. Borrevik, 97 at the time of her passing, was the second wife of Pastor Borrevik, pastor and evangelist of the Lutheran Free Church, and a founder of the former Bethania College in Everett.

(B. A. Borrevik was my father's uncle and an instrument in the Lord's hands toward his conversion.—Ed.)

Mrs. Homer Johnson writes that she and her husband are now residing at the Golden Age Manor, Amery, Wis. Pastor Johnson, for-

merly LFC, but now ALC, has for some years been stricken with a severe case of psoriasis which has led to crippling arthritis. Due to his illness he is now unable to either read or write. A broken hip a year ago has made it impossible for him to walk. All of this at the age of 61. Mrs. Johnson's health has not been good for some years either. The Johnsons keep the Ambassador and follow the progress of the Association. Readers of the Ambassador are invited to remember the Johnsons with Christmas greetings.

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