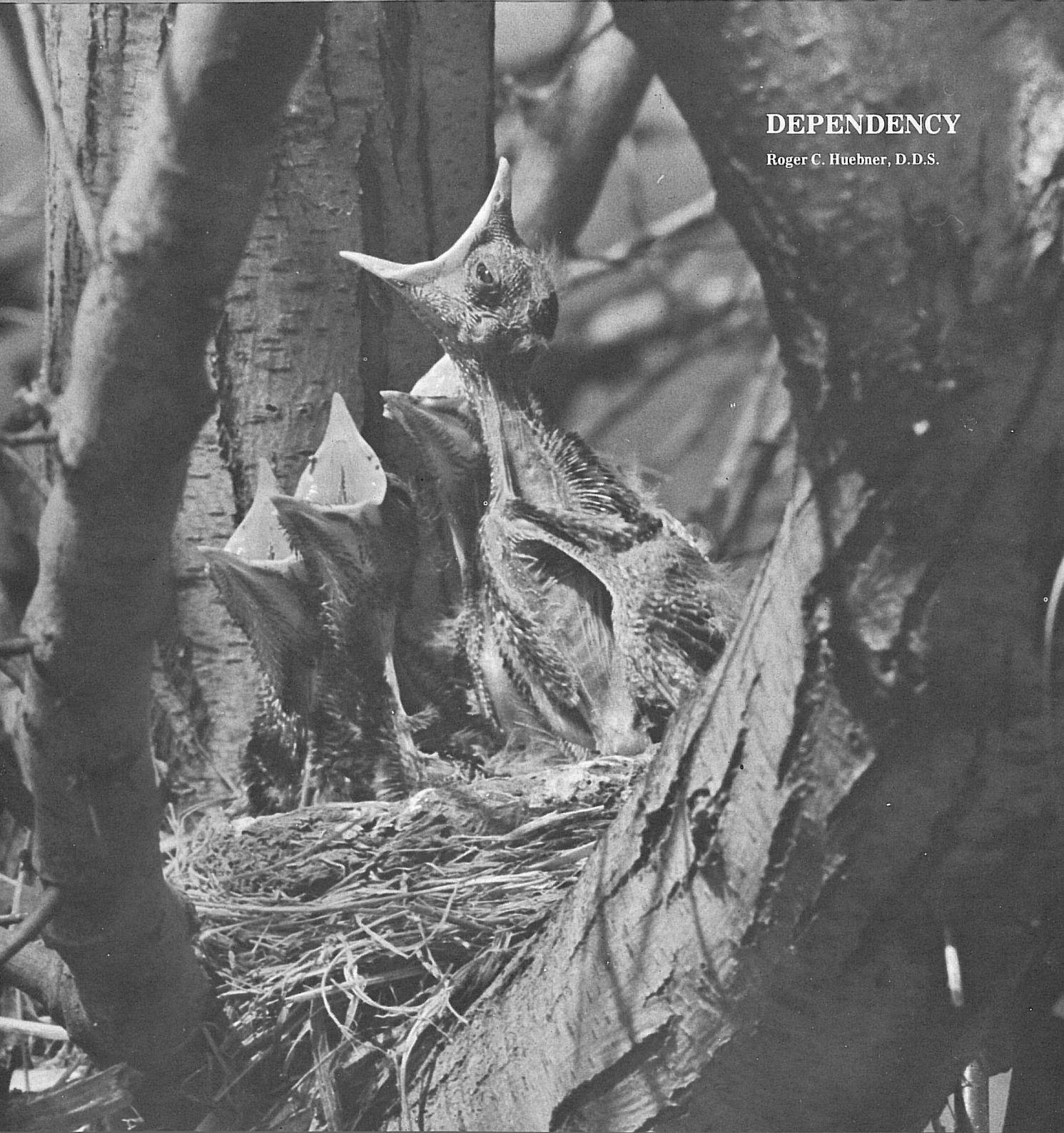


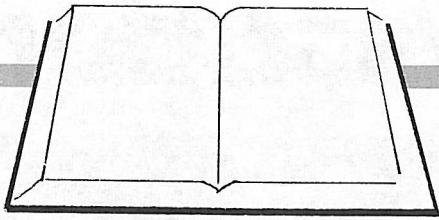
April 11, 1972

The Lutheran Ambassador

DEPENDENCY

Roger C. Huebner, D.D.S.





According to the Word

SATAN'S SUBSTITUTES

"But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there; and the last state of the man cometh worse than the first" (Matthew 12: 43-45).

When we think of counterfeiting, usually the image which comes to our minds is that of someone furtively running off ten dollar bills on a basement printing press. But did you know that the devil is the greatest counterfeiter of all?

For every blessing, grace and good gift from God, Satan has a clever substitute.

Consider these examples from the physical realm. In place of true love, he offers lust, and many there are who never discover the difference between the two. Also, instead of hunger, a God-given and necessary desire, he would seek to snare us in the excesses of gluttony.

However, the devil's most deadly counterfeiting is done in the spiritual realm.

Man must repent of his sin in order to secure salvation, the Bible says. But the Father of Liars would keep us looking inward and downward, whispering that we have sinned too greatly to be forgiven, and attempting to lead us into the repentance of Judas, or despair.

The Bible tells us that God's will for every believer is his sanctification, also telling of the "beauty of holiness." Even here the devil would deceive God's people into accepting his imitation holiness, a self-righteous legalism which repels rather than attracts.

His work is carefully and cleverly done, and sometimes even the most discerning eye has difficulty detecting the true from the false. Thus, it is with a prayer for true spiritual understanding that we must approach these verses, for they seem to speak of Satan's most clever substitute of all.

First, we see a life, compared to a house, from which the unclean spirit departs. Could this not be the life which the Holy Spirit has touched with the knowledge and conviction of sin? Here is one who has grown dissatisfied with the ways of sin, and who yearns for something better to quench the burning thirst within.

Does it seem strange to you that, at such a time, the devil's agent should withdraw? Don't be fooled, for

what may appear to be a retreat is in reality often a move to a position of greater strength. Satan knows that the battle for a soul is not lost just because one turns from the uncleanness of gross and open sinning; in fact, he is very willing to let that happen if things will then proceed according to his plan.

What happens to this life after the unclean spirit departs? It is swept, but not cleansed; garnished, or decorated, but not renewed. Here is religion without Christ, good works without righteousness.

Satan has succeeded in pawning off his most clever counterfeit of all: self-reformation, rather than God's gift of salvation.

One more word is used to describe the life from which the unclean spirit has departed, and that is **empty**. The gentle knock on the heart's door has never been answered and Christ has never been allowed to enter and take control.

The spirit of Satan has only departed for a time and soon returns to take more complete control than ever before. "And the last state of the man cometh worse than the first." Is this not why our Savior warned against the self-righteous religion of the scribes and Pharisees?

A battle is being fought for your soul and mine. Beware of counterfeits!

Robert L. Lee

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A Visit to Israel

by Dr. Iver Olson

It became our good fortune from February 24 to March 9 to realize a dream of many years' standing, namely to visit Israel. Together with a group of about one hundred others from all parts of the country (Norway), we formed a travel group for a charter flight to the land of Israel. We spent seven days in Jerusalem, four in Tiberias on the shores of the Sea of Galilee, and three in Nathania—a city of 60,000, built since 1948—just south of Caesarea. From each of these places we had opportunity to take side trips to Bethlehem, Hebron and Abraham's home at Mamre, Jericho and the Dead Sea, Jacob's well in Samaria, Nazareth and many other places known from Bible history. Jerusalem particularly was rich in sacred lore. We can appreciate the statement that the land of Israel is a fifth Gospel.

Impressions? We had never realized that the land was so rocky and apparently barren. It was but a rock pile interspersed with gravel and sand—Megiddo excepted. It should be a desert, and has actually been so for centuries at a time. The thought struck us that it might have been more in keeping with God's generosity to have given His chosen people some land like the Red River Valley rather than this pile of desolation. Nevertheless, we were astounded at the productivity of the land when Jewish hands began to work with it again. Mile after mile of orange groves graced the roadside as we travelled along on Marshall-aid asphalt highways. The trees were loaded with oranges large as grapefruit, more delicious than any other oranges we have tasted to date. The orange harvest is from December to April; it would not be surpris-

ing to learn that Israel produces one ton of oranges per capita of population—which now stands at about that of Minnesota. Bananas were also in season now; these are somewhat smaller than ours, but sweeter. Truckloads of bananas were on the roads to export centers. Likewise impressive were the olive and grape orchards. These fruits ripen later in the season. Lemons, grapefruit, avocados, apricots and tomatoes were in ample evidence. The Megiddo Valley had land that was more level and tillable. Grain and forage crops grew here.

We had occasion to take a dip in the Dead Sea in February. The water was clear, buoyant and comfortably warm; its salinity was said to be 26%. One could possibly drown here if he tried to stand on his head, but then he would likely lose his balance and the head would come up again.

Jericho, the accursed city (Josh. 6:17, 24) is near by. Instead of being a dusty pile of rubble and fallen rock, it was an oasis. So, too, in Elisha's day. The spring spoken of in II Kings 2:19-22 is still the source of the city's water supply for domestic use and irrigation today. We drank of it and found it to be good. 140,000 Arabs had lived in the refugee camp right south of the city; only slightly more than 1,000 are left now. They moved eastward after the Six-Day War (1967).

Highlights? We mention just four among the dozens of unforgettable experiences.

One such was the visit to the site of Caiaphas's judgment hall. This is one of the authentic sites in the city (Jerusalem). Recent excavations have brought to light the courtyard and the entry steps to this hall. It was here that Peter denied Christ. A church and monastery have been built here

now. Our taxi-driver guide discharged his six passengers and drove off to park his taxi. Four went over to the stone fence to look at the Kedron Valley, while the two of us stood reading the placard on the church door. All at once the rooster began to crow; once, twice, and three times. No more. We became almost superstitious; did this have a meaning for us? When the driver returned, we asked him if they had installed a contrivance to simulate the crowing of a rooster. He replied that Peter was the last one to have heard a rooster here. Later we learned that roosters crow in Jerusalem at every hour of the day and night.

Another authentic site is the Garden of Gethsemane. It is maintained that the olive trees here are the same ones that were there in Christ's day. At least they grow from the same roots. Old and gnarled, they stand there as silent sentinels from the past. Our group usually carried on with jollity and pleasant pratings, but as we entered the Garden we became silent and sober. Each one walked about in his own thoughts. We watched the gardeners with their curiously small hoes. We entered the church to read for our morning devotions the account of Christ's struggle here in Gethsemane. We sang, a capella, "The Hour in Dark Gethsemane." The church acoustics had a hauntingly beautiful effect. Few eyes were dry. During the singing of the last stanza one of the young ladies in our group broke down and gave her heart to the Lord. We did not know it at the time, but she reported it at our evening devotions. The fifth Gospel had its effect.

It is not so certain that Gordon's Garden Tomb is really the
(Continued on page 4)

I took his hand



Sketches from the hospital ministry of the late Rev. Wm. Hagen

A HEAVEN-BOUND IRISHMAN

A few Sundays ago our pastor spoke to us about heaven. Verily, I should like to hear more about heaven in our sermons. I have observed also among my sick friends that when we touch on the subject of heaven, they immediately become more open and receptive; they are gripped by the unseen powers of another world and seem to receive something that works quietly on their hearts until the next time I come around.

Among other things the pastor pointed out the truth that we are to **work** in heaven. "Therefore are they before the throne of God; and they serve Him day and night in His temple: and he that sitteth on the throne shall spread his tabernacle over them" (Rev. 7:15).

Work! That is exactly what a number of patients, especially the chronic ones, long for. How exasperating it is to lie there helpless year after year, in some cases not even able to turn the body to relieve the pain a bit, not to chase 'that nosey fly' that crawls all over one's sensitive face and hands.

There are not a few such poor, suffering people. They lie there with memories of strenuous but happy working days. If a fellow could only take hold of a real lift, dig his feet into the ground and put his shoulder to it! That would

be heaven for many a work-hungry sufferer.

Just such a helpless patient was the Irishman that I was trying to comfort a short while ago with the thought that if he remained faithful to the end he would surely receive in the resurrection a body that would be the willing servant of his spirit and would serve God in His great tabernacle. He was not satisfied just to know these truths in a general way; he wanted to find among other things, for example, if he would have good, strong teeth in heaven.

"Yes," I suggested, "that certainly is part of a perfect body. Up there we are to sing praises to God and the Lamb and there could be no clear and beautiful singing without a complete set of teeth."

This really seemed to comfort him a great deal. With typical Irish humor he began to tell me why he had insisted on keeping his only two remaining teeth, crooked though they were. "I must have them so I can bite into those Irish potatoes we get, since it is the only pastime I have now. It gives me a lot of satisfaction to put my personal stamp on those potatoes."

I have often thought of that fine Irishman and our talks together about the Kingdom of Heaven. I wonder if he now remembers any of the things we talked about here

below, and if it did him any good. One of the last things he asked me before he died was this: "Do you think I'll get to heaven just as soon as I die?"

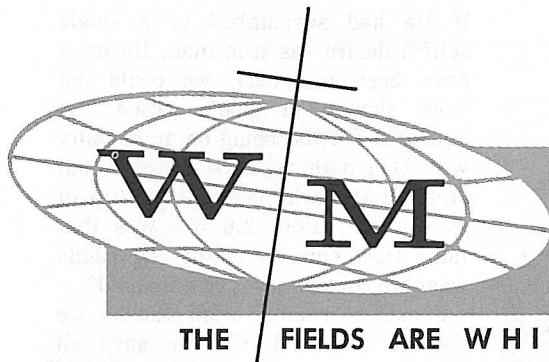
Even though he seemed satisfied with it, I rather regret the answer I gave: "You may have to be satisfied with entering Paradise at first." I am not sorry that I added: "Rest assured, however, that when you sit down at the Lord's table you will never have any reason to complain about anything."

(Continued from page 3)

one in which Christ was laid. It has many points in its favor over the traditional Holy Sepulchre, but my doubt as to its authenticity increased as I visited it for the third time. A tomb there is, to be sure; actually there are three tombs in one. Nevertheless, on Sunday, February 27, we had open-air services in the garden by this empty tomb, and I had the privilege of sharing the pulpit with a pastor from Oslo. It was my birthday that day. The resurrection truth seemed more real than ever before.

The following Sunday found us in Tiberias by the Sea of Galilee. At about ten o'clock in the morning, we took a boat across this lake to a place named En Gev, on the east side. This is the most likely place for the feeding of the five thousand. The evangelists report that it was a "desert place," and that there was "much grass" there. Here is a flat place between the lake and the mountains. We had our dinner here in a restaurant operated by a kibutz—a kind of cooperative farm. Sixteen hundred people live here on this kibutz. Quite fitting that today this place continues to be a place of feeding thousands of people.

(Ed. Note: Dr. and Mrs. Olson are spending a year in Norway and will return to the U.S. next summer. In the fall Dr. Olson will resume his duties as a teacher in the Association's Seminary and Bible School.)



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

IN MY LAND

By Rev. Yeddo Go'tel
Campo Mourao, Brazil

The return to my own people was great. Both my family and I were anxiously waiting for that day we could be together again.

The Pan American jet on which I came arrived on the 13th of November in Rio de Janeiro and by the 15th I reached Campo Mourao. Progress seems to be present everywhere. Brazil has really changed since I left it for the States in 1968. Campo Mourao, too, is a large town. It has progressed with new industries, more schools, paved roads, new and modern homes, etc.

Materially, it has progressed a lot. Spiritually, too, it has been making progress. Much was said in the States about the revival in South America. I feel that the Holy Spirit is working in mighty ways here. We had an opportunity to sense this a little better during our tent campaign days. Certain people showed a real desire to accept the Lord as their personal Savior. Now, a month later, these same ones still are returning to the church services and are making progress in their spiritual lives. Some seem not to get enough of that bread



Setting up the tent for the evangelistic meetings in Alvorada.

of heaven which Nehemiah spoke of (Nehemiah 9:15). The time the pastor has to spend with each Christian seems to be so limited considering the amount of work. Passages as "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5) and "But they that wait upon the Lord shall renew their strength...they shall run and not be weary" (Isa. 40:31), become very useful when the load seems bigger than what you are able to carry out.

A call was given me to serve the church of Campo Mourao and to teach in the Institute and Seminary. So I started serving the Campo Mourao church on January 1. Our school program began March 1. During the whole month of January we were having evangelistic meetings in the different places of work. During the days of Jan 17 to the 23, Missionary C J. Dyrud, two girls from our Bible Institute and I went to Alvorada for a week of evangelistic meetings. The attendance was good. The tent was always full and there were people standing outside and it didn't make a difference whether it was raining or not. Of course, we had to go and invite many in their homes.

Unfortunately, where the people seem ready to accept the Lord, they, too, seem quite easy to get involved with satanic powers, and the Devil there, too, is working overtime. One spiritist leader of their group asked me, Who do you think invented the faith or belief that the Christians claim to have? Then I told him that God Himself put that knowledge of Him in the hearts of every person and that faith comes by hearing and hearing by the preaching of the Word of God. To this he replied, This is perhaps what the Bible says, but I

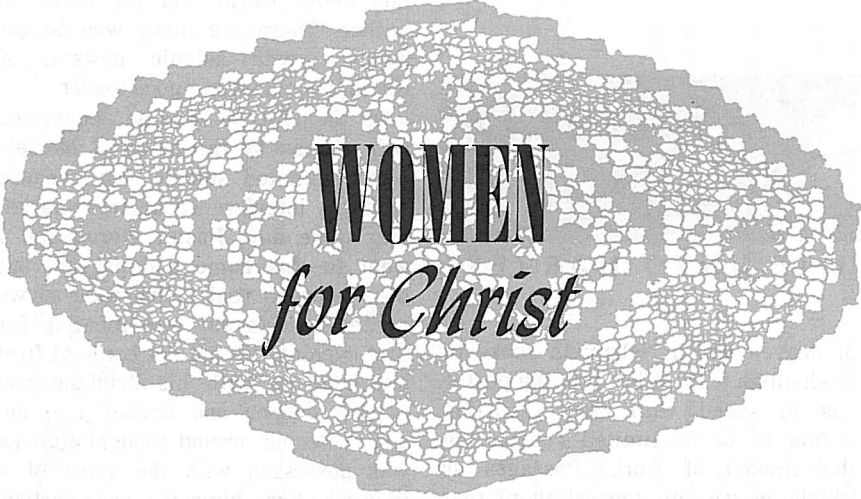
know who it really was. It was a very nasty fellow who wanted to cheat the whole world and his name is Luther. There are many who do get involved with satanic powers, of which this man was a good leader.

On the 17th we became acquainted with a man by the name of Moises, who attempted suicide, but because of God's interference he was spared. The same day, Pastor Dyrud and I went to this home and prayed, but there was no real deliverance so we invited him to our tent meeting for that evening. He did not come at first but kept on with his drinking and getting deeper and deeper into despair. People around thought that he was possessed with the spirit of a man who hung himself a year earlier. He did have visions of that year-old scene and heard loud invitations to commit suicide.

On the 21st his wife sent one of their little daughters to call us, for her husband was in great distress. She thought that he would try another suicide. After the classes were over of D.V.B. School, we went to their home at 11:00 a.m. Pastor Dyrud read a Scripture portion, but this man, with a fearful look in his eyes, went fast into his room. We did not give up, but followed him. We felt that he was demon-possessed. Therefore, we both laid hands on him and prayed for deliverance. Immediately he got into convulsions and fought the power of God like fire.

After half an hour of prayer and reading the Word, Moises said that he felt relieved and at peace. This kept on only for about 15 to 20 seconds and the spirit re-entered him. His eyes had terrible expressions. He would gnash his teeth. He had no control over his body nor over his speech. Even the talking was done by the demon. While we and the other Christians were praying, the spirit would say; Why are you here, leave us alone, I want to take Moises with me, he is my friend. Moises belongs to me, get away, I need rest, and so on and on. Once I called the spirit and asked him, Why don't you enter into a pig, as it was done with the demons that were in the maniac of Gadara (Luke 8:26-39)? Then he said, No, let me enter into one of these children, who

(Continued on page 13)



WOMEN for Christ

“IS THIS FAIR?”

by Mrs. Gerald F. Mundfrom,
Grafton, N. Dak.

“Is this fair?” Here I am being asked to serve again, when this member and that member are not doing their share. I have to help with the teaching, besides getting my own children to Sunday school, serve as an officer of one organization and on the program committee of another. Is there no end to what I am expected to do?” How often we hear this type of complaint or express these thoughts ourselves, though perhaps not aloud.

No, it really is not fair that some W.M.F. members carry the heavy end of the work-load, while others manage to do as little as possible. But this is life! And where do we find evidence that we are entitled to anything different?

Is it fair that one is endowed with a beautiful face, another with a rich contralto voice, and another with such ability of expression that she holds her listeners almost spellbound? Still another is a great teacher or statesman, or demonstrates scientific genius or the power to produce great wealth. Nature has not treated all the same. It simply is not fair!

What does Jesus say to we who feel that our lot is not fair? He Himself did not get a fair trial nor did He deserve to die a criminal's death. Yet He did not complain; in fact, He chose this way. He came “not to be ministered unto, but to minister

and to give His life” (Mk. 10:45).

He says, “Freely ye received, freely give” (Matt. 10:8). There is no one who has not received freely of the goodness and mercy of God. “He maketh His sun to rise on the evil and the good and sendeth rain on the just and the unjust” (Matt. 5:45). Even the unjust share in the material benefits our Lord showers upon the earth.

We who are Christians should be most aware of this—that we have been abundantly blessed by God, not only in spiritual gifts but also in physical and material means. **No matter how little we have, it is more than we deserve!** We may reason that we work hard and long in order to enjoy some material advantages, but it is only through the goodness of God that we are able to. Even though we barely have strength to keep alive, we owe that to the God who loves and cares for us. And surely the vast majority of us will find far more than that when we take count of our physical blessings.

If we let our thoughts dwell on ourselves, our rights and our “just due,” we become mired in self-pity and will lose, rather than gain, not only physical benefits, such as friends, but also spiritual blessings. “Whosoever shall seek to save his life shall lose it: but whosoever shall lose his life shall preserve it” (Lk. 17:33).

Consider Jesus! Consider how He willingly laid down His life that we might become the children of God!

If He had succumbed to a single selfish desire (as true man, He must have been tempted), we could not have shared in God's grace. He “counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant” (Phil. 2:6, 7). Was that fair? How can we claim any rights when we consider the price He paid?

Consider, rather, what thanks we owe to Him! Even if we gave all that we have back to Him, it still would not pay for our salvation. “And He died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again” (II Cor. 5:15). We have no right to live for ourselves if we have experienced the cleansing power of God's grace in forgiving our sins. Jesus died to save us from a life of selfish living!

And, moreover, Jesus said, “To whomsoever much is given, of him shall much be required” (Lk. 12:48). Selfless living is not requested, it is required. Think not, “Is it fair?” Decide to abandon self, and find ways to serve Him who gave His all for you.

WMF HONORARY MEMBERSHIPS

The Honorary Membership and In Memoriam Project of the Women's Missionary Federation is an opportunity for honoring faithful members of the local Ladies Aids, as well as friends and relatives. Additional interest in this particular project has been evident since all funds received for Honorary Memberships and In Memoriams are placed in a savings account. This money is to be used for the housing of missionaries as they come home on furlough. The following local groups have honored 77 ladies during the past fiscal year—February 1, 1971 to January 31, 1972:

HONORARY MEMBERSHIPS IN THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS' WMF—1971-72

Triumph W.M.F.—Nogales, Arizona
Mrs. Andrea Quenfe
Bethany Ladies Aid—Astoria, Oregon
Mrs. Petra Hansen

(Continued on page 10)



Luther League Activities

Edited By Wayne Pederson

THE PASTOR-YOUTH DIALOGUE

The following is a dialogue between a pastor, an adult advisor, and several young people. They met together for a youth leadership seminar. They talked about some of the problems involved in relationships between pastor and youth in the church.

This is not a verbatim account of the dialogue. I have condensed it, organized it, and put it in a more literary and smooth style. It is hoped this account will help both pastor-advisor and youth gain insights into some of the problems in mutual understanding and cooperation.

Youth: Our pastor just seems too busy to have time for the youth of our church. Oh, I know that he's an excellent pastor. He really is busy. He's always visiting the sick and stuff. But he never seems to have time for us kids. If he'd just come to one of our meetings once in a while, it would help.

Pastor: I suppose that sometimes we do appear to be very busy. I guess maybe sometimes we get taken up with all the many aspects of our work. Really, the greater love a minister has for the Lord, the greater will be his love and concern for youth. We really do love youth. We pray for you and are concerned about you.

Youth: Well, yes. We really know that our pastor is interested in us. But he really needs to **show** us that he is concerned.

Pastor: But what can a pastor

do to show he is interested? What do youth look for in the pastor to know that they can confide in Him?

Youth: The pastor needs to be himself. He shouldn't hide behind his clerical title. He should be approachable. He should make the kids feel that they really know him. Before you can confide in someone, you need to know him. The pastor should make it known that he is approachable and human. It's important, for example, that he take part in some of the recreation with the kids.

Pastor: I guess part of the problem is that many pastors have problems in knowing where to draw the line. He is perhaps afraid of becoming too chummy with the kids and losing the respect of both youth and adults.

Youth: Well, I call my pastor by his first name. We're very good friends. And yet, I respect him very much. I need his insights into my problems. I need his knowledge of the Bible. I need to know what he knows. Sometimes Pastor is the only one I can talk to. I can talk with him many times when I can't even talk with my parents.

Pastor: I know that it's important for the pastor to remain approachable to the youth in the church. But most pastors I've talked with are kind of waiting for youth to come to them. They're waiting for youth to come to them and share their needs. I mean, youth need to take the initiative. The pastor feels that he is always promoting people's need to take Christianity more seriously. He's

afraid that if he gets too personal with kids, they'll think he's trying to shove religion down their throats. So he just kind of waits for the kids to take the initiative and come to him.

Youth: I guess I've never really thought of it that way before. I didn't realize that it may be up to me to make the first move. Seems like we've both been waiting for each other to take the first step. That's crazy!

Pastor: I know. I think it's just a matter of getting together. The pastor and youth need to talk to each other in order to understand each other's feelings and needs. These barriers need not be if we could open the lines of communication.

Youth: Then, there's the opposite problem of an overbearing pastor who wants to run everything his own way. What do you do in a situation like that?

Pastor: Well, here again, I think the kids need to be direct with their pastor. Don't assume this is the way the pastor wants it. He may be running things himself, because most of the time it won't work unless he does. Because there is usually so little interest, he needs to push things along. I think most pastors would be thrilled if some of the youth came to him and said, "We'd like to try this on our own for a while. We know you have a lot to do, and so we'd like to help you in this area."

Adult Advisor: We've found it's good to have "rap" sessions with the kids. It's great to talk out our interests, goals, and problems.

Pastor: You know, it was one of the boys in our church that really got our youth group fired up. He had returned from a camp or something where He had really gotten excited about Christ. Well, he came to me one day and asked if we could pray together. After that, he came to the church every day. We went to the altar of the church and prayed together.

Well, that started everything rolling. It was the beginning of a revival among our youth. From that we had Bible studies, outreach teams, outings, and an active, spiritual youth group.

Pastor: You see, both youth and
(Continued on page 14)

Letters

TO THE EDITOR

SUPPORT REVIVAL PREACHING

Our President's recent visit to China and the screaming headlines telling us upon his return that the world has changed.

We are reluctant to believe this and ridicule the idea that our nation has capitulated to the Communists. Before the President's visit, to Moscow in May, we will be propagandized into believing how wonderful the Communist leaders are. The trip to Moscow will determine our role in the Communistic one world.

If 1972 is a crucial year in prophecy to Christians, then what about 1975? Rapture, we hope, but disregarding the dates, we have a short period remaining to spread the Gospel. Will some of the members of the Free Lutherans cut their own shackles and free themselves to work with, and outside, the membership of the Free Lutherans, for revivals and crusades for Christ projecting the undefiled Word of God? Can we be found hiding under the umbrella of self-righteousness derived from non-membership in the WCC and liberal churches?

We might be prone to carrying this freedom so close to ourselves that it actually blinds and imprisons us, stunting our growth, profiting no one. These "filthy rags" wouldn't enhance any church. This freedom is not for the purpose of hindering or quenching the Word, but we should be honored to have the privilege of being a slave to Christ under any condition.

Some of us believe we must support the preaching of the undefiled Word of God coming from the pulpit, disregarding which of us sinful denominations inaugurate a revival or crusade for Christ.

We hope not to be charged with

the sinners' pitiful lament: "The harvest is past, the summer is ended, and we are not saved." Will some "Weeping Prophet" pray for me? I come so short of the glory of God.

Swante Millimaki
Ishpeming, Mich.

WHAT IS HAPPENING?

Greetings with Galatians 6:9 and II Thessalonians 3:13.

God has laid a burden upon my heart in these verses. And I want to share them with all you readers of **The Lutheran Ambassador**. God has been dealing with me as He gave these two verses to me. It says, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." I am afraid that I had gotten tired of the work instead of weary in the work. I looked to self instead of looking to God for strength and guidance for each day. Instead of taking just one step at a time I have been concerned about days and years ahead when I have no promise of tomorrow, so why worry about it?

The burdens on my heart are the children and young people of today. How tragic what's happening to so many of them. The devil is sure after them. He never takes a vacation, but we sure have. We used to have Sunday School all but a month a year, now never in the summer. We have shortened the time of Vacation Bible School. It used to be a month and now is only a week and not even all day.

Evangelistic meetings used to be two or three weeks, now for only a few days. We have taken the Bible and prayer out of schools and they are now filled with much which is not fit for children. I am afraid of

these preschool starter classes they are having. Parents, have you checked what they are teaching them and older children in school? I am afraid Communists are behind much of it. Let us look to God for strength and guidance and not grow weary in well doing for time is running out and Jesus is soon coming.

Praying for you all.

Mrs. Pauline Pope
Wadena, Minn.

(It is very easy to lay blame on Communism for one thing or another. Let us be as careful as we can when we do make the charge.—Ed.)



Valley City, N. Dak.
Grace Lutheran Church
Rev. Harry C. Molstre, Pastor
April 16-20
Ev. Nels Pederson (LEM) speaker

Tioga, N. Dak.
Zion Lutheran Church
Rev. Robert L. Lee, Pastor
April 25-30
The Windahl Bros., Ev. Team

Fergus Falls, Minn.
Calvary Lutheran Church
Rev. Julius Hermunslie, Pastor
April 30-May 4
Rev. Herbert L. Franz, Cloquet,
Minn., speaker

Lake Region Lutheran Parish
Rev. Raynard Huglen, Pastor
Rev. Erling Huglen, Roseau, Minn.,
speaker

Roslyn, S. Dak.
Saron Lutheran Church
April 30-May 1

Eden, S. Dak.
Buffalo Lake Lutheran Church
May 2-3

Sisseton, S. Dak.
Hope Lutheran Church
May 4-5

such as are seeking the Kingdom of God, if not already in it.

And according to Principle No. 4, it is the preaching of God's Word which is to purify and quicken the congregation. Let that be faithfully discharged, together with the wise and compassionate exercise of church discipline and the results can be left with the Lord.

But the preacher of God's Word often faces an audience made up of the types described in our thesis for today. He must have something for each in the average sermon. Let us note the four classes again.

There are the **believers**, who have some growing to do. They have made and are living in commitment to Christ, but they need to be deepened and to go on to "solid food" (Hebrews 5:14). Sanctification must take place. A steady diet of evangelistic preaching, while it will warm their hearts, will not give them what they need to go on to maturity. They must be challenged to growth and development.

The **seeking** and **uncertain** souls may well make up a greater portion of the audience than we imagine. These are people who do not wish to oppose the Lord, but have also not been set free to serve Him either. Because they are not for Him they are against Him, but they are not far from the Kingdom either, some of them. It is in this area that there may be the greatest potential for a spiritual harvest. The preacher must seek to deal helpfully with the hindrances that have thus far prevented these uncertain souls from making the surrender to Christ.

The **hypocrites** form the least attractive segment of the audience because "nobody loves them." But God loves them and the preacher must, too. The spirit of hypocrisy is the spirit of self-righteousness. Self-deception is usually involved, too. We all know how easily we deceive ourselves in various matters and yet we are responsible for doing that. Whoever does this so that he jeopardizes his eternal welfare is doubly to be pitied. Preaching must strike down the self-supports and direct the individual to Jesus alone.

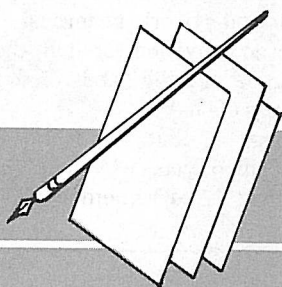
Finally, in the audience there may be the **hardened sinner**. He makes no pretense about being a Christian. He is present at all only to please a family member, perhaps, or to begin or cultivate some social or business contact. He is the type of person who pokes fun at Christianity and the church. If in a church service, he has no intention of "listening" to the sermon unless it be for the purpose of making argument. For this person, too, Gospel preaching must strive to bring a message.

The task is great and who is sufficient for it? "I thank Him who has given me strength for this, Christ Jesus our Lord, because He judged me faithful by appointing me to His service" (I Timothy 1:12).

WHY DON'T YOU DECIDE?

In recent months two situations have been called to our attention which point out how foolish it is when people do not designate what shall be done with their possessions after they depart this life.

In the one case, a farmer's estate was reduced by over \$50,000 through taxes and perhaps legal fees before the



EDITORIALS

FOUR KINDS OF HEARERS

"True Gospel preaching endeavors to meet the needs of all who hear: the believer who desires to grow in his life with God, the seeking and uncertain souls who want to see Him, the hypocrite who must be awakened from his self-righteousness, and the hardened sinner who must still be called to saving faith."

Declaration of Faith, V:5

The Association of Free Lutheran Congregations does not believe that her congregations are pure, that is, that every member of the local church is a Christian. The ideal is certainly that they be such but experience shows the difficulty of maintaining that ideal in practice. It is very difficult for man to judge the secret thoughts and intentions of the heart.

The Lutheran Free Church, from which the AFLC has received her **Guiding Principles**, wrestled with this questions, but always admitted that the local congregations were not pure. For many years Principle No. 4 read as follows: "Members of the organized congregation are not, in every instance, believers, and such hypocrites often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse."

During the '50's there was agitation to remove the word "hypocrites" from the paragraph, with at least one person contending that the word was not intended in the first place by the writers of the document. The word "hypocrites" was removed from Principle No. 4, not because anyone doubted that there might be hypocrites in the church, but because it seemed too harsh a judgment against those who, while not members of the true Church, were seeking the Kingdom of God and were not consciously pretending to be something other than what they were. The AFLC uses Principle No. 4 as amended. She has not insisted on the purity of member congregations but has held up the ideal that all affiliated persons be

remainder could somehow be divided among the survivors.

The second situation is that of a single man with considerable means who was once declared incompetent to manage his own affairs. A guardian was appointed and the man, with all indications of soundness of mind, later on wished to make a contribution to Association work. The gift was approved by the court provided that no relative, of whom there were few, objected. As might be expected, one or more of the relatives came forward to hinder the making of the donation. The man was disappointed but nothing could be done. And God's work suffered.

Why don't you make the decision about how your estate shall be divided after you are gone? Why leave it

for probate costs and taxes to take their share when it isn't necessary that this be done?

Naturally, we hope that something will be set aside for the work of the Kingdom of God, if that has been an interest during one's lifetime here. There have been cases where people have supported God's work generously in their lifetimes but have made no provision for it in their wills and what remained has gone into the hands of those who had little interest in the things of God.

If you have prospered enough so that you will leave some of this world's goods behind you, why don't you decide what shall be done with it? And remember God's cause when you decide.

(Continued from page 6)

Triumph Ladies Aid—Ferndale, Washington

Mrs. Horst Conzelmann
Mrs. Ludwig Bensen

Calvary Ladies Aid—Everett, Washington

Mrs. Minnie Forsberg
Mrs. Guida Farness
Mrs. Barbara Braaten

Bethel Ladies Aid—Faith, South Dakota

Mrs. Thelma Hopkins

Emmanuel W.M.F.—Eagle Butte, South Dakota

Mrs. Roy Bayless
Mrs. Elmer Johnson

Elim Ladies Aid—Pukwana, South Dakota

Mrs. Gena Boock
Mrs. Kristine Powers

Zoar Ladies Aid—Hampden, North Dakota

Mrs. Hjalmer Stone

Trinity W.M.F.—Grand Forks, North Dakota

Mrs. O. A. Vigness
Mrs. John Kleven

Aadalen Ladies Aid—Fairdale, North Dakota

Mrs. Betsey Nelson

Antiochia Ladies Aid—Churchs Ferry, North Dakota

Mrs. Clara Blegen
Mrs. Rachel Myhre

Zion Ladies Aid—Tioga, North Dakota

Mrs. Kermit Haakenson

St. Olaf Ladies Aid—Tioga, North Dakota

Mrs. Viola Olson
Mrs. Donald Sundhagen

Grace Ladies Aid—Valley City, North Dakota

Mrs. Minnie Forthun
Mrs. Amanda Skonnard
Mrs. Berthe Sebby

Rindal Ladies Aid—Thief River Falls, Minnesota

Mrs. Marie Anderson

Grace Ladies Aid (Priscilla Circle)—Bagley, Minnesota

Mrs. Arthur Nordin
Mrs. Ole Honstad
Mrs. Henry Langseth
Mrs. Francis Drown
Mrs. Alice Sorenson
Mrs. David Nordeen

Kvam Ladies Aid—Dalton, Minnesota

Mrs. Gormen Braud
Miss Julia Clauson
Mrs. Joseph Rovang
Mrs. Alvin Larson
Mrs. Arthur Miller

Zion Ladies Aid—Greenbush, Minnesota

Mrs. Thelma Kvale

Doyre Ladies Aid—Winger, Minnesota

Mrs. Carrie Nohre
Mrs. Harold Aasen
Mrs. Hjalmer Hanson
Mrs. Oscar Raaen

Rice Ladies Aid—Bagley, Minnesota

Mrs. Esther Sheldon

Hegland Ladies Aid—Karlstad, Minnesota

Mrs. Annie Rood

Green Lake Mission Society—Spicer, Minnesota

Miss Ellen Thompson
Mrs. Carl Ostby
Mrs. John Gehrke
Mrs. Nicholas Sonnenberg
Mrs. Roy Flickinger

Oiland Ladies Aid—Greenbush, Minnesota

Mrs. Henry Jackson
Mrs. Eddie Jackson

Sell Lake Ladies Aid—Shevlin, Minnesota

Mrs. Carl Gulsvig
Mrs. Melvin Bergquist

Mrs. Joe Thuney

Mrs. Carl Johnson

Mrs. Floyd Smith

Mrs. Jim Sletten

Mrs. Arnold Lindgren

Mrs. McDonald

Mrs. Marvel Thompson

Poplar Grove W.M.F.—Greenbush, Minnesota

Mrs. Axel Nelson
Mrs. Anna Tromsness

St. Paul's Martha Guild—Cloquet, Minnesota

Mrs. Aini Myking

Rose Ladies Aid—Roseau, Minnesota

Mrs. Alfred Nelson
Mrs. Taylor Halverson
Mrs. George Goos
Mrs. Neil Nikunen

West Lake Ladies Aid—Kerkhoven, Minnesota

Mrs. Cornell Rustad
Miss Bernice Reigstad
Mrs. Christ Hagen

Bethany Ladies Aid—Blue Grass, Minnesota

Mrs. Herman Hansen
Mrs. Roy McConnell

Faith Ladies Aid—Colfax, Wisconsin

Mrs. Lillie Noer
Mrs. Margaret Dietsche
Mrs. Mildred Henrickson
Mrs. Ada Svalstuen
Mrs. Gudrun Werner
Mrs. Margaret Hoveland

No one among us has used aright either tongue or ear. We sin much with these members. It is due to God's patience and mercy alone that we still have the full use of them. Do you thank God for His mercies in this respect? Pray for grace to use your tongue and your ears in His service.

F. Hammarsten

be trained in faithful service to the Lord God. Hebrew scholars claim that a child was not weaned until after his third birthday. We must also keep in mind that Elkanah was head of this household, and he must have been willing that his little son serve the Lord. Actually Samuel was a gift from God. They were just giving God back HIS OWN. How does I Chronicles 29:14 support this truth?

15. It would be wonderful if every mother and father would echo Hannah's dedication as found in verses 27 and 28. How do they impress you?

16. List some ways that modern parents can give their children totally to the Lord. These verses will help you:

- (1) I Samuel 2:27—
- (2) Matthew 28:19 and Mark 10:14-16—
- (3) Deuteronomy 6:6, 7—
- (4) II Timothy 3:15—
- (5) John 1:12—
- (6) Other Suggestions—

17. Was Hannah sad as she left Samuel to be trained in God's service? 2:1, 2

18. What kind of times were these in Israel? 2:12, 17 and 3:1

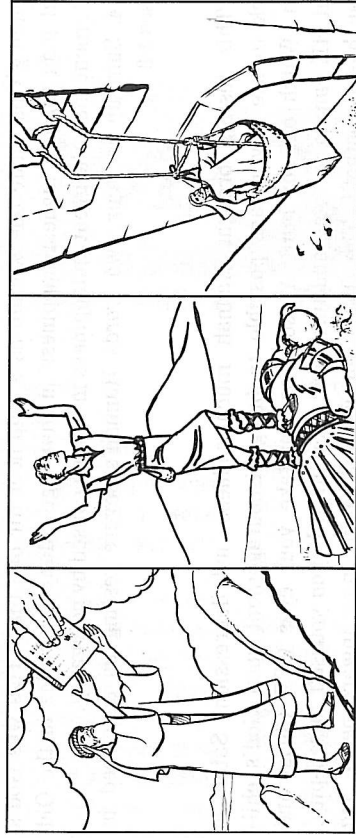
19. Can you imagine what a comfort Samuel was to Eli when his own sons caused him grief? Can you imagine the joy he brought to his father and mother as he served the Lord? Hannah continued her loving care for Samuel as the years went by. 2:18, 19 is an example.

20. How did the Lord bless Hannah for her faithfulness to Him? 2:20, 21

21. The reward of Godly training comes when children willingly give of themselves to the service of God. Describe God's call to Samuel and young Samuel's response in 3:1-10.

22. God raised up Samuel as His chosen Prophet and Priest in days of spiritual decay. All Israel knew that Samuel was God's choice. See 3:19, 20.

WMF BIBLE STUDY



Lesson 5

WMF Bible Study

GOD SPEAKS TO ME THROUGH BIBLE PERSONALITIES

Hannah: A Godly Mother

In the month of May our attention often focuses on motherhood. Hannah is one of the wonderful Bible mothers from whom we can learn many lessons. Mothers and grandmothers should be inspired to commit their "all" to our Lord Jesus Christ through Hannah's consecrated example. Ladies who are not mothers will find many inspirations for Godly Living through Hannah's example.

Read I Samuel 1, 2 and 3 at home.

Read I Samuel 1:1-8

1. Hannah was the wife of Elkanah. What impressions do you have of him from verses 3 and 5?

2. When Elkanah offered sacrifices for each member of his family, it is said that he gave to Hannah a worthy portion, v. 5. Why did he do this? What do you think it means?

The fact that Elkanah did this gives us a clue that he was very compas-

sionate toward her needs. How about YOU? When you see someone in great need, do you go to earnest prayer on their behalf?

3. The other wife, Peninnah, is called Hannah's adversary. Why? See verses 2, 5, 6, 7.

Note: Read what Jesus said about marriage in Matthew 19:4, 5. In the beginning God made one woman as a helpmeet for one man. This was God's ideal plan for the highest happiness in marriage. Many examples in the Old Testament show the great unhappiness in a home caused by polygamy.

4. Turn up in your own words Hannah's severe testing as described in verses 1-8.

This testing brought Hannah much sadness and depression. Satan is quick to use any means possible to bring discouragement upon God's children. Watch out for him! As soon as you take your eyes OFF Christ and what HE can do for you, and turn your eyes inward upon yourself in self-pity, Satan has a foothold. The ONLY answer for maintaining inward peace and victory is to keep your eyes focused upon the Lord your God! Read Isaiah 26:3. This is a wonderful verse to memorize and store in your heart.

5. Describe her husband's efforts to comfort her, v. 8.

This is a fine example of the understanding that should exist between a husband and wife. Burdens as well as joys should be shared.

Times of testing often are the stepping-stones to a deeper commitment to Christ. Look at your life... has it been this way with you? Perhaps an illness has caused you to cast yourself completely upon the Lord and to trust His merciful will. Perhaps you can recall a great need in a loved one's life that caused you to turn that loved one over to God. Share some of these experiences with others. Rather than causing us to "collapse," trials should deepen our trust in God and should cause us to surrender completely to His wise and loving will.

6. People who love God experience burdens, too, but their secret of victory is that they know where to take their burdens. How was this true of Hannah? v. 9, 10

How do YOU act when you have a burden? "Full surrender" is a good term for completely committing your burden to the Lord. Catherine Marshall discusses "The Law of Relinquishment" in her book *Beyond Ourselves*. How can I Peter 5:7 and Psalm 55:22 be a source of comfort and strength to you when you have a burden?

7. What was Hannah's vow? v. 11

Hannah's vow was not merely a rash promise nor was she making a deal with God. Neither of these attitudes is acceptable to the Lord. But rather, she hoped for God's mercy, and she promised her faithfulness in return.

8. It must have been insulting to be so misunderstood by Eli the priest. (verse 12, 13, 14). This is evidence of the evil conditions of this time in Israel. How is Hannah's sweet, humble attitude displayed in her reply to him? v. 15, 16

9. In a kind, fatherly manner, Eli gave her a word of comfort. What was it? v. 17

10. After she prayed and committed her need to the Lord, Hannah's face was no longer sad and she could even eat. Why? v. 18

11. The Lord wonderfully answered Hannah's prayers and gave her a son. What was the significance of his name? v. 19, 20

12. Why didn't Hannah go along with Elkanah to the next temple worship? v. 23

Probably one of the most "honorable excuses" for not being active in the affairs of God's House would be the need to tend to little ones and care for them at home. However, there is a danger here, too. Many parents use their babies as an excuse not to do anything for the Lord. Children are blessings from the Lord and should never hinder the work of God's Kingdom!

13. When God creates a new life and entrusts that eternal soul to earthly parents, He should be given praise, and that child should be taught to love his Heavenly Father. What should be our attitude toward children according to Psalm 127:3?

14. What an inspiration Hannah should be to each of us! Her first concern was that her son should serve the Lord. Are YOU like Hannah in this respect?

Verses 24-26 tell us how she brought little Samuel to God's House to

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___THE DAYUMA STORY (Ethel Emily Wallis) Dayuma fled from the Auca forest to escape death at the hands of her father's killer. A story of cruelty, terror, heroic courage and conviction, a daring return to a murderous tribe.

___TORTURED FOR HIS FAITH (Haralan Popov) A spiritual leader, a symbol of Christian courage to thousands in the Communist world from Bulgaria where he pastored the biggest Protestant church in that nation.

___PUEBLO INTRIGUE (Don Crawford) On January 23, 1968, North Korea seized an American naval vessel with 82 crewmen aboard. The truth behind the outrageous incident should rock every Christian who reads this.

___GOD'S SMUGGLER (Brother Andrew) A remarkable Dutchman brings the Word to worshippers cut off by the Iron Curtain. It is a mission fraught with peril, pathos, financed by faith and supported by miracles.

___CHRISTY (Catherine Marshall) A young teacher goes to the Smokey Mountains, among people who had pride, superstitions, poverty and a

yearning for beauty and truth. Christy finds her faith challenged.

___BLACK AND FREE (Tom Skinner) By day he was a preacher's kid singing in the choir, by night he terrorized the streets as head of a Harlem gang. He found something so big he could face knife-toters.

___THE JESUS MOVEMENT (Edward E. Plowman) The author frankly tells what brought about the Jesus Movement, what it is, how it has spread, and what the results are. The book sticks to facts more than to opinion.

___THE VIEW FROM THE HEARSE (Joseph Bayly) A Christian view of death. Death is something we should face and prepare for. This book helps one to do this.

___MISSION IMPOSSIBLE (Wesley Smith) Students thought he was a square teacher, until teacher and tough guy formed a unique team. A true story with a happy ending.

___JUDITH (N.L. Saloff-Astakhoff) True story of a daughter of a prominent Jewish family in Russia. Author had the privilege to observe Judith's life and service for Christ and to witness her untimely end.

___GREEN LEAF IN DROUGHT TIME (Isobel Kuhn) Author relates the thrilling and sobering account of the Mathews, the last of the missionaries to escape the Chinese Communists.

___BEYOND OURSELVES (Catherine Marshall) A spiritual adventure covering a rich variety of subjects from the author's childhood with her beloved parents to the influence of her famous husband, Peter Marshall.

*Note: This price is subject to change each six month period, depending on books recommended. The latest and best in Christian paperbacks will be selected as recommended reading.

Translation of the Opening Prayer given at the meeting at which Tordenskjold Congregation, Underwood, Minn., was organized on July 28, 1971, and recorded in the Secretary's minutes of the meeting. The prayer was written in the Norwegian language.

"O Thou Triune God! Thou knowest that we today are gathered far from our fatherland where Thou didst first meet us with Thy grace, where Thou didst first let us hear the thunder of the Law as well as the blessed voice of the Gospel, where Thou didst take us even when we were small children into Thy Father-arms through Holy Baptism and didst receive us unto Thy Church on earth and made us partakers of the blessings entrusted to it. Thou knowest that we are assembled here today in this our adopted fatherland to transplant our precious heritage, the true preaching of the Word and Sacraments, through the establishing of an Evangelical Lutheran congregation. Lord, be Thou gracious and merciful! Lead us by Thy guiding Holy Spirit, that what we undertake may be to Thy honor and to the blessing of coming generations. Prevent, O Lord, strife, bickering, divisions, and all evil, and help us now and ever to preserve the unity of the spirit in the bond of peace! Lord, Lord, never become so angry with us because of our sins that Thou wouldst take away the light of the Word and leave us to falsehood. Grant, O God, that the Means of Grace may be rightly administered. Let life and death, the blessing and the curse, clearly be presented to call the living, to comfort the sorrowing, to strengthen the believers. To that end, O Father, grant us faithful and upright preachers, who live rightly and teach rightly. O Jesus, Thou Head and Lord of the Congregation, be among us always, that we more and more may grow up unto Thyself. Thou wondrous Holy Spirit! Lead us here below through this world of strife, so that when the battle is over, we may enter the triumphant congregation above. Yea, O Triune God! Bless, bless this Thy Congregation for Thy Name's sake. Amen."

(Continued from page 5)

were around at the time. So those were taken away from there. Later he said, Bring this other man by the name of Mila, saying that he would enter in him if we only would bring him there. Of course, we didn't want him to enter into somebody else. Once I told the demon that Moises wanted to to be a Christian, and why was he hindering him? Then he said, Well, the faith of Moises is very weak. I asked him what he had against Jesus Christ? Then he said, "EVERYTHING."

This was a very interesting encounter. We never expected it. The Bible student girls couldn't hide their astonishment. Pastor Dyrud and I were sitting on this bed where Moises was in order to hold him down for he always wanted to run away. He was fighting so much that finally this bed broke in half. This happened while many were laying hands on him and he was having the strongest convulsions I ever saw. Finally, around 3:00 p.m. this man coughed in a strange manner and shortly thereafter, having had some strange contortions he fell asleep. Thereafter, he was at rest and showed a desire to read the Bible, so I left my Bible with him.

The following days we kept checking on him. He would also come to our evangelistic meetings. He had an apparent victory over this. Only once in the night he heard voices as had happened before, but now he called upon His name and Moises received peace and for the first time after a whole year, he admitted that he had a good night of rest.

On Sunday the 23rd, we left for Campo Mourao. Moises and others wished we would keep on working right in their midst. We felt bad that the time had come to leave. It is surprising how fast you get attached to people, mainly when they need spiritual help and seem not to be able to stand on their own two feet. Now two weeks later, Moises shows complete victory and wants to become a member of our church in Alvorada. We hope more of them will become stronger as we return to that place and share with them that which "Satisfies the longing soul, and fills the hungry soul with goodness" (Ps. 107:9).

(Continued from page 7)

pastor are afraid to talk to each other. One needs to start. The pastor needs to be open, approachable, and interested. Kids need to take the initiative in coming to the Pastor in order to really get things going.

Adult Advisor: I know some kids are afraid to get involved because they feel they're inexperienced. They feel inferior to the experience and authority of adults in the church. Really, we adults would love to have their involvement. We would much rather have your inexperienced participation than no participation at all.

Youth: I know, I really have learned a lot from the adults in our church. For example, I have really enjoyed our teen Bible studies. But I also have profited from being part of our adult studies in our church. We discuss the Bible. But they really study it. I think we can learn a lot from each other.

Pastor: And remember, prayer is the source of power in our work together. If we are to go forward together, we need to pray together.

GOD'S TAPESTRY

How wonderful God's tapestry!
How great is its design!
It's beauty spans the universe,
It knows no place or time.

If I should find the slender thread
The Weaver says is mine,
How many threads among the rest
Would with my thread entwine?

How many threads among the weft
Would gladly touch my one?
How many would be cut away
Before my thread is done?

The golden sparks amid the gray,
The gray turns rose and gold—
I cannot comprehend the web
Or what the weaving holds.

The warp is set, the woof is spun,
The shuttle flies with speed;
I am within the Master's plan,
He knows my every need.

I dread not when my thread is cut
For I shall see His face;
My humble part in His design
Accepted by His grace.

—Marlene Moline

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

February 1, 1972—February 29, 1972

BUDGET RECEIPTS

	<u>Proposed Yearly Budget</u>	<u>Current Budget</u>	<u>Total Received</u>
General Fund	\$ 41,590.00	\$ 3,465.83	\$ 1,233.53
Schools	72,073.00	6,006.08	689.40
Foreign Missions	38,000.00	3,166.66	1,642.54
Home Missions	42,000.00	3,500.00	750.73
Anniversary Offering (Praise Program- Debt Retirement)	57,900.00		*4,367.51
	<u>\$251,563.00</u>	<u></u>	<u>\$ 8,683.71</u>

Received last year same time—\$4,776.88

*We received \$1,769.43 of this total prior to February 1, 1972
Legacies \$44.74

CHURCH-WORLD NEWS

CONCORDIA SEMINARY BOARD INVITES FACULTY TO RESPOND TO PRESIDENT PREUS' STATEMENT

St. Louis, March 21—In its meeting March 20, the Board of Control of Concordia Seminary resolved to receive Synodical President J. A. O. Preus' statement of "Scriptural and Confessional Principles" as guidelines to his assessment of the issues confronting The Lutheran Church-Missouri Synod and to his understanding of how the issues should be resolved. In a letter transmitting the guidelines to the Board, President Preus stated that the purpose of the guidelines was not to serve "as a new standard of orthodoxy," but to assist the Board "in identifying areas which need further attention in terms of the Synod's doctrinal position."

The Board invited the Seminary faculty to make a response to President Preus' statement. In his March 5th letter to the congregations, pastors and teachers of the Synod, President Preus had suggested that the Board request the faculty "to indicate their stance toward these guidelines."

The Board discussed issues revolving around the teaching assignments of Professor Arlis Ehlen, and resolved to give priority to these issues at the next meeting. Dr. Ehlen has been asked to attend the Board's April 17th meeting to make a presentation on his methods of teaching Old Testament interpretation.

In its continuing study of issues growing out of its review of President Preus' fact finding committee report the Board heard a presentation on the "nature of confessional commitment." Making the presentation was Dr. Robert Bertram, chairman of the department of Systematic Theology. Participating with him were three other department chairmen, Dr. Alfred von Rohr Sauer of the department of Exegetical Theology, Dr. John Constable of the department of Historical Theology and Professor Andrew Weyermann of the department of Practical Theology.

The Board decided to hear a presentation at its next meeting on the relation between fact and faith in Scripture interpretation.

Commenting on the Board's action, President J. A. O. Preus expressed his pleasure with the fact that the doctrinal issues are beginning to be clearly defined. "The Board is taking the matter seriously, and rightly so. I hope the faculty will accept the Board's invitation to respond to the guidelines. These guidelines were drafted for such a purpose—as an aid in defining the doctrinal issues involved. Although we may still question the propriety of Dr. Ehlen continuing to teach, it is a reassurance to note that he has been and continues to be counseled by Dr. Tietjen."

The Board continued its exploration on the question of married student housing by authorizing an architectural feasibility study of Seminary-owned sites adjacent to the campus.

SWEDISH ARCHBISHOP JOSEFSON DEAD AT 64

Stockholm—(LC)—Archbishop Ruben Josefson of Uppsala, primate of the Church of Sweden (Lutheran), died here March 19 at the age of 64.

Archbishop Josefson was named head of the seven million-member state church in 1967, after having been bishop of Harnosand.

In 1960, he and two other Swedish bishops ordained the first woman pastors in the country's history. Ordination of women was approved in Sweden in 1958, after a long and often bitter debate involving both church and government.

A recognized authority on Martin Luther, and a member of a Swedish fact-finding commission on church-state relations, Archbishop Josefson served on the Executive Committee of the Lutheran World Federation and represented the Swedish church at a number of World Council of Churches sessions.

Born in 1907, the archbishop studied at Uppsala University, earning a

seminary degree in 1931, and a doctorate in 1937. Ordained in 1940, he was consecrated as bishop of Harnosand in 1958.

Upon his election to the primacy, Archbishop Josefson pledged to follow the liberalizing program of his predecessor, Archbishop Gunnar Hultgren, and to mediate the tensions between various factions in the Swedish church.

An American clergyman, Dr. Krister Stendahl, currently dean of Harvard's Divinity School, was on the slate of nominees when Archbishop Josefson was chosen by King Gustav Adolf VI. Some observers believed that the choice of the new archbishop was delayed for several weeks due to a split in the Swedish cabinet over whether to recommend Bishop Josefson or Dr. Stendahl for appointment by the King.

The government may select any one of the three candidates receiving the highest number of votes in a nationwide clerical ballot. In 1967, that ballot resulted in the nomination of Bishop Josefson; Dr. Stendahl, a clergyman of the Lutheran Church in America, and Bishop Gert Borgentierne of Karlstad.

LUTHERANS DECLARE UNITY WITH DEPORTED BISHOP

Otjimbingwe, South-West Africa—(LC)—A convention of two Lutheran denominations here has issued a letter deploring the expulsion of Anglican Bishop Colin O'Brien Winter and declaring their "unity" with the bishop.

The convention of the 178,000-member Ovambokavango Evangelical Lutheran Church and the 108,000-member Evangelical Lutheran Church in South-West Africa said that it felt "great sorrow" upon hearing of Bishop Winter's deportation and prayed that "the Lord of the Church will show you and the Church the way we must go... May he make your witness a blessing for our land and our people."

Bishop Winter, an outspoken foe of apartheid (radical separation),

was one of the first to praise the "open letter" issued last summer by the leaders of the two denominations. That letter strongly criticized South Africa's occupation of South-West Africa (Namibia) and its imposition of the "contract labor system" in employing black workers.

When a Lutheran World Federation delegation visited South-West Africa in March, members of the delegation met with Bishop Winter to discuss conditions in his diocese of Damara-land, a region which includes the largely Lutheran territory of Ovamboland.

Bishop Winter, his assistant, the

diocesan treasurer, and the diocesan librarian were ordered out of South-West Africa early in March. The Anglican churchman is currently visiting in the United States, recuperating from the recurrence of a back injury.

Pride slays thanksgiving, but a humble mind is the soil out of which thanks naturally grow.—A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves.

Henry Ward Beecher

THE LUTHERAN AMBASSADOR
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