

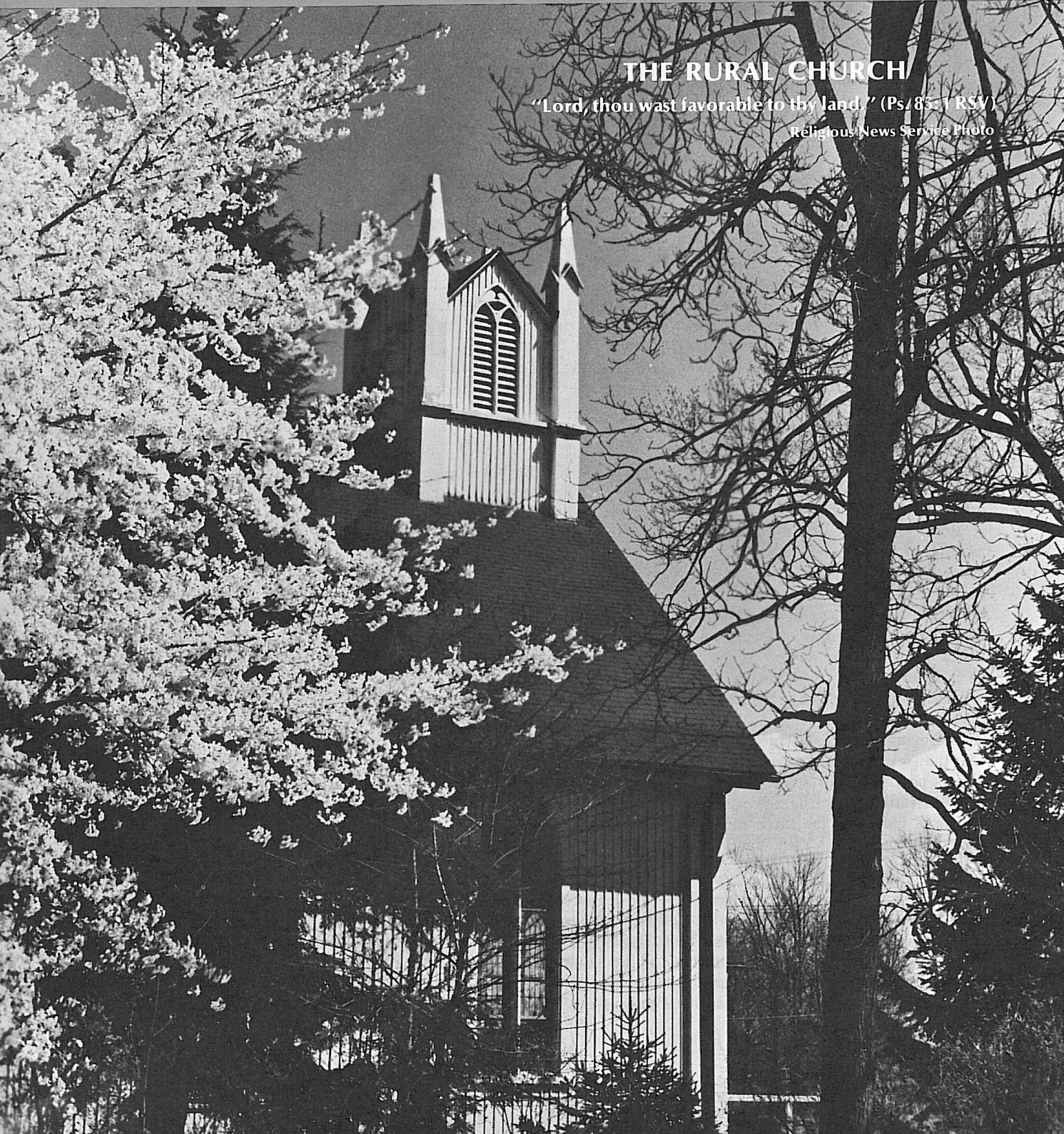
April 25, 1972

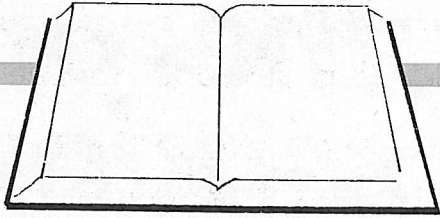
The Lutheran Ambassador

THE RURAL CHURCH

"Lord, thou wast favorable to thy land." (Ps. 85:1 RSV)

Religious News Service Photo





According to the Word

JOCHEBED: A SUCCESSFUL MOTHER

(See Exodus 2:1-10)

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Heb. 11:24-25).

If you should be asked to recall some familiar Bible stories from Sunday school days, one that should surely come quickly to mind is that of little Moses in the bulrushes. Now, in our minds’ eyes, let us review the events of this story and that which follows, in order that we might see more than merely a touching children’s tale, but rather one which reveals some clear teaching as to what makes a “successful” mother.

The Bible has little to say about the months before and after the birth of Moses. However, the reliable Jewish historian, Josephus, relates that, about the time of Moses’ birth, one of the Egyptian seers informed the king that a child was about to arise from among the people of Israel who would crush the power of Egypt if he lived to grow up to maturity. This prediction is supposedly the reason that drove Pharaoh to his attempt at destroying all the baby boys.

In the New Testament commentary on this portion of Scripture, we read, “It was faith that made the parents of Moses hide him for three months after he was born. They saw that

he was a beautiful child, and they were not afraid to disobey the king’s order” (Heb. 11:23 TEV). Thus we see that his parents were faithful believers in God. Little is told of his father, Amram, other than that he was a Levite; Josephus describes him as “one of the nobler Hebrews.”

Jochebed, the mother of Moses, was also a daughter of Levi. It would seem that the Lord must have caused her to sense that this youngest of her children was destined for an exceptional future, for she was more than determined to save him from being thrown into the river. How she managed to hide the child and hush his cries for three months, we can only guess. Then when her devices came to an end, she did not despair, but took the extreme step of entrusting her baby to a little watertight basket which she hid among the reeds at the river’s edge.

Even in this the Lord surely had His hand, for we can see that the events which followed are surely more than mere coincidence. Thus it was that the babe Moses, whose very days had seemed to have been numbered, was found by the daughter of the Egyptian king, and raised as a son and prince in Pharaoh’s household.

God had great responsibilities in mind for Moses, and so He saw to it that he had the advantages of receiving the best possible education and training in the highest civilization of that day. Acts 7:22 tells us that

“Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.”

But God saw to it that he had an even greater advantage. In Exodus 2:8-10 we are told that Pharaoh’s daughter sent her maid for a Hebrew woman to care for the baby, and that the woman whom she found **just happened** to be Jochebed, his own mother. Thus it was that his earliest, formative years were spent in the care of his godly mother, possibly until he was about seven years old.

It wasn’t until he reached the age of forty that the time for a definite and final decision arrived. On the one hand, he was offered all the splendor of life as a prince; on the other, identification with a lowly and suffering people. Dare we say that it was the training which he had received at his mother’s knee which made the difference and caused him to decide to turn his back on the “pleasures of sin” and be numbered among the people of God?

Herein is **success** as God sees it; not that a mother has managed to see to it that her children are abundantly provided with the plenty of the most well-to-do nation on earth, but that she has abundantly provided them with a knowledge of the things of God and His Word, through example and instruction, that they might live for Him all the days of their lives.

Robert L. Lee

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn. Volume 10, Number 9

God Uses Mothers

Proverbs 6:20-23

by Pastor David C. Molstre
Thief River Falls, Minn.

The Church's one great commission is the glorification of God and the proclamation of His Holy Word for the salvation of souls. I believe mothers play an important part in carrying out this commission.

We should observe Mother's Day for the Scriptures are full of admonitions regarding the relationship of parents to children and children to parents. The Bible speaks much of the divine importance of the home. There is no question that God uses mothers and the saying "An ounce of mother is worth a ton of clergy" is very true.

I. Life

When God created Adam and Eve in His image He said: "Be fruitful and multiply and replenish the earth." Women were given the privilege of populating God's perfect creation. But then came catastrophe. Man fell, women fell, and now under the curse of God motherhood became a calamity. Now all children would be born in sin. The birth of every child would be accomplished in suffering.

Immediately after the fall, God in His mercy uttered the first promise of an event that would again glorify motherhood (Gen. 3:15). And so on Calvary motherhood was again sanctified and through the merits of Jesus woman has the privilege of bringing children into the world, and these children have the hope of everlasting life in Jesus. When a mother holds her baby in her arms, she has the glorious satisfaction of having been able to bring into this world not an animal, not a mere physical organism which should live for a little time, but woman has, through the power of God, produced immortality. When a mother brings a child into the world she has created something that shall never cease to exist.

You as mothers are concerned

about your children's health, abilities, developments, etc. But never forget that the most important thing your child has is a soul that will live forever and ever. "What does it profit a man if he gain the whole world, and yet lose his own soul."

God uses mothers. They play an important part in God's plan. And God first of all uses mothers to bring life into the world.

This is just the beginning. Our text says, "Forsake not the law of thy mother; bind them continually upon thine heart."

II. Influence

There is no more powerful factor in the creation of character and personality than the influence of a mother. Experts in child psychology say that 75% of human character is formulated before the child has reached its 7th year. What is true of life in general is true particularly of a child and his relationship to God.

The Romans said years ago, "Give us the child up to its 10th year and we shall have it forever." God said long before that, "Train up a child in the way he should go and he will never depart from it." This is a promise Christian mothers and fathers can claim. Paul gives credit to Timothy's grandmother and Timothy's mother for the splendid qualities of his young fellow-worker Timothy.

I wonder sometimes if we forget how important the calling of a mother is. Her influence more than anything else will determine where her child will spend eternity. D. L. Moody said all that he ever accomplished in life was due to his mother. Yet, with all the Bible says, the emphasis today is on women getting a higher education and learning a trade in order that they may supplement the income. This is good and may be necessary. But, mothers, always remember that your highest calling, your most important task as a mother, is to influence your children for God.

The church can never take your

place. If a child is sent to Sunday school but mother and father stay home, and if the Bible is shared only in church or Sunday school, the child is bound to reason that God is somebody who lives only in church and that religion, after all, must be only for children, since mother and father are not interested in it.

Today there is much talk as to what contribution the church should make to our distressed social life. Many things are proposed, such as better understanding of civic rights, aid to the poor, and defense of the ecology. But the greatest contribution the church can make is the contribution of men and women, boys and girls, who recognize Jesus as their personal Savior and who look to God for guidance. Such boys and girls are trained in Christian homes and the principle influence is that of pious mothers who do their work quietly. They are seldom recognized, but they are the most potent influence in the Kingdom's work. Mothers are Kingdom builders.

Our text closes by saying, "When thou goest, it shall lead thee; when thou awakest; it shall talk with thee." More than once a man has been kept from evil by the memory of a pious mother.

There was Monica, mother of Augustine, who when her son wandered far astray from her early teaching, never lost faith that God would bring him back, and by her love and prayers dragged him from the mire and set him among princes.

Robert Moffatt testified that it was his mother's influence that led him to become a missionary. John Randolph said, "I would have been an atheist but for the recollection of kneeling at my mother's side while she taught me to say—"Our Father. . . ."

Because of all that has been said, and much more could be said, it is proper and in full accord with our Lord's wishes that we honor mothers. Our mothers who have borne us, and we give special honor to those moth-

(Continued on page 14)

A Mother's Prayer Answered

My pastor has asked me to write a brief story of my life, praying that it may be of help to others. As I do so, I recall with deep regret the great grief and sorrow I caused in the life of my Christian mother and also the manner in which I abused myself at the same time. My mother washed clothes for a living for many years. It hurts me to think of how much easier it could have been for her if I had been what she wanted me to be.

Enticed

I was enticed by the "Evil One" to begin drinking when I was twenty-four years old. It all started when a drink was offered to me at a celebration one night. As I continued to use alcohol, I also started to play poker and gamble my money away. I remember how I would play with the boys in the box cars on the railroad tracks in our town, and how mother would come after me. She would often cry. I would then promise her that this would be the last time I would gamble, but I would soon forget.

I recall how when I awakened at night after I had been drinking, I could overhear my mother praying for me. But my life kept getting worse, and other bad habits joined company.

The Turning Point

My mother's sudden death came as a great shock to me. She had had an operation which was successful. However, one night when the nurse was bathing her, she passed away quickly from a blood clot which had formed. She went home to be with her Lord, but for a long time it didn't seem real that she had gone.

I still did not see my need for help, and my drinking became worse. One day in my drunken stupor I received a bad burn on my side which took weeks to heal. While all this was happening, I was off work. Matters soon came to the point where people

could not depend on me. Meanwhile, there were many nights when I would awaken after I had been drinking, afraid that I was going to die. Then I would get up and walk around town. When I was in this condition I would ask the Lord for help, but the next day I would forget, and would again be back in the same rut. As yet, I really didn't see my lost condition.

One morning my employer told me that unless I changed my way of life he would have to let me go. I didn't know what to do nor exactly what happened at this point. But I knew that there had to be a change in me. This was when the Lord took over and showed me how weak and helpless I really was.

The memories of my mother praying for me came back. What other Christians had said to me was also a source of help and encouragement. Often they had told me that there is a better life to live—a life in and for the Lord.

The Difference Christ Has Made

Life has been so different since Christ came into my heart, for a miracle has taken place! By some strange power, He has taken away my craving for drink and for worldly things. People have often told me that I have done a wonderful thing to change so much. But I have had to reply that this was not something I had done. It was Christ who received me a lost sinner, and who provides me grace to live for Him. **God in His abundant mercy did it all!**

In this new life, I have found new friends in His church with whom to have fellowship. Unworthy as I am, I was given the privilege to serve on the Sunday school staff of my congregation, and even as a deacon for a period of three years. It was wonderful to know that people in our town had confidence in me again.

We have a wonderful Bible study and prayer hour each week in our church which gives me more light

and understanding as to what sinners we really are and how truly gracious God is. What hurts me now is to see my old friends who are still slaves to the sinful things of this world. If only they could come to know of the wonderful peace that God can give them in Christ, our Lord and Saviour!

A sorrow that I have in my heart is that my mother did not live to see her prayers answered. But I know that in heaven where she is there is joy over a sinner who has repented.

I thank and praise God each day for His mercy and enduring grace. The wonderful experience that I have today is that I can **take** my sins and troubles to the Lord and **leave them with Him**, for He has promised: "If we confess our sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness." Thanks be to God for newness of life and the blessings of answered prayer!

—Roy Olson (Iowa)

—Courtesy, Tract Mission

REMEMBER THE DEBT OFFERING

Congregations of the church are asked to remember the special offering for debt retirement which is to be made prior to the Annual Conference in June, preferably by Pentecost Sunday, May 21. Goal of the offering is \$57,900 and includes the Praise Program goal for the year. Please take steps now to arrange for the offering if this has not already been done.

ACT NOW ON THE PAPERBACK BOOK CLUB

The April 11 **Ambassador** carried the announcement of a paperback book club which is being organized. If you intend to join it and take advantage of the books which were advertised in that announcement, please send in your list of six books, which you would like mailed to you one a month. Orders are to be sent to Bible Book Club, c/o Dr. and Mrs. Wayne Sletten, Box A, Faith, South Dakota 57626.

GIVE ME CHILDREN OR I DIE
(Gen. 30:1)

“Give me children or I die,”
Cried Rachel in her longing.
“My purpose in life is unfulfilled
If I go on thus mourning.”
We, too, should mourn until new souls
Are born with life from heaven.
Without this birth they’ll suffer hell
From which there’s no return.
Can we stand by and watch them
die
When we know their souls are lost?
Should we not work to win them now
Whatever may be the cost?
Souls for whom the Savior died,
Worth more than tongue can tell;
Should we not give to save such souls
From the horror of eternal hell?

“Go, spread the Word,” the Savior
cried,
“That there’s one way to heaven.
I am the way, the truth, and the
life;

The way to be forgiven.”
Unless we go, think of the woe
To which souls will awaken,
When in hell they know they are now
the foe
Of a God they have forsaken.

“Lord, give me children or I die!”
Oh, may that be our prayer,
To pray and give and witness and
live,
To serve our Savior here.
To save lost souls from the pit of
hell
Let’s bring to them the story.
Tell them of Christ who for us has
died
Until He returns in glory.

Rev. Edwin Kjos
Faith, S. Dak.

“When I speak of moving God, I
do not mean that God’s mind is
changed by prayer, or that His dispo-
sition or character is changed. But
prayer produces such a change in
us and fulfills such conditions as ren-
ders it consistent for God to do as
it would not be consistent for Him
to do otherwise.”

—Charles G. Finney

I took his hand



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

MOTHER

Mother and father had surrounded her with the tenderest love. Had she not come to them as the first flower of spring, coy and lovely? She seemed to carry with her always a ray of sunshine and a bit of song to fill life with joy for everyone; not least for her younger sister who clung to her and followed her constantly.

The day came when she stood before them all, a beautiful bride. She and her husband established a new home nearby on the Minnesota prairie. It was a little different from the thousands of other homes, especially for her father and mother. Soon their greatest joy was to drop in for a visit—as grandparents!

But it is strange how sorrow can mingle with joy to make it deeper and purer. The unexpected happened. The young father ‘crossed the river’ and was with them no more. It was a hard struggle for those left behind, steeped in sorrow and loss. The health of the young mother finally broke and she had to go to a sanatorium far away, leaving the two little boys in the care of other loving hands. The little home on the prairie became for her just a memory. But she lingered over that memory time and again,

first by herself, later in the presence of those in whom she could confide her sorrow and her pain.

She needed healing and comfort from God, strength for her soul. On the day she first told me her story I brought her a little message in Norwegian, the language closest to her heart. She was hungry for grace and was easily led into the green pastures of God, beside still waters, where there was rest for her soul. Her spirit was restored.

About that time the doctors undertook several operations, one after the other. Her case became quite complicated. They wanted to do all they could to save her life, but to no avail. She became steadily weaker.

“The Lord has decided—Jesus will carry me over the border—” she whispered as her soulful eyes looked with an unspeakable mother love into the boyish eyes on the photograph at her side.

Not long after this I saw as in a cloud two little boys standing by a mound on the prairie covered with newfallen snow and shaded by a cross. One of them pointed and said:

“They say mother is here, but grandmother says mother is up there.”

—Wm. Hagen

THE APOSTOLIC TIMES

By Georg Sverdrup

Translated by Pastor Martin Bjornson

"THE KINGDOM OF HEAVEN IS AT HAND," thus ran the message to the people which sat in darkness and shadow of death, when the preaching of Christ was first heard in Galilee of the Gentiles. To establish the kingdom of heaven was He come, upon whose shoulders was the government, and therefore it was that the response was heard from the lips of Nathanel: "Thou art the Son of God; thou art the King of Israel." The King was come, but the kingdom was not yet there. Therefore the preaching of the King was: "**Repent:** for the kingdom of heaven is at hand."

The preaching of repentance should gather citizens into the kingdom of heaven. The King must be a prophet. And as all the prophets and seers had had this work of bearing witness from the Lord and saying: "Turn ye from your evil ways" (2 Kings 17:13), so this kingly prophet should also begin His work with the same testimony from the Lord with which the angel that was sent before Him had appeared among the people of Israel. And this stands as an immovable pillar and (land) waymark, that the King's first sermon is: "Repent, for the kingdom of heaven is at hand," as an incontrovertible testimony that the kingdom He is come to establish is not a kingdom of this world, where force compels and honor beckons, but a kingdom of truth, into which the hard way of repentance is the entrance. Therefore is the King born and come into the world to bear witness unto the truth, and therefore only they who are of the truth are citizens in His kingdom, for these heareth His voice. Therefore the kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And as there is no entrance to this kingdom but that of repentance, and as there is no repentance unless man forsakes all and follows Christ, therefore the



Georg Sverdrup

preaching of the prophet is this: "Blessed are the poor in spirit: for their's is the kingdom of heaven."

Thus a kingdom is established of them who hear the True Witness, a kingdom of them that believeth on the Son and in Him hath everlasting life. Christ becomes the one in whom a little flock find their all in all, find life, because He has the words of eternal life. There is a living union between Christ with the Word of the Spirit and Life and them who have life in Him, a union whereby these are clean through the Word which He speaks unto them. Christ is already their life, because He is the vine and they are the branches. The fellowship is there already, the kingdom is a kingdom of new men, born of God; a new birth and a new brotherhood, a new generation, old things are passed away; behold, all things are become new. The kingdom is established, but it is not yet perfected; because the life is hid; but it shall appear.

But if the kingdom was established not by the power of Satan, who could have laid all the kingdoms of the world, and the glory of them at the

feet of Christ, but by the low estate of Christ when He thought it not robbery to be equal with God, then it is not less true that this kingdom shall be extended over the whole world and the Son of David have dominion from sea to sea, and from the river unto the ends of the earth.

But if the establishment of the kingdom was a prophetic work by the living Word of the King of truth, then the extension of the kingdom is also a work of prophecy by the hastening ambassadors of peace. Not with the sword should the disciples of Christ slash their victorious way through the world, but with the preaching of the Lord and the Lord's Baptism should they go out to all peoples and make them disciples of Christ. And in His Word and in His Baptism Christ was with them; the living presence of Him who had left the world with His visible form was present every place where His Word was preached, His Baptism performed, and His body and blood administered; and the life of Him whom the world had slain and thought to have eradicated from itself stirred again everywhere His messengers came.

Thus Christ, while He walked with His own on earth, was the living unity of the new Fellowship. He is the head, and they who follow Him are the members, the Fellowship already appearing as a body. And when He sends His Apostles to be ambassadors in His stead, He does not give them power to establish a kingdom about themselves, He does not set them as kings and rulers, but He even forbids them to call themselves rabbi and masters, for He alone is the Master, and God alone is the Father.

They who believe are all brothers, and the ambassadors that He sends out are so far from being a supreme government which shall gather around themselves as a unity a kingdom of their servants, that He much more charges them to be the servants of all. And precisely because they are the servants of all with Christ's Word and Baptism, they become the living foundation of the Church, while Christ is the corner stone. And because Peter is the chosen vessel who, filled by the Holy Spirit, speaks on Pentecost and proclaims that the cru-

(Continued on page 10)



EVER VISITED THE SEM?

by Wayne Pederson

Maybe you've wondered what Seminary is really like? Ever thought about paying a visit to our Sem?

We'd like to open the classroom doors for you to give you some insights into seminary life.

As you come in at 7:45, you hear about 20 male voices singing a hymn in unison. The day starts out like that each day. After the hymn someone reads a portion of Scripture. Several share prayer requests and then all the men kneel for a time of prayer.

Classes run from 8:00-12:00. Would you like to sit in on Ecclesiology and Eschatology? Don't let the big words scare you. Pastor Francis Monseth will be giving some helpful ideas about the doctrine of the Christian Church (Ecclesiology). Or he may talk about the events outlined in Revelation for the last days (Eschatology).

Youth Work and Christian Education need no explanation. Pastor Monseth and Judith Wold have divided the semester to give these prospective pastors practical helps in working with youth.

Pastor Amos Dyrud, the Seminary Dean, has led us in a challenging study of the Poetical Books of the Old Testament. Pastor Laurel Udden is bringing practical insights into the

New Testament books of Romans and Galatians. The Seminary curriculum is designed to take the student through the entire Bible in his three years at Sem.

If you were to step into the room Wednesday morning, first hour, you may come out saying, "It's Greek to me." And you'd be right. Pastor Harold Hosch teaches both Hebrew and Greek (not at the same time). It takes hours of practice and study to master the Scriptures in the original language.

Pastor Douglas Dahlquist has been working with the men in the area of pastoral counseling. We have been impressed with the need for effective counseling to supplement and complement the pulpit ministry.

It's one thing to preach in a church where everyone is open to hear God's Word. But it's quite another to preach in a classroom where your instructor and your classmates are sitting writing criticisms of your sermon. But, this class, homiletics, is a painful, but necessary, part in becoming an effective preacher.

Now you've seen the structure of the Seminary. But I know that if you were to visit Sem, you'd be impressed with more than meets the eyes.

One of the most obvious would be the unity among the men. I have been constantly thrilled by the fellow-

ship and love among the seminarians. But it extends even further than that. There is a oneness between faculty and students. Not only are the students an encouragement to one another. The faculty always expresses a true love and concern for the students. This has meant so much this past year.

I'm sure the time we spend in prayer each morning has much to do with this. This has been a powerful force in uniting us in Christ and in setting the tone for the day.

Some have said that the coffee break is the fastest time of the morning. The laughter and warmth of this important "class" indicates the love and joy we share in Christ.

But, believe me, you don't get through seminary on inspiration. It's hard work, papers, tests, lectures. It's work at a part-time job. It's driving hundreds of miles each week-end to preach. It's carving out some time to spend with the wife and family.

But the labor and the joy work together to mold us into the kind of men God wants us to be.

A frequent prayer among the fellows is: "Lord, we know it's important to learn facts, ideas, doctrines, methods, and practices. But more than that, teach us to be obedient, submissive to you."

Thank God for giving us this kind of Seminary. Thank God for a Sem that teaches the knowledge we need for our calling. Thank God for a fellowship of Christian men who experience and share the love of Christ. Thank God for a faculty that with humility leads us deeper and deeper into God's truths.

Let me make a request of you. Pray for the men in Seminary. These are difficult, but important years. Pray for the faculty that they may be led by the wisdom of God. Pray for your Seminary Board as they make decisions. Pray that the Lord of the harvest would continue to send men to Seminary for training.

And I can't resist encouraging young men to consider the ministry. Make yourself open to the call of the Holy Spirit. If you feel God's call, I would highly recommend you consider the Free Lutheran Theological Seminary.

Now, pay us a real visit.

The Hand of Jesus Christ

by Henry Oakley

"The pleasure of the Lord shall prosper in His Hand."—Isa. 53:10.

It is a cheering thing to be assured that God has pleasure concerning our world. I cling to the word "pleasure" as "The Revisers" did, and I am disinclined to let it go for the colder word "purpose" which some teachers have adopted in its place. So far as I can discover, the lexicographers leave no doubt that the tendency in the word is much more towards "bent" of mind than towards "set purpose," towards "delight" rather than towards volition. Yes, broken and uncomely, wrong and evil as the world is, our God takes pleasure in it still. His delights are with the sons of men. It is a blessed fact and is a store of consolation and hope.

Much of this pleasure is wrapt up in Jesus. He looks upon Him and is well pleased. He is His "Beloved Son." Through Him God's pleasure in our world continues.

1. There are three phases of the Divine pleasure which the Scripture enables us easily to detect. The first is that of **government**. Among ourselves we say, "Order is heaven's first law," and the truth in that proverb is not without divine authority. Confusion, disorder, incompleteness, injustice, can bring nothing but displeasure to the mind of God. Law, righteousness, harmony, and sympathy are His delight. To these ends He has always been working through natural law, through prophet and through conscience. Tangled and embarrassed as the world is today, no man, with the Word of God in his hand and with his eyes upon history, can doubt that over all there is a wise, beneficent rule making for good. In that vast and sure control God has pleasure. The second phase of the divine pleasure is in **mercy and forgiveness**. "Who is a God like

unto Thee, who pardoneth iniquity and passeth by transgression because Thou delightest in mercy?" Were this not so, these would be very dark days, and in the darkness there would shine no star at all. The delight that God takes in mercy is the hope that lingers in the world and forbids the mind to close back upon itself in utter and blank despair. The third phase is the pleasure our Heavenly Father takes in **giving**. "It is your Father's good pleasure to give." I attempt no epitome of His bestowments. Their number and variety are the sure evidence that they come from one whose joy is to impart. In Jesus He gave us the "unspeakable gift," and with Him shall He not also freely give us all things? "God is light," and it is of the very nature of light to impart itself; and, therefore, it is that, over all the guilt and shame of His world, God is shedding forth the priceless gifts of Himself in power and purity and love.

The Hand of Purity, Power and Love

2. These blessed ministries of God's pleasure are all committed to the hand of Jesus. "The government is upon His shoulders." All authority is given unto Him. What better hand could be upon the helm! What administrator can compare with Him?

The pierced hand of Jesus reminds us of His deep interest in our world, of the love He felt towards it, and of the price He was willing to pay in order to serve it. No hand could govern our world with deeper sympathy or with greater devotion to its well-being, or with greater fidelity to its highest interests.

His is also the hand of power. "By Him were all things created that are in heaven and that are in earth, visible and invisible... all things were created by Him... and by Him all things consist." In the days of His flesh storms quailed before Him,

spring grew to harvest at His touch, and leprosy passed away before His outstretched finger. Power belongeth unto Him, and by His hand of power all that pleases the Father shall be brought to pass.

As I think of the hand of Jesus, I remember it was particularly the hand of merciful renewals. By its touch the dumb regained their speech, the blind their sight, the afflicted brain its balance and the fevered limbs their coolness. In the ministry of His speech the renewals of mercy hold a large place. The prodigal regains his home, the publican a welcome, and women who were sinners were cheered to better things. He is no harsh administrator, no wilful tyrant bent upon his own magnificence, but one who does not break the bruised reed or quench the smoking flax. The thing that is spoilt He re-makes, the thing that is lost He finds, the thing that is cast out He recalls, and the thing ready to perish He revives. Thus the pleasure of the Lord is His work.

This hand, moreover, that rules today and is carrying forward the pleasure of the Lord was often lifted in prayer, and even now is not unused to that holy service.

"And Jesus on the Eternal Throne
For sufferers intercedes."

The hand so used is likely to be guided by the most benevolent and far-seeing intelligence. Brutes do not pray. This is the privilege only of the holiest and best. As our spiritual natures develop in intelligence and heavenly-mindedness, we use more and more this holy exercise of intercession. It is to One who is the chief of Intercessors, who above all others was a "man of prayer," into whose hand God has committed the righteous government of this world.

3. Concerning the ministry of pleasure, entrusted to the hand of Jesus, a promise is attached. "Shall pros-

(Continued on page 13)

is turned empty away and has indeed eaten and drunken judgment upon himself (I Corinthians 11:29).

Those who come to the Lord's Table with the gift of faith, received of God through the Holy Spirit, get the assurance, through the bodily eating and drinking, that their sins are forgiven.

We can close with no better statement than that of Martin J. Heineken, as he says, "Sacraments are added to the Word because man needs the additional assurance which comes through these sacred actions... God's actions upon man are always personal dealings with him, to which he must respond" (**Basic Christian Teachings**, Muhlenberg).

SPRINGTIME

Springtime, like the other seasons of the year, is never quite the same as all of the springs that have gone before. Some are earlier than others, some consistently warm, or consistently cool. But whatever their make-up, the purposes of the season are accomplished. New life springs up and the way is paved for the growth of summer.

Particularly in the climes where snow covers the land in winter and temperatures are cold, the advent of spring is enthusiastically welcomed. The transition from death (or at least dormancy) to life is greeted warmly. The outdoors beckon. They are no longer places to be passed through in getting from one warm place to another. They are enjoyed for themselves. (We are not suggesting that the winter cold is not without its own beauty and pleasures.)

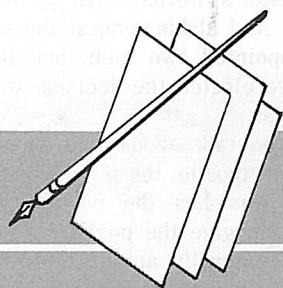
Spiritually, we long for springtimes, too. They are spoken of as being times of renewal and awakening, of increased interest among Christians and of gathering in the lost. There are some evidences that the Spring of 1972 is caught up in such a springtime. The evidences may not be as great as we would like but there are some harbingers of hope. God grant that the hope which appears as small as a man's hand now may grow into a heaven-filling cloud pouring down blessings on a dry and thirsty land. But for this to happen we must be looking and praying for it.

MOTHER'S DAY

Not that we have followed it all that closely, but it seems to us that Women's Lib has demeaned the Biblical ideal of motherhood. Almost everyone will agree that women have suffered some discrimination even up to the year 1972. But the drive against this has caused some casualties in other directions. It has weakened the position of woman as homemaker and mother. And that can't be a good development.

Women who follow the teachings of the Bible and Jesus will continue to take those roles seriously and will recognize that, if they have their own homes, their first responsibility is in these areas. No "liberation" they experience which diminishes these tasks will turn out to be freedom after all and will instead be a bondage of fearful proportions.

May God's blessing rest upon all mothers who take their God-appointed roles as a true commission from Him. We honor such mothers today.



EDITORIALS

THE NECESSITY OF FAITH

"The Sacraments must always be met by the response of faith in the heart of the recipient to be efficacious."

Declaration of Faith, V:6

The Sacraments, Baptism and the Lord's Supper, are not some kind of magic, which operates in spite of the will of the participant. The Association reacts vigorously against any teaching which suggests that God's grace can help the heart which is not open to it. If such were the case, man's moral choice would be violated, something that God will not do.

Regarding Baptism, then, if it be infant baptism, the child has received the gift of faith from the Lord. He has not resisted it. The response of faith is thus present. In the case of an adult who has not been previously baptized, he, too, must receive the gift of faith from the Lord in order for Baptism to be meaningful. Should anyone be baptized as a merely outward ceremony, there being no change of heart, the fact of undergoing adult baptism in itself will not make the individual a member of God's kingdom. God has entered into the covenant agreement, but there has been no response on man's part. There is no spiritual life. Only when the person turns to the Lord will the fellowship be established.

It is not our purpose here to discuss how man may break the covenant of Baptism, but we only mention its possibility. If it is broken, it may also be restored.

As to the Lord's Supper, this is to be an oft-repeated Sacrament. It is not a once-in-a-lifetime happening as in the case of Baptism. But it has no value unless the participant does truly believe in the Christ who imparts himself through the elements. It is a meal for the friends of Jesus and anyone who comes in less than sincerity of heart,

(Continued from page 6)

cified Jesus is the exalted son of David who now sends forth His Spirit upon all, and because His word and His preaching bore rich fruit, so that on that day three thousand were added to the congregation, therefore He was the rock upon which the congregation is built, a congregation that the gates of hell could not prevail against.

But Peter had not gathered a congregation about himself; it was Baptism for the remission of sins and the gift of the Holy Ghost that was the bond that united these people into a congregation. It was not those who recognized the dominion and sovereignty of Peter who were added to the congregation, but those who were saved; and again it is a fact that cannot be denied that it was not Peter who was the living unity of this first congregation, but it was the apostles' doctrine and fellowship, the breaking of bread and the prayers, in other words, it was Christ in the words of the Apostles and in the Sacrament of His body and blood that united them who by Baptism had put on Christ, and it was in the Fellowship and in the prayers that this life of Christ in them manifested itself as their life in Christ.

Thus Christ in spite of His exaltation is the head of the congregation, and no Apostle, not even Peter, and no assembly of Apostles can take His place. But one change has taken place and we shall note it carefully, for it is of radical importance for all later history and for all consideration of the Church from that day on: Christ is not visible except in His Word, in His Baptism and in His Supper. And from now on these are the wells of life which cause the life of Christ to flow through the congregations.

A congregation is established at Jerusalem, and its life is that of brotherhood with one heart and one soul. And this time it is not an empty sound and a hollow name. The Spirit from the Lord is alive in the hearts, and brotherly love finds its manifestation therein that they had all things in common and neither said any of them that ought of the things which he possessed was his own.

So far we have everybody with us. There is likely no Evangelical Christian who denies that it was the risen

Christ who was the life and unity of this congregation, and that His Spirit was the Spirit of truth and liberty, not only over the Apostles, but over all. They willingly admit that all the members of this congregation were brothers, when it is a question of equality in faith, equality in love, equality in devotion. But since there already among the twelve Apostles who followed Him had been a strife as to who was the greatest in the kingdom of heaven, then it need not surprise us that we in our day are very prone to raise the same strife, and therefore it is not strange that many have sought to substantiate the fact, that while in the first congregation at Jerusalem there was equality in love, there was, nevertheless, not equality in power.

But as for us it is firmly established that Christ is the living unity of this congregation, and not the Apostles, so the Word of God also shows us that neither in an external sense nor when it is a question of power and government do the Apostles appear as the supreme authority in the congregation. Not in the Apostles does all power lie invested, so that they rule with absolute authority and parcel out offices to whom they will, but with the congregation lies all decision, because it is the body of Christ. But just because it is the body of Christ it has its power only in its unity with Christ, and therefore the congregation is not Lord over the Word of Christ and His Sacraments and cannot distribute gifts to anyone, but can only accept the gifts which the Lord gives it.

The first congregation has especially on two occasions shown that the Apostles were not a supreme governing power which constituted the external unity of the congregation, but that the whole congregation was its own government. And rather than arrogating to themselves the power of all, the Apostles much more show the congregation the right way in which it should exercise its power.

The first of these remarkable instances which evidence how far it was from the thoughts of the Apostles that they should be a central power from which all other power sprung, took place even prior to Pentecost; it is the election of an Apostle to

take the office of Judas, since he had gone to his own place. The Apostles did not even feel themselves called to fill the vacancy in their own little circle of twelve witnesses to the resurrection of Jesus.

Peter arises in the midst of the disciples, consisting of about one hundred and twenty person and addressing them as brethren he thereby evidences that he has remained faithful to his Master's words: "All ye are brethren." And at his request the assembly appointed two men, and between those elected the decision was made by lots.

Here is no talk about who should "install" an Apostle, there is no quarrel about who has the power and therefore can give the power. It follows quite naturally among brethren that they all have part in the solemn act and its responsibility, but at the same time it is also a matter of course that since it is a Christian congregation that elects, they seek the one whom "God had chosen."

The congregation receives, as we have above indicated, a gift from God by its own election. Thus the attitude of the Apostles toward the congregation was at once fixed by an actual occurrence, and soon another event should confirm what was thus begun. The daily ministrations to the poor of the congregation becomes too extensive a work for the Apostles, who are thereby hindered in their calling of witnessing. They call the disciples together, and new overseers of the poor are elected.

Again it is a matter of course that all take part in the election, while again it is a settled matter that it is "men of honest report, full of the Holy Ghost and wisdom" that must be elected, that again it might be attested that it is a gift of the Lord that the congregation accepts with thanks.

The Apostles delegated to these men the ministrations that formerly had been incumbent on themselves. And neither here do the Apostles act as the central power which installs the overseers of the poor; but they pray for the men elected by the congregation and lay their hands on them, not to give them a new power, but to invoke on them the gift of the grace of the Lord.—**The Lutheran Messenger**

SAYINGS ABOUT THE SAVIOR

"A man who can read the New Testament and not see that Christ claims to be more than a man, can look all over the sky at noon on a cloudless day and not see the sun."—Biederwolf.

"The inspired writers give Him all the titles of the Most High God."—John Wesley.

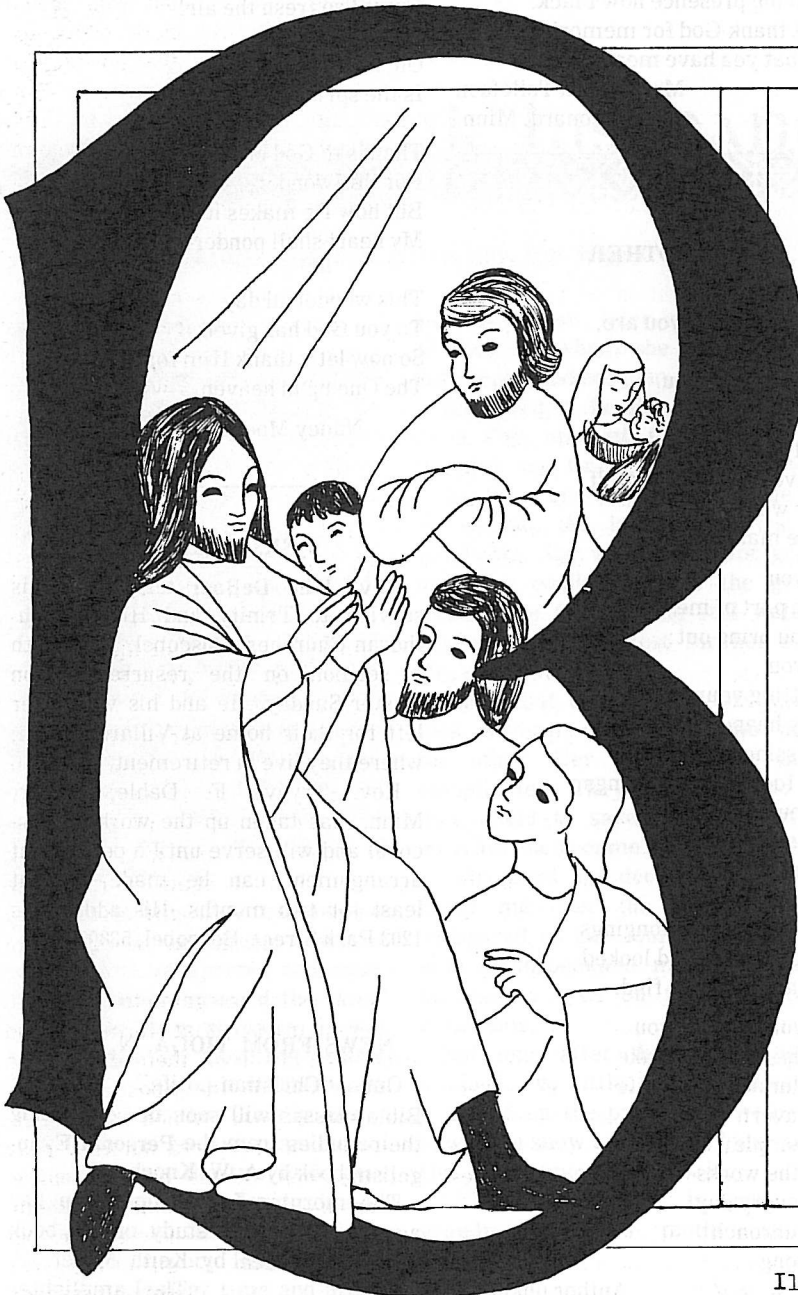
"You must tear the Book to shreds and scatter the fragments to the four winds if you would get rid of the great truth of the divinity of Christ."—Adeney.

"The testimony of the Christian centuries is that to feel the full impact of His life involves the necessity of calling Him God."—Hough.

"If Christ be not divine, every impulse of the Christian world falls to a lower octave and light and love and hope decline."—Beecher.

"Christ presents a character, a spirit, a sympathy, a doctrine, as broad as mankind and as profound as human need."—Strong.

—The King's Business



THE BEATITUDES

lessed are the poor in spirit:
for their's is the kingdom
of heaven.

lessed are they that mourn:
for they shall be comforted.

lessed are the meek:
for they shall inherit the
earth.

lessed are they which do hunger
and thirst after righteous-
ness:
for they shall be filled.

lessed are the merciful:
for they shall obtain mercy.

lessed are the pure in heart:
for they shall see God.

lessed are the peacemakers:
for they shall be called the
children of God.

lessed are they which are perse-
cuted for righteousness'
sake:
for their's is the kingdom
of heaven.

lessed are ye, when men shall
revile you, and persecute
you, and shall say all
manner of evil against you
falsely, for my sake.
Rejoice, and be exceedingly
glad: for great is your re-
ward in heaven: for so per-
secuted they the prophets
which were before you.

Matt.5:3-12

Illustrated by Marlene Moline

MY MOTHER

The years have passed, still memories
bring to mind
My Mother, gone as goes life's flow,
But sweeter yet to know that she
has gone to find,
A perfect peace within God's heaven's
glow.

The riches of the world were not
her portion here,
Content with what God gave, her cup
alone to fill.
Just tending to her task, to serve
those far and near,
Her deepest want, to do the Master's
will.

She had but few of talents, yet she
used them well.
God gave them on a loan, His love
to show,
She used them of His grace and love
to tell,
By humble walk and talk that others,
too, would know.

Take Jesus with you, Son, wherever
you may be.
Her admonition reaching far and wide.
You'll need him as you travel life's
wild sea,
And when you face the bubbling,
rolling tide.

She's gone to be with Jesus, whom
she loved and knew,
Yet words she spoke live on to mark
the way.
Her life a testimony tried and true
Still lives until the closing of the
day.

George V. Johnson
Eben Jct., Mich.

"I MISS YOU, MOM"

If I could see you just once more
And visit as in days of yore
It wouldn't take me long to say
How much I've missed you, Mom,
each day,

I'd tell you that I love you more
Each time you greet me at the door.
And when I'd leave again I'd say—
"I won't forget you when I pray."

I'd thank you for the many times
You'd listened to my silly rhymes . . .
And for the kind encouragement,
You gave me when the day was spent.

Then I'd recall some childhood day
When you would join me in my play,
And after lullaby at night
Your loving voice would call, "Sleep
tight!"

I'd ask you if you could recall
Our swimming fun, or playing ball,
And then you'd laugh quite heartily . . .
Because you did it all—for me.

We'd laugh and chat the whole day
through
While planning things we had to do.
And then I'd kiss you tenderly,
The way you used to do to me.

But wishing will not bring you back,
Your living presence now I lack.
I'll just thank God for memories
Of all that you have meant to me!

Mrs. Milton Tollefson
Leonard, Minn.

TO MOTHER

I love you
Not only for what you are,
But for what I am
When I am with you.

I love you
Not only for what
You have made of yourself,
But for what
You are making of me.

I love you
For the part of me
That you bring out;
I love you
For putting your hand
Into my heaped-up heart
And passing over
All the foolish, weak things
That you can't help
Dimly seeing there,
And for drawing out
Into the light
All the beautiful belongings
That no one else had looked
Quite far enough to find.

I love you because you
Are helping me to make
Of the lumber of my life
Not a tavern
But a temple;
Out of the works
Of my every day
Not a reproach
But a song . . .

Author unknown

SPRING

Spring is wonderful,
Spring is fair;
Birds, bright merry songs
Fill the air.

Drip, drip, from the eaves
To the ground:
Snow is melting fast
All around.

White, the melting snow;
Blue the sky.
This so marvelous scene
Comes from on high.

Fresh! so fresh the air!
Breathe it in!
Oh, how wonderful
Is the spring!

Thanks to God on high
For this wonder,
But how He makes it all
My heart shall ponder.

This wonderful day
To you God has given,
So now let's thank Him for it.
The One up in heaven.

Nancy Moe, Grafton, N. Dak.

PERSONALITIES

Rev. John DeBoer terminated his
service to Trinity and Hickory Lu-
theran Churches, Boscobel, Wis., with
a sermon on the resurrection on
Easter Sunday. He and his wife later
left for their home at Villard, Minn.,
where they live in retirement.

Rev. Trygve F. Dahle, Spicer,
Minn., has taken up the work at Bos-
cobel and will serve until a permanent
arrangement can be made, but at
least for two months. His address is
1203 Park Street, Boscobel, 53805.

NEWS FROM TIOGA, N. DAK.

Our "Christian Life" midweek
Bible classes will soon be completing
their studies from the **Personal Evan-
gelism** book by A. W. Knock.

The morning fellowship group has
agreed to begin a study of the book
A Second Touch by Keith Miller . . .

The Lamplighter

MRS. HOMER JOHNSON

Mabel Amelia (Bergsland) Johnson was born in Sturgeon Bay, Wisconsin on August 18, 1902, the daughter of George and Pernilla (Christenson) Bergsland. She died March 10, 1972, at the Golden Age Manor at Amery, Wis.

She was baptized on October 5, 1902, and later confirmed her Christian faith in June of 1916 at the Bay View Lutheran Church at Sturgeon Bay. Mabel attended the Hainesville School at Sturgeon Bay and Business College at Green Bay, Wis. She worked in Racine, Wis., for 11 years, as a secretary. Mabel was married to Rev. Homer Manford Johnson at Bay View Church on November 24, 1931.

Pastor Johnson was a pastor in the Lutheran Free Church for about thirty-five years and they served parishes in Barronett, Wis., Oconto and Preshtigo, Wis., Wanamingo, Minn., and Cumberland, Wis. Having a musical background, Mabel was very active in directing choirs, acting as organist and singing solos, and had a very deep interest in the mission work of the church.

Her health failing, she resided at the Ebenezer Home for five years and for the past six years had been a resident of the Golden Age Manor. She was preceded in death by her parents; husband, Rev. Homer Johnson, and one sister, Mrs. Anna Gjesteland. Surviving are one sister, Mrs. Elizabeth Solheim of Racine; three brothers, Ole, Norman and Perry Bergsland of Sturgeon Bay, and also nieces, nephews and more distant relatives and friends.

Visitation was held on Monday afternoon and evening at the Hammer Funeral Home in Clear Lake, Wis. Rev. A. P. Anderson of Osceola, Wis., offered meditation for the family service at 8 p.m., Monday evening. Funeral services were conducted at the Moe Lutheran Church at Clear Lake on Tuesday at 2 p.m., with Rev. Andrew Kubik and Rev. Albert S. Olson officiating. Mrs. Allen Johnson was organist and Russell Solheim soloist. Casket bearers were Lorne Johnson, Lynn Johnson, Russell Johnson, Stanford Nelson, Milton Gjesteland and Russell Solheim. Interment was made in the Church cemetery,

and refreshments were served family and friends following graveside services by ladies of Moe Lutheran ALCW.

(Continued from page 8)

per," "shall break through," notwithstanding all that lifts itself against it, and notwithstanding all the powers that array themselves in opposition.

"Shall prosper." That promise may be relied upon by the individual believer concerning the work of grace in his own heart. God's pleasure shall succeed despite all my languor concerning it and my indolence in seeking its advancement. Equally the

promise belongs to the Church. The pleasure of the Lord shall not fail from it either. "I will build my Church," Christ said, and it will be built a praise in the earth.

Moreover, the Lord reigneth over all. "The pleasure of the Lord shall prosper in His hand." This holds true also when we regard mankind. The ways of government and the confusions of nations often tax our faith, but He is not missing His way, nor is His purpose failing. That things are as they are, may be to the angels the surest sign that God has not abdicated the throne, and that the lovingkindness of the Lord is still a reality. The hand of Jesus is on the helm, and for the Believer that is

"A sovereign balm for every wound,
A cordial for his fears."

—The King's Business

IF JESUS CAME TO YOUR HOUSE

If Jesus came to your house to spend a day or two—
If He came unexpectedly, I wonder what you'd do.

Oh, I know you'd give your nicest room to such an honored guest,
And all the food you'd serve to Him would be the very best,
And you would keep assuring Him you're glad to have Him there—
That serving Him in your own home is joy beyond compare.

But—when you saw Him coming, would you meet Him at the door
With arms outstretched in welcome to your heavenly visitor?
Or would you have to change your clothes before you let Him in,
Or hide some magazines and put the Bible where they'd been?

Would you turn off the radio and hope He hadn't heard?
And wish you hadn't uttered that last, loud, hasty word?
Would you hide your worldly music, and put some hymnbooks out?
Could you let Jesus walk right in, or would you rush about?

And I wonder—if the Savior spent a day or two with you,
Would you go right on doing the things you always do?
Would you keep right on saying the things you always say,
Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace,
And would you find it hard each meal to pray a table grace?
Would you sing the songs you always sing and read the books you read?
And let Him know the things on which your mind and spirit feed?

Would you take Jesus with you ev'rywhere you'd planned to go?
Or would you maybe change your plans for just a day or so?
Would you be glad to have Him meet your very closest friends?
Or would you hope they'd stay away until His visit ends?

Would you be glad to have Him stay forever on and on,
Or would you sigh with great relief when He at last was gone?
It might be interesting to know the things that you would do
If Jesus Christ in person came to spend some time with you.

Lois Blanchard

(Continued from page 3)

ers who have with praying hearts pleaded our cause before the throne of grace.

III. The Children

To those of you who still have young children, may you remember that the rights of your children are: to be well-born, to be prayed for long before birth; to be brought early to Christ in Baptism; to be taught to pray as soon as they can talk, to learn memory prayers, to receive Christian instruction as early as possible, to live in a home where they can learn to know Christ as their personal Friend, to have parents who live lives of patience, gentleness, forgiveness, consideration, cheerfulness and understanding, making a home where Christianity is a vital force, to be understood and appreciated, to have their questions answered thoughtfully and their energies directed so that they are kept busy and happy, to be taught to help themselves as early as possible and then to help others, to learn to enjoy taking part in the family devotions, to be brought to worship services, and to visit in Sunday school so that church may not be a strange place when they are old enough to attend regularly, to be taught by stories, pictures, books and music that their earthly home is to prepare them for the perfect home in heaven, and to learn that they are very precious to God.

“Now they were bringing even infants to him that he might touch them; and when the disciples saw it, they rebuked them. But Jesus called them to him, saying, ‘Let the children come to me, and do not hinder them; for to such belongs the kingdom of God’” (Luke 18:15-16).

**NOTICE
OF ANNUAL CONFERENCE**

Announcing the Annual Conference of the Association of Free Lutheran Congregations to be held in the chapel of the Bible School and Seminary at 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota, June 14-18, 1972. The conference theme is “His

Truth Is Marching On” and the text is Ephesians 4:1-16. The opening service will be at 8 o'clock in the evening on Wednesday.

Signed,
Rev. John P. Strand
President

Rev. Robert E. Rieth
Secretary

**SEMINARY, BIBLE SCHOOL
GRADUATION**

Graduation exercises for Free Lutheran Theological Seminary and Association Free Lutheran Bible School will be held jointly on Friday, May 19, 8:00 p.m., at the chapel, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota. The sermon will be preached by Rev. Raynard Huglen, Roslyn, South Dakota, a member of the Board of Trustees.

THE LORD IS MY SHEPHERD

The Lord is my Shepherd,
He leads me today,
Through His green pastures,
All through my day.

He's there when I'm dusting,
Or sweeping the floor;
He goes along to the mail box,
Along to the store.

He's there when I'm lonely,
And burdened with care;
And then when I'm joyous and happy,
He's there!

He's there when I'm praying,
He hears what I say;
The LORD IS my Shepherd:
He leads me today.

—Leona Meyer
Lucan, Minnesota

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS
3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

BUDGET RECEIPTS
March 1 - March 31, 1972

	<u>Proposed</u> <u>Yearly</u> <u>Budget</u>	<u>Current</u> <u>Budget</u>	<u>Total</u> <u>Received</u>
General Fund	\$ 41,590.00	\$ 6,931.66	\$ 2,906.05
Schools	72,073.00	12,012.16	2,387.78
Foreign Missions	38,000.00	6,333.33	3,168.04
Home Missions	42,000.00	7,000.00	1,988.83
Anniversary Offering (Praise Program— Debt Retirement)	57,900.00		7,536.77
	<u>\$251,563.00</u>		<u>\$ 17,987.47</u>

Received last year, same time — \$18,081.19

Legacies — \$87.88

CHURCH-WORLD NEWS

Los Angeles — Jimmy Rodgers is singing a new song these days. He sang it for approximately 900 people attending the 28th convention of the Southern California District, The Lutheran Church-Missouri Synod, at the International Hotel here.

The song is a song of faith.

Rodgers, best known for his recording of "Honeycomb" which sold more than two million records and for six other million-sellers, confessed that success had indeed spoiled Jimmy Rodgers. But the Lord found a way to bring him back.

Four years ago an accident necessitated brain surgery for the singer. During a year's hospital stay he lost 41 pounds.

Today, according to doctors, Rodgers wears one of the largest pieces of steel—20 square inches—ever placed in a human head. It's covered by a thick growth of hair—all very mod in appearance, but utilitarian as well.

"My wife says she loves me come rust or come shine," Jimmy quipped.

Rodgers sang "What a Friend We Have in Jesus" for convention delegates. He reflected: "The Lord has been good to me. During surgery my heart beat dropped to about two a minute. I prayed, and I promised the Lord I would change the whole manner of my life if I ever should recover."

Once released from the hospital, Rodgers had to learn to walk all over again, just like an infant. The guitar, which had performed like an extension of his body, the songs, once so familiar—both were strange and had to be relearned.

But God had conditioned the singer for the Gospel.

He met the Rev. James Knoeck at Faith Lutheran Church, Capistrano Beach, and it was the pastor's influence, the singer said, which "brought Jesus into my life."

Rodgers remembers severe headaches which had plagued him in the years following his tryst with death. He said he found relief the day Pastor

Knoeck visited him to pray.

"Something unusual happened. I couldn't explain it. But I knew what had occurred," he said. "God answered the pastor's prayers for me. It was a miracle."

Mrs. Rodgers had attended a Lutheran school in Venice as a child. Her pastor, the Rev. Eugene Smith, had married the couple.

The Rodgers are grateful parents of a "beautiful boy." Just baptized, the infant came close to death a few days later. He stopped breathing, and the parents worked feverishly for a half hour until the rescue squad arrived, and the baby was rushed to the hospital.

As Rodgers told the story, one could not help but remember another song he sang for convention delegates, "I fall down on my knees with the face toward the rising sun, Oh, Lord, have mercy on me. . . ."

"With Pastor Knoeck's help we have found Christ, and we're so happy," he exclaimed. Their happiness is infectious. The family has been bringing friends, including the Bill Skyleses (he's half of the Skyles and Henderson team) to church with them.

Rodgers has hosted the Mike Douglas show, appeared with Johnny Carson, and done several films. He would like a TV show of his own—"for the family, clean, with a feeling of faith."

CONCORDIA SEMINARY RECEIVES LCMS LEADERS' 'GUIDELINES'; FACULTY ASKED TO RESPOND

St. Louis (LC) — The board of control of Concordia Seminary here has asked the school's faculty to respond to a "Statement of Scriptural and Confessional Principles" prepared by Dr. J. A. O. Preus, president of the Lutheran Church-Missouri Synod.

Dr. Preus issued the statement early in March and suggested that the guidelines it sets forth should be used to assist the board in dealing with matters of doctrinal concern.

The synod president's statement was prompted by a controversy over the teaching of Dr. Arlis Ehlen, a professor of Old Testament at the seminary.

Contending that the method of biblical interpretation allegedly used by Dr. Ehlen in his teaching is not in line with the synod's doctrine, Dr. Preus has called for suspension of the professor.

However, the seminary's board of control last February renewed Dr. Ehlen's contract for a year (although it denied him tenure for the present); and Dr. John Tietjen, president of the school, declined to obey a directive by Dr. Preus which ordered him to rearrange Dr. Ehlen's schedule so that he would not teach any courses in the biblical department.

In inviting the seminary faculty to respond to the guidelines, the board of control noted that when Dr. Preus distributed his statement to the synod, he suggested that the faculty "indicate their stance toward these guidelines."

The statement takes a conservative view of scripture and insists upon the literal interpretation of biblical events. Nine sections of the statement deal with the Bible, and Dr. Preus asserts that "every sentence in these theses is derived directly from the Scriptures and the Lutheran Confessions."

All sections of the guidelines contain brief statements of what Dr. Preus says the synod believes and then enumerates views which Dr. Preus contends are "rejected" by synod teaching.

Relative to scriptural interpretation, Dr. Preus' guidelines state that God is the "true author of every word of scripture." He asserts that the synod rejects any view to the contrary, or a view that believes portions of the New Testament contain "imaginative additions which had their origin in the early Christian community and do not present actual facts."

"We affirm that Adam and Eve were real historical human beings,"

Dr. Preus continues, "the first two people in the world." He adds that the synod rejects the "notion that man did not come into being through the direct creative action of God, but through a process of evolution."

**DR. LUTHER REED
DIES AT 99;
FATHERED NEW SERVICE BOOK**

Philadelphia (LC) — Dr. Luther D. Reed, widely regarded as the leading Lutheran authority on liturgics, church music and church architecture, died here on April 3. Two weeks

earlier, on March 21, he had observed his 99th birthday.

As the crowning achievement of a distinguished career spanning 76 years in the ministry, Dr. Reed fathered the Service Book and Hymnal now in common use in the Lutheran Church in America and the American Lutheran Church.

Twelve years in the making, the Service Book was produced by the Joint Commissions on the Hymnal and Liturgy headed by Dr. Reed as chairman from 1945, when he retired as president of the Lutheran Seminary at Philadelphia, until the project was brought to fruition in 1958.

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