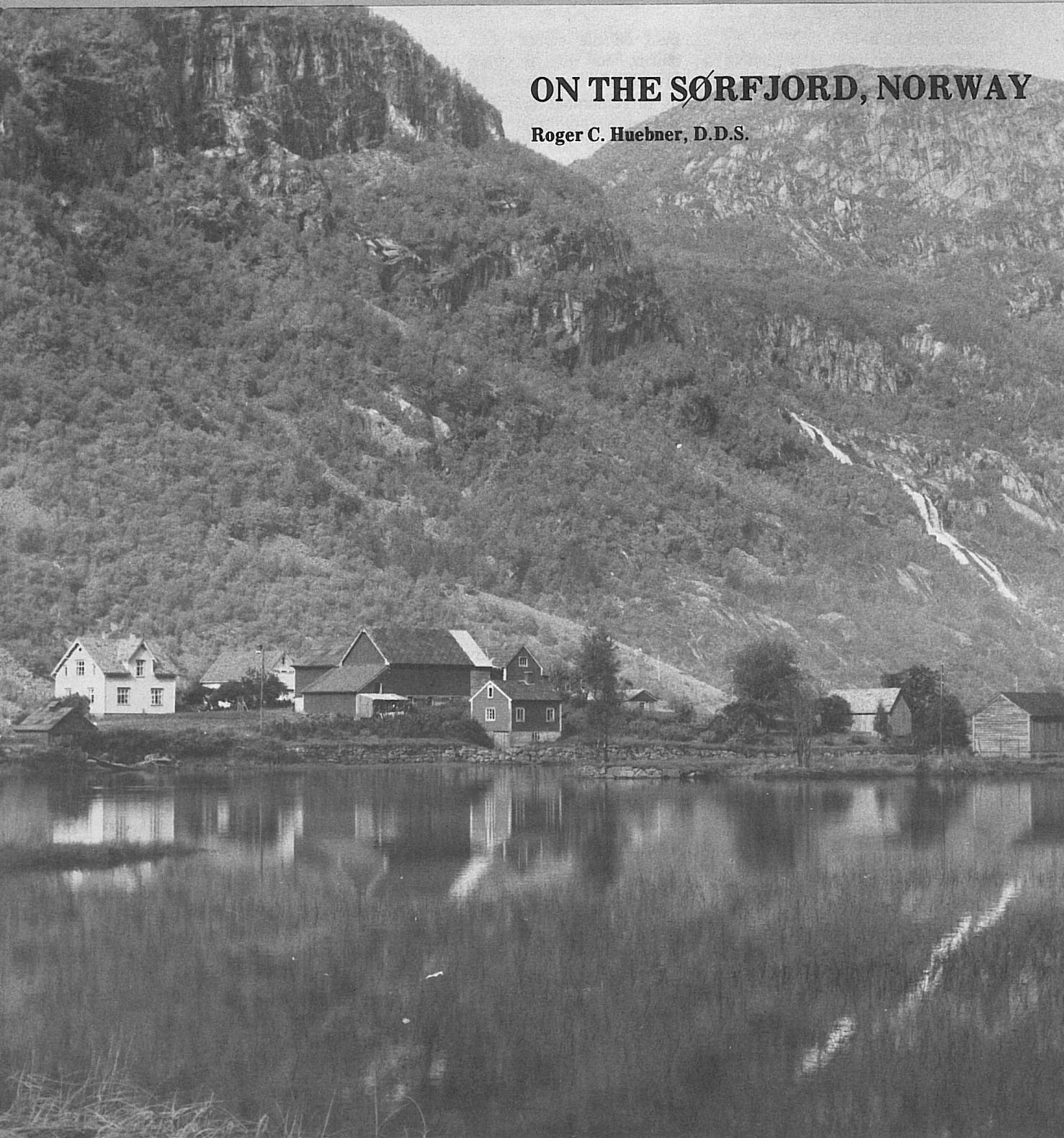


April 8, 1975

# The Lutheran Ambassador

ON THE SØRFJORD, NORWAY

Roger C. Huebner, D.D.S.



# MEDITATION MOMENTS

## JOY IN JESUS

Read John 16:20-22

JOY, we are told, is a sign of a wholesome, healthy Christianity. The Bible has much to say about "Joy in the Lord."

With the Cross before Him, Jesus spoke calmly and confidently of joy. "You have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you."

In his book *God's Joyful People*, Dr. Oswald Hoffmann of The Lutheran Hour writes:

"Most people don't expect to find joy in the church. The church is supposed to be a gloomy place, or at least a solemn place. Religious people are known more for their long faces than for the brightness of their smiles. Religious people are expected to be serious people. Who then can be profound and jump for joy at the same time?"

Is he right? Are Christians a gloomy and sad people? Do we think it is unchristian to smile, to laugh, to have fun, to be happy in the Lord? A year ago, our District Luther League theme was **HAPPINESS IS KNOWING JESUS**, written in big bold letters across our church sanctuary for all to see. Many of our youth shared from personal testimony their "Joy in Jesus." St. Paul's Epistle to the Philippians has been called "The Christian's Joy Book." The Apostle speaks of joy in the midst of suffering.

**JOY IN JESUS OFTEN SPRINGS FROM SORROW.** Like a rainbow

built on the clouds of a preceding storm, our joy is often the final product of some sorrow. It is well for us to remember that Easter Sunday follows rather than precedes Good Friday. As the darkness of night brings out the light of stars, so loss and sorrow are often the condition out of which come betterment, enrichment and true happiness. Grace Noll Crowell wrote poetry of joy, hope, strength and beauty under circumstances of poor health and suffering. The disciples had the sorrow of watching their Lord die before they experienced the joy of His resurrection.

Secondly, **JOY IN JESUS IS ROOTED IN THE HEART.** Not in dazzling jewels or gleaming gold or fashionable clothes are we to seek the secret of happiness. Jesus said, "Your hearts will rejoice." There we have it. Happiness must be rooted in the heart. Joy in Jesus is rooted in the heart because Christ has given us salvation. Joy in Jesus is the assurance of knowing that our sins are forgiven, that He is our Savior, Lord and King. St. John, writing the Book of Revelation in exile on the island of Patmos, had joy in his heart because he knew Jesus Christ.

St. Paul was in prison in Rome, yet he gave us that great Book of Philipians and told us to "Rejoice in the Lord Always" (Philippians 4:4). Fanny Crosby, the hymn writer, was blind, yet she had joy within her heart. Long before Christ, the psalmist David wrote prayerfully: "Restore to

me the joy of thy salvation" (Psalm 51:12a).

Yes, it is possible to have joy deep within the heart though storms may be raging on life's surface. There is no true joy unless Jesus lives within the human heart.

Thirdly, **JOY IN JESUS CANNOT BE TAKEN AWAY.** If your joy is anchored in the things of this world which rust, fade, and are taken away, then your little world will collapse and you will have nothing. But if your joy is anchored in Jesus Christ, you will have everything for time and eternity. The Apostles met great trials, but they rejoiced that they were counted worthy to suffer for the name of Jesus. St. Paul wrote, in Romans 8:18 (Philippians): "In my opinion whatever we may have to go through now is less than nothing compared with the magnificent future God has planned for us."

Though Jesus was the "Man of Sorrows," Jesus knew how to rejoice and celebrate life. Ours is not a religion of gloom and sadness, but that of colors and celebration because Christ has given us that **EASTER** in which He imparts to us new hope, new life and new happiness through His marvelous victory. **J-esus O-thers Y-ourself:** that's the order for a life of celebration and joy in Jesus Christ. Are we God's Joyful People? Are you living a healthy, wholesome life in Christ?

—Dale R. Battleson

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# THE TITHE IS GOD'S WAY

by Rev. Hubert F. DeBoer  
Thief River Falls, Minn.

Our God is a God of law and order. As we look into Scripture, we see repeated: "each according to its kind" (Gen. 1:11-12). God has one law for seasons, another controlling the cosmos; He has a law for the social order of things (which we know as the Ten Commandments). God also has a redemptive law which we learned at our mothers' knees (John 3:16). But a law that is little heard of, and little practiced, is God's stewardship law (Lev. 27:30, 32). God is not the author of confusion but of peace (I Cor. 14:33).

Tithing, as a principle of giving to God, antedates Abraham! Cain and Abel found that they must offer their sacrifices to God (Gen. 4). The Septuagint version of the Bible said that Abel's offering was acceptable because it was "in the right proportion" (the tithe?). Noah's offering was a "sweet savour" unto God (Gen. 8:21), implying that it was acceptable. In Gen. 14:18-20, we are told that Abraham tithed to Melchizedek, even though he wasn't commanded to do so. Likely, he was just following the usual pattern of his life. Jacob, in Gen. 28:22, pledged God in Bethel a tenth of all that God would give him.

Strange as it may seem, all ancient peoples practiced giving the tithe to their gods. Not all ancients practiced the blood sacrifice, but they all supported their gods with their means, by using the tithe.

Moses didn't manufacture the idea of the tithe; he just incorporated it into the system of law. This wasn't a Levitical regulation, but simply the restatement of God's law for spiritual benevolence.

How about Jesus and the law? Did He tithe? Some people say that Christians don't need to tithe, that we aren't under law but under grace. The Apostle Paul, in writing to the Romans, speaks of this in 3:31: "Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law."

When Christians say they don't need to keep the law any more, that Christ fulfilled it, they are talking about the laws of ceremony and sacrifice. We need to be reminded that the only laws which no longer apply are those laid down by Moses concerning the rites and ceremonies of the Levitical system, which were fulfilled in the death and resurrection of Jesus! The law of the tithe antedates that system.

Jesus never diluted the meaning of the law, but, rather, built it up: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17-18, Sermon on the Mount).

In Jesus' death and resurrection, He fulfilled the sacrificial laws. There's no more need to sacrifice sheep and goats, but the rest of the law still stands (including the tithe).

Why should we believe tithing still stands? 1. the anteleritical peoples practiced it; 2. Moses commanded it; 3. the Prophets taught it; 4. Jesus didn't destroy it; therefore: IT STANDS! Matt. 5:19-20 reads: "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

In dealing with the law, Jesus didn't simply take it at its surface value. He went deeper, to basic truths: divorce-marriage (Matt. 19:4-6); hate-murder (Matt. 5:21-22); false swearing-truth (Matt. 5:33-37); therefore, would Jesus deal less so with the tithe? His parables were filled with man's responsibility toward his possessions.

An amazing fact is that one of every six verses in the Gospels deals with stewardship!!

Some people say that Jesus didn't command the tithe because He only mentioned it once, and then to commend the Pharisees for their tithing (Matt. 23:23). But almost in the same breath, He denounced the fact that they didn't keep the rest of the law.

Being a Christian is more than tithing, of course, but no Christian can ignore it either!

The question is asked: why didn't Jesus speak about tithing in His teaching? The answer is that it wasn't necessary for the disciples and followers of Jesus. Why should He seek to persuade them to do something that they were already doing? Why nag them about something they'd always done and were continuing to do? And so it was with the New Testament writers: they were raised in Jewish homes where tithing was a way of life. Instead of speaking on that accepted practice, they spent their energies proclaiming what was necessary: salvation in Christ Jesus!! We should be like them: accept the Bible teachings on stewardship, thus liberating our minds and efforts in the proclamation of Jesus Christ as Savior.

Jesus not only BELIEVED in tithing, we know that He practiced it—PROOF FROM SILENCE. Jesus' critics were constantly on the alert to find something against Him. Surely the slightest deviation from any of their rules and regulations brought a storm of protest (Mk. 2:23-28, 7:2-5; Lk. 13:11-16). The Pharisees tithed meticulously, and there's not a word of criticism from them against Jesus in this regard! Therefore, we can be assured that they wouldn't miss such an opportunity, if one existed.

Jesus, in instructing His disciples (Matt. 23:23), said, "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." (This must also include the tithe; therefore, it is not only an Old Testament teaching but

New Testament as well.)

What does tithing indicate to the tither? It speaks of our relationship to God. The Jewish Sabbath speaks of God's work in creation; circumcision, God's covenant relationship with His people; the Sacraments, Christ's redemptive work; and the tithe is the insignia of our relationship to our God.

There is a responsibility involved concerning the tithe: the first portion (10%) belongs to God, but we, as Christian stewards, must account for the 90% under God's direction and guidance, too. But, if a person gives God His just due (the tithe), he is more prone to act responsibly with the remainder. The danger is, like for the people in Malachi's day, of robbing God of His just due (Mal. 3:9). Giving God the tithe recognizes our right dependence on God, withholding it declares our independence of God.

God promises blessings both material and spiritual to those who take Him at His Word in this matter (Mal. 3:11).

The Apostle Paul gave all of us good advice when he told the Corinthians (II Cor. 8:7): "See that you abound in this grace also."

In dealing with this tithing question, I've learned to appreciate more and more a little book "It Will Be Your Duty..." by Wilfred Bockelman, Wartburg Press, Columbus, Ohio, 1956. I'd like to quote a few pages of the 3rd chapter entitled "Let's Consider the Budget" and I quote:

"If you went to a football game and, upon arriving, found that, instead of a game, there would be a lecture on 'How Footballs are Made,' you would be disappointed. And yet, the knowledge of how to make footballs is very important to a football game. Somebody at least has to know how to make footballs.

"Much of that same disappointment overtakes a church councilman when council meeting after council meeting seems to devote 75% or more of its time to a discussion of money. And yet, money is important if the church is to do its job.

"Money and the appeal to the congregation to contribute money can be approached from two directions: from the direction of receiving and from the direction of spending. In your own life, isn't it the spending that makes

you the happier? Certainly you are happy if you make \$1,000. But aren't you even happier when you spend that \$1,000 for something you have always wanted? Even if you put your money into savings, the happiness it gives you is the fact that you will someday be able to spend it and get something for it.

"Why is it, then, that church councils sometimes get so much more joy from reporting, 'Our offerings last month were way above average,' than in reporting 'Our expenses are going up.'

"The key to this problem lies in an understanding of the function of a budget. A BUDGET IS A GUIDE FOR SPENDING WHAT MONEY IS ON HAND AND NOT A GOAL THAT THE CONGREGATION TRIES TO MEET. When a church council once learns that tremendous fact, then all discussion on budget and money matters will change from something dull and controversial to something fascinating.

"Why should a person contribute to his church? Not because the congregation has adopted a budget, and everyone must now give to meet that budget. A Christian contributes out of thankfulness for the many blessings he has received. A thankful heart has more pushing power than a budget has pulling power.

"You remember the story of Cain and Abel. There was no church budget to meet at that time, no pastor's salary to pay, no missionaries to send out, and yet these two felt they were required to make an offering of the fruits of their fields and their flocks to the Lord. Worship requires that you by some visible means give an expression of your dependency upon God and of your thankfulness for the gifts you have received from Him. Cain and Abel's way of showing this seems rather impractical to us. They burned their grain and their lambs on an altar. There was no other way to express visibly their worship and adoration of God. This offering did not depend upon the needs of other people. There were no other people with needs. Yet the health of Cain and Abel's soul required that they make such an offering.

"Today we have no part of our worship service devoted to a burning of

wheat or butchering of a lamb and offering it on an altar. But most people are aware that a much better and more correct term for what is sometimes called 'collection' is really 'offering.' This offering should come from an inner compulsion to express our dependence on God and show our thanks to Him.

"Furthermore, God has made it possible for our offering to be put to some practical use. Although our offering itself is first of all a private relationship between God and ourselves, it can also have a useful effect for and on others. Our offering can be used to bring others the good news about God. But note carefully, the real purpose of our offerings is not first of all that someone else may be helped; but rather that we may have an opportunity to express our thankfulness. It is one of the great blessings of God that He can use our offerings to serve others. But let us be quite sure that it is God who does this and not we ourselves.

"In other words, it is not the needs of your congregation that determine what your members should place on the offering plate on Sunday morning. If your congregation were so heavily endowed that all its expenses were well taken care of, that would still not relieve you of one iota of your responsibility. You should still not decrease your offering. Your church may get its education unit paid for this year and may not need to start a new building fund. Yet that does not mean that you can decrease your budget next year. For it is not the needs of your congregation that determine your budget or what your members should contribute.

"The first responsibility of a stewardship education program of a church is not to approach the members with the fact that 'our budget for next year is \$25,000, and since we have 500 members in the church, that means that each should give an average of \$50.' In fact, it might be better if the stewardship education committee didn't even know what the budget of the church is, for—let it be said once more—what you give to your church does not depend on what your church needs; it depends on how thankful you are to

*(Continued on page 10)*

# LUTHER LEAGUE ACTIVITIES

## "THE EVERY-MEMBER PLAN" ALL WORKING TOGETHER FOR JESUS!

Put the interests and talents of your leaguers to use! **Each member** has at least one special ability! Your youth group is an important part of your congregation. Let your enthusiasm and unity be a testimony and example to your church. Build up the Body of Christ. Here are some ideas:

**BEGIN A LIBRARY!** With so many good paperback books available, it doesn't take a lot of money. Or put one person in charge of a lending library.

Do you have artistic talent in your group? **DESIGN BRIGHT POSTERS** for the walls or some spot in your church. Or make posters about your meetings and put them up around town.

How about that history nut and that one who likes to take pictures? **MAKE A CHURCH ALBUM.** Record history as you go! You might also gather old pictures and make a scrapbook or visual history of your congregation. This would be a great way to get to know the older members of your church and work together with them.

For the fellows who are handy with tools, get together to **MAKE A SIGN** to put by the highway. Let the passerby know that even if your church is out in the country, or on a back street, or is small, that it is **alive** and extends a welcome to folks to come and worship.

Do you have a collector in your league? **BEGIN A COLLECTION**

of old Bibles, songs or other old items of interest for your church.

**MAKE A CHURCH BULLETIN BOARD!** You could change it once a month or more, using news items plus challenging thoughts to make it an exciting Luther League project.

In stewardship, **RESOLVE TO TITHE!** Tie your everyday work and projects closely to your sharing. Find the joy of pledging a pig, lamb, or chicken to the Lord's work, watching that animal grow and develop and become a gift to some phase of church work or a mission cause. Girls, plan to use an evening's babysitting money for the Lord.

**SET UP A LUTHER LEAGUE PROJECT!** Have a "workathon" or bake sale or selling party with the purpose of raising money to give to the Lord's work. You will discover the fun of working together for a common goal.

If you like to sing, **START A SINGING GROUP!** Use that member who plays guitar or piano to accompany you. You can begin in your own church, and then reach out to visit shut-ins, nursing homes, and other churches!

**BEGIN A LUTHER LEAGUE NEWSLETTER.** No league is too small. Even a one-page paper four times a year can be fun!

Use your cooking skills by having a **PANCAKE BREAKFAST!** If you have it on a Sunday morning during the summer, meet outside together before the service for sharing and meditation.

**ORGANIZE A TRACT MINISTRY.** Put racks in your church and town and keep them supplied with good Gospel tracts.

**SET A GOAL FOR YOUR LUTHER LEAGUE.** What are you working toward? How can God most use you in your congregation and community and school? Have an evaluation meeting and discuss these things.

**BE PRAYER WORKERS.** There is no greater bond to our Lord or to our league than to continue in prayer for individuals. Pray that you may win some soul for Christ.

Some of these ideas will need approval from your pastor or church council before you begin, but the **POSSIBILITIES ARE UNLIMITED!** God has given each of you talents

that He wants to use. Remember:

1. God equips you for wherever He wants you.
2. Our gifts are our responsibilities.
3. We are judged for our faithfulness.
4. All positions in life are places of Holy Service.

—Linda Moan  
(from **FLY-leaf, LLF'**)

## COME NOW

Come now, my friend, who walks alone,  
With burdens too heavy to bear:  
Come cast them at the Savior's feet,  
Forever leave them there!

Rise up with thanks and praise to Him,  
Who now your load will bear!  
So you may magnify His grace,  
As long as you live here!

The burdens that you bore, my friend,  
He paid for long ago,  
When in the garden He did drink  
The cup of gall and woe!

The life I live is all a gift  
From Him who loved me so,  
Now may I praise His wondrous ways,  
As on life's path I go!

So when our journey ends, my friend;  
In heaven's city of gold,  
We'll ne'er regret the days on earth;  
We did His goodness show!

Mabel Luthro Solheim  
Minnewaukan, N. Dak.



## In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

### MINNESOTA

Fosston

**Mrs. Alfred Kildal**, 73, Dec. 28, 1974,  
Calvary

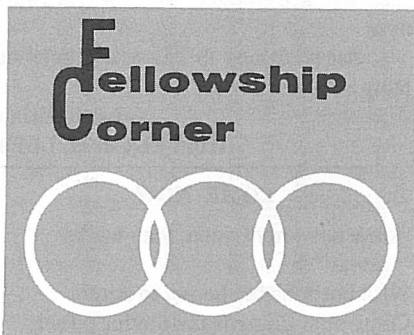
### SOUTH DAKOTA

Sisseton

**John (Johnny) Olauson**, 54, Mar. 4,  
Hope

Wallace

**Kenneth Brekke**, 50, Mar. 11, Calvary



**FOOTPRINTS OF ISAAC FRANZ**

There are times when reflections of the past seem very real and clear. An experience, an acquaintance, and ever so many precious memories linger and seem to affect our lives in a lesson learned as years pass by.

One of these for me is the memory of a very dear friend, Isaac Franz. This world's goods were not his possession in great measure but his faith in God, freely received, was his wealth he was willing to share with whomever he met.

His humble walk in his Master's service was real and unselfish; often reaching past formalities to witness of the grace and love of God to whoever would listen and those, too, who would seemingly turn a deaf ear.

To talk with this child of God was always a pleasure and an inspiration.

The matters of eternal value were always of first and foremost importance to him.

It was not unusual to hear him ask, "How is it between you and the Lord?"

It was in the days that his son, Pastor Herbert Franz, was shepherd of the flock here that he became known here and I was fortunate to be able to spend some time in fellowship with him, for which I thank God.

His concern for souls was deep, reaching out, in and out of season. He asked me several times, "Is my boy still preaching the Word?"

His witness was always the same, in church on Sunday as well as outside on Monday. One could sense the thrill that the name of Jesus brought to him and which he was so willing to share with others.

Prayer was a way of life to him. To meet with him in prayer was to me to learn how simple prayer can be.

God was very near to him. No need to raise or change the voice, but a natural, humble expression of praise, petition and thanks.

I know that his prayer life was a large portion of his walk. He was always seeking the best for needy souls for whom Christ died, serving as he had been saved to do.

A few years have passed since the simple but strong witness of this dear brother ended as God called him away, yet his life, a witness for the Lord whom he loved and served, keeps on living as clear footprints in the sands of time, encouraging, reminding and pointing the way of the cross to Home.

His life was a living lesson of "Go and tell the good news of Jesus and his Love."

I thank God for allowing me to spend some precious moments with this dear child of God and learn much about prayer and a childlike trust and faith in God.

God bless the memory of this dear one till we meet again.

George Johnson  
Eben Jct., Mich.

**MISSIONARY CARD PROJECT**

The picture shows a group of Ladies of Hope Lutheran Church, Ishpeming, Michigan, who met on February 27 to work on cards and booklets for the missionaries. These ladies as well as others have been meeting regularly to work on this project. The young lady in the picture is Miss Elaine Hill, a Bible School student, who was home



for a short vacation and who came that morning to help.

Paper for the booklets was donated by a father of some of the Sunday School children, who works in a print shop. The Tuesday morning prayer group will pay the postage on the first box that is now ready to send to Brazil. These booklets are made from old Christmas cards, birthday and Easter cards, get well cards, etc., brought in by ladies of the church and interested friends. Rev. Ernest Langness is pastor of Hope Congregation.

—Corr.

**BOOK REVIEWS**

**BRETHREN, HANG LOOSE**  
by Robert C. Girard, price \$2.95

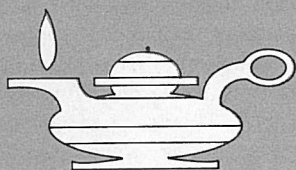
The writer, a pastor, tells how God blessed his ministry when he began to forget about much programming and let the Holy Spirit take over to lead and guide in every aspect of his ministry.

His emphasis and chief concern was to build up the Christians to the point of overflowing. The Christians, in turn, as they were led and inspired by the Holy Spirit, ministered to each other and won others to Christ. The ministry of the congregation, to a large extent, moved into the homes where Bible studies, prayer meetings and fellowship was realized. These groups were called "little churches." They were able to reach and minister to people who did not associate with the mother church, such as the unchurched and members of other churches. The need for building was minimized, but, nevertheless, many were ministered to and won for Christ.

I highly recommend this book to pastors and leaders in the church. But it is also to be recommended to any active and concerned Christian (young and old) who is a member of a congregation. Much blessing and encouragement can be had from the reading of this book.

Rev. Gerald F. Mundfrom

(This book may be purchased from Bible Book-Mission, Inc., 809 McHugh Avenue, Grafton, N. Dak. 58237. Please include something for postage.)



## SCHOOL NEWS

### Introducing Our Seminarians

#### HE SHALL DIRECT THY PATHS

"In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6). It is tremendously encouraging to look back over one's life and recognize the leading of the Lord in it. God has by His grace led me to our seminary. This has been the most recent in a series of important steps in life through which God has shown His goodness to me.

God gave me the very great blessing of being born into a Christian home. My parents are Mr. and Mrs. Ingvald Rokke of Strandquist, Minn. The Bethania Lutheran Church of Newfolden, Minn., was my home church. The Word of God was a part of my life from earliest childhood. Through exposure to it I came early in life to realize my need of the Savior and to trust personally in Christ as my Savior. God has by His grace kept me in this faith.

After graduating from Strandquist High School, I attended Bemidji State College and began to plan for a career. During this time, however, the Lord began to give me an increasing desire to be involved in Christian work. I struggled in indecision for a time, but then experienced a real peace as I submitted to the apparent leading of the Lord and began to prepare for seminary.

While at Bemidji State I met Kathleen Vogt of Pine River, Minn. She and I were married during our last year at BSC. At the same time that I became convinced that I should attend seminary, "Kath" was led by the Lord to the same conclusion. This fact, too, seemed to indicate the Lord's leading.

Seminary has been a time of rich blessing thus far. Christ has become

more precious, and the Word has become more precious. It is evident that God has not failed to direct our paths. As we see how God has led us in the past, we trust Him confidently concerning the future. I am a middler in seminary and during part of my time here I worked as a visitor and youth worker for Medicine Lake Lutheran Church.

Our God is faithful in fulfilling His promises. Personal experience reveals this to be true to us and to every Christian, but also God's Word, which is even more reliable than our experience, declares it: "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). Therefore, in all thy ways acknowledge him, and He shall direct thy ways.

—Ralph Rokke

### JOTTINGS FROM OUR SCHOOLS

Rev. Amos Dyrud, dean of the Seminary, was confined to his home before Easter for bed rest to alleviate a back problem. Dr. Iver Olson, for one, took on an added teaching load during the emergency. He did return to his work on March 24.

Ronald Hoehne, Seminary senior, conducted joint chapel on March 12. Mr. A. B. Batalden of Lutheran World Relief, spoke in chapel on March 19 in behalf of the world hunger problem.

The 1975 homecoming at AFLBS will be the weekend of Oct. 3-5 and is being planned as the Sesquicentennial Homecoming in honor of the 150th anniversary of Norwegian immigration in the United States. A special speaker, hopefully from Norway, will be here for a Sunday afternoon festival service.

The spring banquet for the Bible

School has been set for Sat., May 10, at a place to be announced. The next evening, on Mother's Day, the home Choir concert will be given in Medicine Lake Lutheran Church.

The Choir sang at the three morning services at Hope Lutheran Church (LCA) on Sunday, March 16. In the evening they sang a concert at First Lutheran (ALC), Columbia Heights. The evening before they presented a program at Augustana Home, Minneapolis.

The Choral Club sang at a Lenten service at Morgan Avenue Lutheran Church recently. On Sunday, April 27, they have appearances scheduled for Stacy, Minn. (morning), Finlayson, Minn., (afternoon), and will close out the day with a home concert at Medicine Lake in the evening.

Rev. Merrill Gilbertson of First Lutheran, Columbia Heights, spoke to the Cults and Isms class on March 18 about the occult and Satan worship. He has made a detailed study of this phenomenon.

### Basketball Scores

Conquerors 46

Salem Lutheran 54 (end of season)

### CHECK YOUR SHOELACES

Two Christians were talking one day and one asked the other, "What was the greatest sermon you ever heard?" "That's easy," came the reply. "It was not given by a minister or chaplain, but by a colonel. We were in the trench right before a big battle. He said, 'Be sure to check your supply of shoelaces. When the battle begins, you will not be able to count on what your buddy has.' The same applies to your spiritual life."

—Submitted



# CYCLONE HITS FORT DAUPHIN

By Mrs. Erwin Toso

(Ed. Note: Mrs. Toso is the wife of an ALC missionary in Madagascar.)

Once again we have come to realize the fleetingness of the things of this earth! Living near the ocean we see every day the destructiveness of rust; we've experienced the fact that thieves break in and steal; but this last weekend we felt the devastating power of 125-mile-an-hour winds. In the early morning hours of Saturday, January 25, the winds began to blow and by 5:30 the sounds of crashing trees and flying debris, howling winds, and creaking walls combined to make a nightmarish time for us. The rain that accompanied the winds poured in through closed windows, cracks in walls, and even under

base boards, keeping each household busy preventing a lake from gathering within. In retrospect, all we can say is "Praise the Lord" that our real treasures are not of this world and that no one was seriously hurt, although one of our housemothers, Mrs. Wells, lost half a finger in a slamming door.

The entire southeast part of the island was hit by Cyclone Deborah. Fort Dauphin, Manantantely, and Manambaro areas claim 90% damage, and as one views the churches, the schools, government buildings and homes without roofs, and the many completely collapsed edifices, it seems a very possible estimate. Our hospital compound had many damaged roofs from falling trees, the electric wires were all down with

their sturdy supporting metal posts bent like match-sticks. Manantantely, our secondary school, had most of their roofs ripped off by the wind. The beautiful lush green of the many shade trees had been replaced by gaping, broken, bare tree trunks. We marvel at the cheerfulness of the Malagasy. They're just so thankful that their lives were spared, and they tackle the job of digging out from under as they would a day's work. For us it's so depressing that we'd like to crawl under a basket and cry rather than look at the devastation everywhere! Yet we are finding so true again as we have in the past that "God's grace is sufficient" as we struggle to keep looking up!

The Executive Committee of our church took a tour throughout the hit areas and found similar damage in many of the towns. The cost of building up just our churches, par-

*(Continued on page 14)*



Malagasy home after storm.



Hospital building near the ocean.



Antaninarenina Lutheran Church, completely destroyed.



Manantantely Lutheran College. Most roofs gone.

Photos by Barker and Lellelid



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# editorials

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## NEW FAMILY CAMP SITE

In the previous *Ambassador*, Rev. David Molstre, dean of the 1975 Family Camp, announced that the camp this year will not be held at Lake Geneva Bible Camp, Alexandria, Minn. For good reasons our committee could not continue rental of the facilities there and has had to seek a new place of operation. Perhaps the Association will never again hold a camp at Lake Geneva.

That brings some regret because it is the only place the official Family Camp has ever been held, 12 times in all. There is a feeling of sadness in leaving a familiar

place. Alexandria was a central location for our church, easily accessible. Alexandria was a place of many blessings. Literally thousands of people have attended our camps there—lives were changed, Christian witness strengthened, vocational choices decided.

The camp committee has selected Galilee Bible Camp, Lake Bronson, Minn., as the site of this year's camp. It is rather difficult to imagine Galilee Camp being able to accommodate the kind of registration that we've had at Lake Geneva even with the improvements being made there this spring and the use of a nearby Baptist Camp. But the committee has been closer to this than we have and has decided that the job can be done. So their judgment will have to be trusted.

Galilee has had a fairly long history now. Recently it has been taken over entirely by the AFLC congregations of that area. Considerable work is being done this spring on the camp, indeed, was planned even before the Family Camp was invited to come there.

A definite advantage in holding the Camp at Lake Bronson is that it is owned by our people. That will add something to the camping experience.

Remember the new dates: June 30-July 6. The place: Galilee Bible Camp, Lake Bronson, Minn., in the northern border country.



JUNIOR CLASS, SECOND QUARTER, AFLBS, 1974-75

First row, left to right, Debbie Nelson, Mary Wolgram, Kathy Ostrand, Jeanette Priebe, Barbara Myhre, Naomi Nash, Michele Lamar and Lori Hamann; second row, Nancy Zwart, Kathy Livingood, Cheri Carter, Linda Butterfield, Miriam Stolee, Mavis Miller, Jennifer Backholm, Suzi Draeger and April Nygaard; third row, Karen Russum, Debbie Wire, Kendra Broten, Myrtle Thompson, Patty Broden, Vickie Bjorgaard, Susan Sorteberg, Sheri Gertzen and Judy Moan; fourth row, Lyndon Swanson, Douglas Swanson, Paul Sunde, Dick Moberg, Joni Halstad, Karla Nygaard, Jim Odland, Gene Froehlich, Kim Erickson and Joel Rogenes (auditing); fifth row, Charles Gryte, Paul Haagenson, David Johnson, Larry Olson, Keith Nash, Allen Herset, Jay Eberth, Douglas Erickson, David Rudebusch and Jim Hoialmen; top row, Harold Pedersen, Mark Kjos, Reuben Quanbeck, Lou Valdez, Arne Berge, Scott Nelson, Randy Nelson, Phil Schumacker, Mike Rudebusch and David Simonson.

*(Continued from page 4)*

God for all the blessings He has given you.

"When writing to the Corinthians, St. Paul expressed it this way: 'Now concerning the collection for the saints . . . upon the first day of the week let everyone of you lay by in store AS GOD HATH PROSPERED HIM,' (I Cor. 16:2). In his stimulating translation, Phillips renders it this way: 'Now as far as the fund for Christians in need is concerned . . . on the first day of the week let everyone put so much by him, ACCORDING TO HIS FINANCIAL ABILITY.'

"Although the offering is to be used for those in need, note that it is not the need of these people that determines the amount to be given. That is always a matter between the individual and God, not between the individual and the man in need.

"Some may ask: 'You mean to say that, once I have given according to I Cor. 16:2, I can then shut my eyes to the needs of others? Does not the Bible also say in I John 3:17, 'But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?' And how about the good Samaritan? Wasn't it the need of the man that had fallen among the thieves that caused him to give?'

"In regard to the I John 3:17 passage, a study of the preceding verses shows that it is not the brother in need that calls forth action, it is the love in the heart that calls forth action, and that love finds in the brother in need a way in which it can show its love.

"In the story of the Good Samaritan likewise it is not the sad plight of the man who fell among the thieves that causes the kindly action of the good Samaritan. The priest and the Levite saw the same unfortunate man. Yet they passed by on the other side. Love in the heart of the Samaritan found in the attacked man an opportunity to show that love in a tangible way.

"Always in stewardship thinking there must be this principle: it is not the need of the church but love in the heart that should cause members to give. Ideally, whether the budget is \$25,000 or \$50,000 should not affect the giving.

"One of the biggest joys a church councilman or any member of a congregation has is when he learns to give from the thankfulness in his heart. He can then really feel that he is giving to God and not to the church. Nowhere has it been said that a budget is of no use. In fact, a budget is not only very useful; it is quite important when it is used in the right way: a guide for spending rather than a goal for giving. Very simply, the purpose of the budget is to decide 'How shall we now spend this money which we have received from our members as their gifts of love?'

"Obviously, your congregation will expect its church council to be practical, too. The procedure outlined above is the ideal. No congregation is ideal. Nevertheless, the ideal is something to strive for. In the meantime you have to be realistic and face the facts. You can't wait until the end of the year to see how much your members have given and then set your budget on how to spend what they have given. You have to set your budget at the beginning of the year, before you know how your members are going to respond to the love of God. The best you can do is to estimate, and your estimating is usually done on the basis of what the average contributions have been in the past years, and what you can reasonably expect as an improvement. This you set before your congregation as 'a goal to shoot at,' realizing that there are many people who are motivated more by goals than by the inner compulsion of want to express their thankfulness. You recognize the budget as only a second best way until such a time as more of your members have learned to be more thankful to God.

"This, indeed, becomes one of the responsibilities of the educational program of your church, to implant in your people the conviction that all that they have comes from God. The wise stewardship education committee will not continually urge the congregation, 'You ought to give more,' but rather, 'See how much God has given you.'

"And yet as a church councilman you will want to be realistic. Not only will a number in your congregation not be able to agree with this point. It is quite possible that some members of the council—perhaps you

yourself—will not be able to believe this.

"You will probably all agree that that's the way it ought to be but then counter with the argument, 'But people just won't give that way.'

"It's all well and good for the pastor to talk about faith and prayer,' one church councilman said, 'but when it comes down to paying the bills, it takes cold cash, and the only way you're going to get it is to tell the people you need \$25,000 to run your church this year and then keep reminding them until you get it.'

"Some people really get quite nervous if the pastor says that the Bible suggests ten per cent as at least a reasonable contribution to make to the church. There will be arguments that this just can't be done on today's standard of living. The interesting thing will be that those who argue this way are those who have never tried giving ten per cent. Those who have given this amount to the church and to charities know from experience that it works even though it may be contrary to all that seems reasonable.

"Achieving an acceptable stewardship program is not something that can be accomplished overnight. Many members will keep insisting that sponsoring spaghetti suppers is the most successful and painless way to raise money for the church. Some of the reasoning will be very sincere and on a high plane, too.

"There is, for instance, this story: 'I don't have much money,' or, 'My husband doesn't want me to give anything to the church. I feel that I can make my contribution by coming to the church an afternoon a week or a month and working in the kitchen so that we can make money on a supper.'

"This seems like a very reasonable argument, but when you examine it, it would be well to consider also some of the basic reasons for contributing to the church. God never expects more of you than you are able to give. The primary responsibility of the church is not fund raising. It is to bear witness to the faith that is in the members.

"Thankfulness in your heart is the important thing. That thankfulness—not the budget—tells you what to give.

*(Continued on page 14)*

13. In Deuteronomy we have the man led to the doorpost of the master's house and pierced through the ear as a continuing evidence of submission.

Again, what in Romans 12:1, 2 corresponds to this act? \_\_\_\_\_  
Finally, the man in Deuteronomy is "branded" by the master for life.

What in Romans 12 corresponds to this outward sign? \_\_\_\_\_

14. DID YOU NOTICE WHAT IT IS THAT IS TO BE THE SACRIFICE?

Wouldn't you expect (and don't we often try to make it say) that we give Him a "spiritual" consent, or make dedication and submission a very private affair? But God is very specific here. Final dedication on the altar to God will "brand" us, will issue in such a transformation that everything the body does or says, every posture the body assumes, will be to the glory of God, at least as visible as a pierced ear to everyone in the vicinity. So God has made no mistake in asking me to present myself totally (for the last thing to succumb in obedience to God is that most obvious of all things—my body). What a poor imitation is that dedication which makes no difference in the life as far as impatient words, haughty bearing, angry retort, self-righteous preening, arrogance, or skirt-gathering 'piety' go.

I BESEECH YOU BY THE MERCIES OF GOD—Here it would be good to stop and remember all those mercies of God towards me (mercies which can melt down hesitancy, embarrassment, indifference, haughtiness). Finish this lesson by making a definite counting of the workings of a merciful God on your (personal) behalf.

—Esther Farrier

WMF REMINDERS

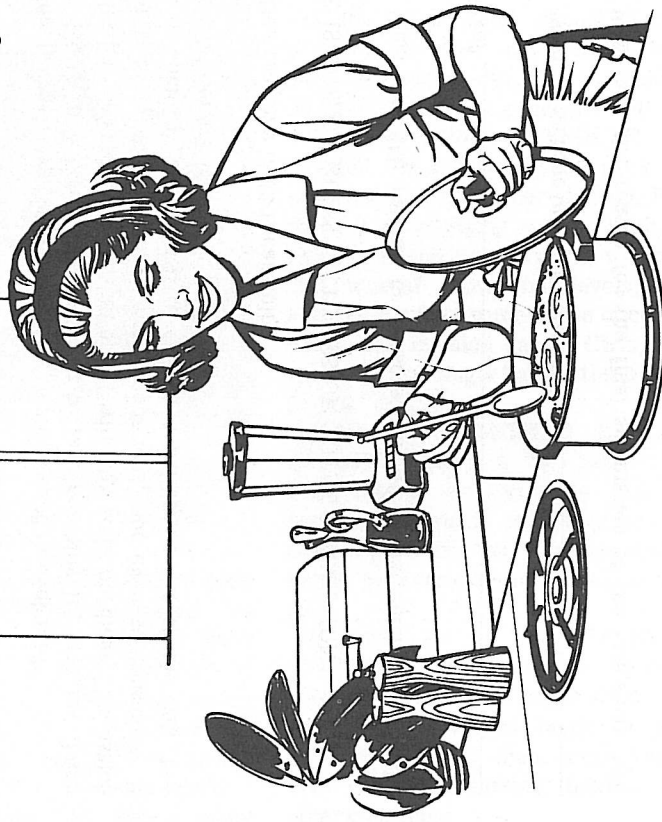
Our project for April was Cradle Roll/Junior Missions. May each one of us remind ourself of our commitment in this project. We pay one-half the salary of Judith Wold, our Parish Education Secretary, plus subsidizing the Brazil Book Store. We did not reach our goal in this project last year. Help us to reach this goal this year.

May's project is the General Fund. This project covers a wide area and is very necessary.

I would like to encourage each member of our local WMF groups to attend their District Spring Rallies. These rallies are an important part of our WMF work. We need to meet together for the inspiration and information we receive from the sessions and for fellowship one with another.

—Mrs. Robert Dietsche

# WMF Bible Study



GOD IS FOR WOMEN . . . GOD IS FOR YOU

LESSON V

May, 1975

GOD IS FOR YOU—HE WANTS TO DO HIS WORK THROUGH YOU

Ephesians 4:1-19

Memorize Eph. 4:1, 2

God asks that I live "worthy of his Gospel," and then He brings me right down to reality by describing what that means in my everyday life.

TO ADORN THE GOSPEL,

to make His Gospel appealing to others (and especially to those with whom I live day by day), is to display to family and friends and neighbors that God is able, in me, to be His own gracious, forgiving, patient, kind, understanding Self.

**How does God get a hold of me so that He can live in and through me?**

Obviously, if someone else is going to take over my life and my living I will have to be submissive to that one; I will have to be obedient. Submission to God is not instinctive; it is not unconscious, nor even subconscious; it is not involuntary. Submission to God is a deliberate act of the will. See James 4:7, I Peter 2:16.

Read Deuteronomy 15:12-17 carefully.

HERE IS ONE OF GOD'S PICTURES OF TOTAL SUBMISSION

1. What was the reason, or reasons, for the initial submission of the bondsman? \_\_\_\_\_

2. What did he have to look forward to? \_\_\_\_\_

3. What was the reason for the final submission of the bondsman who asked that he remain in slavery? \_\_\_\_\_

4. Can you put in one word the difference between the liberated bond-

slave and the one with the pierced ear? \_\_\_\_\_  
In this account of the man with the pierced ear there is a clue to the mystery of the submissiveness of the Christian to the Spirit of God.

5. What exactly would I have to give up if I were to take my place with the man who had his ear pierced at the door of his master? \_\_\_\_\_

6. What exactly would I gain if I submitted to the ear-piercing operation?

In Scripture God speaks often of the ear of His child. In Psalm 40:6, the word is, "my ears Thou hast opened," and the marginal note adds, "dug, or pierced." So the pierced ear is also the opened ear (Mark 7:35).

7. The opened ear suggests what? \_\_\_\_\_

8. In Job 36:10, what do you gather is the result of open ears? \_\_\_\_\_

9. How about in John 10:27? \_\_\_\_\_

10. And in Revelation 3:20, what is the result of open (pierced) ears? \_\_\_\_\_

11. Finally, in Isaiah 48:8, we see the negative—the unopened ears. With

what result? \_\_\_\_\_

THROUGHOUT THE REMAINDER OF HIS LIFE

the one with the pierced ear would bear in his body the inescapable brand of his dedication, his submission. So this was a total thing, a "forever" thing, not something to be promised today and forgotten in a week or two; not a dedication with certain private reservations.

IN ROMANS 12:1, 2

we have God's own program for submitting to His Spirit (in the language of Deuteronomy, we could say, "God's way of the pierced ear"). Read these verses carefully and you will find much of the story of the bondsman here. In Deuteronomy we have the man who looks back on the years he has been a slave for the master and finds that his master has been good to him, providing whatever he has needed, giving him comforts of living.

12. What do you see in Romans 12:1, 2 that corresponds to this? \_\_\_\_\_



# NEWS

## of the Churches

### WHEN AT ITASCA PARK—

With our country's economy in its present condition, many of our AFLC people will be cutting down on any long vacation trips this summer. Some will no doubt be vacationing in Itasca State Park, Minnesota's most popular.

Sunday services are conducted in the park by visiting pastors but there are also four AFLC churches within 25 miles of the park to which you are welcome. Sell Lake Lutheran Church, located five miles north of the park on County Highway 2, and Landstad Lutheran Church, located in Shevlin, 21 miles north, are served by Pastor Walt Beaman. Rice Lutheran Church is located 1/8 mile east of Zerkel, which

is ten miles northwest of the park on Highway 200. Grace Lutheran Church is located next to the city park in Bagley, 25 miles northwest of Itasca Park on Highway 92. Rice and Grace are served by the undersigned.

When you visit Itasca Park, inquire about these churches. Many of the friendly people working in the park are members of these AFLC churches.

It would be good for other churches located close to points of interest to advertise their locations. Maybe this year we will all become better acquainted with our neighbors closer to home.

—Rev. Bruce Dalager

### A LETTER FROM KAREN KNAPP

From a Feb. letter of Karen Knapp to her parents, Mr. and Mrs. George Knapp. Karen is a missionary-nurse at a Bible School in Brazil.

Sunday afternoon at 1:30 I went with an "equipe" of three girls and four fellows and Rev. Blake to a chapel that is located on the corner of a man's farm land. It is no bigger than half of your mobile home, grass roof and sides, about ten benches, dirt floor. There were eight people besides our team. It was their Sunday for communion service. After special music and a message by Rev. Blake, each one went up and participated in communion after a time of meditation. Elements were brought by one of the couples who are the faithful ones at this particular chapel, a humble Christian couple. Grape juice came in a teapot and was served

in small white plastic medicine cups that come in bottles of worm medicine, about the size of regular communion cups, then small squares of bread from a small plastic bowl. A very humble and enjoyable service. What a blessing to know the Lord's presence.

A man there has an accordion with 48 bass and he accompanies the singing. He usually just beats out the bass, plays by ear, of course. I still don't have mine back from the repair shop.

We got back home about 4:30 and just a couple minutes after we arrived the sky fell and it poured rain. Some of the teams had to get out and push their way back home!

At 6:30 I left for Apucarana with a team of five girls, including me, and four fellows. We had a good long meeting, almost two hours! We sang and taught them new choruses, had some

special numbers and a message on Hebrews 11, 12, 13. This was followed by slides depicting the message of those chapters on faith. I am looking forward to next month when we can return. Some of the people really need awakening and we pray that our testimony will be a pure one of Christ.

One of the girls on the team is learning to play the piano and organ. She plays about a dozen hymns now and I am looking forward to the opportunity for her to play the pump organ at this church to accompany the congregation. The organ is like the one at Central Church in Campo Mourao. Then I will also play the accordion. It will be good experience for her. I played the organ for the congregational singing on Sunday, but we are going to have to get these folk to speed up; it was terribly slow. They have no concept of following the organist or who ever plays an instrument. They have no regular organist, the case with so many of these churches. It was 11:00 when we got home that night after a blessed evening.

Today I cleaned my house (two rooms), sewed some more on my kitchen curtains and now have given one of the students an injection for his cold. This evening I had a delicious meal with a missionary family. We had fish which I bought from a Japanese who came by selling them, okra and fresh corn-on-cob from the garden here.

Psalm 63:1: "O God, thou art my God; early will I seek thee: my soul thirsteth for thee . . ."

"Rejoicing in hope; patient in tribulation; continuing instant in prayer." Romans 12:12

### PRAYERS ARE ANSWERED

Prayers are answered—

Praise the Lord!

Patience, all He asks of us—

Upon us His grace is poured.

Prayers of anguish and of praise;

Prayers made constant by our need.

As our moments and our days,

He will give and He will lead.

Mabel Quanbeck  
McVile, N. Dak.

# Letters

## TO THE EDITOR

### THE SAVIOR GOES BEFORE US

Greetings from Col. 3:2-4. The poem which follows is a favorite of mine. I've experienced that there's no one like Jesus. There's no greater joy than to walk with Him each day. Joy in the Lord is what we experience when we in faith lay hold on God's love in Christ our Lord. It is good to know that each step we take along life's pilgrim way that the Savior goes before us and leads the way. All we have to do is follow. There is no trial, no difficulty, no sorrow, but the Word of God has comfort and help for those who seek His help. The Word of God is indeed the Christian's never-failing source of comfort and strength. Surely we can say with the song writer, "How great Thou art" (Is. 45:5-7, Rom. 8:35-39). May the Ambassador continue to be a blessing to all its readers. May our great God bless you all.

Mrs. Edward L. Johnson  
Lancaster, Minn.

### NO ONE BUT JESUS

No one but Jesus can lighten the load  
That you face daily in life's weary road.

Don't fail to trust Him each hour of the day,  
For all through the shadows He'll show you the way.

No one but Jesus can fill you with joy,  
And give you a peace the world can't destroy.

No one but He can give such relief  
When your heart's heavy and broken with grief.

No one but Jesus can bless you in pain,  
And send you the sunshine after the rain.

No one but Jesus can save a lost soul  
And give him an entrance to the city of God.

Author Unknown

(Continued from page 10)

The budget tells you how best to spend what your thankful heart has

prompted you to give" (unquote, pages 35-44).

Just a closing thought: if God laid down laws and rules to make sure the people of Israel gave according to His standard, thus treating them like children, can we, who are treated like adults, because He hasn't laid down such stewardship laws in the N.T., I say, can we do LESS than the children of Israel did? I believe not!

(Quotation above is by permission of Augsburg Publishing House, 57 East Main Street, Columbus Ohio 43215.)

(Continued from page 8)

sonages, primary schools and Man-antantly school and our hospital will be at least \$50,000—an impossibility for a church that struggles to make ends meet even with its financial aid from overseas.

This figure does not include the destruction to our Missionary Children's Home, School, and teacherages where extensive damage was done. One teacherage will be abandoned. The school and Home were left without roofs, a cement-pillared verandah was ripped from the second floor of the Home, and broken glass and debris were everywhere, a real suffering for our kids 'cuz they have to wear shoes! Forty of our kids were on a camping trip and the winds and rains collapsed their tents and sent them to a near-by vacant mission house for shelter. Once the winds died down, they worked their way to Fort Dauphin through fallen trees, broken bridges, and destroyed villages. Twenty kilometers from Fort Dauphin, the fallen trees were so numerous that they were forced to abandon the three trucks and walk the remaining distance. And as they walked into the compound and saw their Home roofless, soaked interiors, ripped screens, broken windows, dead books, sopped beds and tons of ruined stuff . . . they just wept. After the flood of tears was wiped away, the whole student body set to work restoring their much-loved Home. Co-operation is running very high, from the tiniest first-grader to the huskiest senior.

Now a week later, hope runs high! Water and electricity are functioning!

Days of sunshine have enabled us to work on roofs and dry out soaked interiors. Debris has been cleared, trees are being removed, roads are being opened, and the future is as bright as the promises of God!

### ANNUAL REPORTS NOW AVAILABLE

The 1974 Annual Reports are now available. Those who were registered at last year's annual conference have received their copies in the mail. Congregations and individuals desiring the Reports may have them by writing to the office in Minneapolis. The cost is \$2.00 per copy.

Send to:

AFLC Annual Report  
3100 East Medicine Lake Blvd.  
Minneapolis, Minn. 55441

### GOLDEN VALLEY CHURCH TO HOST WMF RALLY

Golden Valley Lutheran Church, rural Wannaska, Minn., Ev. Clarence Haaland, pastor, will host the spring rally for the Women's Missionary Federation of the Northern Minnesota District on Saturday, April 19.

### PORTLAND CHURCH TO BE SCENE OF WOMEN'S GATHERING

The Eastern North Dakota Women's Missionary Federation spring rally will be held on Tuesday, May 13, at Valley Free Lutheran Church, Portland, N. Dak., Rodney Stueland, lay pastor. Registration will begin at 9:30 a.m. The Bible study will be presented by Mrs. Gerald Knudsvig of Buxton, N. Dak.

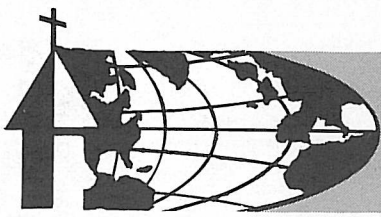
Mrs. Russell Duncan



Boscobel, Wis.

Trinity Lutheran Church  
Frank A. Miller, pastor  
April 20-24

Rev. Terry L. Olson, Radcliffe, Ia.,  
speaker



# CHURCH-WORLD NEWS

## THE CHURCH AROUND THE WORLD

\*\*Russian Orthodox churches were jammed to capacity on January 7 (their Christmas Day) and Archbishop Vladimir of the Zagorsk Seminary claims today's Soviet believer "goes to church out of conviction rather than out of habit or tradition." Out of 250 million Russians, 50 million are members of the Orthodox church. . . . 650 men are studying for the priesthood at three Russian seminaries, and several hundred more are studying theology by correspondence courses. . . . Soviet law forbids adults from teaching religion to their children. . . . Russia has more Baptists (535,000) than any other country, except the U.S. (29 million) and India (734,000).

\*\*Twenty top-rated U.S. TV shows have been banned in Mexico by President Luis Echeverria. He says the shows are "too violent" and are "corrupting the country's youth." Blacklisted shows include "Ironside," "Kung Fu," "Mannix," "Streets of San Francisco," and "Mod Squad."

\*\*The new chaplain of the California Senate is a Buddhist.

\*\*Some parents who can afford it have pulled their kids out of public schools to attend Christian or other private schools—one of every ten American grammar and high school students now attends private or parochial schools. Meanwhile, some public schools are experimenting with special schools requiring homework, dress codes, discipline, respect and courtesy! One of these "alternative schools" in California has 2,200 students waiting to get in.

—Tyndale House Publishers

## LUTHERAN COUNCIL JUGGLES ITS BUDGET TO MEET REVENUE LOSS

Minneapolis—(LC)—By using reserve funds and arranging to borrow

up to \$250,000 from two Lutheran denominations, the Lutheran Council in the USA has begun a fiscal year preparing to eliminate some programs and cut back on others.

At its ninth annual meeting here, the Lutheran Council adopted a budget of \$2,706,067. That sum includes the use of nearly \$200,000 in reserve funds, which normally would have been returned to the three participating Lutheran denominations, but which have now been retained by the council with the permission of the American Lutheran Church, the Lutheran Church in America and the Lutheran Church-Missouri Synod.

The agency's budget request, presented to the three denominations late last year, was for \$2,600,261 from the church bodies. Of that amount, the ALC was to pledge \$780,078, the LCA, \$962,097, and the LCMS, \$858,086.

Both the ALC and the LCA pledged amounts nearing their share of the total requested but the LCMS announced in February that it would contribute only about \$500,000 to the work of the cooperative organization.

That sum was about \$200,000 less than paid to the council in the last fiscal year and the cutback placed the council in a "very desperate crisis," according to Dr. George F. Harkins, general secretary.

At the request of the ALC and the LCA, LCMS officials specified which programs they wanted to withdraw from, either completely or partially.

## SEN. HUMPHREY SEES KEY ROLE FOR CHURCH IN HUNGER CRISIS

Minneapolis — (LC) — Concern for hungry people in the United States and around the world means that the nation must step up food aid for needy nations, establish better food production and population growth programs in developing nations and have

a "realistic" national food and agricultural policy, Senator Hubert H. Humphrey (D-Minn.) told the ninth annual meeting of the Lutheran Council in the USA here, March 13.

The senator tied the food aid to United States security concerns by warning that "security is not only in the weapons systems you have." But, he stated, "food is a resource for living, not a weapon. Weapons take life. Food gives life."

After his address to the Lutheran Council's annual meeting banquet at the Sheraton-Ritz hotel, Senator Humphrey told LC news that he felt a workable food reserve program would be established soon. "We've made progress, won some converts," he stated, and added that the next step was to get the plans out of congressional committees. He said he expected definite action during this term or the next congressional session.

Senator Humphrey emphasized "reserves" as opposed to the food "surpluses" held in past years. "We should never talk of surplus in a world of hunger," he stated. "There is no such thing. The words you use have a lot to do with how you make use of your resources."

Developing nations, sometimes reluctant to admit that people are starving, have not placed a high enough priority on agricultural growth, the senator told the Lutheran Council session. Instead, countries have emphasized building up industry or buying an air line.

A United States food reserve policy should also take into consideration the needs of the American farmers, the Minnesota legislator continued. "Since government has asked the farmers to produce to the limit, I say the government should share in the risk. Why should the farmers face ruin and bankruptcy because of good weather and a favorable crop yield?"

He noted that farmers' production costs increased nearly 20 per cent last year while prices paid for farm commodities dropped 12 per cent. "A crop of 2.2 billion bushels of wheat or 6.5 billion bushels of corn would ruin many farmers because today's target prices and loan levels are so low as to be a mockery," the senator concluded.

#### **ENROLLMENT AT LUTHERAN SEMS STEADY, COLLEGES DOWN A BIT**

New York—(LC)—Enrollment in Lutheran colleges declined slightly last year but held steady in Lutheran seminaries, according to statistics gathered here by the Lutheran Council in the USA's Office of Research, Statistics and Archives.

The most dramatic change in enrollment took place at Concordia Seminary in St. Louis, where the formation of Concordia Seminary in Exile (Seminex) last year drained more than 71 per cent of the student body from what was once the nation's largest Lutheran seminary.

Luther Seminary in St. Paul, Minn., is now the largest Lutheran theological school in North America, with 474 fulltime students. Seminex is the second largest, with 414 students. Concordia Seminary in St. Louis now has 174 students, down 438 from the total reported last year. Concordia Seminary in Springfield, Ill., has 385 students in its B.D. and M.Div. programs.

A total of 3,112 students are enrolled in 22 Lutheran seminaries. That figure is 17 students more than the total reported last year.

Enrollments in church-related colleges declined about one and one-half per cent, according to the figures reported late in 1974. The total enrollment in 36 four-year colleges stands at 47,259 fulltime students, down 734 from the past year. A total of 56,038 students are reported in all college programs, including those for temporary and part-time students.

The largest Lutheran four-year college is Valparaiso (Ind.) University, affiliated with the Lutheran Church-Missouri Synod. The school reports 3,191 fulltime students. Pacific Lutheran University in Tacoma, Wash., affiliated with the American Lutheran Church, is the second larg-

est Lutheran college, with 2,420 full-time students.

Augustana College in Rock Island, Ill., Concordia College in Moorhead, Minn., Gustavus Adolphus College in St. Peter, Minn., and Wittenberg University in Springfield, Ohio, also report more than 2,000 fulltime students.

Enrollment in Lutheran junior colleges also remained steady last year. A total of 4,574 fulltime students were reported in 19 two-year schools in the United States and Canada.

#### **DR. ARNOLD MICKELSON HEADS LUTHERAN COUNCIL 3RD YEAR**

Minneapolis — (LC) — Dr. Arnold R. Mickelson of Minneapolis was elected to his third and last one-year term as president of the Lutheran Council in the USA at the cooperative agency's ninth annual meeting here.

By-laws of the council limit all officers, except the treasurer, to three consecutive terms.

A layman, Dr. Mickelson, 53, has been general secretary of the American Lutheran Church for the past nine years. He was first elected to that post in 1966 and was named to his second six-year term in 1972.

Also re-elected was the Rev. Herbert A. Mueller of St. Louis, secretary of the Lutheran Church-Missouri Synod, as vice-president of the council. He has served in that capacity for two years.

The council named to his first one-year term as secretary Dr. Edward Lindell of Littleton, Colo. Dr. Lindell, dean of the school of Liberal Arts at the University of Denver, has served on the agency's executive committee as a representative of the Lutheran Church in America.

Dr. Lindell succeeds Dr. George F. Harkins, who was elected to the office when he was secretary of the LCA and served for nearly two years until he became general secretary of the council last October.

The three officers serve on the nine-member executive committee, which also includes the presidents of the three church bodies participating in the council, Dr. David W. Preus of the ALC, Dr. Jacob A. O. Preus of the LCMS and Dr. Robert J. Marshall of the LCA.