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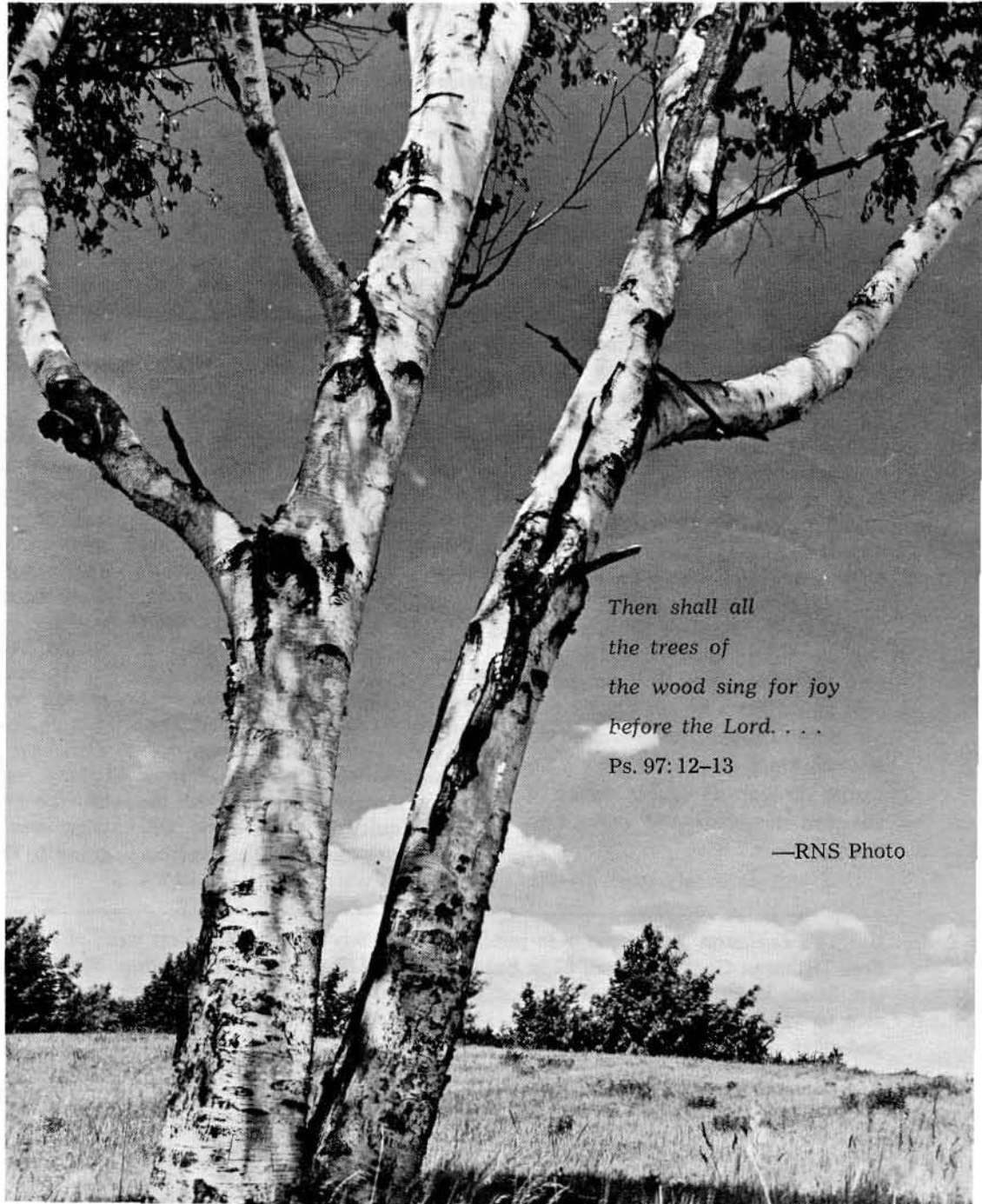
Vol. 4

August 23, 1966

No. 16

# *LUTHERAN*

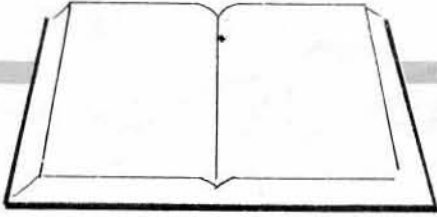
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*Then shall all  
the trees of  
the wood sing for joy  
before the Lord. . . .*

Ps. 97: 12-13

—RNS Photo



## According to the Word

### BLOOD ON OUR HANDS

God in His Word has told His people that they are responsible to share His truth with others. In this way they also show their love to Him. "Ye are my friends, if ye do whatsoever I command you" (Jn. 15:14). The command of Christ is very plain, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The same command is given in Matt. 28:18-20, Mk. 16:15 and Lk. 24:16-48.

Perhaps all of us who name the Name of Christ have realized that the love of God should constrain us to action. The plight of the unconverted should move us to share the good news of salvation with them. A sense of gratitude for the wonderful salvation we have experienced should move us to show by life and lip what He means to us. But, my friend, have you realized that the blood of the unsaved will be on our hands if we do not give them warning. God does not hold us accountable for results but for faithfulness. The results are His working, while the God who works through us counts on us to abandon ourselves and our all to His purposes.

God will definitely give blessed

results when we are faithful. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). Paul, the apostle, gives this wonderful encouragement and counsel in I Corinthians 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The "therefore" at the beginning means that as a result of the statements given before, this should come about. Because Christ has most assuredly been raised from the dead and there is victory through Him, *therefore* we should most certainly be carrying out the work that has been given us to do, and as we do, God will bless.

In the 33rd chapter of Ezekiel this thought of responsibility for faithfulness in giving a warning is clearly brought out. God speaking says, "So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the Word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his

way to turn from it; if he does not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

We notice several things from this passage. The Lord wants mouthpieces that will speak His Word for Him. It is God's Word that must be spoken for therein lies the power to make a change. It is God who gives the message. The individual man has a choice if he would be faithful to his calling. God may command but He does not compel a person against his own wishes. He wants willing servants. To be obedient will bring blessing. To be disobedient will be a curse. Some will respond even if many will not. God does not hold us responsible when some reject the message given in love. But He says He does hold us responsible if we do not warn the wicked and urge them to repent. This sin of missed opportunities can be forgiven. But we cannot continue to live in the sin of disobedience to His command to share the Gospel and continue to receive His forgiveness. When sin is repented of there must be a change by His grace for only he that confesses and forsakes his sin shall have mercy.

May you who claim His salvation be faithful in your calling as witnesses by praying, giving and going to those near and far.

—Harold R. Schafer

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# ASSOCIATION BIBLE SCHOOL TO OPEN IN MINNEAPOLIS NEXT MONTH

The second educational institution of the Association of Free Lutheran Congregations will begin operation next month at the church's headquarters in Minneapolis, Minnesota. A Bible school offering a two-year course of study in Bible, missions and related subjects will begin on September 26.

Earlier announcements had indicated that students would or might be housed in Northwestern College facilities in downtown Minneapolis. But the Board of Trustees of the Association schools decided that costs would be prohibitive for the expected first year enrollment and authorized renovation of the headquarters building to accommodate the girl students.

Two or three rooms will be remodeled into girls' dormitories. They will provide adequate bed, study and locker space. Bathroom facilities will be improved to include showers.

Male students will be assisted in securing lodging in homes in the surrounding community.

The tuition fee for each quarter will be \$80.00 per student. Room rent will be \$30.00 per month. Meals will be served at the dining hall for as reasonable a charge as possible.

Part-time work opportunities should be available in nearby suburban areas such as shopping centers. Some students may take jobs in Minneapolis proper if they have transportation. The school will give whatever assistance it can in regard to employment for those who wish part-time work.

Serving as dean of girls will be

Mrs. Raymond Jacobson, formerly of Sebeka, Minn. Mr. Jacobson will assist in custodial work at the headquarters which is located in suburban Plymouth Village. The Jacobsons are also presently engaged in promotional work for the Bible school. They will occupy an apartment there during the academic year.

The building also provides adequate space for classes of the Bible school, although some alterations may have to be made in order to assure the most efficient use of available room.

In addition to the Bible school needs, the headquarters building offers offices for the church president, his secretary, the treasurer, a seminary classroom, a library to serve both schools, a caretaker's apartment, a well-furnished kitchen and dining hall and the church auditorium which is the home of Medicine Lake Lutheran Church.

The three-year seminary and the Bible school are separate institutions and will hold no joint classes.

Instruction in the Bible school this year will be given by several teachers working on a part-time basis. A full-time dean is expected to be named by the summer of 1967, but for the present, Pastor John Strand will serve as Acting Dean.

The Bible school year is divided into three quarters and is patterned after the schedule used by other schools. Registration has been moved two weeks further into September to permit students a longer time at their summer jobs and to avoid an unusually long Christmas

vacation.

The schedule for the year is as follows:

Fall Quarter (11 weeks)

September 24—Registration

September 26—Classes begin

November 18-27—Thanksgiving recess

December 16—Fall quarter ends

Winter Quarter (10 weeks)

January 3—Classes begin

March 10—Winter quarter ends

Spring Quarter (10 weeks)

March 13—Classes begin

March 17-26—Easter recess

May 26—Spring quarter ends

Any student may attend one or more quarters, as he chooses.

Student applications are still being accepted and inquiries may be addressed to:

Association Bible School  
3110 E. Medicine Lake Blvd.  
Minneapolis 27, Minn.

The Bible school will stress earnest study of the Bible, accepted in all its parts as the Spirit-inspired Word of God. A high standard of conduct will be expected of all who enroll. All students who are willing to pursue Biblical studies in such an atmosphere are invited to apply for admission.

No high school diploma is required for admittance. High school graduates are urged to consider attending Bible school before starting their college work in order to become better grounded in the Christian faith, or to come into it, prior to entering the world of "high-

er learning." Bible school training would also be excellent preparation for military service.

Membership in the Association is not necessary in order to become a student at the Bible school.

Free Lutheran Seminary, admitting her third class this fall, will begin classes on September 12. The school was opened in 1964 and offers a three-year program for graduation.

The graduation of the first class will take place next May.

A total of 18-20 students is anticipated in the seminary this year.

Chief instructors will be Dr. Iver Olson, beginning his second year and now serving as Acting Dean, and the Rev. David Moke, a Lutheran pastor who has most recently served a congregation in Illinois and has done considerable graduate work in theology.

The main purpose of the seminary is to train candidates for the ministry and mission work of the Association, although some students will pursue graduate studies before going into their vocations as teachers or pastors. Some special students will be enrolled from time to time to take some theological work for their own personal growth.

**BIBLE CAMP HELD AT LAKE PARK, MINN.**

The first Bible Camp sponsored by St. Paul's Lutheran Church, Fargo, N. Dak., was held at Moments of Meditation Retreat at Lake Park, Minn., June 28 through July 4.

A number of young people from surrounding Association congregations also attended. A blessed time was held by all and the spirit of God prevailed among those attending.

The camp closed Monday, July 4, with a family pot-luck dinner. A concluding patriotic program included a flag dedication service.

Plans were made to sponsor a youth Bible camp again next year at Moments of Meditation Retreat.

—Corr.

**PASTOR AND MRS. OSTBY HONORED IN WILLMAR**



The Rev. and Mrs. Carl I. Ostby of Spicer were honored on their fortieth wedding anniversary Wednesday evening, July 6, at the Free Lutheran Mission Church in Willmar. A program was given at 8:30 with Leif Fostervold, congregation chairman, as master of ceremonies.

Verle Dean led in devotions. Vocal selections were given by Dwayne Thorson of Willmar and by Mr. and Mrs. Tom Sand of Spicer. A reading was presented by Mrs. Clifford Rasmussen. The Rev. John P. Strand of Minneapolis, President of the Association of Free Lutheran Congregations, and Pastor Morris Eggen of Spicer spoke to the assembled group.

Following the program, the guests were entertained at a reception held in the church parlors. Members of the Free Lutheran Mission Society were in charge of refreshments. Greetings were given by Pastor Julius Hermunslie of Spicer, seminary student Marvin Haara of Minneapolis and by others in attendance. Clifford Rasmussen, a deacon of the church, presented gifts and cards from the assembly. The honored couple responded very fittingly.

Rev. Carl I. Ostby and Christine Amundson were married July 6, 1926, at Zion Lutheran Church at Tioga, North Dakota. He was ordained into the ministry of the Lutheran Free Church at its convention in Willmar in June of that year. They have served parishes in Canada, northern Minnesota, Washington and South Dakota. He was also interim pastor at Dalton. They have four sons, Kenneth of Omaha, Nebraska; Harold and Ronald, both of Portland, Oregon; and LeRoy of Los Angeles, California.

The Ostbys are members of the Willmar congregation and are now enjoying their retirement at their home near Spicer.

—from West Central Minn.,  
Daily Tribune

**ASSOCIATION OF FREE LUTHERAN CONGREGATIONS**

**Treasurer's Progress Report**

February 1 to July 31, 1966

	Proposed Budget for This Period	Total Received
General Fund	\$16,500.00	\$12,557.30
Seminary and Bible School	13,500.00	7,100.44
Missions	17,500.00	14,623.50
Publications & Parish Ed.	1,850.00*	975.66*
Stewardship Committee	500.00	none
Youth Committee	100.00	none
Totals	\$49,950.00	\$35,256.90
Praise Program total receipts for the six months—\$4,934.18		

\*These figures include the subsidy to Publications and Parish Education by the Women's Missionary Federation.



## STEWARDSHIP

ALL THAT I HAVE  
IS THINE ALONE

### A REAL SURPRISE

Some time ago, I was told by a member of one of our AFLC congregations, that his pastor has never mentioned the AFLC or our Seminary, or our Missions, at home or abroad, in any of his sermons or prayers, that he can recall.

That was a real surprise to me, as I know that pastor very well (for I know all our pastors), and I know him to be a real man of God, a very good speaker who preaches to reach souls, and bring them into a living experience of salvation.

We in the Association believe in "Living Congregations" and realize that our foremost responsibility as pastors is to help our parishoners find peace with God. We appreciate that a pastor is sincere and preaches revival sermons and tries to build up the Christians and awaken the unsaved; but how a pastor can continue for any length of time as a pastor in our AFLC and never mention our Association in his sermons or prayers is indeed a real surprise.

We are also aware of the fact that most of our congregations are carrying a heavy financial load locally, and some of them either had to rent a church, or buy, or build. Nevertheless, no church should have such a heavy load locally that they cannot give something to our schools and missions. "No man liveth unto himself," says Paul, but also for others.

Every church which wants to be a "living" church must be a missionary church. They must be interested in others outside their immediate community. They must pray for missions and give to mis-

sions according as God has prospered them. Any church, who is only interested locally, will never grow, in fact they are a dying church. As we are interested in missions, pray for missions, and give to missions, we grow locally also.

Every church that is enjoying spiritual growth must send out workers into God's harvest, and if so, we need a seminary and a Bible school to train our young people whom God has called for service at home and abroad. And, carrying on that kind of work entails other expenses too numerous to mention in this little article. In other words, we have a general fund out of which is paid the president's salary, the treasurer and secretaries, postage, etc. That is just as much a part of the kingdom work as schools and missions.

How about the tithe? Every pastor certainly is a tither (if not he should be), and every Christian who loves the Lord certainly should be willing to give to the Lord at least one tenth of his income. The government allows a 10% deduction on income without the proof that you give it, and some people even take advantage of that, and then do not give it. Isn't that robbing God? Read Malachi 3 and see what God says about that.

I am in full agreement with a pastor who gives his tithe to schools and missions to the credit of the congregation which he serves. And every congregation certainly should have a School Day and a Mission Day at least once a year at which a special offering should be taken for that cause after having been informed about the need.\*

We realize that no program of giving fits all cases. There are

many ways in which we can support the church at large and every congregation has to use the method best suited for their particular circumstance. It is not a matter of *how we give*, but *that we give*, both locally and to our "common endeavors," work we do together.

We who listen to the radio and hear all the different programs and their cries for help realize that it is impossible to give to every one who begs for help. No doubt every cause presented is a worthy cause, but our first responsibility is the work the Lord has entrusted to us. Our corner in the vineyard which the Lord has entrusted to us is big for the size we are and we should surely feel the responsibility for it. Didn't Jesus say, "Ye shall be my witnesses, in Jerusalem [our own home] and in all Judea [our church and community], and in Samaria [among our enemies], and then to the ends of the earth [foreign missions]"?

We read in I Corinthians 4:2, "It is required of stewards, that a man be found faithful." May we all, both pastors and laymen, be found faithful in the work He has entrusted us both at home and abroad, to talk about it, and pray about it in public and in private and give toward it that we may some day hear the words from the mouth of our blessed Savior, "Well done, good and faithful servant, thou hast been faithful in little, I will set thee over much, enter thou into the joy of thy Lord."

—Trygve F. Dahle

\* (As Pastor Dahle indicates in his next paragraph, "every congregation has to use the method best suited for their particular circumstance." Some congregations, therefore, operate under a unified budget and give to missions, schools, etc., through their offering at church each Sunday. This is, of course, perfectly good. But the idea of having a day of emphasis in the year for the special causes can and should still be considered, even without a special offering being taken.—Ed.)



## A TRACT MISSION IN SUNDAY SCHOOL

*For Elementary School Children*

"Here Billy, please take this ice cream to your sisters," said his mother. She was dishing out a quart his father had brought home. So Billy took two servings up the stairs to where his sisters were playing.

"Let's not let Billy in," said his sisters when they heard him coming. They quickly locked the door to their room. When Billy knocked on the door and called to them, the sisters wouldn't open the door. They didn't know he was bringing ice cream.

At last Billy went back down to the kitchen. "They wouldn't open the door," Billy told his mother.

"Well, then, we'll eat as much as we want and then we'll put the rest away," said his father. "They'll not get any until they are sorry about the way they have acted."

The sisters were foolish for being mean to their bother, but there are many people who are much more foolish. Someone is always knocking at their door and wants to give them something better than ice cream.

Jesus says, "Behold, I stand at the door and knock." He means that He wants to come into our hearts. He wants to give us His love and life with God. He said, "If anyone hears my voice and opens the door, I will come in to him and eat with him and he with me."

But some people don't open the door. They won't let Him in. They never say, "Come in, Lord Jesus." People who keep Him out all together even miss out on heaven.

The preceding sentences are excerpts from a tract that is designed for elementary school children. It is one of many that have been printed in attractive colors and in type and language suitable for children. All are illustrated and would be appealing to both students and their parents.

This particular tract will be most effective if it is used to complement lessons or worship services that explain the sinful condition of the human heart

and man's need of the Savior. Wouldn't it be interesting to distribute it during the month of February when the whole nation is concerned with hearts?

Bible lessons that teach discipleship will be given added emphasis by the tracts entitled: "Learning to See Jesus' Way," "In the Operating Room," "Why Not Hit Back?" and "Piano Practice Can Be Fun."

"Treasures in Heaven" and "What Good Is Money?" present stewardship in terms that children can understand and apply to their own lives.

*For Teen Aged*

Everyone who has lived with teenagers has become acquainted with the phrase that is now the title of a tract for teens, "All the Kids Are Doing It." It reminds young people that we were created individuals . . . that we have a Savior who is unique . . . that He was "tempted in every way as we are" . . . and that all of His life He refused to "go along with the crowd."

A series of illustrated tracts is based on Scripture references from the Phillips translation of the book of James. "Freedom," "Cursing," "Temptations," "Decisions," and "Personal Morals" are just a few of the topics presented.

"Parents . . . Your Bosses or Your Blessings" is a folder that would be profitable reading for both parents and their teenage offspring.

*For Teachers*

A booklet entitled "A Confidential Chat with Beginning Sunday School Teachers" begins very simply with this plea, "Help!" The writer has evidently experienced the pangs of inadequacy that beset every teacher, for she goes on to give advice that is helpful and practical.

Paragraph headings are: "Go . . . and Teach," "Go . . . in Peace," "Go . . . and Pray," "Go . . . Prepare," "Go . . . Live," "Dos and Don'ts," "Go . . . Search," "Go . . . Together." Both new and experienced teachers would profit if this booklet were included with their letter of call.

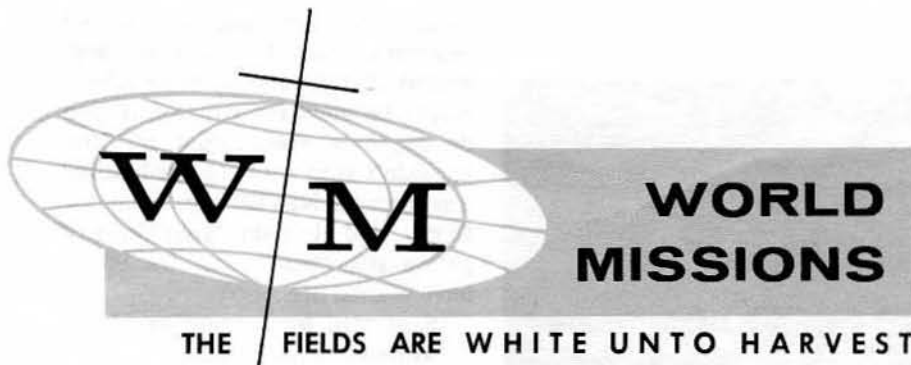
*For Visitation*

The Sunday school teacher who calls from door to door to gather unchurched children is rare indeed, but for those who are interested in this mission outreach there are excellent tracts that are intended to be used as invitations to both children and parents.

"Sunday School Is for Your Kids" is very simply done and can be read quickly. Yet it carries a complete message that reminds parents that children are a gift from God, and extends an invitation to permit the Sunday school to help with their Christian training.

An eleven-page booklet, "Sunday School Is for You," discusses the total ministry of the Sunday

[Continued on page 16]



### PRAYER NEEDS OF MISSIONARIES

Little Joel Grothe has picked up a tropical disease that has made him very anemic. After returning home from the hospital he had an attack of asthma and bronchitis. Although it will be some time from receiving word until this is printed, recovery is not immediate in some of the things, so your prayer is requested.

Praise God, the work has begun on the chapel on Nogales! It would be well if those who have a talent they would like to use for the Lord in completing the chapel contact Pastor Lawrence Dynneson, Box 1211, Nogales, Arizona, about the best time to donate their particular talent.

Submitted by Pastor Harold Schafer, Mission Director of the AFLC

### FREED . . . IN PRISON

by Pastor John Abel

"If therefore the Son shall set you free you shall be free indeed" (John 8:36).

Shortly after our arrival in Campo Mourao last year I was invited by a layman to speak to the prisoners in the county jail. This Presbyterian layman had an evangelism service there every Sunday afternoon. In this jail many were awaiting trial, after which they would go free or be sent on to the state or federal prisons.

The guards gathered all the prisoners together in a large room and locked the doors as the service began. Several hymns were sung and

then I preached. The text that it seemed the Lord had laid on my heart covered the incident that Christ spoke of in John 3:12-15, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." As I spoke about the deadly bite of sin, our certain condemnation before a just God, the love whereby He has reached out to save our sin-sick souls, etc., I noticed several men paying very close attention and one seemingly weeping. At the close of the message we gave an invitation to prayer. Three prisoners raised their hands and after the others were dismissed these men were dealt with, led to receive Christ, and shown promises concerning the assurance of salvation.

In the busy routine of life here on the mission field, I did not get to follow the developments in the lives of these men, although my Presbyterian laymen friend did write to me a few times. You can imagine, then, my surprise as I walked down the street of a city of sixty thousand people called Maringa, Parana, when someone should call out, "PASTOR!" He was a very pleasant looking fellow, about 35 years of age, and he said, "Do you remember me?" I had to admit that I really didn't, and he said, "Well, I remember you, and even the text you preached on. It was about Moses lifting up the serpent in the wilderness and it was preached in the jail in Campo Mourao. You see, I'm one of the three prisoners who accepted the Lord that day." "You are?" was about all I could say. "Yes sir, Pastor, and they sent me on to the Federal prison for a

time until I was acquitted of the murder charge against me. I have a couple of ranches here in Parana and now I'm back with the family and a member of an evangelical church. I want you to know that I really came to Christ that day and after that did much studying in the Scriptures while in prison. By His grace I was set free in my soul while still a prisoner in the flesh."

That was a joyful meeting which I cannot believe was just accidental. It came at a time when there was much to discourage one, but our Lord is good, who at times gives us a glimpse of what His Word is accomplishing for all eternity. I wonder, too, how many of our laymen back home are making use of their opportunities to preach the Gospel on Sundays and other days, going and doing what their pastor would like to do, but may not have time to do. Remember the words of Jesus, "For I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. . . and inasmuch as ye have done it unto one of the least of these, ye have done it unto me" (Matt. 27:37f).

As we truly lift up Jesus as Savior, men shall be set free.

### NEWS FROM KALISPELL, MONTANA

The Sunday school enrollment in the Stillwater Lutheran Church increased steadily during last year and reached 91 before Sunday school closed for the summer months.

Daily Vacation Bible School was conducted June 20-24. Classes were held in the West Valley grade school—a rural school which enjoys a growing enrollment in a farming community. Bible school was conducted from 9 a.m. to 3 p.m. during the five days. A program was presented in the evening of the last day. Enrollment was 97.

—Corr.



## Luther League Activities

### DON'T TAKE A YEAR AT BIBLE SCHOOL!

by Dr. H. Fred Nofer

Dean of Faculty at the  
Winnipeg Bible College

Yes...that's right! Don't take a year at Bible school! I realize this is contrary to what most pastors have been urging you high school seniors. I further know that this advice is contrary to what most Bible school teachers would give. What is even more startling—at least to me—is that this is diametrically opposed to what I have always counselled high school graduates when looking for the future leading of the Lord.

It has taken me some time to come to such a place ("past" might be the term used by some!), but it has grown to a strong conviction, and I would like to share my thinking with you.

Last fall, at the convention of the Accrediting Association of Bible Colleges, Dr. Edward Groesbeck, Registrar of the University of Michigan, addressed the assembly of Christian educators from all over the United States and Canada concerning the relationship between Bible colleges and Liberal Arts universities. As a registrar of a great university and being a

Christian, he told of the many opportunities he had to counsel Bible college students. Without exception he encouraged them to FINISH Bible school before going to the university.

His reasoning was something like this: if it takes a medical doctor at least eight years of training or more to deal with the physical body, should not one who is planning to deal with the most important spiritual aspect of man, whether vocationally or otherwise, give at least that much time to preparation? With anything less, he went on, when such students come to the universities "the very decency of the rationalists and materialists will cause our students to lower their guard. Thorough grounding in the fundamentals of the faith is of prime importance to be sure."

When I stopped to think of this, I wondered why this would not be true of every area of life, whether a fellow or a girl is heading for further schooling or otherwise! Even a Christian housewife or mechanic should have thorough training in the Word of God to be an effective witness for Christ wherever he or she might be. The Great Commission is to all of us—not just to pastors and missionaries!

Therefore, I have changed my ad-

vice! If you are reading this, and remember that I may have suggested that a year of Bible school would be good for you before you do anything else, forget it! You shouldn't stop short of graduating! The best is NEVER too good for Christ, and He didn't stop short of giving His "best" that we might have eternal life.

(Reprinted by permission of the author)

### REV. GEORGE MELLBY

The Rev. George Mellby, 72, passed away on June 2 in Florida. He was a minister of the Lutheran Church in America but was ordained into the Lutheran Free Church.

Mr. Mellby served LFC parishes in New York, N. Y., Bonetraill, Wildrose and Binford, N. Dak., Westby, Mont., and Hallock and Greenbush, Minn. While at Hallock he conducted a weekly radio program over a Grand Forks, N. Dak., station for a time.

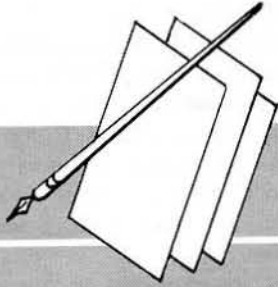
Later he served a parish of the Evangelical Lutheran Church in New York. Then he served parishes of the American Evangelical Lutheran Church and the successor LCA in Connecticut, Iowa, South Dakota and Florida.

Denmark-born himself, Pastor Mellby's first wife was a native of Norway. After her passing he was married to Miss Junie Anderson of Hamar, N. Dak. She survives him.

Pastor Mellby was a friend of the Association and attended the 1963 Annual Conference in Fargo, N. Dak. He authored a sermon for *The Lutheran Ambassador* in 1965.

The MISSION SCHOLARSHIP FUND is the WMF project of September. As you give toward this fund, pray that God will call out for himself a missionary candidate to make use of this financial aid.





## EDITORIALS

Another in a series on the Apostles' Creed

### I BELIEVE IN THE HOLY SPIRIT

I have to believe in the Holy Spirit to be a Christian. In fact, I could not be a Christian without the Spirit's work.

Martin Luther phrased it so well in those deathless words, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him, but the Holy Spirit has called me—."

The Holy Spirit (Holy Ghost is the old English term) cannot be seen. But His presence and work can be felt and the fruit of His work can be seen in oneself and in others.

He works through the Word of God, the Bible. The inborn longing for God common to all rational men is present without any contact with the Scriptures, but salvation is impossible without it. Not much is needed, but enough to convey the truth of God's wrath against sin and His mercy to the penitent.

The Holy Spirit does many things, but we link Him primarily with sanctification. To sanctify means to make holy, to make more Christ-like (the Norwegian word is *helliggjorelse*). This is a lifelong process in the heart of the one who is justified or forgiven. Sanctification, like justification, can only be accomplished through contact with the Bible.

I thank God for the Holy Spirit. I must not ask to understand all His workings, or any of them, but I must always be yielded to His purpose of helping me know my Savior, Jesus, in an ever greater way.

"He [the Holy Spirit] will glorify me [Jesus], for he will take what is mine and declare it to you" (John 16:14).

"But the Counselor [Comforter, KJV], the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (John 14:26).

### ONE OF OUR DANGERS

The summer is nearly over and its passing should give us pause to consider an aspect of our life as congregations we may not think about as much as we should. It is a side which may pose a particular prob-

lem to our smaller, largely rural congregations.

We refer to the matter of reverence in our churches before the worship service begins.

Who has not sometime attended a service in a cathedral-type church where the very surroundings forbade the voice to rise above a whisper and very likely ordained no speaking at all to one's neighbor? And yet, this same stillness may also be found in a small, very unpretentious church, too.

On the other hand, in smaller churches visiting may continue up until the final moment, perhaps even vying with the prelude. Brethren, this ought not to be.

Let our churches be friendly. Speak a word of greeting to those who sit nearby. But sit in silence the last minutes before the service begins, at least, we repeat, at least during the prelude. If you pray, offer some prayer while you wait. Hymnbooks usually contain some prayers, too, or ought to.

Summertime has brought visitors to every church. If these visitors are used to quietness prior to the service and suddenly find much chatter when they meet with us, they will not appreciate it.

After the service, let there be great friendliness toward the visitor. We have been in churches where the members gave no visible sign that they cared that we had come. A friendly church is the one which will be remembered with a warm feeling and most likely re-visited.

But before the service begins, quietness and reverence. And reverence throughout.

### MINISTERS AND CALLS

The passing of Pastor George Mellby (see page 8) brings to mind the occasion of the golden jubilee of St. Petri Lutheran Church, Bonetrail, N. Dak., some years ago.

Mr. Mellby, a former pastor of the congregation, delighted his audience on that fall Sunday afternoon with anecdotes from his ministry there in the mid-thirties. (Together with Scandia Church, Grenora, it was his first parish.) Among other things, he related the problem which existed then in heating the church in the winter. One time, he said, the congregation was assembled for Holy Communion only to find that the grape juice had frozen in the glasses.

But what we wanted to recall today was his remark that he was of the conviction that any call from a congregation to a pastor was a call from the Lord and ought to be accepted.

Now, few pastors have been of that conviction, to be sure. From our observation and personally, most calls are considered to be of the trial balloon variety and only occasionally are they a "call from the Lord" to move. We used the expression "trial balloon." Some will object to that and it does sound out of place. You may know of a better term and we invite you to share it with us. At any rate, the call which a congregation has issued in good faith and as earnestly and prayerfully as it knows how, may be considered

as a testing (from the Lord) by the pastor who receives it.

If a minister is not of Pastor Mellby's persuasion, how does he face a call from another parish? Well, he prays about it. He looks at his present ministry as objectively as he can. He tests in his mind whether his work at his present place is finished (it can never be completed). And he keeps in mind the new parish, assessing whether he will fit in there. Somehow, through this process he decides whether to move or to stay.

But let our readers lay aside two false notions. One, a pastor *always* moves if a larger salary is offered him some place else. This is just not so. Neither is the other one, that a minister is always seeking to better himself in his profession by "moving up the ladder." In a sense, a clergyman must always endeavor to better himself. By enlarging his mind, his spirit, his experiences. This improvement may be enhanced by a change of scenery occasionally, but inner growth can take place as well in a town of 100 as in a city of 1,000,000.

You will notice that we had to use the word "always" in sentences two and four of the paragraph above. Some pastors have perhaps equated the call of God only with material advancement. This is unfortunate and illustrates the necessity for ministers to constantly examine their motives.

So sum up, then, congregations must not be offended if a pastor turns down their call. He is a man seeking to be in the right place at the right time. And by the same token, pastors must not be annoyed when other congregations seek their services. For only in this way can the vacant parish and the pastors who prays through the call, and accepts, be united together in a God-honoring fellowship.

### SUNDAY SCHOOLS TO START

By the time another *Ambassador* reaches you, most of our Sunday schools will be in session or will be on the verge of starting another term. (Others continue all the year.)

As you know, Sunday schools are under some attack today. A few people question whether they should be kept open at all. Some see the need of a drastic overhaul. A number of church people give the same impression regarding the Sunday school as they do about any activity in the church, they couldn't care less what it does or what happens to it. This is the attack of indifference.

Of course, the Sunday schools must be continued. They must be kept up and they must be improved. It is absurd to give thought to their discontinuance in view of the fact that so many children don't get any other Christian instruction. If all our homes were strong Christian homes, we could begin to talk of dispensing with our church schools. In reality, though, such homes would only strengthen the Sunday school movement.

There can be improvement, to be sure. Facilities can be improved. Some schools (in the Association, too) operate under miserable conditions. It is a wonder that any program can be carried on at all.

The quality of teaching can be upgraded. Congregations should seek to get the best, most consecrated teachers possible. Teachers who love the Lord themselves will convey this spirit, together with a love for their students, to the pupils.

Too often Sunday schools are expected to run on the offerings of the children alone and teachers are expected to attend institutes and workshops at their own expense. What an inconsistency! The Sunday school ought to feel that the congregation is behind it and with it and doesn't only get concerned if some of the teaching materials are suspected of being false. (It ought to be concerned then, too.)

May the Lord bless our schools. Statistics show that we are ministering to a goodly number of children, youth and adults. We have a fine proportion of teachers to students. Facilities are being improved. Now let us pray, work and wait upon the Lord that these Sunday schools will have a decisive influence for Christ in every life reached.

### THAT LIBRARY OFFERING

It has been suggested that our congregations give a special offering to the seminary library on Sunday, August 28. (The suggestion for the offering is from the Annual Conference, the date is by the Coordinating Committee.) We hope that all are planning to do so, although in a free church and a free country, it need not be done. Or if a congregation wishes to choose another date for the offering, that is perfectly all right.

We have occasion to get to the seminary every once in a while and must confess that whenever we step into the library our conscience gets a guilty feeling. The fact of the matter is, we don't have many books for a seminary library. And many of the books are old, perhaps donated from retired pastors' libraries. Now, we love those old books, but there is a tremendous outflow of books on theology every year and we must get more of the good quality books on our shelves.

To go into an inadequate library (a library is the heart of a school) is like going into a clinic, a garage, a dentist's office where you see a few tools or pieces of equipment, but you realize there's an awful lot missing, too, and you wonder about the quality of the place.

Help to take some of the wonder out of people who visit our seminary, and some of the guilt from our own hearts, by contributing to the library offering on the Sunday your congregation chooses.

Our congregations should keep in mind that participating in this offering does not relieve them of the responsibility of contributing to the Schools Fund

[Continued on page 16]

dard of conduct .....  
 ..... and verses 41 and 42 have a message  
 for us as women, don't they? .....  
 ..... Only as our Lord consecrates us to His service  
 can we do any good thing. Solomon in I Kings 8: 54-63 realized how de-  
 pendent he and his people were upon the Lord's enabling power. Our  
 nation and leaders, and people, need this attitude today, don't they? ....  
 ..... Jesus can  
 consecrate only what is *yielded* to Him, whether it be our hearts and  
 lives, our time, influence, or talents. But, receiving Christ as our *Savior*  
 means that we must first receive His sayings—His Word—regarding  
 sin and its penalty, the reality of heaven and hell, and we must receive  
 Him as our Savior before we can sing with Fanny Crosby, "I Am Thine,  
 O Lord," I John 1:9 .....  
 "I have heard Thy voice"—speaking forgiveness to my sin-burdened  
 heart—only then can we truly sing, "Draw me nearer, nearer, nearer,  
 blessed Lord, to Thy precious bleeding side" Luke 23: 39-44 .....  
 ..... Christ's de-  
 sire for us is best expressed in His own prayer for us the night before  
 He went to the Cross, John 17: 20-26 .....  
 ..... Could we say that this prayer was being  
 fulfilled in our life? May God grant it. And may every portion of His  
 Word, sacred songs, and Christian fellowship not only be interesting and  
 informative, but minister His grace and accomplish His purposes in us  
 to His glory.

# WMF Bible Study

September



**"A SINGING CHURCH"**

Fanny Crosby, born of humble parents in southeast New York in 1823, was only six weeks old when her sight was destroyed through a poultice applied to her eyes. As early as 8 years of age her sweet, cheerful spirit began to express itself in poetry and though some of her estimated 8,000 hymns and songs have been criticized as lacking poetical excellence, no one has written more hymns that are being sung and loved today than Fanny Crosby. Among them are, "Pass Me Not, O Gentle Savior," "Sweet Hour of Prayer," "Rescue the Perishing," "Jesus, Keep Me Near the Cross," "Safe in the Arms of Jesus," "Blessed Assurance," to mention a few familiar ones, as well as our theme hymn for this Bible study, "I Am Thine, O Lord." Her hymns reveal love and devotion toward her Lord and His children which challenge us.

"I am Thine, O Lord, I have heard Thy voice,  
And it told Thy love to me;  
But I long to rise in the arms of faith,  
And be closer drawn to Thee.

Chorus:

Draw me nearer, nearer, nearer, blessed Lord,  
To the cross where Thou hast died:  
Draw me nearer, nearer, nearer, blessed Lord,  
To Thy precious, bleeding side.

Consecrate me now to Thy service, Lord,  
By the pow'r of grace divine;  
Let my soul look up with a steadfast hope,  
And my will be lost in Thine."

May we suggest the singing of all four verses as a solo or group number, if convenient? We belong to what has long been known as "A singing church."

Expressions of love and devotion to our Lord and God are precious to Him. The Psalmist David expressed his again and again, Ps. 63:1-5  
..... In Ps. 122:1 and  
9 we read of his love for God and His house .....  
..... Because the house of the Lord was in Jerusalem, David would seek its good. Do we feel this way about our town, city or community? That we will seek its good because God's house is there? .....

Love expressed in action pleased our Lord, Mark 14:3-10 .....  
..... Paul and Timothy longed for love to increase among the Christians of the Philippian congregation, Phil. 1:9-12 .....  
In verse 11 of this portion what do you think "fruits of righteousness" means? .....  
..... Love of God and His Word brings many rewards. One is found in Ps. 119:165 .....  
..... Ps. 91:9-16 contains many precious promises .....  
..... What does God promise in Rom. 8:28? ..... Is this your personal testimony, too? .....  
Ps. 145:14-20 contains many reassuring statements. Verses 15 and 16 are sometimes used as a table grace. Beautiful, aren't they? We need to declare our faith in God's power as did a woman of old in John 11:19-28 .....  
Three outstanding men who truly loved God are mentioned in Josh. 14:5-14. Who are they? .....  
In verses 8, 9, and 14 of Joshua 14, their love is linked with "complete obedience" ..... What might "wholly following the Lord" involve in our lives? In Eph. 5:1-12, and verses 19 and 20, we find some standards listed .....  
..... Luke 10:25-38 teaches us Christ's stan-

# Letters

## TO THE EDITOR

I am writing you this day, in connection with an article in the last issue of the *Ambassador*. I am referring to the article "What Does All for Jesus Mean in 1966?" by a Robert Cook, whoever he is. For my part, I never heard of him before.

With all the reminders of stewardship we get in the AFLC I have no complaint. We need to be reminded and that often. We are quick to forget and neglect our duties as stewards of God's possessions. But I do think this Dr. Cook could have omitted these words, "Mrs. Jones will invite some of her neighbors in on a Thursday morning for coffee. They come together and *smoke their cigarettes* and drink their coffee and eat their coffee cake. *Then somebody opens Romans.*" (*Emphasis by Mr. Peterson.*)

To the unregenerated, our Lord Jesus Christ is only an example, but to a born-again Christian He is very much more. In the above quote, these women are smoking cigarettes and then study their Bible, Christ as only an example. I ask you, and Dr. Cook, can you see our Lord and Savior sitting with these women with a cigarette hanging out of His holy lips? If you can, you most certainly do not see my Lord and Saviour in the light that I have seen Him.

I am writing this letter in a most zealous protest that any of our leaders in the AFLC should go along with the spirit prevalent among most of the church synods of our day, that we are to go along with the worldly crowd in their sinful doings to "win them for Christ."

Talk about the "Abomination of Desolation standing in the Holy place" according to the prophet Daniel of old. No, I believe we better preach, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (II Cor. 6:17).

—E. Oscar Peterson, Aneta, N. Dak.

## DISTRICT INSTRUCTORS' TRAINING SESSION SET FOR SEPTEMBER

The third annual District Instructors' Training Session will be held in Fargo, N. Dak., on September 24 and 25. Headquarters will be at St. Paul's Lutheran Church. Lodging will be at the Powers Hotel.

The DITS, sponsored by the Department of Parish Education, will bring together Sunday school leaders from most of the districts of the Association who will in turn go back to their districts to train others in helpful methods of Christian instruction.

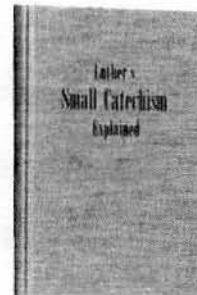
"What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, to keep Satan from gaining the advantage over us; for we are not ignorant of his designs" (II Cor. 2:10b, 11).

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## FAMILY BIBLE CAMP AT ALEXANDRIA

As this issue of the Ambassador was prepared, the Family Bible Camp was in session at Lake Geneva near Alexandria, Minn. By 9:30 Wednesday morning, Aug. 10, 338 persons were in attendance. More were expected to arrive daily as the week progressed.

Among those present were Pastor and Mrs. Knut Gjesfjeld, Thief River Falls, Minn. Pastor Gjesfjeld will be 91 in November.

Good weather was being enjoyed with temperatures considerably below the heat wave which existed during much of last year's camp.

Rich food from the Word of God was abundantly supplied for all ages. Evening speaker for the entire camp was Mr. Verne Lavik of the World Mission Prayer League. Various other teachers were serving the various sections of the camp.

A detailed report of camp will be carried next time.

## JUST AS YOU ARE

"If I had but a little thin dime  
I'd answer when the church bells  
chime.

I'd sing the songs as I sit in the  
pew,

And be real quiet and listen to you.

To greet the folk—I'll not hesitate  
And not feel left out when they  
pass the plate."

The pastor answered this man on  
the street,

"You needn't have money to sit in  
the seat.

Come, says the Lord, though poor  
as you are

And worship with folks from near  
and far.

Come and seek Jesus and Him you  
will find

In church, as you put all else from  
your mind."

—Doris L. Johnson, Carlos, Minn.

## COURTESY

A strong man is to be feared; but  
a strong man armed with courtesy  
is a conqueror. Courtesy costs  
nothing; but it is the greatest sell-  
ing proposition in the world.

Courtesy recalls the customer  
and invites a new one; discourtesy  
drives away those you have and  
keeps away others. Wisdom is  
always courteous; discourtesy is  
the mark of stupidity.

Discourtesy is no mark of su-  
periority. Your real aristocrat is  
the most courteous to those who  
are less fortunate.

I would rather have a man give  
me a dime with a smile and a word  
of friendship than throw a dollar  
in my face. So would you. We all  
like money, but there is no one  
of us who does not know there  
are things more precious than  
money.

—from *The Friend*



Ground-breaking ceremonies were held Sunday afternoon, June 26, at the site of the new church home of the Bethel Free Lutheran congregation in Grafton, North Dakota. Rev. Trygve Dahle was about ready to turn over the first shovel of dirt as this picture was taken. Witnessing the ceremony were members of

the church council as well as a large number of other members of the church. Construction of the church got underway about July 1. Plans called for the construction of an arch-type building with the main auditorium to be 72 x 34 feet, and an entry of 20 x 36 feet.

# CHURCH-WORLD NEWS

## EAST GERMANY'S PERMISSION FOR LWF ASSEMBLY WITHDRAWN

GENEVA (LWF)—The Lutheran World Federation has "learned with considerable regret that, contrary to previous commitments, the Fifth Assembly of the LWF cannot be held in Weimar (East Germany) in 1969," according to an announcement by the federation's Executive Committee.

A statement issued simultaneously in Geneva and Belgrade, Yugoslavia, the site of the committee's annual meeting, on July 19, said:

"The Secretary for Church Affairs in the German Democratic Republic (DDR), Hans Seigewasser, advised the LWF in a letter that the DDR does not consider that it 'would serve a useful purpose' to hold the Assembly in Weimar in 1969."

The Executive Committee of the LWF which unites 72-member churches in some 40 countries, took immediate steps to determine another meeting place.

"The LWF regrets the decision of the DDR government, the more because it had been our hope that the holding of the Assembly in Weimar would make a contribution toward an easing of tension and a better understanding between nations and people," the announcement stated.

"Last March," it noted, "the federation had announced that it would hold its next Assembly in Weimar in 1969 on the basis of an invitation of the German member churches and assurances that had been received from the DDR government."

The Assembly would have been the first major global Christian gathering in a Communist-bloc country.

Previous Assemblies were held at Lund, Sweden, in 1947; Hannover, Germany, in 1952; Minnea-

polis in 1957, and Helsinki, Finland, in 1963. Some 50 million Lutherans will be represented at the 1969 Assembly.

At the time the decision to meet in Weimar was announced, Dr. Fredrik A. Schiotz of Minneapolis, president of both the LWF and the American Lutheran Church, said the only condition listed by the East German government stipulated that it be a purely non-political event.

He added that government authorities in the DDR had given assurance that all delegates whose names were submitted by LWF headquarters here would receive entry permits to the country for the Assembly.

## SUNDAY SCHOOL EXECUTIVE DECRIES 'HORSE AND BUGGY METHODS'

ST. LOUIS, July 28—Dr. Allan Hart Jahsmann, general secretary of Sunday schools for the Lutheran Church—Missouri Synod, wants to see evidence of "a holy dissatisfaction with the perfunctory and meaningless worship practices and teaching that can be seen in almost every Sunday school."

Dr. Jahsmann said he is concerned about "the astounding failure to rethink the old patterns of Sunday school operation and teaching in the local parish."

He contended that "most Sunday schools still operate with horse-and-buggy methods."

The Missouri Synod official commented after seeing a New York *Times* report which told that an increasing number of churches and religious educators throughout the country have found that Sunday schools are "inefficient and irrelevant in relating religion to modern life."

Some churches in Manhattan, the *Times* reported, have abandoned Sunday schools, while others have tried to revive them by

hiring paid teachers, accumulating films and other audio-visual devices, or overhauling the Sunday school curriculums.

Dr. Jahsmann said the *Times* report, appearing under the headline "The Sunday School Fights for Survival," would be exciting news if there were widespread evidences of fighting for the Sunday school by either the clergy or the laity in local parishes.

"A concerned visit to almost any Sunday school will reveal, however, that recent signs of a serious lag in growth and mounting charges of inefficiency are due to an appalling lack of fighting to save the Sunday school."

The *Times* report, written by Edward B. Fiske, said: "While Protestant Sunday school attendance is at a new high—41,635,130 in 1964, according to the National Council of Churches—leaders are disturbed by recent signs of a lag in growth.

"From 1960 to 1964, for instance, adult membership in the United Presbyterian Church in the U.S.A. rose by 100,000 while church school enrollment dropped by 120,000 in the same period."

"The cause of a drop in Sunday school enrollments in some denominations does not lie in a drop in membership growth," Dr. Jahsmann said, pointing out that the Missouri Synod added 43,667 baptized members and 42,751 communicant members last year.

He said most of the decline in Sunday school enrollments is concentrated in the youth and adult levels.

Dr. Jahsmann said that pastors and congregation members "will have to become much more concerned than they are about the nature or quality of their parish programs, whether conducted on Sundays or through the week or on Saturdays."

Parish boards of education and

the professionally-trained ministers, he added, will have to give more attention to church school operations, personnel, and teaching methods.

He said modern times demand "nothing less than trained officers and teachers who have sufficient personal dedication to study the Bible for the living, relevant Word of God's Spirit to their particular pupils."

The *Times* report said that many church educators are concerned about a serious shortage of trained teachers, the impossibility of offering a balanced religious training program through once-a-week sessions, and the inefficient use of teaching materials and facilities.

### LUTHERANS NEAR 9,100,000-MARK IN UNITED STATES AND CANADA

NEW YORK (NLC)—Membership in the Lutheran Churches of North America neared the 9,100,000 mark at the end of 1965, as shown by an annual statistical summary issued here by the National Lutheran Council.

According to the summary, year-end reports by Lutheran bodies indicated a total of 9,098,792 baptized children and adults, consisting of 8,799,425 members in the United States and 299,367 members in affiliated groups in Canada.

The figures were compiled by

Miss Helen M. Knubel, secretary for research and statistics in the NLC Division of Public Relations.

Last year's total reflected a gain of 95,823 members over the 9,002,969 reported the previous year, an increase of 1.06 percent. Breakdowns of the growth showed 92,152 new members in this country and 3,671 in Canada.

As the third largest denominational grouping in American Protestantism, the Lutheran churches are exceeded in number only by the Baptists and Methodists.

The summary of the NLC is based on statistics covering ten Lutheran church bodies—six of which recorded gains, three with no reported change, and one which suffered a loss in membership.

Distributed among the 18,623 Lutheran congregations in the United States and Canada, last year's 95,823-member gain in baptized membership represented an average increase of approximately five new members per local church.

The largest of the Lutheran bodies is the Lutheran Church in America with 3,265,205 members, a net increase of 12,114 or 0.37 percent over 1964.

For the 21st consecutive year, the highest numerical increase was made by the Lutheran Church—Missouri Synod—the second largest Lutheran body—as it accounted for 45.57 percent of all the new members reported.

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### PERSONALITIES

The present address of *Pastor Trygve F. Dahle* is Spicer, Minn. After Sept. 1 he will be available for interim work in vacant parishes.

The Rev. *John Alver*, 69, one-time pastor of the Lutheran Free Church, passed away several months ago in Minneapolis where he was a resident of the Ebenezer Home. Burial was in the Crystal Lake cemetery, Minneapolis.

At one time he served the LFC parish at Govan, Sask.

### Parish Ed

[Continued from page 6]

school, and could be used to encourage parents to join their children in attending classes. "Parents Working with the Sunday School" would be an aid for teachers who are visiting the homes of their students. A wise visitor will carry a variety of simple Gospel tracts so he is prepared for any eventuality that may arise as he visits from house to house.

Tracts should be chosen and distributed prayerfully and carefully to meet the needs of the persons for whom they are intended. They are more appealing if they are colorful, easy to read, clean, and free of wrinkles. Used properly they are an effective teaching tool in Sunday school and a means of reaching the unchurched.

### Editorials

[Continued from page 10]

of the budget or to the Praise Program for capital expansion. This offering must be something above those regular responsibilities.

Other friends of our work may wish to participate in the offering also. Gifts marked for that purpose will certainly be appreciated and may be sent to the treasurer at 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427.

Donors should be aware that getting more books will involve the necessity of more shelves and that an increased student body will require more reading tables and chairs. Some of the money received may have to be used for these purposes, too. Make it a "library" offering.