

February 12, 1974

The Lutheran Ambassador



Trees Mirrored in Water
Roger C. Huebner, D.D.S.

MEDITATION MOMENTS

FOLLOW THE INSTRUCTIONS

A couple of issues back we wrote of the Wise men who followed the star to Bethlehem in search of the King of the Jews. They followed the instructions which they received until they found the Savior. In the last issue we wrote about the importance of our reading the instructions God has given us. Not only is it vital that we read the Scriptures, but also that we heed the word of James who wrote: "Be doers of the Word, and not hearers only, deceiving yourselves" (Jas. 1:22). In other words, it is vitally important that, by the grace of God, we follow the instructions.

The burning desire of Jesus' heart as He ascended into heaven was that all men would hear the message of redemption. He left specific instructions for the church to "Go ye into all the world, and preach the Gospel" (Mk. 16:15). That the disciples took Him seriously is shown by the fact that "they went forth, and preached everywhere..." (Mk. 16:20). They were threatened, they were beaten, they were imprisoned; yet they continued to proclaim the Gospel until death stopped them. Their burning desire to follow Christ's instructions is reflected in the words of Paul: "I am become all things to all men, that I might by all means save some" (I Cor. 9:22). Near the end of his life Paul was able to say, "I have fought the good fight, I have finished the course, I have kept the faith" (II Tim. 4:7). But he realized that the task was not completed. He left this charge with the young man Timothy: "Preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (II Tim. 4:2). This commission and charge is meant for you and me also.

Are we willing to "spend and be spent," as the early Christians were, to fulfill this commission?

The new calendar year of 1974 is well underway. A new fiscal year for our AFLC has also begun. What will they reveal concerning our burden to fulfill God's plan that "...all men to be saved, and come to the knowledge of the truth" (I Tim. 2:4).

Some years ago I worked in a macaroni plant to make ends meet while I was attending Bible School. One day I was placed at the end of a conveyer belt from which little boxes of macaroni and spaghetti came with what seemed like dazzling speed. I was to pick up these little boxes and pack them neatly into larger cardboard cases, four dozen to the case. At first it seemed as though my hands were all thumbs. The boxes came much faster than I could handle them and were soon falling on the floor. Then they would stop the machine and help me get reorganized. Eventually I was able to handle the job without any problem.

The history of man can be compared to the boxes coming off that conveyer belt. From the "machine" of life men are going into eternity at frightening rate. We are told that over eighty souls a minute pass on into eternity. By far the biggest percentage of them are without Christ, without hope, and will spend eternity in hell. This "machine," however, unlike the one at the macaroni plant cannot be stopped. Day after day, year after year, century after century it moves relentlessly on. Will we follow the instructions God has given us to stem the tide of precious souls that are going off the conveyer of life and entering the lake of fire? Are we willing to give of our best to the Mas-

ter for the spreading of the Gospel?

Some years ago, Dr. Paul Smith, the pastor of the Peoples Church of Toronto, Canada, made a trip to India on behalf of missions. He told of meeting an Indian lady walking down the road with her two children. One was a very active, healthy, young girl. The other was a little boy who was thin, sick and suffering with pain. Later that same day Dr. Smith met that same lady and the sick little boy, but the robust little girl was missing. He asked the mother of the whereabouts of her daughter and was shocked to hear this reply, "I threw her into the river as an offering to our gods." Dr. Smith asked, "But if you were going to sacrifice one of your children to your gods, why didn't you sacrifice this sick boy who may not live long anyway instead of that beautiful, healthy girl?" The Indian lady stood up very straight, and with tears streaming down her face, said, "When we give an offering to our gods, we give them the best that we have."

How this ought to challenge us. So often our offerings are merely a giving of leftovers; of what is second best. Are we willing to give our best to the one true God?

The early church grew because its members were willing to follow their Lord's instructions to spend and be spent for the furtherance of the Gospel. Will we give ourselves to the study of the Word? Will we agonize in prayer on behalf of souls? Will we witness to others at every opportunity? Will we give of the means God has entrusted to us that the budget of our church will never lag behind? Will we this year follow the instructions and give of our best to the Master?

Edwin M. Kjos

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John Wesley, A Brand Snatched from the Burning

by Rev. Dennis Gray,
Grafton, N. Dak.

John Wesley was born on June 17, 1703, and died in 1791. "Religion was considered a back water in his day." Anyone who was "religious" was considered a fanatic, one to be laughed at.

Great changes were taking place in commerce and industry during the years John Wesley traveled this earth. However, Christianity remained dead and formal. The sermons of the day were extremely dull and uninteresting, dealing mostly with moral virtues.

The established Anglican Church had some able preachers, according to Williston Walker, but a general lethargy was present. This lethargy expressed itself in a lazy outreach toward people in the community and certainly was not evangelistic. There was little, if any, conversation or preaching on a basic loyalty to Jesus Christ or of salvation through Him.

When John and Charles Wesley organized their small prayer and Bible study groups, the public gave them nicknames such as the "Holy Club," the "Godly Club," the "Bible Moths" or the "Bible Bigots." The last name given them was the "Methodists." This name stayed with the group.

When John began his preaching, the public continually interfered with the meetings. Drunks and rabble rousers of all sorts disrupted the sessions. They used clubs, whips, and rotten eggs. Once egg shells filled with blood were used to dampen the preaching of Wesley. The mobs found pleasure in such persecution. It was just like baiting a bear or a bull or watching cock fighting. Really another form of entertainment.

It should be noted that John Wesley always met his opposition by facing it, never running away. He at-

tributed abuse to the tactics of Satan and then proceeded on his way or continued to preach his sermon.

John remained calm in the midst of persecution. He usually picked the ring leader and confronted him point blank with courteous behavior. It is told that a friend rushed into a house advising everyone to leave the place because it was about to burn down. Wesley calmly replied, "Then our only way is to make use of it while it is still standing."

Various newspapers accused Wesley and his followers by unjustly calling them "sanctified devils, scoundrels, quacks, canting, hypocritical villians." The *Dublin Chronicle* called Wesley a "double-tongued knave, an old crafty hypocrite who used religion for a cloak . . ."

He was banned from preaching in Epworth, his father's church, for a few years. So he stood on his father's tombstone and preached. A large congregation gathered and intently listened to him preach. When facing such trials, he realized such would last but a short time and he continued the important task of preaching Jesus Christ.

His emphasis was always on personal evangelism. Such, as stated, was very much out of place in the church. His emphasis on evangelism did not begin until after his conversion experience, however. After that, his emphasis was on justification by faith.

Over a quarter of a million miles were traveled by Wesley and all of this traveling was on horseback! This distance is equal to nine times around this globe of ours. He preached, according to Sherwin, a total of 52,400 times between 1738 and 1791. His last sermon was given just eight days before he passed away.

John Wesley and his brother Charles began hundreds of small

groups. These groups were to be the backbone of the movement begun for the Lord through John Wesley. John Wesley also wrote 233 books and pamphlets and edited at least 200 more. In his spare time, he helped the poor and the unemployed.

It can be seen that this man was very active in life. When aches and pains came his way, he went right on with his work.

It is interesting to note that Wesley conducted a sleep experiment at one time. He had been awaking in the middle of the night only to toss and turn and to lie awake for some time. So he began to set his alarm at an earlier hour. If he awakened, he set the alarm earlier yet. Finally, he was aroused at 4 a.m. This way, Wesley knew his time was not wasted.

John Wesley was one of 19 children, born to Samuel and Susanna Wesley. Eleven of these 19 survived infancy. The children were brought up in a devout climate. Samuel Wesley was a loyal clergyman of the church and reared his family in that faith. Wesley's mother impressed the importance of obeying God's laws and especially his parents on young John.

John, at one time, had to be taken out of the burning parsonage. He had been told by his mother to remain in his room until she should call him. Since she had not done so, he remained. He later regarded himself as a brand snatched from the fire.

Both John and Charles were good students. Oxford University accepted John in the Christ Church College where he attained high scholastic goals. Later, he was chosen as a special teaching fellow at Lincoln College of Oxford. This was in 1726.

In order to take this position and mostly upon the encouragement of his

[Continued on page 6]

A FIRM FOOTING

THE PRAYER OF GOD'S FAMILY

The prayer which Jesus taught His disciples is the prayer of God's family.

It is a prayer for one another and with one another.

The personal pronouns I, me, or mine are not mentioned a single time. But the plural pronouns our, us, and we are used nine times in this brief prayer of ten lines.

It is a prayer of fellowship, it is an intercessory prayer.

God's children on earth pray to their Father in love and concern for each other and in one spirit with each other.

I believe in the communion of saints.

* * *

In family life here on earth it is often the children who make their will the law in our day. Over father and mother. It becomes this way more and more as we approach the end of time.

But it is not so in God's family. Here it is the Father who comes first; then we. It is His name, His kingdom, His will in the three first petitions, then comes the fourth with us, and our.

"But seek first the kingdom of God and His righteousness and all these things shall be added unto you."

Our Father—

Jesus won our adoption with God, so that we may come to Him as our Father.

And a father's concern for all His. He is our Father—who does not forget a single one of His children.

He knows it, He knows our need and our conditions better than we do ourselves.

Who art in heaven—

These words are to remind us that this Father is exalted in love and power over all fathers on earth. This

we learned as children.

When Peter and John had spent their first night in prison for Jesus' sake and came to their own the next day and told them about the threats of the high priest and the elders, it helped them all to rest with greater security in the great and mighty Helper.

A God who can do such a work—He is a God who is all-sufficient. And Jesus' friends knew they could trust Him.

Such a God we need also. And we have such a God—and He is our Father.

Hallowed be Thy name—

It is God's honor which is the great thing in the three first petitions.

That God's name may be honored: we need to pray for it in a time like ours when His name is dishonored so often by swearing and haughty talk. And in religious confessions without spiritual life.

But not only pray. We were instructed as children that God's name is hallowed when the Word of God is rightly taught and when we as the children of God live holy lives in obedience to the Word.

A living, experienced testimony of sin and grace, the teaching of the Word and true godliness in everyday life—that gives glory and honor to God's name wherever we walk.

Let the light shine in holy concern and self-sacrifice for others through a humble life among men, through willing service with the various talents you have received, then will God's name be honored; then will be answered the first petition in the Lord's prayer in the place where you live.

Thus God's name is hallowed among us.

Thy Kingdom come—

It is subjects of the eternal king who pray here. It is God's family yearning for their Lord's kingdom.

For they see the kingdoms on earth overthrown and lands robbed and ravished; they see justice blind and stumbling in the judgment halls of our organized society.

The peoples of the world are in turmoil. Millions of men and women and children are in despair under the terrors of war, as blood and tears flow and human bodies are torn asunder.

And in the midst of all this, governments of great countries just look at it, issue warnings and mild threats and stand there helpless.

Mistrust and mutual dissensions rule the day. It boils and seethes in the depths of humanity; who knows when the holocaust will break forth!

There is much talk about peace on earth also in these days.

But the Prince of Peace is neglected and ignored.

In the meantime the nations augment their armaments to such an astonishing extent which never was imagined in the history of humanity.

Darkness covers the earth, the night is at hand. And yet, there are rays of light: there are people in every land, a humble and meek people, who cling fast to the divine Word of the Lord, who kneel and pray: Thy kingdom come!

Their prayer shall be answered.

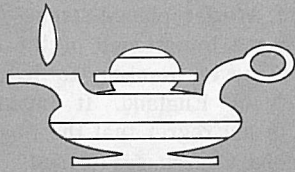
The kingdom shall come.— — —

Thy kingdom come—the kingdom which transforms a whole community, which renews love in the home and among the brethren. May it come to me and mine, may it come into our congregations and our social systems, to our brethren among other peoples and in other lands.

May the kingdom come to the shores of heathen lands and to the isles of the sea—where faithful and self-sacrificing men and women occupy lonely and difficult outposts and sow the seed of the kingdom! And to lands where oppressed brethren and sisters fight the good fight of faith under persecution and dishonor—may the kingdom come to them with joy and peace and power from on high. Let us pray for the coming of the kingdom.

Thy will be done on earth, as it is in heaven—

The third petition has been called
[Continued on page 13]



SCHOOL NEWS

MEET THE AFLBS BASKETBALL COACH

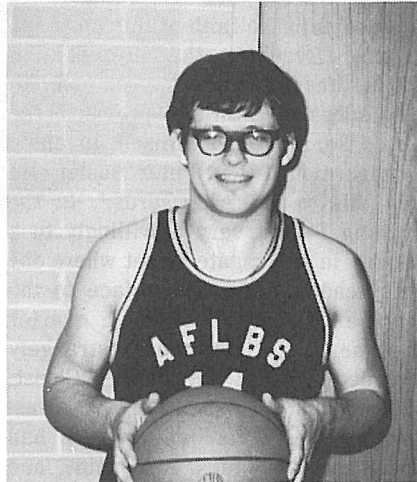
The only organized sport at AFLBS is basketball. The main reason is that it's the only practical one for a school of our type and size. The School competes in a YMCA church league and games are usually played at nearby Plymouth Junior High School.

The basketball team, the Conquerors, this year is being coached by Carl Selvig, a junior student from Rolette, N. Dak. Prior to this year he was head basketball and track coach at Goodrich, N. Dak., in the central part of the state. He also assisted in football and taught physical education and social studies, his majors in college. He was at Goodrich for three years and brought his basketball squad to the district finals at Harvey last year.

At Rolette High School he lettered three years each in football and baseball. At the State College in Minot, N. Dak., Carl was on the baseball team for two years as a pitcher. He was a player-manager one year on his home town Junior Legion team.

On June 15, Carl will be married to Diane Martinson, also from Rolette, and presently teaching in the elementary school at Hurdsville, N. Dak. They became engaged at Thanksgiving time. They are interested in becoming mission teachers, but for next year hope to teach in some North Dakota or Minnesota school system.

Carl's interest in missions was awakened after his arrival at AFLBS, largely through his Missions class. He had been active in Inter-Varsity Christian Fellowship in college and with two other couples, Diane and he attended the giant missionary confer-



Carl Selvig

ence over Christmas vacation, Urbana 73, sponsored by IVCF.

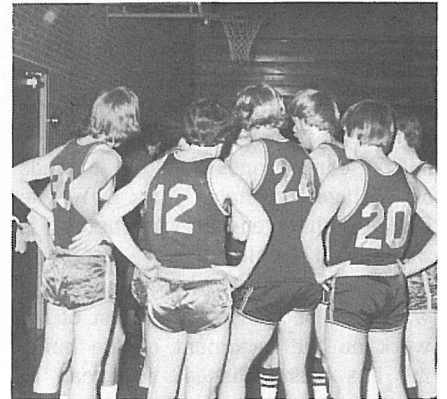
Carl's home is a Christian one, but he drifted spiritually in his later high school years and this lostness carried over into college, accented by an atheistic spirit in his fraternity. During his sophomore year he accepted invitations to attend Inter-Varsity sessions, became involved and eventually made his decision to follow Jesus Christ.

Away from college and at his teaching job, he didn't find a great deal of Christian fellowship. He felt the need to attend Bible School and heard about AFLBS through a lady in his home church, Ox Creek Lutheran (ALC). She had a nephew attending AFLBS (Larry Haagenson) and recommended the school. Carl visited several schools in the Twin Cities area last summer and decided to come here. When it was known that he had coaching experience he was asked to be recreation director and coach at AFLBS, posts relinquished by Rich-

ard (Andy) Anderson, a student in the Seminary.

Carl has appreciated the opportunity to study at AFLBS. It is, he says, his first concentrated study of the Scriptures.

As to the basketball team at Bible School, Coach Carl says that the boys on the team are young and in the league competition they face some older fellows with long playing experience. He calls some of them outstanding. The School's players don't get to practise very much and it takes time to round them into a unit.



The AFLBS Conquerors

They've won their last two games (as of Jan. 29) the last one by a score of 65-39, so they should come on strong now. Carl is a player-coach.

Other members of the Conquerors this year are Otto Rodne, Jerry Nelson, Jeff Kamphaugh, Jim Lindgren, Don Olson, Kermit Berge, Don Nash, Joel Erickson, Steve Johnson, John Anderson, Gene Finstrom and Kurt Mortenson.

BOARD OF TRUSTEES' ACTIONS

H. Donald Hansen of the building and maintenance staff has been placed in charge of supervision and inspection of the dormitory building project, a post held by Mr. Bert Tildahl on the previous dormitory project.

Because of increased costs and uncertainty of fuel supply, the Choir and Choral Club will visit only churches in the Midwest this spring. (Tour dates will be April 14-21.)

Tuition rates have been raised effective in September, for the Bible School. AFLC students will be charged \$150 per quarter; non-AFLC

students \$175. Special students will pay \$15 per credit hour and there will be a \$10 charge per credit hour for auditing. The library and incidental fee for Seminary students will go up to \$25.

CONSTRUCTION WORK TEMPORARILY HALTED

Work on the new dormitory at AFLBS was temporarily halted on Jan. 25 by order of Plymouth Village due to the fact that no building permit had yet been issued. The order was not unexpected, but it had also been hoped that the permit would have been secured by that time.

The delay in issuing the permit came over some confusion concerning the structural plans, whether or not the correct ones were in the hands of Village officials. Mr. DeWayne Dickey, the general contractor, is working at ironing out the problem.

It is hoped that the suspension of work will be a brief one. Most of the work on the basement of the building has been finished, what can be done now.

As of February 7, the suspension of construction was still in effect.

BASKETBALL SCORES

AFLBS Conquerors 42
St. Olaf Lutheran 38
AFLBS Conquerors 65
Bethlehem Lutheran 39

ANNOUNCEMENTS

Feb. 24-28—Spiritual Emphasis Week
Feb. 25—Third Quarter Begins
May 17—Syttende Mai and Commencement

[Continued from page 3]

father, John was ordained on September 25, 1725. A real spiritual struggle came his way just after this ordination. This struggle continued until May 24, 1738, when he was confronted by the living Christ.

Before this date, he was engaged in leading a good life, doing much for others, yet doubting if he were personally saved. He was sent to Georgia as a missionary. He failed this so badly, he returned home.

John Wesley was very much impressed with the faith of the Moravian people. Even in the presence of death, these people were able to sing songs of faith and praise to the Lord. So he found himself listening to a sermon of one Peter Bohler. He had this to say afterwards, "In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the Epistle of Romans. About a quarter to nine, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death."

Wesley's conversion was not unlike Martin Luther's. Both had struggled with the idea of salvation by works. Luther's witness of salvation through faith (justification by faith) must

have struck home, really speaking to John Wesley.

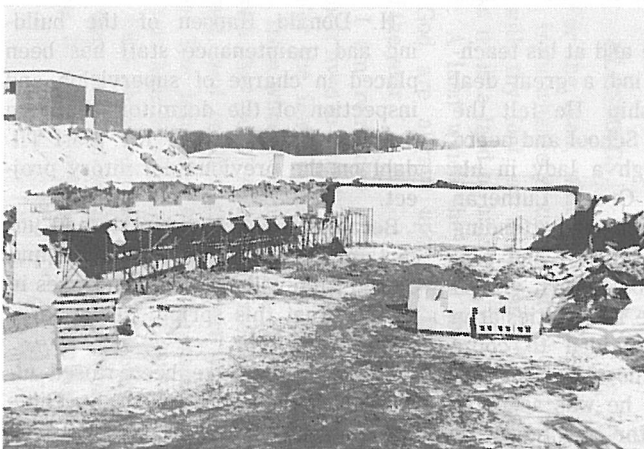
Wesley preached Jesus as the One paying the price for redemption, that individuals can experience complete assurance and pardon for sin . . . yet, Wesley placed strong emphasis on the importance of the Sacraments, never wanting to leave the Church of England. It must have been to his regret that the Methodist Episcopal Church was formed.

When Robert Raikes began his experiment with Sunday School, John Wesley joined him and extended the movement to the areas of his personal influence. This was in 1780.

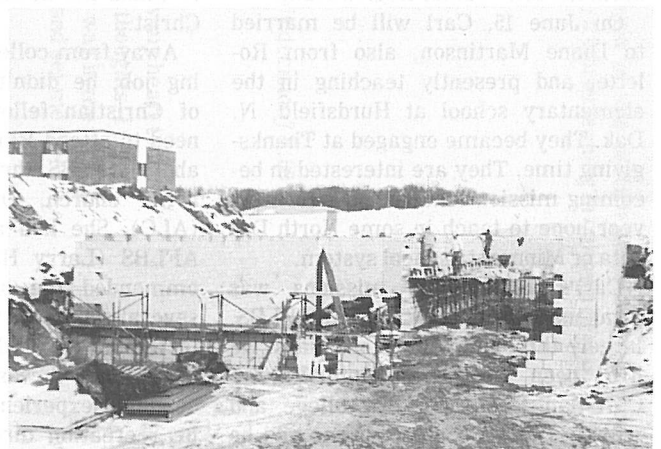
John Wesley was a man of "one book." The Bible was central to his preaching and teaching. In one sermon, based on Acts 4:31, there were 109 quotations accurately quoted from the Scriptures. Every sermon was filled with vivid illustrations from Biblical sources and his own personal experiences.

The result of Wesley's preaching was conviction. His messages were always heart-searching and to the point.

Woodrow Wilson, former president of the United States, said that the secret of John Wesley's success was that his method was simple and direct. He approached men as one who was with them, not as a priest, Mr. Wilson said. We need the spirit of a John Wesley in today's world.



Progress on January 14



Progress on January 22

1974 PASTORAL CONFERENCE HEARS MISSOURI SYNOD THEOLOGIAN

Dr. Robert Preus, professor of Systematic Theology at Concordia Lutheran Seminary, St. Louis, Mo., largest seminary of the Lutheran Church-Missouri Synod, gave two lectures at the annual pastors' conference of the Association of Free Lutheran Congregations in Minneapolis, Minn., Jan. 22-24.

Dr. Preus' lectures were on Thursday, closing day of the conference which had brought together most of the church's pastors, the students and faculty of Free Lutheran Seminary, where the conference was held, and a number of visitors, largely from the Twin Cities area.

His first topic was "How does a Lutheran interpret the Old and New Testaments?" (or, how Lutheran Reformers read the Bible). Dr. Preus set forth six rules of hermeneutics (interpretation) found in Scripture. (1) Divine Origin Principle. Men wrote as they were moved by the Holy Spirit. The Scriptures are inspired as no other book is. (2) Unity Principle. The Scriptures are a unity, one Word of God. (3) Chief Article (Hauptartikel) Principle. The chief article of Scripture is Justification by Faith. All Scriptures must be seen through the truth that Jesus Christ is Savior. (4) Luther's Realist Principle. He recognized realism in Scripture. He accepted the events of Scripture as his-

torical, i.e., the ascension, resurrection, etc. (5) Spirit Principle. Luther spoke more about the Holy Spirit than present day "charismatics" do, but always in relationship to Christ. The Spirit gives insight into what is written. (6) Eschatological Principle. Always look at Scripture in terms of the return of the Lord.

The Historical-Critical Method or approach to Scripture was the theme of Dr. Preus' second lecture. The Method is a way of studying the history behind the Biblical text, using all criteria of scientific and historical sources. Unfortunately, he said, the Method, in attempting to authenticate, verify or falsify what is said in Scripture has denied much in Scripture. Dr. Preus went on to point out what the Historical-Critical Method does to some of the Principles he had set forth in the first lecture. For instance, in regard to the Unity Principle, the Method allows for no such Principle. All becomes an open question. There are no facts. In regard to Realism, a student of the Method at first doubts everything. Dr. Preus declared that our hermeneutical principles cannot be harmonized with the Historical-Critical Method and warned against its use.

In a question and answer session he fielded a great variety of questions. Concerning the present conflict in his

own church, he said that few lay people in the church support the moderate or liberal element, although there may be as many as 40 per cent of the pastors on that side of the dispute. Dr. Preus, a brother of the church's president, J. A. O. Preus, has been named by him to be a member of the 14-man advisory committee on doctrine and conciliation in the church.

The pastoral conference opened on Tuesday night with a Holy Communion service. Rev. John P. Strand, Association president, was the liturgist. Dr. Iver Olson, teacher at the Association Schools, preached the sermon, in which he shared some of Luther's thoughts about the Sacrament. (We hope to carry this sermon in a future issue of the *Ambassador*.)

The first Wednesday lecture was by Rev. Jay G. Erickson, Ferndale, Wash. He spoke on "Dangers Inherent in Free-Lance Movements and Workers." He cautioned against groups which come in and accept a congregation's hospitality, but don't have its discipline. Such can sow discord among the people, rather than build up the church. As to evangelists, he urged the securing of a full-time Association evangelist, one who understands our principles and congregational life and would always be seeking to enhance them.

Rev. Julius Hermunslie, Fergus Falls, Minn., discussed "The Pastoral Office in a Free Congregation" during the second hour. He divided his presentation into eight areas: the authority of the local congregation, the pastor's relationship to the congrega-

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Rev. Frank A. Miller, left, Boscobel, Wis., chats with seminarian Mauritz Lundeen at a morning coffee break. Rev. Marvin Undseth, Everett, Wash., can be seen in the background.



Rev. Harvey Carlson, left, Grand Forks, N. Dak., and Richard Anderson, a seminarian, visit over cups of coffee during the pastors' conference.

Women For Christ

PRACTISE BIBLE READING

by Mrs. Charles Almos, Eden, S. Dak.

The year 1974 is underway and may it be a year of decision for many. A year to get better acquainted with God through the reading of His holy Word, the Bible. Perhaps many of us have promised ourselves that this will be the year to read the whole Bible through and we start out good and well. Then along comes spring with all its activities, and summer even worse, and our daily Bible reading gets pushed aside. It takes a lot of discipline to get ourselves trained in some of these areas of life that would benefit us much more than we realize.

I sometimes think how very disappointing it must be for God to look down upon this earth and see all the wickedness and sin going on. How we need to repent of our ways. We read in Is. 55:7-8: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

We see a restlessness in the world today, people traveling to and fro, moving from place to place. Perhaps they are looking for better jobs, more money, peace, contentment, or something they know not what. There are two Bible verses I would like to share with you that have meant a great deal to me in my life. They are Eccles. 9:10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" and Heb. 13:5:

"Let your conversation be without coveteousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." When you apply these verses to your life, you can have peace, joy, and contentment right where you are without having to go to look for them.

So let's make a special effort for 1974 to make daily Bible reading our goal. I'm sure we will be much enriched and blessed for having set aside this time each day. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

MEDICINE LAKE CHURCH HAS FOOD SHOWER FOR THE KNAPPS



A food shower was held for the George Knapp family before they returned from Brazil on furlough. The items of food were brought over to the trailer home the Knapps will be living in, west of Osseo, and placed in readiness for the family. Shown here are the food gifts and some of the Ladies' Aid members, namely, left to right, Mmes. Albert Hautamaki, John Strand, Carol James, Ray Jacobson, Aini Myking and Amos Dyrud.

REMEMBER THE WMF WORKSHOP

Our Winter WMF Workshop is almost here. Friday, February 22nd is the date and 4:30 to 7:30 is the time. It will be held at the Congregational Church in Valley City, N. Dak. The cost of the meal will be \$2.25. Please let me know if you are planning to attend.

May I remind you again of February's project which is the Praise Program. Let us do our share in supporting this project.

Mrs. Robert Dietsche
WMF President

HIS PLAN FOR ME

When I stand at the judgment seat of Christ,
And He shows me His plan for me,
The plan of my life as it might have been
Had He had His way, and I see
How I blocked Him here, and I checked Him there
And I would not yield my will—
Will there be grief in my Saviour's eyes,
Grief, though He loves me still?

He would have me rich, and I stand there poor,
Stripped of all but His grace,
While memory runs like a hunted thing
Down the paths I cannot retrace.
Then my desolate heart will well-nigh break
With tears that I cannot shed:
I shall cover my face with my empty hands,
I shall bow my uncrowned head.

Lord of the years that are left to me,
I give them to Thy hand;
Take me and break me, mould me to
The pattern Thou has planned!

—Martha Snell Nicholson

(Ed. Note: This poem was found in one of the late Marion Hellekson's Bibles, given to the library of Bethel Lutheran Church, Grafton, N. Dak.)

editorials

PREUS ACTION WISE

In the unfolding drama of a church torn asunder by doctrinal problems, the recent action by Dr. J. A. O. Preus, president, which created a 14-man advisory committee on doctrine and conciliation to seek ways to bring healing to the Lutheran Church-Missouri Synod, was wise.

Whether the advisory committee will act or all the 14 men chosen to work on it will agree to serve is not known as this is being written, but such a committee is needed.

Dr. Preus was given a clear mandate at the church convention in New Orleans last July to deal with the question of departure from doctrinal standards in the church, particularly in the seminary at St. Louis. But he also made it clear that he was interested in holding clergymen and congregations in the church rather than driving them out. In other words, he desired ways to keep them rather than ways to dismiss them, consistent with the church's doctrinal stance.

The news report on page 15 states that Dr. Preus wants the committee to give a point by point delineation of the theological disagreements in the Synod and in a manner which can be understood by everyone in the church. Here is how Dr. Preus put it: "By delineating the issues, I do not mean simply listing such items as

the historical-critical method, Gospel reductionism, the third use of the law, inerrancy of Scripture, relation of Gospel and Scripture, etc., but rather systematically setting forth the point at issue in each of these terms. For example, it is not enough to say that we are in disagreement concerning the use of the historical-critical method. We need first to define the term; then we must delineate where we agree and where we disagree point by point. These points must be set forth in a manner which is comprehensible to everyone in the church."

He further declared that the committee members will need "to agree that a certain point is at issue" and "to agree as to the way in which the point at issue is to be formulated." It is his hope that out of such action an eventual solution to the controversy can be found.

The committee faces a monumental task. It may be more than 14 men working over a year's period of time can handle. But we wish it well. The historical-critical method, the third use of the law, etc., cannot be dispatched in several neat paragraphs. It will take great wisdom to lay the church-rending debate out in a form that the average person can comprehend, and also the theologians. It would be a valuable service to Lutheranism and Christendom if it can be done, however.

Such an examination of doctrine will have a salutary or beneficial effect on us all. As we see this sister Lutheran church examining doctrine, we will likely do more thinking about these matters, too, and that is good.

Dr. Preus will be criticized for setting up the committee to seek reconciliation. Elements in the church want decisive action in excluding deviationists from accepted Missouri Synod doctrine. Guilt has been established, they say, and barring a change of heart there is no place for the liberal elements in LC-MS. But Dr. Preus has five hundred seminary students, most of the faculty of America's largest Lutheran seminary and perhaps 40 per cent of the church's pastors opposing him. He can be excused for wanting the divisive issues clearly defined before anything else is done. This is what the advisory committee is to do.

The controversy has raged long. Careful planning went into the New Orleans convention of last summer. Synodical conservatives presented their case ably but battled the clock and eventually had to yield to it. The charge of false doctrine in the St. Louis seminary was established by convention vote, but it wasn't a very satisfying experience. It can be questioned whether the charge was substantiated by what happened in the convention itself, with due opportunity for the accused to be heard. (A church convention is a very difficult place to settle theological issues, by the way.)

The plan now before the Missouri Synod, however, in which people from both sides and no sides, if that is possible, draw up a point by point description of the differences in belief, is, it seems to us, a beginning of the way out of a very debilitating church struggle. But Dr. Preus' hope that his church can draw down the curtain on "this unhappy chapter on our synod's history" by 1975 may be much too optimistic.

Time will tell.

ATTENTION PLEASE!

Vancouver, Washington Is Calling.

A new Association congregation is in the making here. If you have any friends or relatives in this area be sure to let us know their names and addresses at once. We want to contact them and be a blessing to them.

Send the information to:

Pastor Lars Stalsbrotten
Apt. 8
7422 N. E. Hazel Dell Ave.
Vancouver, Washington 98665

Place of worship:

Our Saviour Lutheran, AFLC
Hazel Dell Grange
7501 N. E. Hazel Dell Ave.
Vancouver, Wash.

[Continued from page 7]

tion, the pastor as shepherd of the flock, as leader and expert, the pastor as an "errand boy," his calling, his area responsibilities, and the pastor's wife.

At the joint chapel service (Bible School and Seminary) on Wednesday morning, Pastor Edwin Kjos, Faith, S. Dak., was the speaker. He used II Chronicles 7:14 as his text. He pointed out the need for revival in the nation and in the churches, but most of all in our individual lives. Use God's formula of humbling oneself, praying and seeking God's face and He says that He will hear and heal, Pastor Kjos stated. The Bible School Choir, under the direction of Mr. Donald Rodvold, sang the special music, the song "Blessed Assurance."

At the 2 o'clock session, Rev. Raymond Huglen, editor of **The Lutheran Ambassador**, considered "The Confirmation Service." He traced the history of Confirmation briefly, discussed the theology behind Confirmation and set forth various parts of the Confirmation service itself and the reasoning behind them.

"Financial Planning for the Pastor" was the topic of Mr. Clifford Johnson, Esko, Minn., and a member of the AFLC Co-ordinating Committee, in the second afternoon hour on Wednesday. In the use of his money, Mr. Johnson said that a pastor should follow this procedure: pay the tithes to the Lord, set something aside for

savings, then pay his expenses. He encouraged the establishing of a book-keeping system in the family and the budgeting of expenses. He reminded the listeners that a person can be just as broke on a salary of \$24,000 a year as he can on \$4,000.

The morning devotional hours at the conference were led by Rev. Dennis Gray, Grafton, N. Dak., and Rev. Francis Monseth, Minneapolis, Minn.

Pastor Strand and Rev. Amos O. Dyrud, dean of Free Lutheran Seminary, served as the committee for the conference.

THANK YOU, LORD

For life itself and hope beyond this earthly life,

For grace, each need to meet along the road,

Your strength to share through every calm and strife,

For Calvary love, to lighten every load.

Thank You, LORD.

For those who share with others joys and cares,

For grace to stand when tired, weak and tried,

To know of One who all our burdens shares—

And find a place of quiet rest, to hide,
Thank You, LORD.

For times of joy and happiness and glee,

For cloudy, dark and dreary days as well;

The tears that rolled and those that few would see

You knew and saw, before they even fell.

Thank You, LORD.

For friend and foe, for grace to see and hear.

For taking on our burden of all sin. To know that you are ever, always near,

To place within a peace—where unrest has been.

Thank You, LORD.

Sometimes it's hard to say a simple thanks, it's true.

In joy or hardship, when we see a helping hand—

Or hear one say, I'll pray and walk beside you,

Because we know that You will understand—

Thank You, LORD.

Tongue cannot tell all that we can see. In humble gratitude for all You are and do,

For all we have and ever hope to be, We can but say these simple words to You.

Thank You, LORD.

George Johnson
Eben Jct., Mich.

JESUS IS MY FRIEND

Jesus, Jesus, He's my Friend;

Jesus, Jesus, He's my Friend;

To the end, He's my Friend;

Jesus, He's my Friend.

Jesus, Jesus, You are mine;

Jesus, Jesus, You are mine;

I am Yours, You are mine;

Jesus, You are mine.

Jesus, Jesus, You are love;

Jesus, Jesus, You are love;

You are love, from up above;

Jesus, Jesus, You are love.

Jesus, Jesus, You're alive;

Jesus, Jesus, You're alive;

You'll arrive, You're alive;

Jesus, Jesus, You're alive.

Harlan Larson, AFLBS
Chester, Iowa

WMF BIBLE STUDY

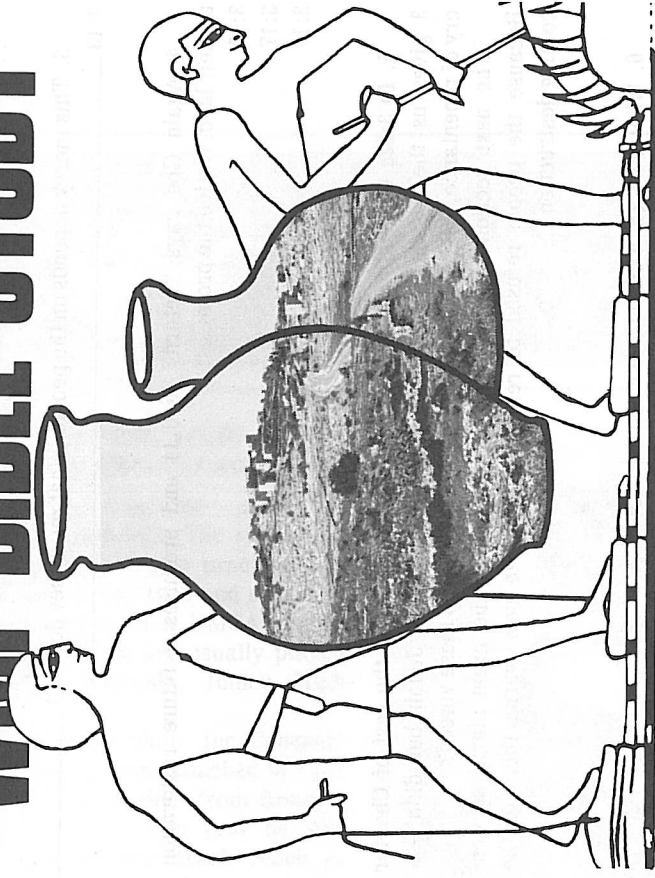
human aid or mechanical means. This presents a picture of man as he strives to obtain his salvation through his own works, efforts and goodness. Salvation, however, is a gift just as this new land was a gift from God. All the Israelites had to do was go in and possess it—they had to claim it for their own. And with the possession comes the promise, "The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Have you come out of the bondage and slavery of Egypt and taken possession of the promised land? Are you claiming the promises in store for those who have entered in? Additional promises and blessings are given in verses 13-15: "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."

WMF REMINDERS

During the month of February we praised our Lord through our giving to the Praise Program, a project that helps with the debt and upkeep of our property here in the United States. March gives us the opportunity to help in the work abroad as we support our missionary wives through My Missionary For a Day.

May I also remind the local ladies' groups to send in their Information Inventory Sheet if you have not already done so. Thank You.

Mrs. Rober Dietsche, President



JEREMIAH—LESSON III RETURN TO ME

March, 1974

We saw in the last lesson the frightful condition of the whole nation of Israel and looked at the long list of its sins. Now we will see how God's mercy outshines His wrath and Chapter 3:11-4:4 comes alive with His love and yearning for His people.

1. Read 3:11-4:4 and count the times the word "return" is used.

2. What does God say of Himself? 3:11 _____ and _____

3. This mercy depends on the people. What must they do? 3:12 _____
3:13 _____

4. Again God says "return" in 3:14 and promises a future restoration to their land. Notice the promises:

3:15
3:17
3:19

5. In 3:22a God calls "Return" for the third time and the rest of Chapter 3 gives us the response that should have come from Judah but didn't—a cry of repentance. What phrase do you think best sums up these verses?

The next section of Jeremiah, Chapters 4-6, is the great alarm section. Because the people refused to return to God, He now warns them of the coming destruction.

6. What is heard in the land to warn the people? 4:5

7. Read the following verses for a graphic picture of the coming doom:

4:27
5:17
6:22
6:23
6:25

8. What is the reason for the destruction? 4:18

9. God still offers a way out. What is it? 4:14

10. There are so many verses in this portion describing the people. Let's look at them and let the Word do a housecleaning in our own hearts.

4:22
5:3
5:4
5:12
5:23
5:31
6:10

11. As a result, what is God's decision? 6:30

Search me, O God, and know my heart today;
Try me, O Savior, know my thoughts, I pray;
See if there be some wicked way in me;
Cleanse me from ev'ry sin, and set me free.

BLESSINGS

Deuteronomy 11:10-12: "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

As I read these verses, I am reminded of the blessings that are in store for those who surrender their lives to Christ.

In verse 10, we read, "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot." A widely extending plain forms the cultivated portion of Egypt, and on the greater part of this low and level country rain never falls. The Israelites had to use manmade means of irrigation to obtain water for their land. It required much vigilance and laborious industry to obtain what they needed. This, however, would not be needed in this new land they were entering. "A land which the Lord thy God careth for"—watering it, as it were, with His own hands, without

[Continued from page 4]

a difficult prayer. Sometimes it is hard to submit our will under God's will; hard because our own will wants to go its own way.

But the salvation of our soul and blessings upon our life depends on such submission.

Jesus gave up His will and entered obediently into God's—the whole way. But when in Gethsemane He was to taste death for all of us, according to God's will, then He realized as none other the immensity of God's will, but then, too, obedience won the victory: He prayed Himself into God's will—and that became our salvation.

He submitted His human will to God's—and thus He came into possession of the deep peace and the divine power which is the result of being in harmony with God. Then He would say quietly: "Shall I not drink the cup which my Father has given me?"

Suffering led to peace and to a deep devotion.

This riches of life He wants to share with His own; therefore He gave us this prayer.

We are the subjects; He is the ruler. Jesus knows that God's rule is right and just.

It was Jesus' meat to do His Father's will. "My meat is to do the will of Him that sent me, and to finish His work" (John 4:34).

That gives the soul renewed strength. What a blessing that is! We receive freedom and joy in our spirit when God's will rules our life.— — —

The Haugean, Lars Kyllingen in Romsdal, Norway, had two Christian tenants, Erik Gjershaugen and Gudbrand Haave. Erik had only one cow, but Gudbrand had two. When Erik lost his, Gudbrand was guided to give him one of his—and he told his wife about it. Marit answered, "If you want to give Erik a cow, then do it at once, while your sympathies are warm; otherwise you will soon feel that you cannot afford it."

Then Gudbrand took one of his cows and gave to Erik.

At once—without delay.

God's angels not only do God's will in ready obedience; they do it with praise. "Bless the Lord, ye his angels."

They do not do God's will reluc-

tantly and with a heavy heart; they do it with gladness and gratitude.— — —

Give us this day our daily bread—

In the fourth petition we come in our need to our Provider. After having placed God first—His name, His kingdom, His will—Jesus teaches us to pray for our physical needs. But even what we call our own, that, too, belongs to God.

For Jesus entered into a blood-covenant with us, our Big Brother; thus God became our Father. As Father He carries all our wants on His heart. When we bring all our needs and place also our physical needs before Him, then we come to Him with what He already carries on His heart.

He is the Provider for His family and will never shirk His responsibility.

But the petition for temporal things is neither the first nor the last.

We find it in the middle of the Lord's Prayer.

First we pray for what belongs to God—that it may be furthered and prosper; then we come to our own temporal and spiritual concerns.

First we pray for what is God's. Then we pray that we may receive the forgiveness of our trespasses, that we may not be led into temptation, that we may be delivered from the evil.

But to pray and strive against that which is harmful to us, is really to pray and strive for that which makes for our salvation and our happiness.

What concerns our salvation must come first and last in our life.

First then will life have a meaning and be abundantly blessed.

Today—our daily bread. There is no place here for the one who wants everything. The fourth petition teaches us frugality. It is to live, as it were, from hand to mouth.

But as long as it is God's big hand and our small mouth, so long may we live from hand to mouth in sacred security.— — —

Give us—not only me, but give others who are in need. Though I may have daily bread, others may need it. Dear Lord, remember them, too—

give us all our daily bread, the whole Christian brotherhood on earth. And when night is approaching where I dwell, it is morning on the other side of the globe—and I like to fold my hands with those who dwell there and pray with and for them: Give us this day our daily bread.— — —

And forgive us our trespasses as we forgive those who trespass against us—

This petition begins with "and." Thereby it is linked together with the fourth petition. Daily bread and forgiveness of sin. The two go together. Thus the fifth petition is made a daily prayer.

Christian life thrives only in a heart which breathes confession of sin and prayer for God's unmerited grace.

Confession of sin and forgiveness of sin go hand in hand in a Christian life—they are joined together, so that where confession of sin obtains, there is also forgiveness.

As we forgive those who trespass against us—nothing like that is added to any other petition.

What is added to the fifth petition shows us that God's forgiveness cannot dwell in a heart in which dwells an unforgiving spirit.

One who carries slights and grudges, and bitterness and a hate toward others—closes the door to God's forgiving grace for himself.

Do you listen to and read and pray the fifth petition, you who will not forgive others their trespasses?

Humble yourself and ask for forgiveness for your own sins—then God's grace will give you a forgiving spirit in your heart.

And lead us not into temptation—

First forgiveness for sin, then freedom and protection from it. Therefore the sixth petition is joined with the preceding one with "and."

It is the weak one who knows his own incompetence who prays this petition.

He has received the forgiveness for his sin—he has experienced such a wonderful grace from God, and now he is so desperately afraid that he may lose it again—in case he should be led into temptation.

For the honest Christian can never trust in his own strength. He knows how deceitful his heart is. He knows that the tempter can make what is evil very alluring and bring it close to him. And he knows that is a question concerning our life with God and our eternal salvation.

But Jesus taught us to lay our weak, trembling hand in God's hand and to pray for his leading and guiding.

And God will hear this prayer, for He knoweth how to deliver the godly out of temptations, writes the Apostle Peter.

We pray in the sixth petition also for one another: "us—us!" It is a holy concern—that neither I nor any one of the others may lose the fight and be vanquished by the enemy of our soul.

We place ourselves and fellow believers in our heavenly Father's hands and rest as a weak child in His fatherly love and care.

But deliver us from evil—

There is much evil around us—and there is much evil within us. Of all evils sin is the worst. It is the root of all. And it meets us in all sorts of changing shapes and forms and with new assaults upon our soul and our life with God—from without and within. How blessed it is to put our helplessness also here on God!

Stood we alone in our own might,
Our striving would be losing;
For us the one true man doth fight,
The man of God's own choosing.
Who is this chosen One?
'Tis Jesus Christ, the Son,
The Lord of hosts, 'tis He
Who wins the victory
In every field of battle.

"And the Lord shall deliver me from very evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen" (II Timothy 4:18).

For Thine is the kingdom and the power and the glory for ever and ever. Amen.

Thus ends the Lord's Prayer.

It begins with a prayer—it ends with praise.

When the kingdom and the power are His, then should our faith be firm,

for then there is light and hope ahead.

Glory be to God in the highest!

—Peder Fostervold

(Ed. Note: This article has been shortened at the places indicated.)

[Continued from page 16]

since joining the faculty in 1952 and was recently director of graduate studies.

The 1934 graduate of Concordia holds both M.A. and Ph.D. degrees from Washington University, in the area of classical languages. He received the Th.D. degree in New Testament theology from Union Theological Seminary, New York, in 1964. He has also studied foreign policy at the Air War College, Maxwell Air Force Base, and military subjects at the Chaplain School, located at Carlisle Barracks.

He is a member of Phi Beta Kappa and Eta Sigma Phi honoraries, the Lutheran Academy for Scholar-

ship, Catholic Biblical Association, Society of Biblical Literature and Societas Novi Testamenti Studiorum. His name appears in the **International Dictionary of Biography, Who's Who Among Educators, Who's Who in the Midwest and the International Dictionary of Theologians.**

Dr. Scharlemann served in the parish ministry as assistant to the pastor of St. Paul's Lutheran Church, St. Louis, (1935-38) and as pastor at Trinity, Athens, Wisconsin (1939-41).

In the eleven-year period before joining the Concordia faculty he was a chaplain and instructor in the United States Army and Air Force, attaining the rank of brigadier general.

Dr. Scharlemann was ecumenical guest at the Pontifical Biblical Institute and guest professor at the Waldensian Seminary, both in Rome, during 1966.

The 63-year-old acting president, who was born at Nashville, Illinois, has written many works of a theological nature.

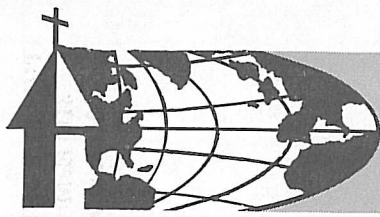
He is married to the former Dorothy Hoyer, and they have four children, three sons and a daughter.

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

BUDGET RECEIPTS

February 1, 1973-January 31, 1974
(Final Report)

| | Budget for 1973-74 | Total Received | % Received |
|-----------------------------|--------------------------|---------------------|---------------|
| General Fund | \$ 48,316.00 | \$ 51,144.82 | 105.9 |
| Schools | 81,886.00 | 73,618.79 | 89.9 |
| Home Missions | 44,000.00 | 43,470.99 | 98.8 |
| Foreign Missions | 44,000.00 | 50,968.79 | 115.8 |
| Praise Fund | 18,000.00 | 11,743.49 | 65.2 |
| TOTAL | \$236,202.00 | \$230,946.88 | 97.8 |
| Budget, 1972-73 | \$251,563.00 | \$223,707.93 | 84.55 |
| Legacies—\$17,464.33 | | | |
| Dorm Fund (since June 1972) | | | |
| Unpaid Pledges | \$ 22,426.74 | | |
| Cash Received | 140,989.10 | | |
| | \$163,415.85 | | |



CHURCH-WORLD NEWS

ADVISORY COMMITTEE NAMED BY DR. PREUS ON DOCTRINE

St. Louis—(LC)—In an effort to resolve the bitter doctrinal controversy shaking the Lutheran Church-Missouri Synod, its president has appointed a bi-partisan "Committee on Doctrine and Conciliation."

Dr. J. A. O. Preus said here that the 14-member committee would consist of people representing "diverse theological positions" and with an "ability to communicate their convictions and concerns with those who disagree."

The committee has been instructed to "delineate the issues" and "develop proposals" for dealing with them.

Dr. Preus said that delineating the issues did not mean merely listing them, but defining them and where 'we agree and where we disagree, point by point.' The points must be set forth in a manner which is "comprehensible to everyone in the church," he said, and the members of the commission must all agree on the wording and on the issues.

Members of the committee include people affiliated with Evangelical Lutherans in Mission (ELIM), the "faculty majority" who disagree with President Preus, as well as the so-called "conservative" members of the faculty.

It was not immediately known whether or not those appointed would agree to serve on the commission.

Dr. Preus expressed hope that the committee can complete its work by Jan. 1, 1975, "to enable us to make concrete proposals for the 1975 convention in the hope that by that time we can draw down the curtain on this unhappy chapter in our synod's history."

CHURCH EDITOR URGES CLOSING LAW'S RETURN

The time has come to bring back

our Sunday closing laws, says the **Catholic Bulletin**, organ of the Archdiocese of St. Paul-Minneapolis and the Diocese of New Ulm.

In an editorial written by Bernard Casserly, editor, the **Bulletin** said:

"The energy shortage will be a blessing in disguise if it forces us to cut back on some of the profligate consumption of the world's goods which has made this most powerful nation in the world the envy of—as well as scandal—to poorer nations of the planet.

"We have seen from the closing of nine out of ten gas stations on Sundays and holidays that we can adjust to voluntary restrictions on our Sunday buying habits. . . .

"If gas stations can close on Sundays, so can other retail outlets. Whatever happened to the big discount houses which successfully challenged and put an end to our long-standing Sunday closing laws?

"Many of them are out of business—their sales transferred to department store competitors which had to open Sunday to stay in business—or so they said. Now everything is open, and Sunday is no different from any other day of the week—except maybe busier.

"Now we have a public emergency—the energy crisis—and that is legitimate grounds for government to step in and end the Sunday traffic in commerce. It is time to revise and update the Sunday closing laws.

"The Third Commandment says: 'Remember to keep holy the sabbath day.' It is not popular to talk about divine retribution any more, but the energy crisis may be reminding us that God will not be mocked—even by the most powerful and affluent society in the world."

—The Minneapolis Star

DR. W. HARRY KRIEGER, LCMS VICE-PRESIDENT DIES AT 59

Jackson, Mich.—(LC)—Dr. W. Har-

ry Krieger, fifth vice-president of the Lutheran Church-Missouri Synod, died suddenly here Jan. 13.

The 59-year-old churchman apparently suffered a heart attack. He was pastor of Trinity Lutheran Church here, a post he held since 1969.

Dr. Krieger, a native of Marion, Ill., was a graduate of St. Paul's College in Concordia, Mo., and Concordia Seminary in St. Louis, Mo. After serving parishes in North Carolina and South Carolina, he entered the Army chaplaincy and served in the Pacific until 1946.

Dr. Krieger did graduate study at Concordia Seminary and was then called as pastor of Trinity Lutheran church in Traverse City, Mich. He was elected president of the Michigan District in 1957. In 1965 he was elected fourth vice-president of the Synod, serving in that post until 1969.

When there was a vacancy in the praesidium in 1972, Dr. Krieger was appointed fifth vice-president and elected to that post in 1973.

The LCMS vice-president is survived by a wife, a daughter and three sons.

DR. AUGUST BERNTHAL NAMED LCMS 5TH VICE-PRESIDENT

St. Louis, Mo.—(LC)—Dr. August Bernthal of Winter Haven, Florida, has accepted the position of fifth vice-president of the Lutheran Church-Missouri Synod. His appointment was made by Dr. J. A. O. Preus, synodical president, in accordance with constitutional requirements.

Dr. Bernthal fills the vacancy created by the recent death of Dr. W. Harry Krieger, who had been fifth vice-president since 1972.

The constitutional bylaw provides that a vacancy in the fifth vice-president's position be filled by the president from the nominees left after the previous election, according to the number of votes received. At the 1973

New Orleans convention, Dr. Bernthal received the highest number of votes among candidates not elected to a vice-presidency.

Now in his third term as president of the Florida-Georgia District of the Missouri Synod, Dr. Bernthal has served as a pastor of Grace Evangelical Lutheran church, Winter Haven, since 1950, a period in which the congregation grew from less than 20 communicant members to more than 1250.

Since his ordination in 1950, Dr. Bernthal has started missions in Bartow, Sebring and Lake Wales, Florida. Each is now an established congregation.

BOARD NAMES SCHARLEMANN ACTING SEMINARY PRESIDENT

St. Louis, Mo.—Dr. Martin Henry Scharlemann, noted educator, author and theologian in The Lutheran Church-Missouri Synod, was elected acting president of the church body's Concordia Seminary here, during a meeting of the Board of Control in January.

In an earlier session, Concordia's board suspended Dr. John H. Tietjen from the presidency because of malfeasance in performing duties of the office and advocacy of false doctrine.

Dr. Scharlemann has taught courses in exegetical theology at Concordia

[Continued on page 14]

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427

Second-class pos
paid at Minneapolis
mn.

PROGRAM A.F.L.C. MID-WINTER BIBLE CONFERENCE

February 21-24, 1974

Host Congregation: Grace Lutheran Church, Valley City, North Dakota

Bible Teacher: Pastor Fred Carlson, Sebeka, Minnesota
Evening Speaker: Pastor Forrest Swenson, Tioga, North Dakota

THURSDAY, FEBRUARY 21

8:00 p.m. Worship Service led by Pastor Robert L. Lee, host pastor. Music provided by the host congregation

FRIDAY, FEBRUARY 22

9:15 a.m. Devotions
9:30-10:30 a.m. Bible Study
10:30-11:00 a.m. Coffee Break
11:00-12:00 noon "Our Brazilian Mission" by Missionary George Knapp
2:00-3:00 p.m. Bible Study
3:00-3:30 p.m. Coffee Break
3:30-4:30 p.m. "A Look at our Home Mission work" by Pastor Larry Severson
8:00 p.m. Evening Service

SATURDAY, FEBRUARY 23

9:15 a.m. Devotions
9:30-10:30 a.m. Bible Study
10:30-11:00 a.m. Coffee Break
11:00-12:00 noon "Our Spiritual Worship" by Pastor John Strand
2:00-3:00 p.m. Bible Study
3:00-3:30 p.m. Coffee Break
3:30-4:30 p.m. "The Seminary Arm of the AFLC" by Pastor Amos Dyrud
7:00-7:45 p.m. Pictures from the Holy Land shown by Mr. & Mrs. Ray Jacobson
8:00 p.m. Evening Service

SUNDAY, FEBRUARY 24

9:30 a.m. Sunday School and Bible Class
11:00 a.m. Divine Worship—message by Pastor Bruce Dalager
2:00 p.m. Program by a Bible School Gospel Team