

January 15, 1974

# The Lutheran Ambassador



**A Relic in the Snow**

Roger C. Huebner, D.D.S.

# MEDITATION MOMENTS

## ACCORDING TO KNOWLEDGE

The football season, climaxed by play off games and bowl games, is almost at an end. Football is a game which demands great dedication and enthusiasm on the part of its participants, if they and their teams are to be consistent winners. Often after a team has shown great spirit and drive and has emerged from a game victorious someone has made the remark, "They came to play." Sometimes members of victorious teams will be asked to comment on their victory. One response that we have heard more than once goes something like this, "We knew what we had to do, and we did it."

Oh, that we would apply that kind of a philosophy to our spiritual life and efforts. In the second chapter of Matthew we meet some men who apparently put such a philosophy into practice. Here we read, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wisemen from the east came to Jerusalem, saying, 'Where is He that is born King of the Jews? For we saw His star in the east and are come to worship Him.'"

We are not told exactly how these men of old knew that the King had been born. Perhaps during the Baby-

lonian Captivity the witness of Daniel and his friends had born such weight that the coming of the Messiah was longed for even among some of these heathen people.

We are also at a loss to explain the "Star" that guided these Wisemen or how they knew that it was His star. However, the Scriptures make it clear that these men knew about the coming King and that they knew He had been born. With this knowledge the Wisemen, like winning football players, "knew what they had to do, and they did it." They left their homes, they made a long and perhaps difficult trip, they searched for the Messiah, and when they found Him, they worshipped Him.

The knowledge these Wisemen had certainly was skimpy compared with the knowledge we possess about the King of Kings and Lord of Lords and our need to fall down before Him and worship Him. Our "Star" of knowledge comes to us through the Holy Scriptures which the Holy Spirit uses to teach us everything we need to know for our spiritual lives. We know that we are sinners and that "the wages of sin is death." We know that we can't save ourselves for "all our righteousnesses are as filthy

rags" in the eyes of a Holy God. We should not be confused as to where salvation can be found because the Bible says of Jesus, "And in none other is there salvation, neither is there any other name under heaven whereby we must be saved."

As we recognize these truths we know what we must do. The question is, will we? The King who became the Savior of the Wisemen is waiting for us to act upon the knowledge that we have. He has sent us the Holy Spirit to give us the grace and power to act. Why should anyone fail to respond and so miss the opportunity to become a "Child of the King."

As the Wisemen worshipped the King they offered Him gifts. Then they turned to their own country according to the directions given them by God.

As the Wisemen acted upon the knowledge they had let us also act in obedience to the knowledge we have. May we first of all bow before Jesus as our personal Savior and Lord. Then may we present unto Him our lives, talents, means, everything, "lock, stock and barrel," and walk by the Spirit in obedience to His Word.

We know what we have to do. Let us do it. What a blessed way to start this new year!

Edwin M. Kjos

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# Would Jesus Stoop to Canned Evangelism?

by Tom Hanks

Have you, like me, tended to look upon "canned evangelism" with a jaundiced eye? I have often been especially dubious about evangelistic training programs that teach would-be evangelists to memorize a canned approach of presenting the Gospel. This seems so contrary to Biblical patterns. Did the men upon whom the Spirit fell at Pentecost need to be enrolled in a course to teach them how to evangelize?

But a gnawing doubt remains. If programs of canned evangelism are to be despised and rejected as unbiblical, why does the Holy Spirit so persistently and abundantly bless the evangelistic movements that employ and advocate such methods? Oughtn't the third person of the Trinity be more discerning in the evangelistic means He employs to bring men to a saving knowledge of Christ? If it were only a question of an occasional exception, we might write it off to the sovereignty of divine grace, or some other convenient theological catch-all for the ways of God that surpass our comprehension.

However, a sober look at evangelistic efforts in recent decades raises at least the suspicion that canned evangelism is well on the road to becoming the norm in evangelical circles. Nobody raised too much of a squawk years ago when thousands of laymen were trained as counselors for the Billy Graham city-wide crusades, memorizing a certain outline and certain key texts of Scripture.

Then in the 1950s Bill Bright began unleashing his Campus Crusade-trained evangelists upon American university campuses and some like myself, who were plodding diligently along in Inter-Varsity groups, threw up our hands in holy horror.

Everybody was being dumped into

a common mold! Creativity in the presentation of the Gospel was being stifled! Sensitivities were being trampled upon! Some unbelievers were known to have been offended by stereotyped aggressive tactics. Even whole campuses were known to have become burned over—turned off and unresponsive to the Gospel because of overly aggressive pushing of canned evangelism. We preferred to stick to the frozen variety and couldn't understand why so little interest was generated in our obviously superior packaging.

Meanwhile, in Latin America, the late Ken Strachan and the Latin American Mission were pioneering a strategy called Evangelism in Depth, which involved an effort to mobilize every believer in a given country for house-to-house visitation and presentation of the Gospel to every unbeliever. Again, the Holy Spirit, in His seemingly undiscerning way, blessed in unprecedented fashion. In fact, so unprecedented has been the blessing, that similar movements began to catch fire on other continents—Africa, Asia, and now this year in the U.S. through the effort known as Key 73.

At the Berlin Congress on World Evangelism in 1966, a clash of ideologies became explicit. Dr. Richard Halverson in an important address continued to remind us that "Jesus employed a different approach with each person" and "dealt with no two seekers alike." Many Scriptures seemed to make the point quite clear.

The address contained a number of excellent insights, but no attempt was made to explain the Holy Spirit's increasing predilection for the canned approach. Halverson's address was translated into Spanish and circulated in Latin America. I toted copies around and kept asking Evangelism

in Depth leaders how we could reconcile Halverson's Biblical principles with the experience of the Spirit's blessing on their type of program. Nobody seemed able to give me much help.

A few years later on furlough I found one of our supporting churches involved in the latest wave of canned evangelism—the Coral Ridge brand, developed by Dr. James Kennedy (see his book, **Evangelism Explosion**). Partly motivated by a desire to get a better inside taste of Kennedy's methods I became a trainee along with several struggling laymen of Memorial Presbyterian Church in St. Louis, Mo. (It was not my first exposure to this type of thing. Years previously I had been a counselor for a Graham Crusade and had even submitted myself to a weekend Lay Institute of Campus Crusade.)

This time, since the training included the on-the-job aspect week after week, there was more time for careful evaluation and reflection. I continued to be impressed with the fact that the Holy Spirit did not seem to share my (I thought Biblically-based) prejudice.

I saw laymen who at first went out hoping no one would answer the door gradually transformed into mature evangelists who eagerly and sensitively shared the Gospel. I sensed that the Lord was working a change in my own hang-ups and attitudes—particularly in giving me courage to ask direct personal questions about an individual's relationship to God.

Then most unexpectedly one day I saw something in Scripture that had never clicked with me before—Luke's account of Jesus' sending out of the 70. As I pored over the story, our Lord began to look and sound much like Bill Bright or Jim Kennedy.

"After this the Lord appointed sev-

enty others, and sent them on ahead of Him, two by two, into every town and place where He Himself was about to come. And He said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, "Peace be to this house!" And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them "The kingdom of God has come near to you." But whenever you enter a town and they do not receive you, go into its streets and say, "Even the dust of your town that clings to our feet, we wipe off against you; nevertheless know this, that the kingdom of God has come near." I tell you, it shall be more tolerable on that day for Sodom than for that town'" (Luke 10:1-12; RSV).

You will note that Jesus provides some very definite structure and guidelines for the 70 in their mission. He tells them how to divide up, tells them where to go and what to take (or, more accurately, what **not** to take), what to say, where to stay—even what to do if served unkosher refreshments! Recent studies suggest that passages such as this may have served the early church as training manuals for their own evangelistic efforts. This may be open to question, but isn't it likely that Luke and the early church had some practical reason for preserving such details of Jesus' ministry?

Does this mean then that we are confronted with a contradiction in the Bible—that the Jesus who dealt with no two seekers alike also sent out the 70 with a canned program? No, not if we distinguish between our Lord's example as an **evangelist** and His example as a **trainer** of evangelists. Once I saw this distinction, things began to tumble into place.

It's like teaching someone to paint.

In my I-V group we said in effect, "So you want to learn to paint? There's never been a greater painter than Rembrandt. Come with me to the museum and I'll show you some of his masterpieces." The would-be painter is then taken to the museum and taught to admire properly the greatest works of the master painter. Finally we say, "There. Wasn't that inspiring? Now you do it." And afterwards we're frustrated not only because no paintings are produced, but because our pupil doesn't even know which end of the brush to grab hold of!

Programs we have labeled canned evangelism have grasped (at least intuitively) that if you are going to train great numbers of evangelists, you've got to put the cookies on a lower shelf, at least to start with. Unfortunately, at least to my knowledge, they have not made it clear that this is also Biblical—that this is the way Jesus worked when faced with the urgent need to train 70 men in a crash program (He was on His way to Jerusalem to be crucified).

Contemporary movements involving canned programs have often been characterized by this Biblical sense of urgency—not only to evangelize, but to **train** evangelists—keenly aware that "the harvest is plentiful, but the laborers are few" (Luke 10:2). Is it any wonder that the Holy Spirit has been pleased to bless them?

This is not to say that there are no problems involved. One danger is that of leaving novices boxed into something that ought to be a training program and not a rigid pattern to be mercilessly repeated in all situations. For instance, if after five or ten years a Christian evangelist is capable of nothing more than a mechanical reading of **The Four Spiritual Laws** in every situation, the training has become shortcircuited.

I am not convinced that programs of canned evangelism have generally tended to leave trainees utterly boxed into their training program. But on the other hand, such programs have not always encouraged evangelists to develop fully after the pattern of the Master Evangelist who dealt with no two seekers alike.

If you have already experienced the blessing of this training and do find yourself feeling boxed-in to a program

that does not adequately fit you for the variety of people you are encountering, it may be time to take your training wheels off. But if you, like me, have felt a certain unyielding prejudice against evangelistic programs, I would encourage you to enroll and get an inside taste. See if your effectiveness as a witness for Christ does not increase—along with new insights into Scripture.

A second danger involved the separation and perhaps even animosity between different groups. I agree that it is unrealistic, and probably undesirable, to think in terms of an official organizational merger between international groups as large as Campus Crusade for Christ and Inter-Varsity Christian Fellowship. However, not only students, but many pastors and church members, will be greatly hampered in their effectiveness if more cross-pollination does not occur.

Often in recent years (both in the U.S. and Latin America) I have been assured by student workers from a variety of organizations that the days of hard feelings and feuding are past. Often the worker will then say that the field is so great and the harvesters so few that they never even see each other (as if to say that ignoring one another was what our Lord meant when He said "love one another"!)

The apostle Paul put it rather bluntly in his first letter to the Corinthians: "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you!'" (12:21).

If we can't, and shouldn't, why do we?

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Dr. Hanks is a missionary with the Latin America Mission and now serves as a professor of Old Testament in the Seminario Biblico Latinoamericano in Costa Rica. He and his wife are counselors of that nation's International Fellowship of Evangelical Students.

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(Ed. Note: This article is reprinted at the request of a group of young people from the West Coast District.)



## Robert Atchison's Training for Missions

The missionary and his wife were cooking their noon meal when word came of the plague in the back country. The children spotted the messenger boy when he was only a black speck on the dusty road.

"Look, Mommy, Daddy," they called out. "Somebody's coming." The black speck grew larger. The Japanese boy darted into their camp and threw himself on the ground, groaning to get more breath.

"Mister Atchison, Mister Atchison, my name Toshita. I come for you. Please to help us on mountain. Please to come and help us. Everybody die."

Robert Atchison slid the vegetables he was peeling into the boiling water on the fire and looked at his wife. "The plague!"

Then the missionary turned to the Japanese boy still on the ground. "I'll come just as soon as I can, Toshita. Mrs. Atchison will stay here. It's too dangerous—"

His wife interrupted. "No, Robert. I'm going, too. We've got to help Toshita's people. Don't argue. The plague has killed fifty-five people today right here, even though we've done all we could. They must be dying like flies up on the mountain."

Take a woman into the mountain country in plague time? "No," he said.

"Yes," his wife answered. "We'll just wrap ourselves up in Psalm Ninety-one and both go up together."

"But the children?"

"Yokama will feed them and watch them," his wife said. "I'm going, Robert."

An hour later, the missionary and his wife trailed Toshita on foot down the road that led back into the mountain.

The trip was long. The mountain rose straight up in front of them and when they left the road they found

that the path had not been cleared all summer. But Toshita, going on ahead of them, often looked back anxiously. The missionary and his wife trudged on after him.

"Tired, Mary?" Robert asked when they stopped for a breathing spell. She shook her head. They started on again. Slowly, Mary began to repeat, "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

The missionary took it up. "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence."

Together they said, "He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day."

Toshita, ahead of them, was walking faster now. The sun was hotter and the missionary's tongue swelled in his mouth. Mary tripped over a hidden root.

Perhaps he'd been a fool to start up the mountain, to bring Mary. Probably they couldn't help quell the plague at all.

Mary smiled up at him. "I'm not as rugged as you, but I'm doing all right. And after all, I haven't had exactly the same training as you, or the same experience!"

The same training and the same experience. Oh, God, how nearly can a man forget! He straightened his shoulders. He'd walked over rough roads before—miles of them. Better this hot sun than a cold night without an overcoat.

And he had known those nights—not long ago.

In how many states had he sold his coats, his pants and, gloves, if he had them! "How much will you give me?"

he had wheedled a dozen times in a dozen pawn shops. "Two bucks for the pants? Three for the coat? All right, take them. It's robbery, but I got to have a drink. Give me the five bucks and hurry it up."

The wind was always meanest after he had sold his coat. So there was nothing to do but hop on a freight and head south where no one needs a warm coat and a wool suit.

He had the training, all right, and the experience for cross-country trips in all sorts of weather, for sleeping anywhere. Most of his life had been that kind of experience.

Sometimes he had a job. Sometimes he didn't. Bumming around the country, sometimes he slept in cheap flophouses, old deserted houses, barns, and jails. Mornings in those days, he wondered where he'd sleep that night, or, what he'd eat before night came.

Eating then was a matter of knocking at a back door and asking for a meal. "Oh, good morning, Madam. And isn't this a beautiful morning?"

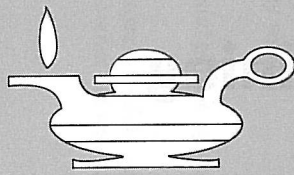
"I've been too busy cleaning out my cellar to notice," the lady of the house told him. "What is it you want? a handout?"

"Well, yes, Madam. I haven't had a bite to eat for two days. I'll be forever grateful to you if you can—"

"Here's a jar of jelly," the lady would answer, "and half a loaf of bread. Sit down there on the back steps and make yourself some bread and jelly. And just leave the jar at the door when you're through. Eat all the bread and jelly you want. But I want the jar back."

Sometimes it was last night's baked potatoes. Sometimes it was a bride's meal turned down by a new husband. Maybe it was some leftover meat from the week before.

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# SCHOOL NEWS

## THE YEAR AT SCHOOL

As this is being written, not many students have returned yet from the Christmas vacation. But they are coming and will soon be here in droves on this sunny, but cold January 1.

There is an excitement about having them come back and, for them, in coming back. The seniors return with a special feeling. They know that they are heading into the home stretch now and graduation is the last big event for them in their life at AFLBS. There is a sadness, too, in looking toward that if they are enjoying their stay here and most of them are. We find that very few students spend two years here unless they are finding it worthwhile.

Tomorrow classes will resume. The classes are the big thing at Bible School, the reason for being. Classes in Missions and Doctrine, Psalms and Galatians, Revelation and Personal Evangelism, in Courtship and Marriage and Music Appreciation. Those of us who teach open the Scriptures or teach some other course in the spirit of the Scriptures. It is a tremendous sight to stand before sixty

or forty young people who have their Bibles open, with everyone (we trust) accepting the authority of that Word.

Then we have our chapel services, on Monday mornings at 7:45, and on Wednesday mornings at 11, with the Seminary. One of the teachers, or someone from the church office, or a guest speaker brings a message from God's Word. Most of what is said isn't remembered. But here and there something sticks, something stays.

Some of the students are in the choir, other girls are in the choral club. These students have an added dimension to the AFLBS years. They become a family within a family. I wish that we had other opportunities for our students who aren't vocally musical. The choir and choral club will go out on tour this spring if gas restrictions aren't too harsh. The choir wanted to go out to the East Coast. We don't know if it can now.

The students have their prayer meetings: the all-school ones and the ones in their own dorms (boys, girls). They are variously attended. As in the congregation, attendance fluctuates. Almost everyone realizes that the prayer meeting is the "power" meet-

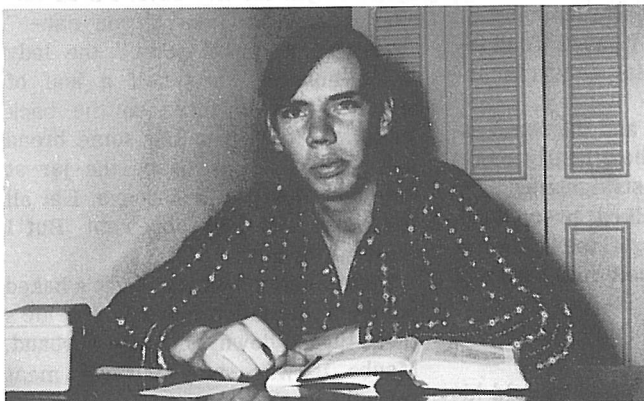
ing, but—. I am not excusing, just stating the way it is.

Meal times are happy times. And each one has its special air. Breakfasts are quite hurried. After all, you have to be there by 7:20 to get served at all, and there are other preparations to be made or personal devotions to be had before the school assembly at 7:45 which consists of student-led devotions and announcements by our dean, Pastor Snipstead. And if someone has a birthday, that's the time to sing "Happy Birthday!" Dinner at noon gets to be hurried also. Our students, nearly all of them, have afternoon jobs they must get to. They don't have time to spare and for that reason the evening meal or supper is the most enjoyable. Then there is time to visit during the meal. Each of the weekend meals has a special air about it, too. Many of the students are away over the weekend. (The gas situation may affect that custom, too.)

About 12 of the boys play on the basketball team. Whenever the team, the Conquerors, plays a game there is a lot of school spirit behind it. There is a recreation night each Thursday. Some of the students go over to the rented gym to play volleyball. In the fall and spring that can be played outdoors, also softball and touch football. The indoor sport right at school is ping pong.

Even with one hundred students, AFLBS is like a big family. Some close and lasting friendships are made here. The making of friends is one of the things that is a lasting treasure to our students. Some young

[Continued on page 10]



Tony Stockman of Tioga, N. Dak., applies himself to his studies in his dorm room.



Four girls in prayer at an all-school prayer meeting.



# Women For Christ

## LOST SOMETHING?

by Mrs. Marlowe Martinson,  
Hatton, N. Dak.

"For He is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear His voice, harden not your heart" (Psalm 95:7).

If we are not in tune with God we are as lost sheep without a shepherd. We were brought to Jesus in Baptism when we were little babies and then we renewed our covenant with Him in Confirmation. This took place at a very tender, molding age in our lives. Then suddenly we felt so grown up that before we were aware of it, we had lost that blessed contact with God. The Spirit was grieved. We became a little confused knowing we were not in close fellowship with Him. We didn't need the advice of our elders and we seemingly forgot we needed God. Life seemed so alluring, colorful and full of interest and we forgot God's precious guiding Hand, that could be ours if we confessed our sins and looked to Him. We were backsliding slowly but surely, and before we realized it, we were lost sheep without a Shepherd. Instead of turning to God for forgiveness we lost our sense of values; money and material things seemed to be of utmost importance. We were not always careful that we gained them honestly—even to the point where we hurt or even disowned someone who should be near and dear to us. Our consciences became dead and that little letter "I" was so all-important. I am going to have this or that.

We drift on year after year—hearing God's Word perhaps only on Sundays—leaving it on the church steps as we

go out. Before we know it, we are in middle-age years or maybe even old age and still without God. We have lost the most precious, most valuable possession in life, when we have lost Jesus Christ.

Does God really care? Does it make any difference to Him if we are lost?

Yes, **He Cares**. His love for us is so great that "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Just stop and think what God has done for us and yet we reject him. He is constantly seeking to bring us back into the fold.

Luke 15:6-7: "Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

I am reminded of the Chinese woman who found the Lord and this is what she said. "You cannot imagine how terrible it was to live without God, and how unhappy I was! I thought there was no use living and yet I was afraid to die. There is no peace, no joy. Why not jump into a well and die as so many women have done when they were unhappy? But no, who knows what would become of my soul?" The missionary came and told of the Heavenly Father and His great love, and about the new life we can live if we love and follow the Lord Jesus Christ. "My joy was boundless!" This was like opening a door into a new world. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter 2:25).

John 10:27-28 "My sheep hear my

voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever" (Hebrews 13:20, 21).

## THREE CHILDREN ADDED TO CHURCH'S CRADLE ROLL



Shown here are three mothers with their children who were recently added to the Cradle Roll at Tabor Lutheran Church, Webster, S. Dak., Rev. Howard Kjos, pastor. They are, left to right, Mrs. Joseph Bosmoe and Christina, Mrs. Darrel Waddle and Jennifer, and Mrs. Paul McCarrison and Stacey.

## In Memoriam

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

### NORTH DAKOTA

Churchs Ferry

**Mr. Raphael O. Foss**, 83, July 31, 1973,  
Antiochia

Leeds

**Mr. Selmer O. Torgerson**, 76, Oct. 10,  
1973, Lebanon

Devils Lake

**Mr. Gilbert Haugen**, 91, Dec. 16, 1973,  
Antiochia

### SOUTH DAKOTA

Roslyn

**Mrs. Nettie Bosmoe**, 74, Dec. 30, 1973,  
Tabor

New address for Lay Pastor and Mrs. Rodney Stueland is now Buxton, N. Dak. The family moved to Buxton on January 2. He is serving Ny Stavanger Lutheran Church in Buxton and Valley Lutheran in Portland.

Rev. Harvey Carlson, formerly of St. Paul, Minn., is now serving Trinity Lutheran Church in Grand Forks, N. Dak., on a full-time basis. He had previously served on a temporary basis. The family is at home in the church parsonage at 1210 Chestnut St.

Rev. Raymond Larson, former editor of *Lutherans Alert-National*, and living in Tacoma, Wash., has accepted a call to serve the Hampden, N. Dak., parish, consisting of Zoar Lutheran Church, Hampden, Bethany Lutheran of Derrick, and Zion Lutheran in Alsen. The congregations were served during vacancy by Rev. Hubert F. DeBoer of Thief River Falls, Minn.

Rev. and Mrs. Connely J. Dyrud and daughters left for Brazil on Friday, January 4, after their furlough of the past year.

Spending the winter in California is Rev. Trygve F. Dahle and he will stay out West until March 1 or later. He may be reached at 5132 Dartmouth Ave., Westminster, Calif. 92683.

#### DR. ROBERT PREUS TO SPEAK AT AFLC PASTORS' ASSEMBLY

Dr. Robert Preus, teacher at Concordia Lutheran Seminary of the Lutheran Church-Missouri Synod in St. Louis, Mo., will be the featured speaker at the annual conference of the pastors of the Association of Free Lutheran Congregations to be held at Free Lutheran Seminary, Minneapolis, Minn., Jan. 22-24.

Both of Dr. Preus' lectures will be on Thursday morning and will deal with the Lutheran interpretation of the Scriptures. The first lecture will be at 9 o'clock and the second at 10:10 a.m.

A number of other speakers will address the conference on a variety of subjects. Rev. Edwin Kjos, Faith, S. Dak., will speak at the Bible School-Seminary chapel service on Wednesday morning and this will be attended by the visiting pastors, too.

# A FIRM FOOTING

## A WORK OF SANCTIFICATION

Some of the old Haugeans in Norway found pleasure in inviting laymen to come to their parishes to preach. Through this work, spiritual life was often renewed, and believers were added to the Church of the Living Lord.

Daniel Arnesen invited a Swedish brother to visit his home parish in Norway once or twice. He was a lovable and humble man with a very warm testimony.

They called him Britta's-Mads.

Much of what he said has undoubtedly been forgotten, but this was one word which imbedded itself in the minds of the Christians. When he was asked concerning his family, he said jokingly, "Oh, they're doing all they can for my sanctification." They got the impression that his family did not sympathize with him, and caused him much trial. However that was, he had the right grasp of the situation. He realized that in his home a work was going on making for his spiritual growth. Of the many trials in life the trials at home may often be the hardest. They cut the sharpest and they can cut very deep.

Not the least so because it affects our weaknesses, our bad habits, yes, our sins. But then the trials cleanse us and save us from the grip of the old nature. Then it is well if we do not go around sour and irritated, but that we are driven to the foot of the Cross and receive new cleansing. That is what we need, and this is what puts new blessing in our life.

Our Savior had met such conditions Himself. His own did not understand Him for a time. When He went about with a holy concern for the people, His mother and His brothers "went out to lay hold on Him: for they said, He is beside Himself" (Mark 3:21).

Since He was tried in all things like unto us, He can now help those who suffer under misunderstanding and contempts and slights even in their own home. He can turn the worst to the best for those who love Him.

The Lord knows what we need for our spiritual discipline and our liberation from the weakness of flesh and spirit.

Therefore He lets others do all they can for your sanctification.

—Peder Fostervold

## LET US WITH A GLADSOME MIND

Let us with a gladsome mind  
Praise the Lord, for He is kind;  
For His mercies aye endure,  
Ever faithful, ever sure.

He, with all commanding might,  
Filled the new-made world with light;  
For His mercies aye endure,  
Ever faithful, ever sure.

He the golden-tressed sun  
Caused all day his course to run;  
For His mercies aye endure,  
Ever faithful, ever sure.

The horned moon to shine by night,  
'Mid her spangled sisters bright;  
For His mercies aye endure,  
Ever faithful, ever sure.

All things living He doth feed;  
His full hand supplies their need;  
For His mercies aye endure,  
Ever faithful, ever sure.

Let us with a gladsome mind  
Praise the Lord, for He is kind;  
For His mercies aye endure,  
Ever faithful, ever sure.

John Milton

(from *Pilgrim Hymnal*)



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# editorials

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## SO KEY 73 FAILED

It is generally conceded that the ambitious nation-wide evangelism effort for last year, Key 73, was a failure. It never really caught on even though such a great deal of money was expended. Yes, and there was considerable prayer preparation and support, too.

Perhaps most Association pastors and congregations stood aloof from the effort, although there were exceptions. Reasons for declining to take part would include the contention that too many involved in the program lacked a knowledge of what evangelism is all about and that, also because of this, it would be difficult to participate without compromising beliefs and standards. (Church bodies and congregations were free to run their own programs of evangelism in any way they chose.)

On the other hand, some churches on the far left of the theological spectrum stayed away from Key 73 because, frankly, they could not understand it or were honest enough to realize that its objectives were not a part of their tradition or life-style. It appears that some clergymen and congregations were scared out early in the year when Jewish spokesmen were critical of the program because appeals were being made to Jews to accept Christ as Savior. They saw this "proselytizing" as harmful to Jewish-Protestant-Roman Catholic relationships in brotherhood.

For a variety of reasons, then, Key 73 did not prove effective. Still, it cannot be called complete failure. It

has been said that 34 million Bibles (most of these were likely New Testaments or Scripture portions) were distributed during 1973 under the program. If we believe in the power of the Word, some good will come through this. A second benefit of Key 73 would be that certainly **some** earnest evangelical witness for Christ was made during the year that might otherwise not have been made.

But the overall failure of Key 73 goes to show that revival is not programmed by men. We can set calendar dates as if to initiate and contain it. We can gather staff and announce evangelists. We can print and distribute good materials and publicize. And yet revival may not come, at least in our pre-determined time.

God wants revival and awakening much more than any of us do. The Holy Spirit will break through with the message of Jesus Christ whenever He can. Above all else, prayer paves the way. Prayer out of an obedient, Bible-centered life. To that end, let all Christian people **dedicate** themselves and for that purpose **give** themselves to prayer and witness and other kinds of work that the world be won for Christ in our generation.

Key 73 is adjudged a failure. (There is a sense of sadness in that, for its motto was "calling our continent to Christ.") But let us work and pray daily for evangelism outreach that God's Spirit may be able to call and gather all into the Kingdom.

## THE LAST REMINDER

Considerable was said last time about finances. Today's mention of it will be short and sweet. The fiscal year of the Association of Free Lutheran Congregations is days away (January 31). A look at the financial report after 11 months (found on page 14 in this paper) will give you the facts. Notice what the needs are and what you can give, give **now**.

We are a largely rural church. Really, we rise and fall with the fortunes of the farmers. The past year has been the best one in agriculture for quite some time. We trust that this will be reflected in the final totals for the fiscal year.

Thank you for what you have done and are doing. God is good.

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### DALTON, MINN. PARISH NEWS

Mr. Mauritz Lundeen, a student at Free Lutheran Seminary, assisted Pastor Wendell Johnson with the Christmas services, preaching at Zion and Tordenskjold on Christmas Day.

Shortly before Christmas each of the four parish Ladies Aids had a fellowship meeting at the parsonage.

The parish choir presented the John W. Peterson cantata "Night of Miracles" on Dec. 15 at Kvam Church. The offering went to the Bible School Scholarship Fund. Most recent recipient of assistance from this fund

is Kurt Mortenson, a student at AFLBS.

### ROSEAU, MINN., PARISH NEWS

The Gleaners held their annual Christmas party on Dec. 10 at Roseau Lutheran Church. Special music was a cantata by the Erickson Gospel singers. In November the Gleaners voted to place \$500.00 in the Harvest Festival offering for the Association.

The Spruce Mission Society met at the Lowell Lindberg home for its Christmas meeting on Dec. 12. In ad-

dition to gifts for the sick and shut-in the Mission recently gave \$10.00 to each of the missionary families as a personal Christmas gift.

### WALLACE, S. DAK. PARISH NEWS

Calvary Lutheran Church participated in a joint New Year's Eve wake night service at Egeland Lutheran Church, Waubay.

Pastor Larry Severson and Calvary Church will conduct the devotional service at Bethesda Nursing Home in Webster on Wed., Mar. 20 at 2 p.m.

## MRS. DAVID DYRUD

Sharon Ruth Dyrud was born in Minneapolis, Minnesota, on August 30, 1945, the second daughter of Harvey and Hazel Carlson.

During the first eight years of her life, she shared with her parents several changes of residence, living one year in Bemidji, Minnesota; two years near Soderville, Minnesota; one year in Moline, Illinois; and three years in Fort William, Ontario, Canada. Then, from 1953 to 1965, she lived in St. Paul, Minnesota, where her father served as pastor of Mt. Carmel Lutheran Church.

In April of 1965, Sharon was joined in marriage to David M. Dyrud of Newfolden, Minnesota. Sharon and David met while both were students at the California Lutheran Bible School in Los Angeles. The Dyruds have lived for about four years in the Twin Cities area, three years in Thief River Falls, Minnesota, and the better part of one year was spent in missionary service in Baja California, Mexico, and on the Mexican border at Nogales.

Since the time that she was a young girl, Sharon had a personal trust in Jesus Christ as her Savior, and showed a love for Him and a desire to serve Him. She was a very enthusiastic worker in church groups of which she was a member—such as the children's choir, and later, the Luther League, and was gifted in being able to secure attendance and participation from others. Down through the years, her genuine love and concern for others, her sensitivity to their needs, and her generosity in giving of herself and what she had to minister to those needs, were factors which won her many friends and helped draw others to her Lord.

Always active and athletic, Sharon found herself limited and restrained by the illness with which she wrestled during the last year of her life. Yet, although she knew much of physical weakness and pain during the last months, she thanked the Lord even for the leukemia and for the increased experience of the preciousness of Christ that came in the midst of this difficult period. Her testimony is that Jesus can give victory over bitterness and a complaining spirit, can deliver from fear, even fear of death and can

strengthen and sustain in hard places.

Sharon went home to be with the Lord early on Wednesday, Oct. 31. She lived here a total of 28 years, two months and one day.

She is survived by her husband, David, and four daughters: Sara, Jill, Teresa, and Kinza. Also by her parents, Pastor and Mrs. Harvey Carlson; by two sisters: Gracia, Mrs. David Rinden, and Faith, Mrs. Donald Norstrud; and by her grandmother, Mrs. Ruth Carlson.

Sharon had a keen interest in the return of Christ and was truly among those who "Love his appearing" (II Tim. 4:8). Nothing would please her more, than to have others become ready to meet Him, because, as a result of this service, they give their sins and themselves to Jesus, and welcome Him into their lives as Savior and King.

—Corr.

(Ed. Note: The funeral for Mrs. Dyrud was held on Sat., Nov. 3 in St. Paul, Minn., Rev. David Molstre officiating. The above tribute was read at that service.)

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### BIBLE CAMP GIVES SPECIAL GIFT TO BRAZILIAN STUDENT

Pickereel Lake Lutheran Bible Camp in South Dakota, a camp owned and operated by AFLC and American Lutheran Church congregations, voted at its annual meeting to give the offerings from the summer camp week in 1973 to Clemente Pinto, who attended that week of camp. The gift was in the amount of \$300.00 and was presented to him by Rev. Raynard Huglen, a former pastor in South Dakota. Clemente is a student at Free Lutheran Seminary in Minneapolis, Minn.

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[Continued from page 6]

people find their life partners while going to school here. And what better place to find them?

In every family there are differences. Some of our students are good housekeepers and others are not, just like in the family. Some of our students live up to their potential in their classwork, others have a very

difficult time to apply themselves, just like in the family. Spiritually, there are many variations. Students may come here out of touch with Christ. It's certainly conceivable that someone could go through Bible School and remain in that condition. It is the prayer and concern of the School that each young person know Christ now. And among Christian students some are bearing fruit 30-fold, some 60- and some 100-fold, just like is happening among Christians in the local congregation. No one has come here, or left here, without the potential of becoming more beautiful for Jesus Christ.

God deals with lives here at AFLBS. We work with the Word. When that is taking place things happen. The people of our churches and other friends (thank God for the other friends, too) are making it possible for these things to happen. You do this by praying for us and by supporting us with your gifts. Continue to do that.

And send us your sons and daughters if they are willing to dedicate themselves to the study of God's Word and to live under the discipline of the School. If they are willing, we can help them, by God's power. If they are unwilling it will be very difficult.

These have been thoughts on a sunny, but cold January 1 while we wait for the students to come back after the holidays.

Pastor Huglen  
Dean of Men

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As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian life, free from stain, ever give forth the fragrance of the love of God.

—Henry Ward Beecher

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"Change and decay in all around I see;  
O Thou who changest not, abide with me."

Henry Francis Lyte



## WMF REMINDERS

Just a word of explanation in regard to the articles on the WMF Bible Study page. Our studies for this year are not as long as those in previous years and since this is a removable page allotted to the WMF we feel this is a good opportunity to share with our ladies more about the WMF work. This is not a part of the Bible Study.

The Praise Program is February's project. We have so very much to praise and thank God for in our Association. Let us praise Him in our giving to this project.

The annual winter workshop for the Women's Missionary Federation, in connection with the AFLC Winter Bible Conference, will be held on Friday, Feb. 22, 4:30 to 7:30 p.m., at Valley City, North Dakota.

A good program is being planned regarding our work. Registration will be at 4:30.

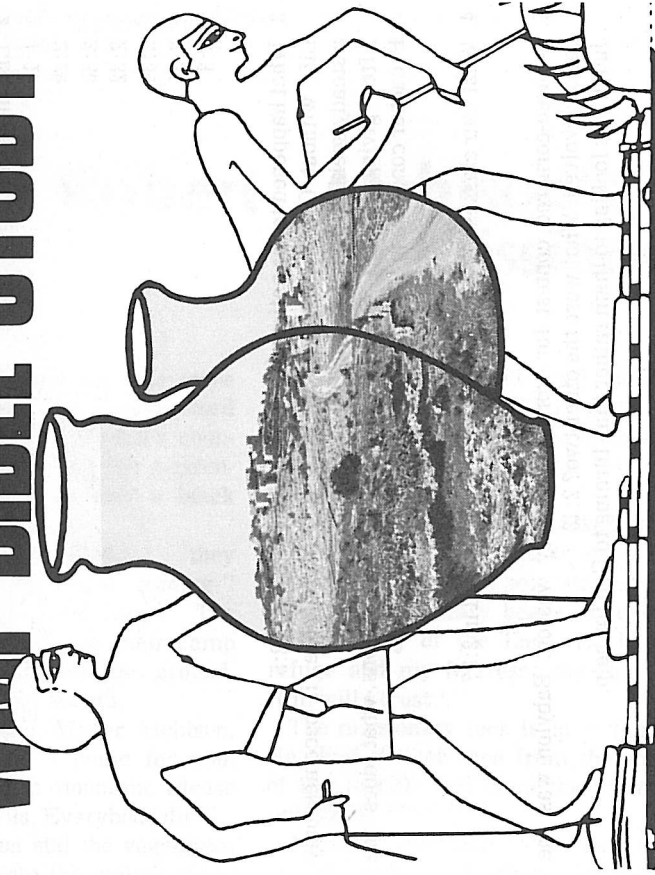
Our evening meal will be served at this time so it is necessary that we know the approximate number of those who will be attending the workshop so that those serving the meal will know how many to prepare for. Please tell us if you are coming. Write to me at the address listed below. One person can register for the entire group by simply sending in the names of those planning to come.

Thank you.

Mrs. Rober Dietsche  
Sand Creek, Wisconsin 54765



# WMF BIBLE STUDY



Studies in Jeremiah—Lesson II

February, 1974

## JUDAH'S APOSTASY

Halley's Bible Handbook: "The Northern Kingdom had fallen, and much of Judah. They had suffered reverse after reverse, till Jerusalem alone was left. Still they ignored the continued warnings of the prophets and grew harder and harder in their idolatry and wickedness. The hour of doom was about to strike... Jeremiah living thru these terrible forty years, a pathetic, lonely figure brought God's last message to the Holy City which had become hopelessly and fanatically attached to idols; ceaselessly crying that if they would repent God would save them from Babylon."

1. About what does God remind the people?

2:2  
2:3

2. List their sins:

1:16  
2:29  
2:30  
2:32  
2:34  
2:35  
3:3

3. What happened to the nation when it went far from God? 2:5

Life without God has no real meaning and no purpose, it becomes only a steady seeking after that which has no lasting value.  
After giving himself over to pleasure and possessions, what does the Preacher conclude in Eccles. 2:11?

4. What four classes of people are especially condemned in 2:8?

5. A three-cornered contest for world supremacy was on. Babylon was one nation involved. What were the other two? 2:18  
Judah was looking to them rather than turning to God for help.

6. Many times we ask "why?" of God, but chapter 2 reverses the situation and we hear God asking the "why"—why does a people choose evil?

2:11 My people changed \_\_\_\_\_ for \_\_\_\_\_  
2:13 They have given up \_\_\_\_\_ for \_\_\_\_\_  
2:21 They were a \_\_\_\_\_ now \_\_\_\_\_

7. What sinful person is Israel compared to in 3:1-3, 6?

8. Even though Judah saw all that Israel did and the punishment from God, still what did she do?

3:8  
3:10

9. What is the cause of their impending doom? 2:17  
"Choose you this day whom you will serve."

#### A NEW YEAR

Nehemiah 4:6: "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."

The year 1973 is now history and we are in a new year. Perhaps some of the most common questions we ask ourselves at the beginning of a new year are, "What will I do with this new year? What are my aims, my goals? What does this new year hold for me?" If we love our Savior, let us instead ask ourselves, "What does God want me to do with this new year? What are His purposes and goals for my life? Am I truly prepared to meet Him if He should return soon?" I am sure that if Christ is Lord and Master of our lives we are looking forward with anticipation to His return and still we are heavyhearted as we look around us and see the many who are still outside of the fold. In Romans 13:12a, we are reminded, "The night is far spent, the day is at hand." There is much work to be done and our WMF work is one channel through which we can serve Him. The example of Nehemiah and his people is a wonderful example for us. They worked together carrying out the Lord's commands in spite of many hardships and attacks by the enemy. Can it be said of us as Nehemiah said of his people, "for the people had a mind to work"? May this be the prayer of each one of us in this new year.

"Oh Master, let me walk with Thee  
In lowly paths of service free;  
Tell me Thy secret, help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way."

[Continued from page 5]

You acquire the knack of begging for food after fifteen years of it. But getting liquor was a tougher problem. You came to count on the nattier dressed men in Chicago's North Side for a dime. A dime was a glass of beer. But some nights the well-dressed gentlemen stayed at home. Then you figured you were out of "luck."

One night back in '95 he spotted a party through the open windows. The blonde woman nearest the window was holding a full glass. He sneaked around to the back and knocked.

The woman that opened the door was somewhat unsteady by then.

"I can see you got a party going on," he told her. "Could you spare just one drink?" He saw the cluster of bottles on the sink, the bowl of ice next to them, the glasses waiting to be filled. An "animal" with claws was tearing at his throat. "I just got to have a drink, Madam."

The woman's laugh was high and silly. "Get out of here," she said. She slammed the door, and he heard her call back into the living room. "Hey, you should see what just knocked on our door. I must be seeing things."

No well-dressed gentlemen? No dimes? No drinks from the party? None.

He dragged around the corner of Clark Street into Van Buren. He was "coming apart at the seams," he thought.

Even a homeless man should think that over first. The door of the building on his left was open. Above it, the sign read, "Pacific Garden Mission." Inside, he could see rows of seats, some empty. He went in, sat down. He tried to think about dying, but the preacher on the platform wouldn't let him.

The preacher's words about God stung him like the cold wind the day after he had sold his last overcoat.

After the sermon, he went to the preacher. "I got a couple of questions to ask you, Mister. And I want straight answers. Not done up in big words."

"I don't use big words," the preacher said. "I was on the street, too. Just like you. What's your first question?"

He asked his questions and he got his answers. "Jesus Christ offers a clean slate to anyone who'll come to

Him," the preacher said. "And the grace and strength to keep it that way." Then the preacher read a Bible verse that made sense, "Him that cometh to me, I will in no wise cast out."

"I believe you, Preacher," Robert Atchison said that night in 1895 at the old Pacific Garden Mission. "I want to accept Christ."

\* \* \* \* \*

The hot sun was scorching his head. Abruptly Atchison was back on the mountain in Japan. He chuckled to himself. Mary was right. The devil had provided his experience, had trained him for leading a rugged life. And here he was in Japan, putting that training to use for God.

At his chuckle, his wife looked up. "For he shall give his angels charge over thee to keep thee in all thy ways," he repeated to his wife. "We'll make it. Look, there's the clearing ahead."

Toshita began to run. Then he disappeared around a bend. The missionary could hear the roar of voices as he and Mary came closer to the clearing.

There must be many people sick there, he thought. But he didn't hear any moaning, any groans. Odd, the voices didn't sound like sick people. They sounded like—angry men. The voices grew louder, buzzing like giant flies. Then the villagers in a mob swarmed through the clearing, down toward the missionary and his wife.

Mary cried out, "Robert! Robert! Run, run!"

The missionary stood quietly in the path. "My friends, my friends," he called out. "I don't know why you have turned against us. We have come as your friends. To help you in the plague. Listen to me. We are here to help you. And we're here to bring you good news of Jesus Christ. He is your Friend. We are your friends."

At that a swarm of giant flies would have heeded better. The leader in the center of the mob picked up a stone. So did the men in back of him. "We will kill you, white man and woman. You are devils," someone shouted in schoolbook English.

"Dear God—in the name of Jesus Christ—help us!" Mary prayed.

The missionary echoed her prayer; but can it be that a call to the mission field ends this way? Is this the way that life ends? "Help us, God!"

A stone snapped from the leader's right hand. The leader's arm leveled with the force of his aim, stayed level, paralyzed in a gesture of pointing beyond.

The babble stilled, the villagers halted. Then, helter-skelter, the Japanese stumbled and ran back into the village.

In back of Robert, where the leader had pointed, flames shot up from a patch of dry weeds. The missionary felt akin to Moses as he watched the burning Japanese bush. It was logical. Not a firegod spewing disapproval, to be appeased in a frenzy of fear and cries of terror. Just hot sun, no rain, dry weeds. Yet, God had heard. He had saved mightily.

Together, Robert and Mary started down the mountain. "For he shall give his angels charge over thee, to keep thee in all thy ways," Robert quoted. "We didn't save those people from the plague," he told his wife, "but God saved us. And we've many years of mission service ahead of us. Maybe other mobs, more plagues, even wild animals. We'll sleep in many Oriental wildernesses, worry about food, too.

"But if we wrap ourselves up in the Ninety-first Psalm, God will be with us!"

Mary smiled.

UNSHACKLED; Courtesy, Pacific Garden Mission, Chicago, Ill.

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Teach the child to grow up in the nurture and admonition of the Lord; keep out of its youth all the things you do not wish to see in the life of the man or woman; put into its youth all the things you do wish to see later on, and put them in abundantly, and the result will be a glorious harvest.

G. A. Schmidt

Forgiven in order to forgive, the Christian should be the world's greatest and grandest forgiver.

Ernst G. Kuenzler



**BRAZIL TOUR  
SET TO GO**

A group of Association people and friends will leave on February 2 for a tour of the AFLC mission field in Brazil and other places of interest in that country. In the next issue of the *Ambassador* we hope to have more information as to the make-up of the group. It is possible that some of those making the tour will take the longer 16-day version while others participate only in the briefer 11-day trip.

The Association prays Godspeed upon this delegation of friends who will surely come back with new enthusiasm for our mission endeavor and will share that with us.

Pastor Connely J. Dyrud left these final words for the tour group before he and his family returned to Brazil earlier this month.

"We are thankful for those who will be going on the trip to Brazil and other South American countries. You will receive a blessing and a greater understanding of missionary work.

"There are some things to remember that may help you on the trip. Remember it is hot and rainy in Brazil now. Bring a raincoat, sweater and summer clothes. Forty-four pounds per person is the maximum luggage weight for planes.

"Spring water can be bought in bottles anywhere in these countries, also soft drinks. Stay away from green salads and anything uncooked without a peeling on it. The food is not hot (spicy) so eat well. And we'll be looking for you. God's blessings. Ate lago (until later)."

Joy in His service  
The Dyruds

**GOD DESIRES SALVATION**

God would give unto everybody the opportunity to receive the message of salvation from sin unto life eternal through Jesus Christ. Even in the Old Testament, God voices this desire for the salvation of all men. Through the mouth of the prophet Ezekiel, the Lord says: "As I live, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." However, it is the

New Testament which especially reveals and emphasizes God's yearning for the redemption of man.

—Chas Enders

**BOOK REPORTS FROM  
THE DALTON, MINN.  
PARISH LIBRARY**

**PERSONAL EVANGELISM**

By A. W. Knock

This is a study guide in How to Do Personal Work. It is also the textbook written and used by the late A. W. Knock at L.B.I. in Minneapolis, Minn.

The serious spiritual condition of our day calls for a more general participation on the part of individual believers in presenting Christ to lost souls. One of the best ways to hasten the desired revival is for every Christian earnestly and effectively to set about to win for Christ those who are

without Him. The Savior calls, "Go ye and make disciples." This book would be good for either private study or as a group study.

**GRAFTON, N. DAK.  
PARISH NEWS**

About 40 youth attended a Christmas party at the Bethel parsonage in Grafton on Dec. 22. After snowmobiling, a time of fellowship and sharing was enjoyed. Also, the youth enjoyed putting on a play on Dec. 19 entitled "No Room." The play was under the direction of Mrs. Douglas Olstad, youth director at the church.

An open house was sponsored at the Grafton parsonage home of Rev. and Mrs. Dennis Gray on Dec. 2 for the members and friends of the congregation.

**ASSOCIATION OF FREE LUTHERAN CONGREGATIONS**

3110 East Medicine Lake Boulevard  
Minneapolis, Minnesota 55441

**BUDGET RECEIPTS**

February 1-December 31, 1973

	<u>Proposed Total Budget</u>	<u>Current Budget</u>	<u>Received To Date</u>	<u>%or Current</u>	<u>% of Total</u>
General Fund	\$ 48,316.00	\$ 44,289.63	\$ 37,380.63	84.4	77.3
Schools	81,886.00	75,062.13	49,830.64	66.4	60.8
Home Missions	44,000.00	40,333.37	35,623.78	88.3	81.0
Foreign Missions	44,000.00	40,333.37	41,976.17	104.0	95.4
Praise Fund	18,000.00	16,500.00	9,346.44	56.6	51.9
<b>TOTAL</b>	<b>\$236,202.00</b>	<b>\$216,518.50</b>	<b>\$174,157.66</b>	<b>80.4</b>	<b>73.7</b>

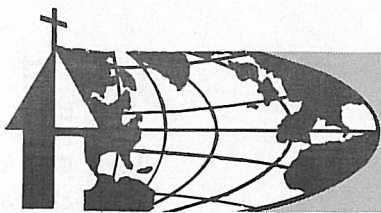
Budget, 1972-73                    \$251,563.00    \$181,515.28\*                    72.0

\* includes debt retirement offering

**Dorm Fund**

Unpaid pledges	\$ 27,193.10
Cash Received	<u>128,977.99</u>
<b>Total</b>	<b>\$156,171.09</b>

Legacies—\$17,426.49



# CHURCH-WORLD NEWS

## THE CHURCH AROUND THE WORLD

\*\*Missionary POW's Sam Mattix and Lloyd Oppel are preparing to return to Laos soon. Both look back on their imprisonment as a time of evangelism. "On the trail (as captives) we preached in Lao villages to people who had never heard the Gospel before . . . (and we) witnessed to our interrogators. We could never have done these things . . . if we hadn't been captured."

\*\*Theaters are being packed out in Madagascar (the huge island at the southeastern end of Africa) to see **The Book that Would Not Burn**, the story of the torture and persecution of Christians there 125 years ago. The tripling of normal ticket prices by theater owners has not deterred the enthusiasm for viewing this first locally produced, full-length color film, sponsored by the Malagasy Bible Society. Revival fires that once burned brightly in that land during the days of trial need the Holy Spirit's fresh power. Readers of **The Church Around the World** are asked to pray.

\*\*Through the Mennonite Disaster Service, Christians contribute many hours of assistance to disaster victims. Working without pay, these modern-day Good Samaritans (all lay people) clean basements, provide food and clothing, and rebuild homes for flood casualties and families hit by accident, fire, etc.

## RELIGION WRITERS CALL LCMS STRUGGLE TOP STORY OF '73

Wilmington, Del.—(LC)—Members of the Religion Newswriters Association have again picked the doctrinal struggle within the Lutheran Church-Missouri Synod as the top news story of the year. That story also ranked as the top religion news in 1972.

In the 1973 poll conducted by Eileen C. Spraker, religion editor of the News-Journal papers here, the reli-

gion writers of the secular press said that the victory of Dr. J.A.O. Preus at the LCMS convention in New Orleans last July and the repercussions of that convention made the denomination the top newsmaker of the year in religion.

The doctrinal controversy in the LCMS was picked out of 23 possible selections given to the religion writers through the annual RNA poll.

The second most newsworthy story was the continuing trends away from social activism towards a more personal religion, Ms. Spraker reported.

Religion editors considered the refusal of the Episcopal Church's General Convention to approve the ordination of women as the third big story of 1973.

Others were:

Continuation of the charismatic movement, fourth big story; Key 73, the year-long Christian evangelistic crusade, though some of the editors said its importance was as a "non-story" rather than as one which came off successfully.

Sixth on the list was the movement among parents to "rescue" their children from some of the fundamentalist religious communities such as the Children of God. This made the headlines especially in the trial in New York of T. Patrick who acknowledged his part in helping parents in such actions.

The Vatican's reaffirmation of the infallibility of the Pope on doctrines and morals was considered seventh ranking story.

Continuing violence in Ireland between Protestants and Catholics, though thought of generally as a religious story, is nevertheless all tied in with class, economic and sociological struggles, one religion editor pointed out. Nevertheless the editors rated it 8th on their list.

The strong stand taken by U.S. Catholic bishops on the grape-lettuce boycott and the Farah union fracas

was considered a major story and rated 9th on the list.

Tenth was the United Presbyterian U.S.A.'s return to the Consultation on Church Union as symbolic that ecumenism is not yet dead.

## COURT POSTPONES JAILING DR. BOE, ALC EXECUTIVE

Minneapolis—(LC)—A U.S. Circuit Court judge has delayed the jailing of Dr. Paul Boe, an executive of the American Lutheran Church who has been cited for contempt in refusing to testify regarding events surrounding the Indian takeover of Wounded Knee, S. Dak., last spring.

Judge Gerald Heaney of Duluth announced, after consultation with other federal judges in Omaha and Des Moines, that the scheduled date of Dr. Boe's confinement would be set back from Jan. 2 to Jan. 16.

Meanwhile, the appeals court panel has instructed attorneys in the case to exchange briefs on the issues raised in the appeal of the contempt citation handed down Dec. 14. The action includes a tentative scheduling of a hearing in St. Louis on Jan. 16.

Dr. Boe, director of the ALC's Division of Social Service, spent 10 days in Wounded Knee while it was occupied by leaders of the American Indian Movement. The ALC clergyman contends that to reveal before a grand jury certain things he saw in the South Dakota hamlet would violate the clergyman-counselee relationship.

Judge Paul Benson, sitting in a Federal Court in Sioux Falls, has ruled that there is no basis in law for Dr. Boe to be excused from testifying.

The ALC Church Council and Dr. David Preus, president of the denomination, have announced their support of Dr. Boe's refusal to testify. In a recent telephone meeting the Church Council voted to ask other denominations to support Dr. Boe's appeal by

filing friend-of-the-court briefs with the Circuit Court in St. Louis.

The legal staff of Valparaiso (Ind.) University has volunteered to work with Dr. Boe's attorneys on the case in preparing support documents. Lawyers from the United Church of Christ also agreed to submit a brief.

An earlier grand jury of the U.S. District Court in Sioux Falls has issued indictments against 119 persons, including many leaders of the American Indian Movement. More indictments are expected as a result of the current grand jury investigation.

## DR. WERNER KUNTZ DIES AT 75; HEADED LCMS RELIEF 17 YEARS

Hot Springs, Ark.—(LC)—Dr. Werner H. Kuntz, who headed the Board of World Relief of the Lutheran Church-Missouri Synod for 17 years and served almost that entire period as a director of Lutheran World Relief, died of cancer on November 28. Dr. Kuntz, 75, moved here after his retirement in 1970.

Under Dr. Kuntz, the Missouri Synod's overseas relief efforts were closely coordinated with those of LWR, the material aid and community development agency for the American Lutheran Church and the Lutheran Church in America.

THE LUTHERAN AMBASSADOR  
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