

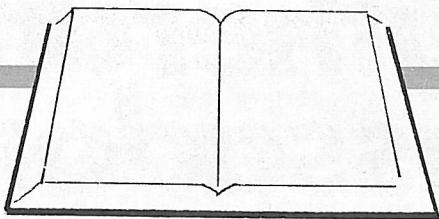
The Lutheran Ambassador



Winter Pastoral

"For to the snow he says, 'Fall on the earth!'" (Job 37:10, RSV). (Heavy snowfall in the Mt. Hood National Forest near Government Camp, Ore.)

RELIGIOUS NEWS SERVICE PHOTO



According to the Word

ANOTHER OPPORTUNITY

"He came into the world, and though the world was made through Him, the world did not recognize Him—did not know Him" (John 1: 10, Amplified Version).

"The world did not know Him" is as true today as it was in the day of John when these words were written. This fact is coupled together with the great commission given by Jesus Christ, in Matthew 28:19, 20, "Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything I have commanded you. And remember! I will be with you always, to the end of the age (Good News Version). The 1973 in which we now live as individuals, uniquely a part of this world, is another opportunity.

Before 1973 can be such an opportunity we must first know Him, whom the world rejects. We must as individuals stop rejecting Him. It is a personal decision. Before we can be useful in this world we must be spiritually locked-up with the Source of life. He who made the world came into the world to re-institute the life-giving lines between God and man. We are the receptacles of this life, not the creators or source of it.

In Bolivia we have the problem of having different electrical systems from city to city. In the rural areas, we have very little problem because we have relatively no electricity at

all. Some cities have 220 volts and in others 110 volts, as we have here in the States. Coupled with this problem is the cyclage, which is 50 instead of the 60 which we have here. On one of our trips down to Cochabamba from LaPaz, my wife plugged in her hairdryer to use. It hit her just after she did it that Cochabamba is 220 volts, but it was too late. The hairdryer was not made for such a strong force and the motor burned out even though it was turned on for only a matter of seconds. Seconds were too much! It was destroyed!

The creator of this world does not destroy the hearts and lives of His people. He has given us a new life through His transforming work of salvation. Because we are reborn, we are proper receptacles for His power which is at work in us. For that reason we must terminate our resistance of Him, permit Him to convert us into proper spiritual containers and receive the spiritual life that He pours into us.

Through this experience we get a new look at the world in which we live. Creator-orientated, we are sensitive to this world and the great present tragedy of rejection. From here on, our attitude is of great importance. It can be a real hangup for us or it can help us to new and purposeful experiences. Matthew 28:19, 20 becomes a way of life, a pattern for thinking and a discipline for action.

I say this because I've seen some

successes and too many failures. "Sour grapes" Christians. Elijah-in-the-cave martyrs. Those who are so proud of their attitudes that they cannot face up to real problems. There are all kinds of ways to fail. Satan makes sure of that. God knows my own heart and yours, how fickle they are. David came to realize it. He rationalized his actions until he was guilty of murder. He wanted a woman more than God. If you have exchanged God for something else, read Psalm 51 and see how David was brought back to God, the source of life. So the first danger is to love the world and the lust thereof, as John warns.

Secondly, the attitude of the Christian toward the hostile world should not be one of self-pity or self-righteousness. We are called to be Christ-like with this purpose, to communicate the hope that is within us. Paul was aware of this danger when he pointed out what the attitude of the world is to this hope in us—they think it is foolishness. Certainly no one wants to be called a fool! Yet, it gives no glory to God when a Christian shuts himself up in a shell of self-pity, misery and fear. Nor do I say that fear will not come to us. It is what we do with this fear that keeps us going or not. Confession is the door that opens to the fresh breath of the Divine Presence that sweeps through us and revitalizes us day by day. Keep fresh!

(Continued on page 8)

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Forgiveness

Matthew 18:15-22

By Pastor Lars Stalsbrotten,
Eugene, Oregon

The 18th chapter of Matthew is a marvelous chapter. Let us notice that Christ is not speaking to the world here, but to His disciples (v. 1).

There are two great subjects that He deals with:

1. True greatness
2. Forgiveness

At the beginning of this chapter His disciples asked Him: Who is the greatest in the kingdom of heaven?

How did He answer that question?

He called a little child unto Him and set him in the midst of them. Then he gave them a little object lesson. He said, "Verily I say unto you except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Were the disciples not converted? Yes, but it seems like we have to be converted over and over again. In this case His disciples had to be converted from their pride.

It is needless for you to talk about great, prominent positions in the kingdom of heaven. You will not even get in unless you are converted and become like little children.

So true greatness is humility. Humility is one of the most beautiful products of God's grace.

"God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5).

Do you know of a good definition for humility?

I have never found a better one than this: **Humility is unconscious self-forgetfulness.**

The self-forgetfulness that is conscious, is of course, the most acute and subtle form of pride. Some are using the confession of the publican with the heart of the Pharisee. They are trying to show off that they are humble. This is the worst kind of pride.

Greatness and forgiveness are

closely related, for the final proof of greatness is ability to forgive.

In this text Christ is first of all instructing us how to deal with a brother who has sinned against us.

Our responsibility for our sinning brother should not be created by the fact that he has wronged us, but by the fact that he has sinned and harmed himself.

Listen to what Jesus says: If your brother has sinned against you, go and speak to him privately. He doesn't say go and speak to your neighbor about it. No, let it be a matter between him and you alone. I hear someone say, I am not going to him, he better come to me, he is the one who has sinned. No, Christ says, **you** must go. It is easier for you than it is for him. And you must not act like a policeman or judge, but you must come like a brother who is filled with Christ's love and compassion.

If he listens to you, acknowledges his sins and receives forgiveness you have **gained** your brother.

"Gained" is a commercial word used in the market place.

But what a different gain this is!

You have become richer than if you had piled up all the wealth of the world; for one soul is worth more than the whole world.

You had lost your brother because of his sin.

But supposing he will not hear you? Then take one or two others with you, that in the mouth of two or three witnesses every word may be established.

He is lost to the other members of the church, too, therefore you have to make a joint effort to gain him back. He has lost the fellowship with Christ and His people. John says, "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another,

and the blood of Jesus Christ cleanseth us from all sin."

The brother who has sinned is in the dark, and we must help him to get into the light where the blood of Jesus Christ cleanseth from all sin, and where the fellowship is restored.

But if he does not listen to you or the three, tell it to the church, because the church has lost him, by his sin.

If he does not hear the church, the church will take the matter to heaven, because heaven has lost him, too.

The church will pray.

How precious a sinning brother must be in the sight of heaven when God makes such effort to gain him back. He moves both heaven and earth to bring him to repentance.

But if he will not listen to you, nor to the two or three or to the church or heaven, but rebelliously insists on continuing in his sin, what then?

Then, Christ says, he is to be considered as a Gentile and a publican, in other words, an outsider who has cut himself off from Christian fellowship by clinging to his sin.

Let us in closing consider the power Jesus Christ has given his church. Read verses 18 to 20.

These are some of the most remarkable things that our Lord has ever said about His Church.

They have much wider application than the application Jesus made of them at this point.

"Where two or three are gathered together in my name, there am I in the midst." And how much power has He got? All power in heaven and on earth.

This is the character of His true Church.

How spacious, how gracious, how wonderful!

Did you notice the magnificence of this Church?

It is not the temple, the great cathedral, the church building or the chapel that makes the place of worship, but the **gathering in His name**. There I am in the midst, and there is My Church. I am the head of My Church, and the center of My Church.

This is not all.

Listen to this.

"If two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

This is the authority for collective praying.

"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you" (Jn. 16:23).

"For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (II Cor. 1:20).

The Name which is above every name guarantees the answer to our prayers.

Still one more astounding truth about Christ's Church: "Whatsoever thou shall bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth will be loosed in heaven."

This is the Church's ethical authority in the world.

The Church teaches the standard of morality, and what the true Church says is binding both on earth and in heaven because it is based on God's infallible Word.

The Church teaches that the only way of salvation is by faith in Jesus Christ, and this truth is forever established in heaven.

The Church teaches there is no forgiveness for one who is not willing to confess and repent of his sin. This was clearly demonstrated in our text.

One tried to help him to see the need of this, three tried, the whole church tried, and even heaven tried, but all in vain.

Then both heaven and earth declared he could not be forgiven.

This chapter tells us about two different kinds of people that cannot be forgiven: (1) Those who refuse to confess and repent of their sins. (2) Those who have an unforgiving spirit, verse 35.

Are you one of these?

BIBLE BOOK NOOK CHANGES NAME

The Bible Book Nook, Inc., has changed its name to Bible Book Mission, Inc. The main office will still remain in Grafton, N. Dak. 58237.

It is felt that the new name will better reflect the major character of the venture. The Book Nook Mission is not considered the private business of Rev. Gerald Mundfrom, but a mission of spreading the Good News of Jesus Christ by distributing Bibles and other Christian literature.

The newest venture of the Mission is offset printing. Mr. Wayne Johansen, son of Rev. and Mrs. Henry Johansen of Virginia, Minn., is the printer. Orders for printing can be made by writing 809 McHugh Avenue, Grafton. Mr. Johansen is presently visiting Grafton on a monthly basis and does all printing at that time. Art work must be done by the customer.

Rev. Dennis D. Gray, Chm.

REV. A. P. ANDERSON

Funeral services for Rev. A. P. Anderson, one-time pastor of congregations at Shevlin and Bagley, Minn., were held on Nov. 30, 1972, at West Immanuel Lutheran Church, Osceola, Wis., and on Dec. 1 at Faith Lutheran Church, Madelia, Minn. Interment was at the Madelia church cemetery.

The service at West Immanuel for the pastor who had passed away at a hospital in St. Paul, Minn., on Nov. 28, was conducted by Rev. Albert Olson of Barronet, Wis. The sermon was preached by Rev. George J. Knudson, Manitowoc, Wis., a long-time friend of the deceased. Pallbearers at Osceola were Pastors Richard Jewett, Arnold Waznik, Howard Gravrock, Dan Olson, Theodore Berkland and E. Wekander.

At Madelia, officiating clergymen were Rev. Wayne Thompson and Rev. Erling Tungseth. Soloist was Mr. Jerome Formo.

In addition to his ministry at Bagley and Shevlin, Rev. Anderson served parishes at Argyle and Peshtigo in Wisconsin and West Immanuel, from which he had retired last summer. He had continued as part-time chaplain at St. Croix County Hospital,

New Richmond, Wis. Mr. and Mrs. Anderson had made their home in New Richmond since his retirement.

Alvor P. (A. P.) Anderson was born on Sept. 29, 1904, the son of Mr. and Mrs. Soren Anderson, Madelia. He attended Augsburg College and Augsburg Theological Seminary, Minneapolis, Minn. He was ordained into the ministry of the Lutheran Free Church in 1930 and served in that church until the merger of 1963 when he became a part of the ministerium of the American Lutheran Church.

In 1929 A. P. Anderson married Mae Nelson of Madelia. He is survived by his widow; one son, Curtis, Madison, Wis.; three daughters, Dr. Ada Burris, San Diego, Calif., Donna Schlorf, St. Cloud, Minn., and Carol Geldert, Minneapolis; six grandsons; and one brother, Emil, Madelia.

His hobby was woodworking and he had turned out a number of beautiful magazine racks.

(Ed. Note: We shall remember A. P. Anderson for his vigor and vitality in the conduct of his ministry. To him, the Christian life was something to be enjoyed. I attended his funeral at West Immanuel Church.)

MORTGAGE BURNING AT ROSEAU

Sunday, January 21, will be a very special day for the members of the Roseau congregation when they burn the mortgage for their church. Rev. Herbert Franz, Home Mission Director for the Association of Free Lutheran Congregations, will be present and will also bring the message at this 10:00 a.m. service.

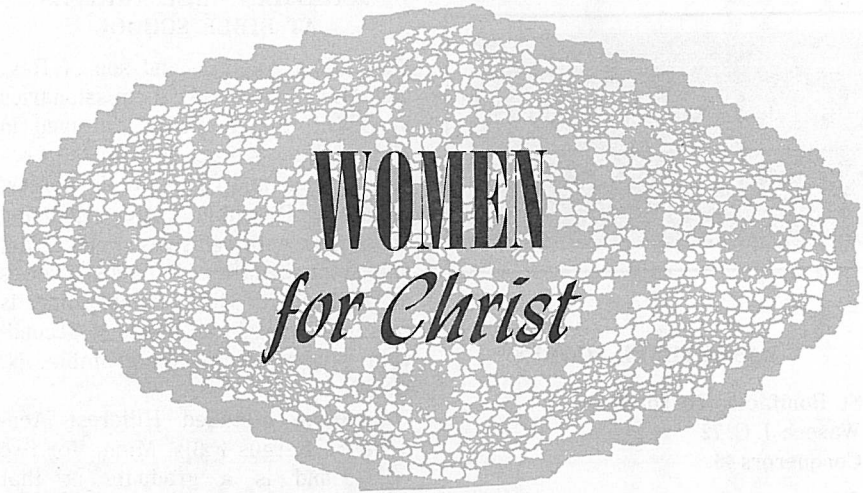
Preceding this will be a Youth Rally on Saturday, January 20, beginning at 8:00 p.m. at the Roseau church. Pastor Franz will also be the guest speaker at the rally.

Lunch will be served by the Roseau Youth Fellowship.

The Lamplighter
Roseau (Minn.) Parish

"When a man's house is on fire, we do not stay to bid him repeat the Apostles' Creed before we begin to help to extinguish the flames."

—William M. Taylor



WOMEN *for Christ*

FREEDOM
by Mrs. Mabel Solheim
Minnewaukan, N. Dak.

Webster defines freedom as a state or quality of being free—free from controls of some other person, being able to act, move, use, etc., without hindrance.

For us, in the temporal life, freedom means living in America under one flag-indivisible, with freedom and justice for all!

The Bible teaches that when Christ sets us free—we shall be free indeed!

How we love it! Notice a little child when it first discovers it can walk away from its mother's arms—a joy of freedom and self-confidence begins to show in that child's countenance. Later on comes that first day at school—quite fearful, but soon a new kind of freedom and courage begin to grow.

Then as time moves on that child becomes a youth (teenager)—quite soon an adult—ready to move out into the world entirely on his own. Now he feels **really free**—but is he?

He may now discover that all the freedom from parents, schools and certain other kinds of jobs will still find him with **fears**.

He may realize that with all his achievements he has not yet attained to that "freedom from fear" life that he has so often heard about, John 8:36.

If the Son therefore shall make you free, ye shall be free indeed! Read Gal. 8:1.

Now, for some, in the midst of

life's turmoil and demands they may hear the call of this other voice, "Come unto me, and I will give you rest." And, if this voice is heeded and the invitation is accepted, that person will experience a really new kind of freedom, 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."

Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

So, freedom from fear of the guilt of sin, death and the coming judgment, find their answer in the **Risen Savior**.

As in the physical, so also in the spiritual, we grow from childhood to adulthood.

As one begins to live this new life, new, happy freedoms develop along the way as we feed on the "Bread of Life," God's inspired Word. "II Peter 1:20-21: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Another Scripture tells us that all Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Now as God's Word comes alive for us as the Holy Spirit reveals it—the result in that person's heart,

mind and spirit is the peace that passeth understanding—it brings freedom and rest—really a contrast to the former life of restlessness in fears. Read Gal. 5:22-23.

Psalms 119:18: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

Thanksgiving, praise and singing are the natural results of this new-found life, and a healthful anticipation of the second visible coming of the Savior will undergird your daily living.

Matt. 4:4: "But he answered and said, 'It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

Freedom is a fantasy without Christ!

INFORMATION ABOUT THE WINTER WMF WORKSHOP

The annual winter workshop for the Women's Missionary Federation, in connection with the AFLC Winter Bible Conference, will be held on Friday, Feb. 23, 4:30 to 7:30 p.m., at Messiah Lutheran Church, 21st Avenue and North Elm, Fargo, N. Dak.

The Bible Conference itself will be held at St. Paul's Lutheran Church, 1603 North Fifth Street, Melvin Walla, lay pastor.

A good program is being planned regarding our work and we are hoping to have greetings from the Connely Dyruds, now home on furlough. Registration will be at 4:30.

The women of Messiah (LCA) will be serving the evening meal at \$1.75 per plate. 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. Melvin Walla
6 May Lane
Edgewood Court
Fargo, N. Dak. 58102



SCHOOL NEWS

JONATHAN ABEL ARRIVES AT BIBLE SCHOOL

Jonathan Abel, second son of Rev. and Mrs. John H. Abel, missionaries in Brazil, for the AFLC, arrived in Minneapolis on Dec. 15 with the Connelly Dyruds and Clemente de Santos, a native Brazilian. After spending Christmas with relatives at Hitterdal and Stephen, Minn., he began classes at AFLBS on Jan. 2. Jonathan is rooming with Paul Nash, a second-year student from Abercrombie, N. Dak.

Jonathan attended Hillcrest Academy in Fergus Falls, Minn., for two years and is a graduate of that high school. He has taken almost one year of junior college work in Brazil before coming here. In 1971 he accompanied his family when they motored most of the way from the U.S. to Brazil for their new term on the field.

Mr. de Santos will be attending junior college at Northland College in Thief River Falls, Minn., and will be staying with Rev. and Mrs. Connelly J. Dyrud as they are home on furlough.

SPIRITUAL EMPHASIS WEEK SET

The annual week of Spiritual Emphasis at AFLBS will be held Feb. 25-March 2. Guest speaker will be Rev. Wendell Johnson, Dalton, Minn.

In addition to the services each evening at the chapel, Pastor Johnson will speak to the students each weekday morning. He will be available for counselling each day.

Rev. Johnson has been an effective youth worker during his ministry and we look forward to his visit to the Bible School Feb. 25-March 2. The prayers of all friends of AFLBS are encouraged for the success of this mission.

BASKETBALL SCORES

- St. Bonifacius Tournament
 Waseca J. C. 72
 Conquerors 46
 Conquerors 69
 Minnesota Bible College 56
 YMCA League
 Conquerors 47
 Hope Lutheran 39
 Conquerors 63
 St. Olaf Lutheran 21
 Alumni Game
 Conquerors 74
 Alumni 68



The Students of Association Free Lutheran Seminary

First row, (bottom), left to right, Tim Skramstad, Richard Anderson, Norman Tenneboe and Philip Haugen. Middle row, Terry Olson, Kenneth Pentti, John Rieth, Ronald Knutson and Ronald Hoehne. Top row, Donald Greven, Dennis O'Neil, Dale Mellgren, Wesley Langaas, Ragene Hodnefield and Anker Harbo.

ASSOCIATION FREE LUTHERAN BIBLE SCHOOL

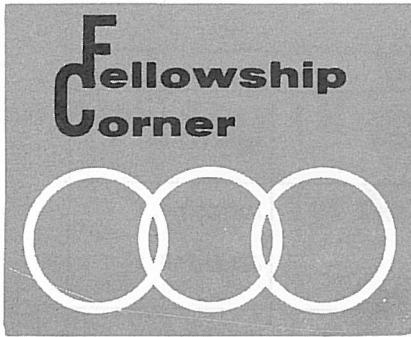
WINTER QUARTER, November 27, 1972 - February 21, 1973

	Monday	Tuesday	Wednesday	Thursday	Friday
7:45 a.m.	Chapel and Student Body Meeting	Devotions	Devotions	Devotions	Devotions
8:00 a.m.		Missions I PSALMS	Matthew JEREMIAH	Doctrine I PSALMS	Doctrine I JEREMIAH
9:00 a.m.	Old Testament DOCTRINE II	Personal Evangelism REVELATION	Music Appreciation(E) Courtship and Marriage (E)	Old Testament EPHESIANS/ COLOSSIANS	Matthew DOCTRINE II
10:10 a.m.	Cults & Isms CHURCH HISTORY	Matthew REVELATION	Old Testament MISSIONS II	Speech (E) Choir (E)	Choral Club (E)
11:10 a.m.	Choir (E)	Galatians REVELATION	Joint Chapel	Homiletics (E) Choir (E)	Personal Evangelism CHURCH HISTORY



First Quarter Students at AFLBS

First row (bottom), left to right, Kris Carlson, Anne Eletson, Judy Leininger, Sylvia Kjos, Debbie Olson, Carmen Swanson and Debbie Iverson. Second row, Norman Skaug, Cindy Nesland, Anita Waddle, Mary Kvanvig, Gail Rosenberg, Colleen Moe, Judy Sorley and Viki Milton. Third row, Chris Olson, Julie Dahlgren, Chris Hanson, Terry Grothe, Mary Backstrom, Laurie Dietsche, Irene Wilimek and Karen Pederson. Fourth row, Paul Syverson, Larry Moan, Tom Fugleberg, James Johnson, John Hove, Daijiro Yamanaka, John Kjos and Paul Larson. Fifth row, James Peterson, Doug Dobson, Dan Mundfrom, Steve Lee, Paul Nash, James Erickson and Brian Juliot.



CERTAINTY CAME INTO MY SOUL

The entire existence of my family revolved about the church. There was prayer and a lot of reading of the Bible. But I was repelled by the poor example of much that I saw. Outwardly I went along with it all, inwardly I turned away from the God of my childhood and sought satisfaction in the diversions of a pagan world.

But after a while these things began to pall. And I finally resolved to see what I could find in Christian faith. About this time my older brother invited me to a Mission Conference where an evangelist spoke of his vital trust in God. Hearing a message about the Prodigal Son one night, I felt I was listening to my own story of failure and rebellion.

And I returned by the same road. I admitted I had been wrong in trying to go my own self-centered way. I confessed my sin and invited the Savior to enter my life.

My conversion brought a basic sense of well-being. I knew I had done the right thing, but I was not fully satisfied. I was assailed by satanic doubts about my **right** to consider myself a Christian. And I began to suspect that the best that anyone could actually hope for was to set a life-long goal to **become** a Christian.

Yet I was tantalized by the possibility of assurance that some of my friends professed. One morning after a worship service I spoke with the pastor, and he counseled me to go to God's Word and look there for an answer. He recommended the Gospel of John.

I went back to my room and began

with the first chapter. I read of Jesus who was sent as a light into a dark world, of how He came to His own people and they did not receive Him. I was suddenly arrested by the words that followed: "But to all who did receive Him, to those who have yielded Him their allegiance, He gave the right to become children of God" (NEB).

In that moment I saw that what I had felt such hesitation to do, to call myself a Christian, **He** gave me the right to claim! Back there at the Christian Conference I had consciously received Him into my life. Now I saw that, having accepted Him, it is He who has **the right and the power** to make me a member of the Royal Family.

That Sunday afternoon, my dark little room became light. A thrilling sense of certainty came into my very soul. And it has stayed with me through the years—through trouble and temptation, war and danger, through storm and shipwreck. For it is not anchored in the restless sea of feeling and emotion, nor in my achievement or failure, but on the solid ground of God's unchanging Word. When doubts have come I have been able to return, to read again and again my "document of adoption" in the promise that God has given: "To all who did receive Him . . . He gave the right to become children of God."

Name Withheld
Elim Lutheran Church
Lake Stevens, Wash.

ST. PAUL'S LUTHERAN IN FARGO WELCOMES WINTER BIBLE CONFERENCE

St. Paul's Lutheran Church, Fargo, N. Dak., Melvin Walla, lay pastor, is happy to host the 11th Annual Winter Bible Conference of the Association of Free Lutheran Congregations. The conference will meet at St. Paul's, 1603 North Fifth, Feb. 22-25.

Fargo boasts many fine facilities for lodging. A limited number of rooms are available in homes of members of the congregation.

Here are some of the accommodations you can have in the downtown

area and for which you can make your own reservations. **Powers Hotel:** 400 Broadway; without bath, starting at \$4 single and \$6.50 double; with bath, \$7 single and \$10 double. **Gardner:** 26 Roberts St.; without bath, \$4 and \$6; with bath, \$6.75 and \$9.75; outer room with bath and TV, \$7.75 and \$10.75. **Towne House Motor Hotel:** 301 3rd Ave. No. (near Pontoppidan Church); \$14 single and \$19 double.

A new motel not in the downtown area, however, is **Motel 6:** 2202 South University; rooms starting at \$6.86 and going up to \$9.15 for two double beds.

Many other hotels and motels are available in the Fargo-Moorhead area.

All noon meals and coffee breaks will be served at St. Paul's Church.

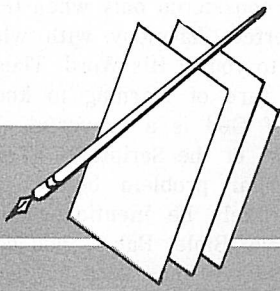
For any other information, write us at St. Paul's Lutheran Church, Melvin Walla, lay pastor, 1603 North Fifth Street, Fargo, N. Dak., 58102.

(Continued from page 2)

A third warning is to watch out for the attitude we have towards others. The world might well have reason to reject Christ if all they see is a critical spirit. Of course, there are persons inside and out of the church who are not what they ought to be. Can our criticism of them do anything to change them? Only in rare cases. It appears to me that it only shuts us off from them. When we have "Christ-mindedness" as an attitude, we love that person just as he is, with no prerequisites. Let him know about Jesus who is love. Help him when he is ready for help.

It is nearly impossible to separate the "go" of the great commission and the attitude we are to have as Christians. I have tried to separate them so that you would be challenged to "go" as a personal response to Jesus. Sure, the missionaries are following the great commission as well as our local pastors. Thank God that today a great many laymen are also going. We are to mobilize the fellowship of believers. The "going" is following Christ to where He directs us. The world becomes an individual. A personality. A soul. Jesus leads to him.

—Richard W. Gunderson



EDITORIALS

THE FINAL PUSH

We are at that time of year again when little time is left before the end of the Association fiscal year, two weeks or less, when you read this.

A letter has been sent out from the church offices this month to every *Ambassador* subscriber showing the needs that exist. About all that remains for us therefore is to underline that need and give a last word of encouragement for support. In fact, now it is so late in the year that it might be difficult for congregations to take action to release any further funds for benevolences.

But we do remind treasurers of congregations and organizations that all funds previously voted should be mailed in now if they haven't been already.

And if, as an individual, you haven't acted to meet the need which exists, we do hope you will do so without further delay.

We point out that Schools had reached but 55.3 per cent of their goal as of Dec. 31, 1972. Unless a miracle happens, Schools will end the fiscal year with a sizable deficit in income expected. Not a hopeful prospect at a time when we want to erect a new building for the Bible School. The General Fund of the AFLC and Home Missions also were far back (but not as bad as Schools) on Dec. 31. See the Treasurer's Progress Report on page 14 for exact details.

The good people of the AFLC and a host of friends beyond it have surprised us again and again over the years in the fine way in which they have rallied to the cause. We trust that the same may be true in this fiscal year which closes at the end of this month.

THE CREATION ACCOUNT

As we understand it, the State of California has yet to take final action on the request being made by evangelical and fundamental forces that science textbooks in that State give "equal time" to the Biblical account of creation and man's origins. Already decided is the fact that Darwin's theory of evolution must be handled as "mere speculation" in the public schools.

All Christians can rejoice in the decision of the California Board of Education to require the labeling of evolution as a theory. Common sense and scientific fairness have dictated this all along but not every educator, or scientist, has been that honest. Incidentally, decisions made in California in regard to these textbook matters are expected to be greatly influential in the rest of the U.S. if they are upheld in the courts.

Now as to the teaching of Genesis in the public schools, our first reaction to this would naturally be favorable. But closer examination of the matter raises definite problems.

To print the Genesis record in textbooks (without note or comment, as one of the Bible societies boasts) would be one thing and could well be done. However, if the textbook undertook to add any comment or amplification whatever, in using up its "equal time," difficulty would arise at once. For instance, no statement could be made regarding the age of the earth that would be satisfactory to all. To speak only of the evangelical branch of Christendom, some of the people so classified would be very displeased if it were taught that the earth were more than 6,000 years old. Other evangelicals might allow for 25,000 or 50,000 years of earth history, while still others would allow an age many times greater. In other words, there could be no one voice speaking even for the evangelicals.

Another area of problem would be in regard to the days of creation (Genesis 1), or the length of time in which creation took place. Again, some evangelicals wouldn't accept the possibility of the "days" as being more than 24-hour periods of time, others could admit greater length of time, not for the purpose of evolution, but for the development within the various species and greater preparation of the earth itself for life.

So it doesn't seem possible that any textual discussion of the Biblical record would be very satisfactory, unless couched in the most general of terms.

Or, for the sake of argument, let us say that the textbook did little more than present the Genesis account of creation and then the teacher guided the class interpretation. His interpretation might be very satisfactory to the parents of some class members and very offensive to others, who would then say, "Why do we have to put up with this in a public school?" And such parents would indeed have a valid grievance.

Teaching anything Biblical in public schools that allows for difference of interpretation or is doctrinal in nature becomes virtually impossible because of the many divisions among the churches. There is little else to do but to leave it up to the individual churches themselves through their own teaching programs.

We solidly support any action which requires evolution to be labelled as theory (a guess by scientists) in our public schools. We wholeheartedly support the desire that in America the schools declare that there is a belief that God created all things by the Word of His power but not through the evolutionary process. But how to go beyond that, in the textbook and class lecture, without offending some church people, will take the wisdom of a Solomon and he isn't here any more.

How May I Know the Will of God for My Life?

1. **Acknowledge that God has a will and plan for your life.** It is of primary importance confidently to believe that God's will covers our entire life as well as every decision we are to make. For the Christian nothing in his life may be outside of the pale of God's will. If the believer discovers that he is cherishing anything not included in the will of God, he must confess and renounce it at once.

2. **You must believe God wants you to know His will.** So often we act as if God, only after much anxious begging and pleading on our part, may reluctantly yield up the merest bit of revelation of His will to us. We are so apt to think of God as sternly insisting on our walking the way of His will, but mercilessly abandoning us to grope along in the darkness in the uncertain prospect of happening upon the way. But God is not like that. He is more anxious that we should know His will than we are to learn it (Ps. 32:8).

3. **Accept it as settled fact that it is possible to know His will.** God's will is no inscrutable mystery. The upright and seeking Christian is able to learn it (Jas. 1:5). Cast away as a snare to the soul the false notion that God's will is too hard to know. You can know it.

And remember, it is possible to know it clearly. God wants us no more to be in the twilight than in the darkness. His provision for us to walk His way in the broad daylight of His will (John 8:12). Except we know God's will clearly, we lack peace and freedom in that which we do. And God wants us to walk His way in restful peace of mind and joyous liberty and action.

4. **You must implicitly obey what you know is God's will for you at the present moment.** He will not show the second step until you take the one He has already revealed to you. This explains God's method of revealing His will for our lives only a step at a time.

But what does those things concerning which we do not know God's will, but about which we are uneasy and in doubt? A safe rule to follow is to yield them up to God. For the upright and honest child of God this uncertainty and uneasiness is God's token of disapproval. It is His way of saying "No."

5. **You must have no will of your own in anything to be decided.** In a given matter, waiting for a decision, you must be fully willing to accept God's decision whatever that may be. As long as you have a will of your own in the matter God will not reveal His will to you. For He knows you would only break it. And He does not reveal His will to us only to have it disowned.

6. **Once your will is fully yielded, do not fear you will miss His will, but confidently believe you will be kept in His will.** Some Christians walk in constant fear of erring from or missing God's will. This paralyzes their power of decision and robs them of joy and peace. Theirs is the way of bondage and not of faith. The way of faith is confidently to rest assured that, once we are fully yielded to the pathway of God's will, He will keep us securely in His way (Prov. 3:26; 2 Tim. 1:12). And should we err from the way of His will, He will bring us back again, when His will is the desire of our heart.

7. **Look to God's word for guidance.** God speaks His will for us through His Word. Advice from friends and relatives and outward circumstances are to be considered only when they are in perfect harmony with what God says to you in His Word. Therefore, the sure of learning to know the will of God is a prayerful and diligent use of the Scriptures. True, the particular problem before you not very likely be mentioned anywhere in the Bible. But as you continue to search the Word to learn the will of God, it will shed light upon that which is His will for you. Through the Word you will arrive at a quiet inner conviction of the way you should go or the decision you should make.

8. **Accept that inner peace and certainty as the token of God's will.** For the proof of His will is a restful peace of mind in a given decision and joyous liberty to act upon it. When you contemplate the opposite, or something else, you are uneasy and disturbed. Only when giving yourself to that course in which you had peace do you have freedom to go ahead. This is God's way of revealing His will to you. You have peace and liberty only in that which is His will.

9. **Remain firm in the decision in which God gave you peace and freedom.** For a reversal of feeling may set in, accompanied by the fear that the decision was a wrong and foolish one. Then there is only one thing to do, obediently take your stand on the ground and on the decision where you had peace. This will at once restore your peace and liberty.

10. **And when in doubt wait.** But what if a decision must be made before one is fully assured of God's will in the matter? Confess to God your inability to sense His will. Next ask Him to be kept from a choice that will dishonor Him, injure others and prevent you from walking in His will. Then commit yourself and that choice which you honestly think is the right one to God, fully confident that God will preserve you and keep you in His will. If the choice is the wrong one, He will frustrate or overrule it. And if it is in accordance with His will, He will establish it.

—L.B.I. Tract

carefully how ye walk, not as unwise, but as wise" (Eph. 5:15).

14. What verdict was handed down to these two?
15. Did this warning silence them? v. 19-20
16. When they were released, where did they go?
17. What was their earnest petition? v. 29
18. What was the result of their praying? v. 31

This incident has sometimes been called a "second Pentecost." Peter by himself proved to be a straw blown by the wind, but Peter "filled with the Holy Ghost" was a mighty man of war, eloquent with heaven's thunder. K. L. Brooks.

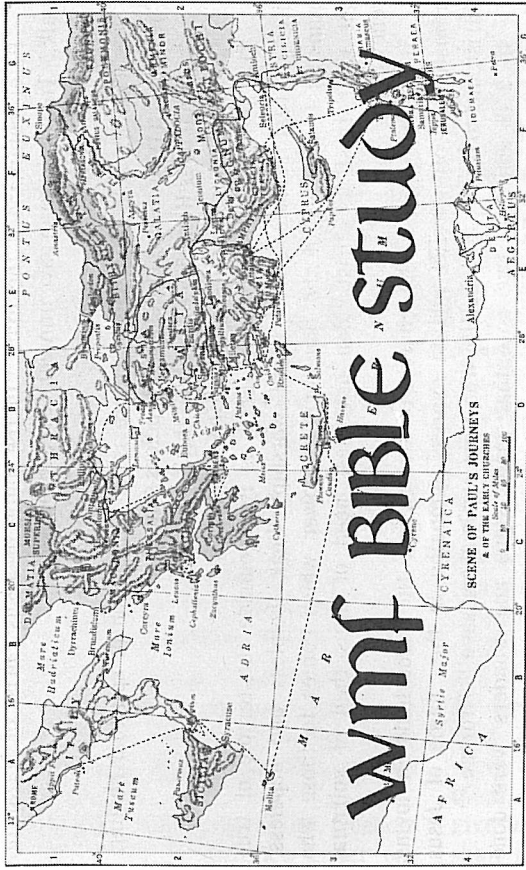
These men were completely surrendered to Christ. We should be encouraged to go forward with Christ, in the might of His Spirit to greater service in the work of God's kingdom here on earth.

In verses 36 and 37 we were introduced to Barnabas, who became one of Paul's disciples. He is called the son of eloquence because of his ability as an orator. He will appear again in our studies.

In the introduction to these studies we were told to look for the evidence of the work of the Holy Spirit. Certainly there is proof of His power in this lesson. In what way has He spoken to you today? Were you obedient?

Lord, commission me, I pray!
Souls are dying every day;
Help me lead them in Thy way,
With Thy Spirit fill me.

O. J. Smith



Lesson 2

February, 1973

STUDIES IN THE BOOK OF ACTS THE CHURCH WORKING AND WITNESSING IN JERUSALEM

Read Chapter 3

A miracle is performed! The agents through whom this is done are the Apostles Peter and John. These men had been united in a close bond during Christ's ministry and continued so as they began their great task of winning the world for Christ. They differed in character, Peter being impulsive and courageous, John, mild and gentle; yet they were one in Christ. Should we not take heart from this and learn to work in united effort in furthering the kingdom of God, although we differ in abilities and talents? As loyal Jews these two Apostles observed the forms and ceremonies of their former way of worship and from custom were on their way to the temple.

1. (a) Why did they go to the temple?
(b) Whom did they encounter? (v. 4:22-How old was he?)
(c) It was for alms that the lame man was begging, but what did he receive?
2. It is Peter who speaks and acts. What were the results?
(a) v. 7b, 8a
(b) v. 8b
(c) v. 9, 10

Peter **commanded** the man, "In the name of Jesus Christ of Nazareth, walk." To this the man gave immediate response.

3. This miracle of a physical cure is an illustration of spiritual healing. The man is a type of the helpless and hopeless sinner.

(a) What does Rom. 5:6-8 say about this?

(b) Again refer to Acts 4:12. Also Eph. 2:12

The human race may be pictured as lying outside the temple of true life, of real service or of actual worship. Weak, helpless and hopeless, mankind is in need of the transforming power which comes to those who put their trust in Christ. Men have less need of alms than of spiritual renewal.

It is the duty of the church to stretch out the right hand in loving ministry, to offer relief and to express sympathy in the "name of Jesus Christ, and to inspire faith in Him Who alone can heal and save" (Erdman).

In 2:43 and 5:12, we note that many signs and wonders were done through the Apostles. Luke, the physician, records this particular one, and it was the one that led to the first persecution of Christ's followers.

Peter preached a second sermon (3:11-26).

The healed man was still clinging to Peter and John. A crowd had gathered, and they were amazed and curious. Peter sensed their astonishment and began to preach. As before, he lays the blame of Christ's death to these people, rebuking them for failure to understand **how** the miracle had been performed.

4. (a) To whom did the credit go for this healing? v. 16

(b) What quality did the lame man possess that was a connecting link between him and Christ? v. 16

5. Although Peter accuses the people for their wrongs, he also offers a ray of hope for their pardon. What is it?

(a) How had the people acted? v. 17

(b) What had to be fulfilled? v. 18

6. What was the ray of hope? v. 19

What a message this was for them of their day and it is for us also in our age—that we may be forgiven of our sin, which is the cause of sorrow, sickness and death. **What a fulness of blessing!** A forgiven sinner is then prepared for Christ's second coming from heaven, where he (Christ) must remain until the time of restoration.

Peter closed his sermon with a reference to Old Testament Scripture, basing his statements of warning and promises upon what had been written by the prophets. They foretold of the atoning work of Christ and his crowning glory: how his coming was to bless all mankind. Today this same Savior is offered, as present-day messengers declare his marvelous work to the children of men. The kingdom of God will come only through personal penitence and remorse over sin. Are we truly repentant? Are we permitting the Holy Spirit to convict us to confession of sin and into a living faith in the resurrected Christ?

Memorize verse 19.

Read Chapter 4

What a change has come over Peter, who so recently had denied his Lord. Now he was proclaiming him as the resurrected Christ. He was a transformed man. How can you account for this?

The Sadducees were a religious sect of Jews, and the High Priest at the time of Christ's earthly ministry was from this sect. They rejected the doctrine of resurrection, and were bitter against those who preached the resurrected Christ (Matt. 22:23).

7. What trouble did Peter and John encounter? v. 3

8. What was the result of their continued preaching? v. 4 and 5:14-16

9. The apostles experienced their first persecution, and were called upon to defend themselves, being arraigned before the religious rulers. What were they asked? v. 7

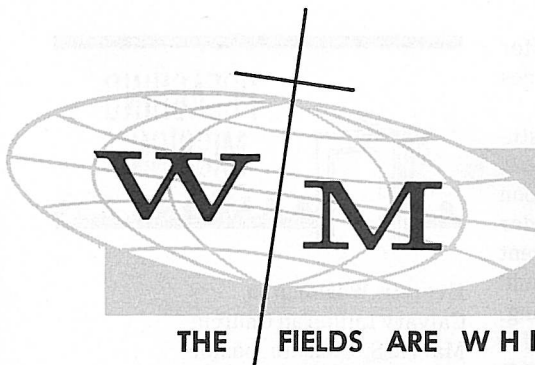
10. What was Peter's answer? v. 10

11. Why did Peter have a ready reply? v. 8

12. Give some thought to verse 11. **Underscore it.**

13. What observations did the rulers make of Peter and John? v. 13

Do others observe that we have been with Jesus? Remember the oft-repeated thought "We are the only Bible some people read." "Look therefore



W M WORLD MISSIONS

THE / FIELDS ARE WHITE UNTO HARVEST

WHERE IT'S HAPPENING IN MISSIONS

by Priscilla Wold

Campo Mourao is the city where it's been happening lately in missions. Many AFLC mission activities have occurred there recently—not just activities but meaningful activities spiritually. Let me tell you about three of these happenings: a women's retreat, taking part in the 25th anniversary parade of Campo Mourao and the annual reunion between the Bible Institute and the Brazil Inland Mission Seminary of Umuarama.

On Saturday, October 14, Pastor John Abel picked me up in Umuarama at 6:00 a.m., to take me to the Women's Retreat in Campo. He and his son Paul had already picked up many other ladies in Umuarama, so now there were seven adults and three children in his two-seater pick-up. Were we ever crowded! So was I ever surprised when we stopped in another city, Cianorte (where our newest church is located) to get two more ladies and two more children! We were really packed tighter than sardines then! Paul had to get out and ride in the back of the pick-up.



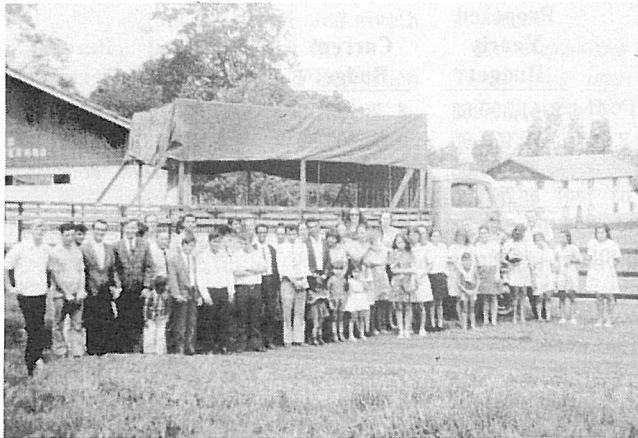
Some of the band members and the float they rode on in the parade.

We had to drive on a rough, dirt road and, besides that, it was sprinkling. Poor Paul!

We arrived at the Bible Institute in Campo about 9:30 where the retreat had already begun. About 20 women, representing most of the AFLC churches in Brazil, had registered. This was very good considering all the rain Campo had gotten and was still getting that week-end. In the morning Ruby (Mrs. John) Abel welcomed everyone, Helen (Mrs. George) Knapp led the handwork session and a Baptist missionary lady gave a talk on health and nutrition. In the

afternoon the same lady gave another lecture on family health. Carolyn (Mrs. Connely) Dyrud led a Bible study on prayer and Helen Knapp conducted another handwork session. In the evening Jonathan Abel made a beautiful chalk drawing showing Jesus as the Good Shepherd, and Mrs. Knapp and Dona (Mrs.) Nair, wife of the pastor of Umuarama, showed slides about their visit to Indians in Matto Grosso (an undeveloped Brazilian state north of here).

And on Sunday, October 15, the parade was held celebrating the 25th anniversary of Campo Mourao. The day was bright and sunny. The meetings of the retreat were cancelled for the morning so we could see the parade, too, as the Institute and Central Church had many groups in it. In fact, we had four groups with which to represent our Lord in this parade. Therefore, everyone was up early to get ready for marching and to put the final touches on the floats. I had fun helping to get the floats ready, too. In the parade marched the pupils of Central Church's Christian Day School and the little children of the Sunday School's rhythm band (with Debby Abel as their director) rode on a float. Many Institute students, wearing their uniforms, rode on another float. The last of our groups was Central's band to which many Institute students also belong. Pastor Abel is the director. This was the sharpest-looking band in the entire parade with the members' maroon and gray uniforms which Pastor Abel had received from Oak Grove Lutheran High School of Fargo, N. Dak., while he was in the States.



The BIM and Free Lutheran Bible Institute reunion.



A volleyball game at the reunion.

The meetings of the Women's Retreat continued in the afternoon with Dona Nair leading a study on spiritism and Mrs. Abel giving a closing talk.

Pastor Vitor Faverani, pastor at Umuarama, brought our Cianorte and Umuarama group home again in a jeep—now we were seven adults and five children. We were more crowded than ever then. My nose started to itch and I couldn't even move my arm enough to scratch it! Then we had motor trouble which took more than an hour to fix. We finally got back to Umuarama at 1:30 in the morning. Physically we were tired, but spiritually we were refreshed after a week-end spiritual retreat.

Then from November 3-5 we had our annual reunion between the missions mentioned above. It was Campo's turn to host the reunion this year. Therefore, the BIM rented a truck to take us to Campo on a Friday afternoon. About 25 of us hopped into the back of the truck and settled down for our four-hour, bumpy and dusty drive over rough dirt roads. We were all glad that a canvas had been put over the top of the truck box to protect us from the sun and rain, just in case they would be problems. We got to the Bible Institute in Campo about 8:30. Did showers and hot soup ever sound good! The students spent the rest of the evening just getting acquainted.

Everyone was up early the next morning for the boys' volleyball and soccer tournaments which began at 7:30. Umuarama won in volleyball and Campo won in soccer. A volleyball game was also played with the faculty of both schools against the students, with the students winning.

Then we went to the farm owned by the AFLC mission for more games and a picnic lunch. We had relays, more volleyball, a tug-of-war, horseback riding and swimming. There was another volleyball game between teachers and students and this time the teachers won. However, in a tug-of-war march between teachers and students, the students won.

In the evening a Bible contest was held. Umuarama had always won the contests in the past years so Campo was determined to win this year. However, Umuarama won this time again, but by only one point. The contest

was on the Gospel of Mark. After the contest we had evening services with students participating.

Again on Sunday morning the students led the Sunday School as all classes met together. In the afternoon we divided into four groups in order to hold services in four different homes. A street meeting was held at the town square in the evening, after which we went to church for services with the students again participating. Then back to the Institute for cake and coffee and to say a sad good-bye. Another annual reunion had come to an end.

We hopped into the back of the truck again and left Campo at 11:30. It was 3:30 a.m. when we got back to Umuarama—dirty, stiff, sore and very tired, but strengthened spiritually after a week-end of good spiritual fellowship. We are looking forward to more of these reunions in the future.

(Ed. Note: Miss Priscilla Wold, Abercrombie, N. Dak., is spending over two years in Brazil under the Brazil Inland Mission, as a school teacher. She is considering attending Association Lutheran Bible School in Minneapolis when she returns from Brazil in the spring.)



Everett, Washington
Calvary Lutheran Church
Marvin S. Undseth, pastor
February 4-8
Ev. Nels Pedersen (LEM), speaker

SECRET FAULTS

Secret faults are very hidden things. A man have some knowledge of his "presumptuous sins," although it is astounding what big uglinesses we can carry and not be aware of them. We may have faults which stare upon our fellows like placards in the streets, and yet we may be quite unconscious of them. "Thou sayest, I am rich, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." That was gigantic ignorance; it was almost incredible delusion.

J. H. Jowett
(on Ps. 91:10)

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

BUDGET RECEIPTS

February 1, 1972—December 31, 1972
(Fiscal year ends January 31)

	Proposed Yearly Budget	Current Budget	Received To Date	Percent Received
General Fund	\$ 41,590.00	\$ 38,123.13	\$ 27,590.83	66.3
Schools	72,073.00	66,066.99	39,882.93	55.3
Foreign Missions	38,000.00	34,833.26	33,043.62	86.95
Home Missions	42,000.00	38,500.00	27,841.91	66.3
TOTAL	193,663.00	177,523.38	128,359.29	66.28
Received to date last year	199,919.00		157,563.41	78.8
Praise Program	57,900.00		53,155.99	91.7
Legacies—442.53				
Library—317.00				
Boys' Dorm Fund				
Cash Received to date—\$46,479.63				
Unpaid pledges—\$25,208.50				

CHURCH-WORLD NEWS

ABS BOOK PUBLISHED

The Book of a Thousand Tongues, edited by Eugene A. Nida, has been published by the United Bible Societies.

A 536-page compendium of the 1,399 languages and dialects spoken by more than 97 per cent of the world's people, this book shows an actual sample of each language from Abbé to Zuni reproduced from Scriptures printed in these languages.

This is a new updated edition of a book by the same name, **The Book of a Thousand Tongues**, edited by Eric M. North and published for the American Bible Society by Harper & Brothers in 1938.

The updated volume can be ordered through the American Bible Society, 1865 Broadway, New York, N. Y. 10023, postpaid for \$15.95.

The United Bible Societies' volume of **The Book of a Thousand Tongues** is a unique catalog of the languages of the world in which at least one complete book of the Bible had been published by the end of 1968.

An example of each language is shown, together with a brief note on the people who speak it and a history of Bible translation in the language.

Pictured below is a sample of one of the languages into which Scripture has been translated, as shown in **The Book of a Thousand Tongues**.

GUAYMÍ: EASTERN 480

Ougúe ooin quena ne orérbé Amáristo Ngóbbé Ngobó badá. ²No erere tú tiganí tákú badá Isafa, ni ougúe toagá Ngóbbéugúe: Toon, ti gúe ti ougúe ngúlamá Juan na oñengri, ne oú gúe na jí Igabúide. ³Ngúgá jumen oú oaibe de: Jí Dhángúgúe Igúede mun gúe; jí díguede nedro nán grú ie mun gúe. ⁴Juan námene ngábe bautisare oú oaibe de, arando námene dhiriro fedre: Mun gúe je tú ouidéi ne ámane, Ngóbbé gúe mun ngúide óhengá mun badá ágúre, ne ámane ti gúe mun bautisadhi, Juan gúe niebare fedre. ⁵Wi ninemga oú de Judea de da jandani

Mk 1. 1-4 1968

Guaymí is spoken by 35,000 to 50,000 people around Chichica, Tolé District of Chiriquí Province, Panama. It is a Chibchan language, spoken in several dialects by different Panamanian tribes. The Guaymí usage of the Chichica area is usually known as Eastern Guaymí.

Dr. Knutson's Condition "Unchanged"

ALC NAMES DAVID PREUS ACTING PRESIDENT

Minneapolis — (LC) Dr. David Preus has become acting president of the American Lutheran Church and has assumed the duties of ailing president Kent Knutson, following action taken here by the 64-member Church Council.

Dr. Preus, presently pastor of the University Lutheran Church of Hope, is the vice president of the 2.5 million member denomination. His congregation has granted him a leave of absence so that he may serve full-time as acting president.

Dr. Knutson, 48, has been gravely ill and a patient at St. Mary's hospital in Rochester since Oct. 23. Physicians at the Mayo Clinic have described his illness as "an unusual disorder of the central nervous system" for which there is "no specific treatment available."

The condition of the ALC president has been listed as "serious and unchanged" since Dec. 1.

In its action the Church Council said "should he (Dr. Knutson) be restored to the ability to serve, it will request that he resume the duties vested in him by his election."

The Church Council's resolution called upon the ALC to continue its prayers for the health of the president and to pledge its support to the vice president.

Dr. Preus is a cousin to Lutheran Church-Missouri Synod's President J.A.O. Preus. He will continue to be vice-president of the ALC while assuming the duties of the presidency, according to the denomination's constitution.

LUTHERAN LEADER CALLS FOR NEW APPROACH TO TRAINING PASTORS

New York — (LC) — A Lutheran church executive believes the time has come for a new approach to theological education.

Such an approach, in the opinion of Dr. Howard J. McCarney of Harrisburg, president of the Central Pennsylvania Synod of the Lutheran Church in America, "would equip clergy with vocational skills beyond the parish ministry."

Also, he suggests, it would "provide them with experiences like those of the lay people in the congregations they serve," and would make it easier for persons to enter the ordained ministry as a second career than is now the case."

Dr. McCarney expressed his views in a paper on church leadership which he presented to the Association of Clinical Pastoral Education at its recent annual conference in Houston, Texas.

Said Dr. McCarney:

"I believe the church should give serious attention to a pilot pattern of theological education quite different from the one in which we presently are engaged. I would suggest that candidates for the ministry be advised to prepare for some other vocation during their pre-seminary years; that they would decide whether they desire to continue preparation for the ordained ministry; and if affirmative, they would enter another 18 to 24 months of theological studies that would include some clinical pastoral education. Upon receiving a call and being ordained, the pastor would carry through a prescribed program of continuing education during the first two years of his ministry."

Under his proposed training program, according to Dr. McCarney, candidates "would have a maturing period in which to affirm 'the call' to the ordained ministry; their secular work experiences would provide them with insight and sensitivity to the experiences of laymen; and the 18 to 24 month period would provide an entry for older persons into the ministry."

Clinical Pastoral Education programs, he added, should "make a specific effort to develop parish-related programs by bringing in pas-

tors to work in teams with seminar-ians or by using supervisors who are related in a specific way to a parish that could be used as a kind of laboratory.”

Stressing that the quality of leadership in the church “demands committed and informed lay leaders as well as competent professionals,” the LCA leader said church councilmen are “no less responsible” than the pastor in the spiritual and temporal affairs of a parish.

“Anyone accepting this significant role of leadership should be expected to be knowledgeable of the Christian faith and informed about the life and work of the church,” he said.

As another element in developing

quality leadership, Dr. McCarney cited the need for a regular evaluation of ministry. The effectiveness of a congregation’s work, he said, “can be measured only as the pastor and the congregation set goals to provide direction and motivation for congregational life and action.”

In all of this, he asserted, “we are confronted by the unalterable, inescapable fact that changed structures and clearly defined goals are meaningless unless we are changed people.”

“And there can be no changed people within the churches unless there are enlightened and changed leaders within the church,” Dr. McCarney concluded.

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