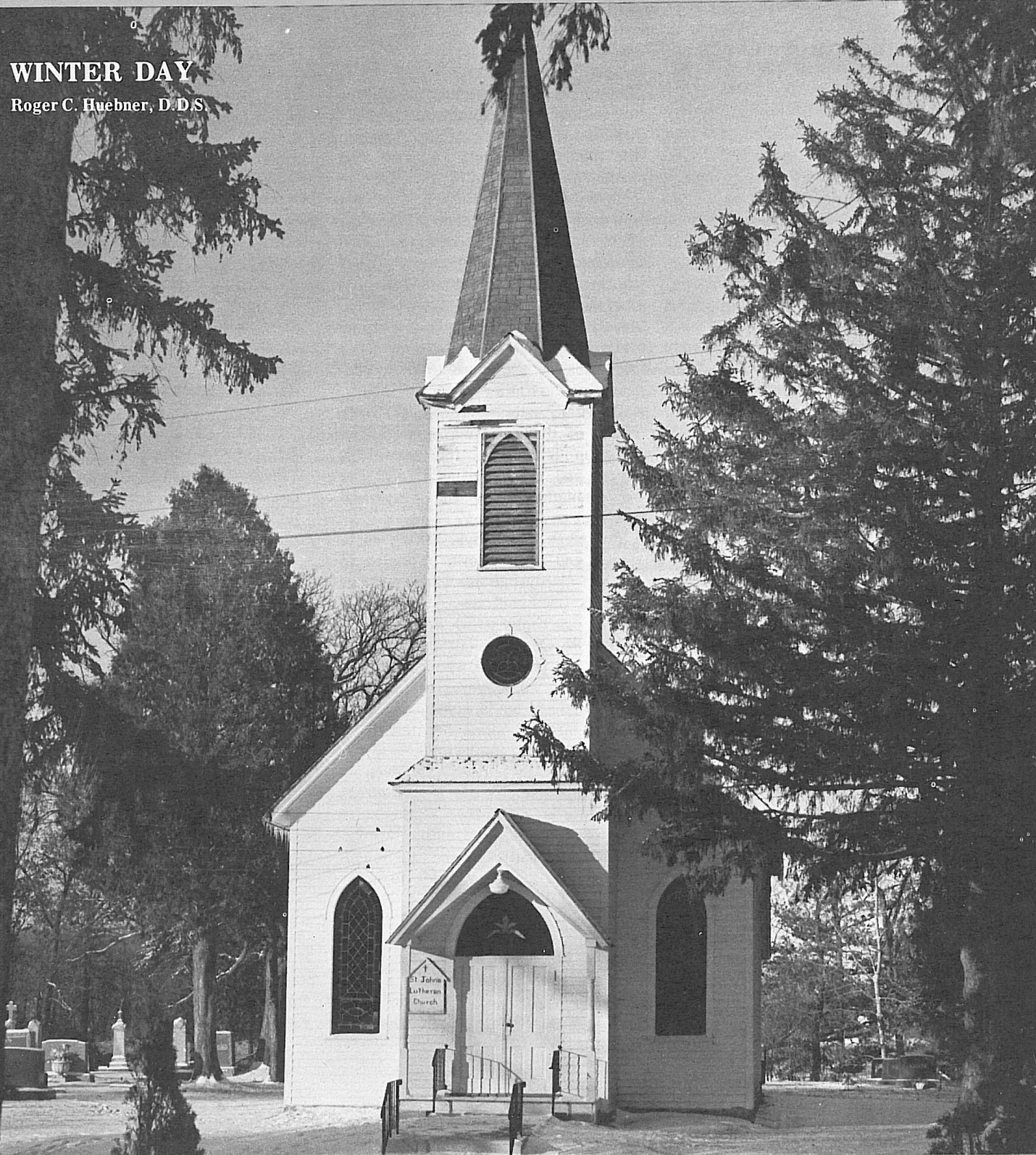


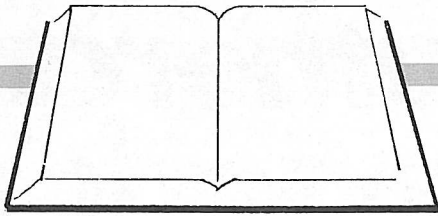
January 18, 1972

The Lutheran Ambassador

WINTER DAY

Roger C. Huebner, D.D.S.





According to the Word

THE DELAYS OF PRAYER

Read Matthew 15:22-28

Verse 23a: "But Jesus gave her no reply—not even a word." (Living Bible)

What is prayer?

Hallesby, in his classic work on this subject, defines prayer as simply letting Jesus come into our hearts and into our needs. Our catechisms speak of the "child-like communion of our hearts with God."

The woman in our text probably never considered her plea to Jesus as a prayer. Yet, surely it was so, for her simple words were born of need, and of faith that Jesus could fill that need. "Lord, help me!" Could such a cry ever go unheard or unheeded by our compassionate Lord?

And yet...to many the response of Christ seems to ring cold and strange. First, He ignores her, then discourages her, and even insults her, before finally answering her request. One can find at least five definite obstacles which the Lord allowed to be placed in her path before He supplied her need.

And yet...she persisted in prayer. "O woman, great is thy faith."

One of the divinely intended results of true prayer is the increase of our faith. We sometimes hear, too, that God answers our prayers in three definite ways: yes, no, or wait. When His answer is yes, when

we can see the favors for which we prayed being realized in our lives, then it is easy to understand how our faith might be strengthened.

When His answer is no, when in the light of His higher wisdom God withholds some thing for which we've prayed, even then He will give the Christian grace to accept His denials. He stands ready to reveal to the trusting heart that His way is always the best. Some will see the greatest obstacle of all to faith in such divine denials, for surely there are many dark hours for those who discover their desires and plans to be in conflict with the Father's will.

In each instance, however, with either of the first two answers, the question is settled, the answer is clear, and the Christian's faith can be strengthened by the prayer-experience.

But when He delays, asking us to wait...and even allows obstacles to try and discourage us...this is where faith is tried and tested, and, as a result, can really grow. So now, with an eye to God's deeper purpose, the delays and obstacles which the woman endured no longer seem strange nor heartless, but are seen to be the means through which her faith was increased and strengthened.

"Great is thy faith"—not even to any of His disciples did Jesus address such words as these. Rather, He spoke them to a Gentile woman whose faith had first endured mountains of difficulty in order to enter

valleys of blessing. "Be it unto thee even as thou wilt."

There was once a good woman who was well-known among her circle of friends for her simple faith and her great calmness in the midst of many trials. Another woman, living at a distance and hearing of her, said, "I must go and see that woman, and learn the secret of her calm, happy life." She went, and confronting her, said, "Are you the woman with the great faith?" "No," was her answer. "I am not the woman with the great faith, but I am the woman with the little faith in the great God."

God's "no" means "something better"—

I can trust Him with my all.
The God Who formed the universe
Attendeth when I call.

But when in love and wisdom
He withholds my heart's request,
His "no" means "something
better"—

He will give me what is best.
God's "wait awhile" bring blessings
That His "right-aways" withhold;
When He's tried me in the fire
I shall then come forth as gold.
O what peace it brings in sorrow,
And what comfort fills my breast,
Just to know, whate'er His
answer,

He will give me what is best.

(B. C. Ryberg)

"Therefore will the Lord wait, that He may be gracious" (Isaiah 30:18).

Robert L. Lee

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"The Lord of Host is with us;

the God of Jacob is our Refuge"

Psalm 46:1

by Rev. Lars Stalsbrotten
Eugene, Oregon

What a declaration! What comfort to the true servants of the Lord, who sometimes amid the conflict are weary, discouraged and almost despairing. In days of darkness, hours of questionings, problems, trials, temptations, and what have you, what tonic for the heart and nerves to hear: **The Lord of host is with us.**

HOSTS—Yes, the Lord of hosts of creation, Gen 2:1; the Lord of hosts of angels, Luke 8:13; the Lord of hosts of saints is with us, II Thess. 1:10, Jude 14.

How do I know? He is the God of Jacob and He was with him. He was not ashamed to be called the God of Jacob.

Really?

What a cheater, what a crook, what a rascal he was, and still we read that God is the God of Jacob.

I do not know if you find comfort in this, but I do. I do not know whether it helps you, but it helps me.

The Lord of hosts—Yes, but still the God of Jacob.

Am I like him?

The longer I live the more astonished I am that God loves me. The longer I live the more amazed I am

at His marvelous grace.

That meanness, deceitfulness, and exceeding sinfulness which was in Jacob is in me. How can the Lord of hosts, the high and lofty One that inhabiteth eternity, whose name is Holy, have anything to do with me? (Isa. 57:15). He is the God of Jacob—merciful, gracious, and longsuffering.

He was with Jacob when he had to flee from his home because of his sins. When he laid his head on a stone, homesick and lonely, God spoke to him in a dream. He said: I am the God of Abraham and Isaac, and your God, too. I will be with you wherever you go and bless you. He was with him when he worked for Laban who was a worse crook than himself.

Then the Lord of hosts put Jacob in a tight spot at Peniel. We read in Gen. 32:24, "**Jacob was left alone.**" Alone with his sins, and alone with his God. The God of Jacob wrestled with him. The prophet Hosea is telling us the secret of this meeting. We read, Jacob "wept, and made supplication" (12:4). Under strong crying and tears, he said, "I will not let you go except you bless me." He was broken up over his sins now.

He became a new man and he got a new name. I have seen my sin, and I have seen my God, and my life has been saved. My life is under new management now. It is no longer Jacob-controlled, but God-controlled.

God had won at last, but it was a long and hard struggle.

The God of Jacob is our refuge.

When we are conscious of our weakness, of our evil within us, then the God of Jacob becomes our refuge and strength. When the only pillow we have is a stone—a hard, unkind, unsympathetic stone—then the God of Jacob opens His heaven, and reveals to us His hosts, to convince us that they that are with us are more than they that be against us.

Then we can truly say with the psalmist, "The Lord of hosts is with us: the God of Jacob is our refuge."

Though, like the wanderer,

The sun gone down,

Darkness be over me,

My rest a stone;


Yet in my dreams I'd be

Nearer, my God, to Thee,

Nearer, my God, to Thee,

Nearer to Thee!

—Sarah F. Adams



WOMEN *for Christ*

THE PERIL OF COMPROMISE

by Elvira Stephens, Eben Jct.,
Michigan

The study of Scripture characters is very instructive. In these persons we see human nature as it really is and not as a sketch of the imagination. It is our duty to learn from the lives of these people. One of the shortest verses in the Bible tells us to "remember Lot's wife." It causes us to wonder why we should remember her.

Mrs. Lot was married to a believer. II Peter 2:7-8: "And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds:.)" But she was never really converted to faith in God. She was of Sodom—a godless, wicked and doomed city. Sodom stands for the world system, which is destined for destruction. Therefore, I John 2:15-17 tells us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Being mar-

ried to a believer she undoubtedly heard mention of the faith which Lot knew. She knew intellectually about God and faith in Him but she was still a woman of Sodom. It must be remembered that to be related to someone who really believes in Jesus Christ does not make one a believer.

The most tragic thing in all the world is to merely profess religion and not to believe in Jesus Christ from the heart. Many people claim to be Christians but they reject the Son of God and their religion consists only of imitating Christ and they refuse to believe in Him as personal Saviour. To all such people are directed the words to "remember Lot's wife."

The wife of Lot started to leave the doomed city; but when the crucial hour arrived, she turned back. Her heart was in Sodom. She was not far from safety and yet she went down under the judgment of God. The salt mass at the southwestern end of the Dead Sea may be thought of as a mute reminder of her fate for hesitating to leave worldliness and sin.

In Romans 12:2, we are told, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Why do Christians compromise? Isn't it because we don't have the courage to stand firm and are afraid

of strife. Then, too, it may be the easy way out or just the plain desire to follow our own lusts. When we compromise we are always paid off with counterfeit rewards. It is futile to love and work for something which God is going to destroy. It is such a waste to spend time, effort and money on that which God has already decided to do away with.

There are those who believe that there is more lust of the eyes, lust of the flesh and pride of life evident in the world than there has ever been before. We hear of more crime, war and threats of war and people seem to care less for God than ever before. This may be true, but it is also true that compromise has sapped the life of many Christians and they are powerless before their enemies.

The plain injunction of God's Word is: "Whorefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17-18).

What blessing is promised for an uncompromising faith.

RAY CHURCH HOSTED MEETING

The Western North Dakota-Eastern Montana District Women's Missionary Federation fall rally was held at Beaver Creek Lutheran Church, Ray, N. Dak., on Oct. 18, 1971. Registration began at 10:30 a.m. The theme was "We Are Labourers Together With God," I Cor. 3:9.

Mrs. Marie Vance welcomed the women on behalf of the Beaver Creek Ladies Aid, followed with a response by Mrs. Gladys Qualley, Brockton, Mont. Mrs. Verdi Halverson, Beaver Creek, gave the devotions. A trio from Zion Lutheran, Tioga, sang "O, Say But I'm Glad," consisting of Mrs. Helene Olson, Mrs. Joanne Jorgenson and Mrs. Lavonne Mickelson, followed by Lay Pastor Gene Sundby, Culbertson, Mont., showing slides of Norway that he took this summer.

A poetical reading, "The Touch of the Master's Hand," was given by Mrs. Francis Hartsoch and Mrs. Ellen Fox and Mrs. Ardis Zunich, Norman, sang "Marvelous Grace."

Mrs. Qualley was re-elected vice-

I took his hand

THROUGH THE VEIL OF SLEEP

The other day a friend asked me to go and see an elderly lady afflicted with sleeping-sickness at M— Hospital.

When I walked into the room of the sleeping woman, she looked like one dead. I greeted her and called her by name, telling her who I was and who had sent me. But there was no indication that she heard me; only a light, almost imperceptible breath.

What could a person do here?

A certain portion of God's Word came to my mind. I was constrained to utter it aloud and then offer a prayer that led into a world I had hardly known before. The well-known passage that came to me was Psalm 139:1-18. Light streamed through those words. It was a remarkable period—like an hour in the secret closet.

Rising to my feet I said good-bye; but there was not a sign of understanding from the sleeping patient.

She had then already lain a month in such a trance.

Later I went to see her, and after learning that her condition was much the same, I went in to her room. Could it really be true? There were

signs of awakening—half-open eyes, a slow moving of the right hand, a trembling about the mouth. I brought my ear close to her mouth and heard her say: "You have been here before. I recognize the voice. Thank you for the words you brought me then. I heard everything, but I could not move. It is hard to be this way. But God is good. Be seated—read—pray.—"

It took her a long time to say all this, and her strength seemed to be all spent with the effort. But I was both surprised and happy to hear from her that she had been aware of what had been said before.

I promised to come again. That I did about a week ago. But then she could not talk, although she could make some weak sounds. No doubt she heard also this time the encouraging words that were extended, because she raised her hand with some difficulty when I left, even though her eyes and mouth were closed.

The Shepherd and Guardian of our souls has many kinds of sheep to care for. How good it is that He knows them and is known by them!

—Wm. Hagen

president and Mrs. Marcella Haakenson, Tioga, was elected as secretary, with Pastor Sundby installing the new officers. The offering of \$154.75 went to the Praise Program and My Missionary for a Day.

Mrs. Myrtle Hove, Souris, N. Dak., was our guest speaker. She showed

so many interesting slides of Brazil. She spent several months down there visiting her daughter and family, the Connely Dyruds. Using our theme, she said that we are laborers together with God and because of this the Association saw fit to go out and start a church in Brazil, adding on

one by one until now at the present time, we have seven churches in that area. The Bible Institute and Seminary is located on a hill on the outskirts of Campo Mourao which is the headquarters for all the churches. The students are very proud of their school, where they study to become teachers, preachers and evangelists. The church has an active youth group. They come to study the Scripture every Saturday evening and on Sundays they go by twos into the homes and spread the Gospel. The people are so thankful for our sending missionaries down there to tell them about Jesus. They are 90% Roman Catholic but in name only so they are wide open to the Gospel. They are proud of their Bible Book Store which is the only one of its kind in Camp Mourao. They are thankful to the Sunday Schools for their support. They are hungry for the Gospel and they want tracts. If they can't read them they will find someone who can. When these people find the Lord, they can hardly wait until they can tell someone else about it. The cities are very modern and beautiful and yet as one goes a few miles into the country it is very primitive and all the work is done by hand or oxen. Their roads are very poor and traveling on them requires a lot of patience, Mrs. Hove concluded.

Rev. Robert Lee, Tioga, pastor of the parish, closed with the benediction and prayer.

Mrs. Vernal Arnstad, secretary

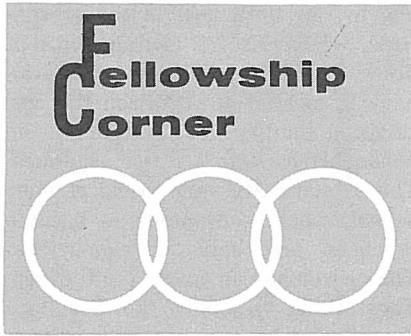
DALTON PARISH HAD WMF MEETING

The Dalton, Minn., parish held its annual WMF meeting on Tuesday afternoon, Oct. 16, at the Zion Church in Dalton. We were happy to have Rev. and Mrs. Forrest Swenson of Winger, Minn., with us at this meeting.

A program was given with emphasis on missions. Pastor Swenson gave the message and each Ladies Aid in the parish presented a special number. An offering was given to missions. A time of lunch and fellowship followed the meeting.

Rev. Wendell Johnson serves the Dalton parish.

—Corr.



FROM RELIGIOUS TO CHRISTIAN

Two years ago this month my husband and I joined the Association. Out of love and gratitude to our Lord Jesus Christ I write to share with you what He has done in my life. "Awake, O sleeper, and arise from the dead, and Christ shall give you light" (Eph. 5:14). Thanks to His wonderful grace, I am now awake and this is how it happened:

I enjoyed worshipping Jesus Christ as a small child, and as a teenager my friends thought I was very "religious." I had yet to learn the good news that Christianity isn't a religion, but it's a relationship with the Lord! I believed that Jesus was the Savior but had no idea of what it meant for Him to be in my life. I loved myself more than anybody else and was suffering from a terrible case of "ME-itis." For instance, when I was six, I would pray, "Dear God, Diane likes to play with Marilyn better than with me. Make Marilyn sick tomorrow so Diane will play with me instead."

Ten years later, at the age of 16, the pattern continued, "Dear God, Julius is the boy I want to marry, but he's dating another girl.... Make him see that he should be dating me instead." I was insecure because of being so self-centered with no inner resources other than myself. A few years later when we did become married, I was even jealous of his sister because I felt his parents loved her more than me.

After our two sons were born I considered myself a martyr. When our third child was on the way I grumbled that I would never have any time for myself. I didn't know it at the time, but God loved me so much that He decided that He would discipline me for my own good.

Our baby was born six weeks early, with serious problems which led the doctors to believe there was only a 30% chance that he would live.

I promised God I would cooperate as best as I could in raising the child for Him if He would make him well. Then I added, whether He wanted me to raise three boys for Him or two boys, was up to Him and I would accept it.

I was so grateful two weeks later to take home a healthy baby and truly ashamed for my former attitude. God was using this to get my attention and to wake me up to the fact that I didn't have any resources within myself to have a satisfying, happy life, and that it somehow must come from Him.

We were going to church regularly. I belonged to a Bible study group and considered it a bore. To me the Bible was just dead history. I had read parts of it many times and thought I had all the answers. Something was missing but I didn't know what it was. I thought I was religious. ...Jesus was the Savior, what more was there to know? Yet each Sunday both my husband and I left our church as empty as we were when we came in. Our life centered around material things, buying things for our home and for ourselves. We were never content or satisfied.

We started to visit other Lutheran churches in the area and shortly after joined the Association. Through this fellowship we have come to know and experience the second dimension of the Christian life: Christ would live in our lives and be Lord as well as a personal Savior if we were willing to make a commitment to Him. "Awake, O sleeper!" It was just as if our eyes were opening and we were waking up from a long, long sleep. For the first time Christianity really made sense. The Bible came alive to us and it was so exciting! We were overwhelmed with the vast amount of wisdom and truth in it that we had never seen before. We were starting to wake up and starting to turn everything we had and everything we were over to the Lord. Soon we began to love Him more than ourselves.

Our priorities have changed. The importance of material things has faded away and only Christ and His

will have become important. He has satisfied us like nothing else ever could. Our relationship as husband and wife is much closer now. Spiritually we're one, and we're alive and growing and have all things in common. God has given us everlasting life through faith in His Son. We know where we're going to be 10,000 years from today and our future is secure.

As for today, we have great peace in knowing our lives are in the Father's hands and He knows what's best for us whatever may happen. He is showing us that our spiritual lives will never reach the saturation point. As long as we're open to Him, He continues to teach us, "The unsearchable riches of Christ."

Loving Christ and putting Him first has given me the joy of being freed from myself! What a relief it is to be cured of the MEitis. Paul says in Colossians, "I have died and my life is hid with Christ in God." Praise God, it's true! I don't matter anymore—I'm not important—only Christ is. John the Baptist said, "I must decrease, but he must increase." This is the abundant life, full of meaning and purpose. I am praying right now that you, too, know this life.

—Mrs. Julius Olson
Grand Forks, N. Dak.

MY TESTIMONY

Each time the Spirit came to call
He found that I had built a wall.

My worldly pleasures meant too much
And alcohol became my crutch

I heeded not my Savior's voice,
A life with Satan was my choice.

The laws of Moses lay shattered again
As I stumbled through a life of sin.

But special seeds sown long ago
By loving Christians began to grow.

A restlessness began within,
Disquieting this life of sin.

Many questions arose within my mind.
(At the end of the road what will I find?)

So I searched within the Holy Book
With trembling heart and hands that shook.

As I sat there with mind astounded,
I learned how God's great love abounded.

That wall I had built to hide my sin
Had no door to let my Savior in.

So stone by stone I laid down the wall
And opened my heart for Jesus to call.

—Sam Spading
Kirkland, Wash.

MY CONFESSION

I have a little ladder
That really looks quite strong;
But with my foot upon the rung
It casts me down headlong.

I pause and look about me
At the people and their sin;
And I rejoice I do not have
A sinful heart within.

How can they be so very weak?
It's strange they cannot see that
They can find the way to heaven
If they'll watch and follow me.

But as I try again to climb
I really start to slide;
Because my ladder has a name, and
It's spiritual pride.

Lord Jesus, have Thou mercy
As this sin I confess;
I know it's far more evil
Than any worldliness.

Lord, take away my ladder
And hold me close to Thee;
Give me a heart of love and faith,
And true humility.

—Evelyn Foss
Ray, N. Dak.

REV. CARL I. OSTBY

Funeral services for Rev. Carl I. Ostby, 78, who passed away in Willmar, Minn., on Christmas Day, were held on Dec. 29 in Green Lake Lutheran Church, Spicer, Minn., with the church's pastor, Leslie Galland, in charge.

Vocal music was provided by Rev. Julius Hermunslie, Fergus Falls, Minn., a former pastor at Green Lake Lutheran, and by Rev. Richard Snipstead, Minneapolis, Minn. Mrs. Galland was the organist. Greetings were given by Pastor Hermunslie and Rev. John P. Strand, president of the Association of Free Lutheran Congrega-



Rev. Carl I. Ostby

tions. Active pallbearers were Louis Thorpe, Harold Krause, Andrew Lind, Leonard Giesler, Alloys Anderson and Verle Dean. The pastors of the AFLC were the honorary pallbearers. Interment was in the Green Lake Cemetery at Spicer.

Carl I. Ostby, long-time pastor in the Lutheran Free Church and the AFLC, was born at Fertile, Minn., to Andrew and Lorens Ostby on August 13, 1893. He moved with his parents to Perley, Minn., the following year. His father served as postmaster there for 20 years and Carl grew to manhood in that Red River Valley community.

Carl Ostby attended Concordia College, Moorhead, Minn., and St. Olaf College in Northfield, Minn.

After attending a series of evangelistic meetings in a church of his home community, he accepted Christ as his personal Savior at a prayer meeting in his own home. After his conversion at the age of 21 years he attended the Lutheran Brethren Bible School in Grand Forks, N. Dak., for a short time and also the Moody Bible Institute in Chicago, Ill.

While preparing for a career in music he received a call from the Lord to go and preach the Gospel. Therefore, he entered Augsburg Seminary, Minneapolis, Minn., after spending two years at Northwestern Bible School in Minneapolis and was graduated in May, 1926. At Augsburg he was active in the Augsburg Glee Club and Male Quartette and spent

most of his summers traveling in evangelistic services with the quartette. One of the other members was Bernhard Christensen, for many years president of Augsburg College and Theological Seminary.

Carl Ostby was ordained into the Christian ministry on June 20, 1926, in Willmar and on July 6 of the same year he married Christine Amundson of Tioga, N. Dak. Together they served parishes in Donalds and Killam, Alberta, 1926-28; Winger, Minn., 1928-33; Ada, Minn., 1933-37; Grygla, Minn., 1937-42; Hawarden, Sask., 1942-47; Wannaska, Minn., 1947-57; Bellingham, Wash., 1958-59; Pukwana, S. Dak., 1959-62; and Dalton, Minn., 1962-63. Before his ordination he served one year at Constance, Minn.

Because of failing health Pastor Ostby had to retire from the active ministry. Since then he and his wife had made their home in Spicer. He passed away at the Christian Rest Home in Willmar where he had been living after spending some time earlier in the year at the Bethesda Homes of the same city.

He leaves to mourn his passing his wife Christine, Spicer, and four sons, Kenneth, Harold and Ronald, Portland, Ore., and LeRoy, Los Angeles, Calif.; two brothers, Alfred, Georgetown, Minn., and James, Minneapolis; four sisters, Inga, Mrs. Henry Haagenson, Spokane, Wash., Alice, Mrs. Simon Hjernevik, Moorhead, Esther, Mrs. Robert Beccera, Fullerton, Calif., and Gladys, Mrs. Chester Larson, Riverside, Calif.; and 15 grandchildren.

He was preceded in death by two sons, his parents, three sisters and one brother.

Carl Ostby will long be remembered by all who knew him for his wonderful, unwavering faith and prayer life. He longed to see his dear ones come to know this Savior who was so precious to him.

Although his memory failed him these last months of his life, he retained his memory as far as God's Word was concerned and could rejoice in this wonderful salvation he had experienced.

Blessed be his memory among us.

"For to me to live is Christ, and to die is gain" (Phil. 1:21).

—Corr.

NEWS of the Churches



NEWS FROM HERE AND THERE

Eugene, Ore.—A Christmas Candlelight Service was held at Spencer Creek Lutheran Church on Christmas Eve. On the 18th of December the young people of the congregation went carolling and had a hayride. Lars Stalsbroten is the pastor.

Dalton, Minn.—Mr. and Mrs. George Melby were honored on their 50th wedding anniversary by an open house at their church, Kvam Lutheran, on December 12.

Youth of the parish presented "The Nativity Scene" at Zion Church on December 22. Refreshments were served afterward.

Wendell Johnson is the pastor of the parish.

Kalispell, Mont.—On Oct. 24, 1971, there were seven baptisms at the service at Stillwater Lutheran Church, Gary Skramstad, pastor. A number of new members was also received into the congregation that day. These people were guests at a noon luncheon after the service.

The Stillwater congregation celebrated its 60th anniversary on Sunday, Nov. 21. Pastor John Strand, president of the AFLC, was present for the occasion.

Tioga, N. Dak.—There is a book nook at Zion Lutheran Church in Tioga now. It is open on Fridays and on Saturday afternoons. Mrs. Bert Peterson is in charge of it. Rev. Robert L. Lee serves the congregation.

Webster, S. Dak.—At the Luther League Family Night at Tabor Lutheran Church on Sunday, December 12, an interesting program on "Time" was presented by the leaguers. It was

prepared and directed by Mrs. Reuben Nelson and utilized both speaking and singing.

PROGRESS REPORT OF BUILDING AT ISHPEMING

The Hope Free Lutheran Congregation of Ishpeming, Michigan, has started phase II of its building program and already the work has progressed very nicely and we surely can praise the Lord for that.

The present building lacks a fellowship hall and classroom facilities.

We are very fortunate to have a building supervisor and able carpenter, Mr. Sulo Wepsala, in our midst. The Lord has blessed him greatly and he has put his talents to very good use.

Our pastor, Ernest Langness, has also been very busy lately with the building program and various acti-

vities of the church, taking care of our spiritual needs also. We can't forget to mention the other members who are donating their time and talents for our Lord's work.

For this we are much in prayer and thanksgiving.

Waino Kinnunen, Secretary
Hope Lutheran Church

PASTOR INSTALLED AT THIEF RIVER FALLS: NEW MEMBERS RECEIVED

The damp, cloudy day did not hinder the people of Our Savior's Lutheran Parish from attending the joint services in Thief River Falls on Sunday, November 14. This was to be an eventful day. At the 10:30 o'clock service, the Rev. David Molstre was installed to serve the parish consisting of four congregations. Rev. John Strand, president of the Association of Free Lutheran Congregations, presided at the installation service. The senior choir sang.

After the noon lunch there was a dedication service for the newly enlarged and remodeled parsonage. Following the service there was an open house. The parsonage is located two blocks from the church. Lunch was served at the church.

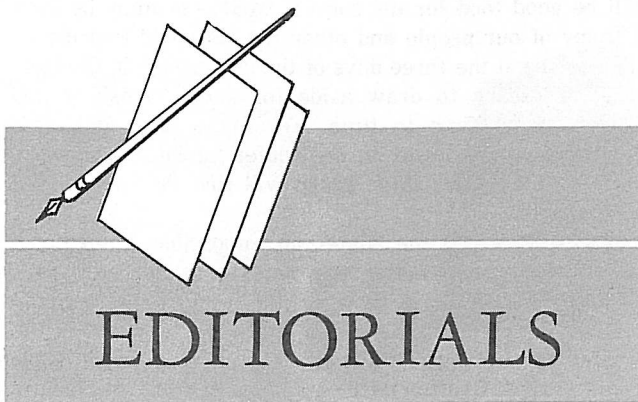
Rev. and Mrs. Molstre and family moved to Thief River Falls in August.

Sunday, November 21, was another enjoyable day for the parishioners of Our Savior's Lutheran Church. At the morning service nineteen adults

(Continued on page 13)



Some of the young couples which attended the first meeting of the Minnewaukan Parish Young Couples' Group are shown here. The couples met at Trinity Lutheran Church in Minnewaukan, N. Dak., on Saturday evening, November 20, for a time of fellowship, singing, devotions, games and refreshments. Rev. Eugene Enderlein, second from the right, is pastor of the Minnewaukan Parish.



NO MAN IS AN ISLAND

"Every Christian is responsible for his witness by life to others and will govern himself, with the Lord's help, accordingly."

Declaration of Faith, IV:5

Dr. Oswald C. J. Hoffmann begins his book **God Is No Island** with this quotation from John Donne, 17th century English clergyman and poet, "No man is an island, entire of itself. Every man is a piece of the continent, a part of the main.... Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

And Dr. Hoffmann, just a little further on in that first chapter, makes this statement: "Whether we like it or not, every one of us is involved with others in more ways than we like to admit."

The Bible, of course, contains many passages which emphasize involvement with others and responsibility toward others. The Apostle Paul wrote, "None of us lives to himself, and none of us dies to himself" (Rom. 14:7). Certainly he was speaking of living and dying unto the Lord, but the verse is situated in a chapter dealing with the responsibility of the strong brother toward the weak and therefore the seventh verse also pertains to relationship to others.

The same truth is conveyed in the same manner in the Apostle's magnificent words as recorded in II Cor. 5:15: "And He died for all, that those who live might live no longer for themselves but for Him who for their sake died and was raised." That is, to live for Christ is to live for others (be responsible for them) because He was the Man for others.

It all goes back, doesn't it, to Cain's question in the dawn of human history, "Am I my brother's keeper?" And we know the answer, "Of course, he was." And, of course, we are our brother's keeper.

And all of this leads to the point of today's statement,

which is that the Christian is responsible for the way he lives, for the impression his life makes on his fellow believers and on the world about him. The testimony can produce great blessing. It can strengthen a weaker brother. It can make the Christ-life so attractive that those without will desire it.

On the other hand, a Christian may use his freedom in a reckless, selfish manner, forgetting his responsibility to a weaker brother who is watching him, or refusing to be responsible, and he is therefore the means of causing someone to stumble and fall. Or, to the unsaved, his life may seem a contradiction and as a result Christ is made unattractive.

To conclude, then, the Christian must seek the Lord's help to live a dedicated, consecrated life. He must not try to find out how close he may come to the fringes and edges of commitment, but how he might find the center of Christian experience, for his own good and for the sake of the testimony of his life.

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom. 12:1, 2).

REV. CARL I. OSTBY

When I think of Pastor Carl Ostby in the years to come what I shall remember most about him was his gift of singing. No one sang the Gospel songs and other hymns more winsomely than he did. His singing must have touched many hearts. He was a sweet singer in Israel (II Sam. 23:1).

Pastor Ostby was a man of kindly and cheerful spirit. In the ministry he knew the encouraging and the discouraging, like all of his colleagues, but he maintained his sunny disposition. His chuckle is another distinguishing feature that will long be remembered.

He was not a man who sought place or prestige or was overly protective about his own rights. Once, in speaking of some trouble that had arisen in a parish he was serving, he told me, "I'm not a fighter," and he had backed away from the strife. But that is not to say that he wasn't a defender of the cause of Christ. That he was. He was not ashamed of the Gospel. In regard to his own place, however, he did not insist on his own way.

Pastor Carl Ostby was a friend of young people. He was one of the district pastors at the first Bible Camp I attended as a teenager. In later years he and I served on the same camp staff in South Dakota for three years. His role there was in music, as you might expect, but he had no greater joy than in counselling with the youth about their relationship to Jesus Christ.

He was along in the Association of Free Lutheran Congregations from the beginning. He held no position of leadership in that work, but no one was more loyal and faithful or desirous of the Association's success than he.

I would like to make mention of his faithful companion of the many years, his wife Christine. She gave devoted

aid to him in those final years of infirmity and forgetfulness even as she had in those active years of ministry in the Lutheran Free Church and the AFLC. I look back fondly on my two visits with them in their home at Spicer, the last time, during the Winter Bible Conference in February. Shortly afterward it was necessary that he be moved to a rest home, first to Bethesda Homes and then to Christian Rest Home, both of Willmar.

We say good-bye to this friend and co-worker who has now blended his voice in the Choir Triumphant which sings everlasting praises to the Lamb upon the Throne.

Raynard Huglen

GRAFTON SITE FOR CONFERENCE

The city of Grafton, North Dakota, in the heart of the Red River Valley of the North, will be the scene of the Association's Tenth Winter Bible Conference, Feb. 3-6. For the third time, the conference will be held in the Flickertail State, the other two being McVille in 1963 and Grand Forks in 1969.

And in Grafton, the host congregation will be Bethel Lutheran Church, Rev. Dennis Gray, pastor. This congre-

gation shared pastoral service with Grand Forks at the first, but now has its second pastor alone and prospects for development and growth should be much better. Bethel has a beautiful new church sanctuary and a brand new parsonage. In time there will also be educational facilities.

As to the conference itself, while we have seen no copy of the program, at this writing, we can be sure that there will be good food for the soul. It would certainly be good if many of our people and other friends could find it possible to spend the three days of the conference in Grafton. It is necessary to draw aside for such refreshing and renewal from time to time. For many it is nigh unto impossible to get away in the winter for such a purpose, but we trust that a large group will find the way opened for them.

Those who find the winter an impossible time should seriously consider taking the time to attend either the Annual Conference in June or the Family Bible Camp in July.

May the Lord give us favorable weather for the Bible Conference in Grafton next month and visit us with bountiful blessings.

BOOK REVIEWS FROM THE BIBLE BOOK NOOK

The Father's Gifts to the Prodigal Son

by Rev. Gerald F. Mundfrom
Price \$.25 (mimeographed)

Reviewed by Mrs. Reuben Gunderson

This article is based on the Prodigal Son. He symbolizes the whole human race, which had it good with God when Adam and Eve walked in the Garden of Eden. But man foolishly chose to sin against God and fellowship was broken. He also is a symbol of one who has had a good beginning in a Christian home with Christian training. But he forsook all this and lived apart from God, but one day repented and returned to God.

There are three gifts the Father gave His son. The first is a new robe which covered him. It covered his past life of sin that he had been living. Christ also gives to each of His children a new robe of righteousness, which covers all his sin. The second gift was a ring which had a special value. It meant the father and the son were again partners working together in unity and oneness. To the Christian the ring symbolizes prayer. We can freely ask and God freely gives. The third gift was shoes for his feet, indicating there would be

work to do. Christians must be willing to take the responsibility of being missionaries carrying the Gospel to all.

The Haunting of Bishop Pike

(A Christian View of the Other Side)

by Merrill F. Unger

Price \$1.45 (paperback)

Reviewed by Rev. Howard Kjos

After the suicide death of his oldest son, 22-year-old James Pike Jr., a series of supernatural events began which convinced the bishop and some of his friends that there was a life after death. Quoting the book, "The unorthodox bishop became a champion of the shadowy world of occult phenomena.... Because of James Pike, the world of spiritual existence is much nearer—but more mysterious for millions of people."

"How did it happen?"

In this book, Unger explains how it happened. It is, as the sub-title suggests, an explanation of the events Pike tells about in his own book, **The Other Side**, which tells of the supernatural phenomena which took place after the death of James Jr.

Unger tells how it became possible for the bishop, a leader in the Christian church, to become involved in the occult, which is controlled by the spiritual realm of Satan. Bishop Pike's steps of apostasy are pointed

out: deviation from the Scriptures as God's inspired authoritative truth; consequent doctrinal error; a desire to communicate with his deceased son; then actually contacting a medium and seeking to communicate with the spirit world through the medium.

This book is easy to read and well written.

It points out the true source of all non-Scriptural (therefore un-Christian) spiritual experiences. It shows that Satan and his host of demons are the spiritual power behind all occultism. It is, therefore, helpful as a warning against dabbling in these things. This book is needed in our day and I would suggest that everyone read it. It is especially suggested for those who have a tendency to "shop around" for spiritual experiences.

(These books may be purchased from the Bible Book Nook, 809 McHugh Avenue South, Grafton, N. Dak. 58237. Please include something for postage and tax when you send in your order.)

WANTED: CONCORDIAS

Wanted: one dozen or more used Concordia Hymnals in good condition. Contact Mrs. Ernest Thompson, Verdale, Minn. 56481. Telephone (Wadena) 218-631-3026.

lives. God has already shown His great love for each of us. He has brought us under His protection and much more: He has given His own Son to die for us. The Lord Jesus had the RIGHT to redeem us and He is ABLE to redeem us. Boaz also had the "right" as a kinsman and the "ability," in that he was wealthy. Our Lord Jesus was also WILLING to redeem us. He left heaven in all His glory to come to earth to suffer and die for you and me. Certainly He deserves our LOVE. Read Ephesians 1:7 together. Let us see if Boaz will be willing to redeem Ruth.

14. What was Boaz' choice? 3:8-13

We should not fear that illicit behavior was occurring here. The threshing floor was a public place, where the workers laid down to sleep on the straw. Boaz was startled and afraid when he realized that a woman was lying at his feet, which is an indication of his upright character. He knew that it was not lust that brought Ruth there, but a lawful claiming of her rights. He blessed her and affectionately called her "my daughter," told her not to be afraid and complimented her upon her virtuous character. He sent her away secretly so that there would be no evil gossip about such a virtuous woman.

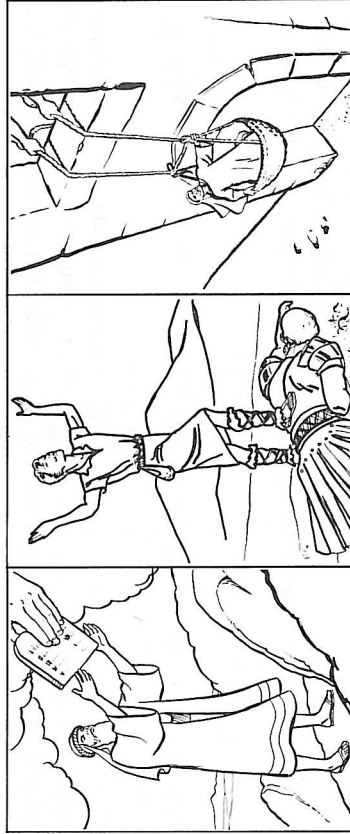
15. The next morning at the city gate, where the elders gathered to conduct official city business, Boaz presented the situation to the relative who was nearer to Elimelech than he himself was. Explain the offer, 4:1-4. What was the kinsman's response? v. 4.

When Boaz further explained that Ruth, the widow, must also be redeemed along with the purchase of the land, what was his response? Read 4:5, 6.

16. What was the final settlement in the presence of the elders and people of the city? 4:7-11.

17. Ruth, once an outsider, now became the beloved wife of one of the richest, most important men of the city. Read 4:13. Naomi, once lonely and poor, became a joyful grandmother, vs. 14-16. God rewarded Ruth for her choice to serve Him. In fact, He used her as one of His tools in the Messianic line, from which Christ would later be born in that same city of Bethlehem. It was all because He loved her and redeemed her through Boaz. You and I have been paid for, redeemed by Christ Himself. This is the most beautiful romance story of all. Let us give Him the love and faithful service that He truly deserves!

WMF BIBLE STUDY



WMF BIBLE STUDY

February, 1972

GOD SPEAKS TO ME... THROUGH BIBLE PERSONALITIES

Lesson Two

RUTH—THE ROMANCE OF REDEMPTION

Read the Book of Ruth in your Bible at home

The life of Ruth is a beautiful one, but it is much more than a beautiful love story. As we study Ruth together, look for important choices which Ruth made. The course of our life is determined by the choices we make. Also,

let us look for examples of GRACE. All through the story of Ruth we see love being given to someone who did not deserve it. Let us not only enjoy the romance between Ruth and Boaz, but let us look for a higher meaning here: God's romance with each one of us: seeking us, loving us and winning us through Jesus Christ.

It will help us if we break the four chapters of the Book of Ruth into four categories before we study her life. Dr. C. I. Scofield suggests that Chapter I is a study of RUTH DECIDING; Chapter 2, RUTH SERVING; Chapter 3, RUTH RESTING; and chapter 4, RUTH REWARDED.

1. This Bible study is dated during the period when the Judges ruled in Israel. How would you describe those days? See Judges 21:25.

2. A certain family of Israel, of the tribe of Bethlehem, was in dire distress because of a famine in Israel. Where did the members go? Ruth 1:1-2

3. Often God allows hardships to come upon His people. What do you suppose His purposes were here? Is it possible that God might allow hardship or suffering to come upon Americans?

4. What happened to Elimelech, Naomi and their sons in Moab? Ruth 1:3, 4, 5

5. In His mercy, God at last had restored food to Israel, and Naomi heard the good news. What was her decision? 1:6, 7

6. Describe the scene in verses 6-15.

7. Ruth not only was fond of Naomi, but undoubtedly had thought through her life's future and her spiritual welfare. What was her choice? See verses 16 and 17. Has your life been characterized by a deliberate choice of the Lord God as YOUR personal Savior and Lord? Ruth chose to serve Him unto death. Our destiny depends upon this important decision.

8. When the two women arrived home at Bethlehem, all the city was stirred and welcomed Naomi home. Was she justified in complaining? v. 19-22. What do you think she could have been thankful for?

9. Because it was harvest time Ruth offered to do something to keep the two of them alive. What was it? Ruth 2:1-3. Long ago God had given a law about this matter. See Leviticus 19:9, 10 and 23:22.

10. The owner of the field which she chose was Boaz, but she did not know him personally yet. Find four characteristics of him in 2:1 and 4.

11. Now we are able to see the grace of God operating through Boaz. Name his kindnesses to her, 2:5-16. Notice that Boaz was not merely courteous to Ruth, but showed her special protection. When a person loves God, God gives him a compassionate concern for others. For what areas of need has God given you a burden?

As Ruth was faithfully serving her mother-in-law, God was working out His plan of redemption for her. What an important lesson this should be for us! If we are faithful in little things and we do God's will, He will work out His beautiful plan for our lives.

12. Naomi was delighted to hear of Boaz' kindness to Ruth. 2:18-23. As the days went on, God spoke to Naomi's heart about Ruth and her future. What was her question to Ruth? 3:1.

Before we can understand what Naomi had in mind for Ruth, we must first understand Israelite laws. Because Naomi's husband and sons were dead, there was no one to work her husband's land, nor hope of a grandson to carry on his name. Long ago God had given a plan for such situations. The next nearest kinsman (relative) was called the "goel." He would have the right to redeem (pay for) that land and to marry the widow who was bereft of a husband, IF he chose to do so. Naomi felt that Boaz had shown more than a polite affection for Ruth. In fact his gifts of grain and the way he brought Ruth under his protection brought joy to her heart. Her hope was that He would choose to be the "goel," the one to redeem both Elimelech's land by paying for it, and his name, by marrying Ruth.

That very night was the public festival of the celebration of the ending of harvest. Boaz and scores of workers would be out threshing that night, taking advantage of the night winds. What did Naomi want Ruth to do to show that she was claiming Boaz as her "goel," her kinsman-redeemer? Read 3:2-5.

13. Before we continue with Ruth's story, let us apply this to our own

(Continued from page 8)

and nineteen children were received into membership. The new members received special recognition at the Family Night service that same evening.

The enlarged Sunday school enrollment and increased attendance in the Adult Bible class give cause for much praise. The attendance at Sunday morning services is a delight to the congregation.

Mrs. Harlan Halvorson
Miss Judith Wold

Written in memory of my father, Adolph Grothe, who passed away June 14, 1971:

TRIBUTE TO A SAINT

So long, our dear Papa, we'll see you soon,
For Jesus could come any morn, night or noon.
You were ready to meet Him; the smile you wore
Showed that you must have seen Him open the door.
It was a glimpse of heaven I saw on your face,
It filled me with joy and all mourning erased.
So amidst fleshly tears, song is filling my heart,
And you seem so near, even though

we're apart.
We surely will miss you, there's one empty chair,
But we know you're in heaven, no worries or care.
There comes to me memories of days now past
And think of the many whose lives have been blest
By your faithful witness to people in need,
And living for Jesus in thought, word and deed.
My thanks to our Lord for blessings I've had
In hearing God's Word and prayers by our Dad.
My tears are for joy in the memories so precious,
They outweigh the greatest of earth's many treasures.
So, now I just pray that my life may ring true
And, Papa, be faithful to Jesus, like you.

Elva Grothe Seidel
Badger, Minnesota

"When belief in God becomes respectable and normal and American," he said, "this kind of general religiosity insulates man against a God who judges and demands, who gives and takes, who creates and destroys."
It is understandable that churches

want to appear open, congenial, and attractive, Dr. Spitz said. "Yet they cannot deny the disturbing and judgmental and inconveniencing aspects of their message in life. The message will be given respect and authority to the extent that it earns that respect and authority by its inherent quality, honesty, and truth."

—From a report of a message by Dr. C. Thomas Spitz, General Secretary of LCUSA

XXXXXXXXXXXXXXXXXXXXXXXXXXXX
X In Memoriam X
XXXXXXXXXXXXXXXXXXXXXXXXXXXX

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

MINNESOTA
Badger
Adolph O. Grothe, 81, June 14, Badger Creek

Spicer
Engel O. Alvig, 93, Dec. 15, 1971, Green Lake

SOUTH DAKOTA
Ortley
Mrs. E. L. (Freda) Richardt, 71, Jan. 1, Ortley

ACCOMMODATIONS FOR THE WINTER BIBLE CONFERENCE
IN GRAFTON, N. DAK., FEB. 3-6

Leonard Motel	Single	\$ 7.00	bath
Highway 17	Double	12.00	bath
701-352-1730	Two Double (Three or four people)	14.00	bath
	More than 5 people, \$4.00 per person	14.00	
Mid-Towne Motel	Single	\$ 7.50	bath
728 Manvel	Double	13.00	bath
701-352-0231	Annex	5.00 per person	
		over six people	
Bil-Vi-Dor	Single	\$ 8.00	bath
1323 Highway No. 81 S.	Double	12.00	bath
701-352-0420	Two Double (Three to four people)	16.00	bath
	Larger units available		
Motel 17	Single	\$ 6.00	Shower
Highway 17, Park River	Double	8.00	Shower
701-284-7214	Two Double (Three to four people)	12.00	Shower

Early motel reservations are urged since other conferences may be held in Grafton during this week-end. Register now.

I MUST TALK!

If I am involved in **something**, it isn't difficult to talk about it. If I am a golfer, it is quite natural to talk about golf; a hunter about game; a stamp collector about stamps; a Major League enthusiast about baseball.

If I am involved with **someone**, it is even more natural to talk about it. There would be something radically wrong if a groom had nothing to say about his bride or a parent about his child. A true love relation between persons demands expression.

Suppose you asked me about my home and I described our house, its size, rooms, furnishings, etc., but did not have a word to say about my family. Wouldn't I be a strange husband and father? Yet, today many can talk enthusiastically about their church, its architecture, order of service, music, program of activity, etc., but they do not have a word to say about Jesus Christ. In fact, just the mention of our Savior's Name embarrasses them. What's wrong?

The Bible

The Bible says, "Let the redeemed of the Lord say so" (Psalm 107:2). Jesus said to His disciples, the church, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses" (Acts 1:8). Paul says, "If you **confess with your lips** that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved" (Romans 10:9).

This is courtroom language—A **witness**, one just as necessary to a case as the attorney and the judge. The Cause of Christ too, must have **witnesses**. Christ has not asked me to defend Him or to sit in judgment, but He has called me as a **witness**. I am simply to tell others about what I know and have experienced. Peter and John, when the enemies tried to stop them from talking about Jesus, said, "We cannot but speak of what we have seen and heard" (Acts 4:20).

The Holy Spirit

This is the work of the Holy Spirit. A pastor friend asked me one day,

"Why is it often so hard to talk about Jesus?" My reply was, "If I look to my flesh, my human nature, this will always be difficult. Only as I trust the Holy Spirit do I get liberty to talk about Jesus. It will never be otherwise in this life." Our Savior made it clear that the power to witness is dependent on the presence of the Holy Spirit.

A Personal Savior

Can it be that some of us are just involved in something and not Someone, in just the institution and program of the church—and not in Jesus Christ? The Bible speaks very clearly: "He who **has the Son** has life; he who has not the Son has not life" (I John 5:12). Perhaps some have failed to move in on God's promises, in a full commitment to Christ, and so are not **sure** of their faith. An uncertain faith dares not speak.

Many cars are parked outside the church but one is different—**my** car. Several coats hang in the hall but there is **my** coat. Many houses are along the avenue but there is **my** home. **My** coat, **my** car, **my** home, **my** son—**my** Jesus, **my** Savior on the cross! It is as real and personal as that. Surely when He has done all this for me, **I must talk to others about Him**. I am more involved with Him than anyone else. He is **in** my heart. He is mine and I am His. (Gal. 2:20; John 1:12; Rev. 3:20; Col. 1:9-20; John 15:1-11.)

A Winsome Witness

This doesn't mean I need to go out on the street to preach at people. Very naturally, in my conversation at coffee break on Monday morning I can say, "Jim, you should have been with me yesterday. My pastor said something in his sermon that really gave me a lift." (I quote some thoughts about Jesus.) Or it may be the choir anthem, or something my little girl said about her Sunday school lesson, or it may be a reference to what I experienced in my own private devotions. (Why should I hesitate to quote my Bible or speak of my prayer experience if I am really involved with Jesus Christ?)

Where should I begin? With my nearest and dearest, husband and wife, parents and children, golf partners, my co-workers on the job, my neighbors in the block, my friends at coffee break or during lunch hour?

When should I begin? **Today, now!** Tomorrow may be too late for me or for my friend.

Some say, "I **live** my faith. I don't have to talk about it." It isn't "either-or" but it is "both-and." Dr. Samuel Shoemaker has said, "I can't **by being good** tell of Jesus' atoning death and resurrection nor of my faith in Him, because the emphasis would be too much on me and too little on Him." My Christian example is most effective when supported by a winsome witness to Him who is my Life! "If you confess with your lips—" (Rom. 10:9).

A young man leaving for military service said, "It would be easier to leave home if I really knew if Dad were a Christian, but he never reads the Bible. Nor does he ever talk about Jesus." I cautioned the young man about the danger of judging but he replied, "I should think if Christ is real in his life, I would see him with his Bible at least once in a while and he would surely have something to say about Jesus. How can one keep so quiet if Christ is really living in his heart?"

MANY ARE WAITING for you and me to say something about Jesus. If we are truly involved with Him, by the power of the Holy Spirit we must talk. **This is the church on the move**—neighbor-to-neighbor, person-to-person, friend-to-friend in natural conversation, so involved with Jesus, that we must talk about Him.

When I really become involved with Jesus—by the Holy Spirit, **I must talk!**

—OSCAR C. HANSON
—Courtesy, Tract Mission

"Of all earthly music, that which reaches the farthest into heaven is the beating of a loving heart."

Henry Ward Beecher

"There is no harder shield for the devil to pierce with temptation than singing with prayer."

Henry Ward Beecher

CHURCH-WORLD NEWS

MISSOURI SYNOD INTERPRETS ACTION ON ALC FELLOWSHIP

St. Louis—(LC)—Congregations of the Lutheran Church-Missouri Synod are free to enter into altar and pulpit fellowship with congregations of the American Lutheran Church, according to a statement approved by the Synod's Council of Presidents.

Composed of the Synod's president and five vice presidents and the presidents of its 35 districts, the Council, meeting here in early December, clarified the meaning and intent of a resolution on church fellowship adopted at the LCMS biennial convention in Milwaukee last July.

Chiefly because of the ALC's decision to permit the ordination of women, a practice which the Missouri Synod holds is contrary to Scripture, the convention advised congregations "to defer new implementation of fellowship" until the ALC "has had opportunity to respond to our Synod's concern."

The Council of Presidents defined the "defer new implementation" phrase to mean "that instead of expanding our present fellowship practices into new and hitherto untried expressions of Lutheran unity we be content with the fellowship opportunities which have been shared thus far."

Since fellowship was established between the LCMS and the ALC in 1969, congregations of the two church bodies in various parts of the country have entered into fellowship on the local level. Presumably, this practice now has the blessing of the Council of Presidents under its interpretation of the convention resolution.

The Council expressed the hope that when the ALC "responds to our concerns, we may together find ways and means of reaching a God-pleasing agreement which both churches will be able to respect."

STATEMENT ON OPPRESSION ISSUED BY NORWAY BISHOPS

Oslo—(LWF)—Suppression of the Jewish minority and persecution of

Christians in the Soviet Union are condemned in a statement issued here by the Bishops Council of the Church of Norway.

The document, titled "Concerning Oppression," called attention to the fact that in recent years there has been a strong tendency among Christian churches in the Western world to engage in sharp self-criticism in regard to human rights.

Noting that wrongs in the west are being condemned more consistently than human rights violations in Communist countries or "the Third World," the bishops' statement says:

"This may have its good tactical reasons, but nevertheless causes a lack of balance which may weaken the credibility of the Christian churches' criticism of society, positive and negative."

The statement then calls for international Christian opposition to suppression of Soviet Jews, "suppression of freedom of spirit in the same country" and internment of "troublesome critics" in psychiatric institutions,

persecution of Christians "in a number of countries behind 'the Iron Curtain'" and restrictions on evangelization.

SENATE CONFIRMS LUTHERAN AS SUPREME COURT JUSTICE

Washington, D.C. — (LC) — President Nixon's nomination of William H. Rehnquist to the Supreme Court was confirmed in the Senate by a vote of 68 to 26 on December 10.

Mr. Rehnquist, 47, a layman of the Lutheran Church in America, has been a U.S. assistant attorney general, heading the Justice Department's Office of Legal Council since 1969. He had practiced law for 15 years in Phoenix, Ariz. He was named to the vacancy created by the retirement of Justice John Marshall Harlan.

Mr. and Mrs. Rehnquist and their two daughters and a son are members of Emmanuel Lutheran church in Bethesda, Md.

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

February 1, 1971—December 31, 1971

BUDGET RECEIPTS

	Proposed Yearly Budget	Current Budget	Total Received
General	\$ 38,250.00	\$ 35,062.50	\$ 30,774.32
Schools	61,424.00	56,305.33	48,678.29
Foreign Missions	36,000.00	33,000.00	37,921.28
Home Missions	34,245.00	31,391.25	23,843.61
Praise Program	30,000.00	27,500.00	16,345.91
	\$199,919.00	\$183,259.08	\$157,563.41
Received last year, same time—\$161,128.62			
O.G.F.—\$300.00			
Library—\$59.00			
Legacies—\$1,091.28			

SEVERAL DEATHS NOTED

Dr. Carl W. Blegen, 84, noted authority on Greek archaeology, passed away on Aug. 24, 1971, in Athens, Greece. He was the son of Prof. J. H. Blegen of Augsburg Seminary and was himself a graduate of the school. One of his brothers, Theodore, was dean of the Graduate School at the University of Minnesota for many years.

Rev. Claude Millage, 63, passed away on Aug. 3, 1971. He served Lutheran Free Church parishes at Aniwa

and Ashland, Wis., and Mountlake Terrace and Silvana, Wash., and in the American Lutheran Church at Hadley, Minn. He was a native of Worthing, S. Dak.

Rev. Reinhart G. Pedersen, 68, was the son of Rev. and Mrs. Ludvig Pedersen. He passed away on Aug. 18, 1971. In the LFC, he served at Greenbush, Minn., twice, Argyle, Wis., Bisbee and Kintyre, N. Dak., and Shevlin, Minn. In the ALC he served at Clam Falls, Wis. A brother, Walter M., is also an ALC pastor, in Chicago, Ill.

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