

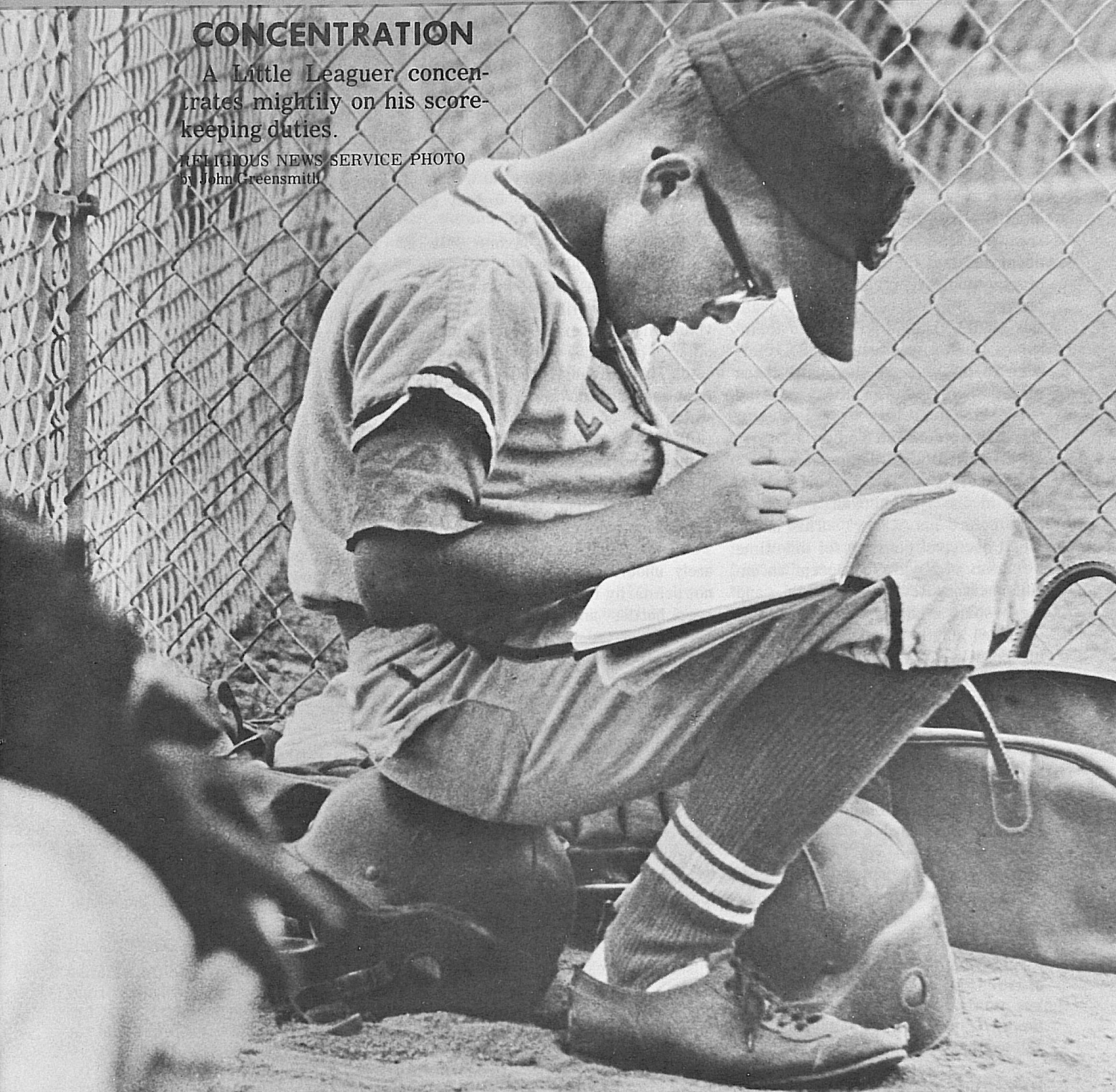
June 19, 1973

# The Lutheran Ambassador

## CONCENTRATION

A Little Leaguer concentrates mightily on his score-keeping duties.

RELIGIOUS NEWS SERVICE PHOTO  
by John Greensmith



Containing Part I of the President's Message

# MEDITATION MOMENTS

## SOUL ECOLOGY

I am greatly disturbed by an obvious inconsistency in our society today. It is this: the great stress given to pollution of the air, rivers and the soil, while we have a rampant stampeding towards a moral, filthy-language, God-denying society. There is a concerted effort to destroy the Judaeo-Christian morality at any cost. Comedy and humor no longer are premised upon the dilemma of a situation but upon something which is a shock to our self-consciousness about sex and the like. Every media of communication has been used to promote this trash. Those personalities on television who express themselves in this way even make reference to the changes that have taken place. There is no question about its existence.

I want to confront you as a reader of this article with the question which is as ancient as Job, taken from his book in the Bible, "Can a man be pure before his Maker?" This is the most decisive question of all time for in no way will God accept an unclean person. Rev. 21:27 says "... and there shall in no wise enter into it (heaven) anything unclean..." Being born in sin (Ps. 51) and growing up in a world polluted by sin (Eph. 2:2), we are unclean individuals confronted by a pure God. Peter told it as it was when he preached in the temple, saying, "But you denied and rejected and disowned the pure and holy, the just and blameless One and demanded (the pardon of) a murderer to be granted to you" (Acts 3:14, Ampl. Ver.).

Rejection of the pure One leads to

death and a promulgation of death to others like a plague (Rom. 5). Yet, thank God for that One man, Jesus Christ, who came to set free the individual who will permit an encounter with purity. John, in his first letter, chapter 3, says, "But we do know this, that when he comes we will be like him, as a result of seeing him as he really is and everyone who really believes this will try to **stay pure** because Christ is pure."

Purity is not a luxury... it is Christ-likeness, a result of encountering the man Jesus. The humor of off-color jokes and filthy talk is the nervous emotional expression of individuals set against a holy and blameless God. The individual who walks in the light cannot saturate himself with that which has set itself against the divine (Jn. 1:6, 7). Recently, I talked with a man who runs a road grader part-time and who sees the trash thrown alongside the road. He said, "I wish the church would have the money that was spent for this trash." I immediately understood that this trash was not primarily milk cartons, etc. It was beer bottles and cans and whiskey bottles and the like. It seems to me that in this case the consumption and the result are the same.

The Bible tells us that this principle is true regarding the Christian. He is to consume the pure and then radiate purity. How to take to ourselves pureness, I have already mentioned... by accepting Jesus Christ as Savior. Now I would like to point out a few other Scriptural suggestions. We can consume pure words by exposing ourselves to the reading of the

Bible. The Psalmist (12:6 and 119:140) says that the words of the Lord are very pure. Again, in 19:8, he says, "... the commandment of the Lord is pure..." With reason David says in Psalm one, "... and on this law he meditates day and night." There is a continual exposure to pure words so that these **divine words** become my words and these pure thoughts become my thoughts. I willingly become brain-washed by the divine rather than subtly saturated by the distortion of truth.

Another suggestion is prayer. Poor, lonely, boil-infested, wretched-appearing and stubborn Job says, "Although there is no guilt or violence in my hands and my prayer is pure" (Job 16:17). The righteous man prays from a righteous position before God (Job 8:6). Now the result of purity is very clear in Scripture. It is pure doctrine (Job 11:4), religion (Jas. 1:27) that moves us to people, being a responsible person (Acts 20:26), having a pure conscience (I Tim. 3:9), being slow to act and react (I Tim. 5:22), having a growing realization of the goodness of God (Ps. 73:1), and many many other things. I would encourage you to look for them as you read through your Bible. As you do you will find how interrelated it all is. Paul, in Phil. 4:8, amply explains this, "In conclusion, my brothers, fill your minds with those things that are good and deserve praise: things that are true, noble, right, **pure**, lovely, and honorable." Amen, Paul. Let's get about it, folks.

Richard W. Gunderson

---

The Lutheran Ambassador is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to The Lutheran Ambassador, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 11, Number 13

# The President's Report to the Church

To the congregations of the Association of Free Lutheran Congregations, and to the Eleventh Annual Conference in session at the Triumph Lutheran Church, Ferndale, Washington, June 13-17, 1973.

## GRACE AND PEACE!

It is a joy for us as an Association "family" to be together again. Our conferences, camps, and seminars have become high points each year. We are confident this conference will be of equal blessing.

This is the first Association-wide conference on the West Coast. We are happy to be here. We so appreciate the invitation to come extended by the Triumph Lutheran Church of Ferndale, served by Pastor J. G. Erickson. You have prepared well for our coming. We trust that you might be blessed as much as your visitors.

The congregations of the West Coast have always been vitally involved in and with the Association. Most of our mid-westerners have never had the opportunity to visit these congregations. This conference will cement even stronger our ties of faith, work, and understanding.

Our conferences are not only business. Perhaps their most important feature is Christian fellowship. We have always sensed the Spirit of God at our conferences, leading us closer to our Lord and to each other. It is our prayer that this conference too will be marked by humble Christian service, petition, and worship. It is our prayer that we all may be built up in our faith, and encouraged in the work we have been given by our God.

## SIGNS OF THE TIMES

Time is fleeting. It is unbelievable that a year has passed since we gathered in Minneapolis for our Tenth Annual Conference. But much has hap-

pened, much good, and much tragic.

More and more people are convinced that we are in the end times. Surely life today fits the descriptions given by Paul to Timothy in II Timothy 3.

"But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; holding to a form of godliness, although they have denied its power; and avoid such men as these. For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, always learning and never able to come to the knowledge of the truth. And just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected as regards the faith. But they will not make further progress; for their folly will be obvious to all, as also that of those two came to be. But you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord delivered me! And indeed, all who desire to live godly in Christ Jesus will be persecuted. But evil men and impostors will proceed from bad to worse, deceiving and being deceived. You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them; and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is

inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work."

The whole human world is sick. Gone are the dreams some had that the world is getting better and better. What generation has seen such global hatred, misunderstanding, tension, suffering, need, and ungodliness as we are seeing today! It seems as though everything is going wrong.

There are some bright spots, however. We rejoice that the United States was able to bring our men home from the Vietnam war. It is encouraging to hear of the conduct and faith of most of our prisoners of war. We realize how much we were and are propagandized, not so much by our own government as by leftist forces among us. We thank God our men are home, but the peace is so fragile.

Wars and rumors of war prevail. Peace is impossible when men do not want peace, and when force, power, and war serve their desired end. The Near East may erupt into war at any time. China and Russia eye each other warily. Ireland is a caldron of political and religious hatred. South America and Africa are filled with constant unrest. International intrigue seems to be at an all-time high. And the need for food and energy to maintain life is becoming a greater global concern.

We love our nation. Our love must not blind us so we do not recognize our faults.

Today we are a sick nation, deserving nothing but judgment from God. There is moral and social degradation on every hand. There is corruption in our political life. Political advantages are pursued more zealously than national good. Danger lurks on our streets and in our homes. Racism is intense. Obscenity is promoted as art

and a right. The right to sin is defended zealously, but the right to pray is at times denied. Lust is served and true love is scorned. There is venereal disease in epidemic proportions. The marriage vow is often meaningless, and divorce is made easy. Abortion is called a human right.

The American educational system is floundering. Practices that were scorned not too long ago as being marks of a "diploma mill" are today called progressive. Educational freedom is a cloak for incompetence and rebellion. It is wrong to have Christian music, literature, and values, but the obscene and immoral is taught so "the student will realize what life is!" Satanism and the occult are brought into the classroom. Humanism is lauded. Patriotism is "square." It is considered smart and right to always criticize our nation, to debunk our accomplishments, and to believe our detractors. Moral values are openly questioned, and children are to have more confidence in the teachers than in their parents.

Our nation is in trouble economically. Inflation is intense. Taxes are high. People are demanding high wages, big government with many social services, low taxes, cheap food, and luxurious living conditions. This is impossible. Some would boycott the food producer who has never received his fair share, but do not protest the cost of leisure, recreation, government, liquor, tobacco, luxuries, and conveniences. No one wants to sacrifice for the common good. Those on fixed incomes suffer the most.

We are realizing that there is a limit to our wealth as a nation. Our resources are not boundless. Our high standard of living is destroying our resources faster than they are being restored. Yet no one wants to return to a simpler way of life.

Realizing all this, it is still true that we are the most blessed people on earth. God is good to us but we do not honor or obey Him. The time of reckoning for all men seems to be at hand. And to whom much is given, much will be required.

### REDEEMING THE TIME

These are days of opportunity for the Christian individual and congre-

gation. Needs demand remedies. In the Christian Gospel we have the remedy.

Time may be short. We must redeem the time.

This is not the time for despair and hopelessness. This is the time for greater confidence in God's Power and Grace and greater submission to His Will. Christ, who has all power and authority in heaven and on earth, has promised to be with His own, even to the close of the age. But how are we to redeem the time? Surely there is confusion about this on the church scene today. Because of this confusion, the church is largely impotent, and hardly holding its own. The largest contributor to this confusion is the erosion of the authority of the Word of God.

Paul, writing to Timothy to encourage him in his ministry, admonished him to continue in the truth he had been taught. These sacred writings give a wisdom unto salvation. And, "all Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work." This Word he was to preach consistently, zealously, and confidently. This is the main responsibility and privilege of every church and Christian.

The power and inerrancy of the Scriptures is not accepted today in much of Christendom. Some church denominations are in great struggles over this issue. If men compromise on this question, all is lost. Faith believes that which is beyond human explanation, understanding, and possibility, if God's Word says so. Much of Lutheranism has apparently forsaken this historic Lutheran conviction. And faith dies when God's Word is stripped of its credibility as being Truth.

Another area of great confusion is in the matter of evangelism. Evangelism is a popular theme today, but interpreted so differently. The goal of evangelism must be that the Word of God is so preached that people repent of their sins and come to a personal faith in Christ as Lord and Savior, and that living congregations be built up. For many, however, evangelism has become another program

with fuzzy goals. Some liberals with little concern for man's spiritual needs are often very visible in evangelism programs. It is a means for them to promote their brand of ecumenicity, the social gospel, or political and personal advantage.

Some conservatives, perhaps with fine motives, have questionable evangelism methods. In their zeal to reach the world, they adopt worldly methods and programming. Worldly entertainment and music, showmanship, dramatics, theatrics, programming appealing basically to the flesh, etc., are incorporated into evangelism efforts. The results are tragic. While emotions may be motivated, the will is not brought to a surrender to God. A shallow "believism" results which expects nothing but joy, and is a stranger to self-denial. Sin is not dealt with. There is no genuine repentance, no taking up of the cross. Such "faith," not rooted in the Word, dies in the heat of life, and the person is perhaps worse off than he was before.

The Word of God is the sword of the Spirit, and must be the means and method of evangelism. Only that which is Word-centered is valid. And this kind of evangelism builds up the Christian congregation as well as reaches the individual.

The charismatic movement is still active. Its appeal is greatest among the liberal and/or non-confessional churches. Opposition to this movement comes from communions with strongest convictions on the authority of the Word. The Association early took a position in opposition to this movement. This was a wise decision and God has blessed us for it.

The emphasis on the charismatic movement is on experiences. Experiences are taught as having greater credence than Christian truth or doctrine. To them, truth is determined by experiences, instead of experiences being "tried" by the Word. As a result, the charismatic movement is extremely ecumenical. If you have had "the experience" it matters little what doctrines you hold. If you have not had the experience, you are "out of it." This ecumenicity is as dangerous but has much in common with the man-made ecumenicity of the world Council.

(To be continued)

# A FIRM FOOTING

## TO FIND AND TO SAVE

It happens at times that what we hear, read or experience runs through us like a warm current.

I felt such a current in my breast yesterday, when I read what a father wrote about his daughter—that she had been found and saved by the grace of God and had entered into the eternal rest.

She was a daughter in the first home where I was a guest in a foreign land—with the exception of my brother's home. At that time she was a beautiful and happy little girl. The years went by; she grew up, the world called with alluring promises—and she followed the call. Causing many a sigh and tear to her father and mother. Now she was lying in a hospital far from home, and she could not live much longer.

Now earnest prayers rose up to God from a small town in North Dakota, but also from the heart of her who was sick in body and soul some two thousand miles away.

And God heard the prayers. For it was He who had called forth these prayers.

A brother was privileged to bring to her broken spirit words of comfort and consolation from God.

How beautiful on the mountains are the feet of those who bring glad tidings!

Now she lay there a penitent sinner and read God's precious promises—it was well that she had heard and read them as a child. Promises like these: Whosoever cometh to me I will in no wise cast out; the blood of Jesus Christ cleanseth from all sin. The promises were also given her. She found salvation.

When Jesus was criticized because He dined with a publican, He said: "The Son of man came to seek and to save those who were lost."

On the 17th of December, 1927, a gripping tragedy took place outside Cape Cod, when a submarine, colliding with a vessel, went to the bottom of the sea with 40 men on board.

Divers were sent down and they found the submarine. They found more: By crawling on top of the sunken boat, the intrepid diver, Thomas Cadie, found by pounding with his hammer that there were living men in the torpedo room at the bow. A pathetic but brief conversation was hammered out after the code alphabet. Six of the men were still alive, imprisoned in the boat, lying at the bottom of the sea. The air was getting foul and it was cold. They were given to understand that attempts were being made to save them. Twice the despairing question came from the men: How long will it take?

The brave divers could only answer with the strokes of the hammer: We are doing everything possible.

But it was not possible to save them. The six men had to die in their iron cage down in the deep—as the other 34 had died.

Stout-hearted divers descended to the bottom of the sea a hundred feet below the surface. The first was to find the sunken submarine. But to find is one thing—another thing

is to save. This last, however, they were unable to do.

\* \* \* \* \*

Jesus said that the Son of man came to seek and save the lost.

Not only to seek and find. He came also to save. He is able to save.

"I that speak in righteousness, mighty to save" (Isaiah 63:1).

Divine power alone was able to save us, we who had sunk to the bottom, a lost world.

But Jesus had that power. He descended down into the dark deep.

He disarmed powers and principalities and revealed Himself as their victor on the Cross.

He tasted the bitterness of death, that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

And deliver!

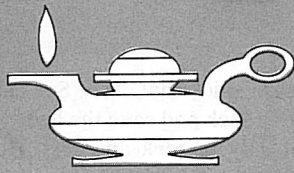
So is there then a way out: There is salvation for those who have sunk down to the bottom in the temptations of life under the condemnation of sin. With the Lord there is deliverance from death. Those who surrender their life into His hands, in their despair, shall not knock and pray in vain.

For He is mighty to save.

—Peder Fostervold

## BUDGET RECEIPTS

	<u>Proposed Yearly Budget</u>	<u>Current Budget</u>	<u>Total Received</u>
General Fund	\$ 48,316.00	\$16,105.32	\$10,902.46
Schools	81,886.00	27,295.32	14,157.68
Home Missions	44,000.00	14,666.68	9,728.72
Foreign Missions	44,000.00	14,666.68	8,043.76
Praise Fund	<u>18,000.00</u>	<u>6,000.00</u>	<u>2,442.08</u>
<b>TOTAL</b>	<b>\$236,202.00</b>	<b>\$78,734.00</b>	<b>\$45,274.70</b>
Budget 1972-73	\$251,563.00		\$72,387.69*
*Includes Special Debt Retirement Offering			
Legacies — \$141.43			
<b>Dorm Fund</b>			
Cash Receipts to date		\$ 93,713.22	
Unpaid pledges		<u>30,782.75</u>	
		<u>\$124,495.97</u>	



# SCHOOL NEWS

## MISS JUDITH ERICKSON NAMED DEAN OF WOMEN AT AFLBS

Miss Judith Erickson, Wadena, Minn., has been named dean of women at Association Free Lutheran Bible School and will assume her duties on August 1. She replaces Mrs. Aini Myking, who resigned in May, after serving two years as dean of women.

Miss Erickson attended AFLBS for one quarter in the spring of 1972. She is a graduate of Bemidji (Minn.) State College and is a teacher by profession. This past school year she taught at an Indian school in Nebraska.

Mrs. Myking and daughters, Doris and Janet, will continue to live in the Medicine Lake area where they are members of Medicine Lake Lutheran Church. Another daughter, Arlene, is in nurse's training at Lutheran Deaconess Hospital in Minneapolis.

## REGISTRATIONS BEING ACCEPTED FOR THE FALL TERM AT AFLBS

The next school term at AFLBS will begin on September 10 with registration. Classes start the next day. But it is important that application be made **now** if you are considering com-

ing to Bible School this fall. Rooms on campus will be at a premium and those who register first will be given first preference. Those who register too late may not be accepted at all. There will be no new dormitory for boys ready in the fall. We trust that one will be available during the school year.

For the present, applications are still being processed. Young people are urged to attend Bible School either before or during their college careers, or before taking up some employment, or entering the service. If you have a desire to study God's Word and if you are willing to live a life of discipline needed for the earnest searching of the Scriptures, then you are invited to make application to attend AFLBS. Address your inquiries to

Dean, AFLBS  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

AFLBS is a two-year Bible school, but even one year will be of value, or one or two quarters of study.



## THE AMBASSADORS CARAVAN

Members of the Gospel team from AFLBS which is travelling throughout the AFLC this summer are, left to right, front row, John Hove, Anita Waddle, Mary Kvanvig and Jim Lindgren. Back row, Joel Erickson, Sharon McCarlson, Julie Dahlgren and Tom Fugleberg. Watch for announcements as to when they will be appearing in your community.

# SURVEY ON THE LOCAL CHURCH YOUTH GROUP

by Richard D. Anderson

On Monday, March 13, 1972, a survey on the local church youth group was given. The participants included the junior and senior classes of the Association Lutheran Bible School. The total number of participants was 101, which included 65 juniors and 36 seniors. Five of the questions were taken from Merton P. Strommen's book, *Profiles of Church Youth*.

One main objective of the survey was to come to a better understanding of problems youth face in our society today. Another objective was to find out how effective the local youth groups have been.

One might object to the use of "Bible School" students, who have been subject to anywhere from two to six quarters of concentrated Bible Study. Being that they now have a basic "conservative" viewpoint, they do not reflect the average youth of today. This criticism is true to an extent but nevertheless the results can still tell us something of importance. The participants have been asked to reflect back on their high school days and explain how they felt about themselves and their youth groups. Therefore, their answers do reflect, at least to a large degree, the attitudes of today's youth.

The first question in the survey was, "What do you consider the main obstacle youth face in trying to live the Christian life?" Far above any other problem was that of peer-group pressure. One girl wrote very straightforwardly, "The young people are afraid of what others think of them." Another young person said that her biggest problem was "wanting to be accepted by the 'in-crowd' and still live the Christian life." Out of 101 replies, 53 mentioned directly that the acceptance and influence of friends was the biggest problem. Other problems given were "living up to the temptations of the world" (mentioned 15 times) and "living the life of a Chris-

tian" (mentioned 11 times). Both of these last two mentioned relate very directly to the main problem of peer-group pressure. Again we see the tremendous force that Christian young people have to face if they are to remain true to their convictions and calling from the Lord.

Question Number 2 asked, "How would you rate the effectiveness of your League in being used to hold and win youth for Christ?" There were five available answers, ranging from "excellent, good, O.K., poor, to, I don't know." The breakdown of figures comparing the AFLC to non-AFLC was:

	AFLC	non-AFLC
Excellent	0	1
Good	9	6
O.K.	22	9
Poor	27	18
I don't know	6	2

I don't know exactly how to analyze these figures, but taken from a purely objective point of view we find that the other churches have about the same effectiveness in holding and winning youth for Christ as we in the AFLC. Of AFLC members, 48% felt that their league was O.K., good, or excellent. Of non-AFLC members, 50% felt that their league was O.K., good, or excellent. This, at first glance, seems to be quite an indictment against the AFLC youth programs. We claim to be spreading the Word in truth and purity, but are we really reaching young people for Christ in our local leagues? It is true that we in the AFLC rely heavily on Retreats and Bible Camps to confront our young people, which may explain why so few felt our (AFLC) youth groups were winning youth for Christ. But if Retreats and Bible Camps provide for "conversion experiences," then our local leagues should provide for growth!!

Question number 5 asked a similar question as number 2. "To what extent did your church youth group help your Christian growth?" Of AFLC

members, 5 of 62 said they were led to Christ and 25 said they were "helped to grow in Christ" through their local leagues. But over half (52%) said that the league "didn't help very much" or that it was of "no help whatsoever." The results of questions 2 and 5 show us we have a need to reach out even more in order to be truly effective in our youth programs!

Question number 3 stated, "What I appreciate about my home league and hope we never lose are . . . . ." The one most frequently mentioned item was the "fellowship" of the other Christians, where the members could "discuss problems with frankness." Many of the young people were especially thankful for the concerned and dedicated advisors that they had. Question number 4 stated, "What I consider an ideal youth group would be a group where the members . . . ." Again this idea of fellowship came out in the majority of cases. One girl wrote, ". . . . were all Christians and were constantly bringing others to Christ and having a great time in fellowship."

Question number 13 asked, "What attracts you most to a youth group?" The possible answers were the leader, other young people, recreation, or Bible study (where one has an opportunity to discuss problems). The responses were as such:

The leader	10
Other young people	59
Recreation	11
Bible Study (time when one can discuss problems)	54

Again we see the great and important role that young people play in each other's lives. The fact that so few checked "the leader" shows that for a youth group to grow it must grow by Christ working through the witness of the young people primarily. There is real danger for us as youth workers to try to "entice" young people to Christ through our own "flashiness" and "style" without realizing that the greatest influence Christ can have is through the young people themselves, living and witnessing for Christ in a dynamic and Spirit-guided way.

We see also the need for solid Bible studies which relate to the young people and their problems. Many times we feel recreation will be the "entic-

*(Continued on page 14)*

# Women For Christ

## HOLY SPIRIT POWER by Mrs. Thorlief Hovland Sisseton, S. Dak.

Bless the Lord, O my soul:  
and all that is within me,  
bless His holy name.

Bless the Lord, O my soul,  
and forget not all His benefits

Psalm 103:1, 2.

I thank God for His love, mercy and patience toward me. Truly, I cannot fully comprehend the love of God to me and will never cease to marvel at His patience with me.

We have been studying the book of Acts in our WMF Bible study. The lessons show clearly the importance of the work of the Holy Spirit in the early church and then in each of our lives, too.

It was to the Christians or "the followers of Christ" that the Holy Spirit was given. Who are the Christians? Romans 8:14 says, "All who are led by the Spirit are the sons of God." Like the disciples we must first learn the importance of obedience to His command. Jesus said, "Tarry, pray and wait. You shall receive power after the Holy Spirit has come upon you." What a change it made in their lives.

The Holy Spirit continues to give the same power today. It has been said that if power has gone out of our lives, it is probably because praise has gone out of our prayers. Perhaps we are more aware of our griefs and disappointments than our blessings. It is good to praise the Lord and especially when blessings are not felt. The Psalmist says, "Ye that by night

stand in the house of the Lord, lift up your hands in the sanctuary and praise the Lord." Let us lift up our hands in the dark sanctuary of our soul and praise the Lord. When did your soul last magnify the Lord and your spirit rejoice in your Savior?

Many things in our daily lives have a spiritual analogy. I look at my watch. It has stopped. I set it for seven. Later I look and it's still seven. I forgot to wind it. Perhaps we have let our "spiritual life" run down.

I clean out my junk drawer. Is it possible my life could contain a junk drawer? Are there places within where we store up things that would

tear down our spiritual well-being? Things like holding grudges, criticizing others, showing prejudices, jealousy, being overly sure of ourselves or whatever. These are things that will keep that Holy Spirit from doing His work in us and must be disposed of in our lives. When we have discarded everything of a useless nature, then this place can be filled with "fruits of the Spirit," of which the greatest fruit is love.

In Exodus 15 we hear Israel's Song of Thanksgiving after crossing the Red Sea. Three days later they murmured and complained. How long does our victory last?

## PERSONALITIES

Rev. Roy A. Bredholt has resigned as pastor of Trinity Lutheran Church in Grand Forks, N. Dak., where he has served the past several years. Future plans are not known as of this date.

## HYMNBOOKS WANTED

Music editions of **The Concordia Hymnal** are desired by Bethel Lutheran Church, Culbertson, Mont. Any church having any of these books for sale is requested to contact Pastor Verle Dean, Box 574, Culbertson 59218.

## REMEMBER THE A.F.L.C. IN YOUR WILL

Build Free and Living Congregations.

Extend Mission Frontiers.

Support Schools true to the Lutheran Confessions.

Designate:

The Association of Free Lutheran Congregations

or

The Co-ordinating Committee of the Association of Free Lutheran Congregations, a Minnesota nonprofit corporation

or

Association of Free Lutheran Congregations Mission Corporation, a North Dakota nonprofit corporation

or

Free Lutheran Theological Seminary Corporation, a Minnesota nonprofit corporation

The address for all the above is: 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55441.

\* \* \*

"Whose shall those things be, which thou hast provided?"

Luke 12:20



---

# editorials

---

## THANK YOU, PASTOR GUNDERSON

We say thank you to Pastor Richard Gunderson for writing the devotional articles for **The Lutheran Ambassador** for the first half of 1973 under the heading "Meditation Moments." It was a busy time for him what with serving Scandia congregation, Sedan, Minn., taking some work at the University of Minnesota at Morris, speaking on behalf of world missions when he could—and becoming the father of twins in April. But for all that, Pastor Gunderson has been diligent in getting the articles to us for publication.

Personally, we have enjoyed the way in which he has drawn on his experiences on the mission field in Bolivia for illustrations or "windows" for his devotionals. A man should write out of his experience and he has done so. Beyond that, Pastor Gunderson's writings have set forth the challenge of Christian living, the power available for it and the power of the Christ-controlled life to make an impact on the world about. And all the while he has invited people to share in the salvation there is in Jesus.

Thank you, Pastor, and may the Lord add His rich blessing to your work for us and bless you in your continued stay among us before returning to Bolivia.

Our next writer of "Meditation Moments" will be Dr. Iver Olson of our Seminary and Bible School faculty. As he phases out his teaching career which covers over 30 years, it is his intention to write more. He has at least one extensive project in mind and we have at least

one other to suggest to him. May the Lord grant grace and strength for this much needed projected ministry.

For the more immediate future, we anticipate keenly his forthcoming devotional articles, the first of which shall appear in the next **Ambassador**. It will be good to hear from this man whose work at our Seminary has meant more to its very existence than we may realize.

God bless your writing efforts for us, Dr. Olson.

## WATERGATE'S BOON

If one speaker at the recent commencement exercises mentioned Watergate in passing or used it as his general theme, several thousand speakers did so. Seldom has an event provoked the coverage and feeling that the Watergate affair has. By all counts it was an unfortunate happening. Many things remain to be revealed before anyone can make a final judgement on it. The whole event is so involved the common man may never really understand it all. At times we wonder whether any direct participant in it fully comprehends it. History may judge Watergate a little more kindly than often seems probable right now.

That men in high places have done some strange things, no one can gainsay. American people have risen up against this. One blessing of Watergate would be the setting of higher standards in public life. The public trust is not to be trifled with.

Another benefit of Watergate would be the creation of a greater sense of morality among the American people as a whole. As we ask for greater integrity among those in public life, we must commit ourselves to more complete devotion to honesty in all aspects of life. Even Christian people, in a sense, choose the laws they will obey scrupulously and those they will circumvent or use loosely when the need arises. Let there be moral indignation at Watergate, but it cannot be in the spirit of self-righteousness, that one is himself guiltless of ever having done anything wrong, of never having been something less than honest or forthright.

Let this be a time of examination. Let this be a time of re-dedication or dedication on all levels to integrity. In this way, good can come out of Watergate.

---

## MRS. THEKLA KRETZMANN PASSES AWAY

On Thursday, March 22, at 4 a.m., the Lord called home to Himself the soul of Mrs. Thekla Hueschen Kretzmann, the wife of the Institute's first full-time Director, Dr. Karl Kretzmann. Her funeral was at the Lutheran Church of the Atonement, Florissant, Mo., on Monday, March 26. The Institute Director served as one of the pallbearers.

Mrs. Kretzmann, born on September 25, 1881, reached the age of 92 years. With the exception of the last

few months, she alertly continued to pursue her interests in all phases of the church's work as well as in her large and far-flung family. Truly she was one of the profoundly respected "Mothers in Israel." Esteemed, magnanimous, hospitable, and benevolent, she was the epitome of a child of God.

Mrs. Kretzmann was the daughter of the pastor and poet, the Rev. O. R. Hueschen. The couple was married on July 12, 1900. The union was blessed with six sons and two daughters: Dr. O. P., Valparaiso, IN; Dr. Adalbert R., Chicago, IL; Dr. Edwin

M. J., Providence, RI; Dr. Martin L. Florissant, MO; Mrs. Thekla (Eisentrager), Lincoln, NB; Dr. Justus P. Florissant, MO; Mrs. Anita (Stumpf), San Francisco, CA; and the Rev. Norman D., Minneapolis, MN.

Mrs. Kretzmann moved to Valparaiso, IN, after the death of her husband on April 3, 1949. She knew her Savior intimately and cherished her family and friends. Blessed be her memory.

—Historical Footnotes.  
Concordia Historical Institute

# NEWS of the Churches



## BETHEL LUTHERAN CHURCH IN CULBERTSON FREE OF DEBT

Two special services were held at Bethel Lutheran Church in Culbertson on Sunday, April 29.

Installation of Pastor Verle Dean was held in the morning service. Pastor Dean, formerly of the Redby Indian Mission in Minnesota, arrived in Culbertson last December. Officiating at the installation was Pastor John Strand, president, AFLC, of Minneapolis, who also brought the messages at both services.

At the afternoon service, a mortgage-burning ceremony was held with trustees Clifford Berglee and Erling Brekke, as well as Pastor Strand, taking part. Also present and bringing a short message was former pastor Knute Jore of McIntosh, Minn. Pastor Jore served the congregation during the time the church was constructed.

The noon meal was served by the women of the church.

The history of Bethel Lutheran Church dates back to January 25, 1968, when it was organized.

In 1965, Pastor Jore was called to serve Zion Lutheran at Brockton. He arrived in Culbertson in April of the same year. Sunday services and Bible studies began in the Oscar Qualley and Henning Dahlberg homes. Sunday School was started in September of the same year. As attendance at services increased, one apartment in the parsonage was converted into a chapel. During this time the work in Culbertson was carried on together with Zion, now known as Faith Church.

As time went on, the people in Culbertson realized the need for a church and congregation of their own. A building fund was started and building committee elected. In October, 1967, ground-breaking for the new church was held. The first service in the new church was held June 30, 1968.

In the summer of 1969, a home lo-

cated across the street from the church was purchased for a parsonage.

Pastor Gene Sundby served Bethel and Faith Lutheran, Brockton, from 1969 to 1972. Pastor Otto Saukerson of Chamberlain, S. Dak., gave interim service for two months until Pastor Dean of Redby Indian Mission in Minnesota arrived December 1, 1972.

Taken from **The Searchlight**, Culbertson, Mont.

## NEW MEMBERS RECEIVED BY GRAFTON CONGREGATION

Mr. and Mrs. Glenn Moe, Gregory, Wendy, Darcy and Natalie; Mrs. Kenneth Lake; Mr. and Mrs. Richard Wheeler, Richard and Kelly Ann; Mrs. Lyle Lindly; and Mr. and Mrs. Gary Rud and Paula recently joined the Bethel Lutheran Congregation in Grafton.

## MALE COUNSELORS SOUGHT FOR FAMILY BIBLE CAMP

Pastor Dennis Gray, Dean of Men for our Association Family Bible Camp is looking for counselors. Those who can serve the entire week or on the week ends should write him at Box 497, Grafton, North Dakota, indicating their desire to serve and the days they can do so. Dates of the Family Camp are July 9 to 15 and the place is Lake Geneva Bible Camp, Alexandria, Minn.



Bethel Lutheran Church, Culbertson, Montana



Bethel Lutheran Parsonage, Culbertson, Montana

19. What quality did the impotent man possess?
20. What effect did this healing have upon the people?

Paul resented their actions, and in speaking to the people made a very general statement concerning the goodness of God, distinguishing Him from all other gods and from them, who were only men. Do you recall that Peter made a similar remark?

21. What was Paul's response to the attitude and actions of the people? v. 15

22. Why did he leave Lystra?

23. As Paul and Barnabas traveled from city to city, what did they do? vv. 22, 23

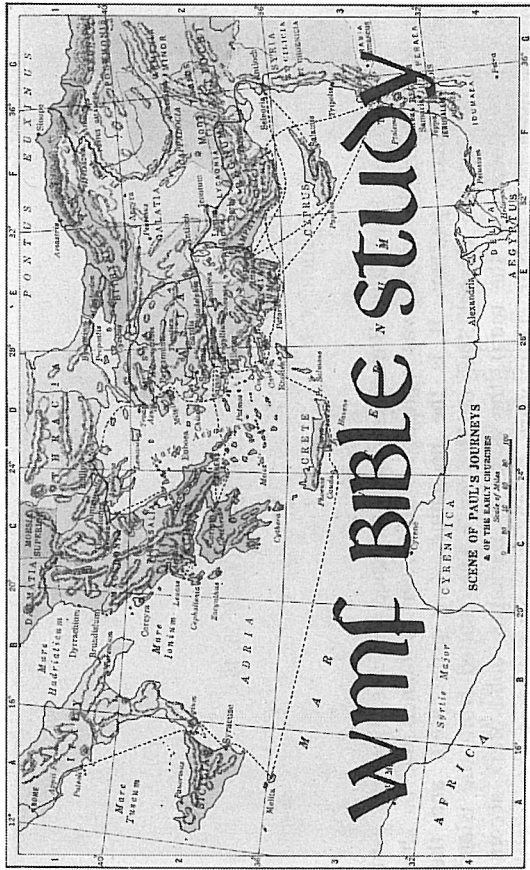
In verses 21-29 we read of the return trip to Antioch (Syria). The itinerary of this homeward trek was a retracing of their steps (Cyprus excluded). As Paul revisited the churches in these cities, he aimed to stress one important point, that of the careful organization of these newly formed churches, so that they would grow and survive. They were to become self-supporting, self-sustaining and self-propagating congregations. Evangelistic work is very essential but there must be pastoral work and Bible teaching to bring about fruit and preserve it.

It was a great day in Antioch when these two missionaries returned home. They had been sent out eighteen months earlier, and now at last had returned. A great meeting was held to hear the reports from THEIR missionaries.

24. To Whom was all the glory given?

Do you remember that in the first lesson, we asked the question, "Why study Acts?" What answer was given? What help did you get from this lesson?

This closes the study of the first missionary journey. Look on your map again and see how far this journey had spread the Gospel, that Good News of salvation in Jesus Christ. The blessings of God had been made known to countless numbers when the door of salvation had been opened so abundantly to the Gentile or heathen world.



### Studies in the Book of Acts

July 1973

#### BEGINNING A GREAT MOVEMENT

##### Lesson 7

Acts 13 & 14

Locate Antioch in Syria on your map. The Church there was blessed with outstanding leaders. The Lord knows where to find those He needs for His work. Take note of the places from which these men came. A missionary enterprise is about to begin and the church that supports such a task must be spiritual, prayerful, self-denying, carefully instructed in revealed truth and deeply concerned about the work abroad.

#### Chapter 13

1. (a) What did Luke call these men? v. 1
- (b) What were they doing? v. 2, 3
2. "The Holy Spirit said" is an expression suggesting the personality of the Holy Spirit, and His office as a guide in the church. What did he say? v. 2
3. In these first four verses there is a record of the first ordination and commissioning service for missionaries. How is it described?

Five steps:

- (a)
- (b)
- (c)
- (d)
- (e)

4. What had the Lord told Ananias about Paul? (see 9:15, 16)

5. Who sent these men? v. 4

This team, Paul and Barnabas, commissioned by the Church, sent forth by the Holy Spirit, was equipped with power to launch out on this first missionary journey. It is the beginning of a great step, and the first time that the Gospel "put out to sea." They sailed from the island of Cyprus (locate on the map), the home of Barnabas. John Mark accompanied them as a helper. Their work began with preaching in the Jewish synagogues.

6. Whom did they meet on the island? v. 6, 7

7. (a) What did the sorcerer try to do? v. 8

(b) What was the desire of Sergius Paulus? v. 7

8. What did Paul call the sorcerer? v. 10

Modern missionaries have often encountered similar opposition as these early missionaries did.

9. What punishment was meted out upon this "tool of the Devil"?

10. In contrast, what was the experience of Sergius Paulus?

Certain inscriptions found recently show that he remained a firm Christian. He was the Governor of the province, a man of good character, being impressed by the marvelous teachings of Christ. He could very well be named the first convert in missionary history on foreign soil.

Paul and Barnabas moved on, leaving the island of Cyprus, crossing the Mediterranean Sea and then entering Asia Minor. Having crossed the steep passes of the mountains, they reached another Antioch. By this time one of the trio had left, a disappointment to the other two. Who was he? v. 13

11. Can you think of any reasons for this desertion?

12. Paul and Barnabas entered the Jewish synagogue on the Sabbath Day, sitting down to read the law and the prophets. What did the rulers of the synagogue say? v. 15

Paul preached the sermon for the day, stressing the history of Israel. It was probably one of the longest sermons ever preached, the gist of it being three-fold: a historical review, a Gospel message as found in Jesus Christ, and a warning not to ignore what they had just heard. Ignorance of the written Word leads to ignorance of the Living Word.

13. This sermon is similar to another one found in one of the earlier chapters. Of whom are you reminded?

14. What were the results of this sermon? vv. 42, 45, 48

15. What encouragement did Paul and Barnabas receive? vv. 43, 48, 52

16. What did the missionary team say when opposition arose? v. 46 (See Is. 42:6, 7; 49:6)

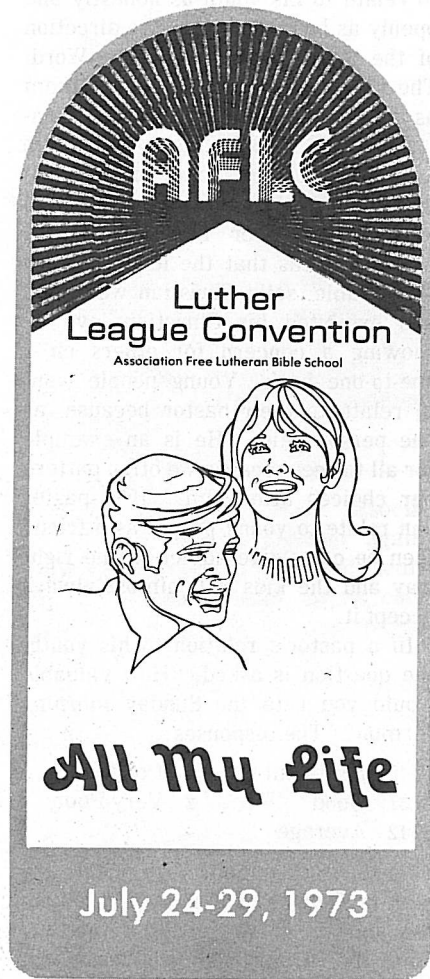
Did you notice that the central thought of the sermon presented the crucified and risen Christ as the Savior from sin?

17. What was the outcome of the opposition stirred up against the missionaries? vv. 50-51

#### Chapter 14

Paul and Barnabas continued on. (Follow their travels on the map.) They pursued a course which illustrates several points of missionary strategy. First, they went to the larger cities and established churches, and from there aimed to reach the outlying districts. Secondly, they traveled along the line of least resistance and entered every open door, going first to their own countrymen, the Jews, preaching in their synagogues, and when rejected there, they turned to the Gentiles. Plots were often incited against them; then it was necessary for them to make a hasty retreat.

18. What miracle was performed at Lystra? vv. 8-10



**ALL MY LIFE**

"All my life, through the good and bad of life,  
 Whether I should gain or lose, still  
 I choose to live my life, every moment  
 All for thee, walking oh so close to Thee,  
 While I'm learning every day, come what may, to trust in Thee.  
 Take away the doubt that hides Thy perfect will,  
 Give me faith instead and with Thy Spirit fill:  
 Then all my days, be the guardian of my ways,  
 Then I'll know the glory of all Thy love, through all my days."

\* \* \* \* \*

"That in all things He might have the preeminence."

Colossians 1:18

"He that cometh from heaven is above all."

John 3:31

"He is thy life."

Deuteronomy 30:20

"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you."

I Samuel 12:24

\* \* \* \* \*

**GENERAL INFORMATION**

Age Limit: Ninth Grade and over (anyone entering ninth grade in the fall of '73).

All conventioners will be housed on campus.

Bring your own bedding.

Total cost:  
 \$18.00 before June 30th  
 \$19.00 thereafter  
 (\$4.00 per day)

Refund if you cannot attend.

**TUESDAY—**

4:00- 6:00 Registration  
 p.m.

8:00 Informal Sharing Time  
 and Singspiration

**WEDNESDAY—**

"SEX, DATING, AND MARRIAGE"

8:00 a.m. Breakfast  
 9:00-10:15 "God's Gift of Sex"  
 10:30-11:30 "Dating and Marriage"  
 11:30-12:00 Panel Discussion  
 12:00 p.m. Lunch  
 (individual counselling with staff after lunch)  
 1:00 Film  
 2:00- 5:00 Recreation  
 5:30 Supper  
 7:00 Small Prayer Cells  
 7:30 Evening Rally  
 9:30 Afterglow  
 11:00 Personal Quiet Time

**THURSDAY—**

"VOCATIONS AND GOD'S WILL"

8:00 a.m. Breakfast  
 9:00-10:00 "How to Know God's Will"  
 10:00-11:00 "The Challenge of Full-Time Christian Service"  
 11:15-12:00 "The Graduation Crossroads: What are the Options?"

(individual counselling available after lunch)

1:00 Film  
 2:00- 5:00 Recreation  
 5:30 Supper  
 7:00 Small Prayer Cells  
 7:30 Evening Rally  
 9:30 Afterglow  
 11:00 Personal Quiet Time

**FRIDAY—**

"SATAN AND HIS TOOLS"

8:00 a.m. Breakfast  
 9:00- 9:45 "What God Says About Satan"  
 10:00-12:00 "Satan Is Alive & Working" by Pastor Victor Ernest

12:00 p.m. Lunch  
 (individual counselling available after lunch)

1:00 "Drugs and the Occult" by Pastor Al Palmquist  
 2:00- 5:00 Recreation  
 5:30 Supper  
 7:00 Small Prayer Cells  
 7:30 Evening Rally  
 9:30 Afterglow  
 11:00 Personal Quiet Time

**SATURDAY—**

"PERSONAL EVANGELISM"

8:00 a.m. Breakfast  
 9:00-10:00 "What God Says About Sharing Your Faith"

Please fill in registration blank and mail to:

LUTHER LEAGUE CONVENTION  
 3110 E. Medicine Lake Blvd.  
 Minneapolis, Minn. 55441

TOTAL PAYMENT ENCLOSED

\$ \_\_\_\_\_

NAME \_\_\_\_\_ AGE \_\_\_\_\_

ADDRESS \_\_\_\_\_

CHURCH \_\_\_\_\_

PASTOR \_\_\_\_\_

ENTIRE SESSION:

DAYS ATTENDING:

WED.  THUR.  FRI.

SAT.  SUN.

10:15-11:30 "How to Share Your Faith" by Evangelist Nels Pedersen  
 11:30-12:00 "Everyday Witnessing"  
 12:00 p.m. Lunch  
 1:00 Film  
 Opportunity for personal outreach in the afternoon.  
 5:30 Supper  
 7:00 Small Prayer Cells  
 7:30 Evening Rally  
 9:30 Afterglow  
 11:00 Personal Quiet Time

**SUNDAY—**  
 8:00 a.m. Breakfast  
 9:00- 9:30 Small-Group Devotions  
 10:00 Christian Worship Service  
 12:00 p.m. Lunch

**A PRAYER IN BED**

Dear Lord, one day  
 I shall lie thus and pray  
 Stretched out upon my bed,  
 Within few days or hours  
 Of being dead.  
 And I shall seek  
 Then for the words to speak,  
 And scarce shall find them,  
 Being very weak.  
 There shall be hardly strength  
 To say the words if they be found,  
 at length.

Take, then, my now clear prayer  
 Make it apply when shadowy words  
 shall flee:  
 When the body, busy and dying,  
 May eclipse the soul.  
 I pray Thee now, while pray I can,  
 Then look, in mercy look,  
 Upon my weakness—look and heed  
 When there can be no prayer  
 Except my need!

Samuel Moor Shoemaker 1893-1963  
 (This poem was written by the author  
 as a very young person.)

Reprinted by permission. **I Stand by the Door**, the Life of Sam Shoemaker, by Helen Smith Shoemaker, Word Books, Waco, Texas, copyright, 1967.

"But it is not the quest of the vicious that I fear for most of you, it is rather the quest of the trifling, or the quest of the second best."  
 —Clovis G. Chappell

(Continued from page 7)

ing" agent to get young people out but that is not true as shown in this survey. (Only 8% said they were attracted to a youth group because of recreation.)

As we as student ministers prepare for a lifetime of work in the parish ministry it is well to recognize how our young people relate to us. Questions 10 and 11 dealt with this area—and one problem really was brought out in nearly every answer. Questions 10 and 11 were very closely related as number 10 asked, "I would feel closer to my Pastor if . . . . . ." Overwhelmingly, the young people said that they wished they could have talked with their pastor but that he was either too busy or they felt he wouldn't understand. There was a real desire on the part of the young people to talk to the pastor and confide in him. One young man said that he would feel closer to his pastor if he could "talk to him in private but that he usually doesn't seem to have time to talk and learn what my problems are." Another young person said, "I've never had a really deep talk with him." Out of 88 responses, 44 said directly that they wished that they could have a good talk with their pastor. Of the remaining 44, all except five mentioned something in relation to talking with their pastor. What has been shown is that the pastor **must** take time to communicate with his young people in a one-to-one relationship! It seems that the young people would really appreciate the pastor showing a personal interest.

Very closely related to this area of communication and interaction between the youth and pastor is that of what role a youth leader should play. Question number 12 states that an "adult leader who works with a youth group should act as a . . . . . ." These responses were given:

- 15 Organizer and initiator of activities
- 24 Maintainer of order and supervision
- 91 Helper—giving advice but not dominating
- 18 Teacher
- 7 Other (be an example, a friend, etc.)

This reveals the need of the pastor

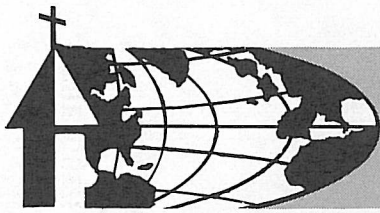
to relate to his youth as honestly and openly as he can through the direction of the Holy Spirit through the Word. The youth want him to relate to them as a human being and not as the "minister" who is preaching "at" them at all times. In response to the question, "What do you look for in a youth leader?" (number 15), the general consensus was that the leader should be a stable, solid Christian who lived and exhibited his Christian love by showing a concern for others on a one-to-one basis. Young people want to relate to their pastor because, as one person said, "He is an example for all to see, because we often pattern our choices after him." If a pastor can relate to young people as a friend then he can "give advice in the right way and the kids will almost always accept it."

In a pastor's relation to his youth, the question is asked, "How valuable would you rate the Sunday morning sermon?" The responses:

40	Excellent	6	Poor
37	Good	2	Very Poor
12	Average		

This shows the importance of the sermon in Today's age. Youth are listening and they are getting something from the "traditional" Sunday morning sermon. As one youth said "they (the sermons) aren't always the greatest messages but they start the week out right." Another one said, "Many times I can read the same passage but I don't understand it fully by myself." Still another person writes, "Usually a sermon is the meat of the word needed for our lives. We need to be fed." The challenge is put to us as future pastors to provide our youth consistently with "food" for growth in their spiritual lives.

The most significant conclusion that can be drawn from this study is as follows: Overall, pastors have done a good job in the pulpit but have failed when it comes to relating to our young people on the one-to-one basis! This may be an oversimplification but nevertheless it is a conclusion that must be drawn. We must continue to preach the Word from the pulpit but we must also share with our young people on a one-to-one basis, leading them into a deeper understanding and relationship to Jesus Christ!



# CHURCH-WORLD NEWS

## THE CHURCH AROUND THE WORLD

\*\*Afghanistan's only Christian church is located in Kabul, has been closed down by the government. Pray!

\*\*Opposition and threatened violence against "Jews for Jesus" and other missionaries in Israel have made recent headlines. Some Israeli leaders are requesting the expulsion of the 1000 Christian missionaries now active there. However, the government of Israel has told the country's Protestant communities it will not condone violence against them, and that its sympathy for recognized churches has not changed.

\*\*Muslim sects are picking up speed among American blacks and now total an estimated 200,000 U. S. members. The prejudice of whites and a common belief that Christianity has failed blacks are cited as reasons for growth.

\*\*Returning to Australia after three years' imprisonment in Red China, a Sydney journalist noted the moral deterioration of his country. He accused society of using "pretenses and shams" to hide its being "not merely un-Christian but positively anti-Christian." Is the U. S. any better?

\*\*In Ethiopia, the Sudan Interior Mission is teaching 50,000 people to read, so they can study the Bible. The four-year-old program uses cassettes, flash cards, and primers that are based directly on the Scriptures.

## "THE LUTHERAN" CHANGES FORMAT, ENLARGES SIZE

Philadelphia—(LC)—The Lutheran news magazine of the Lutheran Church in America, will soon appear in a new size and format.

Starting with the Sept. 6 issue, the magazine, published 22 times a year, will change from "pocket" (6% by 9%) size to "standard" (8½ by 11) size, Dr. Albert P. Stauderman, editor, announced here.

The content, which includes feature articles and extensive news coverage of the world of religion, will remain basically unchanged in the new format, but "the larger size will permit better use of color, increased pictorial content and larger type," Dr. Stauderman said.

He added that the magazine's directive to be of "general interest to the total membership of the church" would be furthered by the change.

The new design for the magazine was worked out by the staff in consultation with Dr. Edmund C. Arnold, chairman of the graphic arts department in the School of Journalism at Syracuse University.

With an audited circulation of 530,000, **The Lutheran** ranks 76th among the top 100 magazines published in the United States (Audit Bureau of Circulation figures) and is second in distribution among all denominational periodicals.

## ALC LAYMAN'S METEORIC CAREER: BUDGET AIDE TO DEFENSE HEAD

Washington, D.C.—(LC)—In a thus far brief but meteoric career in government service, Dr. James Rodney Schlesinger, who is a layman of the American Lutheran Church, has risen from a fiscal officer to head of the nation's military establishment.

In intermediate steps, Dr. Schlesinger served somewhat more than a year as chairman of the Atomic Energy Commission, and four months as director of the Central Intelligence Agency, two of the most prestigious offices in the Nixon Administration.

On March 12, President Nixon announced here that he would nominate Dr. Schlesinger as Secretary of Defense to replace Elliot L. Richardson, who earlier was nominated as Attorney General to take over the troubled Justice Department and oversee prosecution of those involved in the bur-

geoning scandal of the so-called Watergate case.

Taking on his fourth major assignment in the four years of the Nixon presidency, Dr. Schlesinger, at 44, will be the youngest Secretary of Defense in the nation's history.

Dr. Schlesinger, his wife and eight children are active members of Faith Lutheran church, a congregation of the ALC, in Arlington, Va.

The New York Times described Dr. Schlesinger as "a former economics professor who has a reputation as a reformer in government."

## LCMS REPORTS FIRST-TIME MEMBERSHIP LOSS FOR 1972

St. Louis, Mo.—According to final statistics compiled for 1972, The Lutheran Church—Missouri Synod recorded a loss in total membership for the first time in its 126-year history. Baptized members in North and South America numbered 3,057,237 in 1972, about 3,500 less than the year before.

The number of baptized members in North America dropped from 2,886,207, in 1971 to 2,878,406 in 1972, for a loss of .003 percent. However, combined with the baptized membership of Synod congregations in South America, whose total went up from 174,483 in 1971 to 178,831 in 1972, this loss is cut to .001 percent.

"We have joined the ranks of every mainline denomination in the United States with these figures," commented LCMS President J. A. O. Preus. He attributed the loss to the declining birth rate as well as to those who decided to terminate their membership during the year. "Continued backdoor losses particularly call for increased pastoral concern," Dr. Preus said.

Congregations in North America reported a net gain of 23,604 communicant members last year, which represents a .012 percent increase. Adult confirmation was down by 1,500. South

American parishes reported a gain of 4,480 in communicant membership.

There were 6,102 parishes in North America at the end of 1972, eight more than a year before. In South America, however, a year's loss of 16 stations brought the total for that continent to 818.

Dr. Preus reported that in the North American parish education programs, 1972 Sunday School enrollment was down 30,000 from that of 1971. Parochial school enrollment registered gains, although for the first

time, pre-kindergarten programs were included in these statistics.

Despite the decline in baptized members during 1972, Dr. Preus noted that contributions to congregations were up 5 percent and those to Synod, 2%, over the 1971 figures.

---

God's hospitality buries our necessity. His bounty overwhelms our needs.

J. H. Jowett (on Psalm 23:5)

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

Second-class postage  
paid at Minneapolis, Minn.

## Directory of the Association of Free Lutheran Congregations

### OFFICERS

#### *President*

Rev. John P. Strand  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### *Vice-President*

Rev. Kenneth L. Anderson  
McVille, N. Dak.

#### *Secretary*

Rev. Robert L. Lee  
1033 S.W. Fifth St.  
Valley City, N. Dak.

#### *Business Administrator*

### CO-ORDINATING COMMITTEE

#### *Chairman*

Rev. Julius Hermunslie  
832 W. Stanton Ave.  
Fergus Falls, Minn.

#### *Secretary*

Mr. Sheldon Mortrud  
715 S. Tindolph Ave.  
Thief River Falls, Minn.

### ASSOCIATION SCHOOLS BOARD OF TRUSTEES

#### *President*

Rev. E. J. Langness  
858 N. Pine St.  
Ishpeming, Mich.

#### *Secretary*

Rev. Leslie Galland  
Spicer, Minn.

#### *Dean of Free Lutheran Seminary*

Rev. Amos O. Dyrud  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### *Dean of the Bible School*

Rev. R. Snipstead  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

### WORLD MISSIONS

#### *Chairman*

Mr. Robert Knutson  
McVille, N. Dak.

#### *Secretary*

Mr. Roy Mohagen  
Grafton, N. Dak.

### HOME MISSIONS

#### *Chairman*

Rev. Herbert L. Franz  
1301 Wilson Avenue  
Cloquet, Minn.

#### *Secretary*

Mr. Eldor Sorkness  
Sand Creek, Wis.

### PUBLICATIONS AND PARISH EDUCATION

#### *Chairman*

Rev. Raynard Huglen  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### *Secretary*

Miss Eula Mae Swenson  
1643 Elm St.  
Fargo, N. Dak.

#### *Executive Secretary*

Miss Judith Wold  
324 N. Arnold  
Thief River Falls, Minn.

### YOUTH BOARD

#### *Chairman*

Rev. Forrest Swenson  
Box 161  
Winger, Minn.

### STEWARDSHIP

#### *Chairman*

Rev. Wendell Johnson  
Dalton, Minn.

#### *Secretary*

Mr. Robert L. Dietsche  
Sand Creek, Wis.

### BOARD OF PENSIONS

#### *President*

Mr. Eldor Sorkness  
Sand Creek, Wis.

#### *Secretary*

Rev. Jerome Nikunen  
805 2nd St. N. E.  
Roseau, Minn.

### WOMEN'S MISSIONARY FEDERATION

#### *President*

Mrs. Melvin Walla  
Box 6, May Lane  
Edgewood Court  
Fargo, N. Dak.

#### *Secretary*

Mrs. Amos Dyrud  
4509 Jersey Avenue North  
Minneapolis, Minn.

#### *Treasurer*

Mrs. J. C. Eletson  
2130 East Superior St.  
Duluth, Minn.

#### *Executive Secretary*

Miss Judith Wold  
324 N. Arnold  
Thief River Falls, Minn.

### LUTHER LEAGUE FEDERATION

#### *President*

Rev. Kenneth Moland  
Kenyon, Minn.

#### *Secretary*

Miss Linda Moan  
3110 E. Medicine Lake Blvd.  
Minneapolis.

#### *Treasurer*

Mr. Ralph Peterson  
St. Michael, Minn.