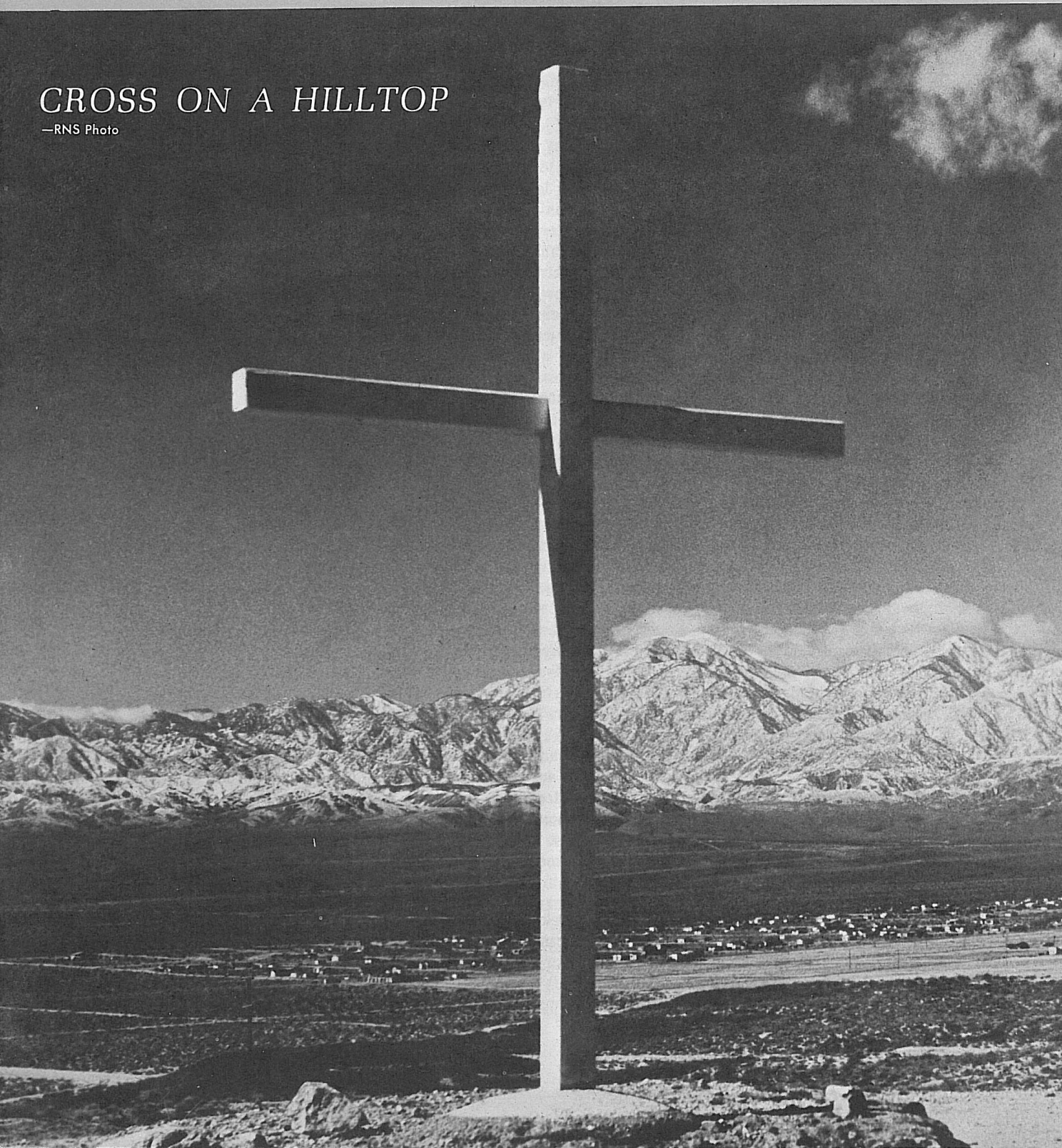


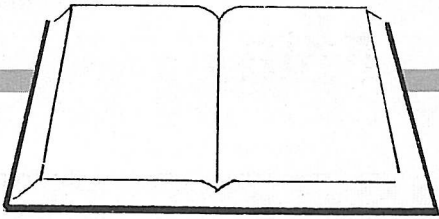
March 2, 1971

# The Lutheran Ambassador

CROSS ON A HILLTOP

—RNS Photo





## According to the Word

### WHO CONTROLS THE CROSS?

Text: John 3:27, 28, 30; 19:11

“John answered and said, ‘A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. . . . He must increase, but I must decrease.’” “Thou couldst have no power at all against me, except it were given thee from above. . . .”

Have you a frustration in your life? Most of you readers can probably answer, “Plenty of them!” How then shall we as Christians deal with frustrations? Look at the forerunner of Jesus, John the Baptist, of whom Jesus said: “Among them that are born of women there hath not risen a greater than John the Baptist. . . .” (Matt. 11:11). Look at his situation in our text, part of which is quoted above. John had been baptizing. All the people of that region had poured out into the desert, or wherever John was, to hear him preach, and to be baptized as a sign of repentance of sin. Even Jesus Himself had begun His ministry by coming to John and being baptized. John had many young men who followed him, and learned from him. They were his disciples. In chapter 3 of John’s Gospel, we see their frustration, for they reported to the Baptist: “Rabbi, he that was with thee beyond the Jordan (Jesus), to whom thou barest witness, behold, the same baptizeth, and all men come to

him.” John answered with the words of the text above, and so beautifully compared Christ to a bridegroom and himself to the bestman, or friend who stands by the bridegroom, and said . . . “This my joy therefore is fulfilled. He must increase, but I must decrease.”

Why wasn’t John frustrated as his popularity was waning and Jesus’ popularity was growing? His young disciples certainly were frustrated. They had great hopes, and great experiences following John, and now it seemed they must leave John and follow Jesus, which ultimately most of them did.

May I suggest that they were looking on different levels of causation. They looked on the human level, the horizontal level of reasons and happenings and causes. John had his eyes much higher. He was looking up to God. He was looking at the high, vertical, divine level of causation and so could say, “A man receives nothing, except it be given him from above.”

Where do you suppose Jesus was looking as He viewed the seemingly tragic events leading up to Calvary? After His betrayal, His being forsaken by His friends, His night of trial, scourgings, torture and sham trial, if He looked on the horizontal, the human level, things would have been mighty dark and frustrating indeed. What did He answer the Roman authority who stood with power to release or to crucify? Jesus calmly said, “Thou couldst have no power at all against me, except it were given (per-

mitted) thee from above. . . .” (Jn. 19:11).

Who controls things in a Christian’s life? Oh, friend, if you really are a Christian, if you have been born again, if you have received Jesus by prayer and by faith, then your life, the Bible says, is “Hid with Christ in God.” Certainly there are frustrations in the Christian’s life. Certainly there are uncertainties, trials, testings and crosses to bear. We do not know what tomorrow holds, but we know Him who holds tomorrow in His hands.

It is not difficult to account for, or take, the good and the wonderful, but what about the evil, the unexpected and the disagreeable? Let us look on the level that God wants us to look. Let us see not as the world sees, only on the level of human causation, but let us lift up our hearts by faith and see on the upper, divine level. We are not to do as the world, which interprets God in the light of events, but rather we are to interpret events in the light of what we know about God. God is love, God is holy, God is all-powerful, God is planning for eternity and our blessed participation in it. Be not frustrated, friend, but be sure you are saved, and then look up above your fears and frustrations. God is still in control of all your crosses, even as He lovingly allowed Jesus to become our Savior through His cross. May this Lenten Season give us a new view of these truths and help us look at our own frustrations on a different level of causation.

John H. Able

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# In the Hour of Trial

by Pastor Laurel M. Udden,  
Minneapolis, Minn.

Matthew 4:1-11; 26:36-46

**H**AVE you been tempted today to do something wrong, or to not do something you should do? Surely everyone is tempted every day. We are not all tempted in the same way, nor by the same thing, nor at the same time. When we are young the temptations to evil and wrong seem more pronounced. As adults we may feel temptation less keenly. However, this does not mean we are tempted any less. The older we get the more we may yield to temptations of which we are no longer conscious.

Hebrews 4:15 tells us, "For we have not a high priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin." The Lenten story is a story of continuous temptation of Jesus by Satan. The temptations of Jesus were very real. It is the one who leads or tries to lead a righteous and holy life who really knows what temptation is. Satan knew that if Jesus lived the perfect life and then died on the Cross for our sins, that his (Satan's) defeat would be complete. Thus Satan tempted Jesus as he has never tempted any man, before or after, "yet without sin."

In Matthew 4:1-11, we read of Jesus' temptation at the beginning of His earthly ministry. Here He overcame temptation by relying on Scripture, the truth of God, in the face of Satan's attempts to lead Him away from His Father's will. After this first temptation, we read "the devils leaveth him; and behold, angels came and ministered unto him." Satan did not leave Jesus for very long because His whole ministry is a record of the variety of ways Satan opposed His ministry.

It was in the Garden of Gethsemane that Satan unleashed his last desperate effort to keep Jesus from fulfilling His Father's will. When we

read in Luke 22:44, "And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground," we sense the life-and-death struggle of Satan against Jesus, the Son of God. Here was the "all-out attack" of Satan against Christ. This was his final attempt to lead Jesus away from the Father's will for His life. It was as if it were "now or never" if Satan was to win the great battle for all eternity. Is it any wonder that Jesus cried out, "Father, if it be possible, let this cup pass from me!" This was Satan's whole purpose, to lead Jesus away from the Father's will. Then follow the triumphant words, "Nevertheless, not my will, but thine be done." How grateful to God we must be that Jesus overcame the temptations of Satan, completely and perfectly. It is only because He overcame the temptations and gave His life on the Cross as a ransom for many that we can now have the personal hope of victory over the temptations we face each day.

The Lenten season is a time when we once more follow Jesus on the way to the Cross. As we see His victory over Satan, we are again reminded that this victory over temptation should be ours—each day. Do you recognize the temptations Satan brings to your life each day? I Peter 5:8 tells us "Be sober, be watchful: your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." The fact that we do not feel the power of temptations does not mean we are not tempted. When a person lives without the victory that Christ can give, that person will never really know what it is to be tempted. Yielding to temptation becomes a way of life that slowly becomes the real of sin as the years go by. The real question is how is a person tempted? Are our temptations merely to do evil and wrong or are they similar to those Satan tried on Jesus?

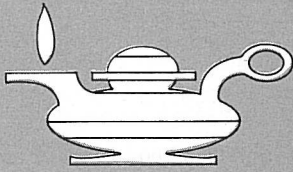
God's will is that all men be saved

and come to a knowledge of the truth. Christ came to pay the penalty for our sins as the very HEART OF THIS PLAN FOR MAN'S REDEMPTION. God has a place for each person in His plan to win the world to Himself. Satan's basic temptation to us, as in the case with Jesus, is merely to get us out of the will of God for our life. Once Satan has achieved this goal in a person's life, he has really accomplished all he wants. It is not nearly as important to Satan if he can further lead a person into gross sin. His main goal is to lead him away from fulfilling God's plan for his life.

How can I know God's will for my life? This is a question often asked, especially by young people as they consider the life that is ahead of them. Each person must find out this basic will of God for his own personal life. This purpose for our life can be found only as we see our own sinfulness and repent of our sins. When we then receive God's forgiveness, based on Christ's merits, and allow Christ to live in our hearts by faith, we then find that the Holy Spirit reveals many things to us. First, He reveals a continuing need of forgiveness as we begin to see our sin more clearly. Then the Holy Spirit shows us more of Christ and His Righteousness. The more we see of our own sin and the more we see of Christ's love for us, the greater will be our desire to serve Him and to do His will. Phil. 2:13: "For it is God who worketh IN YOU both to will and to work for his good pleasure." It is Jesus Christ dwelling IN US that gives us even the desire to do His will. He not only gives us the desire but also supplies the strength to carry it out.

The longer we walk with the Lord the more we see that everything is by God's grace. We cannot work up these feelings or desires by our own strength. Our sinfulness even keeps us from knowing what God really expects of us personally. The Christ who

[Continued on page 11]



# SCHOOL NEWS

## SEMINARIANS ENTER SECOND SEMESTER

On January 25, a new semester began at Free Lutheran Theological Seminary. There was no impressive opening service; no fanfare attended the inauguration of the spring semester. With devotions at 7:45, classes began at 8:00 according to schedule. And although there was nothing special about that day, a new sense and spirit of rededication pervaded the student body.

The students could look back on a crowded autumn—class lectures, written assignments, mid-morning

coffee (and tea) fellowship, week-end preaching and confirmation classes, snowbound Monday mornings, background reading assignments, attendance at the AFLC pastors' conference, and a week of final examinations. The Seminary family had also been together for a potluck meal and for the annual Christmas banquet. All these activities—scheduled and unscheduled—formed the matrix of Seminary life.

By now, the spring semester is well under way. Proving to be equally crowded in activity and work, the new semester will be both challenging and rewarding.

As this semester progresses, each seminarian covets the prayers of the constituent congregations of the Association of Free Lutheran Congregations. Free Lutheran Theological Seminary is the servant of free and living Lutheran congregations. Regularly the seminarians pray for the congregations and for the corporate Gospel work of the AFLC. Just as regularly are the prayers of each congregational member needed for each member of the Seminary family. This essential spirit of prayer is pleasing in the sight of God.

Unto God each seminarian may well pray in the words of Rev. P. C. Paulsen's hymn:

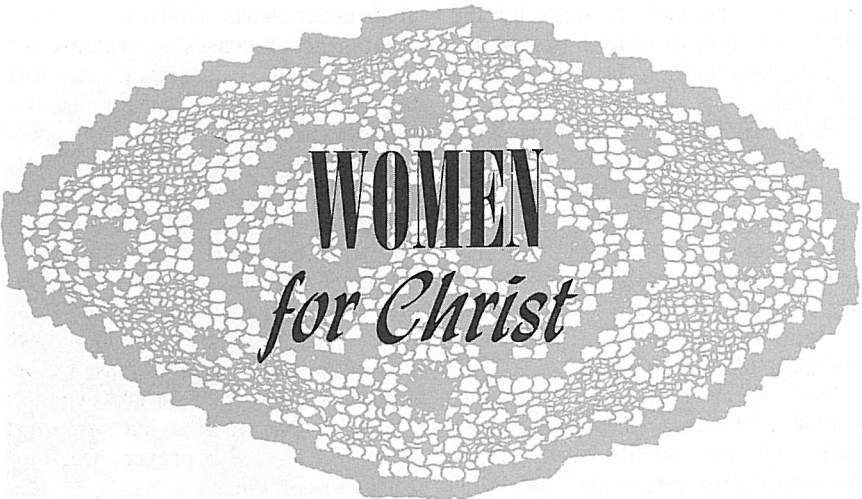
Thus, in Thy service use us  
From early morn till night;  
Let evil not confuse us,  
Nor dim Thy Spirit's light.  
Thy people do Thou nourish  
With Sacrament and Word,  
That fields of Thine may flourish  
And bear Thee fruit, O Lord!

All glory be to God!

—Albin Hilding Fogelquist, Jr.

## FREE LUTHERAN THEOLOGICAL SEMINARY Class Schedule, Spring Semester, 1971 Opening Devotions, Every Morning, 7:45-8:00

Period	Monday	Tuesday	Wednesday	Thursday	Friday
I 8:00-8:50	Introduction to Historical Books (Joshua-Esther) Pastor Dyrud	I & II Thessalonians and Pastoral Epistles Pastor Udden	Theology and Anthropology Dr. Olson	Introduction to Historical Books (Joshua-Esther) Pastor Dyrud	Hymns and Music of the Church Mr. Rodvold
II 9:00-9:50	Beginning Hebrew II Mr. Fogelquist	Beginning Hebrew II Mr. Fogelquist	Lutheran Symbolics Dr. Olson	Beginning Hebrew II Mr. Fogelquist	Introduction to Historical Books (Joshua-Esther) Pastor Dyrud
9:50-10:10	Mid-morning Break				
III 10:10-11:00	Hymns and Music of the Church Mr. Rodvold	Theology and Anthropology Dr. Olson	The Lutheran Church in America Dr. Olson	Theology and Anthropology Dr. Olson	The Lutheran Church in America Dr. Olson
IV 11:10-12:00	I & II Thessalonians and Pastoral Epistles Pastor Udden	Lutheran Symbolics Dr. Olson	Joint Chapel FLTS & AFLBS	I & II Thessalonians and Pastoral Epistles Pastor Udden	Homiletics I Pastor Dyrud or Homiletics II Pastor Udden



# WOMEN *for Christ*

## LENT

by Mrs. Ted Aasness, Doran, Minn.

Lent. What is Lent? It is a small word but it has so much in it. What does it mean? The dictionary puts it this way: Lent—an annual season of fasting consisting of forty days, in preparation for Easter Day, the Feast of the Resurrection.

In the Lenten season we follow in God's Word the thoughts and life of our Lord Jesus Christ. We read and hear of His great deeds and wonderful ministry and must realize that without His unity with the Father all this would not have been so. We must also realize how important it is to have the Triune God, Father, Son and Holy Spirit, in our lives. Do you have Jesus as your personal Savior? Have you asked Him to come into your heart to live? Have you received the promise of Eternal Life? This is why we celebrate this Lenten Season, that everyone should know of Christ's desire that all men shall come to the knowledge of the truth and receive the glory of God.

What do we mean by the knowledge of truth and receiving the glory of God? To know the truth is to learn of Christ, His willingness to give up His glory as the Son of God, and become a mere man to dwell among men struggling with the temptations of man and dying the most dishonorable death of hanging on the cross. Why did He do this? Because God loves all men and Christ had the love of His Father in Him and desired to do His Father's will. In John 4:34,

Jesus said, "My meat is to do the will of Him that sent me, and to finish His work." In other words, to be the Lamb that was needed for a sacrifice, that blood could be shed as of old.

Oh, to have the love of God in me that I would be willing to give my life for a fellow man, even an enemy. God wants us to know His will in our life. He has given us His Word to read and if we look, read, and seek He will show us the need to realize we are sinners. Romans 3:23: "For all have sinned and come short of the glory of God." We can be ever so good, no bad habits, in church every Sunday—even be born of Christian parents. Is this not enough so that we can say, "I'm sure I'll go to heaven"? Romans 3:10: "There is none righteous, no, not one." Christ said, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1).

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

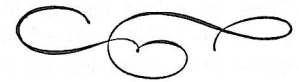
Jesus came once long ago to dwell with man. Now He wants to come to each one of us individually, live in our hearts and assure us that if we accept Him we have a promise of an eternity with Him in heaven and a share with Him of the glory of God. Revelation 3:20: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and

will sup with him, and he with me." John 14:6: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Seek Him and ask Him to come in. Receive Him and He will care for you, share your burdens, and lift your load of sin. He will give you the peace only He can give. I Peter 5:7: "Casting all your care upon him; for he careth for you."

He came to earth because He loved us, He gave His life. He gave His blood as a living sacrifice. As in the days of old, when the blood of the lamb had to be shed, so the Lamb of God willingly gave His blood for my sins, for your sins.

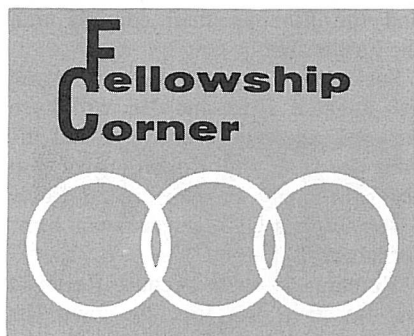
Even now Jesus is doing the will of His Father in and through His people. We are to be His disciples. Are you His disciple? If so, read the prayer of Christ to His Father for His disciples (John 17).



## HIS PLAN FOR ME

When I stand at the judgment seat  
of Christ,  
And He shows His plan for me,  
The plan of my life as it might have  
been,  
Had He had His way—and I see  
How I blocked Him here, and checked  
Him there,  
And I would not yield my will,  
Will there be grief in my Saviour's  
eyes,  
Grief, though He loves me still?  
He would have me rich, and I stand  
there poor,  
Stripped of all but His grace,  
While memory runs like a hunted  
thing  
Down the paths I cannot retrace.  
Lord, of the years that are left to me,  
I give them to Thy hand;  
Take me and break me, and mould  
me  
To the pattern Thou hast planned!

—Author Unknown  
(from *Missionary Crusader*)



## REFLECTIONS ON A CRISIS EXPERIENCE

Here, alive in the body, but gone. A taste of joy; it's quiet and cares were not with me. And God was so close, I could just whisper to Him with thanks and prayer. Saved and still alive. Here are experiences of the past year I'd like to share as I think about the period I was in a different life.

Last March as I rolled onto the operating table, there was a prayer on my lips as I left myself in the Lord's care. I entered a life I'll never forget. After slowly coming out of the drugged dream world with joy and peace, I could hear people talk. And when I saw the people I knew them and could hear their voices when they called me by name. The only thing I could say was "Thank you, Lord."

I saw the people's faces. I knew they cared. God has made us that way. I was three weeks in a different world and life. Such a joyous, quiet life. A lot of times I seemed to come to understanding just for a prayer and then drop back into a peaceful rest. Oh, what a wonderful joy of assurance set in the heart, saved because we know the Person we believe in, Christ Jesus.

Eyes wide open, as some told me, but not seeing, not wanting to be disturbed. No pain, just quiet time with the Lord. Waking to find out I was gone so long. Such a peaceful life. I am glad the Lord saved me, even though late in life. Praise God, He did.

So at times I think what if I had lived on lost, not knowing of a living God, and going on through life like some do. We have so much to live for when we come to know we are saved and to personally experience God's love and joy. Praise God!

I'm supposed to be disabled and this leaves me only able to work for the Lord. And this is what I prayed for a few years back, to be able to work for Him. Now another prayer has been answered and I love it seeking the lost, and witnessing of our Lord.

I missed all the Association doings last summer and the Bible Camp at Alexandria. When I think of being free and only for the Lord, I give all my life to Him. Use me, teach me, fill me with Your love, Lord, I pray. May the Lord bless you all.

I'll leave you with this reminder out of Scripture: "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

Walter Niemi  
Cloquet, Minn.

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## CAN WE LIVE VICTORIOUS CHRISTIAN LIVES IN 1971?

by Mrs. Francis Drown  
Bagley, Minn.

We hope we can live the Christian life successfully in this year 1971. We might ask the question, "What could possibly prevent us from living and serving our Lord and Master? I personally believe God's Word, and every promise written therein. His grace is sufficient for each and every one who believeth on Him.

This same Lord who saves us is able to keep us. 1 Cor. 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." So no trial is too hard, no burden too heavy, no testing of our faith so severe, but His grace is sufficient!

We might also ask, "Why then do so many fail in their efforts to live for Christ?" Too many depend on their own strength and ability. Not one of us could possibly live the Christian life without Christ living within, helping us to so live. Only as we look to Him, can we live in Him, depending on His marvelous grace. Our ef-

forts would be in vain if Christ didn't abide in our hearts and lives.

Satan never ceases to organize his forces of evil against us, in an effort to get our day started out wrong. He is determined to catch us off guard. 1 Peter 5:8: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Therefore, we must keep our hearts and minds on Jesus, and may our eyes ever be looking heavenward. If we look down at what's going on around us, we become discouraged, we might even ask "What is the use?", but we must start the day with prayer, we must think of good things.

God's Word is "a lamp unto our feet" (Ps. 119:105). We cannot afford to lose our way. Therefore, we must abide in God's Word. May we live and walk closer with our Lord and Savior, closer than before. He will keep us from the snares of Satan and protect us from the enemy of our souls. We can call upon Him within a moment's notice, any time, for He is always near.

We must pray without ceasing and read His Word day by day. May we attend a Bible-believing church that teaches and believes the inspired Word of God and appreciate the fellowship with God's people (Heb. 10:25). Not everyone who attends church is a "saint". There are many confessing Christians in the church, but some are not true followers of Christ.

Pastors are not perfect. They make mistakes, too. There are some that are not called of God, nor God-anointed. Some choose the ministry like others choose to be salesmen, policemen or schoolteachers.

We must pray, read the Word and witness to others. Most important, we must keep our eyes upon Jesus Christ, the sinless One. Follow him and you won't be led astray. He will lead you in paths of righteousness. He is a never failing friend. Take Phil. 4:13, as your motto: "I can do all things through Christ which strengtheneth me." Nothing is impossible for us to accomplish, provided that the Lord is given proper place in our life. He is the great source of our strength in our spiritual life. Then we can and will live the Christian life throughout this year 1971.

# MEET

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# Churches

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# OF OUR

# FELLOWSHIP



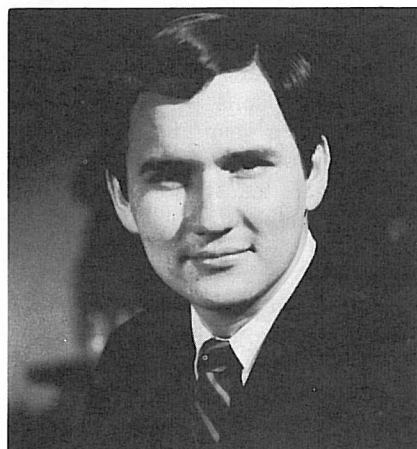
Today: The Minnewaukan  
(N. Dak.) Parish

## Trinity Lutheran Church

Youngest congregation in the new AFLC parish is Trinity, organized on May 17, 1970. Ninety-five persons formed the congregation that day in a service conducted by Rev. John P. Strand, president of the AFLC. Almost all of the members previously belonged to St. Peter Lutheran Church in Minnewaukan, ALC.

That congregation began in 1894. The first pastor was C. M. P. Winther. Church affiliation was Hauges Synod. In 1917 the congregation became part of the ELC and in 1960, of the ALC.

Trinity Lutheran is building a church in the northern "suburbs" of Minnewaukan, which lies adjacent to scenic Devils Lake. Groundbreaking for the new church was held on Aug. 30, 1970.



Student pastor Wayne Pederson



Groundbreaking for Trinity Lutheran Church

Student pastor Wayne Pederson has served the congregation since 1970.

## Antiochia Lutheran Church

The oldest congregation in the new parish which was formed in May, 1970, Antiochia is the second oldest Norwegian-background Lutheran congregation in Benson County. The congregation was organized in 1885 in the Conference, which subsequently became a part of the United Lutheran Church.

The early years of Antiochia saw the congregation divided twice. In 1895, part of the membership withdrew to form a new congregation, Zion, in Churchs Ferry, possibly partly because of a more centralized location but also in order to affiliate with the Friends of Augsburg, who would later organize the Lutheran Free Church. Still another division occurred in Antiochia when, in 1897, some of the members went out of the congregation because of lack of accord about the building of a church and formed a new congregation, Lebanon.

Antiochia became a part of the Evangelical Lutheran Church in 1917, of the American Lutheran Church in 1960 and of the AFLC in 1968. That last move reunited it with Lebanon after 71 years as Lebanon was also by then an Association church, having previously been in the LFC.

The first church building was erected in 1897 at a cost of \$4500, but was destroyed by fire in 1943. The present structure was formerly a Presbyterian church and was moved in 1949.

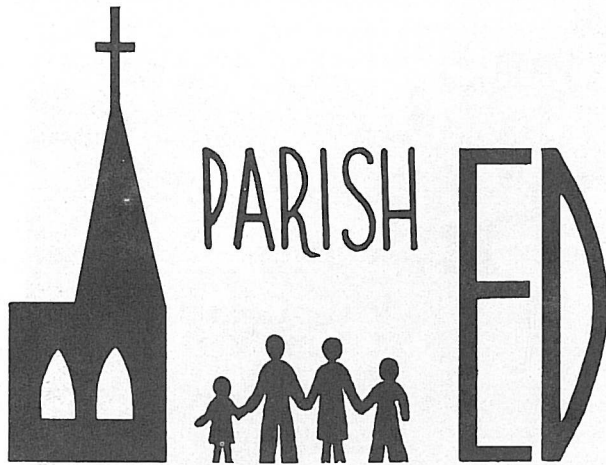
The following pastors have served Antiochia: M. J. Waage, 1886-88; A. J. Løgeland, 1889-91; Erick O. Larsen, 1891-96; Erik T. Quam, 1896-97; E. Lovland, 1898-1901; J. J. Strandness, 1901-11; K. O. Raftshol, 1911-35; O. R. Swenson, 1936-39; E. J. Nessel, 1940-44; E. J. Haanstad, 1945-47; R. E. Bey, 1948-53; D. J. Campbell, 1953-57; C. L. Carlson, 1958-62; D. Berg, 1962-64; Gaylen Ose, 1964-66; and student pastors John Rieth, 1967-70 and Wayne Pederson, 1970—.

Antiochia church is situated four miles northeast of Brinsmade or three and one-half miles south of Churchs Ferry.

## Lebanon Lutheran Church

As has been previously mentioned, Lebanon grew out of Antiochia congregation in 1897. Sixty Norwegians and eight Swedes made up the charter membership at the organizational meeting on March 16. They got their church built in 1899. Disaster struck that building when it was hit by lightning in 1937 and burned. Another church was moved in in 1938, the present one.

[Continued on page 13]



**WE LOSE WHAT WE DON'T USE**  
by Mrs. Vernon R. Nelson

The steady rhythm of beating drums and the chanting of voices pushed its way into my mind until I became completely engrossed in watching an Indian pow-wow on the Sioux Indian reservation. I was thrilled with the beautifully-costumed men and women from tribes as far away as Washington and Oklahoma. The bright feathers, elk-skin vests with colorful beads, and the graceful movement of moccasined feet on the trampled grass mingled together into one scene until it seemed I was somewhere in the past.

I was standing in a crowd of spectators beside a tall, thin, sixty-year-old Sioux. The people in our group complimented him on the remarkable workmanship of his vest. He accepted the compliment graciously and with a great deal of pride said, "I want you to see my war bonnet, my elk-skin chaps and my peace pipe. I have a tobacco pouch, too. They are back in my tent. Come with me, I'll show you."

We walked across the hot, dusty camp grounds, passed three prize-winning teepees to where he had pitched his tent and made camp for this festive week-end.

His thin brown fingers moved almost reverently over the long, feathered war bonnet that reached almost to the ground when he put it on. I felt the smooth polished wood of the peace pipe and examined the blue beaded work on his tobacco pouch and medicine bag. With pride and dignity he told us about the use these once essential articles were to Sioux living. Now they had become relics of a past life.

I sensed a feeling of his futility as he silently folded and packed these articles away and carried them into his tent.

A few weeks later our family went on a camping trip to Robin Hill Park near Winnipeg. I sat relaxed in the

shade while the other members of my family went to explore the park. We had set up our camp site and parked our pickup camper for the night. Without any warning I heard a voice from behind me, "Would you like me to get some fire wood for you, lady?"

A chubby, round-faced boy of about nine had come at me from behind a birch tree. Surprised, I stammered, "I don't—think so—we have a camp stove. Thanks anyway."

"Oh, but you might want to roast marshmallows or something tonight. I'd better get you some."

Before I could protest or offer to help, he was off and flying on his blue and white track shoes. In about fifteen minutes he was back and dumped an armful of cut birch wood at my feet.

"If you need more, I can show you where the pile is," he offered. "Have you ever roasted hot dogs over a fire? I never had before last night and boy, it's the greatest!"

Before I could explain that I had and was quite familiar with open fires, he launched into a demonstration of fire-building and outdoor cooking. His enthusiasm was so tremendous that I just did not have the heart to slow him down. He even offered to come back in the evening and help me.

Later that night as I watched the sparks from our fire climb up into the darkness, I wondered if there was anything quite as wonderful as an open fire and a roasted hot dog, unless it was your first time at doing it.

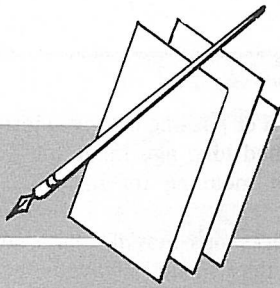
The next day I walked along a gravel, wood-lined path to the beach. A group of children had gathered and two of them were attempting to fly a beautiful black kite. The weather and wind were perfect for it, but the two boys were doing everything wrong. I sat down on the grass to watch. Time after time they attempted to fly the kite but failed. I sat there frustrated, torn between a tomboy urge to recapture the past and a struggle with a mother's desire to correct mistakes that children make. Inside of me this battle raged until I saw the boys begin to draw in the kite string, test the wind and start again. This time they worked carefully, talked things over and agreed on each move they made. The result was a glorious and wonderful success! The kite flew, high over head.

We often attend Sunday School workshops and teachers' meetings and return to the classroom eager and anxious to try new skills. But often our class does not respond as we think it should. But we draw in our thoughts and pray, searching for another approach to teaching. Then one day, the Lord willing, our pupils will respond and we will know the joy of seeing a young person test the winds of life and come forth with a glorious spiritual victory. Then the hours of prayer, teachers' meetings and lesson preparations become worthwhile. Our hearts well up with thanks and ascend as kites filled with praise to God.

I think of the little fellow who gathered wood for me and it seems there is a lesson there, perhaps several. But I remember that the little fellow had a particular joy in sharing with me his first experience with campfires. At his first opportunity he put to use what he had learned.

[Continued on page 10]





## EDITORIALS

### UNITED TESTIMONY STATEMENT ENDORSED

"We endorse the statement on the Word as found in the United Testimony on Faith and Life and would quote here the following. 'We bear witness that the Bible is our only authentic and infallible source of God's revelation to us and all men, and that it is the only inerrant and completely adequate source and norm of Christian doctrine and life. We hold that the Bible, as a whole and in all its parts, is the Word of God under all circumstances regardless of man's attitude toward it.' "

Declaration of Faith, I:2

A little history is in order. United Testimony on Faith and Life was prepared by a committee of nine members each from the United Evangelical Lutheran Church, the Evangelical Lutheran Church, the American Lutheran Church, the Augustana Lutheran Church and the Lutheran Free Church. The five church bodies comprised an association known as the American Lutheran Conference.

United Testimony was ready for presentation to the conventions of the churches in 1952. It was approved by all of them at that time, including the Lutheran Free Church. At the conference of the LFC, in Fargo, N. Dak., after 23 speakers had been heard on the subject, the document was approved by an overwhelming majority (LFC Annual Report, 1952).

United Testimony became the spiritual basis for the merger of 1960. At the time that the LFC was making ready to enter the union several years later, those who opposed the merger didn't do so on the grounds of objections to United Testimony, although there were several points we might have wished changed, such as the insistence of the use of wine in the Lord's Supper. (Most, if not all Association churches use grape juice.) But on

the doctrine of the Word United Testimony was very acceptable and the above quotation is an example of its clarity and decisiveness.

And it was very much in keeping with another definitive Lutheran statement in American church history. That is, when the American Lutheran Conference, mentioned previously, was formed in 1930 by the five churches, those churches stated, in The Minneapolis Theses, "The synods signatory to these Articles of Agreement accept without exception all the canonical books of the Old and New Testaments as a whole and in all their parts, as the divinely inspired, revealed, and inerrant Word of God, and submit to this as the only infallible authority in all matters of faith and life."

We have before us, then, a strong statement on the authenticity and authority of the Bible as the Word of God. It is a Luther-like position, for even as the great Reformer said at Worms, "Unless I am proved to be wrong by the testimony of Scriptures and by evident reasoning----- I am bound in conscience and held fast by the Word of God by these passages of the Holy Scriptures which I have quoted," we must also bind ourselves to the Bible's authority even at the pain of death.

In saying this the inference is not intended that there are no problems in Scripture study for the serious student. There are, for why else would the great evangelical leader of another generation, R. A. Torrey, write a book entitled **Difficulties in the Bible**, and that modern-day preaching giant, J. Sidlow Baxter, issue a book called **Studies in Problem Texts**? But it is the position of the Association that in spite of what we do not readily understand, or of what may remain a lifetime mystery for us, we bow before that Bible "as a whole and in all its parts," as "the Word of God under all circumstances regardless of man's attitude toward it."

It is not for man to sit in judgment of the Word, but to be under the judgment of that Word.

There is a type of thinking widely prevalent today which is aptly summed up in the words of Leslie D. Weatherhead of England, "It is sounder to judge the Bible by Jesus than to judge Jesus by the Bible" (**Key Next Door**, p. 77). It is true that the rest of the Bible must be viewed through the life of Jesus Christ, but it must always be remembered that we only see Jesus through the pages of Scripture. The basic facts concerning His life and work come to us through the Bible. Perhaps the matter cannot be stated any more clearly than Harold O. J. Brown has done in his book **The Protest of a Troubled Protestant**, when he wrote, "In the last analysis, the doctrine of Christ is more crucial than the doctrine of Scripture, but basically the two are not separable."

Two sentences by the new president of the American Lutheran Church in his book **His Only Son Our Lord** have caused a good deal of consternation among conservative Lutherans, not least, we are sure, in his own church. He states, "The Bible, for example, is that human and weak instrument through which the witness of God comes to us. The Bible is not perfect and glorious in the way God is, but is a human witness by which he speaks to us" (page 50). In fairness to the writer we must acknowledge that he is trying to emphasize that the Bible came to us through

human instrumentalities, a fact which no one has disputed, yet which is being belabored today. But we aren't used to hearing the Bible described as "weak" and "human." What kind of attitude toward the Bible will that foster, the idea that somehow God manages to get through to people by means of a book which isn't very worthy?

This is far different thinking, it seems to us, than to say that the Bible is God's Word, written by men, to be sure, but men who were in the hands of the Holy Spirit (Dr. Wm. Oesch) and who wrote a message which is of God for man's salvation.

The Bible is God's Word. We aren't saying that the new ALC president doesn't hold to that. But we do say that the language of United Testimony concerning the Word does not support calling the Bible "that weak and human instrument."

### PUBLIC DRUNKENNESS

There is growing sentiment in the country to reform the process of handling persons who are drunk in public. Presently, they are usually placed in jails until sober and some are sentenced later to workhouse terms. Needless to say, most city jails, especially if many intoxicated persons are brought in on a Saturday night, cannot provide more than some minimal custodial care and in possibly very uninviting circumstances.

Also, in most situations, those picked up as being drunk in public are arrested, with that violation going against their records.

The whole matter is a very unpleasant one, for the one being picked up, with all of his personal needs and spiritual problems; for his family, if he has one; for the officers who find a good deal of their time occupied with drunkenness cases; and for the legal authorities who know the futility of their periodic admonitions to the offenders not to repeat their actions.

The new thinking foresees the handling of public drunkenness cases apart from the present police-judicial system. Intoxicated persons would be brought to detention centers other than prisons. They would not be under arrest but professional counselling services would be available for them if they sought rehabilitation.

Whatever can be done to help the victims of drink is good, and the Gospel of Jesus Christ remains the one completely effective means. It truly "changes" lives. What we have been discussing here as new sociological approaches to public drunkenness offenders raises a problem and points up an inconsistency. The problem is the old economic one. To set up an entirely separate set of facilities and counselling staff to handle problem drinkers is going to add a very real cost to local government.

But isn't human life worth it? Wouldn't the reclamation of one individual justify the cost? Yes, it would if it weren't for the troubling inconsistency, which is this, the legalized beverage industry would continue to turn out more and more candidates requiring the services of this humanitarian endeavor. And the industry has the freedom of radio and television advertising for their beer products, too. We don't carry any brief for smoking, but the tobacco people are getting a bum rap when they are denied radio

and TV advertising while beer and wine can be so advertised.

We can agree that new approaches to the handling of public drunkenness can be tried, but who should pay the cost when drinking is openly and attractively promoted in our society?

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[Continued from page 8]

For some reason he felt the need of passing on a wonderful experience and even though I had long ago made his discovery it took on a fresh new meaning for me when I experienced it through his eyes.

Sunday School and WMF workshops may not be a new experience for some of us, but they should always be new and refreshing experiences. Like the little boy, we should share what we have learned at our first opportunity both with our pupils and with other teachers and WMF members.

There is a dangerous mounting thought in this country that intends to have us believe that the Christian way of life is a part of the past, that the teachings of Jesus are no longer a modern life style. That they are beyond our way of life. I believe in a LIVING LORD JESUS who dwells with me now. He has a part in my thinking and all of my life. He is not merely a life style, He is my **new life**. Christian education and Sunday School teachers must continue to proclaim that Jesus is not a relic of a past way of life. He is life—an abundant life. To teach and share the message of Jesus with children is not simply preserving the past, it is obedience to a command from the Lord.

A wise person once said we lose what we do not use. Let's not become weary of teaching, going to meetings and trying. Rather, let's refresh ourselves in the Word, lest we lose it.

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### KEEP SINGING

God respects you when you work;  
But He loves you when you sing;  
That's why little songbirds  
Have enough of everything.

'Cause while they sing, they're busy,  
All the while you hear their song;  
From early dawn 'til sunset,  
They've no time for doing wrong.

When they need a house they build it,  
No need for a loan in the bank;  
So when they've built their little  
home,  
They've only One to thank.

That's why their heads lift upward,  
As their merry praises ring;  
If we'd take lessons from little birds,  
We, too, could have everything.

Ellen Nielsen  
Sisseton, South Dakota



## Luther League Activities

### PERSPECTIVE

"Don't let anyone look down on you because you're young, but be an example to those who believe, in speech, behavior, love, faith, and purity" (I Timothy 4:12, N.T. in the Language of Today).

Youth today are turning the world upside down. Youth culture is permeating the political and social thought, and the dress, art, and style of life in society.

Whether what youth have to offer to society is of value is another question. The important fact for us is that now is the time when Christian youth can be a powerful force for God. As never before young people totally dedicated to Christ can make a mark on this world for Jesus Christ.

For this reason we thank God for the dedicated young people of the Association—young people who have decided to follow Jesus and let their lives count for Him. And for the same reason I am grateful for the opportunity to be youth worker in the AFLC.

We have a challenge before us. Pastors find difficulty in devoting the time they would like to youth. Officers and sponsors are frustrated by a lack of workable ideas and programs. The discontented teens themselves go elsewhere than the church to find fulfillment. Consequently, our witness for Christ has suffered.

We know there are living, active youth groups throughout the Association meeting together for fellowship and Bible study. There are other congregations with just a handful of dedicated young people. It is hoped that beginning with this nuclei of dedicated youth, we can see the growth of living, Christ-centered youth groups.

On your invitation I am available to visit your congregation or district for rallies, banquets and retreats. A very important part of these weekend trips will be the workshops for sponsors, advisors, officers and pastors, as a forum of ideas for Bible studies, programs, and youth fellowships. I am anxious to visit your congregation to listen to ideas that have worked for you that I can share with other groups—and also to listen to your problems and share with you solutions other groups have discovered.

The emphasis is, first of all, spiritual—to open the Bible in a way that is exciting and meaningful to the teen. Hopefully many TABS (Teen Age Bible Study) groups will spring up and Jesus Christ will be manifest in young lives.

Secondly, the emphasis is on youth involvement. For youth work to be successful youth must be involved in the planning, leadership, and participation. All, of course, must be under

the guidance of sponsors who in turn are guided by the pastor.

The Youth Page of the **Lutheran Ambassador** is your forum of inspiration and ideas for youth. Local groups are urged to use it to present successful ideas and publicize rallies and retreats.

Let me urge you to keep in close contact with me. Let's set up a weekend for me to visit your congregation and youth group. Feel free to request a retreat or rally in your area. Send me items for the **Ambassador**. You may write: Wayne Pederson, 3110-E. Medicine Lake Blvd., Minneapolis, Minnesota 55427. Read the **Ambassador** Youth Page and urge other youth to read it.

In the next issue of the **Ambassador** we'll talk about some basic guidelines for a living youth group in your church.

May God give power to your efforts in telling the young world of Christ's salvation.

Wayne Pederson

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[Continued from page 3]

dwells within us supplies our every need.

What then is our real temptation? It is when we are enticed and led away from the path Christ reveals to us and we walk instead in our own wilful way.

Christ had a "life-and-death" struggle with Satan in the Garden of Gethsemane. We have a life-and-death struggle with Satan every day, as this one matter must be settled by our willingness to let Christ be the Lord and Master of our life. It is only as we recognize this truth that we can see our most basic need of daily surrender to Jesus Christ. "The old adam in us together with all sins and evil lusts must be drowned by daily sorrow and repentance and be put to death; and that the new man must daily come forth to rise to live before God in righteousness and holiness forever."

Have you been tempted today? Lent is a time to settle this matter in your own life, not just once, but every day. Don't let Satan entice you and lead you out of the Will of God.



# NEWS of the Churches

## IMPROVEMENTS IN VALLEY CITY CHURCH DEDICATED

Rev. John P. Strand, president of the Association of Free Lutheran Congregations, officiated at the dedication of an extensive improvement program at Grace Lutheran Church, Valley City, N. Dak., on Sunday, January 31. The dedication took place at the Sunday morning worship service.

Renovation includes a new altar and chancel together with a choir loft. The entire church was carpeted through gifts of other friends of the congregation. The prayer room, refurnished, has been set aside in memory of the late Pastor Fritjof Monseth, a former pastor of the congregation.

Carpeting has been extended to the entry ways of the church and to the stairways leading to the church parlors. A new Baldwin organ was installed. Painting of the entire auditorium of the church, the hallways, the Sunday School rooms and the fellowship room in the parlors, together with its panelling, and decorating with the latest furniture has made the entire church truly beautiful.

Rev. Harry C. Molstre is the pastor of Grace Lutheran.

## ANNUAL MEETING HELD AT THE MEDICINE LAKE LUTHERAN CHURCH

The Annual Meeting of Medicine

Lake Lutheran Church, Minneapolis, Minn., was held on Sunday, Jan. 24, at 2:30 p.m., in the Seminary Room of the AFLC Headquarters Building, which also houses the church.

Reports from the pastor and treasurer and the various organizations brought out an overflowing of the membership. A budget of some \$22,000.00 was adopted for the coming year. An additional \$800.00 gift was also voted to the Schools. The pastor was also voted a raise in salary.

During the year 53 souls were added to the membership, comprising 17 families with 34 adults and 19 children. At 5:00 p.m., a supper in honor of the new members was held in the dining hall. After a sumptuous meal arranged by the women of the church and served by the kitchen personnel, Richard Anderson, a graduate of the Bible School, led in a congregational sing. Pastor A. L. Hokonson, as toastmaster, called upon one of the new members, Mr. Frank DiCapo to lead in Scripture and prayer, followed by an introduction of all the new members. Mr. Raymond Jacobson, president of the church, welcomed the new members into the fellowship. Mrs. Eldon Haag, choir director, sang a solo, and the Snipstead sisters gave a piano and violin duet. Pastor Strand was called upon for prayer and the benediction, after which the meeting closed with the singing of the Doxology.

—Corr.



Mrs. Melseth, seated left, at the final meeting of the Golgotha Ladies Aid several years ago.

## MRS. MELSETH CALLED TO HER REWARD

Mrs. Sina Melseth, the only remaining charter member of the former Golgotha Lutheran Free Church of rural Ferndale, Washington, was called to her reward on January 8, 1971. Mrs. Melseth, converted to Christ at 17, while still in Norway, immigrated to the United States in 1901. She continued as a devoted Christian, serving her Lord throughout a long, eventful life. She died at the age of 93. Mrs. Melseth became a charter member of the Golgotha Lutheran Church, organized in the Whitehorn Community in 1909. She helped organize the Ladies Aid of the congregation that same year. Three years ago, when industrial development caused the dispersal of most Whitehorn residents, she moved into Ferndale, making her home with a daughter and husband, Mr. and Mrs. Alfred Horn. She continued to attend services at her church (Triumph Lutheran Church) until approximately one year ago, when she became confined to her home. Meanwhile, it was always a joyous experience for the pastor to drop in for a visit with Grandma Melseth. A portion of God's Word, a season of prayer, and a Norwegian song, were always highlights of the visit for her. We pay tribute to this departed pioneer of the Congregation and stalwart of the faith. With the passing of these sterling believers of a previous generation, we are losing a rare quality of godliness from our midst. The following lines, written in her memory by a long-time friend, Mrs. T. Nordtvedt, provide a fitting tribute.

## CHRISTIAN FELLOWSHIP

Gone, but gone Home, what a  
blessed assurance,  
Far beyond reach of the cares of  
this life;  
Lengthy her pilgrimage, but her  
endurance  
Was daily provided by Jesus, her  
Guide.

So, as we bow in humble  
submission,  
To the dear Lord, Who makes no  
mistakes,  
May we look forward to a reunion,  
With our dear loved ones, when  
eternity breaks.

Quiet her walk and so unassuming,  
Her influence spread like the rays  
of the sun;  
She left this earth in the gloom of  
life's evening  
Now for her a new life has begun.  
Though we can't keep the teardrops  
from falling,  
They are mixed with thanksgiving  
to God;  
There is nothing to fear when the  
last bells are tolling,  
When the Shepherd is there with  
His staff and His rod.

So farewell, then, we all shall miss  
you,  
But we are glad that your crown  
you have won;  
What joy it must be, when meeting  
the Savior,  
To hear from His lips a sweet  
"Welcome Home!"

Pastor J. G. Erickson

Christian fellowship is a very precious privilege that helps to make the life of born-again believers a joy, even in the midst of trials and difficulties. The Lord has planned it this way. It is SO important, however, for every Christian to occasionally examine his Christian fellowship activities to see that they are kept in the proper place in his life which is now dedicated and set aside for Christ. Many a Christian has let fellowship with other Christians become almost an end in itself instead of a means to an end. Such Christians love it so much that they neglect their personal fellowship with the Lord, their family worship and their witnessing, Bible study, etc. for increasing amounts of fellowship gatherings. And this includes the gatherings of TWO Christians, who often spend large amounts of time that the Lord has planned for other things in their lives, discussing everything under the sun together, including the faults of their fellow-Christians. Only on rare occasions do such fellowship gatherings end in a season of earnest and believing prayer for the people whom they have been discussing. And only too often such discussions lack the spirit of true Christian love, and expressions of EXPECTANT FAITH for the people who are being "analyzed" in such a session of "fellowship."

It is indeed amazing how infre-

quently the Lord Himself is spoken of with joy and reverence as two or more Christians get together for fellowship. We may discuss various aspects of Christian work, but rarely discuss Christ Himself in mutual praise and adoration. Even less often do we recognize His presence in our midst, and talk together with Him in united prayer, and still less often do we open the blessed Book and let Him talk to us! We call it Christian fellowship, say that we believe that where two or more are gathered together in His Name, that there He is in—the midst, and then we all but ignore HIM! This is not even common courtesy, let alone good Christianity!

Let's make our habits of Christian fellowship a matter of prayer, and self-examination before the Lord, and ask Him to help us keep it in its proper place in our lives, and to help us make what fellowship we DO enjoy to become a joy to Him also. Let's put first things first—begin each day with fellowship with our wonderful Lord, letting the divine life and power flow from the Vine through us (the branches) and go forth from this glorious fellowship to do His bidding through His power and blessing. We have His assurance then that we will bear MUCH fruit, and can be sure that the fellowship we have with other Christians in His way will be a delight indeed, to Him and to us. Eph. 5: :7-10—Col. 3:12-17.

—Book Fellowship

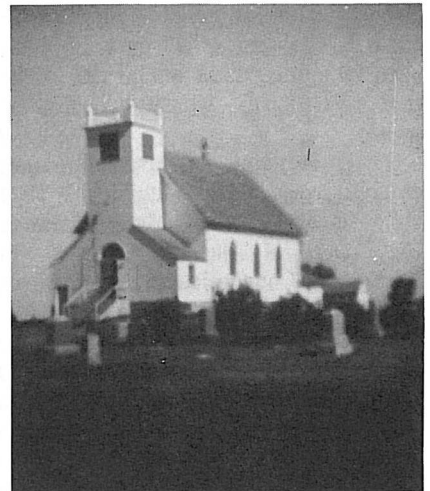
[Continued from page 7]

The church and yard are located five miles east and five miles south of Leeds or two miles north of Brinsmade. At the time of the ALC-LFC merger the congregation remained independent. Affiliation with the AFLC came in 1968.

These men have served Lebanon during her history: Erick O. Larsen, 1897-1898; A. J. Vartdal, 1899-1909; H. O. Helseth, 1910-14; G. Nordberg, 1914-15; P. Steen, 1916-18; H. C. Casperson, 1919-21; A. L. Larson, 1923-49; Johan B. Dahlen, 1950-62; John Raino, 1963-65; Arnold Anklam, 1966-67; and student pastors John Rieth, 1968-70 and Wayne Pederson, 1970—.



Antiochia Lutheran Church



Lebanon Lutheran Church

**REV. HAROLD M. BUEIDE  
PASSED AWAY LAST MONTH**

Pastor Harold M. Bueide was born on January 31, 1894, at Britton, South Dakota, to Pastor Lars H. Bueide. He passed away Tuesday morning, February 9, at Dawson, Minnesota, of a heart attack at the age of 77 years and 8 days.

Pastor Bueide graduated from Augsburg Theological Seminary of Minneapolis, Minnesota, in June, 1923. On the 24th of the same month he was united in marriage to Ella C. Christenson of Perley, Minn.

Immediately following their marriage they left for his first parish at Westby, Montana.

During his ministry he also served parishes in Sebeka, Minnesota; Bemidji, Minnesota; Wallace, South Dakota; Menominee, Michigan; Newman Grove, Nebraska; and Aniwa, Wisconsin. During the years 1949 to 1954, he was superintendent and pastor at Bethesda Homes of rural Willmar, Minnesota. While there he was instrumental in promoting and building the new Bethesda Nursing Home in Willmar.

It was at Aniwa that he decided to retire because of ill health. He and his wife moved to Dawson in 1962.

After a short rest, Pastor Bueide was asked to serve as interim pastor by the Southern Minnesota District of the American Lutheran Church.

The next five years were spent serving the Madison Lutheran Home and the parishes of Hancock, Barrett, Wendell, Madelia, Cyrus, Boyd, Hendricks, Chokio, Hanska, Morris, Donnelly and Butterfield, all in Minnesota. The last two years he had been full-time pastor at Spring Creek Lutheran Church, Clarkfield, Minnesota.

He is survived by his wife, five children and 18 grandchildren. The children are: Helen, Mrs. Harlowe Bergeland, of Dawson; James of Westport, Connecticut; Ann, Mrs. Ronald Zaudtke, of Moose Lake, Minnesota; Ruth, Mrs. Paul Samuelson, of Montevideo, Minnesota; and David of Minneapolis. Two daughters, Carol and Margaret, preceded him in death.

Also living are two sisters, Mrs. John Ostby of Marysville, Washing-

ton; Mrs. Arne Stangeland of Fargo, North Dakota; and two brothers, Pastor Lawrence Bueide of Willmar and Oscar Bueide of Moorhead. He was preceded in death by a sister Anna and a brother Karl.

God bless his memory.

(Pastor Bueide was a friend of the

Association work. It was my privilege to be acquainted with him over a good many years. He was laid to rest outside of Dawson after a beautiful service conducted by Rev. Cyrus Solberg and Rev. Erik Zingelman. Greetings were brought by Rev. C. Gerald Lygre and Rev. Sylvester Rue.—Ed.)

**BOOK REVIEWS FROM THE BIBLE BOOK NOOK**

**A WALL OF FIRE**

by Marie Monson

Price \$1.00 (paperback)

This book tells of Miss Monson's many dangers as a missionary. She had complete faith and trust in the Word of God and claimed His promises. He was always a very present help in trouble. She was delivered many times from bandits and other dangers in the land of China. The Lord was a wall of fire around her, keeping her constantly from danger and fear. How much we need to learn from this lady, to trust in Christ completely and yield to Him our whole being.

**JESUS CHRIST: PROPHET,  
PRIEST**

by Andrew Murray

Price \$1.00 (paperback)

Jesus Christ never spoke a word of His own, but only what the Father gave to Him. In Heb. 1, we find three offices of Christ, Prophet, Priest and King. The prophetic office must come first. For three years Jesus acted as a prophet, teaching. Then at Calvary He began His priestly office, and with the ascension, His kingly. The Prophet must prepare the way. The work of the Prophet is to convince of sin, reveal spiritual

truth, the love of God, and convey promises in regard to the future. The work of the High Priest is to bring us nearer to God, to make intercession.

**THE CROSS THROUGH  
THE SCRIPTURES**

by F. J. Huegel

Price \$1.50 (paperback)

This book takes a lot of time as it has so much in it to store in your mind. It goes through the entire Bible and shows how the Cross is revealed and linked together with Scripture. In Gen. 3:15, the Cross first appears. Man had sinned and God must restore him and the fellowship He once had with man. In Abel's lamb we see the foreshadowing of the shedding of blood for atonement in the Cross. The flood of Noah's day was a type of God's judgment. It goes on throughout the Scriptures and shows the connection between the various historical happenings and the Cross. The Red Sea is a type of the Cross as it divides and brings deliverance from the bondage of sin.

All these books were reviewed by Mrs. Reuben Gunderson, Strandquist, Minn., and may be purchased from the Bible Book Nook, 809 McHugh Avenue, Grafton, N. Dak. 58237.

**BUDGET RECEIPTS**

**FINAL**

	Budget 1970-71	Receipts 1970-71
General Fund	\$ 40,500.00	\$ 38,424.34
Schools	59,000.00	54,480.93
Foreign Missions	35,500.00	51,749.14
Home Missions	25,000.00	26,885.95
Praise Program	15,000.00	16,461.20
<b>TOTALS</b>	<b>\$175,000.00</b>	<b>\$188,001.56</b>

Amount received last year, same period — \$163,060.44

Percentage above budget this year — 7% +

Percentage above receipts for last year — 15% +

# CHURCH-WORLD NEWS

## MISSOURI SYNOD HEAD PREACHES AT WHITE HOUSE SERVICE

WASHINGTON, D.C. (LC) — Within hours after the Apollo 14 astronauts were lifted safely off the moon in another dramatic demonstration of this nation's scientific and industrial prowess, a Lutheran churchman told participants in a White House religious service that "without the strength and power of Almighty God, we are weak and helpless."

Speaking at the service on Sunday, February 7, Dr. Jacob A. O. Preus of St. Louis, president of the Lutheran Church-Missouri Synod, pointed out that this was "paradoxical in a way." At the same time, he said, it was "most significant."

In the audience were President and Mrs. Nixon and some 300 guests.

The Lutheran leader observed that the United States is a nation that has reached the highest pinnacle of scientific achievement and possesses inestimable wealth and resources.

"Yet gathered together in this room this morning for a worship service are some of the most influential people in the most powerful nation in the world," he noted. They are here, he said, to confess their constant need of "a power which exceeds that of any machine which man with all his genius and wisdom has ever created."

Urging his listeners "to come boldly to the throne of God in this day of stupendous achievements in space," Dr. Preus asserted that it is through Christian prayer that "we lay hold on the greatest power in the world, the power of Almighty God."

During the service, special prayers were offered by Dr. Preus for Astronauts Shepard, Roosa, and Mitchell, then circling the earth some two days before their scheduled splashdown.

Scripture selections, chosen by the three astronauts' wives, were read by former Astronaut Michael Collins, who commanded the space module of the Apollo 11, the first to effect a manned landing on the moon. Collins is now an assistant secretary

of state for public affairs.

Guests at the service included, among others, members of the United States Supreme Court, the President's Cabinet, the Congress, and six ambassadors from foreign countries.

Special guests were the wives of five American prisoners of war, now in the hands of the Communist Vietnamese.

Also present were Dr. Billy Graham and his associate, Dr. Grady Wilson, as well as Dr. and Mrs. Robert J. Preus. Dr. Robert Preus, the speaker's brother, is a professor at Concordia Seminary in St. Louis.

President Nixon introduced the worship speaker, Dr. J. A. O. Preus, as "one of the great leaders of the Lutheran Church," noting that he is the son of a former governor of Minnesota.

In a fifteen minute sermonette on "The Power of Prayer in the Space Age," the Lutheran churchman said that people today so often seek solutions apart from God because they regard Him as "some type of valuable antique to be admired but never used." They tend to look upon Him as "some one way back there" with Moses, David, and other patriarchs, he said, but not one who is up to date with contemporary needs.

Conversely, he observed, "the vastness of the space age makes it easy for many a person to become so struck by the insignificance of his own role that he questions whether God could possibly be concerned about him."

"Whenever you feel you are too small on this tiny planet for God to take notice, remember how small God made His Son," Dr. Preus declared.

God sent Him to this little planet earth, which has been referred to as a fifth magnitude star, the speaker said, to live a life of poverty and to die the humiliating death of the crucifixion to atone for man's sin.

"The same God," he said, "who protected men on the first crudely-made rafts still protects our men who are at this very hour soaring around in outer space in the most complex and

delicate vehicle ever made."

He further noted that "the same God who gave His spirit of power, wisdom and strength for their tasks to King David, Solomon, and others, still bestows these gifts on our president and all in authority who will ask for them."

There is no question, the speaker said, that "God hears and answers all prayers asked in the name of Christ and spoken in the spirit of His will being done."

The Lutheran leader further said that during extensive conversations with two former U.S. prisoners of war who had returned from Southeast Asia that he "was extremely moved" by the references they made to the power of prayer evident during their captivities.

On the preceding Monday, Dr. Preus had held a press conference here in Washington during which he invited all church leaders in the country to join him in a five-point program aimed at helping to obtain humane treatment for American POWs held in Indochina.

The early response to this program, which he said leans very heavily on the power of prayer, has been "wonderful" he told the White House guests.

He was also convinced, he said, "that the sincere prayers of millions of Christians in this country on behalf of these suffering men and their sorrowing families will avail mightily before the throne of God."

After the service guests were received in the state dining room by President and Mrs. Nixon, Dr. and Mrs. J. A. O. Preus, and the Hon. Mr. and Mrs. Michael J. Collins.

Dr. Preus is the second Lutheran to speak at the Sunday morning White House services.

Coincidentally, in July of 1969, three days prior to the flight of Apollo 11, piloted by Michael Collins, Dr. Paul A. Noren, pastor of Mt. Olivet Lutheran church in Minneapolis, a congregation affiliated with the Lutheran Church in America, delivered the sermon and prayed for the astronauts.

**BIBLE SOCIETY REPORTS  
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NEW YORK—A tremendous up-sweep in the demand for Selections (Biblical passage shorter than a book of the Bible) enabled the American Bible Society to break two Scripture distribution figures in 1970.

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The Rev. Dr. James Z. Nettinga, executive secretary of the National Distribution Department, announced the 30.7 per cent increase in the national figure and the 94.3 per cent increase in the armed forces figure over 1969.

He had warm praise for the chaplains in the armed forces for "pushing the 'Good News' folders of the various states" that resulted in the circulation boom in Selections. "Servicemen and women seeing a picture of their home state on the Selections would reach out for them," he explained.

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