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Vol. 8

March 3, 1970

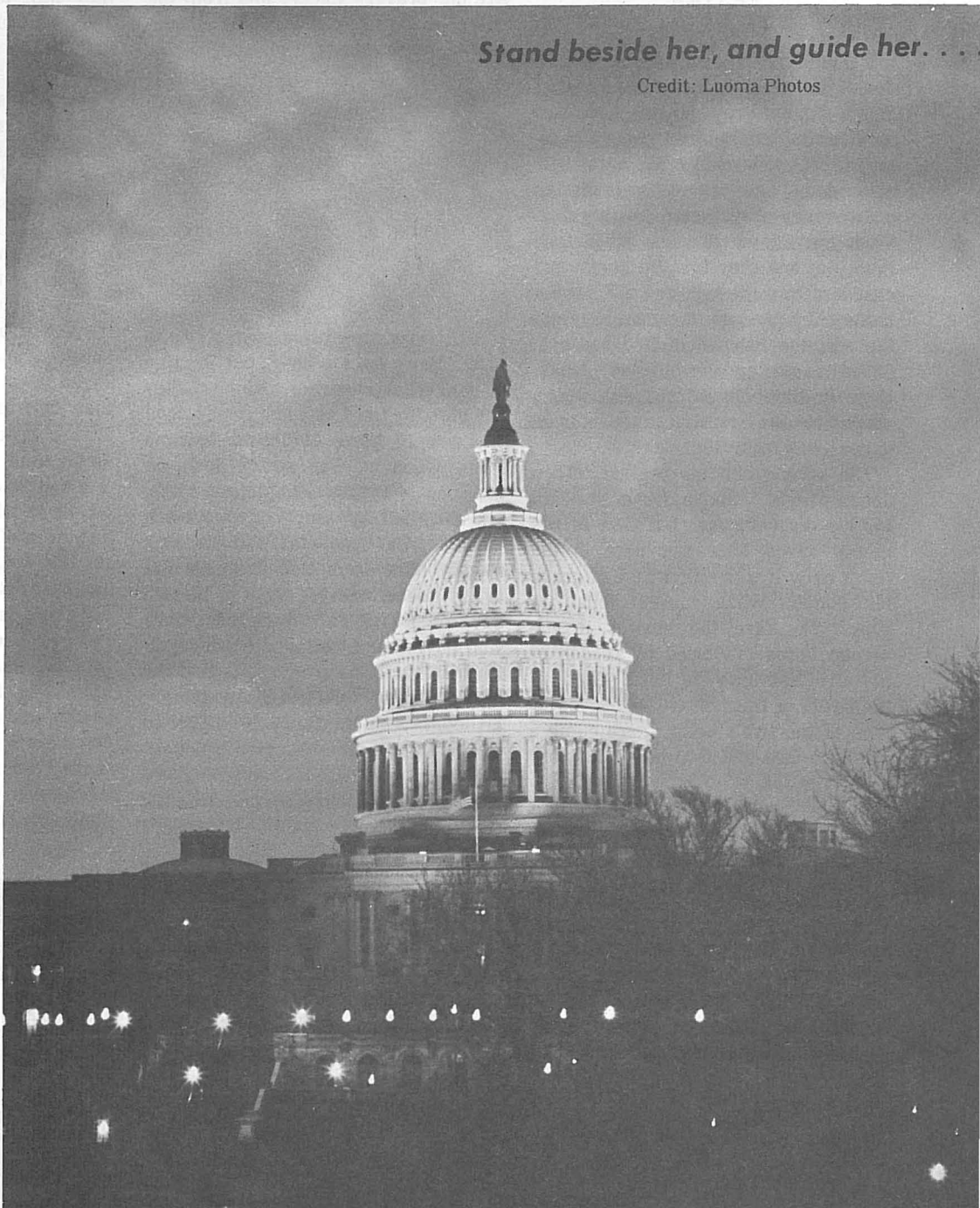
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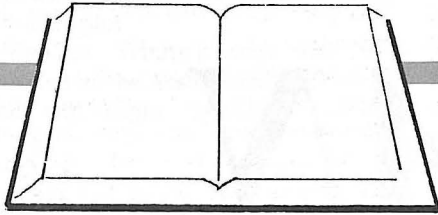
# ***LUTHERAN***

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*Stand beside her, and guide her. . .*

Credit: Luoma Photos





## According to the Word

### PRAYER

Jonah 2:1-10

We will continue in this issue with Jonah. In the first chapter we see that Jonah did not pray, but we have two incidents of the heathen sailors praying. First, they each cried unto their own god, and then receiving no answer they prayed unto Jonah's God. Then they knew at once what they must do, and they took up Jonah and cast him into the sea, and the sea became calm. And as they cast him into the sea, the fish which God had prepared came and swallowed Jonah. Here in the belly of the fish Jonah prayed for the first time since he tried to run away from God.

The second chapter begins: "Then Jonah prayed." Jonah deserved death for his disobedience, but God in His mercy saved him, and here in the fish's belly it was still a time of grace for Jonah. What caused Jonah to pray? We have the answer in the second verse: "I cried by reason of my affliction unto the Lord." Here in the depth of the sea, out of the blackness of the fish's belly, there came a cry unto God and God heard that cry and saved Jonah.

There is no doubt about it but this prayer of Jonah was sincere and from the heart, and God always hears such a prayer. How about our prayer life?

Are our prayers sincere and from the heart or do they not often become rather mechanical? The Lord warns us of this in Matt. 6:7. Or perhaps there are some who would like to call themselves Christians and have no prayer life. We sing in a song, "Prayer is the Christian's vital breath." It is as necessary as the air we breathe. Our very salvation is linked up with prayer, for we read, "Whosoever shall call upon the name of the Lord shall be saved."

Afflictions have often caused one to pray. Many do not pray, but in time of danger, sickness, or dire need they cry unto the Lord as a last resort. Saul was one of these before he became Paul. When he was struck down on the road to Damascus, became blind, and was led by the hand, we read, "Behold, he prayeth!" It took a mighty blow from God to bring him to his knees, and yet what a blessed day for Paul. Yes, there are many who have found Christ in times of affliction. It has been said, too, that the best praying people are those who are afflicted. Also in times of affliction God's Word becomes more precious. We should thank God for anything God uses to bring us to Christ or to draw us closer to Him.

Then, too, there are some who find themselves in this sorry plight that

they wait too long before they pray. They wait until it is too late. The rich man in the story of the rich man and Lazarus prayed a wonderful prayer from Hades, when he cried, "Have mercy on me!" Had he prayed that prayer sooner it would have saved his soul, but now it was too late. He had already passed from life unto death. When that life-thread is cut and we are in eternity, it is forever too late. Now is the time to pray. Today is the day of salvation. There are some who think that as long as they have been baptized and confirmed they will be saved in the end. But God's Word says that only those who remain in His saving grace and are faithful unto death shall receive the crown of life.

Jonah had to come to the place where he admitted that he had fallen, and he confessed his sin before God. In the fourth verse he prays: "I am cast out from before thine eyes," etc. This prayer of Jonah in chapter two was the turning point in Jonah's life. He confessed his sin and cried unto God for mercy and God had mercy on him and saved him. In God's Word we read: "He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy."

Hans J. Tollefson

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# "FOR YOU AND FOR ME"

LUKE 18:31-43

by Rev. Kenneth L. Anderson,  
Radcliffe, Iowa

Jesus called His disciples aside and revealed to them that they were to go to Jerusalem. While they were there, certain things would happen that would be a fulfilling of the Scriptures. Jesus was to be delivered unto the Gentiles, and be mocked, and spitefully entreated and spitted on; and they were to scourge Him, and put Him to death; and on the third day He was to rise again. The disciples didn't understand this. They understood none of these things. Could it be true that even today people fail to see why Jesus went to Jerusalem to suffer and die, when He had power to evade such a gruesome experience? Could it be that people today still do not realize that He went to Jerusalem to die "for them," yes, "For You and For Me"?

By His death on the cross, Jesus would make it possible for man to be saved. He did this for you and for me. By His death on the Cross, He paid for our sins; thus, we can stand before God as forgiven children of God—He did this for you and for me. The simple truth that Jesus did this means that man no longer needs to 'do something' in order to get salvation. He did it for you and for me, thus, we don't have to do it.

As Jesus was on His way to Jerusalem, He came near Jericho and there he met a man who was blind. Now, for those who do not understand why Jesus had to go to Jerusalem, we see in this blind man ample reason for Jesus going to the cross to die. We see in him a number of things that help us to see that it was for each of us that Jesus went to the cross.

I. A certain blind man sat by the wayside begging. This man was not only blind, but he was poor. He had nothing to live on, nor did he have anyone else who could take care of him. His own relatives must have disowned him. Thus, he was sitting along the road begging. What a picture of mankind! Sitting along the side of the road begging, for they have nothing

that is satisfying.

To be rich in the things of the world, but to have no treasure in heaven, IS TO BE SITTING BY THE WAYSIDE BEGGING. To have many friends, and to be the talk of the town, but to not know the best Friend of all, Jesus, IS TO BE SITTING BY THE WAYSIDE BEGGING. To be a great success, but to be outside the Kingdom, IS TO BE SITTING BY THE WAYSIDE BEGGING.

How many people are sitting by the wayside begging today? Do we have any who have not tasted of the goodness of God—still outside? Do we have some who have never let Jesus be the Lord and Savior of their lives—still by the wayside? Are there any who are burdened with sin and cannot stand to live with themselves any longer—still by the wayside? Jesus came for such people—for He came to seek and to save the Lost. He came for people who are sitting by the wayside begging. He went to the cross for you and for me.

II. Jesus went to Jerusalem to suffer and die that God might have mercy on us. When it was revealed to this blind man that Jesus of Nazareth was passing by, he cried out to him, "Jesus, Thou Son of David, have mercy on me"! Jesus is a merciful Savior. Those who come to Him find Him to be this. Those who cast themselves upon Him, find that He is one who goes beyond reasonable limits to shower His love. "While we were yet sinners, Christ died for the ungodly."

If Jesus had not gone to the cross for you and for me, would God be as merciful to us now? No, sin had to be punished. God cannot change his demands. When Jesus went to the cross, He took the punishment which we deserved. He did it for you and for me.

His mercy makes salvation possible: "Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Or Micah 7:18, "Who is a God like unto thee,

that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." Jesus went to the cross that God might have mercy on us. He did it for you and for me.

III. Jesus went to the cross that those who seek Him with all their heart might not be put to shame. This poor blind man experienced the opposition of the world. They discouraged him from calling out to Jesus. We read in Scripture that "Whosoever shall call upon the name of the Lord shall be saved." We know that this is right. We're not going to be put to shame when we call on the name of the Lord. Thus we encourage one another to do this very thing. Call on the name of the Lord.

Now, if Jesus had not gone to the cross to die for each of us, then we could call out to Him day and night and He would never hear us. We would all be like the five foolish virgins who came to the door that was now closed and cried to the Lord, "Lord, Lord, open to us"! If Jesus had not gone to the cross, He would not be "the door," He would not be "the way, the truth, and the life." Jesus went there for you and for me, so that when we call upon Him we will not be put to shame, but the Lord will hear our plea and help us right early. He will not forsake us. You can call on Him today.

IV. He went to the cross that He might give us what we need. Jesus asked this blind man, "What wilt thou that I shall do unto thee?" Now Jesus knew that this man was blind and that he needed to be able to see, but He wants us to ask Him for what is needed.

Today Jesus comes to each of us and asks the same question, "What wilt thou that I should do unto thee?" As you think of what this should mean for your life, remember God's will for all men. "He willeth that all men should be saved and come to the knowledge of the truth." Remember that Jesus is able to do all things for you—His grace is sufficient for all your needs. Remember He died for your sins and paid the penalty of them. Do you have forgiveness of sin? Is this your need? Whatever your need is today, come to the One who

[Continued on page 6]



## NORTHERN MINNESOTA CITY HOST TO WINTER BIBLE CONFERENCE LAST MONTH

Our hope is in God and not in a program, said Pastor John Strand, in his message at the closing session of the eighth annual Winter Bible Conference in Thief River Falls, Minn., Feb. 12-15.

The president of the Association of Free Lutheran Congregations used Isaiah 54:1-3 as his text as he spoke in the Knox elementary school, the place where he was chosen as the AFLC's first leader nearly seven and one-half years ago. Rev. Strand declared that he trusted that the Association was a spiritual movement and he reiterated some of the foundation truths upon which the church was built in 1962; a doctrine of the Word in which scholarship does not sit in judgment upon it, but comes with a hungry spirit to learn from God; a right handling of the Word, recognizing that it is the primary means of grace and having full confidence in it; and recognition that if the local congregation is what it should be, Mr. Strand stated, the community will be better.

At the Sunday morning worship service at Knox school, Rev. Amos Dyrud, a teacher at the Association schools, preached on the text for the day, Luke 10:17-20. The seventy whom Jesus had sent out returned with joy for even the demons had been subject to them. Mr. Dyrud drew on his experience as a missionary to Madagascar to tell of one instance in which he had seen a man released from demon possession.

Pastor Dyrud stated that it is at the cross that demons are vanquished. Demon possession is found in America, too, he declared, although perhaps in more refined forms. Only in God's power is it destroyed.

Then, following the words of Jesus, he challenged the audience to remember that the most important thing for anyone is to know that his name is written in the Book of Life. It can be written there through acceptance of God's gift of love in Jesus.

All other conference sessions were held in Our Savior's Lutheran Church, Melvin Walla, lay pastor. Rev. Her-

bert L. Franz of Cloquet, Minn., was the evening speaker. He had also preached in the church the two evenings previous to the conference's opening. Notes are missing from the first service on Thursday but on Friday night Pastor Franz preached on the text, II Peter 3:14. He pointed out that scoffers mock the thought of Jesus' return but He will surely come, as the Scriptures promise. His coming will bring a day of judgment concerning their works for the believers. The Apostle Peter used this truth to challenge his readers to holy living. The Second Coming, Mr. Franz asserted, will close the last chance for Christians to live more closely to Jesus. Unbelievers, he declared, will face judgment, too, and he closed the message with a call to respond to Christ's gracious invitation to salvation.

The Saturday night message was based on II Peter 3:9b. The pastor of St. Paul's Lutheran in Cloquet said that the man who goes through red lights gambles and usually loses. If a man is ultimately lost spiritually it is because he has gone through too many red lights.

Mr. Franz listed eight "red lights" that many people ignore and illustrated them, some from personal experiences. The red lights are: the evangelically-sound churches of Jesus Christ, the Bible, sermons by born-again preachers, conscience, the Holy Spirit of God working through the conscience, concerned children of God, providences of life sent by God, and God's love for each person. How foolish it is, Pastor Franz declared, to reject God's love and to go through all these "red lights" of warning.

Four Bible studies were presented by Rev. Laurel Udden, another teacher at the Association schools in Minneapolis, Minn. They were based on the book of Malachi. Mr. Udden pointed out that the chief task of the prophet was to proclaim the word of the Lord in all its fulness. His outline of the last book of the Old Testament was this: God's love of Israel, 1:1-5; Sins of the unfaithful

priests, 1:6—2:9; Sins of the people, 2:10—3:18; and the Coming of the Lord, 4:1-6.

Rev. Chester R. Heikkinen, pastor of Morgan Avenue Lutheran Church in Minneapolis, and a part-time instructor at the Association's Bible School, gave two lectures on the "signs of the times." Approaching his task from the pre-millennial point of view, he made a distinction between "day and hour" and "times and seasons" in anticipating the return of Jesus. We cannot be certain about the former, he said, but we are to discern the latter. Mr. Heikkinen, who toured the Holy Land last year, called the Jewish people and the nation of Israel God's definitive sign.

"What Price Revival?" was the topic of a presentation by Rev. Marvin Undseth of Shevlin, Minn. He said that each community contains three types of people: the natural (unsaved) man, the carnal Christian (life at low ebb), and the spiritual man (fruitful for Christ).

The former North Dakota pastor went on to indicate the price of revival as shown in II Chronicles 7:14. The four conditions are that pride must be eliminated, prayer must be established, purity must be exhibited, and pardon must be experienced.

The final day period on Saturday was a consideration of "The Believer's Riches in Christ" by Rev. Robert Lee of Tioga, N. Dak. He used I Peter 1:1-9 as a background. Mr. Lee was careful to insist on the truth that the believer has eternal life right now. Furthermore, in Christ the believer has everything he needs. There is no warrant for seeking something extra. The Lord, he stated, is able to keep His own. The devil has no power over him unless he yields to his designs. Pastor Lee also showed how, for the Christian, death has been made a gateway into glory.

Morning devotionals were led by Rev. Marvin Haara, Virginia, Minn., and Rev. Larry Severson, Abercrombie, N. Dak. Pastor Walla led the evening services and the Sunday worship. Rev. Raynard Huglen, Roslyn, S. Dak., was in charge of the closing service.

Rev. Gerald Mundfrom, Grafton,

[Continued on page 8]



# WOMEN for Christ

LENT 1970

By Margaret Anderson  
Sand Creek, Wisconsin

The Advent season portraying the coming of the Light, which ushered in the Christmas season, is past, and so is Christmas with its adoration of the Christ-Child, the Bethlehem Babe. But we cannot tarry at the manger scene only, but must move on to the Christ of the cross.

The symbol of the Christian Church is the cross. It is so simple in its design, yet so profound in its purpose and meaning. During these weeks that precede Easter, let us observe Lent in the true Christian manner. As we survey the wondrous cross, may we be renewed in spirit and catch a glimpse of the Christ of that cross, who is so all-important and all-sufficient for all of mankind. John the Baptist cried in the wilderness, "Behold the Lamb of God, which taketh away the sins of the world." May we twentieth-century Christians behold this Lamb, who for sinners was slain, the Lord Jesus Christ, God's beloved Son.

How do we observe Lent? In the Advent days we prepared for the festival of Christmas; even so in the weeks of Lent, let there be a time of preparation for the joyous Easter Day. There are differing opinions on "keeping Lent." It is not merely "doing penance," refraining from social engagements of entertainment, relinquishing of certain pleasures, or fasting. These are some don'ts, the negative view. It would be well for us to be moderate in all of these throughout the entire year. Let there

be continual prayer to follow Jesus on the Calvary road. To meditate upon the incidents in His life, which culminated in the cruel death upon Golgotha's hill, we must read the Scriptures, for therein are the Gospel records relating the Passion story. From the day of Christ's triumphant entry into Jerusalem to the Good Friday drama, we roll back the curtain and view the scenes that took place. Let us review them.

On Palm Sunday, Jesus was hailed as king; but His popularity began to wane as the week continued. He often reminded His followers, particularly His apostles, of the meaning of the cross to Him. He knew about it and its dreadful consequences. From the Upper Room to Calvary, Christ willingly and obediently became the Man of Sorrows, suffering shame and degradation.

When He left that Upper Room to go to the Garden of Gethsemane with three of His disciples, He asked them to tarry, while He entered to pray. There He fell on his knees and asked that this "cup" pass from Him. Do we realize that this "cup" which caused such anguish on His part was our sin and rebellion against God? But then, almost in the same breath, He added, "Nevertheless, not as I will, but as Thou wilt" (Matt. 26:39b).

Later He questioned these three, Peter, James and John, when He found them sleeping, "Could ye not watch with me one hour?" Are we inclined to fail Jesus, too, and not keep vigil with Him? Later Peter denied Him. What would be our reaction to such an experience? Judas betrayed

Him. How would we react to betrayal by one trusted as a friend? He was seized by the soldiers, made a captive and brought before the authorities. Do we understand the unfairness of the trial that followed? Can we visualize in a measure the violence and brute-force of the mob laughing and jeering Him to scorn? Do we see the indignity in the behavior of the crowds, and the rejection by His own people?

There was the scourging allowed by Pilate, the ridicule of the soldiers and the treatment He received at their hands. He was clothed in a scarlet robe, crowned with a crown of thorns which pierced His brow and then given a reed scepter. Mockingly, He was hailed as "King of the Jews." Finally, the merciless crucifixion upon the rugged cross, when Jesus cried, "My God, my God, why hast Thou forsaken me?" Now the redemptive work of Christ was complete, for He said, "It is finished!" He had died of a broken heart as our substitute.

What should all of this mean to us? Christ as our Savior and Redeemer became our substitute, paying the awful penalty of death for the sins of all humanity. He shed His innocent blood as an atonement, buying back the fallen race. So now we will never have to be forsaken by God, if we permit the Christ of the cross to become the Savior of our souls and Lord of our lives.

[Continued on page 6]



Martha Hansen, right, was awarded an Honorary Membership in the Women's Missionary Federation for her many years of faithful work as a member of the Bethany Ladies Aid in the Hampden parish (N. Dak.). Pearl Aanstad, district WMF president, presented the pin and certificate. Rev. Howard Kjos is pastor of the parish.

Are we listening to that still small voice, echoing from Calvary, saying in effect: "Come, my child, fall on your knees at the foot of my cross, there to find rest for your weary heart!" The cross can be an offense and mere foolishness, to be hated by the unregenerate, but to the seeking and longing soul it becomes a wondrous cross. When we as repentant sinners bow down in humility at the cross and meet the Savior, all the charges of sin are blotted out for

they are covered by the blood that flowed from Calvary.

The cross is a magnet, drawing us to Christ, for it is the substitutionary death that moves men to be drawn to the Christ of the cross. Should it not also move us to "think on these things" as we diligently read God's Word and pray? Could we take time to sing the songs of the season, the wonderful works of poets and hymn-writers? Let us take time to read a book or two about the cross.

As we travel the Calvary Road, we see beyond to the Glory Road, where all of God's children will ever be sure of seeing Jesus, face to face. The Glory Road is the highway of the sinners redeemed from the fall, going home to glory, there to be forever with the Lord in the mansions of heaven. Let us walk the Calvary Road, which will fade into the Glory Road.

[Continued from page 3]

can help you, come to Jesus. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

V. Jesus went to the cross—now our faith in Him is not in vain. The blind man received his sight. Jesus said to him, "Thy faith hath saved thee." Today we have our faith in Jesus and what He did for us on the cross. We rest our whole lives on what He has done. We don't rely on what we have done to save ourselves, but we rest on what Jesus has done and trust all eternity to what He has done.

Had Jesus not gone to the cross, we would be foolish to put our faith in Him. But since He went to the cross and made full payment for our sins and opened the door of heaven for us, we are foolish if we don't cast our whole lives upon Him and let Him be our Lord and Savior. To have our faith in Him is not something that is in vain. It is our only hope.

Jesus did it all for you and for me. We are blind beggars sitting by the wayside as love is passing by. We cry, "Have mercy on us." We want to receive our sight. Then with seeing eyes we would follow Him by a life of self-denial, living not for ourselves but for Him who for our sakes died and was raised again.

It really was "for me" that Jesus went to the cross. He went there. He was willing to pay the price for my sins. He loved me so much He was willing to die for me. He did this for me that I might be one who could have eternal life. It was for me My Savior died. He died for you, too! Isn't Jesus wonderful?

### BEHOLD THE BIRDS

Cold is the north wind and dark is the sun,  
Gone are the warm days, the winter's begun;  
Gone is the robin to the south away,  
Bluebird and blackbird no longer can stay.  
What is the flashing the winter world sees?  
Cardinals and blue jays home in the trees;  
Woodpeckers, juncos, now where can they go  
When earth is frozen and covered with snow?  
What will they eat, how will they keep warm  
When north wind brings ice and terrible storm?  
Who will keep them, who will watch and care  
For the gay songsters that live in the air?

Splashing in puddles of thawed ice and snow  
Worried not, singing, rejoicing they go,  
Knowing full well that in heaven above  
God's eyes are watching o'er them with His love;  
Knowing that winter's cold quickly will pass,  
Soon will come summer and growing green grass.  
God will send sunshine and warming soft rain,  
Apples and pear trees and glowing gold grain.  
Such are the faithful, the doubters are we,  
We have no faith in the goodness of Him  
Who keeps the sparrows and cares for the doves—  
How much more He keeps the people He loves!

—Marlene Moline  
Lansing, Iowa

### TREASURER'S PROGRESS REPORT FEBRUARY 1, 1969 TO JANUARY 31, 1970

FINAL

	1969-70 Budget	Receipts
General Fund	\$36,000.00	\$ 40,445.11
Seminary and Bible School	51,175.00	42,225.47
Missions	72,800.00	61,840.68
Praise Program	30,000.00	18,549.18
<b>TOTALS</b>	<b>\$189,975.00</b>	<b>\$163,060.44</b>
One Grand Fellowship		9,463.33
Library Fund		143.00
Legacies to Foreign Missions		10,704.34
Special Pension Fund Offerings		188.75
<b>GRAND TOTAL</b>		<b>\$183,559.86</b>

# MEET

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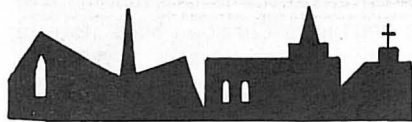
# Churches

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# OF OUR

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# FELLOWSHIP



## TODAY: TRINITY LUTHERAN CHURCH (Grand Forks, N. Dak.)

One of the Association's most rapidly developing congregations is Trinity in Grand Forks, N. Dak. Located in the southeast part of the city at 3426 Chestnut Street, Trinity faces a good future in North Dakota's second largest city and home of the University of North Dakota.

Most of the first members of Trinity, organized on March 3, 1964, came from Sharon Lutheran Church, a congregation of the former Lutheran Free Church and now re-located in the city. The new group had been holding services since the year before and for several years rented the Adventist Church for its worship services even after organization.

Rev. John Abel came up from Fargo, N. Dak., to assist the group for a while in the summer of 1963. University students Gary Skramstad and Robert Lee served the fellowship next, also taking care of the vacant



This four bedroom house was purchased as a parsonage in 1966 and occupied in February, 1967. The address is 1210 Chestnut Street.

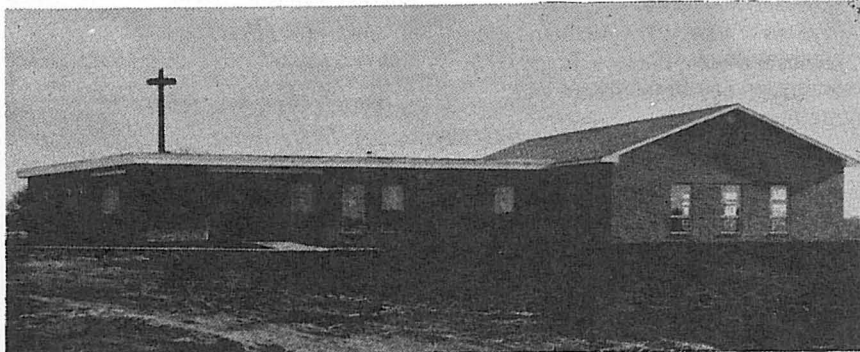
parish at Hatton, N. Dak. Mr. Lee continued the longest, being in charge at the time of organization. Rev. Hans Tollefson, having come to Hatton, aided the young church for several months, ending in January, 1965, when the first resident pastor, Rev. George Schuster, began his pastorate. His wife passed away not long after and he resigned the following October. Rev. Trygve F. Dahle served Trinity for almost eight months before the present pastor, David C. Molstre, began his work in June, 1966, as a student. He was ordained in 1967 and will conclude his ministry at Trinity in April.

Trinity Lutheran began in a two-point parish with Bethel Lutheran in Grafton, N. Dak. In 1968 Trinity voted to have a pastor full-time. The

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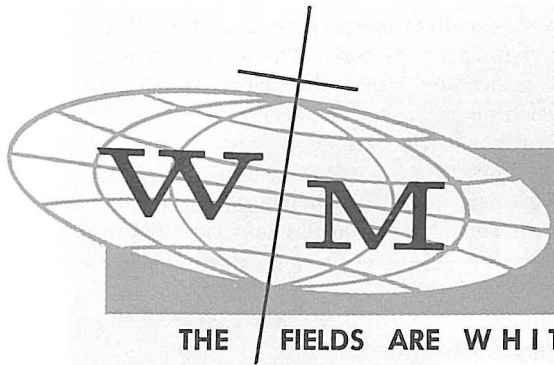


David Molstre appeared headed toward a career in business when he felt the call into the Christian ministry. Thus, after some IBM training and studies at Moorhead State College (Minn.) he entered Free Lutheran Seminary, graduating in 1967. He has served Trinity since 1966 and after Easter will begin work as an associate pastor at Hope Lutheran Church (LCA) in Minneapolis on a loan basis. A native of Boscobel, Wis., he is the son of Rev. and Mrs. Harry C. Molstre. He is married to the former Sandra Carlson, McIntosh, Minn., and the couple has four children, Renita, 10, Mark, 8, James, 5, and Stephen, 2. Rev. Molstre served Bethel Lutheran in Grafton until 1968 also.



Trinity Lutheran Church





**W M** **WORLD MISSIONS**

**THE FIELDS ARE WHITE UNTO HARVEST**

**I'M THE HAPPIEST MAN  
IN THE WORLD!**

Who could this be? and why would someone say this in this day and age, unless he had received a great wind-fall? This is what Sr. Candido told me one day about his life in Christ.

"Before I had committed my life fully to Christ, I was always looking for greener pastures. Each year I'd move to another place because it looked better, and then find it no better.

"Now I have given my life over completely to Him and I'm the happiest man in the world. My dreams are beginning to be realized. I'm buying my own farm and beginning a small herd of livestock. Yet, what is even greater; one of my children is preparing for the full-time service for my Lord. Yes, now come what may, drouth, lush crop, disaster, I'm happy in the Lord.

"When I look back to where I was and what I was; down so deep in the hole I could barely see out, and then Christ reached down and lifted me up onto the plain, I cannot but say I'm the happiest man in the world. When I see what I was, and am now, all because of Christ, it just thrills me: Praise the Lord."

Thus, I've summarized what Sr. Candido, one of the church council members and Sunday School teacher from our church in Iretama, told me on visiting him one day. He no longer felt ashamed to have the pastor visit in his humble dirt floor home, because he knew that physical surroundings didn't influence the bond of fellowship with which Christ secures us.

Once again, we have witnessed the great change Christ can make in one's life.

—George Knapp



A note about the picture: You see the home of Sr. Candido Margarida. It is made of hand-split boards and hand-split cedar shingles, having a dirt floor and split level living—you go up four steps from the kitchen to the rest of the home. From left to right in the picture are Sr. Candido; his wife Da Hernondina; daughter Maria; son Carlos, who is in the 3rd year at Bible School and helped in the tent campaign this summer; Candidos' father Manoel Bastos, 77 years old; and Missionary George Knapp.

**'TIS FINISHED!  
SO THE SAVIOR CRIED**

'Tis finished! so the Savior cried,  
And meekly bowed His head and died:  
'Tis finished! yes, the race is run,  
The battle fought, the victory won.

'Tis finished! all that heaven decreed  
And all the ancient prophets said  
Is now fulfilled, as was designed,  
In Me, the Savior of mankind.

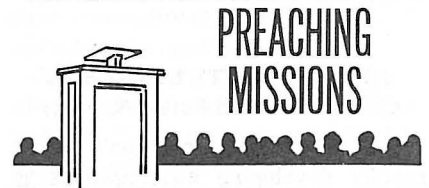
'Tis finished! this My dying groan  
Shall sins of ev'ry kind atone;  
Millions shall be redeemed from  
death,  
By this My last expiring breath.

'Tis finished! let the joyful sound  
Be heard thro' all the nations round;  
'Tis finished! let the echo fly  
Thro' heav'n and hell, thro' earth and  
sky.

S. Stennett  
(from *Concordia*, 1917)

**PERSONALITIES**

New address of **Rev. Gerald F. Mundfrom** in Grafton, N. Dak., is 809 McHugh Avenue. Pastor Mundfrom has resigned as pastor of Bethel Lutheran Church in Grafton and will be starting a Christian book store in that city.



**Tioga, N. Dak.**

March 15-18

Zion Lutheran Church

Robert Lee and Reuben Wee, pastors

Speaker: Pastor Gene Sundby,

Culbertson, Mont.

**Dalton, Minn.**

March 15-18

Sarpsborg Lutheran Church

Wendell Johnson, pastor

Speaker: Rev. Roger E. Carlson,

Minneapolis, Minn.

**Mentor, Minn.**

March 15-18

Maple Bay Lutheran Church

Forrest Swenson, pastor

Speaker: Ev. Clarence Haaland,

Gonvick, Minn.

**Winger, Minn.**

March 22-27

Dovre Lutheran Church

Forrest Swenson, pastor

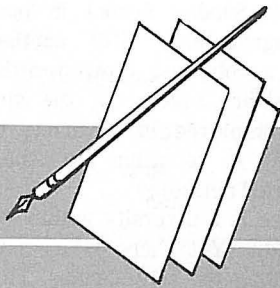
Speaker: Ev. Clarence Haaland,

Gonvick, Minn.

[Continued from page 4]

N. Dak., provided a book counter for the conference.

A Women's Missionary Federation workshop was held on Friday from 4:30 to 7:30 at the United Methodist Church, led by Mrs. Melvin Walla and Miss Judith Wold, both of Thief River Falls.



## EDITORIALS

### CAUSE FOR THANKSGIVING

The treasurer's report for 1969-70 found elsewhere in this issue of the *Ambassador* presents a real cause for thanksgiving in our fellowship. In reaching a total of \$163,060.44 in receipts, largely from congregations and individuals, there was an increase of almost \$29,500 over the previous year. Percentage-wise it means about 22 per cent. It is, as Pastor Strand called it in his letter to the pastors, "tremendous."

Keep in mind that the year before this last one the increase in giving over the year previous had been less than five per cent.

On the other hand, the Association fell almost \$27,000 short of the goal for the year 1969-70. But a long time ago it was realized that the goal of \$189,975 was unrealistic and no one really believed it would be reached. That is why the annual conference last June set a lower goal for this current year, \$175,000. With the fine gains made this past year, reaching \$175,000 this year becomes a distinct possibility.

Every Association member and the other friends who have shared so generously in this work should bear in mind that the figure of \$175,000 is a minimum budget. Attaining it will mean that we can continue. It doesn't allow for the expansion we need.

But for the moment, a sincere word of thanks is due to all who have made the fine record of 1969-70 possible. And our highest thanksgiving goes unto the Lord who has provided so graciously thus far. In obedience to Him all challenges can be met, including the financial ones.

### THIEF RIVER'S FINE WELCOME

Once again it has been good to gather for a Winter Bible Conference. This year it was held in Thief River Falls, Minnesota, in February. The people of the congregation there, together with Pastor and Mrs. Melvin

Walla, displayed excellent hospitality and did all they could to make visitors feel at home. The weather was cold but this didn't noticeably affect attendance as people of the area gave good support to the conference.

It was one of the better attended winter gatherings. Thief River Falls lies in the center of one of our greatest concentrations of congregations and church events there always draw well. The church, Our Savior's, and the nearby Knox Elementary School contain so many memories connected with Association history that it is an attraction to go there again for anyone who shared in those earlier momentous experiences.

Fellowship about the Word of God is a precious thing and highly to be prized. Certainly God's Spirit was present in the teaching sessions during the day and in the preaching services of the evenings and on Sunday.

There was considerable emphasis this year on future events and "signs of the times." Christians have always differed among themselves in the interpretation of prophecy and in how future events will unfold but they are united in the belief that the Lord Jesus Christ is going to come again, possibly very soon, and that He will judge the living and the dead. Driven by that conviction, they strive to evangelize the world in this day of grace.

Now, within our fellowship of congregations and interested friends, we look forward to the coming events, as the Lord carries, of the Annual Conference in Valley City, N. Dak., June 10-14, and the Family Bible Camp at Alexandria, Minn., July 6-12. May those occasions, too, be for the strengthening of our life together and the building up of spiritual life and mission.

### GETHSEMANE

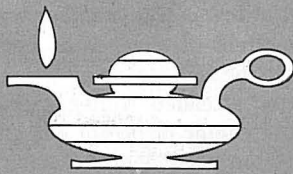
Part of our Lenten reading this year is to go through Per Lønning's book *Pathways of the Passion*. Last night the chapter dealt with Gethsemane.

The man who is now a bishop in the Church of Norway writes that next to Golgotha and Bethlehem's manger "there is no place we remember with such deep emotion as Gethsemane." Yes, that is very true. What a station it was on the way to the cross! There our blessed Lord Jesus turned aside one more attempt by Satan to divert Him from His purpose.

Per Lønning points out the difference between the Garden of Eden and the Garden of Gethsemane. In that first garden man rose up against God and chose his own way. What a catastrophe! What dire consequences! In the second garden the Son of Man chose God's will. What a fortunate choice! What great blessings have come from His submission to the Father's way!

Because Jesus prayed, "Not my will, but Thine be done," the work of salvation was finished. You and I may be children, sons of God, through simple faith in the death and resurrection of Jesus. That way will mean a life of continuous offering up of the Gethsemane prayer, but it is truly the blessed way.

**Gethsemane**, submission to the will of God. Not a bad name for one's prayer closet. Not a bad name for a congregation.



# SCHOOL NEWS

## FREE LUTHERAN THEOLOGICAL SEMINARY

The seventh academic year of Free Lutheran Theological Seminary opened with a devotional service on Tuesday, September 16, 1969. Dr. Iver B. Olson, dean of the seminary, preached on the text, Jeremiah 6:16: "Thus saith the Lord, Stand in the ways, and see, and ask for the old paths, where is the good way, and walk in it, and ye shall find rest for your souls. But they said, We will not walk in it." Dr. Olson stressed the value and necessity of Christ-centered theological education amid the changing scenes of today's world.

With constant reference to the text's historical framework, Dr. Olson urged the students to let Christ be their constant guide and friend. Christ is the Master to whom the seminarians must constantly look for solace, strength, and a spirit of Christian humility.

During the opening service, Dr. Olson welcomed the new faculty members: Pastor Amos O. Dyrud and Pastor Laurel M. Udden. The service closed with a period of free prayer during which the seminary family knelt to thank God for blessings past, to praise Him for a present leading, and to glorify Him who holds the future in His hands.

Following the opening service the seminary family partook of mid-morning refreshments, a traditional time in the daily course of the seminary's schedule. This period was concluded by a period of registration in which the students enrolled for the following classes: General Church History I (Dr. Olson, 3 credits), The New Testament Introduction (Dr. Olson, 3 credits). The Synoptic Gospels (Pastor Udden, 3 credits), Isaiah (Pastor Dyrud, 3 credits), Homiletics I (Pastor Dyrud, 1 credit) or Homiletics II (Pastor Udden, 1 credit),

and Community Outreach (Pastor Strand, 1 credit)

During the semester the students and faculty learned to know and appreciate one another. The student body is composed of a variety of individuals. Although most of the students hail from the Midwest, one student comes from the Pacific Northwest, another student is a former AFLC missionary to Brazil, and still another student is a native of Brazil. The presence of this Brazilian Christian and the former missionary are continued reminders of the AFLC's mission work in the Brazilian vineyard.

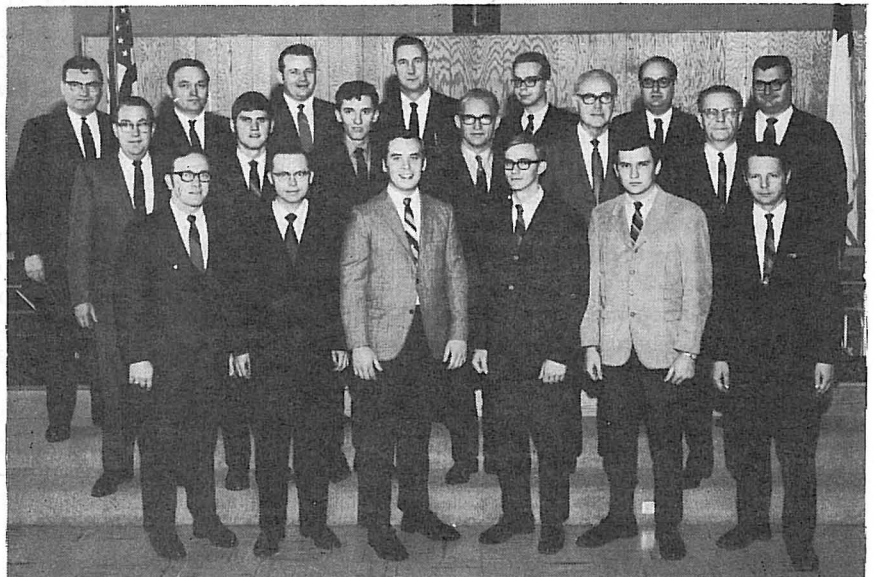
The students have varied academic backgrounds and preparation. The students also have varied spiritual heritages, as several students are affiliated with non-AFLC congregations. Most of the students serve

AFLC congregations on week-ends. One student, however, is a youth director in a Lutheran congregation of another church body. Two other students teach Sunday School in non-AFLC congregations. Still another student is a volunteer typist for the campus pastor. Several of the students are employed in a variety of occupations in addition to their church-related activities.

Thus there is a diversity within the student body. Yet there is a unity present among the seminarians. This unity is rooted and grounded in the love each seminarian has for his Savior. Although diversified in many respects, the seminarians are one in their commitment to serving Christ and laboring in His vineyard.

Christ's vineyard is the place in which each seminarian will be called to labor. There are a variety of callings facing those in the seminary. While seeking to be true to his specific calling, each seminarian desires to proclaim to both saved and lost the Good News of Salvation. Each seminarian prays earnestly that he might be one of Christ's servants.

As Christ's servants the seminarians desire to be used of Him in proclaiming the Gospel, saving the lost, strengthening the saved, and



FREE LUTHERAN THEOLOGICAL SEMINARY

Bottom (left to right): Elden K. Nelson, Fred H. Carlson, Michael Brandt, Bruce Dalager, Wayne Pederson, Kenneth Sortedahl. Second row: Pastor Laurel M. Udden, Kenneth Moland, Yeddo A. Gottel, Gene Smith, Pastor Amos O. Dyrud, Dr. Iver B. Olson. Third row: Pastor John P. Strand, Henry A. E. Johansen, Eugene W. Enderlein, Alvin Grothe, Albin H. Fogelquist, Jr., Dennis D. Gray, Stephen E. Odegaard. Absent from the picture: Larry Halverson.



nurturing free and living Lutheran congregations. The seminary is a servant of the congregations affiliated with the Association of Free Lutheran Congregations. These congregations need shepherd-servants. The seminary is a workshop in which these shepherd-servants of Christ are trained. The training, both that which is taught and that which is "caught," provides shepherd-servants for free and living congregations.

Several years ago the editor of *The Lutheran Ambassador* pondered the nature of a seminary to serve amidst free Lutheran congregations: "There is a need for... a school perhaps destined to be small but which would offer a setting different than others provided. Such a seminary would take a conservative posture in relation to the Scriptures, emphasize personal Christian experience and piety, and

promote the low-churchly kind of worship. This is the kind of seminary we hope to establish for our Association. This we shall do if the Lord prospers our hand and as a result qualified teachers become available, we have a student body, and we are able to secure suitable quarters for classrooms." (Vol. I, No. 15, p. 4.)

Nearly seven years have passed since that editorial was written. The thrust of the editor's statement indicated what the pulse of the AFLC's seminary would be. Indicating the present reality of the editor's early hope, the current catalogue of Free Lutheran Theological Seminary states that "its (the seminary's) aim is to give Christian teaching and training in uncompromising loyalty to the divine Word in order to prepare witnesses and workers for the various phases of the Christian ministry."

This in essence is what Free Lutheran Theological Seminary earnestly desires to be: a school serving Christ and His Church. Christ's Church here in time is composed of free and living congregations. As the seminarians prepare to go out into the Lord's vineyard, they are mindful of the preciousness of free and living Lutheran congregations.

The seminarians at Free Lutheran Theological Seminary need the earnest prayers of those believers who are vitally concerned about free and living congregations. The task before each seminarian is great. Long ago Christ said, "The harvest truly is plenteous, but the laborers are few" (Matthew 9:37). These words of Jesus are the challenge each seminarian faces.

—Albin Hilding Fogelquist, Jr.

**FREE LUTHERAN THEOLOGICAL SEMINARY**  
**Association of Free Lutheran Congregations**  
**Spring Semester Classes 1970**

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Period 1 8:00- 8:50		Gospel of John (Pastor Udden)		General Church History II (Dr. Olson)	Homiletics I (Pastor Dyrud) Homiletics II (Pastor Udden)
Period 2 9:00- 9:50		Gospel of John (Pastor Udden)	Jeremiah (Pastor Dyrud)	Gospel of John (Pastor Udden)	Jeremiah (Pastor Dyrud)

**MIDMORNING BREAK, 9:50-10:10**

Period 3 10:10- 11:00	Jeremiah (Pastor Dyrud)	General Church History II (Dr. Olson)	General Epistles (Dr. Olson)	General Church History II (Dr. Olson)	General Epistles (Dr. Olson)
Period 4 11:10- 12:00	General Epistles (Dr. Olson)	Christian Ethics II (Dr. Olson)	CHAPEL (FLTS & AFLBS)	Christian Ethics II (Dr. Olson)	Scandinavian Church History (Dr. Olson)

Seminary devotional services are held daily for 15 minutes before the first class.

## GLIMPSES FROM A HOME MISSION FIELD ON THE CANADIAN FRONTIER

The following article, slightly shortened here, appeared in 1919 in THE LUTHERAN FREE CHURCH MESSENGER. It was written by Rev. H. C. Casperson about some experiences of Rev. R. H. Hofstad. Both of these men are remembered by many of our readers and so the article has added interest. The experiences of Pastor Hofstad mentioned here are completely different from those encountered by the home mission pastor of today. The story is printed here now so that we might better appreciate the difficulties earlier pastors knew in serving people by bringing the Gospel of Christ to them.

Way up north, in the Dominion of Canada, in the province of Saskatchewan, The Lutheran Free Church has several mission congregations and preaching points. One of these fields is centered around a little town called Lawson. Here Rev. R. H. Hofstad has been working about five years until this spring, when he moved to Hawarden, Sask., now a self-supporting charge.

As will be seen, the lot of many a home mission minister is not an easy one. These men have not the conveniences of the city; there is no streetcar running by their door, neither are there roads for autos should they peradventure be in position to own one, or rent one. Driving with horses and in some cases walking as is often necessary in the woods, is the most usual kind of conveyance. They cannot seek shelter should they be overtaken by rain or hailstorm in summer or by snowstorm and cold weather in winter. They have to peg along the best they can to meet their appointments, very often to the detriment of their health. But they try to keep up courage and good cheer, knowing that the work is not theirs but the Lord's. Mr. Hofstad's experiences are perhaps not very unlike those of many others, although it must be said that his field of labor has been one of the difficult ones. His experiences are therefore typical of a home missionary's life on the frontier.

Regarding this particular field there is this to be noted that one of Canada's great rivers, the Saskatchewan, flows through the territory and divides it into a western and an eastern part. Lawson and other places are to the east of the river, while three or four of the other congregations and preaching points are to the west. (Mr. Hofstad has had a great number of places to visit, some regularly and others occasionally.) This river is very hard to cross. It, seemingly, does not like to be interfered with. It sometimes takes a notion to swell up terribly and so becomes in places more like a lake than a decent well-behaving and smooth-running river, as a river should be. And it is almost out of the question to build bridges across. Only in certain locations very far between is it possible to span the river with bridges. And those places do not happen to be in the mission fields.

One Saturday afternoon, Hofstad writes, he came to this river to cross it. The only means of crossing is by ferry; at places, far apart, when the water is low, it is possible, although always risky, to ford it, (not "Ford" it, if you please). He had announced three kinds of meetings for that Saturday afternoon over on the other side, song practise, confirmation class and prayer meeting. When he came to the first ferry he found that it had just gone and he did not succeed in getting over. At first he did not know what to do. It would not do to go back home, for he was going to have services in three congregations the following day. The next ferry was 22 miles further down. He went to find it. Through small brushwood, up hills and down slopes he went. After a few hours of stiff driving he came to the next ferry; it was now about five in the afternoon, and there were forty teams waiting to cross, and they had to wait their turn in the order they had come. On account of a growing sandbar in the river the ferry could carry only one load or two light rigs at a time; each trip occupied about one hour. He figured out that he would get over about four the next morning. But by

all helping the ferrymen a little he managed to cross at two in the morning. He came to his first stopping place at about five where he had breakfast and then continued on to the other places without much sleep.

At other times it takes days to get over, and it has often happened that he had to leave the team and get over himself alone the best he could and then walk.

One evening in the late fall he came to the river to cross it. The ferry-people had left the place and there was no help to be had in crossing. It grew dark. He examined the ice along the wake of the ferry and found it very thin, but thought he would try to cross on the ice. He went where he thought the ice was safest and took one horse at a time with a long rope around it if it should fall through. The ice cracked and squeaked but he came over.

Another time he came driving over the ice at night and went through. The horses came near drowning. They had to be let loose and care for themselves. They soon disappeared in the dark, but he could hear them breaking the ice ahead of them; they got away from him and came home and in some way he also got over to the other side, but had to walk the rest of the way home about 6 miles, wet through with torn shoes and bleeding legs. This was a good Kneipcure, says Hofstad.

Another time he came to a river to cross it. The water had risen far more than expected and it was difficult to get over. There was at this point a fording or wading place and he started to go in. But the water was deeper than he thought and he had to put the suitcase and the bookbag in the seat of the buggy where he himself also stood and tried to balance the rig in the swift current. The "mission" horses, as Hofstad calls them, which were now quite thoroughly trained to difficult situations, did not give up. He saw only their heads above the water. Two days before a large team had drowned here. As he came out in the middle of the stream his suitcase went overboard. He had to let it drift until he came over. There he left the horses and went in pursuit of his suit-

*[Continued on page 14]*

# Doubt and the Way Out

By Prof. Iver Iversen

RELIGION deals with the fundamental questions of life such as these: Where did I come from? Whither am I going? Is there a personal God? What is His will and intention toward me? Has he revealed them? Is the Bible the word of God? Who is Christ? What should He mean to me? And there are many others. These are not theoretical questions that may be interesting and important, but, as far as your life is concerned, it does not make any particular difference whether the answer is one way or another. Every truly religious question makes a tremendous difference for your life, or should make a difference.

Since religion is so important for life itself we crave certainty. On other subjects we may be satisfied with problematic solutions, but not so in religion. The questions of religion touch us so very intimately. They have to do with the success or failure, not of this or that undertaking, but of life itself. This is the only life on earth that we are going to have. We cannot therefore afford to risk it on an uncertain guess. We demand certainty, and rightly so. But it is a fact, that the stronger the urge for assurance is, the more you feel yourself compelled to go carefully and accurately into all the ramifications of a question, the more likely is doubt and uncertainty to appear. Just because the religious questions are so important, and because it is necessary to go into them so very carefully and accurately, therefore doubt, at least in our present condition, is inseparably connected with real religion.

There are doubtless, people who are never much afflicted with doubt. There may be various reasons for such a condition. Preoccupation with a whirl of work, business or pleasure has made some lives so empty and superficial that, in the mad chase for the many things in life, they have lost the ability to concern themselves with life itself, its aim and purpose. These people are to be pitied. Since they are unable to find any noble purpose in life, anything that gives a

meaning to their many activities, anything that will give permanent satisfaction to the human spirit, their life will prove an increasing failure and disappointment and end in sheer emptiness, unless the good Lord stops them on their way.

Again there may be some who have always lived their lives in surroundings where the fundamental truths of Christianity are never questioned. They have from others absorbed a second hand conviction which they have never had to fight for. In certain religious circles where probing and questioning on the subject of religion is looked upon as "wicked" such people are usually looked upon as very fine Christians. Often the adjective "childlike" is applied to them. There may be some people who are so "childlike," in this sense, that they can go on through life with this kind of faith; but I believe they are very few. Most people sooner or later, mostly in youth, suffer a breaking down of the inherited faith, and they either give up faith entirely or begin the quest of a personal conviction. When our intellectual surroundings change, a faith which is based on one's surroundings naturally begins to founder. Or when some of the bitter and disappointing experiences of life, that seem to contradict our faith in God, come along, we suffer a like fate if we have only a second-hand faith.

It is not "wicked" to think. God himself has given us our intellect. He wants us to use it to His honor and glory, most of all in order to think about God and His ways, and try to understand this sublime subject as far as we can. But know, that the appearance of doubt is the inevitable shadow that follows intellectual activity. Only the person who does not think has no doubt. Should we then because of this risk renounce the highest and noblest privilege God has bestowed upon man, to try to understand God and His way? Surely not! In that case we would be reducing ourselves to something less than human beings. Let us confidently launch out on the highest of all endeavors, trusting in the promise that

God's Spirit will "guide us into all the truth."

But beware lest you take pride in your doubts. Doubt is after all an ailment, an indication that something is wrong in us. It is also a weakness, for it is faith that gives power and direction to life. It is the man of faith who can accomplish things. Pray God to deliver you from your doubts and that they may be forgiven. In doubt is sin. The man who doubts distrusts God. It is wrong to distrust a friend, but a far greater wrong to distrust God. Doubt shows alienation from God. It is the fundamental aspect of what in theological language is called original sin.

There is only one way out of doubt and that is to be perfectly honest with yourself and your doubts. To be honest means, in the first place, to meet all the questions of your life openly and squarely. Don't try to dodge them. That is dishonest. One way of escape from your problems is to surrender to scepticism and cynicism and meet life with a grin. This is, however, not the way of life. It is a refrigerator process which freezes out the tender sprouts of life. The other false way of escape from your problems is nearly as dangerous. You may be tempted simply to leave the problems alone and take things for granted in religion. A friend of mine, now dead, had been advised by his pastor who confirmed him, not to think about religious questions, for thinking would lead to doubt. I envied him his "orthodoxy" and his apparent ease and unconcern in questions of faith, questions which caused me endless and excruciating worry and uncertainty. But I have since learned to understand that a person who does not dare to think about his faith has no faith to lose, at least not of the kind that the Bible calls "an assurance of things hoped for, a conviction of things not seen." Heb. II. What would be the value of a faith that is so brittle and weak that it cannot be handled? How could such a faith stand the storms and stress of life?

But you must not only be honest



with regard to yourself and your doubts. You must also be honest with regard to the origin of your doubts. There are two kinds of doubts, honest doubts and dishonest doubts. The former are the doubts of a person who wants to believe but who is lacking assurance. They are the ailments of faith, for a man who wants to believe is really a believer. Who would want to believe in a person unless he has at least some conviction that such a person is trustworthy?

This class of doubt is comparatively easy to deal with. But the second class, the dishonest doubts, are more difficult just because they are rooted in dishonesty, and there is no escape from doubt except through honesty.

In many cases doubts are simply an intellectual smoke-screen that a person has thrown around himself in order to protect himself against an uneasy conscience. It may be certain teachings about God, His holiness, His requirements of holiness in us, His wrath over sin, eternal punishment, etc., that disturbs him. So he argues with himself about as follows: These teachings are out of date. Our good old fathers and mothers believed them, but they have not kept pace with the advancement of knowledge. Scarcely any intelligent person nowadays believes such things. I am about as good as the rest, so why should I worry? And so forth indefinitely. The purpose of the whole thing is to get away from an unpleasant conviction which begins to get power over him. He feels that if these things are true he must become a different sort of a person. It will lead to a conversion. Converted people are queer, so different from others, and he does not want to be different. He would like to be saved but he is not willing to put down the price: self-surrender to God.

But how may a person know whether he is afflicted with the one kind of doubt or the other? Doubts are very much like fog, they prevent us from seeing clearly. If I cannot distinguish, how shall I be able to tell the difference?

If you are willing to be honest with yourself and your doubts, there are two signs that will help you to distinguish. In the first place, those who

are afflicted with the honest doubts are usually grieved and humiliated by their doubts, and wish to escape from them. People of the second class, however, generally take pride in their doubts and regard them as signs of intellectual superiority. They look upon believers as simple minded people who simply take things for granted or who are not afflicted with doubt because they do not have "brains" enough. The Lord forbid that any of us should belong to this class. Search yourself whether these things are true about you.

Then there is the second sign. You may apply it to yourself by asking yourself the question, Would I like these things to be true or would I rather have them untrue? Am I dodging a truth because it puts demands upon me that I am not willing to meet? In other words, am I perfectly honest with myself?

This double test rigidly applied will go a long way to help solve your spiritual difficulties. And remember, in this endeavor you have a divine promise on your side. Jesus says: "If any man willeth to do God's will, he shall know of the teaching whether it is of God, or whether I speak from myself," John 7:17. "He shall know," that is what every honest doubter desires. The price is, complete willingness to do God's will as soon as that will becomes clear to us.

—The Friend

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[Continued from page 12]

case; in it was his Prince Albert and other things needed on the journey. Fortunately the river here flowed in a zigzag course and he saw the suitcase nearing land on his side. He found a stick to feel of the bottom where he had to go out to get hold of the suitcase, but it was too deep. Further down there was a point sticking out in the river and he ran over there and waded out. He had to wade out far to touch the suitcase with the stick, but he got it, even though he had to go so far in that the water reached up under his arms. Coming back to shore he remembered his watch and pocketbook wherein was some paper-money. The next night he spent on the open prairie in his buggy close to a rancher. It was a cold night.

One winter evening Hofstad came driving over to Yrdahl after having had meetings in Austevold and Land congregations. All of a sudden the horses and cutter tipped head over heels down a slope with a deep cut filled with snow. Now what should he do? The harness was broken and the largest horse was lying on his back in the deep snow. After many hard turns he had the horse on his feet. But now he had to transport one horse at a time up to the road, or to where the road was supposed to be, and the harness was patched up in some way; then he had to pull the cutter after alone. But where should he find something to tie the horses to? There was nothing to find; the goodnatured "mission"-horses had simply to be left to themselves. If they took a notion to run they would be free; if they waited till the minister came with the cutter they would have a chance to get him along and proceed further in good company. And, Hofstad adds, whether you will say it was the horses' good will or God had something to do with it, that you can do what you please, but the horses stood and we came to the meeting place at 9:30 instead of 8 and still there a few waited for the minister and God blessed them around His Word.

At one place, Ceylon, Hofstad found people who had been then 6 to 7 years, and had not heard a sermon in all that time. One family had come 90 miles to the meeting. He states that the people here would like to have a worker located in the settlement; this is 159 miles from the place where Hofstad lived.

Hofstad was married in December 1916, and he says that his wife has been a faithful and good help to him in his work. It has been hard for her at times, as is the case with almost all minister's wives on the mission fields, to be left alone for weeks sometimes, not knowing whether he was living or dead.

Could you see the host before the throne of God, saved by the blood of the Lamb through word and sacraments preached and administered on the home mission fields you would grow warmhearted towards the cause and you would support it with a willing mind.

# CHURCH-WORLD NEWS

## DR. OSWALD HOFFMANN NAMED LUTHERAN COUNCIL PRESIDENT

New York—(LC)—Dr. Oswald C. J. Hoffmann, now in his 15th year as speaker on the world-wide radio program, The Lutheran Hour, was elected president of the Lutheran Council in the USA at its fourth annual meeting here, February 3-4.

Dr. Hoffmann, 56, of St. Louis, Mo., was named to a one-year term as head of the cooperative agency, whose four participating bodies represent more than 95 per cent of the nation's nine million Lutherans.

The council is composed of the Lutheran Church-Missouri Synod, of which Dr. Hoffmann is an ordained clergyman; the Lutheran Church in America, the American Lutheran Church and the Synod of Evangelical Lutheran Churches.

Dr. Hoffmann succeeds Dr. Malvin H. Lundeen of Minneapolis, assistant to the president of the LCA's Minnesota Synod, who had served the constitutional limit of three years in the office.

## DR. DANIEL BURKE, BIBLE SOCIETY LEADER, DIES AT 96

NEW YORK—Daniel Burke, LL.D., President Emeritus of the American Bible Society since 1962, died at his home in Summit, N.J., on Jan. 26, after a long illness. He was 96 years old.

A lawyer, Dr. Burke became the 19th President of the Bible Society in 1944, after serving as a member of its Board of Managers since 1923. At various times he was a member of the board's committees on Ways and Means, Overseas Distribution and Finance.

A son, Coleman Burke, is currently a vice-president of the Bible Society.

"Dr. Burke's broad vision and dedication to the Bible cause contributed greatly towards furthering the Society's mission at home and overseas," said Mr. Edmund F. Wagner, current ABS president. "During his presidency, the Society's annual budget rose from \$913,000 to \$5,000,012 and annual distribution of the Scriptures increased from 12 million volumes in 104 languages to 24 million volumes in 308 languages," Mr. Wagner noted.

The American Bible Society, a non-profit organization founded in 1816, is dedicated to the translation, publication and distribution of the Scriptures without note or comment.

Immediately after World War II, one of Dr. Burke's first acts as president was to guide the Bible Society in establishing an Emergency Fund to provide Scriptures to war devastated areas. He also arranged for the admission of Scriptures to Germany and to Japan.

He once said of his work with the Bible Society: "The thought that one is helping to start peoples in all continents in the observance of the principles and faith which more than any other promote the peace of the world, gives support to heart and mind."

A Methodist, Dr. Burke was born Dec. 5, 1873, in New Berlin, N. Y. He was admitted to the New York bar in 1896 and established his own law office in New York City in 1899, which became the firm of Burke and Burke in 1928.

Besides Coleman Burke, Dr. Burke is survived by another son, James B. Burke of Summit; a daughter, Mrs. Henry W. Harding of Chestnut Hill, Mass.; and ten grandchildren.

## Letter TO THE EDITOR

### MODEST APPAREL

In I Timothy 2:9, we read that women should adorn themselves in modest apparel. This should especially apply to all the ladies in our Association churches.

However, it appears to me that some do not seem to use Scripture as a guide for proper Christian dress. I feel this is a sad state of affairs when some feel mid-thigh length

skirts are perfectly acceptable.

After church services, a young person was overheard saying to her friends (while a boy friend put on her boots), "I don't dare bend over to put on my boots because my skirt is too short."

The real answer to this problem is not "hem" but "heart." When a child of God is truly converted he does not want to be a part of the world and its latest fashions and trends. He clings to the Bible and prayer and the example of Christ.

How much better to witness in modest apparel than to distract by flaunting the thigh. Try to sit down once, girls, and still be a lady in skirts like those of today.

It is parents, not children, who are to blame for the present situation, with their lax attitude towards dress of their children. It is parents who

have lost their sense of decency and moral responsibility.

Many concerned people are aware of this situation and are wondering how long God will hold His hand from those who continue to follow the world:

If God has been speaking to you, follow His will and lower your hem, or sew your own skirts (if you can't buy one the right length).

Knee-cap length seems proper for "modest attire" while standing or sitting.

Yes, parents and pastors, we will have to wake up and take a firm hand to continue God's instruction for proper attire. I prayerfully submit this plea—return to the will of God—not to the wiles of Satan.

Norbert R. Limmer  
Minneapolis, Minnesota

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 church has enjoyed a continual growth. Both the budget and membership have more than doubled in the past three years. A radio ministry is now a part of the congregation's outreach to the area.

The first unit of the church was built in 1967 and was dedicated the following May. It is situated on a two-acre plot.

Two of Trinity's sons are pre-enrolled at the Association's seminary and will begin theological studies

there upon completion of their college work. The men are Richard Anderson and David Voiss.

### NORTHERN MINNESOTA LUTHER LEAGUE RALLY SET

The spring rally for the Northern Minnesota District Luther League will be held April 25-26 at Our Savior's Lutheran Church, Thief River Falls, Minn., Melvin Walla, lay pastor. District president is Mr. Ervin Schmitke.

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