

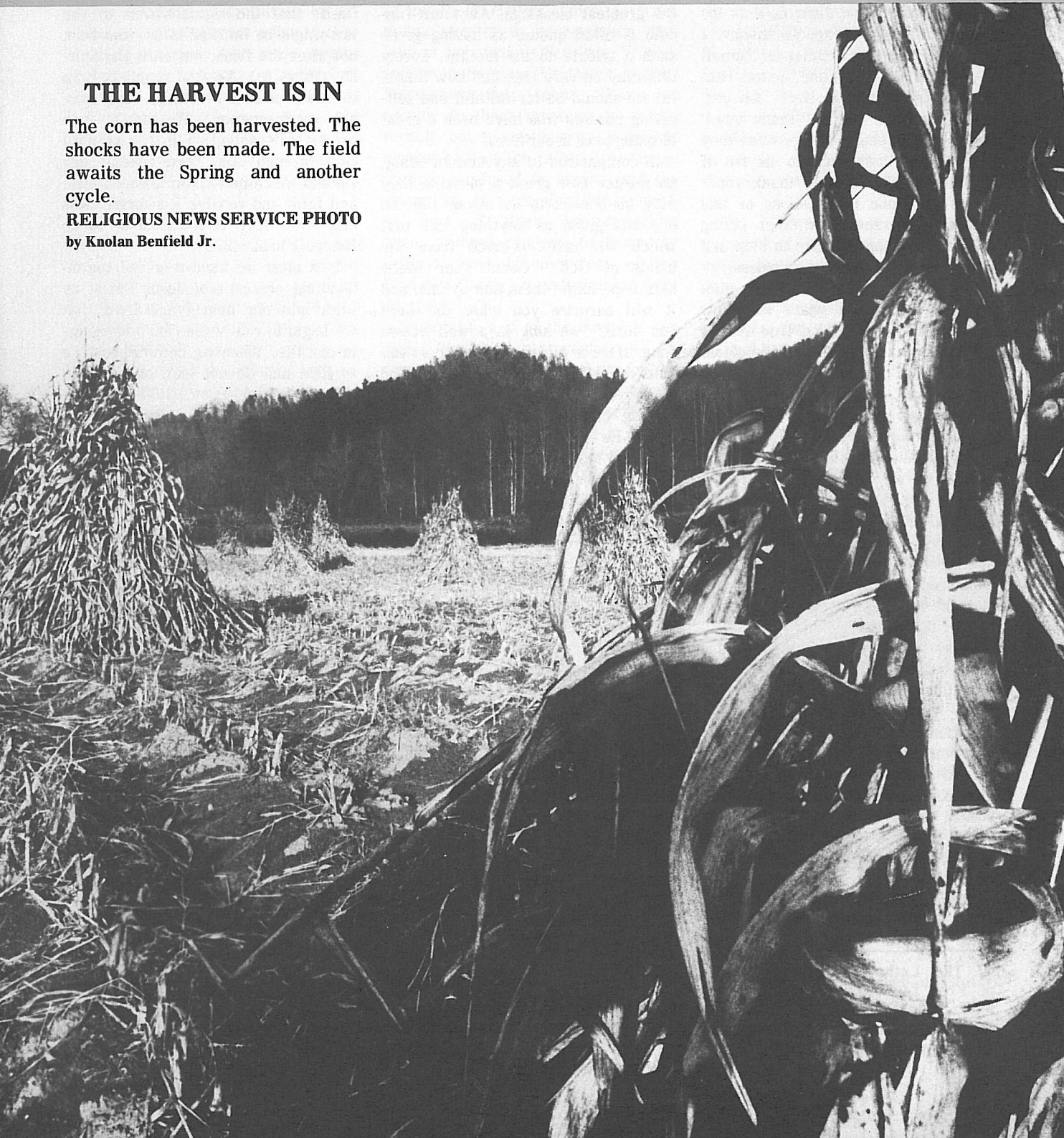
November 19, 1974

The Lutheran Ambassador

THE HARVEST IS IN

The corn has been harvested. The shocks have been made. The field awaits the Spring and another cycle.

RELIGIOUS NEWS SERVICE PHOTO
by Knolan Benfield Jr.



MEDITATION MOMENTS

YOU WILL BE SURPRISED!

“O, give thanks unto the Lord; for He is good: for His mercy endureth forever” (Psalm 136:1).

It is strange how difficult it is for a human being to express thanks. I can remember many times as a small boy when my parents had to say, “Remember now what to say?” Oh yes, I had forgotten to say “thank you.” We so easily receive things when they are offered and given to us but it is so unnatural to say “thank you.” Even when one is conscious of this tendency to receive, without giving thanks, a person still has to stop and think in order to show thankfulness.

The reason for this tendency is quite easy to understand when we allow God’s Word to reveal our true nature. We are by nature sinful and unclean. The heart of our sin is self. We are self-centered and our life by nature is turned inward. When someone gives us something we receive it very naturally because by nature we strangely believe we had it coming to us. We have no limit to our desire for material things. No matter how much we have received and have, we feel an insatiable desire for more. So when we do receive something it is so natural to be receiving it but so unnatural to say “thank you.”

I know a politician who favored and showered people with material benefits during his time in office so that many years after his death people still honor his memory by a special observance on a certain date, held around a statue erected to remember him. Knowing human nature, such devotion, even after his death, must come from a tremendous material benefit from his political tenure in office.

Now ask yourself the question,

“Who has given me my greatest blessings?” Many a person may answer that their mother or perhaps their father is the one who has given them the greatest blessings. Abraham Lincoln is often quoted as having given such a tribute to his mother. Surely this may be very true and how thankful we should be for faithful and self-giving parents who have been a great blessing to us in our lives.

In comparison to any human being, no matter how great a blessing they may have been to us in our life, no one has given us anything like that which we have received from the hands of God. “Count your many blessings, name them one by one, and it will surprise you what the Lord has done,” we sing in a well known song. Here is our problem. We so seldom really stop to think of what God has given to us and done for us.

What has God done for us? First of all He alone is the giver of life. “In the beginning God created the heaven and the earth” (Gen. 1:1). It is only by God’s act of creation that I have life in the first place. To be sure, my parents were the means by which I received life, but God is the only source of life itself. Secondly, God alone sustains life. If this world had been just a little different it would never sustain life. It is only as the Lord sends rain upon the just and unjust and the earth supports vegetation that life can continue on this earth. We take these facts so much for granted that we seldom if ever stop to thank God for these basic blessings.

But God did not stop there. In His infinite love for us and knowing our lost condition and our bondage to sin by nature, He sent Jesus Christ, His Son, to die for us. “For what the law

could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. 8:3, 4). God reached down to us in Jesus to rescue us from eternal condemnation. We don’t even want God’s salvation in Christ until God through His Word reveals our sin and we come to Him in repentance and faith and receive His forgiveness and allow Him to dwell in us to do His work in our life.

It is after we have received the indwelling presence of Jesus Christ by faith into our hearts and lives that we begin to really see God’s blessings in our life. When we commit our life to Him and do not lean on our own understanding (Prov. 3:5-7) in running our lives, then we begin to see the Lord’s marvelous direction, protection, and abundant blessings come into our lives. We begin to see how even when things go wrong for us, outwardly, that God is at work to make things work out for an eternal good. If there is any way that life begins to have meaning it is when we see that even the unpleasant and difficult experiences all have their necessary place in our lives to our eternal blessing (Rom. 8:28).

As we again come to Thanksgiving, do you have a truly thankful heart and spirit? Are you truly thankful to God for His many continuous blessings? You will, only as your eyes are focused upon the many ways the Lord has blessed you.

**MAY YOU HAVE A TRULY
THANKFUL THANKSGIVING!**

—Laurel M. Udden



The First Thanksgiving Proclamation

Issued by President George Washington

Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits and humbly to implore His protection and favor; and Whereas, both houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.

Now, therefore, I do recommend and assign Thursday, the twenty-sixth of November next to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our service and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the third day of October, A.D. 1789.

WHAT IS BEING SAID ABOUT WORLD HUNGER

I am not a stranger to tragedy. I have seen disaster, disease and death in every part of the world. But what I have seen here in Africa is more than I can bear.

I passed an emaciated old man lying in the sparse shelter of a weather-beaten goatskin tent. As I saw the glassy-eyed stare of his hunger, I remembered the words of another old man just days before . . . "In Africa only the vultures are fat . . ."

I saw two dark little babies, skin and bones, lying on a filthy piece of cloth. The spark of life was going out. In a few short hours they would be dead.

I came upon a small family huddled together in desperation. For weeks, they had lived on the bark and roots of trees. They had scavenged the solitary kernels of grain from anthills in order to stay alive. I wept. I searched for words of comfort and assurance. But none would come.

What do you say to a starving family?

W. Stanley Monneyham
World Vision International

The gruesome signs of death are everywhere: Sickly, starving children, their bellies swollen, too weak even to lift their heads or arms . . . skeletal animal carcasses lying where they dropped, left in the sun for the vultures to pick . . . dusty, bone-dry water holes . . . brittle barren fields once green with crops . . . and everywhere, the faces of mothers and fathers watching the livelihood of their families wither away before their eyes . . . As one village chief said, "I am witnessing the burial of my village."

Community Churches of America
West Africa Emergency Relief

Like a malignant disease, the African drought spread from country

to country. The contagion began six years ago below the Sahara Desert in an area so arid that even the vipers need canteens. It infected nations with such end-of-the-world names as Mauritania, Senegal, Upper Volta, Mali, Niger and Chad.

Leaving in its wake dead cattle and dying children, drought later afflicted Sudan and Ethiopia. This year it struck southward through the grass and scattered scrub of the African savanna, invading Gambia, Nigeria, Dahomey, Cameroon, Central African Republic, Kenya and Tanzania. Across the waist of the African continent the belt of hunger tightened on millions of people already living in gut-grinding poverty beyond imagining by most Americans.

Nobody can be sure how many people died in the catastrophe. There are few records in timeless Africa. But it is fair to say drought killed tens of thousands of persons . . . The toll may have been, as some African officials contend, hundreds of thousands. Death came from starvation or diseases caused by malnutrition. Most of the victims were old—or very young.

Al McConagha, Staff Correspondent
Picture Magazine
The Minneapolis Sunday Tribune

Heavy monsoon rains (in Bangladesh) which began in July, coupled with 15 ft. tides, caused one of the worst and longest-lasting floods in recent memory. Millions are homeless, and 1,200 have died.

Waters from the swollen Pular River have inundated WRC's 8000-acre, improved-land-use project in Dacope, Khulna Dist., which supports 10,000 families. It is feared all crops are lost. Christian nationals are endeavoring to repair the crumbling irrigation dikes.

Blow on Blow

Bangladesh—tragic synonym for woe;

Storm and strife rain blow on blow,
Flood ravaged fields their crops deny,
Famished children their hunger cry.
Dear Lord, through us their need supply.

(Rev. Edward Hanson)

The director of the Dacope co-op and the block managers are evangelicals who are making a spiritual impact on the people. Moslems and Hindus notice how Christians help anyone, regardless of religion or caste. When they ask why, the Christians tell them about Christ and the Bible. This has resulted in over 2000 families studying the Bible correspondence courses in their own homes.

World Relief Reporter
World Relief Commission, NAE

The Thanksgiving season in this year of our Lord 1974 presents an obvious and most disturbing paradox.

We have on the one hand millions of Americans sitting down to a traditional feast of plenty, and on the other multiplied millions around the world facing either actual death from starvation or at best lives of physical or mental retardation resulting from long-term malnutrition.

Should we be torn by guilt? Should we abandon our traditional festive meal and family celebration?

May I urge that we in this crucial moment of history re-discover the example of our forefathers, as implied in the name we have commonly given to this holiday.

"Thanks" and "Giving." That was the pattern of the first observance, and it suggests the answer for us.

Let us be thankful and let us also give to help the less-fortunate, in our own communities and in the community of the world.

Should we feel guilty? Let us instead be grateful, and out of our gratitude turn to help others.

In so doing, we find that our giving itself becomes an expression of gratitude to Almighty God.

Honorable Harold E. Hughes
United States Senator, Iowa
Food for the Hungry

Lutheran Ambassador

LET US BE THANKFUL

An ancient legend tells how God one day sent two angels to earth, each with a basket in his hand. One was to gather the prayers of God's children, the other to collect in his basket words of thanksgiving to God by His children here below. The angel of prayer returned early, his basket filled to overflowing with petitions for God's good gifts. The angel of thanksgiving sadly reported that, after walking all day among men, he had been able to find only a very few expressions of gratitude to God.

This is only a legend, to be sure. But it does emphasize the sad fact that God's children are not a thankful people. This being true, and who will deny it, our annual Thanksgiving Day should serve a noble purpose. It should stir our hearts to deep gratitude and call forth from our lips most thankful praise. We can never fill the prayer-basket too full, for our Father in heaven never wearies of receiving our petitions, but He does want us to thank Him for His gifts. To be assured of this, we have only to look into our Bible and read the many exhortations to praise and thanksgiving. "Praise ye the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord" (Psalm 117). "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O Most High: to show forth thy loving kindness in the morning, and thy faithfulness every night" (Psalm 92:1-2). "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:1-2). Exhortations to praise and thanksgiving reverberate throughout Scripture, culminating in Revelation's Hallelujah Chorus before the throne of God.

In the New Testament Jesus sets the example of thanksgiving. Each of the four evangelists records that Jesus gave thanks. The Apostle Paul frequently gave thanks, and called upon others to do likewise. To the Philippians he writes, "I thank my

God upon every remembrance of you." To the Colossians, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." To the Thessalonians, "In everything give thanks: for this is the will of God in Christ, concerning you." The early Christians sang their songs of praise to God under all manner of adversity and persecution. Paul and Silas, after having been cruelly beaten and cast into a Philippian prison, sang praises to the Lord at midnight. Uncounted Christians faced certain death as martyrs, praising God that they were counted worthy to suffer for the sake of Christ. Even the most cruel martyrdom could not silence their thanksgiving. The early followers of Christ were a grateful people.

Our Thanksgiving Day should give proof that we, the Christians of today, have not forgotten the art of giving thanks. However superficial our observance of the day may be, it is still significant that we are by official proclamation called upon to render thanks to God for His boundless mercy to us as a nation. This reminder is sorely needed, for we are so prone to accept God's good gifts as though we had earned or deserved them. Sad it is that for so many Thanksgiving Day has become a day of feasting, of enjoying the many good gifts which the Lord showers upon us, all the while forgetting to render thanks to the gracious Giver of them all. Children of God should not be numbered among such ungrateful people.

In order that our giving of thanks may be pleasing to the Lord it must originate in grateful hearts. Words of praise on our lips are meaningless if they are not the overflow of the heart's deep gratitude. Insincerity the Lord cannot tolerate. How then may our hearts be attuned to grateful praise? The Psalmist gives answer. Psalm 107, in which the redeemed are exhorted to give thanks unto the Lord for His merciful kindness, His fatherly discipline and His providential care, closes with these words, "Whoso is wise, and will observe these things, they shall understand the loving-kindness of the Lord." The inference be-

ing that if we observe the Lord's gracious dealings with us, we shall understand that we owe Him our grateful praise. So deeply stirred is the Psalmist when contemplating the loving-kindness of the Lord, that four times in this Psalm he breaks forth in these words, "Oh, that men would praise the Lord for His goodness, for His wonderful works to the children of men!"

While it is true that our thanksgiving must originate in grateful hearts, it must not be confined there, but must find expression in word and in deed. To feel gratitude to God without expressing it is robbing Him. The same holds true in our human relations. Withholding from others words of gratitude and appreciation is robbing them of the joy and satisfaction that might be theirs. A dying mother was almost overwhelmed by her son's profuse protestations of his love for her, and his appreciation of her ceaseless care during his childhood and youth. Sweet as were these words to her weary heart, she could not but say, "But, son, you never said so before." How sadly he had robbed his mother by not expressing his gratitude earlier!

But can the Lord, whom angels praise day and night without ceasing, care for our feeble words of gratitude? Yes, God does care. Ingratitude cuts most deeply where love is purest and strongest. The love of God exceeds in purity and strength all that we know as love. Listen to the words of Jesus when only one of ten cleansed lepers returned to give thanks, "Were not ten cleansed? Where are the nine?" Do we not sense keen disappointment and deep pathos in His words? Someone has said, "The greatest mystery of all time is God's patience and His bounty to a thankless world."

The grace of gratitude is a gift from God. Gratitude is not natural to the human heart. It is a tender plant that must be cultivated. Strangely enough it grows and flourishes best in dark and dismal days when sorrows and trials fill heart and life. Our well-known hymn, "Now thank we all our God" was penned by the author, Martin Rinkart, during a fearful epidemic of disease which took from him his beloved wife. Almost penniless, he

was faced with the seemingly impossible task of caring for his motherless children. It was at such a time that this hymn of gratitude was written.

A foreign missionary related how giving thanks helped him to overcome trials. Disappointments and losses had brought him almost to the verge of despair. Then appeared a messenger bringing sad and distressing news from his loved ones in the homeland. Stunned and bewildered, he lifted his eyes heavenward for comfort and strength. In so doing his eye was attracted to a motto on the wall. Only two words, "Try Thanksgiving." He asked the Lord to show him that there was still much for which to be thankful. Soon he found himself pouring

out his bereaved heart in grateful praise to the Lord. Almost before he realized it, the weight of sorrow and trials had been lifted, and he went to his tasks rejoicing in the goodness of God.

God, our Father, give us grateful hearts. Make us truly thankful.

"For Thy care of me through the changing years,
For the blessed privilege of tears,
For Thy 'Fear thou not,' when assailed by fears,
I thank Thee, Lord.

"For health and strength and abiding will
That enable me my place to fill,
While remembering Thy 'Peace, be

still,"
I thank Thee, Lord.

"For Thy chastening rod that proved Thy love,
For my steadfast faith scoff cannot move,
For Thy promise of sweet rest above,
I thank Thee, Lord.

"For the soul's dark battles often won,
For finishing of the tasks begun,
For the power to say, 'Thy will be done,'
I thank Thee, Lord."

Selected
—Courtesy, Tract Mission



HOME TO THANKSGIVING

by George Henry Durrie
(American, 1820-63)

RELIGIOUS NEWS SERVICE PHOTO
Courtesy Kennedy Galleries, New York

Women For Christ

GOD SO LOVED . . . THAT HE GAVE by Mrs. Donovan Herman

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

What a familiar verse. So familiar in fact that we sometimes quote it glibly and forget the full impact of its meaning. When I began to think what to write for this article, John 3:16 seemed to stick with me, and six words seemed to stand out. These words, "God so loved . . . that he gave," made me stop and think of all the wonderful ways God has given to us. What did He give? His Son Jesus! Yes, and what joy should fill our hearts when we realize what His death and resurrection mean to us. The price for our sins has been paid and it is up to us to accept this free gift of salvation by asking Christ to forgive our sins and be the Savior he wants to be.

As great as it is to know that we have accepted Christ, that is not all that is given to us. Have you ever tried to count all the things the Lord has done for us? A few of the ways we can be blessed by living for the Lord are the privilege of prayer, reading His Word, fellowship with the Lord and other Christians, and the fruit of the Holy Spirit in our lives, as we read in Gal. 5:22, 23: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such

there is no law."

The closer fellowship we have with the Lord the more love, joy and peace we will know. I remember when both my parents went home to be with the Lord as the result of a car accident. I felt such a loss and deep sorrow and yet during that first night songs kept coming to me that I didn't even know I knew. Who else but the Lord could do that? The more we have of the first three fruits, which speak of our inner benefit, and the last three, which speak of our relationship to God, the more we'll have of the second three, which deal with our relationship to man.

When I think of the ways God in love has given to us, I also think that there should be many ways that we can give in love to God. Jesus is our example and I like to think of the ways He responded to people when He was here on earth. He was constantly concerned for others, He taught the disciples so they in turn might teach, He healed the sick, He performed miracles and met human needs in providing food for the multitudes as he taught them. I also like to think about Zacchaeus when he went up into a tree to see Jesus. I wonder if he felt inferior being such a short man, and Jesus recognized a need in him and encouraged him by going to his home with him.

Jesus was true to the task he was put here on earth to do and I think that this is what the Lord expects of us. We may wonder what we can do to show our love for the Lord. Some people are good preachers, teachers,

singers or capable in other seemingly predominant ways of proclaiming Christ to others. But what about sharing Christ in our ordinary everyday lives? The Lord has been speaking to me lately about little ways that may seem insignificant and yet are important for daily living. Just as Jesus was concerned for the needs and feelings of others, so should we be. We should use whatever talent He has given us for His glory. We can always share a smile, welcome a stranger in church, invite a lonely person to our home, have a time of prayer for or with someone, or anything the Lord lays on our hearts to do. Each one of us may have different ways in which the Lord wants us to "So Love . . . that we Give."

It's interesting to try to make a list of what God has done for us and what we do for Him. Our list ends up short, but God in His wisdom and love appreciates each task. Matthew 25:40 tells why: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MISSIONARIES TO THE PHILIPPINES SPEAK AT NORTHEASTERN NORTH DAKOTA WMF MEETING

Pastor and Mrs. Hubert Johnson, Fargo, N. Dak., independent missionaries to the Philippines were the speakers at the Eastern North Dakota District Women's Missionary Federation fall rally on Saturday, October 12. Both gave challenging messages and told about their work in the Philippines.

The rally was held at New Luther Valley Lutheran Church, McVillage, Rev. Kenneth L. Anderson, pastor, with 135 present. The theme for our rally was "Fear Not Tomorrow—God Is Already There." Theme verse was Matthew 10:26.

Our rally offering was given to Church Extension. Pearl Aanstad, Hampden, was elected president of the district WMF. Re-elected to their positions were Mrs. Palmer Haugen, Portland, treasurer, and Mrs. Don Olson, Fargo, cradle roll secretary.

Mrs. Russell Duncan
Secretary

CASTLES
by Roger Ose

A man's home is his castle. So goes the American expression. And in this picture you see a village of Malagasy "castles."

The picture is taken on a hill just above the village of Ambanihazo. You can see the roofs of more than 20 homes. There are probably 40 homes in this village.

Nearly every home in the village has the same floor plan, the same type of walls and roof, and the same number of doors. These homes are built with at least two considerations in mind: first, the materials should all be available in the local forests; second, every home must be built according to the strict rules laid down by the ancestors. Any deviation from the "rules" or customs of the ancestors in home building is rare.

The family home in the second picture is built almost entirely from the leaves, branches, and trunk of the beautiful Malagasy traveller's palm. The frame is built of hardwood and is held together by the old and slow method of tongue and groove. This method is effective, however, as nails would rust out in time because of the salty ocean air. The owner of this home is one of the more wealthy farmers in the area. He built one of the largest and nicest homes in the whole area for his wife and his 14 children or more.



Malagasy village of Ambanihazo



One of the biggest homes for miles around

A palm leaf roof is fastened to the rafters with long strips of wet bark. This type of roof is good because it's waterproof, thick, and lasts up to ten years. The salty ocean air does not damage it like it does galvanized steel roofing. On very hot days a home built of traveller's palm walls and roof is much cooler than homes with sheet metal roofs and no roof insulation.

Picture three shows one of the older homes in the village. The floor is built up 14 inches above the ground because that's the way the ancestors did it. Also, cool air passes under the home and adds considerable comfort to the family on hot tropical days. This house is built entirely with local materials. The frame needs no nails, the walls are not nailed but fastened to the frame with heavy wet roots that are stronger than rope, and the door is just a group of palm branches tied together and held in place with a rope made by hand.

The fourth picture is significant because the man on the picture, Simon Benjamin, is the leader of the local church in Ambanihazo. The district pastor visits the village once each month. On Sundays when the pastor does not come, Mr. Benjamin teaches Bible stories to the children, leads in congregational singing, and often preaches the sermon for the group of 60 or more people. The congregation meets right in his living room.

Some months ago I visited this vil-



Typical home for a family of 14 children and mother and father



Simon Benjamin. His two youngest grandchildren on picture were baptized that day.

lage with the district pastor. More than 70 adults and children crowded into the hut and stood in the doorways. As we conducted the service, I sensed a joy in their singing. Following the sermon there were 14 baptisms. Then after the service the pastor instructed nine people who expressed a desire to be Christians and wanted to learn more. This dedicated layman is doing an excellent work for the Lord.

THANKSGIVING

Thanksgiving is a cozy home
Where the lamplights shine,
Where love and understanding
Cause all hearts to entwine.

Thanksgiving is the golden bond
Of friendship tried and true,
Giving strength and courage
And happiness to you.

Thanksgiving is hope and faith
Throughout the passing years,
And though your plans sometimes
fail,
Smiling through our tears.

Thanksgiving is acceptance of
The tasks we have to do,
And being grateful for each day,
With special dreams in view.

Thanksgiving is a silent prayer
We say on bended knee,
To thank God for the blessings
He bestows on you and me.

—from **The Echoes**
Elbow, Sask., Canada

**BRAZIL BOOK STORE
TEMPORARILY CLOSED**

The Brazil Book Store is not in operation at this time. Plans are to reopen the store at a future date. All funds received, designated for the bookstore ministry will be held for use at that time.

Rev. E. W. Enderlein
Secretary, Board of Foreign Missions

Lutheran Ambassador

editorials

THANKSGIVING 1974

Americans pause to give thanks to Almighty God for His blessings in the past year. Each year is different and the recent one is no exception. Thanksgiving 1974 finds us in the midst of double digit inflation. As we all know, this means that if we have stood still financially we have actually fallen behind by over ten per cent (although not all in one year). Economists, politicians and just plain citizens are quibbling about whether what we have today is simply a downturn, a full-blown recession or a depression.

We are living in a greater awareness of a rapidly increasing world population and massive food shortages. As this is written, the World Food Conference in Rome is beginning. Already some are suggesting that people in the "have" nations are going to have to get used to the idea of eating less in order that there will be more food to go around for the under-nourished and starving.

At the same time as we are regularly confronted with pictures of the distended bellies of starving children and gaunt cattle, hours, or at best, days from death, we see on our TV sets how hundreds of young cattle are shot down by protesting American farmers and thrown into trenches because the farmers say they cannot afford to raise them any longer when the costs of feeding obliterate the chance of a profit. What that news must sound like to underdeveloped countries of the world can be easily imagined. Yet we know that solutions aren't easy when we consider the requirements of trade.

When we were in Saskatchewan last summer we pur-

chased a book called **The Fifth Horseman** and are reading that now. It is a tale of the Depression of the 1930's. Reading it, we are reminded that we have it good today no matter how badly inflation is pinching us. There were cases then where a family of four members had to get by on a relief grant of \$1.59 per week for food with nothing allowed for drugs, shoes or clothing. One farmer was forced to sell his two milk cows at \$10.00 each so that he could put some groceries on the table for his family of five. The author declares that the familiar gopher became a part of the stew served to many a family in those hard times. This was southern Saskatchewan and nowhere was the Depression felt more painfully. But it isn't necessary to say anything further about those difficult years. We have many readers who remember those days well and could tell harrowing stories of suffering and testing firsthand.

We have it good today. We may not always have as much, as many things as we do today. It should be clear to us that we can't be profligate forever with our natural resources. We will have to share what we can with the world. But we are living well. We haven't suffered, we enjoy great freedom. There is peace, even though it rests uneasily in several places.

God has been good also in His spiritual benefits. He sent His Son as the Savior. True life is offered to all, His grace extends to all mankind. It is possible to live in the assurance that nothing in this world can separate us from the love and victory of the Lord (Romans 8). We have our churches, our congregations, a work to do in God's kingdom. The Lord has granted us a goodly fellowship around this work. The Scriptures are ours freely.

May we be a truly thankful people at this Thanksgiving time and always. God bless the services to be held in our churches. Let people gather in large numbers to recognize God's goodness to us.

REMEMBER THE POOR

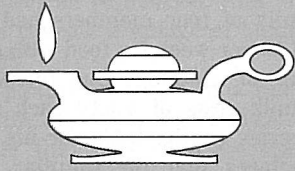
We usually urge at Christmas-time that the poor and needy be remembered with a gift. This year we do that earlier, but truly encouraging that something be given to aid the needy millions of the world.

As has been mentioned in the previous editorial, there are many hungry in our world. Much relief work has been done, also through evangelical agencies. Much more must be done to alleviate this great suffering.

In addition to what we will spend for our Christmas observance, toward family and friends, let us make a generous offering toward world need. Should you be prompted to deny yourself something in order to give such a love gift, you will be doubly blessed for so doing.

There are a number of worthy evangelical relief efforts toward which support can be given. One such agency which the Co-ordinating Committee suggests is the World Relief Commission of the National Association of Evangelicals. It may be contacted directly or through the Office of the Association of Free Lutheran Congregations.

Share a meaningful gift now, to share in the need of suffering millions. God will bless.



SCHOOL NEWS

HALLOWEEN PARTY AT AFLBS

On Hallowe'en evening a party was held at AFLBS under the direction of the social committee. A large turnout of students in a variety of costumes made the evening a success, that and a fast-moving comedy program and some games. Highlight was a routine by Don Rodvold and Pastor R. Snipstead.

Cheri Carter, Lake Stevens, Wash., Pattie Broden, Fertile, Minn., and Joni Halstad, Fertile, Minn., won first prize in the costume contest, being dressed as Indian princesses. Kathy Livingood, Callaway, Minn., got second prize as a dusky "Miss Norway." Third place was taken by Judy Moan, McIntosh, Minn., and Diane Grothe, Thief River Falls, Minn., garbed as an elderly couple. Otto Rodne, Manfred, N. Dak., was awarded honorable mention. Judges were Harold Nelson, Mauritz Lundeen and Pastor R. Huglen.

Lunch was served and after that the evening closed with a devotional session led by Paul Persson, a seminarian.

OTHER NEWS ITEMS

The faculty lounge in the men's dorm was first used on Nov. 5, for

a faculty discussion. Located just off the foyer or entrance, the lounge is furnished with two sofas, two easy chairs, two coffee tables, a percolator stand and a lamp. There are two smaller counselling rooms opening to the lounge and a restroom.

Rev. Alvin Grothe, Stacy, Minn., preached at services at Medicine Lake Lutheran Church, Nov. 3-7. Many Bible School students attended. The school choir made its first public appearance on Tuesday night and the choral club on Thursday night. Pastor Grothe's basic text for the week was Psalm 40:1-3. He also spoke at the joint chapel service on Nov. 6 and at the youth rally on Saturday night, the 9th.

The Junior Gospel Team assisted in the program of the Southwest Central Minnesota District youth rally at Faith Haven the weekend of Nov. 1-3. The Senior Gospel Team went to Radcliffe, Ia., and Lyle, Minn., the weekend of Nov. 9-10. Host pastors were Terry Olson and Einar Unseth, respectively.

Plans are going forward for a special weekend the third weekend in December. There will be a youth rally on Dec. 14 and the annual choir and choral club Christmas concert in the afternoon of the 15th (4 o'clock). An

activity will also be set up for Friday night. Open house in the dorms will be on that Sunday afternoon. High school seniors are invited to come to spend that weekend at AFLBS.

COMING EVENTS

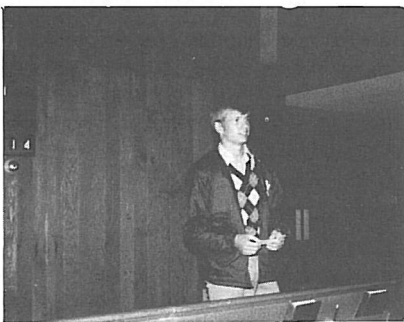
- Nov. 25-27—Final Examinations, 1st Quarter
- Nov. 28-Dec. 1—Thanksgiving Vacation
- Dec. 2—Registration for Winter Quarter
- Dec. 15—Annual Christmas Concert

DIFFERENT FIELDS

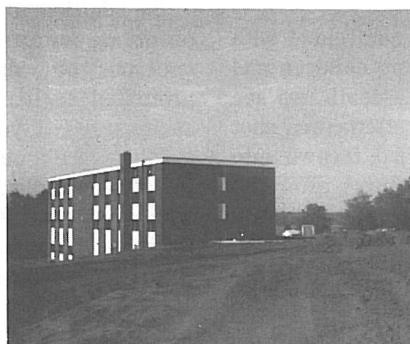
Each issue of the *Ambassador* is including an introduction to one of the AFLC's seminarians. This time you are meeting Ragene Hodnefield. The farm country of the central part of Iowa is where I have lived most of my life. The town of Radcliffe has some over 600 population. It has its own school, teaching the three R's. Its main street is small and struggling. There are several churches in town while others are seen along the country roads. Salem Lutheran Church, my home church, I can see across the fields about a mile away from home. The preachers and people that make it their place of worship have been an important influence on my life. Pastor Nils Klungvedt was the pastor for my confirmation year. He has already gone home to be with the Lord. The first part of my childhood was lived on a farm eight miles north of Radcliffe. My friend across the road and I used to play in an old gravel pit. Now the gravel pit is farmed over. The old Iowa Lake was also across the road. After it was drained, I remember that potatoes were grown there, and Mexicans harvested them. In third grade, my family moved to another farm three miles west of Radcliffe. My parents are Francis and Alma Hodnefield. There are three of us children. Cynthia is married and living in Illinois. My sister Kathryn is attending dental assistance school. I am in my third year of seminary.

Time on the farm went by quickly. When high school was over, I went to Waldorf College for two years, and

(Continued on page 12)



Don Olson, First Quarter Student Body president



The Boys' Dorm from the northeast

THE OVERFLOWING CUP
by Dr. Kristofer Hagen

Scripture comes strangely to life in the Orient.

One hot day some time ago I cycled six miles to a Hindu village to see a woman ill with pneumonia. Her husband, a Calcutta merchant, met me at the gate of their enclosure and with true Oriental courtesy ushered me into the sickroom. After having examined the patient and instituted treatment I was then ushered, again with great courtesy, into another room where I found a splendid bit of refreshment and tea waiting for me. It tasted good after the cycling; well-made Indian tea can be something really special. What caught my attention most, however, was not the quality of the tea, but its quantity. In his great eagerness to be especially kind and courteous to me he had poured the cup so full of tea that it overflowed liberally onto the saucer.

Now the significance of an overflowing cup is quite different in an Oriental home from what it would be in a western setting. Among us a cup overflowing onto the saucer is almost a sign of careless and poor etiquette. The overflow in the saucer is considered more of a nuisance than a favor. In India, however, as I could tell by the eager smile in this Hindu's eyes, it is an indication of special consideration and love. It is the sign of special hospitality given to a guest. The overflow on the saucer, like the contents of the cup, must be drunk with relish—yes, best with noisy relish.

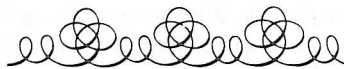
Then and there I began to understand a bit of David's phrase in Psalm 23, "My cup runneth over." Like the phrase preceding it about anointing the head with oil, one almost has to see the Orient to get the full flavor of such a thought. God's goodness towards us, in other words, is like the goodness of a host whose one concern is the welfare and happiness of his guest. So He fills the cup of life to overflowing for us.

At Thanksgiving time we are prone to thank God for the overflowing cup of His goodness in things material—for the tea, the coffee, the milk in the cup or whatever material blessings they signify. It is so typical of us materialistic Americans to put the

stress in our Thanksgiving on God's material gifts. Here again the Orient may help us to see, as David saw, that the greatest blessings are not those of the body but those of the spirit. In a country where most people simply do not have great material blessings, where the father of the country left behind him little more than a bowl, a stick, and a book, materially, but left in his way a great and abiding heritage, spiritually—in such a country one is quick to note that David is thanking God in Psalm 23 not for more wheat or oil or cars or telephones than the rest of the world, but for such things as spiritual restoration, paths of righteousness, comfort in death, goodness and mercy in life, eternal life in the house of the Lord.

Let us whose eyes are so readily blinded by our earthly goods look again at those phrases above and in turning to our heavenly God at this Thanksgiving time, let us recognize the spiritual gifts He is giving us—or trying to give us, if only we will receive them with the relish we ought.

—The Santal Mission



**A TEENAGE GIRL'S
TESTIMONY ABOUT A BIBLE
CAMP EXPERIENCE LAST
SUMMER**

Something wonderful has happened to me. This past week I went to a Bible camp (Welch Village, Minneapolis District) and really learned the meaning of being a child of God. It's really wonderful. I let God have every part of my life and since I let Him I don't worry like I used to. And when the devil starts "throwing his darts" at me trying to get me to do something I tell him something out of the Bible and he has to go 'cause God's on my side. That's how real the devil is. Just as real as Jesus is. You know, as soon as I stop talking to God and reading His Word the devil is right there to get me. The telling part of being a child of God used to scare me, but when I realize how short our stay on earth is and how long, 10,000,000,000 years, etc., heaven is, I have no reason to be scared because God is with me and 70 years here isn't anything compared to 10,000,000 years in God's heaven. Every word in the Bible is true and I'm so happy I went to this camp.

Heidi Smith
Minneapolis, Minn.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

BUDGET RECEIPTS

February 1—October 31, 1974

	<u>Total Proposed Budget</u>	<u>Current Budget</u>	<u>Received During Oct.</u>	<u>Total Received to Date</u>	<u>% of Current</u>	<u>% of Total</u>
General Fund	\$ 56,000.00	\$ 42,000.01	\$ 4,657.04	\$ 26,958.19	64	48
Schools	82,830.00	62,122.50	5,275.73	36,537.22	59	44
Home Missions	50,000.00	34,500.01	11,695.46	30,225.64	87.6	60
Foreign Missions	57,370.00	43,027.49	7,084.87	34,092.33	79	59
Praise Fund	18,000.00	13,500.00	425.16	7,415.14	55	41
Totals	\$264,200.00	\$195,150.01	\$29,138.26	\$135,228.52	69	51
1973-74	\$236,202.00	\$177,151.50		\$122,470.57	69	51.8

Legacies—\$80,094.46

Dorm Fund:

Cash received through September	\$166,970.81
Cash received during October	<u>883.25</u>
	\$167,854.06
Unpaid pledges	<u>17,141.75</u>
	\$184,995.81

LOOK UP

Sometimes clouds will hide the sun-
shine,
Or the countless stars so bright;
All seems dark and bleak and lonely,
When we cannot see the light.

But the stars are in their places,
And the sun shines as before;
Though just now we cannot see them,
We shall see their light once more.

We must lift our eyes up higher,
For God's promises stand fast;
If we claim them and believe them,
All will be made clear at last.

How we need to learn to trust Him,
Just depend upon the Lord;
And our faith will be made stronger
When our hope is in His Word.

Let us keep on looking upward—
God is evermore the same;
May we turn our eyes to Heaven,
And just praise His glorious name.

When our days on earth are ended—
When before Him we shall stand,
We shall worship and adore Him,
For He led us by the hand.

In the sunshine, in the shadows,
Reaching down from Heaven above,
Through it all we find our shelter
In His everlasting love.
—Mrs. Laura Norum
Clear Lake, Wis.

(Continued from page 10)

then on to Iowa State University. These four years I pursued a degree in Farm Operation. It was in the spring of 1971, just before graduating from Iowa State, that God's Word brought me back to the cross. It was a great privilege to come to AFLBS the following year. It was here in Bible school that the Lord directed me into seminary. He hasn't taken me out of fields. He just put me in different ones. While in seminary, we are sent on intern assignments to parishes. These have brought me to know many people in Boscobel, Wisconsin; Winger, Minnesota; and Vancouver, Washington. As Jesus Christ has loved and kept me, it is my desire to continue to serve Him in His Kingdom.

SOME MORE QUESTIONS

by Pastor Lars Stalsbrotten,
Vancouver, Washington

It was mentioned sometime ago that Dr. Karl Menninger, a very prominent psychiatrist, asked this question: **Whatever became of sin?**

I would like to ask in dead earnest another question: **Whatever has become of the preaching of the Law and the Gospel?**

Do seminaries today teach young men who are called into the ministry how to preach the Law and the Gospel? From some Lutheran preaching I have heard such teaching is not evident. Rather, the preaching is a sort of mixture of Lutheran and Reform doctrine, a conglomeration of the Law and the Gospel which makes both of them ineffective. The Law does not kill and the Gospel does not give life. The Law is preached in such a way that it encourages the natural man to become religious. He will do anything, give up outward sins, come to church and be along in the activities of the church, if he can only be spared from being condemned to death. The Gospel, on the other hand, is preached to fill in where the natural religious man falls short. "Forgive me for my shortcomings," he says in his prayers. I don't know if there is any promise of forgiveness for our shortcomings, but I know the Word says: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Paul says, "When the law (or the commandment) came, I died." In what sense did he die? He died from his self-efforts, from his self-righteousness, and from his self-sufficiency. He saw he was lost, guilty, and condemned. His mouth was stopped. We are born defense lawyers, but when God's "GUILTY" stops our mouth we haven't got one word to say in our own defense. By the Law is the knowledge of sin.

Now we find what we are looking for. Here is the answer to Dr. Menninger's question: Whatever became of sin? It has been preached into obscurity, it has been obliterated by soft-

pedalling, silk-glove, wishy-washy preaching that pleases man. There is no conviction of sin because God's word about sin is not preached in its clarity and in the power of the Holy Spirit.

I remember so well when I was just out of the seminary and had my first call. It did not take me two months to discover that I didn't have what it took to reach people for God. It takes more than a college education and seminary training to do that.

I knew I was saved. I was sure God had called me into the ministry, but I was not properly equipped for his service. I had some theoretical knowledge of the Law and the Gospel. I had studied *Law and Gospel* by Dr. Walther, and *Lov og Evangelium* by C. O. Rosenius, etc., but I had not received that divine wisdom and revelation that the Holy Spirit alone can give (see 1 Cor. 2:9-12). Paul seems to think, and I agree, that the Holy Spirit is the only professor that can impart this knowledge of rightly preaching the Law and the Gospel.

How does He do this?

He shows us our utter helplessness and hopelessness, breaks us all to pieces at Sinai and makes us new at Calvary. Not only once but over and over again.

Christ said to His disciples: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

If he had given me His Spirit's power for service before I was completely broken before Him, it would have gone to my head, and I would have taken the glory that belongs to Him alone.

Before this experience I used to copy my sermons, at least in part, from commentaries and sermon books and, of course, nothing happened. Then in my desperation I started to really study the Word, the living and powerful Word. Under much prayer for the enlightenment of the Holy Spirit I meditated on His

Word. God's Spirit spoke first to me, and then through me to the people. At the beginning of my ministry I prayed God to help me, but one day He said, "I am not going to help you, I am going to use you." I said, "Thank you, Lord; but how can you use a poor, good-for-nothing creature like me?"

Then my all-powerful, all-sufficient Savior and Redeemer took this good-for-nothing, broken instrument close to His heart, tuned it and filled it with Himself and the heavenly music of His glorious Gospel.

I read about that famous Italian musician, Nicolo Paganini. He had bought a very expensive instrument and at one of his great concerts he became so disgusted with it that he threw it on the floor with such a force that it went all to pieces. The violin maker who had made this instrument was in the audience. He picked all the pieces up and put them together in his skilful way. Some weeks later Paganini came to his shop and asked if he had any new instruments. He handed him the violin and said, "Try this." He cried out in great amazement: "Excellent, tremendous, wonderful!" It was the same violin, but it had been broken.

God can only use broken instruments that are in tune with His heart and will.

What a difference in my life and ministry. Now something started to happen. It was no longer I, but the Lord. Sinners became disturbed and started to seek the Lord.

When sinners are pricked in their hearts, and convicted of their sins, inquire anxiously about how to get saved, then everybody can sense that this is the work of the Holy Spirit.

Are we in need of a real Holy Ghost revival, a real awakening in our Association? A revival that is not worked up by man, but is prayed down by true believers that are burdened for souls?

I never forget when Dr. Hallesby was in this country in 1923 and spoke to a group of pastors in Brooklyn, New York. He said among other things: "What is the greatest hindrance for revival in the Lutheran Church in America? You pastors."

A pastor is either the greatest hindrance for revival or the greatest pro-

motor of revival. The revival starts with the pastor.

Are we as pastors aware of this need?

I am not writing this to criticize, but I am asking these questions because I am burdened, because I am vitally concerned about our real need as a church organization.

When some of our people solicit renewals or new subscriptions for our church paper, some say, "Why should we keep that paper? We can't get any spiritual help from reading that. It is too dead."

We can't always blame our editor for that. Our church paper is a reflection of our congregations. Our church paper will be as our churches are.

If a revival swept over our Association, starting with us pastors, a **living stream would flow from the congregations to our schools, to our missions, to our young people's work, to our WMF, to our treasuries, and to our church paper.**

Do we see this?

Are we concerned about it?

Do we talk about it and pray about it at our pastor's retreats and conferences? Or are we satisfied with things the way they are?

"Where there is no vision, the people perish" (Prov. 29:18).

THE GIFT

God gave me a coin;
I hid it away,
Lest love should purloin
Or duty decay.

Would I had lent it
With nary a thought,
Would I had spent it—
What miracles wrought!

Fear stayed my heart—
Was not the gift mine?
Pride played its part—
T'was my will not Thine.

I was a miser,
Have pity on me!
N'er grew the wiser
Of eternity.

Marlene Moline
Lansing, Iowa

BOOK REVIEWS

Prayer—by O. Hallesby
Price \$2.25 paperback

This is not a new book. It is one of the older good books still in print. It can be gotten in paperback now.

I read this book many years ago. Recently I read it again. I find it still very much up-to-date. I was greatly blessed in reading it again.

One soon realizes as he reads that the author speaks with authority not only from the standpoint of Scripture but also from experience in prayer.

To pray aright is to come to Jesus with your need, opening your heart to Jesus in order that He can come in and meet that need.

This book will both bless and convict the reader. He is blessed when he realizes anew that God loves him and longs to bless him with all that he asks for and much, much, besides.

He is convicted when he realizes that the reason God does not grant his request is because of the motive out of which he asks or his own praying amiss.

There is a need for more intercessory prayer.

Prayer is work. Many fail to pray because of the effort involved.

In order to enjoy prayer and truly be blessed when praying, the author suggests we pray for the Spirit of Prayer.

This is truly a refreshing book to read in our day—a day in which there is much confusion as to what is truth and of God.

It is good to go back and read of a man who lived prior to our age of confusion and who walked with God, and knew whereof he spoke. What Hallesby has to say about prayer is very relevant to our day.

Rev. Gerald F. Mundfrom



Sound evangelism requires a sound theology of the Gospel.

—T. A. Kantonen

(Continued from page 16)

American Bible Society's New Testament in contemporary English.

"They're free for anyone who wants them," says the 49-year-old vendor, who is a convert to Lutheranism. "I don't point them out because I figure people will find their own way to the truth if you leave them alone. I know I did."

A Lutheran minister befriended Mr. Markoe when he came to Union City, N.J., from Florida several years ago. "I was penniless, really down and out," he recalls. "But it made no difference to him that I was Jewish."

In 1971 when he was stricken with a heart attack and hospitalized, Mr. Markoe was again visited by the Rev. Gerhard Kugler of St. John's Lutheran church in Union City. Mr. Kugler gave the hot dog vendor a copy of the New Testament.

"It gave me great comfort," Mr. Markoe states. "Eventually I decided to become a Christian and on June 15, 1973, I was baptized."

Mr. Markoe is a member of the church council at St. John's and the congregation supplies him with copies of the Good News for Modern Man. The distribution rate is increasing and the American Bible Society is adding to Mr. Markoe's supply directly.

The busy Hudson County offices provide Mr. Markoe and his 15-year-old son John with a steady stream of customers.

"I've met all kinds—judges, lawyers, cops, and hoods," says the Lutheran layman. "I enjoy having my hot dogs and soda satisfy their hunger and thirst. Just maybe, though, the New Testament might satisfy their spiritual hunger and thirst. And I believe the Word of God should be free to all people."

The hot dog vendor says he does not "preach" at his customers, but that he willingly shares what the New Testament means to him. He is particularly fond of Matthew 24:31-46, in which he says he finds his own life story: "I was hungry and you fed me, thirsty and you gave me drink; I was a stranger and you received me."

He has already distributed several hundred copies of the New Testament and says that the demand is increas-

ing for the copies, found nestled on the hot dog cart between the mustard and the napkins.

CHARGES FILED AGAINST 3 LCMS DISTRICT HEADS

New York—(LC)—Charges have been filed against three district presidents of the Lutheran Church-Missouri Synod in what is apparently a coordinated effort to oust some of the most outspoken "moderates" on the Synod's Council of Presidents.

Presidents Rudolph P. F. Ressmeyer of the Atlantic District, Waldemar Meyer of the Colorado District and Paul Jacobs of the California-Nevada District are being charged with malfeasance in office because they have allowed the ordination of uncertified candidates for the ministry, men who have graduated from Concordia Seminary in Exile (SemineX).

Congregations in two of the three districts and in Illinois have brought the charges against the synodical leaders. It was learned here that the charges closely follow suggestions made in *Christian News*, ultra-conservative newspaper published in New Haven, Mo., by a man who is pastor of an LCMS congregation. The Aug. 5 issue of *Christian News* offered a "model resolution" which congregations could use to charge district presidents with malfeasance in office.

That resolution suggests citing the district president with "dereliction of duty."

All three district presidents said they did not wish to discuss the charges since public comment might prejudice their case.

NORWEGIAN JOURNALIST TAKES LWF EDITOR POST

Geneva—(LC)—Odd Kvaal Pedersen, a 39-year-old Norwegian journalist, has accepted an appointment as an editor in the Information Bureau of the Lutheran World Federation here.

A third executive position in the Bureau was created last summer by the LWF Executive Committee. Strengthening of the unit earlier was

recommended by a special Task Force on Publications Strategy.

Mr. Pedersen, a layman who has studied theology and missiology as well as journalism, will cooperate in the Bureau's regular production of information in English, German and occasionally French and also share in audio-visual projects.

The new editor also will provide a liaison with churches in Scandinavian countries and have among his main responsibilities assistance to churches in Asia, Africa and Latin America in development of communication programs.

A resident of Stavanger, where he is on the editorial staff of the *Stavanger Aftenblad*, Mr. Pedersen also assists in production of the news service of the Church of Norway. He was a reporter for *Vaart Land*, the Oslo Christian daily (1955-62) and did publications and information work for the Norwegian Missionary Society from 1962-69.

INVOCATION

Bartimaeus came in blindness
That You in love might make him see.

I, too, stumble in the darkness—
O Lord, please have mercy on me!
Lift the cataracts of Adam,
The myopy of earth-veiled gaze;
For sin and doubt have touched my heart,

And I must grope to find Your way.
Touch my soul's eyes with love, O Lord,

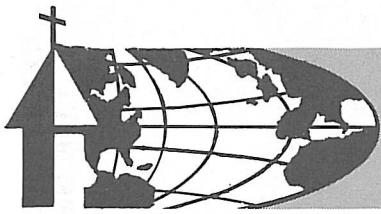
Faith's immortal plea to Your grace;
That I might know Your will and see
The resplendency of Your face.

Marlene Moline
Lansing, Iowa

WHAT FAITH CAN DO

Faith can do nothing more; it can not undo the sins of the past, nor remove the tragic scars we have left upon the lives of others. Faith can only acknowledge, confess. It has but one course, one possibility, to leap recklessly into the vast depths called God's grace.

—Sverre Norberg



SECOND "COMMITTEE OF 20" MEETING MARKED BY DISSENSION

St. Louis, Mo.—The second meeting of the so-called "Committee of 20" ended in confusion after a day of challenge, accusations, and tense, heated discussion. In comparison to the first meeting, which was described as making a half-inch of progress, the second meeting may have lost ground in attempting to discuss the issues confronting the Lutheran Church-Missouri Synod.

Seminex representatives stated they would not attend future meetings unless there was some signal by the leadership elements of the church at the meeting that they wanted to deal pastorally. However, Missouri District President Herman Scherer as moderator called the meeting into recess at the close of the day and said, "Speaking as District President of most of you, I will do everything in my power to continue the discussions at a future time."

The agenda had called for further definition of New Orleans resolution 3-09, and discussion of proposals for possible solutions, but Seminex representatives felt that such discussion had been foreclosed by the action of the Concordia Seminary, St. Louis, Board of Control in terminating Dr. John H. Tietjen as president of the school. Describing the dismissal of Dr. Tietjen as a clear interpretation of resolution 3-09, the Seminex representatives repeatedly stated that to participate in fraternal dialogue when actions continue that were not fraternal is a sham to the church.

Dr. Scherer commented that although discussion of the Tietjen matter was not the purpose of this group and was not appropriate to the discussion, the committee could have opportunity to refer to pertinent points as the discussion proceeded. Concordia Acting President Ralph Bohlmann pointed out that Dr. Tietjen has re-

fused all appeals processes and that the assumption that Dr. Tietjen was found guilty under resolution 3-09 was not valid.

Considerable time was devoted to trying to determine which doctrinal examples cited in the resolution were held or rejected by Seminex. The response by Seminex Professor Andrew Weyermann was typical, "I am not coming to these meetings to defend myself, but to continue my prophetic protest against the LCMS." At times, members refused to answer and the group sat in uncomfortable silence. In turn, Seminex representatives tried, without success, to learn the criteria used by members of the Board of Control in determining false doctrine.

Before the end of the morning session, Seminex representatives indicated they might not return for the afternoon, but after several appeals, did remain for the day. During the afternoon, all participated in a discussion of whether individuals who do not hold and teach the doctrine cited in 3-09 are not to be "tolerated in the church of God." Several commented that teachers of pastors are held more responsible than others, because of their unique role. Others pointed out that categorical answers to such "black-and-white" questions are impossible, but must be taken in overall context which would include prolonged pastoral discussion.

As time ran out, Seminex Acting President John Damm said, "There were some encouraging things this afternoon, but I have the same difficulty as at noontime. If we have to meet again, then we must call for a sign which would undo the terrible things. I will not dangle hopes that are false to the church, but I don't give up all hope."

LCMS President J.A.O. Preus replied, "I'm filled with emotion and I would ask for signs from you. I'm paralyzed by the way I was treated this morning, but I have not indulged

in recrimination. I take this as part of the job. I give you another sign. There were many signs in my suggested solution last time. Nobody hates you, nobody wants to finish you off. I have worked harder than anyone in Synod for the Seminex students. We all want to be pastoral. I ask you to consider staying in the discussions. We may move at a glacier pace, but a glacier moves. As harsh and hard as this discussion is, it's the only way to resolve our differences. For the church's sake, I ask you to continue on."

The "Committee of 20" includes members of the Board of Control, Concordia Seminary, St. Louis, and Seminex representatives, plus a cross-section of interested parties, including students and representatives of synodical boards.

PREUS URGES TIETJEN TO APPEAL DECISION

Ridgewood, N.J.—(LC)—Dr. John H. Tietjen should appeal the decision which dismissed him from the presidency of Concordia Seminary in St. Louis, said Dr. J.A.O. Preus, president of the Lutheran Church-Missouri Synod, as he addressed a group at Bethlehem Lutheran church here.

"If Dr. Tietjen feels he is being treated improperly, he should avail himself of the synodical procedures," Dr. Preus stated. "If I were in his position, that's what I would do."

Dr. Tietjen was dismissed from the seminary presidency on charges of administrative malfeasance and advocacy of false doctrine. His case is a focal point in the doctrinal dispute within the Lutheran Church-Missouri Synod. At his dismissal, which came after nine months of suspension, the former seminary president termed the Synod's administration "hopelessly corrupt" and "morally bankrupt."

Dr. Preus, who preached at a Reformation rally sponsored by "New Jer-

sey pastors and laymen who are dedicated to giving encouragement to our Synod in its present controversy," said that he preferred not to discuss Dr. Tietjen's case, since the ousted seminary president had 90 days to appeal the Board of Control decision.

But in response to a question, the Synod president stated that the Board's decision was not enough to remove Dr. Tietjen from the ministerium of the Synod. Such action would have to come from a district president, Dr. Preus said. Dr. Tietjen holds membership in the English District of the Synod but Concordia Seminary is under the jurisdiction of the Mis-

souri District. Therefore, Dr. Preus explained, there is some question as to which district has jurisdiction in the case.

HOT DOG VENDOR GIVES OUT BIBLE WITH RELISH

Jersey City, N.J.—(LC)—Stanley Markoe's hot dog cart in front of the Hudson County Administration building here looks like a lot of other hot dog stands frequently found around busy city buildings. But stacked on top of this pushcart are copies of "Good News for Modern Man," the

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