

November 20, 1973

The Lutheran Ambassador



**Interlude—A scene near Viroqua,
Wisconsin**

Roger C. Huebner, D. D. S.

MEDITATION MOMENTS

HE IS COMING SOON

For most peoples the age of glory lay in the past; for Israel the golden age was yet to be. This made them to be a forward-looking people. The great heroes of their past were merely indexes to something or someone yet to be. Abraham on Mount Moriah looked down through the corridors of time and declared that "from the Mount of the Lord it shall be seen." What he saw was a real substitutionary sacrifice of which the ram caught by his horns was a faint foreshadowing. Moses was but a picture of a greater prophet whom God would send. David was a great king mainly because he was the progenitor of king far nobler than he. Solomon in all his glory was predictive of a Kingdom far more resplendent than his.

The Christian Church fell heir to this optimistic legacy of God's people in the Old Testament. She is constantly looking forward to a glorious age in which "the best is yet to be—the last of life for which the first was made." We are here on earth to prepare for that age; it is the "far off, divine, event to which the whole creation moves."

The Gospel texts for the last Sundays of the church year intertwine with those of the Advent Sundays to combine the expectations of both the

Old and the New Testaments. Christ is coming. We are looking forward to the observance of His first coming. For us it is a backward look. We are also looking forward to His second advent which shall usher in a new dimension of the Kingdom. Earth shall have served its purpose, and time shall be out of date. Heaven comes down, the saints with the Savior. It will be the final act of Christ on this earth. The last recorded one was His ascent into heaven; the next is His return to judge the quick and the dead. We are living between the two; the last is always imminent. Certain signs are given to characterize the end of the age—more for the purpose of making us ready than that we may know the day and the hour. Any would-be prophet who dares to set a date proves by his act that the information is not from God; the Father would not share intimacies with a mere mortal which He withheld from His Son here on earth.

The pulpits of our land are ominously silent about this coming future event. The reasons may be several. Many a pulpiteer feels incompetent to deal with the subject. Besides, this is the stewardship season of the year, and financial plans for the next fiscal year are given priority ratings in the

proclamation of the church. Add to this the pressure of Christmas programs, practice periods with children and choirs, and promotion of pleasant-ries to usher in the holiday season. A common complaint is that so little was said in the seminary about the end times; the school year was over before the subject came up in class.

Perhaps the most deterring factor in the failure to speak up in this matter is that those who venture to mention the subject produce more confusion than clarity. So many and varied are the views. Preacher and parishoner are lost in a minutia of details. So the timorous preacher deems it the better part of wisdom to speak little for fear of adding more to the confusion.

One thing is certain: The return of Christ to earth is the one significant fact of our future. Let us leave the details to God. If He should decide to give us a thousand-year farewell party to the earth, every child of His will be glad; should He instead invite us home to heaven immediately, His people will be happy. To be with Christ is best of all. Let our Maranatha greetings inspire all to look upward and forward.

Iver Olson

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Return of a Small-town Hero

by Rev. Philip Haugen
Fargo, N. Dak.

TEXT: Luke 4:16-22

It is a typical success story, is it not? A young man, who grows up in a community, moves away and begins to make a name for himself. Perhaps his fame is the result of valiant service in the armed forces, or as a great and famous doctor, or as a brilliant politician or research scientist, or whatever. But at last the day comes when the young man decides to return home for a visit. As the little community hears of the planned homecoming, it buzzes with excitement and anticipation: flags and banners are hung out; the band is standing by in readiness; the people are gathered together awaiting the first glimpse of their hero. They are proud of him and are ready to welcome him home.

In the above text, Jesus is returning home for the first time since the beginning of His public ministry almost a year earlier. There is no record of crowds of people out to welcome Him home, no record of a ticker tape parade, no record of bands playing or flags flying in honor of His homecoming. Verse 16 just simply states, "And He came to Nazareth, where He had been brought up..." He came quietly, without pomp and grandeur, and the little village of Nazareth seemingly made no effort to welcome Him home. Yet His arrival did not go unnoticed, for the people were waiting to see what He would do: some waited excitedly; a few waited hopefully; many waited skeptically.

The people of Nazareth had heard about the successes of Jesus in other parts of the country. Luke 4:14 tells us that "...news about Him spread through all the surrounding district." Jesus had become a topic of conversation in Nazareth; as families sat down to a meal, or as men met in their

places of business, they would discuss the latest news they had received concerning this son of a local carpenter who was doing such great things:

"Hey, do you know what I heard? I heard that He could make sick people well by simply speaking a word!"

"I heard He could feed thousands of people with only a little bit of food!"

"Oh, that's nothing compared to what I heard. I heard He could take dead people, and give them life again!"

And so, in one sense, the people were prepared for Christ's homecoming. They were curious, waiting to see if Jesus could do the great things they had heard so much about. Sadly enough, most of the people were skeptical and unbelieving. They felt they knew all about Christ: "Why, He grew up with us; didn't we play together when we were little? Didn't we used to go to the market together, and didn't He learn the trade of carpentry right here in Nazareth? Aren't Mary and Joseph His parents, and don't His brothers live right here with us? Jesus—the Son of God? Ridiculous!" They had all kinds of knowledge about Jesus; they were familiar with Him as a person, **BUT THEY DID NOT BELIEVE!**

How did Jesus respond to the situation? His action is described in verse 16 of our text: "...and as was His custom, He entered the synagogue on the Sabbath, and stood up to read." Nothing flashy—nothing spectacular—nothing that would feed the fleshly interests of the people—only a simple "...as was His custom." But as Jesus began to speak, the people stood spellbound, captured by the power of that message and the authority of that voice. The Scripture that He used was a well-known prophecy from Isaiah; the theme of His message came as a bombshell upon the ears of the people: "Today this Scripture has been fulfilled in your hearing." Never be-

fore had such a message been preached, as Christ proclaimed the favorable year of the Lord.

That message had special meaning to the Jews who were gathered there to hear Christ speak. "The favorable year of the Lord" is explained to us in Leviticus 25; it was a year when debts were forgiven and cancelled, and when property that had been sold to someone else in payment for a debt was again returned to its rightful owner. As Christ proclaimed the favorable year of the Lord, He spoke of the time when man's debt of sin would be cancelled and forgiven through the blood Christ Himself was to shed on the cross. It was a tremendous message of sin and grace and of salvation, and verse 22 tells us "And all were speaking well of Him, and wondering at the gracious words which were falling from His lips..." The words just seemed to flow from Him, and people were enthralled by His wisdom and fluency. **BUT THEY STILL DID NOT BELIEVE IN HIM!**

Oh, yes, they thought He was a tremendous speaker—they marvelled at what He had to say. But they asked a question that revealed their real attitude: "Is this not Joseph's son?" They were excited about what He could do; but they rejected His claim to authority as the Son of God. Christ rebuked them for their unbelief, and verse 28 tells us that "all in the synagogue were filled with rage as they heard these things."

One cannot help but be filled with a sense of sadness as we look at the people of this text. There they were, out to welcome Jesus on His return home. What a tremendous opportunity they had: an opportunity to walk and talk with Him—to know Him in a personal sense! But they failed and turned away in unbelief—not because they felt He didn't really exist—not because what He said didn't make

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Women For Christ

WALLACE CHURCH SCENE OF SOUTH DAKOTA WMF CONVENTION

The 1973 annual convention of the Women's Missionary Federation of the South Dakota District was held at Calvary Lutheran Church in Wallace on October 2. Approximately 70 people were in attendance from the Faith-Eagle Butte parish, the St. Olaf-Elim parish at Pukwana, the Lake Region parish, Roslyn, and Ortley Lutheran Church, Ortley.

The morning session was opened with Mrs. Arlo Kneeland, Ortley, district president, leading in the singing of the theme song, "Praise Him," and saying the theme verse, Psalm 150:6, in unison. Mrs. Oscar Thompson, Calvary WMF president, gave the welcome and Pastor Edwin Kjos, Faith, gave the opening devotions, reading John 1:35-51, a wonderful example of soul-winning and witness from the Scriptures. A duet, "How Great Thou Art," was sung by Mrs. James Swanson and Mrs. L. M. Dorsett, Ortley, accompanied by their pastor, Rev. John Rieth.

Rev. Larry Severson, host pastor, led an inspirational Bible study on the concept of the Holy Spirit, stating that all Christians might survive through the power of the Holy Spirit. Pastor Rieth closed the morning session with prayer and benediction. The Calvary ladies served a most delicious dinner in the church parlors at noon.

The afternoon session was opened by Mrs. Ervin Tvinnereim, Webster, leading in a singspiration consisting of beautiful hymns of praise and adoration to God. Pastor Howard Kjos, Roslyn, led in devotions, praising God

for His faithfulness. He also brought regrets from the Saron Church ladies, who could not attend.

Pastor Rieth sang a solo, "Follow Me," before the missionary message was given by Clemente Santos Pinto, a young man from Brazil who is attending the AFLC seminary in Minneapolis, Minn. He shared many experiences of the power of prayer in his life and also told of many hardships and challenges in the lives of Brazilian Christians. He urged all believers to pray fervently for the seminarians, pastors and missionaries and churches who are preaching and teaching the Gospel of Jesus Christ. The need for Christian workers is great. He praised the Lord that His Word is bearing fruit.

Mrs. Harold Kilness, Mrs. Edwin Kjos and Mrs. Walter Wiechert of Bethel, Faith, presented a medley of songs and Psalms of praise. Project reports were given by the various WMF presidents. The convention offering was taken by the Calvary ladies with Mrs. Albin Johnson and Mrs. Burdette Wibeto as ushers. Prayer was given by Mrs. Bob Rudebusch of Ortley.

Mrs. Sherman McCarlson gave a beautiful Cradle Roll report and urged every WMF to have a Cradle Roll, stating the possibility of parents being led to the Lord in this way.

Mrs. Wayne Sletten, Faith, gave the Christian Book Club report, urging all who are interested in Christian reading to join. Bible studies were offered as an added incentive to membership.

The slate of officers elected for 1973-74 is: Mrs. Lars Johnson, Wallace, president; Mrs. Larry Severson, Wallace, vice-president; Miss Emma Sak-

ariason, Wallace, secretary-treasurer; and Mrs. McCarlson, Webster, Cradle Roll secretary.

Mrs. Kneeland thanked everyone for their wonderful cooperation and the Calvary ladies for their warm hospitality. Pastor Howard Kjos led in closing prayer and benediction, praising our Lord for this day of fellowship.

Mrs. Neil Rudebusch
Secretary

SALOL WOMEN HOST NORTHERN MINNESOTA DISTRICT WMF RALLY

An inspiring day was had by all who attended the Northern Minnesota District fall rally held at Norland Lutheran Church, Salol, on October 9th. The program was centered around the theme "Women in His Service." The theme verse was "What shall we do that we might do the works of God?" from John 6:28. The theme song was "Joy in serving Jesus."

The morning session began with a singspiration led by Mrs. Rodney Stueland of Newfolden. Mrs. Wm. Anderson of Kennedy led in Scripture reading and prayer. Mrs. Charles Jenson, Greenbush, and a trio comprised of Mrs. Reuben Wold, Mrs. Irvin Schmitke and Mrs. Harlan Halvorson of Thief River Falls provided special singing. Miss Judith Wold of Thief River Falls, executive secretary of Parish Education in the AFLC, gave a very informative and inspiring presentation of the various projects of the WMF. She urged the ladies' groups to continue to support these projects.

A business meeting was held where a nominating committee of three was elected. Members are Mrs. Selvin Erickson, Badger, Mrs. Stanley Holmaas, Newfolden and Mrs. Reuben Wold. Pastor Gerald Mundfrom, Grafton, N. Dak., told about the book nook he had set up for the meeting. He also closed the morning session, after which a delicious dinner was served by the Norland ladies.

The afternoon meeting began with another singspiration followed by Scripture reading and prayer by Mrs. Alma Ose, Thief River Falls. Special singing was provided by Lay Pastor and Mrs. Gust Nordvall, Roseau, a

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A veteran and retired Lutheran editor gives his impressions of the condition of the church of today and suggests the way to renewal.

The author, for 25 years editor of THE ANSGAR LUTHERAN, organ of the former United Evangelical Lutheran Church, and later an associate editor of THE LUTHERAN STANDARD, is now retired and living in Spencer, Ia.

"The Pastor with a Pierced Heart"

By John M. Jensen

The established churches today are in trouble. Both church and Sunday school attendance has declined. Regular youth work has dwindled to almost nothing. Women's work is fighting for its life in many places. Most churches have eliminated evening services, while midweek services disappeared long ago.

Many churches have financial difficulties. In spite of the greater social concern of many pastors their message does not seem to make any impression. The tendency of the churches is to appeal to upper and middle class people. These people are still attracted to the Church because of their conservative leanings; the Church to them stands for the status quo.

The ethical concept of the average church member has deteriorated. Divorces are rather common among church people today. Even though a man may be a good church member he may be rather unscrupulous in his business.

The average church member does not seem to expect very much of his pastor. On the whole neither member nor pastor takes things very seriously. The lay person is generally very kind and patient with the pastor. Of course, the member wants the church to be a successful operation. Both he and the pastor seem to be happy if the ship sails smoothly, even though nothing really happens from month to month.

What is the reason for this decline? It is of course easy to blame the secular spirit of the times and lack of interest on the part of the lay people. But have we not done that long enough? Perhaps, for a change, we should ask if the blame belongs on the pastor and his message.

Pastors are much better equipped than those of 50 years ago when only a few had full college training. They are better off financially, have better housing and a good pension to look forward to. Years ago the pastor's wife was often a real partner in the work by her influence in the parsonage. Today many congregations hardly know their pastor's wife, because she has a job and sometimes makes as much money as her husband. The pastor today is able to buy the necessary books and magazines for his work. He drives about in a good car. He has three or four weeks' paid vacation. He generally has the secretarial help he needs.

But why does he have so little impact on his community? We seldom hear it said, "Go and hear pastor so and so. He is a great preacher."

Sermons seem to have deteriorated in the past 15 years. Many of them are mere platitudes. The preachers have so little to say. You get the feeling that they are fine people, but their messages are weak in content and conviction. Years ago the pastor preached on a text or a Bible passage. His knowledge and exegesis might be rather meager. But he drew some thoughts out of the text and the people went home with a Word from God.

Most of the sermons you hear now are topical. It is much more difficult to prepare a good topical sermon than a textual one. Young preachers especially should avoid strictly topical sermons, for they have not yet developed enough scriptural insight for such sermons. In general it is much better for the pastor to take three or four thoughts out of the text or Bible passage and apply them than to take a topic and stick to that. Then he easily falls victim to too much application

and moralizing. There will be little or no proclamation of the Gospel in his message.

Too many sermons today lack the voice of authority. "Thus says the Lord" seems to have disappeared. Where is the prophetic element in the average sermon? It may have a lot of good advice, but generally takes for granted that we are all Christians.

This average pastor does not seem to have struggled with his sermon. It comes too easily for him. One intelligent church woman said not long ago that she thought most preachers gave "canned" sermons. It is easy to understand her view. For the sermons have no sharp edges. The way of salvation is not made clear. They have very little dogmatic clarity. Of course that is not necessary if we all are Christians!

No one gets mad at the preacher for what he says; no one gets so excited that he wants to repent or serve God better. It might not be out of the way to ask the pastor after you have heard him what he really expected to accomplish with his message. He might not be able to give a clear answer.

Many sermons remind the writer of an incident that took place some 20 years ago at Churchill on Hudson Bay in Canada. He had gone there to see the place where the first Lutheran pastor in North America, Rasmus Jensen, worked and died in 1620. Going into the hotel for lunch the menu offered meat, potatoes and noodle soup. Four men sitting at the next table were served first. I heard one of them say when he got the soup, "Where are the noodles?" When I got my soup I counted the noodles in my bowl. I found only three little noodles. This prompts the writer to

say when he listens to some sermons, "Where are the noodles?"

We pastors should begin to judge ourselves, struggle in our studies and ask God to give us a message. There will be no renewal in the Church before the pastor and his sermons are renewed. People need to hear the living Word of God. Soren Kierkegaard writes: "Read Demosthenes, Cicero and Plato; they will fascinate you and inspire you. But read the Holy Scriptures; they will pierce your heart!"

The pastor needs this pierced heart. He is called like Moses to lead his people out of slavery. It was a very difficult task. At times he almost despaired, but he struggled on. Paul, the greatest of all preachers, was also a man of many troubles. But he did not give up; he had a message that made people listen. It might be good for the pastor to read more of Paul than of some of the books that now are found in the pastor's library. Let him also read Soren Kierkegaard and Dostoevski.

Many pastors do not seem to have any courage and conviction. They are nice fellows in the service clubs and on the golf course. But have they taken the Kierkegaardian leap of faith? We must have the prophetic word back again, which is now hidden among so many well-meaning gimmicks.

Two symptoms indicate something is wrong in the Church. The first is the so-called charismatic movement, with the theory of baptism by the Holy Spirit, speaking in tongues, healing, etc. These people claim they are first class Christians. They do not deny that the rest of us are Christians, but they certainly hold that they have something much better.

Why have so many pastors fallen into this movement, drawn some of their members with them and often caused much confusion in the congregation? One reason, perhaps the most common one, is this: A good many pastors live on a second-hand faith. It is a faith from their childhood home, their home Church, their college and seminary professors. Their faith has never become their own. They were never in any *Anfechtung*, inner spiritual conflict. They have never really doubted and never really believed. Their faith is only a beautiful theory.

When such men get into the ministry and begin to preach, teach and minister to the sick and dying, they become uneasy. They discover they have no ground on which to stand. They begin to look about for something that will give them a more solid position. They do not fight the battle in Bible reading and prayer as Luther did. They take a much easier way out. They listen to a man who claims he is baptized with the Holy Spirit. They also get baptized with the Holy Spirit (so they think). They have some kind of an experience. They think they really have something, and begin to preach this experience. They have bypassed *Anfechtung*, but their hearts have not been changed. Old Adam can live as happily in their lives as before.

Years ago such people were simply considered uncovered. Or it was said about them that they had not yet found the true faith. It is interesting that such people do not use their so-called new light to go out and win the unchurched. They usually work among their fellow members where they cause much confusion.

A pastor who has vowed to preach the Gospel according to the Lutheran confessions cannot conscientiously begin to preach his own experience as a norm for Christian life. As a matter of fact it is surprising that the district and synodical presidents do not crack down much harder on the preachers than they have done so far. The sad thing is that many of them drift into all kinds of things and become of very little value to the Kingdom of God.

The other symptom that may be mentioned is the "Jesus people." They have found so little straight Gospel preaching in their established churches that they have drifted away. They get together, read and pray outside the Church. One is impressed with the serious Bible study and humble prayer of these people. Some of them get a little too far out on the periphery, because they do not always have mature leaders. But they do not generally try to play God as some of the charismatic people do. They try to win others for Christ and they place their emphasis on Christ, whereas the others place the emphasis on the Spirit. Luther called such people "enthusiasts." It is easy to understand that the "Jesus people" with their serious Bible study and prayer

stand out as Christians compared to much of the so-called Christian youth work which is neither fowl nor fish.

Finally, the renewal of the Church depends to a great extent on the pastor's new assessment of his task. Too often he thinks of his job as a profession among other professions. Doctors, teachers, farmers, lawyers, plumbers, etc., have a profession. According to Lutheran teaching they are to think of their profession as their Christian vocation. But a pastor has a special calling. He is not his own man. He is sent by God as God's servant to the congregation. He is not his own man in the same sense as a banker, a carpenter or a salesman. He has a special commission (Ezekiel 3 and 33). The pastor must never forget that he is God's messenger.

Now listen to what Paul, servant of God, said in his farewell address to the leaders of the Church at Ephesus:

"But I reckon that my own life is worth nothing to me, in order that I may complete my mission and finish the work which the Lord gave me to do, which is to declare the Good News of the grace of God. I have gone about among you, preaching the Kingdom of God. And now I know that none of you will ever see me again. So I solemnly declare to you this very day: if any of you should be lost, I am not responsible. For I have not held back from announcing to you the whole purpose of God..." (Acts 20:24-27).

Here a real preacher is speaking, a man with a pierced heart.

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In Memoriam

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

SOUTH DAKOTA
Wallace
Ole G. Brekke, 76, Sept. 16, Calvary

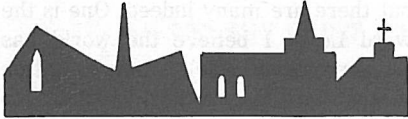
MEET

the

Churches

OF OUR

FELLOWSHIP



**Today: Calvary Lutheran Church
Wallace, S. Dak.**

Calvary Lutheran Church (it was first called Wallace Lutheran) was organized on January 12, 1914, as a congregation in the Lutheran Free Church. Soren Hjermstad, Sr., was the chairman of that meeting. The organizational meetings were held in the Severt Berke Hardware, later known as the locker plant. Rev. H. M. Hemmingsen, who at the time served Our Savior's Lutheran Church in Waubay and Telemarken Lutheran Church, northwest of Wallace, was active in the organizational meetings of the

congregation and first served as its pastor.

The first services were held in the Woodman Hall in Wallace and there was some discussion about purchasing the hall as a center for the new congregation. Since the price of \$2500 was considered too high the congregation decided to build a church in town. At a meeting held in April, 1914, it was decided to begin building the basement on the present site.

After first viewing Our Savior's Church in Waubay, the congregation agreed to build a church similar to that one and on August 25 they started the upper structure with John Dale and Son of Waubay as contractor. In order to raise funds for the building, the members of Telemarken offered their church as a place to bring donations. Many people from other congregations donated money for this worthy cause. Benches were first used until a plan was made to have each head of a family buy enough chairs for his family and one extra for a visitor.

Since Wallace Lutheran and Telemarken Lutheran were located so near each other, much of the work of the congregations was done jointly for a number of years. The confirmation classes were combined, as were the prayer meetings, after 1916. The Sunday School classes were together after 1923. From 1935 and on all wor-

ship services were conducted jointly. For some time the congregations discussed the possibility of uniting. This became a reality on January 17, 1949, when they merged to become one under the name of Calvary Lutheran Church. Rev. E. G. Kallevig was pastor at the time.

Telemarken Lutheran Church had been organized in the summer of 1887 with Rev. B. L. Hagboe of Brookings as pastor. Membership was in the Conference until 1890 when that church body became a part of the United Church. The congregation dissolved in 1893 or 1894 by mutual consent, but part of the group reorganized at once, but was unaffiliated for approximately 20 years, although its sympathies were with the Hauge Synod and the Lutheran Free Church. In 1914, with H. M. Hemmingsen as pastor, Telemarken officially became a church in the LFC.

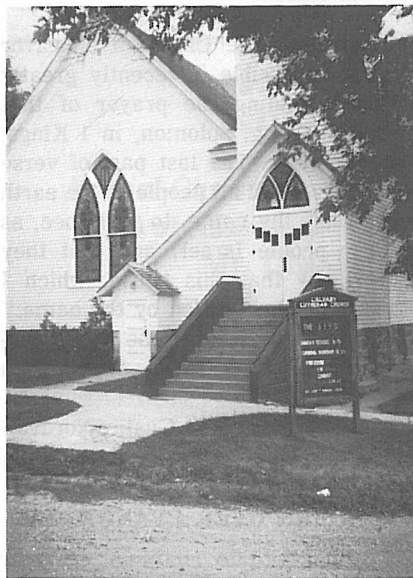
Pastors at Telemarken prior to that time were: B. L. Hagboe, 1887-88; L. E. Kjelaas, 1888-93; J. U. Pederson, 1893-94 or -99 (?); L. J. Odland, 1899-1903; L.L. Nervig, 1904-07; J. F. Melom, 1908-11; and L. J. Odland, 1912-13.

In 1963, together with many other congregations, Calvary Lutheran, situated in the town where former Vice-President Hubert H. Humphrey was born, joined the American Lutheran Church. At a meeting in December,

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Telemarken Lutheran Church, still used once a year for a Memorial Day service.



Calvary Lutheran Church



Rev. Larry V. Severson. For biographical information about him, see **The Lutheran Ambassador**, March 18, 1969.



Letters

TO THE EDITOR

CITES NEED FOR CARE IN EVANGELISM

We are new subscribers to *The Lutheran Ambassador*, but already it is a welcome guest. Although it is not my reason for writing, I'd like to say I appreciated your open coverage of the Missouri Synod New Orleans convention. I have many thoughts about the convention and the way the various press treated it. Congratulations on the fine job you did.

I look forward to your editorials and read with interest, "Where Are They?" (Oct. 9). As I went along, it seemed I'd read it all somewhere before, in fact, it was an old story. It read to me like a modern paraphrase of the Parable of the Sower, especially the paragraphs dealing with the types of people recorded as converts.

We have the seed that falls on the path, people who haven't much instruction and who have little understanding, possibly the ones pressed by a zealous personal worker. The seed falling on rocky ground sprouted quickly, but dried up in the sun. Doesn't this soil exemplify the crowd moving to the altar because it's the thing to do? Lacking deep roots, they fall. In the thorny ground we have the people who get converted at every meeting who are also taken up with the many things of this world and so their fruit never ripens. Thank God for the good soil that is tenderly nurtured, continually, by dedicated parents and stable congregations.

The questions you ask in the opening paragraphs are disturbing. The first time in occurred to me to doubt any evangelist or any of their tactics, it angered me. But it seems there are cases when they abuse their positions, responsibilities and even

God's name. It is a common temptation to "behold what I have done!" Some folk flock to the evangelists but never support a local program. They can "witness" in a showy way, but do not witness to the ongoing program of teaching and giving. They refuse to get their hands into down-right soil-tending. It seems we are a fickle generation. An attorney friend, not speaking of spiritual matters, was of the opinion that the newer people of the world lacked strength of character since too much had come to us all too readily. Perhaps in the Gospel we hear these days, too, we hear too much easy love stuff. Thinking about character, how I idolized my uncle who gave up his sweetheart rather than marry an unbeliever. His choice made him a silent giant of a witness in our entire huge family. Such ecstasies are uncommon now when everything is rationalized and the loopholes grow ever larger. Surely Satan is a successful administrator—rarely recognized, hardly ever blamed and only weakly opposed.

Sometimes the Christian endeavor seems impossible. I recently greatly enjoyed reading the prayer of that wonderful king, Solomon, in 1 Kings, chapter eight. The last part of verse 43 reads: "that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." Does this mean that the local congregations have more work than ever?

Mrs. Gustav Nordvall
Ross, Minn.

CONCERN OVER EVANGELISM

I would like to comment on your editorial, "Where Are They?", in the Oct. 9 issue. Yes, the head count may

be there, but was the right foundation stressed for them to take a stand on? You know that was the important thing that Paul and the other apostles stressed when they started the early Christian churches.

Yes, we need both group and personal evangelism outreach also today, but unless they are centered on His teaching principles (Christ's) and the convert's new spirit has longing to seek after the teaching of Christ instead of listening perhaps yet to the world, they will not amount to much.

Will just mention a few things, but there are many indeed. One is the word Love. I believe the world has so imprinted their interpretation through all the modern channels to make the word mean not much more than the desires of the flesh, or the everyday word, sex. This greatly misses the Biblical meaning, "to love each other as I have loved you."

Another word is Joy. The world and the devil here, too, have blinded many Christians in our day so that a Christian's mark of distinction is that he can be joyous and laugh at everything, be it wholesome or outright evil, including Word-degrading. Here Scripture teaches Christians to always rejoice in the Lord and to seek His will, which should make us glad if we have accepted Christ as our Lord. But this should also make us sad when we see sin abounding. Read Jeremiah in the Old Testament and about Christ looking over His people at Jerusalem. The apostles tried to establish the true faith in the early churches in the New Testament. How it saddened their hearts to weeping at times also when there was danger of them being overcome by other religious groups and heathen religions as well.

Had the apostles just laughed and said that they are all good, they, the apostles, would not have been put in jail, nor later also put to death. But let us remember that it was their restraint and endurance, and that of others after them that did preserve the Christian faith till now, and they that continue to restrain will preserve its light until He comes for His own.

Could it be that conversion, too, has been so liberalized again in our time that the salt has lost its savor

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editorials

AN ENERGY CRISIS CHRISTMAS

The editors of the *Minneapolis Sunday Tribune* closed an editorial on November 4 with this paragraph: "The shortage of energy is not America's problem alone. It is worldwide and, according to the experts, is likely to be with us for at least another decade. The lights may be a little dimmer this Christmas season because of the shortage. Perhaps that is a good thing. It will remind us all that the earth's riches are not infinite."

No, it would not be all bad if we are forced back into a more simple observance of Christmas, celebration of the birth of Jesus Christ, God's Son. Somehow, with the increase of mechanization and commercialism, there is the disturbing feeling that things have kind of gotten away from us as far as Christmas is concerned. It has become too easy to measure the success of Christmas by the miles of colored bulbs strung along city sidewalks and the originality of dazzling displays of lights on department store facades. And within these great stores the average shopper is bewildered by the unbelievable choice of merchandise offered him for his Christmas buying.

An energy crisis at Christmas wouldn't be all bad either if it would produce an effect which Christian conscience hasn't been able to influence to any significant degree, close stores to Christmas shopping on Sundays. Having our stores open on the Lord's Day to accommodate, or entice, the buyer in his preparation for Christmas has been one of the shames of recent years. Let us hope that if there are to be cutbacks in our observance of Christmas that Sunday closings will be the first to go. (The gas shortage has already done what nothing else could do, close up some of the service stations on Sunday.)

What if there have to be some curtailments in the Christmas observance? There still will be some pretty important things left. We have our Bibles and our churches, we have the message of the Christ, we have the carols. There will be programs and services, there will be visits with friends and family. It will be possible to buy gifts and to receive from others. We will have plenty to eat. It won't be a deprived Christmas for any of us. This Christmas could be a little more like those some of us remember from a day that was a little more simple and less hurried than ours today, but from which we carry the fondest of memories.

In Christmas 1973, whether the lights are as many as last year or not, let us also include thought and concern for those less fortunate than we are. Let us share in someone's need, first of all nearby, if we can, and then, through gifts, for the nation's and the world's needy. Remember that in the past year many in Africa alone have died of starvation.

Yes, as the editors said, "... the earth's riches are not infinite." And the great Apostle long ago said, "For the things that are seen are transient, but the things that are unseen are eternal" (II Cor. 4:18b). After all, real Christmas is a matter of the heart. Where Jesus is, there is Christmas. We can get along without some of the outward trappings of the season, if we have to.

BOOK WANTED

We would like to secure the book, or booklet, "The Pilot's Christmas," by Wilhelm Pettersen, published in 1908. Do any of our readers know where there is a copy of this publication? Would a possessor of "The Pilot's Christmas" be willing to part with it, or at least to loan it to us for a time?

May we hear from you if you have knowledge of this book or booklet?

The late Rev. Pettersen, a rather prolific writer, is best known for his book on Hans Nielsen Hauge, "The Light in the Prison Window," from which an excerpt was printed in the Christmas issue of the *Ambassador* a year ago. Thank you.

The Editor

NOW A TRADITION!

Annual Christmas Concert by the Choir and Choral Club of Association Free Lutheran Bible School

Mr. Donald Rodvold, Director

Medicine Lake Lutheran Church

**3110 East Medicine Lake Boulevard
Minneapolis, Minnesota**

Sunday, December 9, at 4 o'clock

Free-will offering

Everyone welcome

[Continued from page 4]

duet by Mrs. Daryl Haugen and Mrs. Jerome Boen of Strandquist and a rally day choir, with Mrs. Jerome Nikunen, Roseau, as soloist.

Special speaker in the afternoon was Pastor Laurel Udden, Minneapolis, Minn., teacher in the AFLC Schools. His message was based on I Samuel 2, where the godly woman, Hannah, promised that if she had a son she would give him back to the Lord. Pastor Udden mentioned the Women's Lib movement and asked who are going to be the homemakers and mothers, and added that some women feel guilty if they aren't out in the world doing something. He said that the purpose of every Christian mother should be to give her children to the Lord. Is there any better way of serving the Lord than by doing this?, Pastor Udden asked. He stated that children must be taught the Word of God in their early years, taught to memorize Scripture and to pray, and brought to Sunday School and church (parents with them). Children see through their parents, they not only hear what they say and see what they do, but they see what they are. The Minneapolis pastor said that Hannah's life was full because of her faithfulness and added that a mother shouldn't feel that she is out of line by not working outside the home.

Rev. Jerome Nikunen, pastor of Norland, closed the afternoon session and the audience sang the dedication song, "Take My Life and Let It Be."

Mrs. Emanuel Seidel, district president, presided during the day. Other district officers are Mrs. Ingvald Rokke, Strandquist, vice-president; Mrs. Clara Nelson, Karlstad, secretary; Mrs. Norris Fugleberg, Badger, treasurer; and Mrs. Bernhard Dalager, Roseau, Cradle Roll secretary.

Mrs. Clara Nelson, Secretary

FORMER MISSIONARY TO MADAGASCAR SPOKE AT MINNEAPOLIS DISTRICT WOMEN'S GATHERING

Pastor Amos Dyrud, Minneapolis, Minn., former missionary to Madagascar and now dean of Association Free Lutheran Seminary, gave the inspirational messages at the fall rally of the Minneapolis District Women's

Missionary Federation, which was held on Saturday, Oct. 13, at Hauge Lutheran Church, Kenyon, Minn., Rev. Kenneth Moland, pastor.

It was the last WMF meeting in the district before the division of the district. The northwestern part of the district will become part of the Central Minnesota District.

Mrs. Carrol James, Minneapolis, district president, opened the meeting. She led a responsive reading of Psalm 96. The hymn, "Our Country's Voice Is Pleading," was sung. Mrs. Ernest Dickelman, Minneapolis, led in devotions, reading Luke 24:36-48. The welcome was given by Mrs. James Walker of the host ladies aid. A group of girls called the Ambassadors, from the Stacy-Wyoming parish, sang two songs.

In his morning talk, Pastor Dyrud spoke on Isaiah 9:2 and 6. It is a privilege to be a witness for Jesus, he said, what a wonderful Savior He is! Jesus came, He died, He suffered and rose again, victorious. Narrow is the way that leads to life eternal, he reminded us, and called upon us to seek Christ first and all other things will be added unto us.

"O Zion, Haste, Thy Mission High Fulfilling" was then sung, after which Mrs. James opened the business meeting. Mrs. Alvin Grothe, Stacy, reported on the My Missionary for a Day project and asked that the children of our missionaries be remembered, too. Mrs. Norman Haugen, Murdock, read the Cradle Roll report in the absence of Mrs. Roger Rasmussen, Pennock. It was voted to give the morning offering to Honorary Membership and In Memoriam and the afternoon offering to Junior Missions and Cradle Roll.

Mrs. Robert Dietsche, Sand Creek, Wis., and now president of the WMF nationally, gave a short talk on some of the WMF projects and related the importance of supporting these. A motion passed to give \$200 to the boys' dormitory fund at the Bible School in Minneapolis.

Because of the district division mentioned above, letters of resignation were read from Mrs. Earl Jones, Wilmar, Minn., vice-president; Mrs. Norman Haugen, secretary; and Mrs. Roger Rasmussen, Cradle Roll secretary. The election of officers resulted

in the following choices: Mrs. Allen Hjermsstad, Kenyon, vice-president; Mrs. Burton Boyum, Kenyon, secretary; and Mrs. Wayne Pederson, Minneapolis, Cradle Roll secretary.

The host ladies aid served the delicious noon meal.

The afternoon session opened with the singing of the hymn, "Where Cross the Crowded Ways of Life." Mrs. Eldor Sorkness of Sand Creek led in devotions and read Isaiah 52:11. Mrs. Marlin Benrud of Zumbrota led in a time of singing.

Pastor Dyrud gave the Bible study from Isaiah 6. Being a missionary takes in all our life and is a day-by-day experience, he said, and God wants us in our places serving Him faithfully and humbly. Pastor Dyrud related these three steps necessary to salvation: conviction of sin, confession of sin and assurance of salvation. These must be followed by a willingness to go and witness.

The closing hymn was "Our Country's Voice Is Pleading," the song with which the day had begun. Pastor Moland gave the closing prayer and benediction.

Mrs. Norman Haugen, Secretary

REV. FORREST SWENSON INSTALLED IN TIOGA PARISH

The installation service for Rev. Forrest Swenson as pastor of the Tioga Lutheran Parish in North Dakota was held at a joint service of the congregations (Zion, Beaver Creek, Norman, St. Olaf, Lindahl and Scandia) at Zion Lutheran Church in Tioga on Sunday, Oct. 21. Rev. John P. Strand, Minneapolis, Minn., president of the Association of Free Lutheran Congregations and a former pastor at Tioga,

[Continued on page 14]



Shown, left to right, are Pastor and Mrs. John Strand, Pastor and Mrs. Forrest Swenson, and Mr. and Mrs. Arley Hartsoch.

LUTHER LEAGUE ACTIVITIES

LIVING WITH TV

Did you know that the average child has seen a total of 9,000 hours of television before he enters school? Did you know that the average 18-year-old has watched 350,000 commercials in his 25,000 hours of television?

The average family spends more of its "together time" in front of the TV than in any other activity. Roper research reports that between 1961 and 1968 the median hours of adult tele-viewing increased from 2:17 hours per day to 2:47 hours.

I took part in a panel discussion recently where a housewife and mother told how she had become tired of the family TV set. She was tired of the violence, sex, commercials and noise. So, they put the television in the attic and eliminated it from all operation.

One can wonder whether maybe this is the answer. Maybe we should throw out the "boob tube." But we just might regret such hasty action the next time some special comes along that we want to watch.

Just what is the place of television in the Christian home and the Christian life? Should it be censored, controlled, limited, or eliminated?

Normally, we deplore the sex and violence that we see depicted on television. And surely this is an obvious evil. But the harmful effects of television are more subtle than these blatant offenses.

More harmful to the Christian and his family is the thorough-going secularism portrayed on television. Every problem and solution is seen from the world's point of view. And this secularistic viewpoint is in every respect contrary to God's viewpoint.

Do you feel the same way I do after watching TV? I feel that I have just wasted time I could have spent more wisely doing something else. I feel very empty. Many times after watching TV, I have felt my spiritual life sapped. Seldom do I spend an hour or two so devotedly with my Lord.

Now I'm not setting out to denounce television. TV has certainly opened many doors to knowledge and excitement. But anything which dominates our lives to the exclusion of other better things is wrong.

I'm afraid that even church people spend more time watching TV than they do at any other activity other than working and sleeping. And too many church people fail to realize the extent to which television influences their lives. Most Christian families have no standards or goals for watching television creatively.

Rather than totally debunk the value of TV, I'd like to suggest some guidelines for the constructive use of television in your home.

1. Get a small, portable TV, not one of those big consoles that looks like an altar. It doesn't have to dominate your home.

2. Keep the TV in an out-of-the-way area . . . in the basement, in a special room, away from the mainstream of family living. Or store it in a closet and bring it out only for the programs you want to watch. When it is over, return the set to its closet.

3. Use some kind of TV viewing guide. At the beginning of the week, choose those programs you want to watch. Then watch selectively. Don't turn on the set "just to see what's on." If you do, you'll more than likely end up watching junk.

4. Parental leadership is a must in deciding what is good or bad. If you happen to watch a show that conflicts with your beliefs discuss as a family why it was wrong and what would be the correct approach.

5. Watch educational TV. More and more, there are fine, interesting productions on educational television.

6. Turn off the TV to do something better. Plan alternate activities, such as hiking, reading, games, singing.

7. Establish TV rules, such as:

a. No TV until homework is done.

b. Not over _____ hours per day.

c. No TV during mealtime or when there is company.

d. No arguments over what to watch. Go by decisions made early in the week by the family with the TV guide.

8. Watch TV actively. Don't passively accept everything you see. Ask questions. Examine points of view.

"Do all to the glory of God." And that includes use of free time. We do a bad job of using free time. We watch TV like there was nothing else to do. Actually, we're too lazy to find the many exciting things there are to do. I challenge you to get out of that rut and discover that excitement in life is more than a 23-inch color screen.

Wayne Pederson

[Continued from page 3]

sense—but because they refused to accept His claim of authority over their lives as the Son of God!

As we enter the Advent season, we are preparing to celebrate the first coming of Jesus Christ. But far greater and far more important, we need to prepare for His return. Many today believe much ABOUT Jesus. They know and believe all the facts: they believe He came; they believe He lived; they believe He died and rose again; they believe He is returning. But they have rejected His claim to authority over their lives, and their faith is not the active faith that leads one to kneel in humility and repentance before Him. Like the people of our text, they believe about Him, but do not believe IN Him. When Christ returns for eternity, He will be welcome only to those who have welcomed Him for the present.

Let us then be prepared to welcome Him when He comes—not with an external preparation of pomp and ceremony, but a real preparation of living faith in Him. "And now, little children, abide in Him, so that if He should appear, we may have confidence, and not shrink away from Him in shame at His coming."

MR. T. L. SAND

Mr. T. L. Sand, well known layman in southwestern Minnesota and in the Association of Free Lutheran Congregations, passed away on September 22 after a rather lengthy illness. He and his wife made their home in Spicer, Minn. Funeral services were held the following week in his church, Green Lake Lutheran, with Pastor Leslie Galland officiating.

Thomas Larson Sand was born in Ana-Sira, Norway, the oldest of six children. He was baptized and confirmed in the State Church and had the privilege of growing up in a Christian home where parents gathered the children for morning and evening Bible reading and prayer.

At age 16 he immigrated to America and came to the home of an uncle in Hendricks, Minn., where he worked for the first two years on farms in the area. In the winter of 1907 he was employed in the Great Northern roundhouse at Willmar, Minn.

The following year he went west and found employment with the Northern Pacific Company for ten years. He then transferred to the Milwaukee Railroad mechanical department at Deer Lodge, Mont., where he was promoted to car foreman, which position he held during World War I. He also spent some time as foreman of the mechanical and coach shops at Dubuque, Ia., and Davis Jct., Ill. From 1923 to 1945 he held the position of car foreman at Butte, Mont., retiring from railroad service in 1945.

In 1911 he was united in marriage to Gertie Virak. This union was blessed with two children, Agnes and Lee. After his wife passed away in 1920, it became Tom's duty to be both father and mother to his children, which duty he nobly performed.

In 1934 he experienced the joy of salvation by receiving the Lord Jesus Christ as his personal Savior at a Christian fellowship and prayer meeting in Butte. From that day forward the Lord gave him a wonderful love of the Word of God and he became an ardent student of the Scriptures. His calling as a Christian layman was to share that blessed Word with others, as Bible teacher, ministering in homes for the aged and in Gideon work.

He was united in marriage to Alma

Bratberg of Spicer on Oct. 20, 1937. The Lord blessed them with one son, Thomas. They purchased the old Bratberg homestead in Dovre Twp., Kandiyohi County, in 1942, and have lived there since. Tom farmed for 25 years after his retirement from the railroad.

In Green Lake Church, he was teacher of the youth and adult Sunday School classes and a member of the Board of Deacons for many years.

Tom Sand is survived by his wife Alma; two sons, Lee, of Spokane, Wash., and Thomas, of Willmar; one daughter, Agnes, Mrs. T. Follinglo, Missoula, Mont.; nine grandchildren and seven great grandchildren. Also surviving are one sister, Mrs. Peter Hanson of Titusville, Fla., two brothers and one sister in Norway.

Blessed by his memory.

(Ed. Note: The many friends of Tom Sand will remember his life and witness with gratefulness. Some will remember his as the teacher at the Sunday morning Bible hour at Green Lake Church during the Winter Bible Conference a few years ago. I had the opportunity to visit him together with Pastor Galland at the hospital in Paynesville on August 1. We shall miss him.)

CAN YOU HELP US?

There is considerable writing talent among the readers of **The Lutheran Ambassador**. That has been evidenced time and again over the years.

We welcome contributions from our readers, but always reserve the right to exercise editorial judgment.

With Christmas approaching, we wonder if there are those of you **out there** who have a story to tell about Christmas in prose or poetry, but you've never been asked to do so. Today we invite you to write that story or poem and send it to us.

We're not speaking of this year's Christmas **Ambassador**. Plans for that are in the final stages now. But we're looking for material that can be used next year and the year after that, God willing.

You might tell about Christmas from yesteryears. (We'd like to get such from non-Scandinavian backgrounds, too.) Your story might be

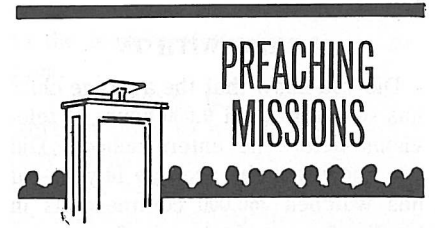
that of something unusual that happened to you at Christmas, a "my most memorable Christmas" sort of thing. Or you can choose to write Christmas fiction, a story you make up, but which brings out a truth about the holy season.

Poetry can deal with these areas, too, and can be of most any poetic style.

You are invited to try some of this writing. Articles shouldn't exceed 1400 words. They could be somewhat shorter, too, if the subject is covered.

May we hear from you? Why not write while the inspiration of the season is upon you?

The Editor



Dalton, Minn.

Tordenskjold Lutheran Church
Wendell Johnson, pastor

Nov. 25-28

Rev. Harvey Jackson, Dalbo, Minn.,
speaker

Houghton, Mich.

Maranatha Lutheran Church
James Gerdeen, lay pastor

Nov. 29-Dec. 2

Rev. Laurel M. Udden, AFLBS,
speaker

Radcliffe, Ia.

Salem Lutheran Church
Terry L. Olson, pastor

Nov. 29-Dec. 2

Rev. Kenneth Moland, Kenyon, Minn.,
speaker

PERSONALITIES

Mr. Wayne Pederson, Youth Director of the Association of Free Lutheran Congregations, lives at 11201 N.E. President Dr., Minneapolis, Minn. 55434. He is available to consult and assist in developing youth work in local parishes and on the district level.

[Continued from page 7]

1971, there was discussion regarding joining the Association of Free Lutheran Congregations. The final decision to do that was made at a meeting on March 20, 1972. Rev. Larry V. Severson began serving Calvary in August of that same year.

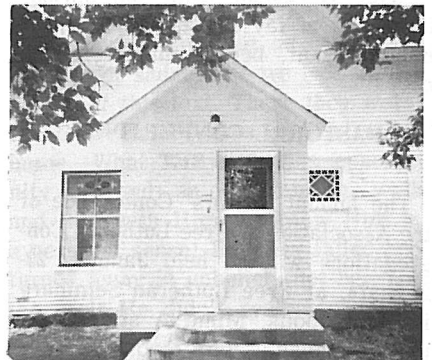
The congregation has been blessed with the services of the following dedicated and consecrated servants of God: H. M. Hemmingsen, 1914-16 and 1922-28; H. O. Lee, 1916-22; M. A. Erickson, 1929-35; C. A. Sorkness, 1935-39; H. M. Bueide, 1940-47; E. G. Kallevig, 1947-53; E. A. Evenson, 1953-59; Jasper Swenson, 1959-67; Lyle Nielsen, 1967-71; and Larry Severson, 1972-.

Three men have entered the Lutheran ministry from Calvary-Telemarken: James Tofte, LeRoy Anenson and Ernest Kasin.

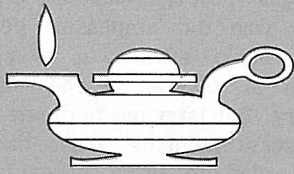
For many years Calvary was in a parish arrangement with Telemarken and Egeland Lutheran Church, Wau-bay. In more recent years it formed a parish with St. Pauli Lutheran Church north of town. Today Calvary has its own pastor.

THE PARSONAGE

In 1907, while Rev. Melom was pastor, the present parsonage was built. In 1941, the garage was constructed. Recent work on the parsonage includes the construction of a vestibule in 1969. New carpeting was installed in the living room and dining room at the same time. In 1972 the kitchen was remodeled and paneled. In 1970 a new pastor's study was constructed in the church. This year the entry was remodeled, paneled and carpeted. Major remodeling has occurred in the church over the years.



The parsonage in Wallace



SCHOOL NEWS

BIBLE SCHOOL STUDENTS TOOK PART IN BASIC YOUTH CONFLICTS INSTITUTE

The entire student body of Association Free Lutheran Bible School participated in the Institute in Basic Youth Conflicts which was held in the new Civic Center in St. Paul, Minnesota, October 29-November 3. The students received one credit toward graduation through their participation. They attended three hours of seminar each night, Monday through Thursday, and all-day sessions on Friday and Saturday of the week.

Paul Jore, a junior student at Bible School from McIntosh, Minnesota, gives a brief report on the Institute, below:

Heads were spinning at the end of the week, but at the same time hearts were singing. So ended a week of lectures entitled Basic Youth Conflicts, with Rev. Bill Gothard as leader. We were encouraged to look inward, inside of ourselves and into God's Word. This inward look went from acceptance of self, through many other conflicts, and ended with commitment. Each student, as well as members of the faculty, was truly blessed as he gained insights into God's way and also into his own relations with family, friends and enemies. The week was long and created many droopy eyes, yet all were in agreement that they wanted to go again in April when the next Institute will be held in the Twin Cities.

SEMINETTES DETAIL ACTIVITIES

Each year the wives of the Seminary students (AFLS) get together monthly along with the faculty wives.

Our aims are: To get acquainted and have fellowship; to share with each other experiences that will help us as future pastors' wives; to grow together spiritually; and to learn how we can be helpmates to our husbands.

Our theme verse this year is found in Proverbs 3:5, 6: "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge Him, and He will make straight your paths."

We have a prayer chain which includes all those involved in Seminettes. The object of a prayer chain is to have a greater number of people praying for one special prayer request at the same time (multiplying the power of prayer). We also have prayer partners for the purpose of sharing and praying about special needs and problems.

We have a special project to help the Bible School financially by giving different items of food. We are also planning on baking Christmas goodies for the Christmas holidays.

Our meetings vary monthly from informal discussions to special speakers. We meet the first Monday of every month and we ask for the prayers of each of you as we look to Christ for guidance.

Nada Anderson, President
Mary Greven, Secretary

ANNOUNCEMENTS

November 26—Registration for the 2nd Quarter at AFLBS. Classes begin on Tuesday.

December 9—Annual Christmas Concert at AFLBS, 4:00 p.m.

December 16—January 1—Christmas Vacation. Classes resume on January 2.

A FIRM FOOTING

HE WHO DOES NOT HEAR

It surely is dangerous to Christian life to possess a stiff, unyielding spirit, which does not want to receive reproof. First to sin against someone in the Christian fellowship, and then to have such a deaf ear that he does not hear or listen to any admonition—the end may be to be cut entirely loose from the “communion of saints” and thereby also from all life in God.

About this Jesus has spoken very clearly in Matt. 18.

Four times Jesus mentions this about hearing, in verses 15, 16, 17. It must be very important, then, with the hearing ear. Then it is also important in regard to a meek and humble spirit. “If he shall hear you, you have won your brother,” Jesus says. It is good for him who goes to “win” his brother, that this takes place, but it is still better for him who is willing

to hear—he becomes a reclaimed brother. He wins the victory over himself and over his proud old nature—and becomes a newly-won soul for the brother, who came to him with concern for his salvation.

But if he does not want to listen, neither to them, nor to the Christian Church but has hardened his heart time and again, then he has put himself outside the fellowship of the saints. What a sad downfall for him!

How important it is, after all, to have a hearing ear for the reproof of the Spirit and the admonition of the brethren!

“He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding,” says the Wise One, in Prov. 15:32.

Listen to God’s Word, then, and get understanding!

—Peder Fostervold

[Continued from page 10]

was in charge of the service and preached the sermon.

The Swensons moved to Tioga from Winger, Minn., where he had served a parish for five years. He is a graduate of Free Lutheran Seminary in Minneapolis. Earlier, he had assisted in the formation of the AFLC congregation in Fergus Falls, Minn., Calvary Lutheran Church.

Prior to entering the ministry, the Swensons were engaged in farming at Roseau, Minn.

They have six children, with only one child still at home, Julie, who is in grade nine in the Tioga schools.

Arley Hartsoch, from the parish, is serving as lay assistant in the parish this year, before entering seminary.

PASTORAL CONFERENCE DATES SET

The annual Pastors’ Conference of the Association of Free Lutheran Congregations will be held January 22-24, 1974, at Free Lutheran Seminary in Minneapolis, Minn. A stimulating program dealing with theological and pastoral concerns is being arranged.

[Continued from page 8] and that this is partly responsible for so little evidence of improvement in world society despite a large head count by our evangelists of late?

Sorry to say that I did once attend a young people’s popular crusade group who did emphasize perhaps many noble efforts to evangelize people at several beaches of our country. But later on, to create some humorous moments, they, like the world, had to bring in some sex remarks. And this could have been good, if used right, but they did not explain how this was.

If we study history just a little, we find downfalls after each such loosely used religious emphasis in the past. Perhaps we are nearing the wickedness of the latter days before Christ’s coming. Are we joyously looking for a better life with Him or are we enjoying ourselves with the world so He will be coming as a thief in the night, catching us gathered together like eagles on the dead carcasses that the world has to offer, Matt. 24:28? Let us repent in time.

Martin Gilberg
Dassel, Minn.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minnesota 55441

BUDGET RECEIPTS February 1 to October 31, 1973

	Proposed Total Budget	Current Budget	Received to date	% of Current
General Fund	\$48,316.00	\$ 36,236.97	\$ 26,083.19	72.0
Schools	81,886.00	61,414.47	34,971.62	57.0
Home Missions	44,000.00	33,000.03	26,529.41	80.4
Foreign Missions	44,000.00	33,000.03	28,421.42	86.0
Praise Fund	18,000.00	13,500.00	6,464.93	47.9
TOTAL	\$236,202.00	\$177,151.50	\$122,470.57	69.13

Budget, 1972-73 \$251,563.00 \$141,576.66*
*includes debt retirement offering

Dorm Fund
Unpaid Pledges \$ 28,836.60
Cash Received 113,119.65
\$141,956.25

Legacies—\$315.30



THE CHURCH AROUND THE WORLD

**Ten thousand Canadian Christians recently went without food to raise money for famine relief. Friends paid them various amounts per hour to fast. One group of 1000 fasters (some reaching 40 hours) raised \$170,000. The program was organized by World Vision of Canada.

**In the Buddhist nation of Sikkim, northeast of India, Christians are often persecuted and publicly humiliated. But a Christian editor scattered brief Bible quotations throughout a secular journal of the Sikkimese Students' Association in Calcutta, India, with no governmental opposition. He received 600 letters from readers wanting to know more about the Bible verses.

**In Bangladesh, where there is only one missionary for each half-million people, the East Pakistan Bible Correspondence School graded 34,000 exams in a three-month period earlier this year. Most of the young nation's

75,000,000 are Muslims who resent or oppose Christianity.

LCMS "MODERATES" SELECT EXECUTIVE, ISSUE PAPER

St. Louis—(LC)—Evangelical Lutherans in Mission (ELIM) "is now a reality as a confessing movement and as an organization" in the Lutheran Church Missouri-Synod, according to the Rev. Samuel J. Roth of Ferguson, Mo., who has been elected president of a 15-member Board of Directors.

A layman has been named executive secretary of ELIM in the person of Elwyn Ewald, a missionary teacher and administrator who recently returned from service in the Missouri Synod's New Guinea Lutheran Mission, of which he was president during 1972-73.

In the first issue of "Mission in Perspective," planned as a bi-weekly publication except during the Christmas holidays, Mr. Roth said that

"things are happening all over the country as members of the Synod come to grips with what happened at our New Orleans convention and respond with positive action."

Posing the questions "What kind of action?" and "What does ELIM stand for?" Mr. Roth said that "the three principal words in our name tell the story."

"We stand for Evangelical witness. That is, we hold the Gospel to be central in our life and work, and we want to restore it to the center of our life and work in the Synod . . .

"We stand for Lutheran doctrine. We believe in the Holy Scriptures—all of them—as the inspired Word of God. We accept the Lutheran symbolic books as a correct interpretation of the Bible. That is what makes us Lutheran . . .

"We stand for getting on with the Mission of the church, which is to bring Christ to the whole man, the whole society, and the whole world . . . We do not want to cut ourselves

A suggestion for your Christmas giving

WATERS IN THE WILDERNESS

Written by pastors and lay people,
edited by Dr. Iver Olson

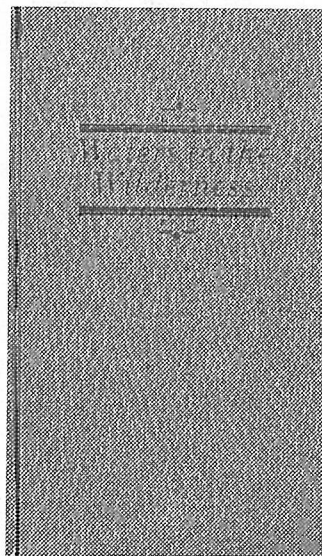
Devotional meditations for every day of the year

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Minnesota residents)

Clothbound

Order your books from:

Association of Free Lutheran Congregations
3110 East Medicine Lake Boulevard
Minneapolis, Minn. 55441



off from other Lutherans—to say nothing of other Christians—in that mission.”

Adding that “these convictions have led us to organize ELIM,” Mr. Roth said: “We intend to be a voice within the Synod. We have no intention of leaving or withdrawing our support from the church body which is dear to us!”

NO BUILDING AT AFLBS YET

As of November 14, no work had been started on the dormitory for boys at Association Free Lutheran Bible School in Minneapolis. Most recent development was the discovery that Minnesota State building

codes now require the installation of an elevator in a building such as a dormitory. It is not known at this writing what effect this development will have on the building plans.

REPORT ON SCHOLARSHIP FUND

As of November 14, \$320 has been given toward the Alumni Scholarship Fund to assist six students per year to attend the Association Bible School. The goal had been to have \$200 on hand by Dec. 1. The total of \$600 for the year should be in by May, 1974.

Treasurer of the fund is Steve Lee, 2715 Hillsboro Ave., Apt. 312, Minneapolis, Minn. 55428.

THE LUTHERAN AMBASSADOR
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