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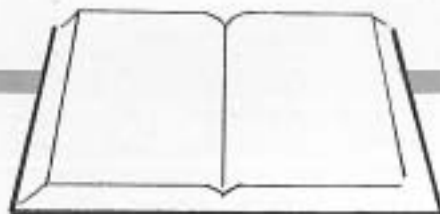
No. 24

# ***LUTHERAN***

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*Rejoice,  
All Ye Believers*





## According to the Word

### ARE YOU AWAITING HIS RETURN?

Rev. 22:20

One of the great fundamental doctrines of the Christian faith is the second coming of our Lord and Savior Jesus Christ. Even though many today do not believe in the visible return of our Lord, yet we firmly believe that He is coming, as the Scriptures declare. We might question His coming a second time if He had not already come the first time as a little babe to Bethlehem. He came to be despised and rejected of man; yes, He went to Calvary. He died that we might live, so why should we doubt that He will come the second time to be received by all them that believe? Yes, He shall come—"Behold, he cometh." His heart is with His church here on earth, and in the place where He fought the battle He desires to celebrate the victory. His delights are with the sons of men. All His saints are waiting for the day of His appearing. The very earth in her sorrow and her groaning travails for His coming, which is to be her redemption. The creation is made subject to vanity for a little while; but when the Lord shall come again the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Let us not dream and say to ourselves, "Oh, there must be some spiritual meaning about this return of Christ." Do not destroy the teaching of the Holy Spirit by the idea that there will be a spiritual manifestation of Christ and that

the literal appearing is out of the question. That would be altering the Word of God. The Lord Jesus shall come a second time, as He came the first time. The same Christ who ate a piece of broiled fish and honeycomb after He had risen from the dead, said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have" (Luke 24:39b). Yes, this same Jesus, with a material body, is to come in the clouds of heaven. In the same manner as He went up, He shall come again.

Luke tells us in chapter 21, verse 25 and following, of the terrible circumstances which will accompany the second advent of Christ. There will be signs in the sun and in the moon and stars, upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear and looking after those things which are coming on the earth, for the powers of heaven will be shaken, and then shall man see the Son of Man coming in a cloud. The second coming of Christ will be attended by everything which can make it alarming to the heart of man. If the giving of the Law at Sinai was so terrible that even Moses said, "I exceeding-Christ, when He comes in power by fear and quake," the return of and great glory, shall be much more terrifying. If the Roman soldiers "became as dead men" when the angel rolled away the stone from the tomb, how much greater will the terror be when Christ shall return to judge the world? The frame of nature convulsed when Christ died on the cross. Is it any wonder that St. Paul writes in II Cor. 5:11a,

"Knowing the terror of the Lord, we persuade men"? The thoughtless and impenitent man may well tremble when He hears of the second advent of Christ. What will he do when his worldly business is suddenly stopped and the precious things of this world are made worthless? What will men do when the graves on every side are opening, and trumpets are summoning men to judgment? What will he do when this same Jesus, whose Gospel he has shamefully neglected, shall appear in the clouds of heaven and put every enemy under His feet? It will be too late then to call out for mercy. Today He can cry of forgiveness and peace with God. for mercy and experience the joy

However terrible the signs of Christ's second coming may be to the impenitent, they need not strike terror in the heart of the believer. They should fill him with joy. It should remind him that his complete deliverance from sin, the world and the devil is near at hand and that he shall soon bid an eternal farewell to sickness, sorrow, death and temptation. The very day the unconverted man shall lose everything shall be the day when the believer shall enter his eternal reward. The very hour when the worldly man's hope shall perish will be the hour when the believer's hopes shall be exchanged for joyful certainty and full possession.

"Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). Dear friends, watch and pray that you may be ready when Christ comes!

—Ernest Langness

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# Prepare Ye the Way

Rev. Jerome Nikunen  
Ontonagon, Michigan

**"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10).**

In the Eastern society of Isaiah's day, public roads were poorly taken care of. They had a custom which still is practiced in some Far Eastern countries. Whenever there was to be some great procession such as a royal visit from the king, great haste and care were given to preparing the worn, deep-rutted, dusty and rocky road for the important traffic of the day. A large crew of workmen was sent out to fill up the holes, drain the puddles, throw out the rocks, and level the ruts.

All during Advent our thoughts will be naturally turning to the birth of Christ. It is appropriate that our text contains Isaiah's exhortation to prepare the way for the coming King of Israel. Let us also begin to prepare the way for the Christ Child.

The road over which Christ comes is an open road, out in the hills and over the plains. It stretches beyond the city and refuses to be bound by the walls of tradition.

Those who want to meet Christ upon His way and travel with Him must desire freedom and adventure. Unless you are prepared to go beyond the gates of your culture and the walls of your traditions, you cannot join the caravan of Christ.

We cannot dictate where Christ will go and where He will take us. We cannot expect the luxury

of staying in our comfortable familiarity. We cannot know the joy of His company until we "go through the gates" and meet Him with open arms, hearts, and minds.

The road the Lord Jesus travels leads to the people. It is not an excursion to see the sights of the city, or to look over the surrounding countryside; it is an involvement with the heartaches and sin of a broken people.

President Woodrow Wilson's entire philosophy was dedicated to the saving of life and the development of human personality. At his inauguration, he saw an empty space in front of the Capitol, and pointing to the crowd being held back by the police, he said, "Let the people come forward." This became the theme of his administration, and he became known as a leader who wanted only peace and freedom for his people.

Jesus calls, "Let the people come forward." His is a ministry to humans, to individuals, and those who follow Him should expect to be involved with people.

In many places the road had been washed out by violent rainstorms or had blown away with the wind. It needed to be "cast up," made smooth and even, so that every wheel of the royal carriage would be supported equally.

The Gospel demands that we make every man equal in receiving the King. Some have been washed out with the violence of tragedy and injustice. They need to be built up in love and understanding so that they can receive the just and gracious King. Some have been worn down by poverty and work and the cares of this world. They need to be built up by kindness

and concern so as to become receptive to the compassion of the King.

Whatever is keeping men from lifting up strong hands to embrace the Savior, let us strengthen them until they are able to believe and receive.

Christians often become stumbling-blocks to the very ones they are trying to win. Some sin in their lives is blocking the path of the Savior who wants to reach every soul. Gathering stones is not a glamorous or pleasant job. It is much more appealing to march with the band and lead the parade. But, there would not be much of a parade if it were not for the faithful ones who make sure that nothing in their own lives or the testimony of the church will hinder the Gospel.

Fly the banner high — the King is coming! This is no time for secrecy or timidity. This is a time for rejoicing and singing. This is a time for all men to let it be known whose banner they march under.

Why is David Livingstone's name still cherished around the world as one of God's greatest saints? Because one day he lifted up a standard and said, "I will place no value on anything I have or may possess except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by the giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that, not in name only, all my interest may be identified with His cause."

"Prepare ye the way" — the King is coming. All kinds of commercial, family, and religious preparations will be made in the next few weeks, getting ready to celebrate the coming of the King of kings to earth. But, will spiritual preparation be made? Will you personally prepare your own heart for His full revelation in your life? What about your faith at this

threshold of a new church year? Is the year full of promise, full of hope? Look into the future with the eye of faith. If you take your Bible and read it carefully and prayerfully, you will find a promise for every day and hour of the year. You will find an insurance policy for every wish of body and soul, and healing for every wound. Every morning that Word of God will give you strength for the labor of the day, and every evening you will find protection for the long night.

But during this Advent season we are thinking not so much of grace for our everyday life and work, as of the great gift of salvation itself. We are looking for the Sun of righteousness Himself, not for scattered rays of light here and there. But here, too, faith is needed. The greatest blessing of the new Church Year will be the presentation of Christ and Him crucified. There is no other salvation and no other hope. But that calls for faith. Jesus wants you to believe Him in every word He spoke, in every promise He made. He wants you to believe in His shed blood; it will reconcile you with God, cleanse you from all sin and become to you life and immortality. Amen.

"The best evidence of the Bible's being the Word of God is to be found between its covers. It proves itself."

—Charles Hodge



Radcliffe, Iowa

Dec. 5-8

Salem Lutheran Church

(Inner Mission meetings)

Kenneth L. Anderson, pastor

Speaker: Pastor Orville T. Olson  
Greenbush, Minn.

Page Four

# WOMEN for Christ

## "BE YE READY"

Mrs. Arthur Engelsgaard  
Fosston, Minn.

"Be ye also ready: for in an hour that ye think not the Son of man cometh" (Luke 12:40).

May we have our names written in the Lamb's Book of Life. "Be still and know that I am God" (Ps. 46:18). If ever there was need of being still, it is in our day. "Let the word of Christ dwell in you richly" (Col. 3:16), and be willing to trust Him and let God have His way. It is good to know that God's grace is sufficient on any road He may lead.

Even though I am inactive, I am very much interested in our WMF and always have been; and interested in and thankful for our AFLC. I pray God will continue to bless and prosper it to His glory and honor.

"Yea, and all that would live godly in Christ Jesus must suffer persecution" (II Tim. 3:12). "But the Lord stood by me, and strengthened me" (II Tim. 4:17). "The God that girdeth me with strength" (Ps. 18:32b). He "hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7, KJV).

I like to meditate on verse three of the song "Great is Thy Faithfulness."

"Pardon for sin and a peace that endureth,  
Thy own dear presence to cheer and to guide;  
Strength for today and bright hope for tomorrow,

Blessings all mine, with ten thousand beside!"

"Blessed be the Lord, who daily loadeth us with benefits" (Ps. 68:19, KJV). "With him is wisdom and strength, he hath council and understanding" (Job 12:13, KJV).

I recently read in a devotional booklet a thought for today—"We all live in one of two tents, content or dis-content."

"Blest be the tie that binds our hearts in Christian love."



Left to right, Mrs. Joe Shellum, Mrs. Gina Olson and Mrs. Anton Strandlien received their honorary membership pins from the Women's Missionary Federation at a recognition service at Landstad Lutheran Church, Shevlin, Minnesota, on August 28.

"For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

—Mrs. Wesley Luggar

Aid President

## MINNEAPOLIS DISTRICT WMF FALL RALLY HELD NEAR WYOMING

The Minneapolis District Women's Missionary Federation held its

[Continued on page 15]

The Lutheran Ambassador

# First Homecoming Observed at Association Lutheran Bible School

The first homecoming festivities of Association Free Lutheran Bible School were celebrated on the campus by Medicine Lake, Plymouth Village, Minneapolis, Minn., on Saturday and Sunday, Oct. 25-26.

Our theme for the weekend's events was "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matthew 6:33). The prayer of the entire group was that the students, alumni, and relatives and friends attending would accept

on the topic "The Word of God," which presented a challenge to the students as well as visitors.

In the afternoon the boys from the Bible School organized teams for a football game, resulting in a win for the first-year students.

A banquet was held at the Medicine Lake Lutheran Church on Saturday evening. Arlie Hartsoch, our president, presided as master of ceremonies. The speaker for the evening was Dr. Iver Olson. Richard Anderson, a former student, led a singspiration. The Portland Trio



The Tri-Tones Trio

avored us with a number. Each member of the trio has attended or is attending the Bible School.

Pastor John Strand, president of the Association of Free Lutheran Congregations, was the speaker at our Sunday morning worship service. The Bible School Choir, under the direction of Mr. Donald Rodvold, presented a number, "Lamb of God, Most Holy."

The highlight of the weekend came on Sunday afternoon as the cornerstone of the new dormitory was laid. After a service at the church at which the Dean of the Bible School, Rev. Richard Snipstead, preached, we marched in processional to the dormitory for the ceremony.

A reception and open-house was held in the dormitory after this.

The weekend was a blessing to each one who attended and we truly thank and praise God for the opportunity we have to claim Matthew 6:33 for ourselves, for we see how He does enrich us in an abundant way if we remember always to seek Him above all else.

—Corr.



An old grad, right, moves in to stop the play



The head table at the Saturday night banquet

this verse for their lives and really put God first in all they do.

Saturday was a busy day for all of us. The Tri-Tones Trio from North Central Bible College led a singspiration for us to open our schedule of events. Next, Pastor Fritjof Monseth led a Bible study



## SCHOOL NEWS



## STEWARDSHIP

### YE ARE THE LIGHT OF THE WORLD

Matthew 5:14

One day as I watched the custodian of a certain church light the candles on the altar, I received a real sermon. The candles stood there on the altar, but they were not shining. They were perfectly good candles; they had the potentiality, but they did not shine until the custodian brought the fire and ignited them.

The custodian was not the fire, but he carried the fire and ignited the candles, and after the candles were lit, they could not keep from shining and they would continue to shine until they were all burned out or extinguished.

The candles are like a great many people in our churches and outside of our churches. They have the potentiality, but they are not shining for the Lord. As the candles could not light themselves, so neither can anyone of us kindle a light within ourselves. Someone else must do that.

We, pastors and evangelists, are not the light, but we carry the light, and witness of the light that is able to kindle the light in a person so that they can shine. We read in the Gospel of John, "There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light" (John 1:6-8). **Jesus is the Light.** He says of Himself, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life" (John 8:12). He repeats that in chapter 9:5 and

other places. He says in John 12:35-36, "Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light."

Jesus does not look so much at what we are, as on the potentiality—what we could be. He saw the potentiality in Saul of Tarsus and said of him, "He is a chosen vessel unto me, to bear my name before the Gentiles and Kings, and the children of Israel" (Acts 9:15). He also saw the possibility in the Samaritan woman of Sychar. He also sees what we could be for Him, if we would let Him into our life. He is not looking for ability, but for availability. He is able to give ability. He wants to kindle a light in us so that we can be lights shining for Him, in the place where He has placed us. Then we, too, can be what He said to His apostles, "Ye are the salt of the earth. Ye are the light of the world" (Matt. 5:13-14).

Are you shining for Him?

—Trygve F. Dahle

### PASTOR FRANZ SPOKE AT GREENBUSH MEETINGS

Rev. Herbert L. Franz, Cloquet, Minn., was guest speaker at special meetings at Bethania Lutheran Church in Greenbush, Minn., Oct. 29-31. The services were sponsored by the parish.

Mr. Franz also spoke at the Northern Minnesota District WMF rally held at Spruce Lutheran Church near Roseau on Oct. 30.

### A MOTHER'S PRAYER (Based on the 23rd Psalm)

Dear Lord, be their Shepherd, for this do I pray—  
Then shall they not want; Thou providest each day.

Lord, guide to green pastures, where they may be fed  
From Thy holy Word, on the true Living Bread.

And by the still waters, in quiet and prayer,  
Refresh them again, let them meet with Thee there.

Restore Thou their soul, when from Thee they may stray,  
And lead in right paths, for Thy Name's sake, I pray.

In darkness and trials, be Thou ever near;  
Be Thou their true comfort, remove every fear.

Prepare Thou a table — though foes may surround;  
Their cup shall run over, their joy shall abound.

May goodness and mercy their part ever be,  
Till safe, they at Home, dwell forever with Thee.

—Mrs. I. M. Norum  
Clayton, Wis.

### 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.

#### MINNESOTA

*Greenbush*  
Mrs. Annie Crowder, 82, Oct. 25,  
Bethania  
Mrs. Lizzie Olson, 66, Nov. 1, Zion  
Mrs. Annie Batoshe, 80, Nov. 2,  
Zion

*Badger*  
Mrs. Martha Martinson, 82, Oct.  
28, Badger Creek

# MEET the Churches OF OUR FELLOWSHIP



**TODAY: THE TIOGA (N. DAK.)  
PARISH, Concluded**

## The Parish

The Tioga Lutheran Parish has existed since just after the turn of the century, when the other congregations besides Beaver Creek were organized and banded together in order to obtain pastoral service. Probably the man most instrumental in this was Pastor Hans O. Helseth, who served until 1909.

At one time, the parish included two other congregations: Bethania, south of Tioga, and Temple, which was located in the small community of Temple, just west of Tioga. The Bethania congregation ceased operating sometime in the late 1930's, and the Temple congregation officially merged with Zion in 1964. Temple was previously affiliated with the Hauge Synod, but became a part of the parish during the ministry of Pastor Abraham T. Moen.

The deacons and trustees of the various congregations of the parish constitute the "Parish Board," which meets every few months to transact joint business. The ownership of the two parsonages is on a confirmed member percentage basis.

For the first time in her history, the parish now has two ordained pastors at the same time. Rev.

Lee began serving during his first year in seminary and was installed following his graduation and ordination last June. Rev. Reuben Wee, associate pastor, was ordained and installed in June, also.

## St. Olaf Lutheran Church

Organized in 1915 as a Lutheran Free Church congregation, St. Olaf's church building was constructed in 1919. It is located about 15 miles northwest of Tioga.

St. Olaf was one of the original churches making up the Association of Free Lutheran Congregations.



St. Olaf Lutheran Church

Pastors who have served St. Olaf are J. J. Logeland, 1915; Arthur G. Hansen, 1916-20; Abraham T. Moen, 1920-30; E. M. Hansen, 1931-36; E. A. Evenson, 1936-41; Harald Grindal, 1941-46; Carl J. Carlsson, 1946-51; John P. Strand, 1952-64; and H. Albert Larson, 1965-66. Students Leslie Galland, Dale Battleson and Robert Lee have served since then. Mr. Lee, who first began work there in 1966, and Mr. Reuben Wee, both ordained in June, serve the congregation and parish now. Lay assistants under Pastors Strand and Larson were Charles Pegelow, Martin Heide, Robert Rieth and Melvin Walla.

## Beaver Creek Lutheran Church

Not far from the enlarged Missouri River, and about 20 miles southeast of Ray, N. Dak., is the Beaver Creek Lutheran Church. The church was erected in 1907 and today needs repairs and remodeling. The congregation has



Rev. Reuben Wee, one of the pastors of the Tioga parish, is a graduate of Augsburg College in Minneapolis, Minn., and attended Free Lutheran Theological Seminary in the same city. A native of Lakefield, Minn., he was formerly engaged in business and agricultural interests near Belaton, Minn. Mr. Wee served for ten years in the Minnesota State Legislature. He is married to the former Inez Sether and the couple have eight children: Wayne, Reuben, Jr., Dale, Sharon, Mark, Bruce, Myron and Grant. Grant, a senior in high school, is the only one at home now.

discussed the possibility of building a new church but votes in that direction have been defeated by narrow margins.

Lutheran services were first held in the Nesson Valley in 1889. Growing out of this the congregation was organized in October, 1895. Unaffiliated to begin with the group soon joined the "Friends of Augsburg" which shortly thereafter became the Lutheran Free Church (1897). In 1963 Beaver Creek chose to be a part of the AFLC.

[Continued on page 13]



Beaver Creek Lutheran Church



Edited by Jane Thompson

## MARIJUANA

"You read it, I experienced it," said Mario Medina in answer to a student's question, "I thought that marijuana was not addicting; how about it, Mario?" Enthusiastic, supporting applause broke out and the questioner had to clap, too. Mario told it like it is and college students believed him because he had experienced it.

Mario was standing on the platform of the Moorhead State College Center for the Arts auditorium along with Pastor Donald Wilkerson of Teen Challenge, Brooklyn, New York. The two were brought to the college under the sponsorship of the Student Union at MS, but knowing that Teen Challenge was a spiritual center for dope addicts, I wondered how many students would come to really listen. Many speech students were assigned to critique his speech and the auditorium was nearly full.

As I sat listening to Wilkerson explain the effects of marijuana on the body and mind, and the work of Teen Challenge, I wondered if he really would present the Gospel of Jesus Christ on a state college campus when he was not advertised as an evangelist. Most had not come to hear about Christ and Wilkerson knew it. Students wanted to know about marijuana and its effects because smoking it is a fast-growing habit in most areas of our nation, even the Fargo-Moorhead area.

# Luther League Activities

Edited by Jane Thompson

Wilkerson said there are two types of "users": the hard-core user on heroin and the user of milder forms of narcotics, such as marijuana, pep pills and goofballs. Reasons for the newly extended use of dope has come from the "curse of curiosity," the desire for acceptance by the "in" crowd, an experimentation craze, and desire for escape from reality and problems faced by youth.

Ninety percent of the young people who come to Teen Challenge began their path to drug use by sniffing glue and smoking "pot" (marijuana reefer). Use of these does not mean that they inevitably go on to harder drugs, he pointed out, but the harder drugs do follow close behind.

Marijuana is not physically addicting but it is habit forming and psychologically addicting. There is a physical cure for heroin users, but once a person has been addicted to heroin there is no medical or psychological cure. Most return to the street and go back on drugs because their minds are hooked.

"Cold Turkey" is the method used by Teen Challenge to remove heroin from the blood stream. Thirty percent of those who come to the center are willing to remove the heroin this way. Many leave because they haven't the will yet to leave drugs all together. Seventy percent of those who stay go through the six-month program and then are considered cured. During this period they have Bible classes,

learn a trade and work with others who come to the center. No medication is given to alleviate the horrible withdrawal symptoms, because the will of the addict is a very important part of complete withdrawal.

When Wilkerson finished his informative speech, Mario, a small, good-looking Puerto Rican, took the podium and began his life story. He began smoking at 8, drinking at 11, had an ulcer operation at 15 and was forbidden to drink. He went back to drinking, then to marijuana for a "high" or thrill. When the "high" no longer came from marijuana, he went to pep pills and goofballs. He became a pusher to earn his money, began sniffing heroin and finally injected it into his blood stream with a needle. "Heroin had become my life and my god," he said.

Sick of the life he led and sick of living off his mother, he tried will power to kick the habit. It did not work. A former addict told Mario of Teen Challenge's help for addicts and Mario grabbed at the chance to be clean, free from dope. He didn't necessarily want spiritual help but he wanted freedom from narcotics.

As Mario went to the center and entered the prayer room he saw "somethin' like I had never seen before." He thought they were crazy, kneeling down and praying out loud, but he wanted to be clean so badly that he prayed, "God, if you have the power, free me from my sin."

He went on cold turkey to remove the heroin from his body and has never gone back to the habit. Only God could give him that power, he claims.

His testimony rang with a clear-cut simple faith in Jesus Christ as the only Savior from sin. I had to look around to see how some of my fellow students were taking this. It seemed too good to be true. In the following questioning period a quiet curiosity prevailed over the auditorium. Honest questions were asked about the legalization of marijuana, its effects,

*[Continued on page 14]*





## EDITORIALS

### JESUS IS COMING

Pastor Ernest Langness, in his devotional in the "According to the Word" series on page 2, writes of the return of the Lord Jesus Christ, and Mrs. Arthur Engelsgaard, in her article on the Women's page, refers to it. And that is a fitting theme in these latter days of the Trinity season and in Advent. Then, in our church year cycle, we have one or two texts dealing with the Second Coming.

Strikingly, in our time when modernist theologians belittle the idea of the visible return of Christ and promote the "every day in every way the world is getting better and better" theory (an idea wholly unsupported by the facts, incidentally), it is not at all uncommon to read the predictions of scientists concerning the possible destruction of this planet. Popular magazines explore the subject. Last month we spied this attention-getter on a flap over the cover of a well-known periodical, "32 years left of this century—maybe" (words to that effect).

Christians who take the Bible's teaching about the return literally, and it is very clear, even though parts of it remain a mystery until the event itself, believe that the Lord Jesus will appear before man has a chance to blow the world to smithereens, a feat the scientists say is possible now.

No one knows the time of His coming. It shall be as "a thief in the night," that is, it will come with startling surprise. There will be surprise, but for those with oil in their lamps there will be joy in expectation fulfilled. There will not be the cry for the mountains to cover, but the happiness of a bride adorned for her husband.

We join those who believe that it may not be long until the Lord comes back. He could come at any time. But we also join those who remember the words of Paul, "And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (II Cor. 5:15). What a tremendous attitude to have! To have the upward, homeward look, but in this world to live unto Him, unto Christ.

And to live unto Christ is to live unto others, for He is the Man for others and so must also His followers be. For everyone who waits for his Lord's return, there are many who do not. Those must be

gathered in. And there are the countless persons whom, in serving, one may serve the Christ.

### ACTION SUPPORTED

Officials of Golden Valley Lutheran College, the junior college associate of the Lutheran Bible Institute in Minneapolis, Minn., are involved in a quarrel with some of the student body over their (the administration's) withdrawal of a story in the campus newspaper which suggested that students who were bored with the lack of social outlets at the school should visit various public dances in the area. As a result, from the account of the incident we read, the staff of the school paper resigned, no doubt hiding behind the old cry of academic freedom, freedom of the press, etc.

Naturally, in light of the position which the Association has taken from the beginning concerning dancing in church schools, in churches and at church-sponsored functions, we support the action taken at the Minneapolis school.

We know that there aren't so many persons left in official capacities who will take a stand like this and it is gratifying to have one's attention called to these men. We also commend the efforts of the administrations at Concordia College in Moorhead, Minn., and Oak Grove Lutheran High School in Fargo, N. Dak., and any other schools within the three large Lutheran church bodies which have still ruled social dancing out of their social programs. The pressures to change these policies are tremendous and should be appreciated by us all.

The subject of dancing will be debated for a long time but the argument against it which is most telling is this that it has been shown that its practice has militated against warm and wholehearted devotion to the Savior. Perhaps John P. Milton, in *More People Are Asking*, has said it as well as anyone, when he wrote that the fruits of the dance are twofold, "moral delinquency and spiritual indifference." If something at least carries the possibility of bearing such fruit, and dancing does, it must be laid aside by the spiritually sensitive person. And, we think, for this reason should not be sponsored by churches and church colleges. But, alas, some have embraced it, but not to the good.

A girl wrote to "Dear Abby" recently complaining about a girlfriend whose "stupid religion" forbade her to dance. Now it is quite likely that her "stupid religion" or church did not forbid her but that she knew the warnings of her pastor and parents and giving some respect to them, said that her religion prevented her from dancing. The ideal thing, of course, is if a young person, or one older, can come to the personal conviction that it is better for his spiritual welfare and witness not to dance and for that reason forego it. At the moment it may not be an easy decision to follow through on, many in life aren't, but later on particularly, when one looks back, there won't be any regret, but a warm sense of peace.

And life, which has enough pitfalls and hurdles without looking for more, will have been spared some real difficult ones in the dance.

(Note: Since the above editorial was written, word has been received that the administration of Golden Valley Lutheran College and the staff of the campus newspaper have reached an agreement about future policy. The paper is free to print what it chooses, but the administration is to be granted space in the publication to express its views.)

### THOSE RADIO PROGRAMS

How many radio programs are sponsored by Association congregations? That is the question raised by Pastor R. S. Persson in a Letter to the Editor (Oct. 29, 1968)

That is a question we shouldn't let die and therefore the *Ambassador* is sending out this general request for information. We do know of several broadcasts, but ask that the person responsible for each one send us the pertinent information in order that a register or directory can be compiled and published in this paper. The communication should contain the name of the program, station call letters and city, the time at which it is on the air, the name of the sponsoring church or group, and the name of the pastor, if there is one involved. As an added interest, please indicate the length of time the program has been in existence.

It is good to know that a number of our parishes, and individuals, have taken opportunities to get into Gospel and Christian broadcasting. This endeavor involves added effort but it is worth it in the comfort and blessing it brings to shut-ins, and other listeners, and in the outreach which is made for Christ. It is

well-known that many people who will not go to a church, or read a church paper, will listen, sometimes faithfully, to certain radio programs. Through that, it could be that they will heed God's call to them.

### ANOTHER REQUEST

Much as we regret it, and as some of you do, correspondence from the editorial office has been inadequately carried on. Letters of acknowledgement, of appreciation, of request, have all too often never been written. Time has not permitted us to be as solicitous, or even as courteous, as we should like to be and our conscience is uneasy because of that. All that can be asked for is understanding and it is good to know that there has been a good measure of that.

But what we are driving at now, for one moment, is that we must make a general appeal to Bible Camp leaders in the Association for information in this way rather than in the more proper channel of personal correspondence.

And the appeal is one for information concerning the camps which will be sponsored by our districts and congregations, and even the Association, next summer. The last Annual Conference charged *The Lutheran Ambassador* with emphasizing Bible camping in a January issue and we will try to oblige by giving the facts, at least, in the second number of that month. In order to do so we will need to hear from you key people by January 4. Please send what information you can about your 1969 camping plans by that date. Include the name of the camp, address, dean, faculty, dates, age qualifications, and whatever else may be important to know.

A picture from the camp would be effective also.

This is our means of reaching you. Please try to cooperate with this request. Thank you.

### ANNOUNCEMENTS BY BOARD OF FOREIGN MISSIONS

Since Rev. Harold Schafer is now serving a congregation in the Christian and Missionary Alliance Church, he has not been reappointed as Director of Foreign Missions of the Association of Free Lutheran Congregations.

Correspondence relating to Foreign Missions shall be sent to the Chairman of the Board, Mr. Robert Knutson, McVille, North Dakota 58254. Colored slides on the mission work in Brazil and Nogales, Arizona, are available and may be obtained by writing to the secretary of the Board, Mr. Roy Mohagen, Rt. 1, Grafton, North Dakota 58237.

### YOUTH RETREAT FOR WESTERN NORTH DAKOTA-EASTERN MONTANA

The Tioga Lutheran Parish is sponsoring a Holiday Youth Retreat, Dec. 29-31, at the Upper Missouri Bible Camp near Epping, N. Dak. For further information contact Pastor Robert Lee, Tioga, N. Dak. 58852.

"Nobody ever outgrows Scripture; the Book widens and deepens with our years."

—Spurgeon

Real happiness is costly, but what fearful prices men pay for its imitation.

### NOTICE

Occasionally, through an error in mailing, you may miss an issue or two of the *Ambassador*. When you are certain that you have missed an issue and your subscription is still in force, please write our office for the missing number and it will be furnished free of charge.

Should you continue to miss copies of the *Ambassador*, write and ask that an inquiry be made as to the reason.

Address all inquiries and requests regarding subscriptions and mailing to:

**The Lutheran Ambassador  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55427**

# Dwight L. Ryther Moody

Harry C. Molstre  
Dalton, Minnesota

Dwight L. Ryther Moody was born February 5, 1837, to poor parents in a humble farmhouse in Northfield, Massachusetts; a little baby who was to become the greatest evangelist of his generation. After our great generals, statesmen, scientists and men of letters have passed on and been forgotten, and their helpfulness and work has come to an end, the work of Dwight L. Moody will go on and its saving influence continue and increase, bringing blessing upon blessing upon the ministry of the Gospel—not to the United States of America only, but to every nation on earth—and will continue throughout the ages of eternity.

You will find the whole secret of why Dwight L. Moody was so mightily used by God in Psalm 62:11: "God hath spoken once; twice have I heard this; that power belongeth unto God." It doesn't lie in the hands of men, but God. God does not give His power arbitrarily. It is true that He gives it to whomsoever He will, but He wills to give it on certain conditions, which are clearly revealed in His Word.

## A Fully Surrendered Man

This man was fully surrendered. Every ounce of that two-hundred-and-eighty pound body of his belonged to God. We are not saying that Moody was perfect. He had his faults like anyone of us, but if you and I are to be used in our sphere of serving Jesus as Dwight L. Moody was used, we must put all that we have and all that we are in the hands of God, for Him to use as He wills, to send us where He will. And we, on our part, must do everything God bids us do. We believe

that there are thousands and tens of thousands of men and women in Christian work, brilliant men and women, rarely-gifted men and women, men and women who are making great sacrifices, and yet because of certain sins in their lives, who have stopped short of absolute surrender to God, and therefore have stopped short of the fullness of power. But Mr. Moody did not stop short of absolute surrender to God; he was a wholly-surrendered man, and oh, how we need surrendered men and women in our day.

Here, in the life of Moody is a divine apologetic, as he once said: "The world has yet to see what God will do with and for and through and in and by the man who is fully and wholly consecrated to Him." Dwight L. Moody did that very thing. He was the great evangelist of the nineteenth century, the greatest revivalist since the days of Wesley and Whitefield, one of the outstanding evangelists of all time. The meetings conducted by Moody the Evangelist and Sanky the Singer were among the most remarkable the world has ever known.

Without hysterical excitement and the emotional excesses so often associated with revivals, through simple preaching of God's Word and the appeal of Gospel hymns, thousands were turned to God. Community thought was turned into religious channels. Influences were started which were bearing spiritual fruit in America, in the British Isles, and on the mission fields of the world. Before his conversion, he wanted wealth and he was on the way to it. He became a successful businessman but gave it all up to work forty years for God and he never regretted it.

Life was a rough and tumble

fight against poverty on a New England farm, helping a widowed mother. There was scant opportunity for an education, but a God-fearing mother can plant seeds that grow into character and bear fruit in eternal values. At seventeen he was a clerk in an uncle's shoe store in Boston. At nineteen, through the influence of a Sunday School teacher, he took his stand for Christ. A few months later we find him in Chicago looking for better business openings, but he took his religion with him. "I have no education," he said, "but I have the Lord Jesus Christ and I want to do something for Him."

## Not Educated

He was not an educated man. "You make too many mistakes in grammar," said a critic, advising him to keep quiet in prayer meeting. "I know I make mistakes," he replied, "but I am doing the best I can with what I have got." And then he added in his characteristic way, "Look here, friend, you've got grammar enough. What are you doing with it for the Master?" It is true that he was largely ignorant of art and science, literature and history. How did a man with such cultural limitations accomplish the work he did? The answer is simple. "The world has yet to see what God will do with and for and through and in and by the man who is fully and wholly consecrated to Him." He was that man. He was a man of one idea who had God in the center of his life. He wanted to save souls. He believed absolutely and simply in prayer. He believed that prayers were answered.

## D. L. Moody's Romance and Marriage

Moody met the woman he married, Emma Charlotte Revell,

when she was thirteen and he was nineteen years. Moody found himself "spurles versenkt!" What an adorable little lady she was, with her dark eyes, clean-cut features, British refinement, and best of all, ardent passion to lead others to her Savior. By the time she was fifteen, they saw each other every once in a while. More and more the boy and the girl found love's sweet reasons for being together, until one day the twenty-three-year-old shoe salesman said a certain something to the seventeen-year-old girl, which every man who finds his woman knows perfectly well. And she slipped her slender hand into his and whispered Ruth's avowal:

"Where thou goest, I will go, Where thou lodgest, I will lodge!"

The following Sunday she blushed when her rough-cut lad, Moody, announced in the mission, "I've just become engaged to Miss Emma Revell, and please don't count on me to see the girls home from meetings any more!"

They were married in the First Baptist Church, August 28, 1862, by Dr. W. W. Everts, pastor, two years after their engagement. Emma was 19, Moody, 25.

Thus began another of those transforming homes wherein the wife was well content to mother her largest boy, her husband, and to abide, unobserved, in the shadow of his labors.

People would ask friends of Moody, "Tell me about Mrs. Moody." The answer, "Well, she was very quiet." She deliberately hid herself.

Ira D. Sankey said, "At first she was proud of but alarmed by her husband's intense activities. Then she mastered the dextrous art which she applied the rest of her life. She has been at his side, as it were, a brake upon this impetuous man, held him back and guarded him all through these years."

Three children were born to them: Emma, William and Paul. It was beautiful to see her devotion. When she taught her children to pray daily she would say, "O my little dears, you belong body

and soul to Christ."

In those early days she continued to work in her husband's mission. Five years after marriage she contracted asthma. A doctor said an ocean trip might cure her, to where she once had lived, and that trip did cure her.

She handled the larger part of D. L.'s correspondence and was his constant adviser. Many are convinced that a great deal of Mr. Moody's usefulness is owing to her, for the saving of lives when a great ocean liner with a broken tailshaft was sinking in a North Atlantic storm, the saving of souls in his meetings, prayers for everything.

### **Biblical Authority**

He believed that he had a divinely-inspired authoritative message from the Bible which was God's holy Word. He preached it without apology. Its message was for him, "Thus saith the Lord." His religious convictions were as solid as the granite he saw in the New England hills. He believed that he had been saved by Christ and he wanted others to know this Savior. That was why he filled church pews with men and boys gathered off the streets. That was why he started a Sunday School in the Chicago slums. That is why he worked for the YWCA. That was why he worked tirelessly for forty years at a pace that wore out his fellow-workers. That is why he talked to any and everyone about Christ. This habit of unconventional personal evangelism identified him. "Are you a Christian?" he asked of a man leaning against a lamp-post in the slums. "That's none of your business," was the surly reply. "But that is my business," said the undaunted evangelist. "You must be D. L. Moody," said the man, and later on he came to Christ.

No one can fail to be impressed by the Scriptural character of his preaching. Mr. Moody was in the best sense "a man of one book." The Bible was his constant companion and it furnished the warp and woof of all his messages. He

was heard to say, "I think I would rather preach about the Word of God than anything else except the love of God, because I believe it is the best thing in the world."

His appeals were urgent. His chief aim was to lead people to immediately surrender their lives to Christ. His ruling passion was the quest for souls. He made his hearers feel the peril of delay. Most of his messages were pitched to the key, "Now is the accepted time; now is the day of salvation," and they closed in the spirit, if not with the words, of the hymn "Almost Persuaded."

The main burden of his sermons was the love of God for sinful men, the grace of God revealed in Christ. He seemed determined to know nothing but "Jesus Christ and Him crucified."

### **Evangelistic Campaigns**

His intensity in personal work earned him the title of "Crazy Moody." His Sunday school grew into a church of which he was the unordained pastor. Abraham Lincoln visited that Sunday School on his way to Washington for his inauguration. Moody gave up business to devote all his time to this work. The decision cost him the greatest struggle of his life, he said, but he never turned back. It involved hardship and sacrifice, but he never doubted God.

He induced Mr. Sankey to join him in 1870. He raised funds to build Farwell Hall, the first YMCA building in America. His home and his church and Farwell Hall were all swept away in the great Chicago fire of 1871, but he was raising funds for new buildings before the fire was under control.

He preached the Gospel with marvelous simplicity and power and Sankey sang it into the hearts of men. Their experience in the British Isles in 1873-75 was unique in religious history. Two unknown Americans began a series of meetings in York which continued two years and swept through Scotland and Ireland and culminated in a

*[Continued on page 14]*

## Meet the Churches

[Continued from page 7]

Beaver Creek has the distinction of being the congregation with the most students presently at the Association Lutheran Bible School in Minneapolis, five. One former student, the former Maureen Hartsoch, is now the wife of seminary student Larry V. Severson. They live in Abercrombie, N. Dak., where Mr. Severson will continue to serve the AFLC parish after ordination. Another girl from Beaver Creek who attended the Bible School will also be a pastor's wife. She is the former Bonnie Ferguson, now Mrs. Paul J. Haugen. He is studying for the ministry in another Lutheran church.

Mr. Raymond Bolstad of Beaver Creek was a missionary printer in



This is the parsonage occupied by the Reuben Wees. Acquired this year, the house is at 310 N. Main St., just north of Zion church in Tioga.

Tanganyika (now part of Tanzania), Africa, for some years.

Early pastors of the congregation were John Pedersen, A. A. Brunsvold, M. P. (Mons) Gjerde, Chr. Ytrehus, Chr. J. Jorgensen, O. C. Dahlager, Aslak G. Lee, and Hans

O. Helseth. Beginning with the ministry of Rev. F. J. Logeland, 1909-15, the congregation has had the same pastors as St. Olaf Church. Pastors R. L. Lee and Reuben Wee are the present pastors.

### Pastors in Tioga Parish Installed

On Sunday, June 30, in a combined service for the parish held in Zion Lutheran Church in Tioga,



N. Dak., Rev. Robert L. Lee, left, and Rev. Reuben Wee were installed as pastors of the parish by the Rev. John DeBoer, Villard, Minn., once pastor of Mr. Lee's congregation in Escanaba, Mich.

Special music was provided by the Zion choir and ladies' trio. Following the service, dinner was served by the members of the various ladies aids.

The men, ordained in Cloquet, Minn., in June, are pictured in the newly redecorated chancel of Zion Church.

The transfer of eleven new members into the Zion congregation was also noted during the installation service.

## Tioga Radio Ministry

The Tioga Lutheran Parish sponsors a growing radio ministry. FREE LUTHERAN MEDITATIONS, which is heard every Sunday afternoon at 1:30, is now in its fourth year of operation (KEYZ, 1360, Williston). Responsibility for this broadcast is in the hands of a laymen's league, of which H. Morris Borstad is the chairman and Hjalmer Ives is the treasurer.

Also, beginning the first Sunday in August, the Zion Congregation began broadcasting their 9:30 worship service live over KTGO (1090), Tioga. Reaching out to shut-ins and to the unchurched, this ministry has proven to be a real blessing, and at the annual meeting of the congregation, it was voted unanimously to continue the program for at least another year.

Neither of these broadcasts is subsidized by the congregations in any way. Both depend solely on freewill gifts, and support has been very generous.

### THE LUTHERAN AMBASSADOR FOR CHRISTMAS WILL CONTAIN THESE FEATURES AMONG OTHERS:

An article about J.S. (Si) Melby by Dr. Bernhard Christensen

A Christmas season story from Norway by Bjarne Nordveit

Thoughts and reflections from the land of Bolivia by Missionary Richard Gunderson

"We Hear Thy Voice, O Son of Man" by Ramona Vaxvick  
A Christmas sermon by Dr. Iver Olson

"Oh, How Shall I Receive Thee" (a poem) by Dale Stone  
Plus other poetry, pictures and articles—24 pages in all

Place your order now for gifts of the Christmas issue for your friends. See the enclosed insert for details.

### TREASURER'S PROGRESS REPORT February 1, 1968 to October 31, 1968

	Proposed Yearly Budget	Current Budget	Total Received
General Fund .....	\$ 35,650.00	\$ 26,737.50	\$17,189.02
Seminary & Bible School ..	\$ 36,200.00	27,150.00	10,529.57
Missions .....	49,000.00	36,750.00	25,016.11
Praise Program .....	40,000.00	30,000.00	29,820.10
	<u>\$160,850.00</u>	<u>\$120,637.50</u>	<u>\$82,554.80</u>

Total received for Library — \$244.00

One Grand Fellowship — \$11,063.33

## Luther League Activities

[Continued from page 8]

and Christianity's effects on our nation. Many students went backstage to talk to them and to receive literature.

Comments such as "That really made me stop and think," "Wasn't Mario cool the way he expressed himself?" and "That excites me" were heard as I walked to class. I had loosened up considerably from my first tensions an hour earlier. I was eager to sit down in my next class and talk to those next to me. Even professors had been backstage asking questions.

The Gospel had made another inroad on the state college campus and I felt good.

NOTE: Program planning booklets are now available for help in league programs. Consult your president or pastor about them.

Also ask about the new "Treasured Moments" devotional guide available for 50 cents.

Now is the time to make plans for Christmas activities for students on vacation. Does your college student know you care?

### BATTLE LAKE SITE OF YOUTH RETREAT

Trinity Lutheran of Grand Forks and Bethel Lutheran of Grafton sponsored a youth retreat at Faith Haven Youth Lodge near Battle Lake, Minnesota, Oct. 11-13. This was the third year we have sponsored such a retreat and the response from the young people has been very encouraging.

We left Grand Forks around 5:30, Friday, Oct. 11, in a nine-car caravan and arrived at Faith Haven around 9:00 p.m. Young people came from many churches and from as far away as Minot, N. Dak. The total count of young people, including many AFLC Bible School students, was over one hundred, plus a staff of twelve.

We opened our retreat Friday night with a singspiration led by the Gospel-Aires. Saturday morning began with a staff prayer meeting and then all the young people were assembled together for an in-

troductory to our Bible study entitled "The Game of Life." The Bible study was introduced by Pastor David Molstre and following this the young people were divided into groups of ten or twelve, each group having an older Bible study leader. They met for an hour in their respective groups. After this there was an hour of sharing what had been discussed in the groups. There was also time for asking questions. Many participated.

Saturday afternoon was recreation time, which included a hayride. In the evening the program began with a movie, "Through Gates of Splendor," followed by a message from James Coalwell, youth director at Trinity Lutheran Church in Minneapolis. A campfire followed the message and there was much sharing of what God had done in the lives of the young people.

Sunday morning began with staff prayer and a Bible study led by Richard Anderson. The morning message was brought by Rev. Richard Snipstead, dean of the Bible School.

After a wonderful ham dinner we departed for our homes.

The staff members were Rev. David Molstre, David Voiss, Richard Anderson, John Molstre, Louis Falk, Mrs. Lyle Voiss, Mrs. Vernon Nelson, Rosemary Hanson, Nada Hanson, Pat Voiss, Kathy Voiss.

—CORR.

No citizen of this town either could or would remain in it if the churches and their influences were removed.

### Moody

[Continued from page 12]

four months' campaign in London. At the start they were called "crack-brained Yankees." They were said to be "pernicious humbugs" in the day of P. T. Barnum; but they overcame indifference, opposition, and ridicule and closed their work with audiences over-

flowing London's largest auditoriums, in favor with all and supported by the social and political leaders of the day.

In reading about Moody, people have often said, "Well, I went many miles to see and to hear D. L. Moody and he certainly was a wonderful preacher." A very intimate acquaintance with him said that he was a far greater PRAYER than he was preacher. Time and time again, he was confronted by obstacles that seemed insurmountable, but he always knew the way to surmount and to overcome all difficulties. He knew the way to bring to pass anything that needed to be brought to pass.

### A Man of Prayer

He knew and believed in the deepest depths of his soul that "nothing was too hard for the Lord" and that prayer could do anything that God could do.

Often Mr. Moody would write Torrey when he was about to undertake some new work, saying, "I am beginning work in such and such a place on a certain day; I wish you would get the students together for a day of fasting and prayer," and often Mr. Torrey would take these letters and read them to the students in the lecture room and say, "Mr. Moody wants us to have a day of fasting and prayer, first for God's blessing on our own souls and work, and then for God's blessing on him and his work." Often students gathered in the lecture room far into the night—sometimes till one, two, three, four or even five o'clock in the morning, crying to God, just because Mr. Moody urged them to wait upon God until they received His blessing.

Many men's and women's lives and characters were transformed by those nights of prayer and driven into many lands because of those nightly prayer meetings. One of the great secrets of the power exhibited in Mr. Moody's life was that Mr. Moody was in the deepest and most meaningful sense a man of prayer.

## Passion for Souls

D. L. Moody's consuming passion for souls was not for the souls of those who would be helpful to him in building up his work here or elsewhere; his love for souls knew no class limitations. He was no respecter of persons; it might be an Earl or a Duke, or it might be an ignorant colored boy on the street. It was all the same to him, there was a soul. A friend told of finding Mr. Moody sitting in one of the squatter's shanties that used to be in that part of the city of Chicago, toward the lake, which was then called "The Sands," with a colored boy on his knee, a tallow candle in one hand and a Bible in the other, and Mr. Moody was spelling out the words (for at that time the boy could not read very well) of certain verses of Scripture in an attempt to lead that boy to Christ. What concern he had for the lost.

During the closing days of his last British campaign in 1891-1892, he preached in more than one hundred places, averaging three to four times a day. Think of what stamina and power that man had. In the spring of 1892, after returning to America, he gathered the students and teachers of Northfield and Mount Hermon. "If you think anything of me, if you love me," he said with choking voice and tear-filled eyes, "pray for me that God may anoint me for the work in Chicago. I want to be filled with the Spirit, that I may preach the Gospel as never before." Moody always felt sure that where God guides, He provides. God provided well for D. L. Moody because he was a man of faith.

## Homegoing

Dwight L. Moody passed on to be with the Lord on Friday at twelve noon, December 22, 1899, aged 62 years, 10 months, 17 days. Loved ones who were with the dying man heard him say in a clear voice, "If this is death, there is no valley. This is glorious. I have been within the gates, and I saw the children! Earth is receding; Heaven ap-

proaching! God is calling me!" Then his eyes turned toward Emma, she who had, next to Christ, been dearest of all to him, and he whispered the words that sang in her bereaved heart the four lonely remaining years, "You have been a good wife to me!"

Emma Charlotte Revell Moody died October 10, 1903. (abridged)

## Women for Christ

[Continued from page 4]

fall rally at Hope Lutheran Church, Wyoming, Minnesota. Rev. Leslie Galland is the pastor.

The theme of the rally was "Jesus, the Light of the World," with the theme song as "The Light of the World Is Jesus." Music was furnished by Mrs. Hubert DeBoer of Granite Falls, Minn.; Mrs. Connelly Dyrud; and Rev. and Mrs. Richard Snipstead of Minneapolis.

Rev. Snipstead, Dean of the Association Bible School, led the morning Bible study.

Mr. Alvin Grothe was the afternoon speaker. Devotions were given by Mrs. Julius Hermunslie of Spicer, Minn., and Mrs. Everett Pantilla of Minneapolis.

There were 86 women present, representing 10 Association congregations.

—Mrs. Robert Bursheim, Sec.

## EAGLE BUTTE CHURCH HOSTED SOUTH DAKOTA WMF CONVENTION

"Building on Christ, the Solid Foundation" (Eph. 2:20) was the theme for the annual convention of the South Dakota District Women's Missionary Federation held Oct. 16, 1968, in the Emmanuel Lutheran Church of Eagle Butte, S. Dak.

District president Ruth Hloucha of Chamberlain convened the morning session with a call to sing the hymn, "Father, Again in Jesus Name We Meet." Mrs. A. L. Honkanson of Faith presented the morning devotional reading from II Timothy 2:19 and selections from the book of Revelation, stressing the reward of the overcomer.

The bulk of the morning session was given to a Bible study led by Rev. Gerald Mundfrom entitled, "The Marriage of the King's Son" (Matt. 22:1-13). He emphasized the importance of individual Bible study for personal benefit and for the intent of telling others the Gospel message. He exhorted the women of the church to encourage their husbands in Bible study.

A group of school children from Eagle Butte sang "I Believe" and then the convention joined in singing "The Church's One Founda-

### W.M.F. TREASURER'S PROGRESS REPORT

February 1, 1968 to October 31, 1968

	Annual Budget	Amount Received (9 months)
Cradle Roll .....	\$ 100.00	\$ 181.60
Honorary Membership & In Memoriam .....	\$ 500.00	703.60
Mission Scholarship .....	500.00	700.32
Junior Missions .....	2,000.00	1,198.38
*Church Extension .....	3,400.00	1,091.86
*My Missionary for a Day .....	4,500.00	2,749.50
*General Fund .....	4,000.00	2,001.14
	15,000.00	8,626.40
Special Projects (including Convention offerings)		
Bible School Dormitory Furnishings .....		4,593.00
Foreign Missions .....		1,507.88
<b>TOTAL RECEIPTS .....</b>		<b>\$14,727.28</b>

\*Projects in special need of support.

tion." The morning portion of the meeting was closed with prayer by Mrs. Gerald Mundfrom. A lovely dinner was served in the church by the Eagle Butte women.

The afternoon meeting began with the group singing "Rock of Ages." Mrs. Clara Stianson of Roslyn gave devotions from Psalm 96. A women's chorus from the Tabor Aid of Webster sang "His Love Is Wonderful."

The afternoon message was brought by the national WMF President, Mrs. Herbert Presteng, of Grafton, N. Dak. She based her message on I Peter 2:1-12, "A Call to Holy Living." She stated that Christ is the Cornerstone of the Church and we as God's children are the little stones used to form the building; and as such are called to serve God with the whole life, and to use all we have—time, talents, and treasure, in this service.

After Mrs. Presteng's message the conference was blessed with a duet, "I've a Peace in My

Heart," sung by Mr. and Mrs. Yellow Hawk, Baptist pastor and his wife from Eagle Butte.

The offertory hymn, "O Master, Let Me Walk With Thee," was voiced before the day's business was commenced.

Final reading was made of the constitution for the S. Dak. District WMF and was adopted after minor changes.

Officers selected for the coming year are: President — Mrs. Marie Kost, Eagle Butte; Vice-President — Mrs. Florence Schuler, Eagle Butte; Sec.-Treas. — Mrs. Irene Anderson, Eagle Butte; and Cradle Roll Sec. — Mrs. Adeline McCarrison, Webster.

The Tabor Ladies Aid of Webster extended an invitation to host the conference next year.

The conference closed with the theme song, "A Mighty Fortress Is Our God," followed by the benediction by Rev. A. L. Hokonson, Faith, host pastor.

—Mrs. Marjorie Swanson  
Secretary

## Directory of the Association of Free Lutheran Congregations

### OFFICERS

#### President

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

#### Vice-President

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

#### Secretary-Treasurer

Rev. H. C. Molstre  
Dalton, Minn.

#### Business Administrator

Mr. Donald Hansen  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

### CO-ORDINATING COMMITTEE

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