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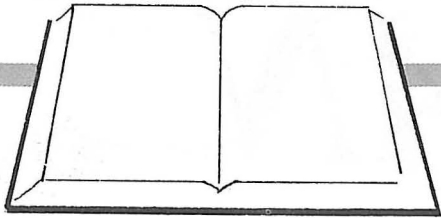
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GIANTS OF THE REFORMATION



Shown at center is Martin Luther, and above him, Wickliff. Then, clockwise: Jerome of Prague, Knox, Calvin and Huss.—RNS Photo



According to the Word

FOOLED!

One of the darkest chapters in the Bible is Genesis 3. Here we are told of the fall into sin. Another chapter—Luke 23—tells us that on Good Friday, when Jesus died on the cross, “the sun was darkened,” “and there was darkness over all the earth.” Likewise was it dark when our first parents fell from their fellowship with God.

Satan, God’s arch enemy, plotted to destroy God’s beautiful plan, for he did not want God and man to have this intimate fellowship. So he came with a subtle question: “Has God said, Ye shall not eat of every tree in the garden?”

How clever Satan is!

Peter tells us (I Peter 5:8) “the devil, as a roaring lion, walketh about, seeking whom he may devour.” May we remember that the devil is exceedingly devilish. John has this clearly in mind in 8:44 of his Gospel where he calls Satan “a murderer from the beginning” and “a liar.”

Peter admonishes his readers to be “humble,” “sober,” and “vigilant.” But the warnings Eve threw to the winds; and before she knew it she had believed Satan’s lie saying she would not die by eating of the tree, rather the eating would make her

even more God-like than she had been.

Satan can make a strong appeal!

Here he tempted her to pride and disobedience—she was led to believe that she could go against God’s Word and yet become God-like! And Eve, created in God’s image, fell into sin and brought her husband into sin as well.

Some years ago I read an account which points out the consequences of sin. A father asked his young son to sit down. This the son refused to do. After repeated requests the father grabbed his son by the shoulders and set him down forcibly. Retorted the son, “Well, Dad, I am sitting down, but **inside I’m standing up!**” Ever since our first parents rebelled, the human race has been rebellious toward God. Many who outwardly seem religious, and even pious, may inwardly be “standing up.”

Is this **your** problem?

Now our first parents were separated from life—spiritual, happy life in God. Their intimate friendship with the Lord had been broken. And so they ran away from God when they heard His voice in the garden. They hid from Him whom they earlier had looked forward to walking with.

At the time Eve did not understand the consequences of her act. Instead

of becoming more like God as Satan had told her, she became like Satan in her disobedience and rebellion. Note, too, that Adam was equally accountable for his disobedience, even though Eve led him into sin.

A sinner doesn’t sin alone.

Sickness, sorrow, anxiety, pain, as well as temporal and spiritual death, came upon all of mankind. “If we say that we have not sinned, we make him (God) a liar, and his word is not in us” (I John 1:10). How we need to stop before God’s holy anger over sin. Someone has said, “It is one of the unfortunate characteristics of our times that there is a thorough lack of serious and deep acknowledgement of sin.”

You and I belong to this race. For sin is inherited from the two whom God had created in His image, but who chose to believe Satan and fell. Adam unfortunately represented the entire race, “for by one man’s disobedience many were made sinners” (Romans 5:6). “That which is born of flesh is flesh,” said Jesus to Nicodemus in John 3:6.

But Jesus told Nicodemus more about the fact of being “born.”

We shall speak of that later.

“What a Friend we have in Jesus.”

Karl Stendal

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THE LAND OF TOMORROW AND YESTERDAY

We arrived in Sao Paulo, Brazil, and were dazed by the extreme speed of living in that modern city of close to five million people: congested freeways, skyscrapers and beautiful homes. The masses of people flowed like ants to and from work. Industry and commerce are booming, keeping up with the world market. Then we boarded a bus that took us four hundred miles to Campo Mourao where we are staying with the Knapps a few days before entering language school.

The most fascinating contrast I have ever experienced was when we went 50 miles to a town called Herveira to conduct a service in a church started one and a half years ago. Missionary George Knapp, Charles and I left Campo Mourao on a red clay road which was bumpy, curvey and hilly. All the roads were sunken below the level of the land and when we met big trucks down the middle of the road they didn't leave much room for us to pass.

We arrived at Herveira at about 6 p.m. The town was small with not more than 400 population. There was no electricity in the town and the people seemed quite curious about cars and trucks that passed through on the dusty road. One of the parishioners of the church invited us over for supper and as we crawled along over a trail that was made for horse carts we met Alfredo Westphal, one of the deacons, walking with a lantern in one hand and a Bible under his other arm. He was going to church early to open the doors and light the lamp. We rode further on over rocks in the road and down over a small plank bridge until we came to our destination. The whole family was waiting for us on the porch of their modest little home. Everyone shook hands and greeted us. Shortly thereafter we were invited into the kitchen for supper. The table was covered with a fresh white table cloth and loaded with bowls of food. Only the men sat up to the table, the women, girls and children had to get a plate and dish it up and eat wherever they could find a chair to sit on.

As the sun set in the west, a small

candle was lit to help us see what we were eating. All the doors and windows of solid wood, were open to keep the house cool, being the wood stove had been stoked up for the meal. After supper the nineteen-year-old boy wanted Charles and me to ride to church with him in their four wheeled buckboard-like wagon while the rest of the family rode with George in the Volkswagen bus. We jogged along in the wagon down the trail to church. The evening air was cool and dense with smoke. The farmers were clearing the forests and burning off the brush in order to plant corn, rice, coffee and beans in the virgin land. It seemed like a dream, I had read books about the frontier and heard my grandparents and parents talk about it, but here I was experiencing it first hand.

We finally made the three mile trip and tied the horses to a tree. As we walked into the church the lamp was glowing and the people were singing lustily. After I had been seated a while, I realized I had made a big mistake, all the men were seated on the left side of the aisle and I was seating on the right side with the women and children. Well, there wasn't much I could do but to sit it out.

Missionary George Knapp brought the message in the local tongue and all the people responded well. After the service a catechism class was held. They were hungry to hear the Word of God because they had waited many long years for the Gospel and now it had finally come. They have now built a cozy little church with a dirt floor and fresh air windows so that they can worship the Lord at least once a month. To show their heartfelt thanks for the mis-

sionary who came and brought them a message that evening, they gave him three live chickens.

It was midnight that night when we rounded a corner and saw the bright lights of Campo Mourao, the city on the hill, and we were instantly transformed from yesteryear to today.

There are many places like Herveira in Brazil, but they are developing and the frontier has soon reached its boundries. If we don't reach them with the Gospel, who will?

God has blessed the work in Brazil because you back home and the missionaries out here have been faithful. Let's continue to support this great ministry even more so than before.

Joy in Christ,

Missionaries Connely, Carolyn
and Shannon Joy Dyrud

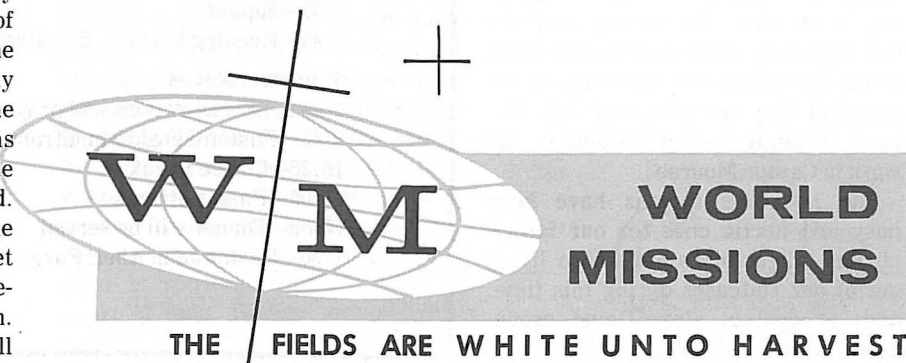
Missionaries and Foreign Mission News:

PRAY YE THE LORD OF THE HARVEST...FOR HIS LABORERS IN THE HARVEST

by Pastor John H. Abel

George and Helen Knapp report the safe arrival of their boys in Brazil. Halvor and Charles had been staying at our Bible School in Minneapolis and have now rejoined their parents in Brazil. They had quite a struggle to arrange the papers for leaving and are now having a similar struggle to get the permanent immigrant permit in Brazil, called "Modelo 19."

George reports that the Herveira Free Lutheran Congregation is now



in its own building. This was the last of the five churches to build its own church. We were privileged to help them get their material on hand and lay the foundation before we left the field in April, and it is good to hear that they have gone ahead on schedule and finished their building.

Since our Bible School runs on a quarterly basis, some students come and some go as their personal problems and situations vary. Especially during the harvest season there may be some drop off in enrollment. Missionary Knapp tells of three students dropping out, but two more are coming now in the new quarter. Work is to begin shortly on the planned girls' dormitory, which it is hoped will be usable by the beginning of the new school year this coming February. This work will go forward month by month as monies in the Foreign Mission Fund are available.

We were surprised and pleased to have a visit from Mr. and Mrs. Paulino Slomp of Campo Mourao, Brazil. This is the couple who gave most of the land and sold part of it on a long term basis to our mission for the Bible School in Campo Mourao. They are at present touring the U.S. and Europe and had promised us that when they arrived in the U.S. they would come up to Northern Minn. and visit our area. We showed them our area and general industry and way of life here, taking them up to McVille to meet the Knutsons, whom they got to know in Brazil, and to see the dairy and farming industry and community life in our small towns. They visited our schools, rest homes and churches, attending the Sunday morning service in our church in Thief River Falls. From this area they were on their way to Texas and then to Florida to witness the Moon Shot. Mr. Slomp said the few days they spent in this area were worth the entire trip to them, so we are glad they were blessed, for they have certainly been a blessing to the work in Campo Mourao.

The last five months have been busy and hectic ones for our family of nine. Eight of us have been living out of our suitcases during this time, and, of course, after David graduated from Hillcrest Academy in

June, he joined us. We are thankful for the marvelous way the Lord has protected us on the road, kept us well physically and used us, we trust, to be somewhat of a blessing and encouragement to many friends and churches. We perhaps are one of few driving a car which in the last four months has been on the East Coast, West Coast, in Canada and Mexico. This Plymouth station wagon in itself has been a provision of grace, God's help for our need at this time. We have been at three family Bible camps and various Association churches in eight states. To say the least, we have been tired. How good it is to finally have moved into our own home, in Fargo, N. Dak. Yes, on Labor Day we labored and, of course, not having accumulated too much to move, it did not take us very long to get from Grandma's basement in Hitterdal to Fargo. Our new address is 1329 12th Ave. So., Fargo, N. Dak. The welcome mat is always

out. It is impossible for us in this article to mention all of you pastors and members to whom we are indebted for your kind hospitality this summer. Please accept our general and sincere "thank you."

Mrs. Abel, the children and I will long remember this summer. It may well have been our last summer of travelling all together as one big family. You did wonderfully well to take care of us while we ministered in your area. I suppose that next year the older boys will be working, and that the rushed and happy ministry of the entire family this summer will be but memories.

Our news notes end for now. We here enjoy the cool, balmy days of fall and think of the rainy, hot weather that is beginning to descend upon Brazil. Brethren, pray for us, and for all your missionaries, especially now for Connely, Carolyn and Shannon Joy Dyrud.

THE SCHEDULE FOR THE EASTERN NORTH DAKOTA FALL BIBLE CONFERENCE

November 6-8, 1969

Zoar Lutheran Church, Hatton, N. Dak.

Rev. Hans J. Tollefson, Pastor

Thursday, Nov. 6

8:00 p.m.—Evening Service, Ev. Rodney Stueland, speaker

Friday, Nov. 7

9:15 a. m.—Devotions and prayer session

9:45—Pastor Larry Severson, Abercrombie

10:30—Coffee Break

11:00—Pastor Howard Kjos, Hampden

Noon—Dinner will be served

1:30 p.m.—Pastor Harry Molstre, Valley City

2:30—Pastor John P. Strand, President, AFLC

3:15—Coffee Break

3:40—Business meeting

5:30—Supper

7:45—Evening Service, Ev. Stueland, speaker

Saturday, Nov. 8

9:15 a. m.—Devotions and prayer session

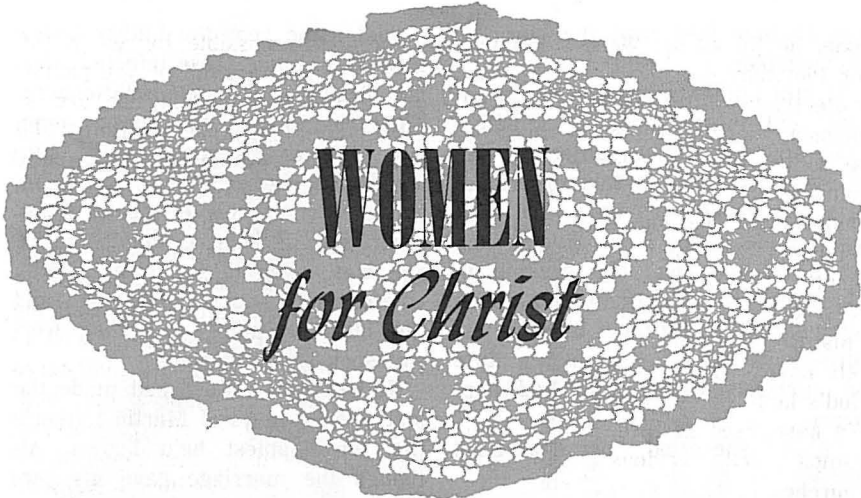
9:45—Pastor Gerald Mundfrom, Grafton

10:30—Coffee Break

11:00—Pastor Strand

Noon—Dinner will be served

1:30—Pastor John Abel, Fargo



WOMEN *for Christ*

KATHERINE VON BORA

Wife of Martin Luther

**by Mrs. Le Vern Jorgenson,
Tigona, N. Dak.**

In the midst of the Great Peasants' War, eight years after nailing his 95 Theses on the door of Castle Church in Wittenberg, Martin Luther was married.

It was hardly a time when he needed to take on the responsibilities of family life.

The uprising of the peasantry against the 'establishment' had been, at least in part, a result of his pamphlet on "The Freedom of the Christian Man." Luther had convinced the peasants that the Christian is "a free lord, subject to no one." Unfortunately they forgot, or misunderstood, that Luther was talking about man's relationship to God rather than to the government.

Though poorly organized, they stated their demands (which were reasonable) to the government in a document called "The Twelve Articles."

Luther was in agreement with most of the demands, but he did not believe that they had a God-given right to take the law into their own hands. So he warned them, "Do not make your Christian name a cloak for your impatient, rebellious, and un-Christian undertaking." He also scolded the princes with, "You do nothing but whip and rob your subjects, and why? In order that you

may lead a life of splendor and pride until the poor people can bear it no longer."

He urged them, peasants and princes, to sit down together, discuss and let a neutral judge settle their differences. But this was not to be and bloodshed and cruelty reigned supreme.

In the end, right or wrong, Luther urged the rulers to fulfill their God-given duty to stamp out the peasant armies in a letter titled "Against the Murderous and Thieving Bands of Peasants." The peasants and Luther had lost faith in each other.

Since 1517, Martin Luther had been excommunicated from the Roman Church three times, and was, in 1525, considered an outlaw. When Charles V had signed into law the Edict of Worms, he literally had signed Luther's death warrant. No German was to have anything to do with him except to capture or kill him on sight. Except for his many followers and friends (among them the Elector of Saxony, Frederick the Wise and his successor, his son John), Martin Luther could well have been a dead man.

What a note on which to begin married life!

When Katherine von Bora took Martin Luther for her husband, she complicated her life considerably more than the average woman. Katie, as he called her, took on for better or worse, the care of an impulsive, temperamental dreamer, and a very impractical man; but a man dedicated to serving God and preach-

ing the truth as he understood it.

Katherine von Bora was an orphan of poor nobility. At an early age she was sent to the Cistercian Convent Marienthron at Nimptschen. She made her final vows at age 15. For seven years she dedicated her life to prayer, hard work, and holy living. Though striving to please God, she was never completely satisfied with the results of her efforts.

In 1522 news of the Reformation had seeped into the convent. The writings of Martin Luther declaring that faith in Christ alone saves, not the following of certain convent rules, had been read by many of the nuns. Twelve of these, Katherine among them, decided to leave and wrote to Luther asking for assistance to escape.

By the help of a merchant friend who delivered goods to the convent, these twelve were transported in empty herring barrels to Torgau. They emerged from their hiding places free, but probably smelling a little like fish.

The nine who didn't return to their homes, went on to Wittenberg, and with Luther's help found work and eventually husbands. All but Katherine; she was pretty fussy. None but Jerome Baumgaertner, a young man from Nuernburg, suited her. They fell in love. When he was called home, he promised to return and marry her, but he did not return and she was heart-broken. She later learned that he'd married the girl of his father's choice.

Luther became concerned for her and argued in favor of a Pastor Glatz becoming her husband, but she would not hear of it. Instead, she decided to visit Dr. Amsdorf, a close friend of Luther's. There she declared, "I'll marry either you or him (Luther), but Pastor Glatz—never."

Luther thought her proposal ridiculous, but on June 13, 1525, the impossible happened. It was probably the best thing he'd ever done for himself in a temporal way. Why did he marry her? Perhaps he realized that he needed someone to look after his needs. (To change his bed sheets occasionally—which by his own admission, was something he neglected sorely.) He certainly didn't love her in the usual sense, at least before

marriage, but he respected her. And it pleased his father who wanted someone to continue the Luther name. Besides all that, hadn't he been preaching that priestly marriage was pleasing to God?

I've mentioned that Luther was impractical, in fact, he was generous almost to a fault. "God is a rich Father" was his motto, and he gave to all who were in need, but, he didn't stop there. He even gave away practically all their wedding gifts before Katie realized what was going on. Once he planned to use a certain vase as a gift to newly marrieds and she hid it from him. He had to apologize to the bridegroom because he had already promised it.

In personality Katherine was well suited to be the wife of Martin Luther because she was practical. An avaricious and grasping woman, some claimed, but it was through her thrift and management that the Luthers were able to support their family and the many students, orphans, relatives and even old enemies, who over the years found shelter and board there. She increased his estate to include a farm, two gardens, a fishpond, storehouse, cattle and servants. She managed these, her husband (in money matters), and bore him six children. Martin Luther believed that the Lord would provide, and He did. Not the least of His gifts was Katherine, who managed the rest of those provisions so well.

Of the six children God gave them, He called two of them Home again early in their lives. Elizabeth, their second child, died before she was a year old and their third, at the age of ten or twelve.

Luther wrote to a friend, "My dearest Magdalena has been reborn into Christ's eternal kingdom—yet though my wife and I ought only to rejoice and be thankful at such a happy journey and blessed end, we cannot. So strong is our love that we must sob and groan in heart under the power of killing grief."

They were a close family and often they would gather together to spend pleasant moments, singing, among other tunes, the many hymns written by Luther himself. Every day that it

was possible they read the Word of God together.

Martin Luther was generous, a nature and music lover, a sensitive man and sometimes subject to depression. A story is told describing him as unhappy for days. Katie finally could stand it no longer, and while he was out, she dressed in black, sat in a chair with a black hymnal and a long face. When he returned and found her in such a state he anxiously asked what had happened.

"Alas," she cried, "our dear Lord is dead."

"Nonsense, Katie. You know better than that. God lives and He can't die."

"Are you sure, Martin? From the way you've been acting I was certain that He had died."

He got the message.

She couldn't always influence him so quickly or easily as is evident in the following account.

Luther had become very angry with his eldest son's disobedience. He punished him very severely and refused to allow Hans to come near him for three days. It took much persuasion on the part of Katie and others to get him to forgive and forget.

So Martin Luther was very human as well as a great reformer. And his beloved Katie interceded to keep family life on an even keel even as so many of us as wives and mothers do today.

Luther continued to deal with the Reformation and its problems until 1546. After serving the courts of Mansfield as a peacemaker between two feuding factions and before he could reach home, he passed from this life into the next.

Luther's will left everything to Katherine so that "the children would receive from her, not she from them."

When Emperor Charles V declared war on the Protestants, Katherine and children fled for safety. They tried to go to Denmark, but were prevented by border troops. The following year when the war was over they returned to Wittenberg. After much hardship, she received a pension from the King of Denmark in 1552.

That same year the Luther household was among those infected when the plague again visited Wittenberg. They tried to leave the city but somehow the horses were frightened, panicked, and Katherine was thrown into an icy creek. She developed a high fever and died three months later. She was taken to the same church where thirty years before, she and the other escaping nuns had worshipped on Easter morning.

Katherine von Bora had made the last twenty years of Martin Luther's life the happiest he'd known. Although the marriage gave his enemies the opening for claiming him an apostate, it made him a complete human being.

He had once said to those who were concerned for his life—"if my work is not of God, it must be destroyed—If not, then no one can stop it."

Luther was God's man for that hour and he responded to the call.

"I cannot and will not recant anything. I cannot do otherwise. Here I stand. God help me."

NOTICE

All correspondence concerning the content of **The Lutheran Ambassador** should be sent to the Editor at his office in Roslyn, S. Dak. If it is sent first to Minneapolis, it is only delayed.

All correspondence concerning subscriptions should be sent to the business office in Minneapolis in care of **The Lutheran Ambassador**. If it is sent first to Roslyn, it is only delayed.

The addresses for both these offices are to be found on page 2 of every **Ambassador**.

Thank you.

GEMS FROM HENRY WARD BEECHER

Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself.

God asks no man whether he will accept life. That is not the choice. You **must** take it. The only choice is how.

It is not well for a man to pray cream; and live skim milk.

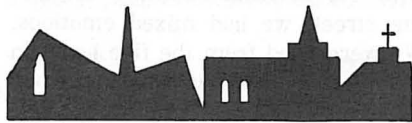
MEET

the

Churches

OF OUR

FELLOWSHIP



**TODAY: Bethel Lutheran Church,
Grafton, N. Dak.**

In 1968 Bethel joined with Aspelund Congregation near Walhalla and Aadalen of Fairdale to form a new parish and they called Gerald F. Mundfrom as pastor.

Since its beginning in 1964, Bethel was affiliated with Trinity Lutheran in Grand Forks. Pastors who served during those four years were George Schuster, Trygve Dahle and David Molstre. Laymen Gordon Johnson

and Roy Mohagen, assisted by others, gave initial service before a pastor was secured.

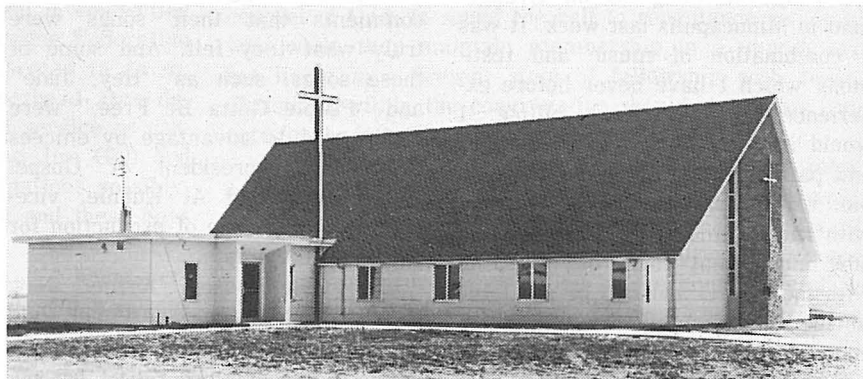
On May 21, 1967, the congregation dedicated a beautiful new house of worship at 1566 Hill Avenue on Grafton's south side. The first service in the new structure was held the previous December.

The congregation grew out of a fellowship of people in and around Grafton who desired an AFLC church in the community. They met regularly for Bible study and prayer in the homes. A mission circle was started in January, 1964. In September of that year they began to hold Sunday

worship services, first in a vacant building on East 5th Street, then in the Westwood School auditorium and finally in the Church of the Nazarene edifice.

Rev. Gerald Mundfrom is a graduate of Luther Theological Seminary in St. Paul, Minn. Before coming to Grafton he served several American Lutheran Church parishes and the AFLC parish at Pukwana, S. Dak.

He and his wife, the former Margaret Lindquist, have six children. They are John, a second-year student at Association Free Lutheran Bible School, Daniel, Ruth, Rebecca, Priscilla and Steven at home.



Bethel Lutheran Church

ROSEAU PARISH HOLDS ANNUAL PARISH FESTIVAL

The Roseau, Minnesota, Lutheran Parish, the Rev. Edwin Kjos, pastor, held their annual Parish Festival on Sunday Sept. 7, 1969, with the services held in Rose Church. Pastor Laurel M. Udden, the new teacher in the Association Bible School of Minneapolis, was the guest speaker.

The four congregations met for the morning service, being led by Jerome Helstad, chairman of the parish board. Those taking part in this service included Mrs. Henry Voll, Mrs. Jerome Helstad, Sandy Erickson and Naomi Dalager. Pastor Udden spoke on "Completeness," using the text for the day, John 5:1-14.

Dinner was served at the church

following the morning service by the ladies of the parish.

The afternoon Parish Festival service was held at 1:30. Taking part in this service were Mrs. Hildur Sunsten, James and Tommy Fugleberg, Mrs. Donald McMillin and it was led by Mr. Jerome Helstad. Pastor Udden spoke on revival as the need of our day.

A report of the year's activities noted improvements being made to the parsonage and a week of evangelistic meetings with Pastor Herbert Franz of Cloquet as speaker. It was reported that there were 44 youth enrolled in two confirmation classes from the parish. Rev. Edwin Kjos led in devotions in the morning service and gave a pastoral summary of parish activities along with the report of the parish chairman.



Webster, S. Dak.

Oct. 19-23

Tabor Lutheran Church
Raynard Huglen, Pastor
Speaker: Rev. LuVerne L. Nelson,
Minneapolis, Minn.

Buxton, N. Dak.

Nov. 2-5

Ny Stavanger Lutheran Church
Hans J. Tollefson, Pastor
Speaker: Ev. Rodney Stueland,
Renvill, Minn.

Letters

TO THE EDITOR

EVANGELISM CONGRESS YOUTH "TURN-ON"

I cannot pick one word to describe the youth night "Turn-On" sponsored by the Congress on Evangelism in Minneapolis last week. It was a combination of music and testimony which I have never before experienced on the same billing. I would imagine many youth sponsors and pastors, and perhaps young people, sat through the 9:30-12 concert with mixed emotions wondering just how much beat could be mixed in with the Gospel and still be palatable to the fundamentalists in the audience.

Crowds of young people began lining up at 7:15 p.m. in front of the Minneapolis Armory, some armed with tickets, others hoping the box office would open up within an hour. I'm not sure it ever did open up. My three friends and I tried several doors, asking whether tickets would be available. No usher could give us any hope and when I was able to buy four tickets from three different people who were independently selling their extras, I felt as if I had had an extraordinarily good streak of fortune.

The Earthrise Singers from Concordia College in Moorhead, Minn., began the youth night extravaganza featuring Pat Boone. As the program continued, I was certain that the Concordia group, along with Myrtle Hall from the Billy Graham Team, were most representative of the type of music I enjoyed. The Kinsfolk, who will be in Fargo during the Lane Adams Crusade in October, were musically good, but the message was somehow lost in the rhythm.

The Spurrblows, who appear before more than a million high school students each year, were a moving

group, rhythmically, using trombones, trumpets, drummer and bass. They, along with the New Hope Singers, who have been appearing at Disneyland, suggested with a few comments that their songs were truly what they felt. And some of those songs, such as "Hey, Jude" and "People Gotta Be Free," were really used to advantage by emcees Billy Zeoli, president of Gospel Films, Inc., and Al Kuhnle, vice-president in charge of production for the same company.

Bobby Richardson, former New York Yankee second baseman, laid it on the line with his challenge to students to get to know Christ personally. His testimony was short and to the point.

And then came the one most of the young audience had been waiting for. Introduced as "Your friend, Pat Boone," he came on with some of his old hits which made him famous in the 50's. But until his second appearance which included his testimony, I was a bit disappointed. He suggested that we were there to talk about a feeling, being "turned on." And although being turned on for Christ is the greatest thing happening to high school and college students today, the feeling is not what is so important.

His testimony, however, zeroed in on his past year's discovery that the Bible is a living book about Jesus Christ, the only one who can save from sin. Pat Boone became a Christian when he was 13, but said Friday night that he just recently turned his whole career over to God. And lately that career has been going up and into new activity. He will star in the movie, "The Cross and The Switchblade," adapted from the book by Rev. David Wilkerson. The movie will

be filmed on location in Harlem, despite warnings from police that protection will be hard to give.

The evening ended with a beginning for many young lives. An altar call was issued and hundreds of young people came forward and were counseled with as the crowd of 8,000 dispersed. Thousands more were watching on closed circuit television in the Minneapolis auditorium.

As we left the huge auditorium with the thousands spilling out into the street, we had mixed emotions. We were tired from the five hours in the Armory, but I would have stood all night if more young people had kept coming down to dedicate their lives to Christ. The evening had been different because of the musical approach by some of the groups. And I hadn't enjoyed all of it. But the appeal given by the non-musical testimonies was convincing, and, evidently, used by the Holy Spirit. And we can praise God for that.

Miss Jane Thompson
Paynesville, Minn.

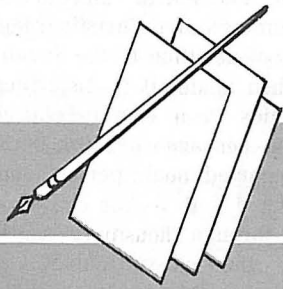
LETTER RECEIVED FROM REV. RICHARD GUNDERSON

In a letter dated Sept. 2, Rev. Richard Gunderson informs us that he is teaching at a Bible Institute at Coaba, Bolivia. He is on loan from the Association to the World Mission Prayer League, an independent Lutheran mission.

Pastor Gunderson is also involved in the planning of a new extension seminary to be established. Another area of work for him is that of evangelistic campaigns.

He states that if possible he and his family will travel to Montevideo, Uruguay, and Brazil during the Christmas vacation. If such a trip materializes, they would hope to visit the Connely Dyruds at that time. Connely and Dick spent some time in the Seminary together.

Don't forget to greet the Gundersons at Christmas time. Their address is Casilla 266, LaPaz, Bolivia.



EDITORIALS

AN OVERSIGHT

We had intended to make this comment in connection with the reports of the recent Luther League Federation convention in Moorhead, Minn., but neglected to do so.

Four young boys from the Fargo-Moorhead area deserve a special mention for their faithful service as ushers at the convention. They are Tim and Jim Gall and Jeff and Joel Martin, two brother combinations possibly. Being an usher is often a thankless task and these boys just about didn't get thanked.

Ushering is the sort of thing that if it's being performed properly, it gets taken for granted. If it is absent or poorly done, there's a lot of complaining. Something like being a baseball umpire or basketball referee, eh?

Thank you, Jim, Tim, Jeff and Joel for coming over to the convention and serving us as ushers at some of the sessions. We salute you for this.

And back of their performance is a man who should get a salute himself, not just for what he did for the Moorhead convention but for what he has done at Family Bible Camps and no doubt at many other places. He is Arne Aanestad of Moorhead (yes, he lives in Moorhead now). Arne has a gift for working with boys. He is interested in them. He believes it is good to give them something to do. And he has talent for organizing them as ushers. That is why you will often see him doing this, performing this service at conventions, camps and wherever it is needed.

Thank you, Arne, for taking care of this very important work. You are content to stay in the background, but we don't think this service should go unnoticed.

A HERITAGE OF EVANGELISM

You will find some further reflections on the U. S. Congress on Evangelism in this issue of the *Ambassador*. A little later on we will take a look at some reactions to the evangelism assembly held in Minneapolis that will have appeared in various newspapers and periodicals.

Those of us who come from an evangelism-oriented church have an advantage over some who were present at the Congress. Our people know what it is and they expect the outreach to be made.

Furthermore, we have always understood that evangelism is needed first within the local congregation.

Paragraph 4 of the **Fundamental Principles** states: "Members of the organized congregation are not, in every instance believers, and such members often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse."

Some attendants at the Congress came from a background which assumes that any church member who communes somewhat regularly and participates in the worship and activity of the congregation is a Christian. Some of those delegates no doubt went back home with that view intact. By so doing they are ignoring what one religious leader has referred to as a great unevangelized field in America.

Pastors have the sacred duty, in preaching the whole counsel of God, to sound the call to repentance for those who while they maintain membership in a church are not living in a present state of fellowship with Jesus. Christians within the congregation should share this concern for the lost and straying.

It has also been our heritage that we have seen those outside the church as the objects of evangelism outreach, as people who need the Gospel of Christ that they might be saved. Yes, the exerting of a great caution that people have an experience of salvation before church membership, or at least give evidence of a real openness to the Gospel, has often meant that a congregation has been built up slowly while other churches develop much more rapidly by insisting, so it seems to us, only on a more outward willingness to affiliate with them.

But now when one hears of what individual congregations in other communions are doing to reach out to the lost, there is something to be learned as to concern and method. Perhaps in our congregations too much has been left to the pastors. Again, a church may believe that if one or two weeks of evangelistic meetings have been held (with few or no unchurched persons present) that the obligation for the year has been met.

Individual Christians may content themselves in everyday life with being resource persons, available if anyone should care to speak with them, rather than making the effort to go and speak with someone as the Spirit prompts.

Therefore, with our valuable heritage of evangelism, it can become easy to rest on that. It behooves us to be re-awakened to our responsibility, and our opportunities. The Minneapolis Auditorium stage carried these words during the Congress, "Much is Given, Much is Required" (Luke 12:48). We have been given much. God expects much of us, much more than we have delivered thus far.

REFORMATION, 1969

In his own spiritual pilgrimage, Martin Luther in desperation came across the ageless truth that man is justified before God by faith in the redemptive work of Jesus. That discovery over 450 years ago did it for him and he found in Jesus Christ the peace which could restore his fainting soul. What he did after that and the

influence he has had on the world's history need not be repeated here.

In 1969 the truth of justification by faith and grace alone needs to be recaptured and re-discovered. Many Protestant people, and many Lutherans, see salvation as the product of works and try to justify themselves in the same way Luther did before Romans 1:17 brought blessed light to his heart. What is the simple litmus test to determine whether hope has a solid foundation or not? Simply this, am I trusting that my efforts, accomplishments and good works will please God or do I trust only in the finished work of Jesus at Calvary and His resurrection? In an honest answer to this question you will find your direction. The former is the way of death, the latter is the pathway of life, what someone has called "deathless living."

Yes, much has happened in 450 years. There have been many wonderful advancements for Christ's kingdom, many notable illustrations of devotion to the Savior, many peace-filled lives. And then again, it is disturbing to have literature from agencies in a certain church cross one's desk now and then, perhaps speaking of 30 masses available for some departed soul, perhaps encouraging prayer to S. ———.

In these outward ways or through the more subtle heresies mentioned earlier, the all-sufficiency of Christ and His sole mediatorship are denied. In the light of that terrible truth there is the need for a Reformation today and again and again. No one can take for granted that all know the truth. It remains for this generation, too, to proclaim loud and clear that the just are just by faith and grace.



SCHOOL NEWS

REV. AMOS DYRUD JOINS FACULTY OF OUR SCHOOLS



Rev. Amos O. Dyrud, a missionary to Madagascar for twenty years, first under the Lutheran Free Church, has joined the faculty of the Association's theological seminary and of the Bible School. The schools share the same campus.

The need for spinal surgery brought Pastor Dyrud and his family back to the United States a year earlier than

intended. That surgery was performed at Rochester, Minn., this past summer, was successful, and will permit him to assume teaching duties after Thanksgiving.

Amos Dyrud is a native of Newfolden, Minn., the son of the late Peter and Marie Dyrud. A graduate of the high school there, he is also a graduate of Augsburg College and Augsburg Theological Seminary, Minneapolis, Minn., the latter in 1949.

That same year he and his wife, the former Ovidie Evenson of Colfax, Wis., went to Paris, France, for a year of language study. In Madagascar, they worked at the following stations, Ampanihy, Manasoa, Betioky, Ejeda, and St. Augustine. In addition to evangelistic work and station and district administration, Pastor Dyrud was director of the Bible School at Manasoa in his second period and did some teaching there.

During parts of the first and second periods of his mission service he was vice superintendent of the mission. During the last two periods he was superintendent of the mission conference. This entailed being the liaison man between the mission and

the Malagasy Lutheran Church. Serving in that capacity for about three years, Mr. Dyrud held that post at the time he left the field last June.

He is a brother of Chester Dyrud, a member of the Board of Foreign Missions, and Harvey Dyrud, a former member of the Co-ordinating Committee. Further, he is an uncle of Pastor Connely Dyrud, new missionary to Brazil in the AFLC, and of Sheldon Mortrud, present secretary of the Co-ordinating Committee.

Pastor and Mrs. Dyrud have four children. Peter, 20, is a junior at the University of Minnesota in Minneapolis; Naomi, 18, is a freshman at the Lutheran Deaconess School of Nursing in Minneapolis; Rebecca, 16, is a junior at Cooper High School, Robbinsdale; and Samuel, 12, is in 6th grade at Forest Elementary School.

The family lives at 4509 Jersey Avenue North, Minneapolis, Minn., 55428.

NEW ADDRESS FOR LUTHER LEAGUE ACTIVITIES CORRESPONDENCE

News notes and correspondence concerning the Luther League Activities page in **The Lutheran Ambassador** should be sent to Miss Jane Thompson, 572½ River Street, Paynesville, Minn. 56362. Jane is teaching school there this year, German, for one thing.

When Jesus was first nailed on the cross, this crowd had a heyday as they mocked and jeered Him. But then God spoke by sending an earthquake and darkness at mid-day.

Now these people became afraid. They also heard the testimony of the centurion soldier who declared Jesus to be the Son of God (Matt. 27:54). Their consciences now troubled them. Could it be that this Jesus was not a criminal after all, but God's only begotten Son? If so, what would God do to them for murdering His Son?

For fifty days these people had lived with troubled consciences. Now again on Pentecost Day, Peter boldly touches on what was already troubling them when he accuses them of crucifying the Son of God.

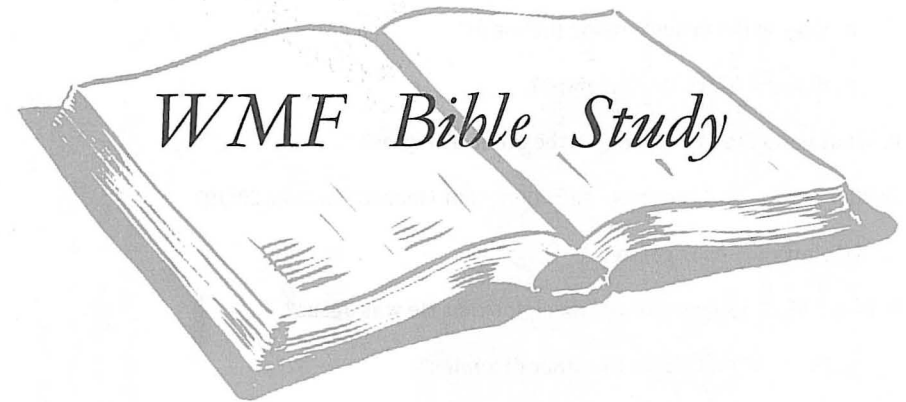
These people could no longer fight their own consciences. They were now convinced of their guilt. Instead of becoming angry with Peter for accusing them, they now frankly admitted their guilt. In desperation they cried out, "What shall we do?" as if to say, "How can we escape the wrath of God?"

Peter now had good news for these people. He told them to repent, and if they repented, God would completely forgive. All they had to do was repent.

Indeed, this was good news to these people. To think that God would forgive such a great sin as murdering His Son was beyond their imagination. There was a real eagerness as well as willingness on the part of this crowd of people to repent and become followers of Christ.

Three thousand souls repented. They formed the first Christian congregation. Again they sang praises to their Lord God as they had on Palm Sunday, but now it was with their hearts, in sincerity.

Later on the winds of persecution pressed upon them, but they did not change as they previously had done before Pontius Pilate. It is very likely that many of these also gave their lives for their faith in the days that followed.



New Testament Bible History Questions

(Last in a Series)

Lesson 11

November 1969

RESURRECTION AND PENTECOST

INTRODUCTION

We now come to the close of Jesus' ministry here on earth. He would return to heaven. But He would come again. He had come as a Savior from sin. When He returned, He would come as a judge. Only those who had taken advantage of Him as their Savior from sin would be saved.

Jesus' Resurrection (Matt. 28:1-15, Mk. 16:1-8, Lk. 24:1-49, Jn. 20, 21)

1. Who was the first to notice that the tomb was empty?
 - a. What did she think had happened to Jesus?
 - b. To whom did she tell what she had discovered?
2. Who is the "other disciple" referred to in John 20:2?
3. What was unusual about the way the linen cloth lay in the tomb?
4. What effect did the way the linen cloth lay have on the one referred to as the "other disciple"?
5. What did Mary see as she looked into the tomb?

- a. Who spoke to her outside the tomb?
 - b. Who did Mary think He was?
6. What news did Mary bring to the other disciples?
7. Why did the disciples have the doors shut (locked) in John 20:19?
- a. How did Jesus get in?
8. How did Jesus prove to His disciples that He was Jesus?
- a. How did this affect the other disciples?
9. What disciple was missing?
- a. Did he believe the other disciples?
 - b. How did he become convinced that Jesus was alive?
10. What did he say when he was convinced?

Jesus gained a victory in reputation on the cross, but when He arose from the grave, He gained a victory over sin and death. He gained this victory for all who accept Him as their Savior from sin and death. By so doing Jesus opened a way to heaven for man. He gave a sure hope for eternal life in heaven.

John was the only disciple who came to faith in a risen Christ without seeing Him in person. John saw the linen cloth in which Jesus' body was buried. It was still neatly folded just as it had been when they laid Jesus' body to rest. Only now it was sunken, because the body was not there. John now recalled to memory what Jesus had said about rising again on the third day. He now concluded that Jesus had risen.

The other disciples did not believe until Jesus appeared to them in person. Thomas could not believe even when all the other disciples believed. He believed only after he saw Jesus' scarred hands and side.

Jesus did not reveal Himself alive to very many. He did not appear to His enemies in order to prove Himself the victor to them. He appeared only to those who would welcome Him alive.

The same is true today. If you seek Christ with an open heart through prayer and His Word, He will reveal Himself to you so that you can know Him in a personal way. If you stubbornly disbelieve or have no interest in Christ as your personal Savior, He will not show Himself to you at the present. However, some day He will appear as the judge of this world in a way that all will see Him.

The Outpouring of the Holy Spirit (Acts 2)

11. To what two things is the Holy Spirit here compared?
- a. To what was the Holy Spirit compared at the baptism of Jesus?
 - b. What do these comparisons tell us about the Holy Spirit? Can you name three comparisons?
12. What was remarkable about the Christian fellowship at Jerusalem on this day?
13. Where did these Christians come from?
- a. What did these Christians talk about?
14. How did this affect some who were watching? (2:12)
- a. What did still others conclude? (2:13)
 - b. Is the Christian even today sometimes misunderstood and falsely accused?
15. How did Peter explain what was happening?
16. In Peter's sermon, what did he accuse his listeners of? (2:36)
- a. Did this make the listeners angry?
 - b. Did they admit their guilt?
17. What was now the great concern of these listeners?
18. What question did they ask?
19. What did Peter tell them to do?
20. What did the group who did as Peter here advised become?
21. Name several things that they did as a group.

To a large extent this was the same crowd that mocked Jesus as He hung on the cross. It was the same crowd that sentenced Him to be crucified in the outer court of Pontius Pilate. It was the same crowd who sang praises to Him on Palm Sunday.

How do we know it is the same crowd? Because Peter here openly accuses them of crucifying Jesus (2:23).

**Another Evaluation of the
Recent Evangelism Congress**

**A 'NEW LOOK' IN
EVANGELISM**

by Pastor Jay G. Erickson, Delegate

From all fifty states, from ten foreign countries, and from some ninety Protestant denominations, delegates assembled in Minneapolis, Minnesota, for the U.S. Congress on Evangelism, September 8-13th. An evangelism conference was not something new to Minneapolis, however. Many of us have witnessed similar Conferences here through the years, but they have for the most part been held within the Lutheran context. The U.S. Congress was different in that it brought together delegates from a wide variety of backgrounds. It became apparent from the very beginning that not all shared the same convictions regarding evangelism as those of us who claim Scandinavian Lutheran heritage.

Nonetheless, there was something stimulating about it all. What a thrill it was to blend one's voice with those of varied colors and creeds in singing of the Lord's Prayer by the entire assembly at the close of the Thursday evening service.

Profoundly rich and refreshing were the Bible studies from Ephesians by Archbishop Marcus Loane, of Sydney, Australia, and the studies in prayer by Dr. Harold Lindsell. It was good to sit at the feet of these competent expositors of the Word. Position papers presented daily by such outstanding leaders as Dr. Leighton Ford, Dr. Paul Rees, Dr. Richard Halvorson and others, called attention to the explosive world situation and the critical need for an effective outreach in evangelism. Their assessment of the world situation as well as prevailing conditions in our own nation left one uncomfortable indeed, and stirred one's heart with a new sense of urgency in the work of the Gospel.

Perhaps this was one of the singular blessings of the Congress. In contemporary idiom, "tell it like it is" seemed to be the dominant note in these messages. To be sure, we need to be jolted, to be made uncomfort-

able, to view the desperate condition of our people even as the Prophet Jeremiah did when he said, in Jer. 9:1 "...Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" We have good reason to weep today, as we view the tragic conditions throughout our land. These conditions were graphically portrayed at the U.S. Congress.

There was also the urgent call to action, perhaps best expressed in the words of Dr. Hoffmann, who said it this way "...We must get with it! Stop playing around!" "We must get with Christ, and with the task of Evangelism!" Dr. Hoffmann's message echoed the rousing call of the Apostle Paul, when he says in his letter to the Romans... "That knowing the time, it is high time to awake out of sleep, for now is our salvation nearer than when we first believed!" His message was timely indeed. There has been considerable "playing around" in the program of the church. We are living in crisis days. It is time to get with it!

While the Congress was a stirring and stimulating event, we would also point out some apparent weaknesses and some rather disturbing observations. There was a great deal of emphasis on "presenting Christ" to the individual and to the world as man's only hope. Yet little was said about the work of the Holy Spirit in bringing about conviction of sin, the need of heartfelt repentance, and the witness of a transformed life. Those of us who take seriously Luther's explanation of the Third Article sensed there was a missing note here. It was my impression that the Congress failed to clarify these vital prerequisites in Evangelism. We were also somewhat disturbed at the tremendous involvement in social issues throughout the week, particularly the race problem. It was difficult to understand that these issues should be allowed so prominent a role on an evangelism agenda. Social change is needed, to be sure, and comes as a result of evangelism. Yet the basic need is spiritual change within the heart of man. Biblical evangelism is holding forth the message of recon-

ciliation God-ward. Human relations, social concerns, removal of race barriers, etc., are among the fruits of a right relationship with God.

Looking back upon the Congress, despite these disturbing factors, I am grateful for the opportunity of having been there. To many of us it was a time of personal renewal and rededication to Christ and to the work of the Kingdom.

**VALLEY CITY CHURCH
HOLDS MEMORIAL SERVICE**

A special memorial service in memory of Pastor Fritjof Monseth was held at Grace Lutheran Church, Valley City, N. Dak., Harry C. Molstre, pastor, on Sunday evening, August 31.

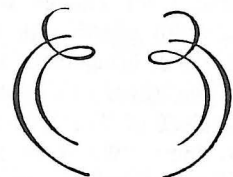
Roger Strom and John Rieth were in charge of the service. Testimonies were given by some of those who had been blessed by the ministry of Pastor Monseth. Some of the younger people told how the inspiration of his teaching and counsel led them also into the Gospel ministry.

Pastor Molstre gave a message. Mr. Strom gave a biographical sketch of the life of Pastor Monseth. There were duets and instrumental music. A ladies chorus sang. Pastor Monseth had written a song, "Have Faith in God," which was sung by a men's trio with accordion accompaniment by Mr. Carl Monson.

An offering was taken in his memory, to go to the Seminary and Bible School, at which he had been an effective teacher for a year and a half prior to his passing.

A fellowship hour followed the service.

—Corr.



A REPORT ON THE U.S. CONGRESS ON EVANGELISM

by Pastor Howard M. Kjos

The first U.S. Congress on Evangelism is over and it now remains for us who attended to evaluate, meditate, and assimilate. We heard so much in those six days of concentrated speaking that it takes a while to sift out the real core of the message of the Congress as a whole. It was, as one man expressed it, "Like taking a drink from a hydrant." It was impossible to drink in everything that came at us.

What does it mean to be evangelical and evangelistic? We certainly have a right to expect some definitions from a meeting called solely for the purpose of discussing and promoting evangelism. I will try to bring some of them to you.

Dr. Oswald Hoffmann, chairman of the Congress (and, in my opinion, the most evangelical man there), used a literal translation of the words of the angel in Luke 2:10 to define what it means to be evangelical: "I evangelize you...there was born to you today a Savior, Who is Christ the Lord." Harold J. Ockenga, President of Gordon College and Divinity School, gave the best definition of evangelism, and we agree with him that it is the supreme task of the Church: "Evangelism is the annunciation to the world of the Gospel, with the object of convincing men of sin and leading them to a positive faith in Jesus Christ. Evangelism is announcing the good news verbally, vocally; it is not social action. Results of evangelism must be left to the Holy Spirit, for the converting, regenerating of men is done through His Holy Spirit. Nevertheless, the proclamation of the Good News with the purpose of convicting men of the truth is the supreme task of the Church."

We need inner change before we can go to the world with the Good News that will bring inner change to them. In the words of Dr. Paul Rees, Vice-president of World Vision International, Inc.: "We must make the journey inward before we are fit to

make the journey outward." We must have an experience with God in which we receive Him and surrender our bodies, minds, energies, and most important of all, our will, to Him. We must receive the indwelling and empowering of the Holy Spirit (Acts 1:8). We must look inward to understand ourselves; we must listen to others to understand them and identify with them and their needs. Mr. Rees said, "The Holy Spirit is (1) Power **where** it counts for most—within, (2) Power **for** what counts most—Christlikeness, and (3) Power **through** what counts for most—a self-surrendered trust." The need for inner change and the power of the indwelling and infilling of the Holy Spirit was re-echoed by several speakers.

At the Campus Crusade for Christ display I was given a complimentary copy of a new book by Bill Bright entitled **Revolution Now**. To me these words express the spirit of the entire Congress. Whether we think in terms of individuals, the church, or our nation, we need a spiritual revolution, and we need it now! This is the only force that can prevent an undesirable revolution. Jesus was a revolutionary and the movement He started, which He called "My Church," was revolutionary. For some of us, it may be that our evangelism program needs to be revolutionized. Quoting Dr. Leighton Ford, associate evangelist, Billy Graham Evangelistic Association: "God's revolutionary power was released through the church in **revolutionary action**...Revolutionary action in evangelism will mean breaking some new ground. It will mean acting with other Christians from other Churches...Revolutionary action in evangelism will mean taking the message to people **where they are**... evangelism should always be of the Church but not always in it."

The quotes cited above set forth one of the dominant themes of the Congress: the church must go where the people are, with whatever means and media is required, to bring them the Gospel. Many will never hear the Gospel if this is not done. The afternoon "Church-in-action" groups were led by people who were involved in

the use of some of these various means, and informed us on how to use them. Some of these new means are no doubt good and usable in fulfilling the Great Commission. We should not hesitate to use those that seem suitable to our particular circumstances. The value of many of these new methods and ideas will not be known until they have stood the test of time. We should not discard traditional methods, if they are effective, in favor of new methods whose value is unknown. But without trial the value of new methods will never be established, so we should never refuse to try promising new methods. But we should oppose any method that will only "win friends and influence people" but falls short of bringing them to a personal, living faith in Jesus Christ.

Throughout the course of the Congress a great deal of emphasis was placed on the social sins of the church and our nation. There certainly is, at this time, occasion for such a rebuke and warning. We have sinned. There is no question about it. And we face impending judgment for our sins unless we repent. But this was emphasized over and over again so much, and so strongly, that I began to sense, in some speakers and some delegates, a feeling that came very close to being both anti-Christian and anti-American. But I am sure these were in the minority, and most of us there were both true Americans and true evangelical Christians (the two, of course, are not synonymous). May God spare us from leaders in the Christian Church who succumb to such attitudes. (This is my only negative remark about the Congress. From here on the report is positive again).

Black evangelist Tom Skinner (author of **Black and Free**, which I recommend you read) gave an address which I consider one of the greatest messages of the Congress. He gave a brief but very enlightening history of the black man in the U.S., and told how white Christians could help bring the Gospel to his people. I do not have a copy of his message, but intend to buy a tape recording of it so I can hear it again and share it with others.

Along with revolutionary action in evangelism, most speakers, in one way or another, called for revolutionary social action. The main areas of concern were racial inequality, poverty, various kinds of addiction, and war. Here is where the results of evangelism must be worked out in the power of the Holy Spirit. The following quotes epitomize the speaking on that topic.

Leighton Ford called on us Christians "to be revolutionaries—Christian style!...The early Christians were a band of revolutionaries, Christian style...At Jerusalem...an economic revolution! (Acts 2:44). In Antioch...a social revolution! (Acts 13:1). In Corinth...a moral revolution! (I Corinthians 6:11). At the end of the book of Acts you see Paul in Rome—a spiritual revolutionary at work! (Acts 28:30, 31)...in Thessalonica their enemies...said, 'These men who have turned the world upside down have come here also'...We too are revolutionaries!...It will take everything you've got—but come join Christ's revolution!"

"This Christian conversion is so revolutionary because it is so complete. When a man meets Jesus Christ, God begins to heal all his broken relationships, to put him right with God, and with himself and

with his fellowman." Mr. Ford then said we must keep in view the completeness of the Gospel and be both "soul savers" and "social reformers." "By the risen life of Jesus Christ, shared with us through the Holy Spirit, God enables us to shake off our moral failure."

Yes, making a person a new creation is certainly a revolution! So is turning the world upside-down! Is our Church as revolutionary as the Church of the Book of Acts? Hardly. We need to regain that revolutionary character. In the words of Dr. Hoffmann: "This is no time for fooling around. The time has come to get with Christ, and to go with Him... Get with Christ. He is the One. He is the One who can make things happen. When Jesus came, things happened—things that never happened before. That is what the writer of the Epistle to the Hebrews told his people (Hebrews 1:1-3). It is what we have to tell our people today. It is what we have to tell ourselves. Hence this Congress."

(Ed. Note: Pastor Kjos was not one of the delegates to the Evangelism Congress, but we appreciate getting his comments and evaluation of the historic meeting in Minneapolis.)

NEWS OF FORMER LFC MISSIONARIES

Miss Miriam Ahlness, missionary to Hong Kong, is now Mrs. Helge Iversen. She was married to Captain Iversen on Feb. 15, 1969. Mrs. Iversen will continue in church work in Hong Kong for another two years or so while her husband sails in the Far East. After that they will make their home at his home, Stavanger, Norway. Their current address is P. O. Box 4791, King's Road Post Office, Hong Kong.

Sister Judith Madland is stationed at Bezaha, Madagascar, this term. There she teaches English to both boys and girls and also does some dispensary work. The new term at Sekoly Dokotera Dyrnes (the school named in honor of the late Doctor J. O. Dyrnes) begins this month. Her address is Bezaha.

Miss Milla Thompson has now terminated her work in Madagascar as a teacher at the school for missionaries' children at Fort Dauphin and is back in the States.

After spending some time in United States before and after the death of her sister in Wyoming, Miss Lenorah I. Erickson is again in Formosa (Taiwan). Her address is No. 36, Lane 84, Lung Ch'uan St., Taipei, Taiwan. She keeps busy by teaching English in universities, Bible classes to those who desire it and counselling with students.

Miss Margo Pettersen is taking part in a new venture in Madagascar as she begins another term on that field. She will be teaching at the first Christian teacher's training college in the country. Her address is Ecole Normale Luthérienne, Fandriana, Madagascar.

PERSONALITIES

Rev. A. L. Hokonson, Faith, S. Dak., has accepted a call to become pastor of Medicine Lake Lutheran Church, Minneapolis, Minn., and will assume his work there on Jan. 1. Medicine Lake Lutheran is the congregation which serves the Association's Seminary and Bible School as well as the surrounding community.

Pastor Knute Jore is now serving Olivet Lutheran Church in Spokane, Wash. He and Mrs. Jore are living at 5130 W. Hoffman Pl., Spokane, Wash. 99205.

WANTED: USED CHURCH PEWS

Wanted, good church pews, about ten feet long.

Bethany Lutheran Church, Blue Grass.

Contact Mrs. Ernest Thompson, Route 2, Verndale, Minn. 56481

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

Minneapolis

Lester Tvinnereim, 46, Sept. 11

Tabor, Webster, S. Dak. (former)

SOUTH DAKOTA

Bristol

Oscar H. Johnson, 83, Sept. 15

Saron, Roslyn

TREASURER'S PROGRESS REPORT

February 1, 1969 to September 30, 1969

	<u>Proposed Yearly Budget</u>	<u>Current Budget</u>	<u>Total Received</u>
General Fund	\$36,000.00	\$24,000.00	\$22,310.48
Seminary and Bible School	51,175.00	34,116.67	16,652.50
Missions	72,800.00	48,533.33	26,475.45
Praise Program	<u>30,000.00</u>	<u>20,000.00</u>	<u>9,737.97</u>
	\$189,975.00	\$126,650.00	\$75,176.40

One Grand Fellowship \$6,733.33
 Library 50.00

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