

The Lutheran Ambassador



St. Michael
by Ernst Gorsemann

Sculpture at the entrance to the
library of Concordia Theological
Seminary, St. Louis, Mo.

Religious News Service Photo. Lutheran Society for Worship,
Music and the Arts

MEDITATION MOMENTS

ELIMINATION OF THE MIDDLEMAN

Our thoughts go back to the Reformation today, that stirring event early in the sixteenth century which shook the land of Germany and reverberated through most of Europe. It was the result of one man's sin-laden soul seeking a gracious God.

The first two principles of the Reformation have received due attention and emphasis in the Protestant Church; they are the principles of **Scripture Alone** as a source of information in matters of faith, and **Justification by Faith** as the summary content of Scripture. Today we should like to deal with the less well known third principle: **The Universal Priesthood of Believers**.

Scripture makes it clear that there is one mediator between God and man, the Man Jesus Christ. As time went on there came to be in the church numerous mediators between Jesus Christ and ordinary mortals. Prominent were the priests. They alone could effectively represent the penitent soul and bring his pleas to the Savior. Often they would make use of mediators to reach Christ. Such could be saints who in their lifetime on earth had demonstrated a more than usual saintliness, and who apparently had been entrusted by God to perform miracles.

Greatest of all such mediators was Mary, the mother of Jesus. She was

thought to be full of grace, and as a consequence there was no room for sin in her life. That qualified her as a first-rate mediator between man and the Lord. Besides, she could more easily gain the hearing and attention of her Son. While we regard Mary as the saintliest of persons who have lived on earth since man's fall into sin, she still—according to her own words (Luke 1:47)—was in need of a Savior. No one needs a Savior who is not a sinner.

One of the convictions of the Reformers of the sixteenth century was that there was no need for a gamut of middlemen between mortals and God. The cause of the Gospel could most adequately be served by the elimination of the middlemen between man and Christ. The Gospel invites all men to bring their petitions directly to God without going the tortuous roundabout route of many middlemen. Each Christian is his own priest in seeking an audience with the great High Priest of our faith, Jesus Christ. This is our Reformation legacy.

The communication between man and God is a two-way line. God speaks to us through His Word, and we respond by speaking to God in prayer. It had been held that no ordinary person could be trusted with the reading of God's Word; he might

so easily come to hold heretical ideas. Better it is to leave this to the experts—the priests; they could and would convey the message of God to other mortals. It should be remembered, however, that there was little opportunity for man to read the Word; Bibles were scarce, and few could read. Both of these lacks were largely remedied in the Reformation days. Luther held that all men had a right to read the Word, and under the guidance of the Holy Spirit to interpret and apply the truths to their own souls.

The principle of the Universal Priesthood of Believers has an even wider application. Insofar as a person has been justified by faith, he is a holy person and does good work. All of his good works are holy works, not only his prayers, alms and worship activity. A Christian housewife who performs household tasks is engaged in holy activity fully as much as a priest who officiates at the altar in the church. Many a woman conducts Divine Services at the sink three times a day.

As a priest every Christian is a representative of Christ to his neighbors. Luther put it succinctly thus: "I am a little Christ to all I meet."

Iver Olson

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THE CHURCH /S MISSION

by Rev. Dennis Gray
Grafton, N. Dak.

The church does not "have" missions, it is mission! In whatever the church involves itself, there should be the mission impetus. The trouble with most Christians is that we visualize a task force of missionaries off in some hinterland serving the Lord and call such work our mission. We then say we "have" missions. Now, while our missionaries are important and do need our help financially and through prayer, they are just part of the total mission of our church!

When we see the boys and girls, teenagers and adults come to Sunday School in our local congregation, we see mission in action. As the confirmation class meets, as the Sunday morning and evening services bear witness of the saving power of Christ, when we see special evangelism efforts and much more—we see the local congregation as mission!

Also, we can say that the church does not "have" a ministry, it is ministry. The ministry is proclaiming Jesus Christ, the Way, the Truth and the Life. Every Christian is part of the mission or ministry of the local church, the Association or larger body. These Christians are the **diakonoi** or ministers!

Each one is called into the ministry of bringing Jesus Christ and lost, condemned sinners together in a saving relationship. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 4:11, 12). Just as Christ came to have a ministry, every born-again person is to have a ministry.

All we who know Christ are adopted sons of God. We are the people of God,

the laos. Such is a title of honor. The laos or laity is called the **ekklesia**, or the church. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy" (1 Peter 2:9, 10).

While the laos or people of God are honored, they must not think of themselves as individuals to be more honored than others. The laity, as we often think of them, are not to be over the clergy nor are the clergy to be their bosses. They are to work together as the people of God. They are to have a common ministry. They are all part of the church as mission.

Some are called to be pastors, evangelists or teachers. They have a special Spirit-given gift. Yet, they continue to share the ministry as the church or **ekklesia**, the people of God. So, we must conclude that all have the same basic calling and responsibility and privilege of preaching and teaching Christ and Him crucified.

You who have not been called as pastors and evangelists have even more opportunity to reach lost souls. The pastor, for instance, is expected to talk of Christ. He is often thought of as being paid to do so. You are not. Your testimony for Christ adds much to the total ministry. You rub shoulders with many whom the pastor does not contact. "Let no one disregard you."

There are also more of you than there are pastors. You are also dispersed over a larger area. The fields are white unto harvest. Time is rushing on into eternity taking with it countless lives who are unsaved. Dare we commit the ministry or mission of the people of God to the pastors

and evangelists alone? We dare not.

There are many areas of concern before the local congregation and before the Association of Free Lutheran Congregations. Our resources may be small but God can both provide money and men for the task. Every aspect of our total work is part of the total ministry or mission of the church. Truly, we do not have missions, we are missions. At home, overseas, in the starting of new congregations, in the enabling of others to expand with much needed facilities and in our Bible School and seminary program are the opportunities we have as mission. Are we up to the task?

LORD, THY WORD ABIDETH

Lord, Thy Word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.

When our foes are near us,
Then Thy Word doth cheer us,
Word of consolation,
Message of salvation.

When the storms are o'er us,
And dark clouds before us,
Then its light directeth,
And our way protecteth.

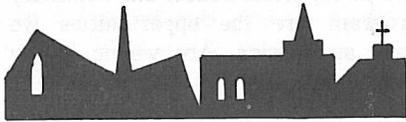
Who can tell the pleasure,
Who recount the treasure
By Thy Word imparted
To the simple-hearted?

Word of mercy, giving
Succor to the living;
Word of life supplying
Comfort to the dying!

O that we, discerning
Its most holy learning,
Lord, may love and fear Thee,
Evermore be near Thee!

Henry Williams Baker
(from *The Hymnal*)

MEET the Churches OF OUR FELLOWSHIP



**Today: Bethany Lutheran Church
Bemidji, Minnesota**

If people have heard of Bemidji at all, they are certain to associate at least one of the following items with the name, Paul Bunyan and his Big Blue Ox, very cold temperatures in the winter and a summer vacationland covered with pines and lakes. Yes, Bemidji is these and much more.

In the months following the merger, 1963, there was interest in the Bemidji area among former Lutheran Free Church people in the beginning of an Association of Free Lutheran Congregations churches in the community. Finally things materialized to the extent that the group of interested people could begin holding services and the first one was conducted on Sunday, Aug. 23, 1964, by student Erling Aaserud.

The LFC first began organized work in Bemidji in 1907 or 1909, sources differing as to the exact year. This work was in the Nymore area. Carl Amundson was the first pastor and served until 1913. He was succeeded by George Larson, 1913-16. Some

early names in the congregation were Olson, Larson, Akre, Evenson and Nordbo.

Other nearby LFC congregations were Trinity, north of Wilton, and Aardal, six and one-half miles east of Bemidji. The former was organized in 1899, the latter in 1897. Pastors L. O. Opsata, Amundson and Larson were the early pastors at these places. (A son of Pastor Opsata gave valuable land in the Bemidji area to the AFLC a few years ago.)

The new AFLC work is in a different part of Bemidji than Nymore, the church being located at 1300 Beltrami Avenue. The old Trinity Lutheran Church (Missouri Synod) was rented at first and later purchased (Dec. 28, 1965). The burning of the mortgage took place on April 1, 1973, and Rev. John P. Strand, president of the AFLC, led that service.



Bethany Lutheran Church

Bethany Lutheran has been served by student pastors thus far, but hopes eventually to have their own ordained pastor. Charles Kvanvig, from Sebeka and Aitkin, Minn., has been serving since February, 1972. He is a graduate of Association Free Lutheran Bible School and is now attending Bemidji State College. He plans on continuing his studies at Free Lutheran Seminary later.

Others who have given service to Bethany besides Mr. Aaserud and Mr. Kvanvig are Robert Lansverk, Ken Atkins, Oliver Urdahl and Sheldon Stockdale.

Like all Association congregations in college towns, Bethany wants to serve AFLC young people, and others, who have come to study in its city.

Law and Liberty

"I will walk at liberty: for I seek Thy precepts" (Psalm 119:45).

Here is liberty found in the domain of law. The Psalmist passes into certain limitations and discovers a larger world. That is a sequence which is incredible to the worldling, but it is quite well known to the saint. The man of the world reasons that when he passes under law he enters into bondage. He imagines that when he is a law unto himself, that is to say, when he recognizes no law at all, he enjoys a boundless circuit of freedom. On the other hand the Psalmist declares that to be under no restraint is to suffer the severest of restrictions, and that to welcome the yoke of God's commandments is to walk in the largest liberty.

Now there is no realm where the lawless are the free. In whatever way we wish to go we must accept bondage if we would discover liberty. A musician must reverence the laws of harmony if he would exult in his lovely world. A builder must put himself in bondage to the law of gravity, or it is not a house which emerges, but a rubbish heap. What sort of liberty does a man enjoy who consistently defies the laws of health? In all these realms to trespass is to be maimed, to pay homage is to be free.

But the principle has its supreme application in the realm of the spirit. When a man disregards the law of the Lord it may seem as though he has an unfenced world to walk in. Can he not do what he likes? Can he not go where he likes? There are no locks, no gates, no walls. The universe is his parish. And on the other hand it may seem that the man who accepts the restraints of the commandment of the Lord has only a park for his province, and not the bountiful freedom of the entire countryside. But all this is only a seeming, it is not the transcript of experience.

What has experience to tell us? Which of the two walks in liberty—the miser who defies the law of humanity, or the benefactor who honors

[Continued on page 10]

Women For Christ

SARPSBORG GIRL COMMISSIONED AS WMPL MISSIONARY

Miss Eileen C. Erickson, Dalton, Minn., daughter of Mrs. Myra Erickson, was commissioned for service with the World Mission Prayer League on Sunday, September 23, in her home church, Sarpsborg (Parkdale) Lutheran Church, Dalton, Wendell Johnson, pastor.

The service took place at 2:30 p.m. with Pastor Johnson officiating. Rev. Leonard Patzold of the WMPL gave a survey of the Pakistan field where Miss Erickson will be working. Glen P. Karlgaard was the organist and Thomas Adelsman the tenor soloist. Assisting in the service were Kurt Mortenson, Gordon Grage, Pastor Patzold, Otto Kvernstoen, Lay Pastor Sidney Swenson, Arthur Peterson and Rev. Harry C. Molstre.

The service closed with the hymn "Jesus Shall Reign."

Until December 31, Miss Erickson's address will be 1509 Sixteenth St. N.W., Washington, D. C. 20036. Her field address shortly thereafter will be Mission Hospital, D. I. K. Division, Tank, Pakistan.

NO WMF BIBLE STUDY IN DECEMBER

There will be no WMF Bible Study for the month of December. The series of studies in the Book of Acts by Miss Margaret Anderson, Sand Creek, Wis., has been completed. Many Aids like to have a special Christmas program at their meeting in December and therefore the Bible study is not being provided.

Our sincere thanks to Miss Anderson for the fine studies she has given to the women of the church during this year. The first study for 1974, by a new writer, will appear in the December 18 issue of the *Ambassador*. Watch for it.

OUR SAVIOUR'S WMF HONORS MEMBERS

An Honorary Membership service was held on August 19 at Our Saviour's Lutheran Church, Brooten, Minn., during the regular morning worship. Five women were presented with Women's Missionary Federation membership pins and certificates in recognition of and appreciation for their years of faithful service in the Ladies Aid. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Colossians 3:23, 24).



Those honored were Mrs. Dora Olson, Mrs. John Jacobson, Mrs. Art Grundseth, Mrs. Christine Jacobson and Mrs. Lillian Torgerson. Mrs. Tor-

erson was unable to be present so Mrs. Leslie Iverson accepted the pin in her place. May God continue to bless and use these ladies.

—Corr.

MRS. PHILIP FEATHERSTONE

Mrs. Philip (Delores) Featherstone, wife of the pastor, passed away on July 9 at her home in Minneapolis, Minn., after a six months' battle with cancer.

Pastor Richard Snipstead conducted a graveside memorial service on July 12 at Hope cemetery in Featherstone Township near Red Wing, Minn. This is the area where Pastor and Mrs. Featherstone had spent most of their lives.

On July 16 a praise and worship service in memory of Mrs. Featherstone was held at Faith Lutheran Church of Running Valley, Colfax, Wis. Pastor Amos Dyrud was in charge and Pastor John P. Strand brought the message. A memorial in song was given by the Featherstone children, Linda, Sidney, Patrice, Martha, Miriam and daughter-in-law Marcia Seberg Featherstone.

Since his wife's passing, Pastor Featherstone has moved from Minneapolis to the parsonage of Faith Lutheran in Colfax, a move that the couple had planned before she became ill.

Blessed be her memory.

THE GREEN PASTURES

What may the loyal pilgrims expect to find on these roads which are full of difficult places? They will find the green pastures of evangelical truth. They will find the quiet waters of the promises of grace. They will find the oil of spiritual refreshment, the unction of the Holy One, the joy of the Holy Ghost. And they will find a sort of rearguard of grace, goodness and mercy coming on behind, shielding them from the assaults of their yesterdays, intervening between them and their old sins. "Goodness and mercy shall follow me all the days of my life."

J. H. Jowett in *Springs in the Desert*

NEWS of the Churches



RICE, BAGLEY, COMMEMORATES 65TH ANNIVERSARY

Rice Lutheran Church, Bagley, Minn., observed its 65th anniversary in special services on Sunday, August 26. The congregation had been organized on June 8, 1908, at the Aspelie home.

Rev. John P. Strand, president of the Association of Free Lutheran Congregations, preached the sermon at the morning worship. Dinner was served at noon to the large crowd in attendance at the day's festivities.

In the afternoon anniversary service, Mr. Grant Fischer, president of the congregation, extended the welcome. Greetings were brought by former pastors of the church, Rev. Dale R. Battleson and Dr. Philip Quanbeck, by Mrs. A. P. Anderson, widow of a former pastor, by Pastor Strand and by neighboring pastors Orville T.

Olson, McIntosh, and Walter Beaman, Shevlin.

The festival offering was given to the dorm building fund for Association Free Lutheran Bible School, Minneapolis, Minn.

There were numerous special musical numbers in the program. Mr. Ed Mathison, who together with Robert Bilden, has rendered lay pastoral service to his own congregation, read the church history. Mrs. Oliver Erickson and Mrs. Mabel Prescott, daughter of an earlier pastor in the community, Rev. H. E. Bode, spoke their reflections on the church's history.

Today Rice Lutheran, south of Bagley, is served by Rev. Bruce Dalager.

The pastors at Rice have been L. O. Opsata, 1908-12; O. P. Grambo, 1912-17; George Nelson, 1917-21; J. P. Leeland, 1912-26; David Dale, 1926-29; A. P. Anderson, 1930-42; Karl Berg, 1942-45; Luther Gronseth, 1945-48; student

Merle Erickson, 1949-51; Philip Quanbeck, 1951-53; P. O. Laurhammer (temporary), 1953-54; James Christopherson, 1954-59; Waldemar Framstad, 1959-61; Wendell Shiell, 1961-64; Hubert DeBoer, 1965-68; Dale R. Battleson, 1968-72; and Bruce Dalager, 1972—.

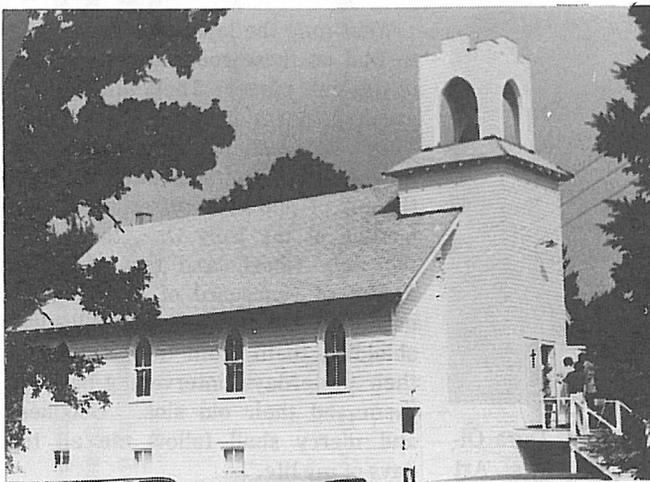
Numerous persons have provided temporary ministerial service over the course of the years, for shorter or longer periods.

RALLY DAYS HELD AT GREEN LAKE CHURCH

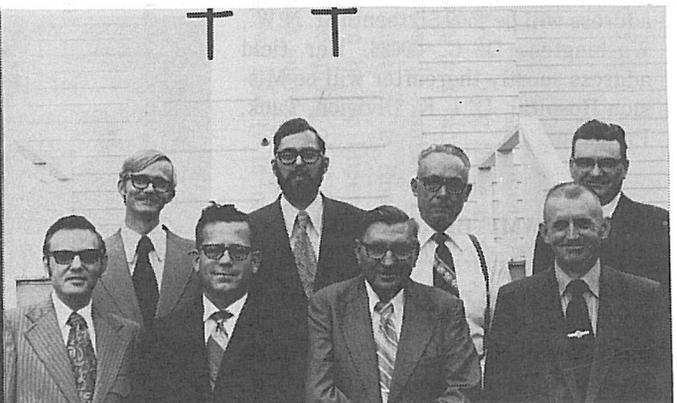
"Holding Forth the Word of Life" was the theme song of the Rally Days held at Green Lake Lutheran Church, Spicer, Minn., on Sundays, August 19 and 26 and September 2. The theme verse was I Corinthians 15:58: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord".

Miss Judith Wold, Thief River Falls, Minn., executive secretary for Parish Education in the Association of Free Lutheran Congregations, was the guest speaker on August 19. On August 26, Mrs. Harry Rorvig and daughter Mary Beth, Dalton, Minn., presented a chalk talk.

September 2, last of the three Sundays, was Promotion Sunday. Receiving a certificate for perfect attendance for the year 1972-73 was Robert Stulen. Others who received



Rice Lutheran Church



Shown here are some of the participants in the Rice anniversary program. Left to right, in the front row, they are Lay Pastor Walter Beaman, Rev. Orville T. Olson, Ed Mathison and Robert Bilden; and back row, Rev. Bruce Dalager, Rev. Dale R. Battleson, Grant Fischer and Rev. John P. Strand.

awards for missing four or less Sundays during the 12 months of Sunday School were Jill Kloster, James Galland, Jenette and Jenell Stulen, Bradley and Pam Jones, Luann and Beverly Stulen, Kristin Kloster, Janeen Galland, Donald Jones, Robert and Larry Stulen and Juanita deCathelineau.

Offerings each Sunday went toward furnishing a room at the proposed boys' dorm at Association Free Lutheran Bible School.

Leslie Galland is the pastor of Green Lake Church.

—Corr.

SUNDAY SCHOOL WORKSHOP HELD AT GREENBUSH IN OCTOBER

An area workshop for Sunday School workers was held over a period of four Wednesday nights in October at Bethania Lutheran Church, Greenbush, Minn., Gene Sundby, lay pastor. The evenings used were the 3rd, 10th, 17th and 24th. Miss Judith Wold, executive secretary of Parish Education in the AFLC, conducted the workshops.

SPRUCE CONGREGATION DEDICATES NEW CHURCH

Spruce Lutheran Church of rural Roseau, Minnesota, dedicated their new church building on Sunday, July 15, at 2:00 p.m. with Pastor John P. Strand, president of the AFLC, officiating. Also taking part in the service were Rev. Edwin Kjos, Faith, South Dakota, former pastor of Spruce; Lay Pastor Gust Nordvall, representing the Badger Creek-Oiland Parish; Pastor Clarence Haaland, representing the Golden Valley, Salem and Gatzke Parish; Burton Rygh, assistant lay pastor in the Roseau Parish, and its present pastor, Rev. Jerome Nikunen. The dedication service was preceded by an 11:15 a.m. worship service with Pastor Strand bringing the message, followed by a dinner at noon served by the Ladies Aid.

The dedication of the new Spruce church came less than a year and a half after a tragic fire destroyed the former church with all its contents on February 4, 1972. Ground was broken for the new structure on July 24, 1972, and construction began im-

A FIRM FOOTING

THE WET BIBLE

The Norwegian freighter, Childar, was shipwrecked at the mouth of the large Columbia River, out from Astoria, Oregon, in the spring of 1934. Four men of the crew lost their lives at once and three were badly hurt.

Carl Hanson, Halden, Norway, sustained the worst injury. We called on him the last day he was at Astoria hospital. Twenty-two of the crew were then sent back to Norway.

When the Astoria and Portland newspapers described the shipwreck of the Norse boat, they did not forget to mention the soaked Bible which Carl Hansen had saved and which he read at the hospital.

When the men were ordered into the life-boats, it was out of the question to take much along, but Carl grasped his Bible and put it in his pocket. He and the 21-year-old cook, Odd Mevik, had come near a life-boat, when a big wave lifted the boat and then dropped it down upon them. Mevik was killed and Hansen sustained a

broken nose, a broken arm and hip.

In a suffering condition he and two other wounded sailors were brought into Astoria by the coast guard. As soon as Carl had had his wounds dressed and tended to, he asked them to place the water-soaked Bible open before him, so he could read it.

He could not speak English, so the reporters did not understand his language. But the open Bible in front of the badly wounded young man spoke a quiet but impressive language. This language was understood.

In this manner the young Norse Christian sailor became a witness for Christ in the foreign land about the life-giving power that flows into a believing heart through the life-giving book.

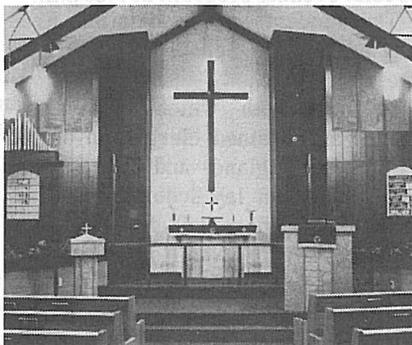
Do you read your Bible?

The Bible is given you as the Word of Salvation, as the compass of your life, that you may rescue your soul from the shipwreck of life.

—Peder Fostervold

mediately. The congregation began using the basement in December after having met in the Torris Bakken home for services and Sunday School since the fire. The first service in the new sanctuary was held on April 11, 1973.

Dedication Sunday also marked the 61st anniversary of the congregation, having organized on July 5, 1912.



QUESTIONS

Should life be so problematic, Lord?

So very over-the-brim

busy,

insistent,

and clamoring?

Am I supposed

to be this tired, Lord?

Discouraged

and sorrowing?

Help me to find

blessedness

in the midst of problems,

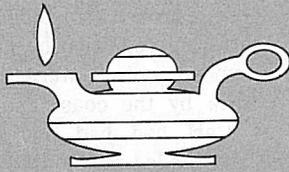
busy-ness,

discouragement,

and sorrow.

You did.

Jane Anderson



SCHOOL NEWS

NEW TERM OPENED AT FREE LUTHERAN SEMINARY

The 1973-74 school year of Association Free Lutheran Seminary began Tuesday, September 11th. Pastor Amos Dyrud, Dean of our Seminary, opened the school year with a welcome and a challenge from God's Word. A discussion followed as to what experiences the summer provided and also some thoughts concerning the approaching school year. Many first year students had questions about the coming year, such as, "Is Seminary God's will for my life?" The question also arose as to the availability of jobs in order to provide for their families. The testimonies of the second and third-year students overwhelmingly confirmed that God has a place for each of us in Seminary. Past experiences have shown that God **does** provide—financially, physically, and spiritually! Praise the Lord!

September 19th and 20th were the dates of our annual fall Retreat. This year the students and faculty rented Lyman Lodge on Lake Minnetonka for an afternoon, evening, and a following morning. The purpose of this retreat was to allow the students to get further acquainted with fellow students and faculty. Discussion, prayer, and interaction in eating and free time made for a very wholesome day!

We as Seminarians look forward to this coming year with much anticipation and expectation. One of the strengths of the Seminary is the True Word of God being taught and lived by the faculty. Another strength

is the relationship between students and faculty being very open and conducive to discussion!

May the Lord continue to call forth men into the ministry. Let us be much in prayer concerning this as God has and is calling men into this work. **John 15:16**: "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you ask of the Father in My name, He may give to you (NASB)!"

Richard Anderson

AUSTRALIAN SEMINAR TEAM TO SPEAK AT FREE LUTHERAN SEMINARY

A two-member team representing the Australia Forum will speak at Free Lutheran Theological Seminary, Minneapolis, Minn., on Wednesday, November 7. The team, consisting of Robert D. Brinsmead, editor of **Present Truth**, and Geoffrey J. Paxton, principal of Queensland Bible Institute, will participate in the morning chapel service at 11:00 and at a special evening program at 7:30 p.m.

The students of Association Free Lutheran Bible School will share in these meetings.

Subjects with which Mr. Brinsmead, an ordained clergyman of the Church of England, and Mr. Paxton, an independent lay scholar, businessman and farmer, will deal are Neo-Pentecostalism, Neo-Romanism and Neo-Evangelicalism.

The tour of this team in America is sponsored by **Present Truth** maga-

zine, whose American edition is published at Fallbrook, California. "**Present Truth** is a magazine dedicated to the restoration of New Testament Christianity and committed to upholding the great Reformation principle of justification by faith."

The publishers are "a group of Christian scholars and businessmen without denominational sponsorship who have united to uphold the objective Gospel amid the present deluge of religious subjectivism. Multitudes are being caught up in the popular and frantic effort to find satisfaction in some sort of religious experience. **Present Truth** is a voice in this barren wilderness of groveling internalism, a voice which boldly proclaims those great principles upon which the Reformation was founded—namely:

1. **Sola gratia**. God's saving activity outside of us in the person of Jesus Christ is the sole **ground** of our salvation.

2. **Solo Christo**. Christ's doing and dying on our behalf is the sole basis of our acceptance and continued fellowship with God.

3. **Sola fide**. The Holy Spirit's gift of faith through the hearing of this objective, historical Gospel is the sole **means** whereby Christ's substitutionary life and death are imputed to us for justification unto life eternal. He who is thus justified by faith and filled with God's Spirit will glory only in Christ's cross and make God's saving work in Christ the central affirmation of his Christian witness. Though he will be careful to obey God and please Him in all things, he will continue to repent rather than glory in the feeble attainments of his own Spirit-filled life.

4. **Sola Scriptura**. The Bible and the Bible only is the Christian's objective and infallible rule of faith and practise, alone sufficient that he may 'be established in the present truth' (II Peter 1:12)."

Mr. Brinsmead and Mr. Paxton will be at Golden Valley Lutheran College, 6125 Olson Highway, Minneapolis, on November 8, from 2-5 p.m. and again at 7 o'clock. On November 11 they will hold seminars at Moose Lake, Minn., at the Methodist Church, beginning at 9:45 a.m.

The public is cordially invited to these sessions.

editorials

THE JUST SHALL LIVE BY FAITH

Reformation Day, October 31, happens to fall on the eve of All Saints' Day. We know that it was not without reason that Martin Luther posted his 95 Theses on the church door in Wittenberg on that specific day. There is no reason to believe that the Augustinian monk saw the full consequences of his act on that historic day, but what he did has, for us, turned attention from November 1, All Saints' Day, to October 31, Reformation Day.

Our liturgical calendars list All Saints' Day as a holy day in the church year. Our altar book carries selected Bible texts for the day. Yet we do not pay much heed to the day unless it should fall on a Sunday, and even then it is apt to be overshadowed by a Reformation observance.

The two days do have a great deal in common, not in the old Catholic sense but in the Post-Reformation understanding. By the old Catholic sense we mean the idea which existed in the church of that day that the "Saints" were special noblemen and noblewomen of ages past who by specially consecrated lives had accumulated not only sufficient merits for themselves but enough to share with less upright and devout mortals. Thus it was that prayers were to be made to these "Saints" in the hope that their added graces could be transferred to someone in need.

Martin Luther disputed this teaching in his church. It was one of the points that drove him to the place of no return in his relationship to the church of his fathers. Some years after he nailed the 95 Theses on the Castle Church door, which were a stinging attack on the sale of pardons from God, Luther wrote strong words in his Large Catechism against worship of saints and supplication to them, calling this idolatry.

Wherever such is practised in our time, with Martin Luther, we condemn such as contrary to the Scriptures and an erosion of the teaching of the Bible that there is

no mediator but Jesus and His atonement is all-sufficient and alone sufficient for our salvation.

And this brings us to the point that there can be a beautiful connection between All Saints' Day and Reformation Day. For is it not our belief that the "saints" are those who believed and do believe that "the just shall live by faith"? Yes, that is the teaching of Scripture. The saints are the Christians, not some specially holy persons, but all true believers in Jesus. Of course, there have been Christians, even as there are today, whose lives have been more useful to the Lord than those of others. Some have touched more people for good and have been channels for greater blessing to many. They will have more stars in their crowns. But they, too, were, or are, sinners saved by God's grace through faith in Jesus. They are righteous by their faith, which is God's gift to them (Ephesians 2:8, 9).

On All Saints' Day let us remember particularly the departed who were in the Christian faith. We may have special reason to thank God for some three or four of them whose lives touched ours and it is right that we express that gratefulness. But we do not pray to these saints. We do not worship them. Let us also be grateful for the great host of Christian noblemen and noblewomen of past ages who left some legacy of inspiration and learning in which we share even today. Finally, let us forget not to thank God for all the "saints," most of them unknown to us, who go to make up the great host arrayed in white standing before the throne of light. Like them may we bear witness to the love and mercy of God and be found faithful unto death, living testimonies to the truth, "the just shall live by faith" (Romans 1:17).

THE MANY MOODS OF MEDICINE LAKE

It is said that the Grand Canyon of the Colorado is ever-changing, that the rays of the sun produce many variations during the course of a day as shadows move to new positions. A lake is also a mysterious thing, changing not so much in a day or days, but certainly with each season of the year, as anyone who lives by a lake can testify.

And we have seen that this past year at Medicine Lake. The days of summer are over. The lake then is ringed by trees of many kinds in abundant foliage. Except on windy days, the water's surface may be almost unruffled and sometimes, in the early morning or early evening, may be smooth as glass. The lake in summer speaks of tranquility. The air is warm. It is easy to feel lazy then. In summer, too, one may see sailboats gliding over the waters, a pretty sight indeed.

Now it is fall once more. The leaves have turned into a multitude of colors, all shades of yellow, orange, red and brown. The display this year has seemed especially brilliant. Maybe we say that every year. In summer the lake speaks of tranquility, in autumn the mood is one of rest and patient submission. Days are more apt to be overcast, giving the water a metallic color. In the fall, too, the winds may be low, but at other times they whip the water into a frenzy. The days become colder. Some mornings paper-thin ice may be seen along sheltered

shoreline. Then one day, almost as though overnight, the lake has been frozen over and what seemed a living thing is held in an immovable grasp.

Winter on Medicine Lake is not just an expanse of ice with drifting snow. In winter our lake becomes the scene of great activity as the ice fishermen take over. Our lake is one of the great centers for this sport in Minnesota. As soon as the ice is thick enough fishing shacks are moved on to the lake. They are placed in a number of clusters usually, on spots, no doubt, that have proven productive in years past. Like little villages, they are, and a great spirit of camaraderie must grow up among the occupants. Here they ply their pastime relentlessly, reinforcing our conviction that these people love to fish.

Winter is approaching but it will be followed by spring. The ice changes from its ice color to a dark gray. Water appears along the edges. The last die-hard ice fishermen have abandoned their posts. Patches of open water show up here and there. Then, all of a sudden, one day, the ice is gone. Waves run and leap and tumble over one an-

other once more. White foam decorates the sand on the leeward side. Skies may be bright blue or sometimes a heavy gray, laden with spring rains. The trees send forth their buds, then leaves, and a delicate shade of green becomes obvious on the banks of the lake and the surrounding hills. Everywhere there is the feeling of new life.

Medicine Lake has many moods. They change from day to day but the greatest changes occur with the succession of the seasons. And they all speak to us of God's wonderful creating power. "The heavens are telling the glory of God; and the firmament proclaims His handiwork!" (Psalm 19:1).

If abundance of acorns is a sign of a severe winter ahead, look for one this year. Never have we seen a greater supply of them at Newfolden in northern Minnesota.

PASTOR AND MRS. PERSSON HONORED AT ASTORIA

Pastor and Mrs. Ray S. Persson were honored at an Open House reception on the occasion of their 25th Wedding Anniversary on Sunday afternoon, Sept. 30, at Bethany Lutheran Church, Astoria, Oregon, given by Bethany Ladies Aid.

Pastor and Mrs. Persson were married in Dayton, Iowa, on June 5, 1948. He has been in the ministry 23 years, and has served at Bethany Lutheran Church in Astoria since July, 1964. The Perssons have two children, Paul, who is presently attending a theological seminary in Saskatoon, Saskatchewan, Canada, and Pauline, who is attending Clatsop College in Astoria. Both Paul and Pauline are graduates of our Association Bible School in Minneapolis, Minnesota.

Howard Johnson was master of ceremonies. Devotions were given by Mrs. Chris Thompson; a vocal solo by Jan Fahlstrom; an original poem by Mrs. Eldred Olson; and a vocal duet by Hal Allen and Bill Moberg. There were greetings by three local pastors and several others and a closing prayer by Hal Allen.

A love gift of money was given to the honored couple.

—Corr.

BOOK REPORTS

ESCAPE FROM EMPTINESS by John D. Jess

This is a collection of his radio sermons. Somehow he makes the Bible seem important and relevant, say many of the listeners who depend on "The Chapel of the Air" broadcast for spiritual counsel and help. He seems aware of people's conflicts and fears. He often refers to the revolutionary change that occurred in his life as a miracle—one which can be experienced by anyone who will meet the conditions set down in the Bible. Rev. Jess devotes his full time to the "Chapel of the Air" broadcast.

CONSCIENCE by O. Hallesby

This is a book about the moral side of life. It can scarcely be denied that most of us experience difficulty in getting the "moral" side of the Christian life to keep pace with the religious side. The reason for this is not, however, that we emphasize too strongly the religious phase of our relationship to God. We cannot emphasize that too strongly. Our failure lies rather in not emphasizing the moral aspect enough. As a result our Christian life becomes either dryly intellectual or

else unduly emotional, feverish and tense.

This book would therefore be a bit of practical theology and a helping hand to folks who experience difficulty with their conscience.

—Dalton Parish Library

[Continued from page 4]

the law with all his heart, and mind, and strength? Which man is really free—the man who moves in falsehood, or the man who rejoices in the truth? Which of the two looks as if he had the privileges of a boundless inheritance—the cynic or the lover? Experience has no hesitancy in her reply. It is the slave who is really free: it is the law-bound who have perfect liberty.

And now I can see how the Apostle Paul can in one breath speak of being "called unto freedom," and in the next breath glory in being "the bondslave of Christ Jesus." He has found his rest in wearing a yoke. He has subjected his will to Another, and the submission has given him access into "the glorious liberty of the children of God."

—Rev. J. H. Jowett, D.D.

(Springs in the Desert,
George H. Doran Company)

The curtain falls on the last act of this great drama in real life, Luke had accomplished his task. In the opening paragraph of Lesson One, we read what he (Luke) aimed to show in the Book of Acts, namely what Christ continued to do by the might of the Holy Spirit. We have seen the spread of Christianity from Jerusalem to Rome, that most of the Jews rejected Christ as the promised Messiah, and that the Gentiles accepted what many of the Jews did not accept. These are the main points in this great historical book.

Paul told much of his own history in the speeches and addresses he gave, as well as in the letters (epistles) he wrote, which reveal incidents from his experiences.

15. What does Paul say about himself in II Cor. 6:4-10? Read this portion in unison. See also Phil. 4:12-13 and II Cor. 11:23-30.

16. a. How does Paul summarize his life? II. Tim 4:7

b. What is his hope? II Tim. 4:8. Is that our hope?

The Book of Acts could well be the Book of the Holy Spirit, for it is He who has recorded the chapters in this book. In the first lesson we also asked, "Why study Acts?" and answered it thus: as we study we will be better equipped to understand our own congregation and our part and responsibility toward it in all phases of its endeavors. We were to note the work of the Holy Spirit in every chapter and lesson. This we have clearly seen, for His activity has been given much prominence. He is the Spirit of the ascended Christ, and the gift of Jesus to the believers.

The command in the key verse (1:8) had been fulfilled. Why was Paul great? We can only answer, he was great because he served a great Lord and Savior. Let our prayer be: 'Lord, fill me with the same zeal that Paul and the early Christians possessed, that through us You may do great things for Your Kingdom.'

O, Father, Son and Holy Ghost,

Thou of the God-head three;

Prepare us now to yield ourselves,

Completely unto Thee.

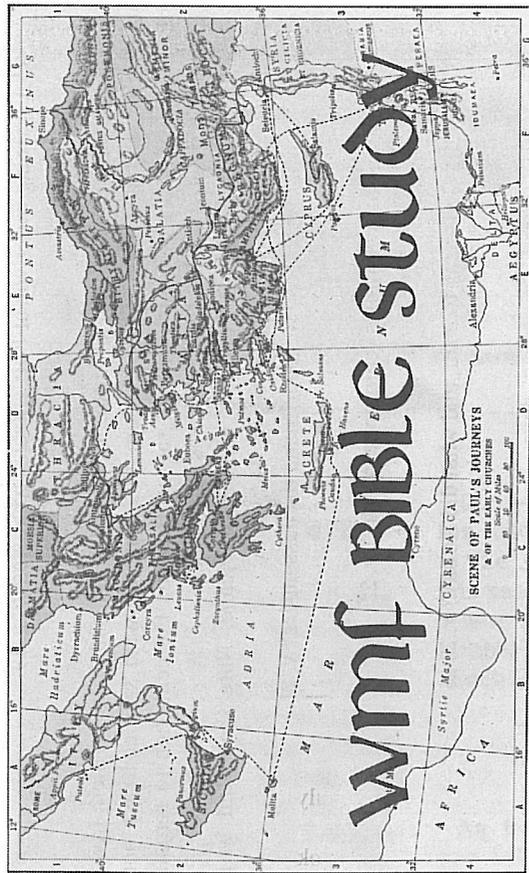
Awaken Thou our slumbering minds,

To grasp Thy truths divine;

That we will Thy great love reflect,

And out to others shine!

Agnes Margaret Anderson



Lesson 11

STUDIES IN THE BOOK OF ACTS

November, 1973

Read Chapters 27 and 28

In this final lesson from the Book of Acts, we will travel with Paul and Luke on an eventful and interesting journey. The voyage is described in a most detailed manner. Julius, a centurion, was in charge of a number of prisoners, of which Paul was one, all whom were to be delivered to Rome. Julius was a fine and considerate man. (Call to mind other centurions mentioned in the Bible.) The first phase of the long journey was in a small coastal sailboat; but a transfer was made at Myra when the passengers boarded a large cargo ship carrying wheat and other grains from Egypt to Rome. Sailing was difficult because of contrary winds. A sea voyage was something these ancient people did not anticipate with pleasure, because of small crowded crafts, possible long delays and danger of shipwrecks.

Paul went as an innocent prisoner, sent by the governor who could find no fault in him. But, Rome had been the goal of Paul's ambition, and he left in the company of two good comrades, Luke and the Roman officer (centurion).

1. What kind of treatment did Paul receive from the centurion? v. 3
2. What took place when the sailboat reached Myra? v. 6

3. A warning was given at Fair Havens, what was it? v. 10

The voyage was begun in Autumn and the wind had been in their favor until they reached Fair Havens. From there on the wind was contrary and the progress was slow. Paul advised the captain and the centurion to remain there until the next spring. His advice was unheeded.

4. Soon they were caught in a terrific hurricane. Note the detail with which Luke describes the storm in verses 14-21.

a. In what way does Paul reprimand the passengers? v. 21

b. But he also comforts them, in what way? v. 22

5. How did God speak to Paul, and what did He say? v. 23-25

The storm raged for many days, and Paul practically took over the command of the ship, speaking words of comfort and urging the passengers to eat. The boat was finally tossed by the waves upon the beach of an island and wrecked. Every one of the ship's company was saved by swimming or clinging to broken pieces of the damaged ship. Isn't it comforting for Christians to know that in the time of storms in everyday life, that one can realize the presence and power of the Lord and sense His goodness towards them? Look up Isaiah 26:3. A divine hand was in control! They landed on the island of Malta, where the natives were considered barbarians, not necessarily uncivilized. (The Jews, Greeks and Romans considered all others as such, who were not of their race.)

Chapter 28

6. What evidence of hospitality was extended these stranded visitors? 28:2

7. a. Paul was bitten by a viper; what did the natives expect would befall him? v. 6

b. In what way was Satan's device thwarted? v. 6

8. What other miracle was performed? vs. 7-10

9. What is revealed in Mark 16:18?

After three months on the island, the passengers again boarded a ship from Alexandria. It is believed that Paul must have kept a diary, because of the exactness of details (three days, three months, the second day, seven days, etc). It is not fiction, but facts that we read. The journey was nearing its end when they landed in southern Italy, where Paul stayed with some Christians. When the Christians in Rome heard of his arrival, they went to meet him to bring him to the imperial city of Rome. This is believed to have taken place in the spring of 60 A.D. There Paul was permitted to live in his own house, though guarded by a soldier to whom his manacled hand was chained. He was given liberty to receive anyone who desired to visit him.

10. a. Whom did Paul call together? v. 17

b. What did he tell them?

c. What did the people say to him?

11. a. What did Paul do on a certain appointed day? v. 23

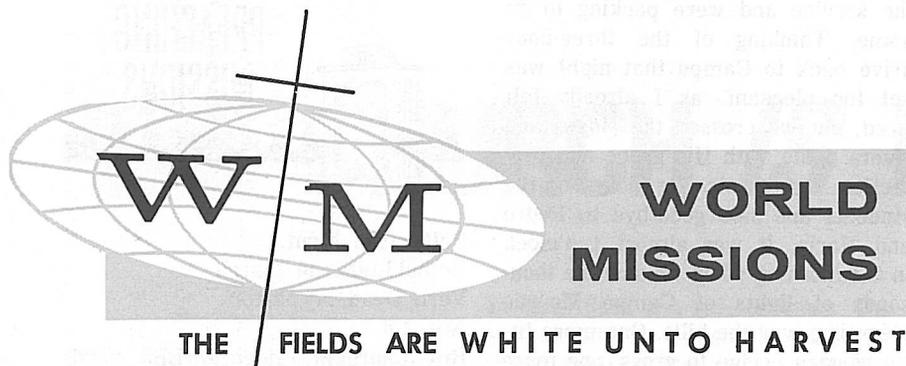
b. What was the result of this? v. 24

12. Paul said one thing more, quoting from Isaiah 6:9-10, vs. 25-27. What did he say in verse 28?

13. How did Paul spend the two years in Rome?

The story of Acts ends very abruptly and we could wish that Luke would have continued the story to the end of Paul's life. How disappointing it must have been for the great missionary that he was to remain a prisoner, he whose ambition it was to travel from place to place preaching the Gospel, but he bore all of these testings and trials as a good soldier of the cross.

14. What does Paul say in Rom. 8:28?



A WEEKEND CIRCUIT

by Missionary John Abel

"... God was in Christ, reconciling the world unto Himself... and hath committed unto us the Word of reconciliation..."

It all started out in a rather ordinary way, and I suppose the entire trip was composed of only the usual variations; yet that which by the nature of our work is so common to us might not be so to you, and so I'll tell you about it.

My '66 Chevy pickup is called a "Cabina-dupla" (double-cab type). This means two long seats instead of the normal one in a pickup and a shorter outside box. It has been almost an ideal car for our work these past couple years because we usually have a mixed load of supplies, equipment and people. This Saturday afternoon four students were scheduled to go on the circuit with me to the outlying churches of Herveira and Santo Rei, Joarez and Alipio, the boys, and Elza and Ivone, the girls. We would head first to Herveira for the Saturday evening house meeting at the ranch of Elza's mother, a widow with a large family, and rather large farm. While we headed south, George and Helen Knapp would be heading east with another team and Yeddo Gottel in another direction. Here in Campo our two churches are pastored by nationals, young men recently graduated from our Free Lutheran Bible School and Seminary, and they with the help of my wife Ruby and the missionary children teenagers would be carrying on an active weekend of visitations and services.

By 4 o'clock we were loaded with

loudspeakers, projector, sleeping bags, suitcases, literature and what not. The road was a dirt and dust affair main national highway (soon to be paved, they keep telling us) toward the famous waterfall division with Paraguay and Argentina. Our first stop was to be about 50 miles beyond Campo, and this meant a good hour and half of driving. The first part of our trip took us by countless green soybean fields. What was only jungle a couple years ago now has been bulldozed into great fields of 20 to 100 acres. But we soon ran out of fields. After passing Mambore we again were in jungle country and passed by two large saw mills. Arriving at Osvaldo's store just before supper we were given a cordial welcome and told that supper was on the table. Our hungry crew didn't take long to pump up some water from the well, wash up in the big aluminum basins and get into the long, low kitchen for supper.

At the table Evaldo briefed us on the situation in the parish. "Juarez, I believe the pastor and all of us should pass by your farm on the way out to my mother's place. Your grandmother is very sick and, as you know, no one has expected her to live this long. The pastor said he would give her communion the next time he came, so maybe we'd better go there first?"

It wasn't long before Mrs. Lourdes had us all fed and the "where we'd spend the night" was touched upon. Joarez would have Alipio with him at his house and Elza would have Ivone with her at her mother's farm and I was to bring Evaldo and Lourdes and the children back from the farm meetings and roll my sleep-

ing bag out on their davenport, as I am accustomed to doing.

We were now on our way to Mauro's farm. The road wound down into a small river valley. The trip takes you almost straight down on one side and straight up on the other, except where the road dodges sharply to avoid a big boulder or two. This is perhaps the toughest piece of road we have in the field and the old Chevy has to get a little run as it goes over the narrow plank bridge or it can't pull itself up the other side. In wet weather it is just out of it. It was hardly 7 o'clock when we arrived at Mauro's farm. His five young sons all came running out to meet us and their brother Juarez from Bible School. Mauro has many features of the Indian mixture in the early Brazilian stock, but a warmer and firmer Christian is hard to find. His fingers, partly deformed by work and accidents, still play the guitar and the whole family sings along. His wife Lydia is taking an extension course and teaches Sunday School. My how tired she looked! They had been up all night for several weeks, taking turns sitting by his mother who in pain and agony lay dying of cancer. We had a nice visit in the hot, dark, little room. She was ready to meet the Lord. The joy of the Lord was written all over her face. After a short communion service for Grandma and the family we sang a hymn and departed. It was dark now as the Chevy, packed with people inside and in the box outside, slowly climbed along the ridges and followed the deep roads through the tall elephant grass toward widow Olinda's farm.

Arriving at the farm it was almost impossible to make out acquaintances for people were everywhere scattered among the dark shadows of the house and in the dimly lamplighted rooms. Olinda is a little lady of German descent and she always greets me with a few words in German. My three years of college German hasn't all left me, so I can at least answer her simple expressions. Elza and Ivone were already starting to sing choruses, so it wasn't long before everyone joined in and the meeting was underway. The Brazilians like to suggest their favorite hymns and Joarez's younger sister

and her dad sang a few numbers with the guitar. I gave the message. No call for decisions was made, but an invitation to be in church the following day was given. Judging by the enthusiasm, it seemed to be a good meeting.

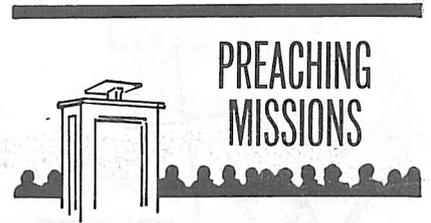
Sunday morning the turnout was about their average, around 45. What I found quite interesting was Elza's recently married brother, Pedro, coming up and expressing his desire to go along with me on the run over to Santo Rei, where we would have afternoon Sunday School and evening service. You see Pedro, age 19, was recently married to Maria, age 15, and they hadn't made a trip together yet. No time for honeymoons among these struggling frontier folk. I was glad to have them along. It was their first trip to their nearest Free Lutheran neighbor congregation. Our trip of about 40 miles took us through one small river and up and down many ridges. Maria is very quiet, and looked more like a Junior High girl than a married lady. We try to discourage these early marriages out here, but in the country areas it's hard to go against their customs. Pedro was quite talkative and it was good to get to know this couple better through this trip.

When we arrived in Santo Rei the congregation was already singing. The church is led by an active young layman called Vincent de Costa. It isn't a large group, as they seem to grow only so much without a pastor, but they usually have a large number of visitors. They have a new well now in which to lower the "old bucket," and have also painted the church. Pedro and Maria were given a warm welcome by Vincent and wife and others. They really enjoy visitors and usually call on them for a greeting, but Pedro's no talker, so he just responded with a nod.

For the evening service we hooked up the battery projector to the car's 12-volt system and projected a Gospel strip film. They have only one gas lantern for light and when we turned this off for the projection, more and more people crowded in for the film. Sometimes the children are pretty noisy and these Catholic-background people have a habit of getting up in the middle of things and walking in, or out. This night everything was very

quiet and by 9 o'clock we had finished the service and were packing to go home. Thinking of the three-hour drive back to Campo that night was not too pleasant, as I already felt tired, but we crossed the ridges and rivers again with His grace and protection. At Herveira we picked up the students and said good-bye to Pedro and Maria. It was almost 1 o'clock in the morning when we saw the thousands of lights of Campo Mourao gleaming over the hills. One more little wooden bridge to cross, one more hill to climb and there we were, home at the Bible Institute again. Just a normal weekend. No mud to fight this time and no flats or other delays, much to thank God for. Are you thanking HIM with us? Remember what He desires most is our constant adoration and praise. We shall be doing this for all eternity, if we are saved.

When you read this article, perhaps you won't find it very romantic nor a thrilling narrative, but if you are once again reminded to pray for Missions and we your servants, and HIS, out here, we shall be amply repaid.



Culbertson, Mont.

Bethel Lutheran Church
Verle Dean, lay pastor
Nov. 4-8
Rev. Laurel M. Udden, AFLBS, speaker

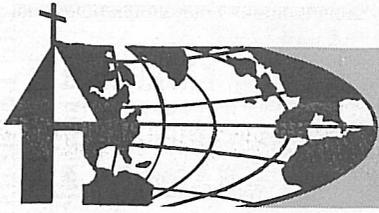
Everett, Wash.

Calvary Lutheran Church
Marvin Undseth, pastor
Nov. 11-15
Rev. Laurel M. Udden, AFLBS, speaker

Minneapolis, Minn.

Medicine Lake Lutheran Church
Amos Dyrud, Co-ordinating pastor
Nov. 11-15
Rev. Eugene Enderlein, Minnewaukan, N. Dak., speaker

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS			
3110 East Medicine Lake Blvd.			
Minneapolis, Minnesota 55441			
BUDGET RECEIPTS			
February 1 to September 30, 1973			
	Proposed Yearly Budget	Current Budget	Received to Date
General Fund	\$ 48,316.00	\$ 32,210.64	\$ 20,664.47
Schools	81,886.00	54,590.64	27,374.77
Home Missions	44,000.00	29,333.36	19,129.48
Foreign Missions	44,000.00	29,333.36	19,866.70
Praise Fund	18,000.00	12,000.00	5,388.90
TOTAL	\$236,202.00	\$157,468.00	\$ 92,424.32
Budget 1972-73	\$251,563.00		\$120,871.24*
*includes debt retirement offering			
Dorm Fund			
Cash received	\$107,138.58		
Unpaid pledges	28,082.85		
Total	\$135,221.43		
Legacies—\$277.05			



CHURCH-WORLD NEWS

TIETJEN SUSPENSION VACATED; SEMINARY BOARD STARTS ANEW

St. Louis—(LC)—The action suspending Dr. John H. Tietjen from the presidency of Concordia Seminary here has been "Vacated without prejudice" by the seminary's Board of Control.

Thus the moves to oust the president of the Lutheran Church-Missouri Synod school now "revert to the first step."

At an earlier meeting on August 18, the seminary Board of Control had voted to "suspend" Dr. Tietjen. However, that same meeting delayed implementation of the suspension until opinions on the legality of the action could be obtained.

In a report to the most recent meeting on Sept. 29, the Synod's Commission on Constitutional Matters advised the board that Synod by-laws regarding the suspension of a faculty member also apply to the office of the presidency.

The commission also indicated that by-law regulations have not been followed in the matter of charges being brought against the seminary president.

The Board of Control resolved to call upon the Rev. Leonard P. Buelow of Green Bay, Wis., and the Rev. Harlan L. Harnapp of North Platte, Neb., to meet again and at greater length with Dr. Tietjen. The two pastors have officially protested Dr. Tietjen's administration of the nation's largest Lutheran seminary.

Concordia Seminary has been the focal point of a long struggle over the doctrinal position of the 2.8-million member denomination. Conservatives in the Synod, including President J.A.O. Preus, contend that Dr. Tietjen and the majority of the seminary's faculty members teach positions contrary to the Synod's official doctrinal stand.

Recent developments have been complicated by debates over the procedures which must be followed in order to remove the seminary president.

In resolving to vacate the earlier motion suspending Dr. Tietjen, the Board of Control said that it acted "so that no person subject to being charged (of false doctrine) can say that any action against him was precipitate or that he was not treated 'in the spirit of Christian love.'"

The seminary Board of Control also started an inquiry into the formation of the "Fund for Lutheran Theological Education, Inc." The corporation allegedly exists to raise funds to aid and promote scholarship and teaching in Lutheran theology. Dr. Tietjen is among the incorporators, and all are members of the Concordia faculty.

The Board of Control said that while the fund may not seem to conflict with the purpose of the LCMS, it could be duplicating or competing with objectives and purposes set by the Synod.

Incorporators of the "Fund for Lutheran Theological Education," were invited to the Board of Control meeting on Oct. 15.

GIVING IN LUTHERAN CHURCHES EXCEEDS PROTESTANT AVERAGE

New York—(LC)—All five of the largest Lutheran church bodies in the United States exceeded the Protestant average of \$99.16 per member for total contributions and of \$79.29 for congregational finances during 1972. All but one bettered the rate of \$19.87 for benevolences.

The Commission on Stewardship of the National Council of Churches reported here that 39 Protestant denominations received \$4,615,607,162 in contributions from their members last year. The percentage gain is 5.2, nearly two per cent higher than the gov-

ernment's figure of 3.3 for 1972's cost of living rise.

The Lutheran Church-Missouri Synod led its sister bodies in total contributions, with per capita giving of \$136.27 from its adult or confirmed members, and in congregational finances, with \$110.41, and was second in benevolences, with \$25.86.

In the latter category, the Wisconsin Evangelical Lutheran Synod was first, with per capita giving of \$29.57, representing 23.6 per cent of its total contributions, also highest among the Lutherans.

In total contributions, the WELS was second with \$125.28 per member, followed by the Evangelical Lutheran Synod with \$122.69, the Lutheran Church in America with \$108.04, and the American Lutheran Church with \$104.27.

In parish or congregational expenses, the ELS was second to the LCMS with \$98.76, followed by the WELS with \$95.71, the ALC with \$87.28 and the LCA with \$86.99.

In benevolences, the ELS was third with \$23.93, the LCA fourth with \$21.05 and the ALC fifth with \$16.99, which was \$2.88 below the national average. On the percentage of contributions for benevolences in relation to total contributions, the LCA and the ELS tied for second with 19.5 per cent each, the LCMS was fourth with 19.0 per cent, and the ALC fifth with 16.3 per cent.

The 12-million-member Southern Baptist Convention, the largest and one of the most conservative Protestant bodies in the U.S., reported contributions in 1972 at \$1,071,138,856—the first Protestant denomination to top the one billion mark. The SBC gain was notably higher than most—up \$96,221,455 as compared to an increase of close to \$28.5 million for the nearly nine million Lutherans in the U.S.

Churches where tithing is the practice showed, as is customary, the

highest rates of per capita giving. The highest of the 39 denominations reporting was the Seventh-day Adventists, with nearly 450,000 members who contributed an average of \$417.20 during the year.

WISCONSIN SYNOD ORGANIZES DISTRICT ON EAST COAST

Merritt Island, Fla.—(LC)—The Rev. Raymond L. Wiechmann, pastor of Bay Pines Lutheran church in Seminole, Fla., was elected the first president of the South Atlantic District of the 386,000-member Wisconsin Evangelical Lutheran Synod.

The organizing meeting, held September 25 at Merritt Island, was con-

vened by the Rev. Oscar J. Naumann, president of the Wisconsin Synod.

Delegates to the August convention of the Wisconsin Synod authorized the organization of its tenth district. The district is composed of Tennessee, Florida, South Carolina, Georgia, Alabama, Mississippi, and Louisiana east of the Mississippi River.

“And without faith it is impossible to please Him. For whoever would draw near to God must believe that He exists and that he rewards those who seek Him.” Hebrews 11:6

THE LUTHERAN AMBASSADOR
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Minneapolis, Minn. 55427

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