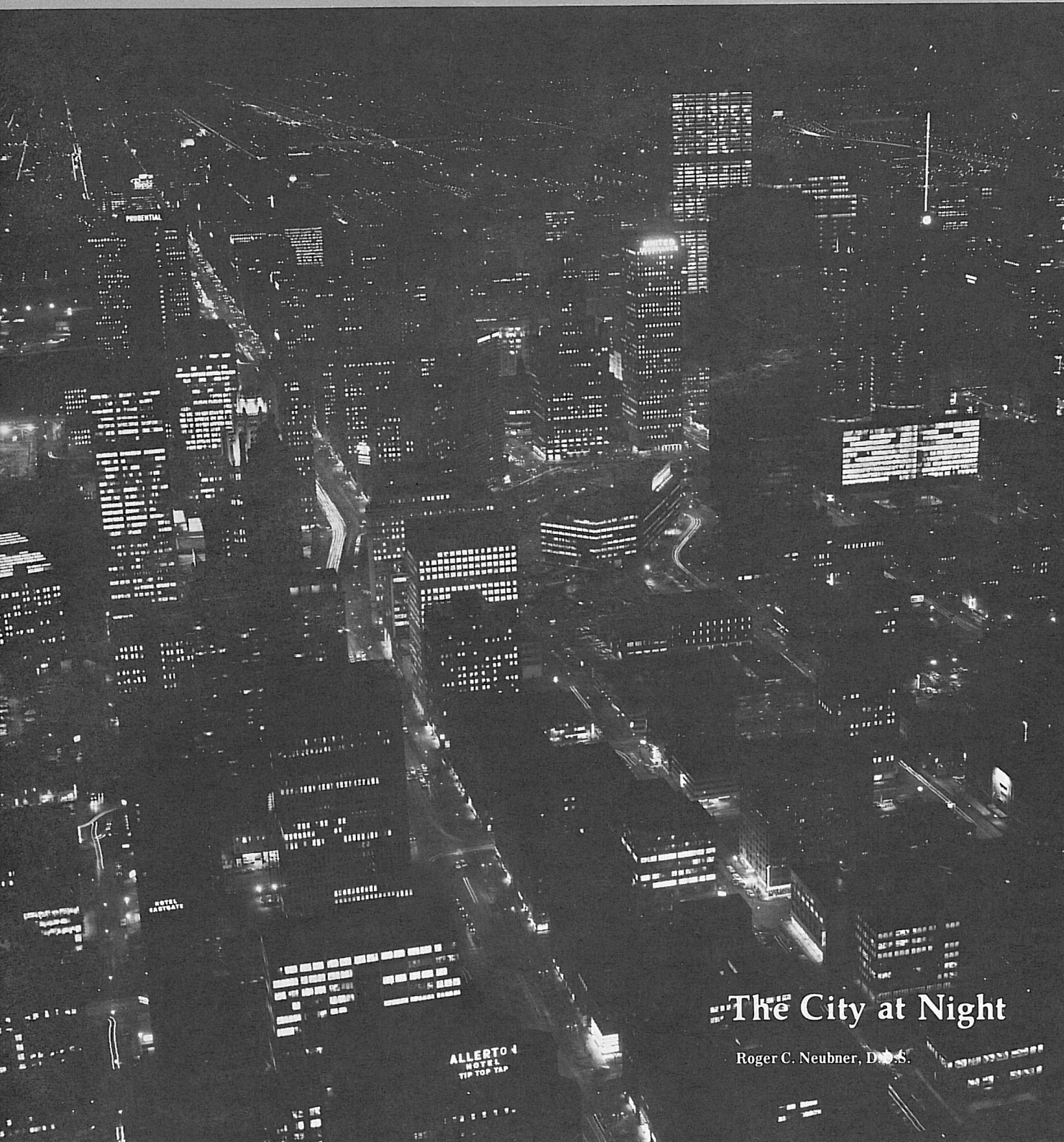
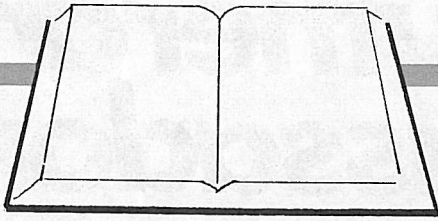


# The Lutheran Ambassador



The City at Night

Roger C. Neubner, D.D.S.



## *According to the Word*

### **GOD'S MERCY MAKES US MERCIFUL**

"Blessed are the merciful, for they shall receive mercy" (Matthew 5:7).

Read Matthew 18:1-4, 21-35; 25:31-46.

The first four Beatitudes look at the attitudes of the believer primarily with respect to his relationship to God. This relationship, then, shapes his attitudes toward, and relationship with, his fellow man. The last three, beginning with the one we are considering today, look at Christian virtues that deal directly with the believer's attitude toward others. For example, the person who possesses the Christian virtue of meekness is meek first of all before God; then he can be meek before others. But a man cannot be merciful toward God. The beggar comes before God with nothing to give; he can only receive. The person who has been forgiven through God's grace, and has experienced God's mercy, becomes merciful toward others.

We have suggested reading two portions from Matthew's Gospel. In these Scriptures Jesus tells who will receive God's mercy in the present and also be welcomed into His presence in eternity. We could have added many more for your consideration—Jesus' teachings contain many exhortations to show mercy and illustrations that teach us how. We cannot escape this part of Jesus' teaching; it is emphasized too strongly.

If you want deeper insight into the thoughts and attitudes that motivated Jesus, study the Sermon on the

Mount; it is His autobiography. If you would be like Him, you must possess the virtues He possessed. One of these virtues is mercy.

The kind of mercy demanded of all citizens of God's kingdom is not the ordinary human virtue, which anyone can possess, but it is a God-given, super-human gift which grows out of a true and saving faith. It is the exclusively Christian virtue that echoes the sentiment of the heart of the Savior when, dying on the Cross at the hand of His cruel, heartless enemies, He said, "Father, forgive them; for they do not know what they are doing" (Luke 23:34).

Mercy speaks of action. Men molded in the image of their Lord live and act in this world—they live out His life in deeds of mercy toward their fellow man. It is impossible to show mercy without doing. Stephen displayed this Christian virtue when he was being stoned to death; "And falling on his knees, he cried out with a loud voice, 'Lord, do not hold this sin against them!' And having said this, he fell asleep" (Acts 7:60).

The Lord Jesus Christ **expects** members of His kingdom to be merciful. Mark (11:25, 26) recorded these words from the Savior; "And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven may forgive your transgressions." Let us remember, it is Jesus Himself who teaches us to pray, "And forgive us our debts (i.e., moral debts or sins), as we also have forgiven our debtors." Then He adds,

"For if you forgive men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions" (Matthew 6:12, 14, 15).

Friend, do you possess the Christian virtue called mercy? If you cannot say yes, maybe you should examine your faith to see if you have a true faith; for a real living, saving faith produces good works of mercy. The Epistle of James says (2:12-14, 17, 26), "So speak and so act, as those who are to be judged by the law of liberty. For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment. What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? . . . Even so faith, if it has no deeds, is dead, being it itself . . . For just as the body without the spirit is dead, so also faith without deeds is dead."

"Above all, keep fervent in your love for one another, because love covers a multitude of sins" (I Peter 4:8). "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you" (Ephesians 4:30-32).

Howard M. Kjos

(Scripture quotations are from the New American Standard Bible.)

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**The Lutheran Ambassador** is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 10, Number 21

# Our Pleasant Places

By Pastor John P. Strand

When this Ambassador arrives, the Association will be in our anniversary days. The Association of Free Lutheran Congregations had its organizational beginning at a conference in Thief River Falls, Minnesota, on October 25-28, 1962. We are now ten years old as a fellowship of congregations. Looking back, it seems a dream. What wonders God has wrought! In Psalms 16:6, the psalmist writes, "The lines have fallen to me in pleasant places." Surely this must be said of us in the Association.

We have said so often that God has blessed and continues to bless the Association. What is has not come because of men's piety, but because of God's Grace. It has been a pleasant experience. For many in Kingdom service, these have been the best ten years of their lives. There are no regrets concerning the decisions made ten years ago.

We have known a rich fellowship about Truth, the Truth as found in Christ, the Truth as the Word is Truth. Being confident of God's promises and the Truth of the Scriptures, we work and rest in confidence and peace. This foundation will stand even in the midst of a decaying world.

We have known a rich fellowship in freedom. The Christian man has a great freedom. The Christian congregation is to be free. It is not to be dominated by councils, denominations, the clergy, or other congregations, but it must yield to the Word and Spirit of God. Scripture is not of private interpretation, but Scripture interprets Scripture.

We have known a rich fellowship in growth. Our schools, missions and congregations have seen healthy growth, both outwardly and inwardly. We are no longer a forgotten movement in a corner, but know an ever-expanding work and witness. We are humbled by what God has seen fit



Pastor John P. Strand

to do through and for us. The growth has been steady and strong.

Yes, our lines have fallen in pleasant places. But "to whom much is given, much is required." We have a tremendous responsibility.

We are living in strange times. The spiritual needs today are beyond measure. There is great chaos and confusion on every hand. Satan is showing tremendous power and influence. False teaching and living are openly promoted, and often defended as truth. Piety and Biblical truth are branded as heretical. Millions of people are completely misled. The occult and demonic powers are given greater credence than the Word of God. In such a time and place the Association must move forward for the sake of the souls of men and the Church of Christ.

The Association came into being because of opposition to certain trends in the theology and in the life of the church. The fears we had ten years ago have been revealed as not being imaginary, but very valid. If anything, many developments in what is often called the main stream of the Lutheran church have been worse than we feared. In this day,

too, we must take our stand, not only on our original convictions, but also on new developments.

The Association is intended to be, above everything else, a spiritual movement. But what is meant by spiritual life? Herein lies a basic struggle in this day. There are many spiritual movements and forces. Some are valid, many are false. As we near the "day of the Lord," we know the numbers and power of the false will increase. Many true children of God even will be misled. The Word admonishes us to "try the spirits" (I Jn. 4:1-3).

God's people have always had to separate the true from the false. It was true in the Old Testament times as well as the New. We are often reluctant to do this. It is always easier to believe everything and hope for the best. This is disobedience. And often when one questions so-called spiritual movements, one is accused of being anti-Christ, anti-spiritual life, and anti-fellow believers. This is a cross we must be willing to bear. We must "try the spirits!"

The "spirits" are essentially tried by the Word. The Word stands in judgment over experiences, activity, and message. So often we accept things because of how they come, and how amazing and strange they are, rather than if they are Scriptural. We have Scriptures such as Deut. 13:1-3 (it is amazing what the false can do), Deut. 18:22, I Jn. 4:1-3, and I Cor. 12, 13, 14, just to mention a few. The message and purpose of the church is summarized in I Cor. 15. Here is where the emphasis must be.

We must not shirk trying so-called spiritual movements. Today we have the charismatic movement, basically, we fear, being only the old tongues movement under a new name. We have new forms of evangelism, and new methods of evangelism. Some

only avoid or rename sin instead of dealing with it through repentance and faith. We have a tremendous concern over social sins, but little over personal sins. We have new liturgical movements, replacing neat dress and garb with sloppy shirts and old jeans (not because that is all they have to wear), and unusual hair styles. These new forms are supposedly more relevant than the old. We have new liturgical music, with the guitar, rock beat, folk tunes, and meaningless jingles replacing the Word-centered hymnody of the church. We have the thunderous volume of the amplifier replacing the still small voice of the Spirit. We have emotional numbness and psychological well-being replacing or parading as the peace of Christ, based on the Word. On and on we could go. How much real spiritual value is there? We must try the spirits with the Word. Undoubtedly some values will be seen. The unworthy, too, must be reorganized.

We are a Lutheran fellowship. To our Lutheran heritage, because we believe it is Scriptural, we will remain true. As a Lutheran fellowship, led and empowered by God's Spirit, we will know a continuing growth, and the blessing of God. Even when testings and trials come, we still know that "our lines have fallen in pleasant places."

#### RETIRED LFC MISSIONARY WRITES FROM NORWAY

(Ed. Note: Miss Inga Helland was for many years a Lutheran Free Church missionary to Madagascar. Now she lives in Norway in retirement. But she takes a keen interest in the work of the AFLC as her letter indicates. In her letter she refers to the boys' dormitory building project and declares that she is going to have a part in it. Last June she was the recipient of an Honorary Membership in the Women's Missionary Federation in the AFLC. Her many friends will enjoy this greeting from her.)

We had a letter from Inga Helland this week, and during the course of the letter she started thinking it would be fine if this letter were sent to several of you; so she asked me to

type it and send it on. I pondered on how to cut out the lines that were more personal to us, but that became complicated, so I decided to type all as she has written.

And also, being we all love and know Inga so well and appreciate her unique ways of expressing herself in both speech and writing, I will try to pass on the spelling and punctuation just as her hand wrote it.

I hope you will find time to drop her a line, too. Her address is: Bryne 4440, Norway. By the time winter comes she will very likely go back to Oslo again to some mission home and I don't have that address now.

And as I am writing this I want to greet you from our family, too.

Sincerely, Amos and Ovidie Dyrud  
Here is Inga's letter:—  
Dear Ovidie and Family,

You surely can write long good letters. I enjoy them—Thank you!

So very wonderful that you did have such a good conference—and that you remembered even me—have I thanked you for the pin! No it is my first and only honorary pin coming this way. Thanks! I have not any voting right but permit me to join your group: "Why wait?" "Why not build as large as the one we have with provision to continue building upward as need arises"—and to prove that I mean it you will get a gift toward that building thru Lester Dahlen some of these days—do we dare to curb our Lord's work—here students who want to come to the Bible School—while we can give small or large sums of money—and not even enter the group that offers for the kingdom progress! Wonderful that \$7000 came in at once!

So Amos had been to Bible Camp at Cooperstown—and Binford, my home community in N. Dak. from '09-'18! My cousin's wife, son, his wife and a 10-year-old girl were my guests from Cooperstown during the month of June. Bryne was their headquarters, but they visited many of their other relatives. The two ladies helped me with cooking and did all the dishwashing as I am not much good for anything, anymore!

But, Ovidie, to put a lighter edge to the dark picture, I must tell you that the month of July I "kept house" for my brother-in-law, while his son,

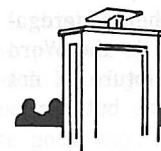
my nephew, went to U.S.A. for 3 weeks—to Willmar and Cooperstown! His wife and 3 children went to her child homeplace, Lofoten. Those days of housekeeping were my vacation this year!

The Rasmussen wedding reminds me of happy Oak Grove days. The fall of '14 kind of ended my hyre-girl days in N. Dak. I kept the happy cook-car days until the fall of '17 and as late as '19 I spent our 1-month-a-year vacation, that "Moody" had, for a N. Dak. cook-car. When I told the bas that instead of working at threshing on Sunday we should rather have a forenoon service and I be the preacher, he really softened up and told me that he used to be a good Methodist! If that really meant a Christian as well is not for me to tell!

9/10—When I said Dahlen were to send money—some money in Loan and Savings, he is to divide between your building and Stanley's hospital's need. So you see I love you both—yes I do! And often I have to take a long deep look at all my fellow workers up to '60. I would so like to be able to write to all of you, but somehow I just can't make it—I suppose it is age! Coming October I am to reach my 80th—God willing, but Mrs. Asheim I think shall be 86. Shortly I visited her she was very well and seemed so happy—confidently resting in the Lord I call it.

Herren Velsigne og bevare dig  
Heren la sit ansikt lyse over dig  
og vare dig nadig.  
Heren lofte sit asyn pa dig og gi dig fred!

Med kjerlig hilsen,  
Inga



## PREACHING MISSIONS

### PREACHING MISSION

Pukwana, S. Dak.  
Pukwana Lutheran Church  
Dale R. Battleson, Pastor  
Oct. 29-Nov. 2, 1972  
Rev. Forrest Swenson,  
Winger, Minn., speaker

## Covetousness— Mark of the Old Nature

by Rev. Forrest Swenson  
Winger, Minn.

If we could say there was one commandment that people are guilty of breaking the most, I think we'd agree it would be the ninth and tenth, and yet on the surface it seems the least. Of course, we are guilty of breaking them all, but this of coveting looms larger before us. It seems so innocent to just wish and desire what others have. What harm can that do? We are doing no one injury. Let us see what coveting involves.

### Definitions

I have listed some words with their meanings, as found in the dictionary, that are used sometimes in talking about and explaining these two commandments:

**Greedy**—implies an insatiable desire to possess or acquire something to an amount inordinately beyond what one needs or deserves.

**Grasping**—suggests an unscrupulous eagerness for gain that manifests itself in a seizing upon every opportunity to get what one desires.

**Ambitious**—implies a striving for advancement, wealth, fame, power, etc., and is used with both favorable and unfavorable connotations.

**Aspiring**—suggests a striving to reach some lofty end regarded as somewhat beyond one's normal expectations.

**Enterprising**—implies an energetic readiness to take risk or undertake new projects in order to succeed.

According to the dictionary, to covet is to desire ardently, especially something another person has, to crave and long for. Covetous implies greed for something that another person rightfully possesses.

### The Enterprising Christian

Many times this coveting is applied to people who through Christian ethics



Rev. Forrest Swenson

and not having been slothful in business, have gotten ahead in this world; and certainly this can't be so bad, for if that person really loves the Lord for the great redemption price paid for his sins, God will gain because this person will have more to give to the kingdom's work. Le-Tournéau is an example. We have many fine Christian people who are ambitious, enterprising, thrifty individuals, and God has honored their faith and hard work and love for Him.

### Accepting God's Decision

Why? Why some and not others? This is a hard question, and such thinking could lead to coveting. I know the most faithful and loving Christians, some who have been laid aside by long illness, and they have nothing of this world's goods, yet they have riches untold in heaven. Why others and not me?

When we see others possess more than we, we can begin to wonder why God is blessing them more than me; why is He shoving more possessions their way.

One way to look at it is, "Are these worldly possessions such an added blessing?" "For unto whomso-

ever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more" (Lk. 12:48). The more one has the more he is accountable to God.

For the Christian, all things belong to God. All that I have belongs to Him. And people who have possessions are using them toward some end. For what? If they are God's gifts of which we are just custodians, then we have a great responsibility to use them toward God's end. If you are one of few possessions, be thankful you don't have that responsibility.

We can never be sure how much God wants us to have here. But we are sure of one thing. He wants us to put Him first in our lives and He wants us to belong to Him.

Maybe God knows who can master worldly riches and who can't. This again is where, in our faith and trust, we must rely upon the wisdom of our Heavenly Father. There is an old saying about people who have inherited wealth and squandered it all in no time, people who "can't stand prosperity." Maybe God sees some of us this way and doesn't want to lose us, so He, knowing best for us, keeps us from being lost through the riches of this world. Let us trust His wisdom. Be thankful! Praise Him for it!

### The Greedy and Grasping

For sure, there are greedy Christians, grasping for worldly goods. This is wrong! God will judge whether such people are guilty of desiring worldly goods at the expense of the promise of God, "Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you" (Matt. 6:33). Paul also reminded us, "Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10). The love of money is evil, that goes for rich and poor alike. A rich man may love the money he has; a poor man may love the money he doesn't have. To

covet is to despise the wisdom of God as we supposedly trust Him for our daily needs. How can such a person pray, "Give me this day my daily bread?" Perhaps we have some people like the people in the days of Ezekiel. "And they came unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them, for with the mouths they show much love, but their heart goeth after their covetousness."

God forbid that we should like the prestige of claiming outwardly to be His, but inwardly filled with contempt and discontentment as He provides for our needs.

### **The Law Spiritual**

Coveting is much broader than applying only to the possession of worldly things. This is at the root of so many sins. King David's great sin so well illustrates this. It began with coveting his neighbor's wife, which led to adultery, and then in an attempt to cover up his evil act, led to murder.

To be covetous is to desire ardently, to crave and long for, to be greedy and grasping for what belongs to another. One does not desire, then pursue, then possess and do, to be guilty of coveting. The Law is spiritual. When temptations come to mind, don't leave them there and feast on them. Get rid of those evil thoughts and desires. Remove yourself from the situation that brought them on. Run for the Word. Counteract them with God's Word. To leave these thoughts and desires there, and feast on them, is to be guilty of coveting.

### **The Cause**

The cause of coveting is the rising up of the old nature, prompted by the working of Satan, in the life of a Christian.

Earlier this winter, about 9 o'clock one evening, I got a phone call from a young lady. This person was troubled over things that were coming into her mind, and these caused much discomfort. This person was a Christian and knew Jesus as her Savior, but because of these things entering

her mind, was doubting and wondering... did she really have Jesus in her heart? She was told that to have Jesus in her heart is the answer to everything.

To have Jesus in our heart assures us of salvation. But it does not guarantee us that conflicts will not arise within us. As Jesus comes into our hearts, Satan is forced to leave. He doesn't want to. He wants back in; and our heart, our inner being, becomes a battleground. My human nature wants to serve Satan, my spirit to serve Christ. Thus the great conflict.

This person came to realize that the thoughts, doubts and fears in her mind were not hers, but Satan's, and through a persistent and earnest plea to the Heavenly Father, believing God would answer, crying "Lord, help me, lest I perish; Lord, lead me not into temptation; Lord, deliver me from evil" the victory was won and she went home feeling that Jesus was yet in her heart.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy path" (Prov. 3:5, 6).

### **THE VICTORY WON— COVET THE GOOD**

God's desire for each of us is for the good. He desires all to know the truth and be saved. God desires us to be happy and have the abundant life. A sure way to be unhappy is to be desiring what others have and to allow these desires to linger on in our minds.

A person committed totally to Christ and His will, rather than coveting his neighbor's things, tends to help his neighbor keep what is his and even gives up his rights to worldly goods so others can have them. Because, to the child of God, to be rich is not measured in the wealth we have collected here, but rather in the riches we have in heaven. The Christian desire is to have Christ and then with His help to live for Him. He desires to be loved by God, and having experienced God's love through the forgiveness of his sins for Christ's sake, will set his thoughts

and affections on things above, not on things of the earth. (See Col. 3:1-4).

He will heed Paul's words, "May you always be joyful in your life in the Lord; I say it again, rejoice!"

"Show a gentle attitude toward all. The Lord is coming soon. Don't worry about anything, but in all your prayers ask God for what you need, always asking Him with a thankful heart. And God's peace, which is far beyond human understanding, will keep your hearts and minds safe, in Christ Jesus. In conclusion, my brothers, fill your minds with those things that are good and deserve praise: things that are true, noble, right, lovely, and honorable" (Phil. 4:5-8 TEV). Paul also says if we covet, covet God's blessing and gifts. "But covet earnestly the best gifts: and yet shew I unto you a more excellent way" (I Cor. 12:31).

### **Conclusion**

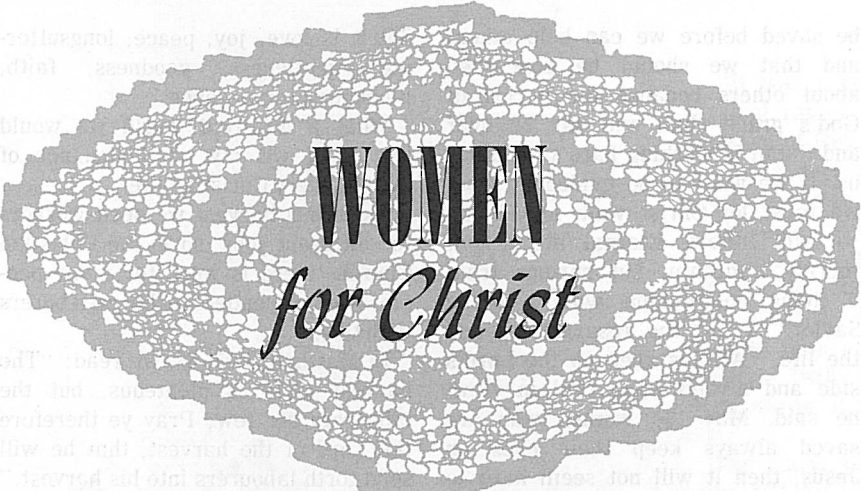
To be a good disciple of Christ's, we should not only be free of coveting, but also want to say like the disciples, "We have left all and followed Thee." Paul said, "I suffer the loss of all things." Rather than coveting what others have, the possessions I do have should be considered the Lord's for Him to use as He wills. The things I have should be held lightly, and I should be willing to freely give them up with a cheerful heart if I can help my brother in Christ and further the kingdom's work.

Think of what Jesus experienced, leaving His heavenly home to come down to this world of sin to die for us. Jesus gave up all for us, ought we not be willing for His sake to completely forsake coveting.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:13, 14).



# WOMEN *for Christ*

## A LETTER FROM THE SWANSONS

Dear Mrs. Walla and the WMF:

We have not written to you for some time but it's not for lack of news. There has been plenty of activity and also serious illness. God's hand was upon us and Leonard is slowly recovering from pneumonia and complications. We praise Him for His mercy in sparing Leonard to us and to His work.

We were just finishing Vacation Bible School in the three areas over in Mexico and happy that all had gone well when Leonard had to be taken to Tucson General Hospital for emergency treatment as his left lung had filled up so fast that it was affecting his heart. Later he was moved to Tucson Medical Center and spent two weeks there. Now we are back at the Clinic for a check-up and making use of the moments in the waiting room to write to you. (I brought my typewriter along.) He is doing Okay.

Meanwhile, we had this Institute coming up on Sept. 15. We had been announcing it for months and couldn't put it off. Rev. Ray Rosales of the Lutheran Seminary in Mexico City was coming for a ten-day course to train lay workers. It is called the "Plan of the SEVENTY," from Christ's sending out the seventy in Luke 10:1-20. Mr. Rosales, of the World Mission Prayer League, is an old friend of our mission and we were richly blessed by having him in our midst these ten days. We finished the Institute yesterday and now the students will have two courses to complete before Rev. Rosales comes back for another in the series in December.

This is a nine months' program. Pray with us that this will be a means of raising up volunteer workers among the Mexicans.

We do appreciate the good cooperation of the Women's Missionary Federation with us in the Mexico work and thank you so much for including us in your program of mission support. We want to keep you informed about the projects for prayer and will try to send you a letter a month to keep in touch.

Let's be steadfast and unmovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord.

Remembering you with joy,

May Swanson

## CHURCH AT ORTLEY HOSTED WMF CONVENTION FOR SOUTH DAKOTA

The WMF Convention was held Oct. 3, a beautiful fall day, in Ortley, S. Dak., at the Free Lutheran church.

Pretty flower corsages and name tags shaped like colored fall leaves were pinned on each guest. These had been made by the hosts, Ortley WMF. The convention organist was Alice Dorsett, and the president was Yvonne Kjos, Faith. Gwen Kilness led the congregation singing the theme song, "I Saw the Light." Dorothy Weichert, Faith, led in prayer and read I Corinthians 13.

The Bible study, led by Pastor Richard Gunderson, proved to be very helpful and interesting. He urged us to use our Bibles more.

The Ortley women served a delicious dinner in the church parlors.

An enthusiastic singspiration was

led by Mrs. James Swanson. She had everyone singing beloved choruses and some better known hymns. Pastor Edwin Kjos read John 4. We really enjoyed special music during the day, namely, a trio from Saron, which sang "A Moment of Prayer" and a trio from Ortley which sang "Thy Word, Like a Gentle Dew."

After demonstrating how Bolivians wear the pancho and singing a hymn in the native tongue, Missionary Gunderson showed us some beautiful and interesting slides of their work in Bolivia. Mrs. Gunderson told how God led them in the adoption of their Bolivian baby, Jonathan.

In his message, Pastor Gunderson said the main facet of missionary work is to preach the Word. God has a place for each one of us so we should not hide behind age, education (or lack of it), or things.

The convention offering was taken and Gwen Kilness, Faith, read a missionary poem written by Pastor Kjos. Mrs. Thompson, Wallace, invited the WMF to Wallace next year. Mrs. Adeline McCarlson, Tabor, suggested we enroll Jonathan Gunderson in the national WMF Cradle Roll, which we did.

Mrs. McCarlson gave the Cradle Roll Report and read a poem pertaining to children. Karen Sletten reported that the Bible Book Club was urging all who are interested in Christian reading to join for the coming year.

The new officers elected for the next year are: President—Marie Kneeland; Vice-President—Ramona Rudebusch; Sec.-Treas.—Alice Rudebusch; and Cradle Roll Chairwoman—Adeline McCarlson.

Mrs. Kjos, our president, thanked the Ortley ladies for their hospitality and Pastor Larry Severson thanked the officers for planning this year's program. I'm sure we all went home inspired by the speaker and rejoicing in the fellowship we have with one another.

—Karen Sletten, Faith  
Secretary

## ISHPEMING CHURCH SCENE OF WOMEN'S GATHERING

Hope Lutheran Church, Ishpeming, Michigan, was the site of the fall district meeting of the Northern Mich-

igan Women's Missionary Federation. The theme was "Thanks Be to God."

After singing the opening hymn, "Faith Is the Victory," Mrs. Reuben Emberson, of Cloquet, Minn., was in charge of morning devotions, reading from I Corinthians 15:57-58. Mrs. Langness extended a welcome to all with Philippians 4:7. Mrs. Millimaki then gave a reading, after which the group joined in singing "Why Do I Sing About Jesus?" We also were favored with a piano and violin duet by ladies from Duluth, Minn.

After a very interesting Bible study conducted by Helen Hill, Pastor and Mrs. Hans Tollefson of Eben Junction, Mich., sang a beautiful duet, "I Want to See My Savior First of All."

The business meeting was opened. The secretary reread the Constitution, and following some discussion, a few minor changes were made and the Constitution will be retyped for next fall's meeting. Lunch was served by the ladies of Hope Church.

Mrs. Gerine Jaykka had the devotions for the afternoon, and following a hymn, the meeting was resumed.

The ladies were reminded to save their Betty Crocker coupons in order for the Dynnesons to purchase a bus for their mission in Nogales, Ariz.

Next fall's meeting will be in Cloquet. A nursery will be provided for anyone in need of a babysitter that day. The spring meetings will be held in Cloquet and Eben Junction.

The following officers were elected: Mrs. Burdeen Peterson, president; Mrs. Hans Tollefson, treasurer; and Mrs. Kenneth Pentti, Cradle Roll secretary. A nominating committee consisting of Mrs. Oja and Mrs. Tura was chosen to select nominees for vice-president and secretary to be elected at the fall meeting.

The business meeting was adjourned and the ladies participated in the sharing time with readings by Impie Maki, Mrs. Charles Erickson, Fern Peterson and others who gave their personal testimonies. Songs were sung by a group from Ishpeming and Cloquet and Mrs. James Gurdeen.

The offering was received and was donated to the National General Fund.

Pastor Karl Stendal of Redeemer Lutheran Church of Ontonagon brought the message on "Letting God Work." He said we ourselves must

be saved before we can help others and that we should be concerned about others because the period of God's grace shall one day be over and Satan is working hard to confuse us. If we want to be guided by God, we must let Christ walk ahead and we will follow. Eternal life is not merely a dream, but springs from a living communion with a living Savior. "I am the resurrection and the life." Always keep on the Lord's side and always have God in view, he said. May the women who are saved always keep their eyes on Jesus, then it will not seem hard to leave their hand in His who promised to be with us always. Pastor Stendal closed with a prayer.

The meeting was closed with singing the hymn "Blest Be the Tie That Binds" and Pastor Ernest Langness dismissed the group with the benediction.

Coffee and refreshments were served to the group before they returned to their homes.

Virginia Lindrus, Secretary

#### HARVEST TIME

Mrs. Clarence Hermunslie  
Wahpeton, N. Dak.

Recently, many have been busy in the fields harvesting the crops. Sometimes we can learn spiritual truths from our daily work. There are a few similarities in harvesting and the Christian life. I would like to bring out some of them.

First, there must be a time of preparation and sowing before we can have an abundant crop. The soil must be cultivated to kill weeds and be made ready for the seed. So in our lives our hearts need to be prepared by the Holy Spirit and as the Word of God, which is the seed, is sown, it will grow.

Jesus says, in Luke 8:15, "But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."

As the seed has been planted and the sun and rain cause the plants to grow, so in our Christian lives we have heard the Word of God—many of us from early childhood. May we let the Holy Spirit lead in our lives and we shall be fruitful, as Paul says in Gal. 5:22, 23: "The fruit of the

Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

What a different world we would live in if we saw an abundance of fruit in every Christian life.

As in our harvest we need workers for different jobs, so in the Christian Church, there is work for many people. We are called to be co-laborers with Christ.

In Matthew 9:37, 38, we read: "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

We are admonished to pray. Maybe the Lord is calling us as women of the AFLC to pray more for our young people, those at the Bible School and Seminary and those in our colleges, that they may heed the call to Christian service.

Time is short and we need to "work for the night is coming when no man can work."

As we are faithful in support and prayer for our missionaries, leaders and pastors, our reward shall be received and together "we shall come rejoicing, bringing in the sheaves."

The words of the following hymn by P. C. Paulsen should be our prayer:

Take my heart, Oh Jesus, work  
its stony soil;  
Long I have been weary of this  
fruitless toil.  
Every cherished method of my  
own device  
And the hardest labor will no  
more suffice.  
Thou hast shown me mercy with  
a love untold,  
Grant that I may yield Thee  
fruit a hundredfold;  
What a day of glory, what a day  
of gain,  
When the reapers carry home  
the golden grain.

#### PERSONALITIES

Rev. Hubert F. DeBoer has accepted an interim call to the Hampden, N. Dak., Lutheran parish (Zoar, Zion and Bethany). He and his family will continue to reside in Thief River Falls, Minn., and he will commute weekly to North Dakota.



## SURVIVAL OR MISSION

"It was a question which threw us into the arena of survival rather than mission." That sentence, out of the message of Rev. Arden G. Dorn to the biennial convention of the American Lutheran Church earlier this month, caught our attention.

He was discussing at that point the situation of the rural church in the midst of declining population. He pointed out that sometimes people do not have much chance to think about the question of what it means to be the church because they are taken up so much with the mundane problem "will we be able to keep our doors open?" In other words, it is a question of survival rather than mission.

The young pastor made the further significant statement, "If we are involved in survival we will surely die, but if we are involved in mission He promises life."

This concept isn't new to us. We have always acknowledged its truth. The church that reaches out beyond its own borders will get added blessings from the Lord. A congregation only fulfills its purpose when it has the world as its field.

But there are congregations in the Association which must think more than a little on the issue of survival itself. They are small and barring some unseen developments the potential for growth is meager. They seem destined to be small. Yes, there may be a struggle just to keep on.

Let us note two things about these churches. First, while the potential for outward growth may be limited, the possibility for spiritual development is there and it will always be there. There may be unsaved to reach and in the lives of the Christians spiritual growth is possible.

Second, some effort must be made to share in mission beyond the community. The Lord is not impressed so much by dollars and cents as by the willingness evidenced to take part. The gift is not as important as the spirit of sacrifice which thrusts it forth.

If a church survives it must have a mission. If it survives, but has lost its mission, then it could just as well discontinue.

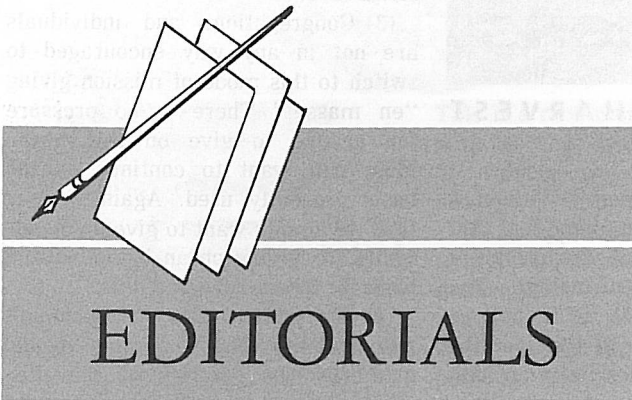
## VOTE ON NOVEMBER 7

November 7 is Election Day in the United States. Voters will indicate their choices for national, state and county offices.

The percentage of voters casting ballots in U.S. elections is never something of which to be proud. We don't know why it is, but a lot of people just won't make the effort to vote. They must be pretty satisfied with the way others are handling the responsibility.

We do hope that more Americans will go to the polls on the 7th to register their convictions. Each must vote as he feels best, but vote he should.

This year a great host of young people will be exercising their franchise for the first time due to the lowering of the voting age requirement. The question of how they will cast their ballots adds an element of extra interest to this year's election.



## EDITORIALS

### REMEMBER CURRENT EXPENSES

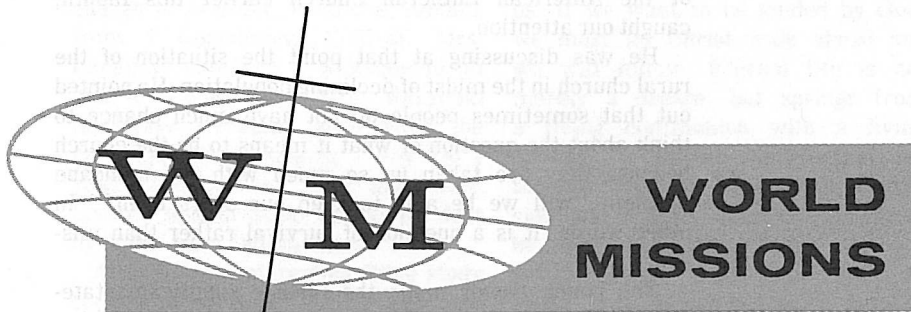
A look at the treasurer's progress report found elsewhere in this issue of the *Ambassador* will show that contributions to current expenses in our joint work are suffering in comparison to last year, and there are larger goals to be reached this year.

The special offering goal for debt retirement and the Praise Program goal for 1972-73 are being met and for this we thank God. A drive for \$125,000 with which to begin construction of the boys' dormitory at Bible School is presently underway in the church. That doesn't ask only for cash gifts, but some of it will be in cash. It is our hope and prayer that this will be successful.

These special projects this year, in one year, present a real challenge to our small fellowship and group of loyal friends. But it is good to be challenged and whatever is being asked is not beyond our capabilities.

It should be realized, however, that special projects in the church are never to be undertaken at the expense of work that has already been established. We trust that people at church conventions who authorize these things realize that and we trust that the members of our congregations are aware of this. We must not allow our regular work to go into debt.

Please remember the regular budgets for General Fund, Home Missions, World Missions and the Schools. Interestingly, the regular budget for Schools is lagging furthest behind. Couple that with unexpected loss of tuition this current school year and you find a real need financially. Please give our Schools full support. Remember all our work according to the needs that exist and don't forget our Schools.



THE FIELDS ARE WHITE UNTO HARVEST

### THE MISSION-UNIT RESPONSIBILITY PLAN

It is the firm conviction of several friends throughout our Association of Free Lutheran Congregations that our Foreign Mission program is losing many "mission dollars" because we have not provided an option whereby congregations or individuals could give to a specific missionary family. These friends attribute much of the success of certain "faith" missions to the individualized approach whereby responsibility is voluntarily assumed by congregations or individuals for prayer and financial support for a definite missionary family. Numerous congregations and individuals both within and without the AFLC have requested such a plan. As a study commission we are responding to that desire. We are unanimous in simply believing that such an option should be available but we are not at all endorsing a major shift to this approach to mission giving. We feel that the present set-up is ideally the way money should come in. We should give to the program and not to personalities. The entire program should be on our hearts—not just the work of a few. Yet we understand the feelings of those who make such a request. They want the close attachment to a specific missionary. They want to know specifically where their mission money is going. This is not wrong. Too often our prayers are too generalized. Without a personal identification, some feel that mission praying sometimes degenerates to—"Dear God, bless all

the missionaries. Amen." Without a personal identification, some feel that a sense of individual responsibility for missions is often lacking. The temptation, some feel, is to believe that somebody else will shoulder the mission responsibilities. With an individualized approach, the responsibility is laid squarely on those who assumed it. They must conclude, "If we don't give to **our** missionary's support, he won't be able to stay on the field. We must share and share sacrificially so that **our** missionary can continue to serve."

As a study commission we are aware that there can be potential problems in such an option—e.g. it could degenerate into a popularity contest. The missionary with the most pleasing and outgoing personality perhaps would receive support whereas the more reserved missionary would not, even though he might be a more effective missionary than the former. But we don't believe that this will necessarily happen. In fact, it shouldn't at all if the safeguards we propose are accepted and adhered to.

As a commission we don't believe that providing this option in regard to mission giving will compete with or hinder the giving to other funds in our AFLC program. The mission budget will continue to require approval by the Annual Conference as it is at present. This is not an attempt to increase the budget. This is simply an attempt to provide an option for congregations and individuals as they give to missions.

The following statements are suggested guidelines for the implementation of this option:

(1) The Foreign Mission board would be responsible for this program. It would be under their strict control.

(2) The individual missionary would not go out to recruit his own personal support. Everything in regard to his support would continue to be handled exclusively by the Mission Board.

(3) Congregations and individuals are not in any way encouraged to switch to this mode of mission giving "en masse." There is no pressure for anyone to give on this basis. Most will want to continue on the basis presently used. Again we say that we simply want to give an opportunity for giving on an individualized basis for those who desire this.

(4) We believe this "mission-unit responsibility plan" should involve primarily the salaries of the missionaries, and that it be encouraged that the financial responsibility be assumed for each full term of missionary service.

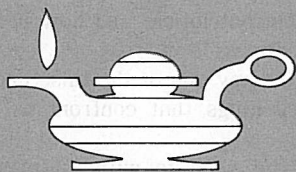
(5) Each missionary's salary would be divided into several units. We believe one unit should equal five hundred dollars (500.00) and one-half unit would then be two hundred and fifty dollars (\$250.00). We suggest that these be the only breakdown of the units for the sake of simplicity in office work and also because the amount should not be so small as to present little challenge.

(6) We strongly suggest that individuals in AFLC congregations give through the congregation if they desire to give on this "unit" basis.

This is but a broad sketch of the option to give on this basis. Certainly other specifics would need to be worked out by the Foreign Mission Board.

### The Study Commission

(The above Mission-Unit Plan was presented to the last AFLC Annual Conference and was recommended by the conference to the congregations for implementation. Write the chairman of the Board of Foreign Missions, Mr. Robert Knutson, McVile, N. Dak., if you have any questions about the Plan.)



# SCHOOL NEWS

## MANY FORMER STUDENTS RETURN FOR HOMECOMING

A large number of former students came back to Association Free Lutheran Bible School for the annual homecoming festivities, Oct. 6-8.

Highlight of the event was the banquet on Saturday night at the Jolly Troll restaurant on Highway 12. Dr. Iver Olson, who is back at the School again after a year in Norway, was the speaker. He told of youth work in that land and of some of his own experiences in the land of the Mid-night Sun. John Kjos, student body president, was master of ceremonies. A ladies' trio from radio station KTIS provided the special music.

Homecoming proceedings began on Friday night. Alumni president Richard Anderson led the informal program which featured the showing of the Billy Graham film "Oiltown U.S.A." Miss Linda Moan, a former student, sang.

On Friday morning, preceding the annual meeting of the Alumni Association, Mr. Wayne Pederson, AFLC youth director, gave an inspirational talk. It was based on II Tim. 1:6. Mr. Pederson said that each Christian is in a strategic position. He can make a difference where he lives and works. Be a provocative person, the speaker declared, provoking to love and good works. Many times Christians are sleepy and lethargic, when they have the greatest story of all to tell, he affirmed.

A touch football game between the Bible School and the alumni was held at 2 o'clock. Details of the game are given in the article following this one.

Rev. R. Snipstead, dean of the Bible School, conducted the worship service on Sunday morning. He preached on the text for the day, John 9:1-11. The Medicine Lake Church choir,

under the direction of Mr. Donald Rodvold, sang the anthem.

Closing event of the homecoming activities was open-house in the dormitory from 1:30-3:00 on Sunday afternoon. The next open-house will precede the Christmas vacation, when many of the rooms will be festively decorated.

## AFLBS STUDENTS GET BY ALUMNI 27-17

In the annual renewal of the football rivalry between the Bible School students and the alumni during homecoming, the Students had a little too much for the old grads and came out on the long end of the score 27-17.

It was a hard-hitting game, well played, and the outcome was in doubt until the final minutes. It was a pleasant day for the fans, too, as the bright October sunshine drenched the recreation area.

Jim Peterson started the scoring for the students with a touchdown pass to Don Nash. Steve Lee took another pass for the conversion and the score was 7-0. The alumni came back with a touchdown of their own, Bob Nelson to Rich Lofthus, and the conversion, Nelson to Jim Rasmussen, and it was 7-7. Then Peterson hit Lee with a pass, but the conversion try failed and the quarter ended 13-7 for the students.

The second quarter was scoreless as defenses held when they had to. All the scoring in the third stanza came from one safety for each side. The alumni got two points when a student snap from center went into the end zone. The students got their safety when an alumni runner was caught in his own end zone. The quarter ended 15-9.

There was plenty of action in the fourth quarter. Quarterback Peterson

completed a pass for the second time to Don Nash for a score. Then in the try for extra point, Gene Finstrom took a Peterson pass but was out of the end zone and the score was 21-9. The alumni came back with a safety when a student pass from center went into the end zone, and the tally was 21-11. They really came back into contention when Nelson connected with Lofthus for the second time on a scoring play. There was no conversion but the score was now 21-17. In the remaining minutes of play, Doug Dobson, the other quarterback for the scholars, but the game out of reach when he passed to Jim Johnson for six points. The conversion try failed and the game ended 27-17.

The students savored victory in the hard fought contest and the alumni, under Andy Anderson, began laying plans for next year. Dan Mundfrom captained the victors.

Dan Anderson, former Portland, N. Dak., and Augsburg College basketball star, and Don Rodvold, music director at Bible School, refereed the game.

## ALUMNI ASSOCIATION HOLDS ANNUAL MEETING

The alumni Association of the Bible School held its annual meeting on Saturday morning of homecoming. Richard Anderson, the president, was in charge. The scholarship fund was discussed. It was decided to have the annual retreat again next year, in mid-May. It is held at Faith Haven, near Battle Lake, Minn. Jackie Sazenski, John Mundfrom, Lorilee Torgerson, Barb Laitinen and Les Peterson are the committee in charge of arrangements.

Chosen to represent the alumni on the committee on the Bible School dress code were Owen Aasness and Linda Moan.

It was decided that future homecomings be planned by a student and alumni committee, with the date to be set by the alumni. Representing the alumni will be Mr. Aasness and Miss Moan.

New officers of the Alumni Association are Jerry Holmaas, Newfolden, Minn., president; Emory Flaten,

Strandquist, Minn., vice-president; Mrs. Jim Rasmussen, Fargo, N. Dak., secretary; and John Schlenk, Mcville, N. Dak., treasurer.

### DISTRICT REPRESENTATIVES VISIT CHURCHES FOR DORM PROJECT

At this present time representatives from the districts of the Association of Free Lutheran Congregations are visiting the parishes of their districts to tell the story of the proposed new dormitory for boys at the Bible School in Minneapolis, Minn. They hope to complete this effort by the end of November and it is hoped that by then \$125,000 will have been gathered in by cash and pledges. That is the amount, approximately half of the eventual cost of construction, which is needed if the building is to be erected next year.

The boys' dormitory will be about two-thirds the size of the dormitory for girls which was built in 1968. It will house approximately 65 boys and contain an apartment for the dean of men. There will be small prayer rooms on each floor. In addition there will be a student lounge, some offices and, on a temporary basis, one or two classrooms and a library.

In all likelihood the new structure will be placed in a general southerly direction from the girls' dormitory.

Pledges to the project may be designated for payment in from one to five years. Whatever the length of time chosen, it is hoped that equal payments would be made each year, but the individual decides upon his own plan.

AFLBS was begun in 1966 with thirteen students. Rev. John P. Strand served as dean at the beginning and until succeeded by the present dean, Rev. R. Snipstead. The school offers a two-year course in Bible and related subjects.

### ANNOUNCEMENTS

**November 27**—The second quarter of the school year begins. Inquire now as to possibilities for enrollment. Write to the dean.

**December 10**—Annual Christmas Concert by the Choir and Choral Club, Mr. Donald Rodvold, director. The concert will start at 4:00 p.m.

### WANTED: TRACT WRITERS

The Bible Book Nook Mission of Grafton, North Dakota, has bought a printing press and hopes to do printing soon.

They hope to start by printing tracts.

They are in need of tract writers. Both pastors and laymen are invited to write.

Send your tract to: Rev. Gerald F. Mundfrom, 809 McHugh Ave., Grafton, North Dakota 58237.

Your tract will be reviewed and edited by our editorial committee. If we feel it meets a definite need of our time, we will print it as we are able.

We encourage you to write on such things as:

1. One of the many social problems we face today, with the Biblical view and solution.
2. The danger of the Charismatic movement or some phase relating thereto.
3. The importance of reading and

studying our Bible prayerfully, letting the Holy Spirit be our teacher. Also prayer.

4. On patriotism and how it relates to Godliness.

5. On any one of the false doctrines or teachings that confront us in our day.

6. The need to witness for Christ, and how to witness for Christ.

7. The danger of liberal and ecumenical teachings in our day.

8. The truth about the Social Gospel.

9. How to develop spiritual life in the church.

10. Jesus coming again.

11. A comforting devotional article.

12. A personal testimony (different from the usual) of what Jesus means to you, or of how He gave you victory over some problem.

13. Whatever you feel would fit the spiritual need of our day.

FEEL FREE TO WRITE FOR  
FURTHER INFORMATION.



Ecclesiastes 9.12 is illustrated by James Howard of Leonard, Minn., in "Wisdom for Modern Man," Proverbs and Ecclesiastes in Today's English Version, published by the American Bible Society. ABS PHOTO



# NEWS

## of the Churches

### NORDEN LUTHERAN CHURCH HONORS THE DEBOERS WITH A SURPRISE PARTY

A surprise party was given at the Norden Lutheran Church, five miles west of Thief River Falls, in honor of the 25th wedding anniversary of Rev. and Mrs. Hubert DeBoer.

Orlette Melvie opened the program with the singing of "O Happy Home" by the congregation. Mrs. Oscar Nyflot and daughter Cindy of Lake Bronson sang two songs. Rev. and Mrs. Fadel sang a duet, after which he brought a short meditation. Greetings were given by Mr. and Mrs. Chester Dyrud, Alma Ose, Darlene Melvie, Harold Langoss and Mrs. Ernest Melvie. Sherri Melvie sang "Jesus Loves Me." The program concluded with a duet by Mrs. Melvie and Charles Joyce and the singing of "Blest Be the Tie That Binds." A delicious lunch was served.

—Corr.

### BROOTEN CHOIR SANG AT GRAFTON

The choir of Our Savior's parish of Brooten, Minn., presented a concert at Bethel Lutheran Church of Grafton, N. Dak., Dennis D. Gray, pastor, on Sept. 24.

Rev. Marvin Harra, pastor of the Brooten parish, gave a meditation on Psalm 103. The choir was under the direction of Mrs. Richard Black of Sunburg, Minn.

Those who sang were: Richard Black, Karen Shuck, LuAnn Sjoquist, Carol Nash, Olaf Knutson, Donald Nash, Laura Sjoquist, Ardelle Shuck, Annette Hansen, Lois Overby, Esther Kjos, Clarette Wug, Mr. and Mrs.

Odin Lea, Marion Hamborg, Mr. and Mrs. Palmer Gafkjen, and Clara Stai. Arnold Stai and Orlin Hamborg drove the cars.

### MISSION SUNDAYS HELD IN PARISH

Mission Sundays were observed in the Dalton, Minn., parish this month. Rev. Wendell Johnson is the pastor.

On October 8, Pastor Roy Bredholt of Grand Forks, N. Dak., spoke at Kvam and Sarpsborg Churches. On October 15, Dr. Iver Olson of the faculty of the AFLC Schools spoke at Zion and Tordenskjold. Special offerings were taken at all churches for Home and World Missions.

### FALL YOUTH RETREAT PLANNED FOR TIOGA PARISH

Once again the youth of the parish are invited to spend a couple of days in October enjoying Christian fellowship, Bible study, singing, volley ball, campfires, discussions, popcorn, football, good food, ping pong, a movie, all of which are a part of our annual Fall Youth Retreat at the Epping Lutheran Bible Camp to be held Thursday, Friday and Saturday, Oct. 26, 27 & 28.

We expect a large enthusiastic turnout so all who plan on going will have to let us know as soon as possible. The retreat will be limited to 40 youth. Registration fee will be \$5.00.

Guests from outside the parish are welcome but our own youth will get 1st choice!

—The Free Lutheran Lamplighter

### NOTES FROM ROSEAU, MINN.

Roseau's new pews were installed and dedicated on Sunday, September 3.

Rose has ordered pew frontals as a memorial and they should arrive some time this month.

Norland is discussing repainting the church and already has two bids. A congregational meeting has been called for October 8 (Sunday) to act on this matter.

Then, at long last, work has begun on the new Spruce church. The basement walls have been poured, the floor of the sanctuary is in and the rest of the work is expected to be completed in the near future.

—The Free Lutheran Lamplighter

### PASTOR GJESFJELD CALLED HOME

Rev. Knut Gjesfjeld, the oldest pastor in the Association of Free Lutheran Congregations, departed this life on Sept. 30. He was 96. A complete obituary will be published in the next **Ambassador**.

## In Memoriam

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

### SOUTH DAKOTA

Wallace

Mrs. Melvin (Anna) Lauen, 67, Sept. 5, Calvary

Dr. E. C. Warfield, 70, Sept. 10, Calvary

"I cannot wholly trust the man whose speech is profane or obscene. There is a weakness of fiber there which will show itself in other ways than in words. Speech is a fruit that shows the character of the tree that bore it."

—Edward Kuhlman

# Hoist the Sail

John 3:18

by Pastor Lars Stalsbroten  
Eugene, Ore.

The famous preacher Dr. John Henry Jowett was preparing his sermon one Saturday afternoon. He was to speak on the third chapter of the Gospel of John; but when he got to the eighth verse he was stuck.

"The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

He closed his Bible and took a walk down to the harbor. An old weather-beaten sailor was sitting on a bench. He sat down beside him and asked, "You are an old experienced sailor, aren't you?" "Yes, I am." "Say, tell me, can you explain the wind?" He did not answer at first, but then he finally said, "No, I cannot explain the wind, **but I know how to hoist the sail so I can feel the power of the wind.**"

"Thank you," the Dr. said. "I have got my sermon."

Do you know how to hoist the sail?

Few preachers do.

Peter knew how to do it on the Day of Pentecost.

And suddenly there came a sound from heaven as of a rushing mighty wind.

They did not know where the wind came from or where it was going, but they felt the power, the convicting power.

They were pricked in their hearts.

It really did hurt.

They anxiously inquired, What shall we do?

They were gripped by that godly sorrow that worketh repentance to salvation, not to be repented of (II Cor. 7:10).

They were told by Peter to repent.

And 3000 souls were swept into the kingdom of God in one day.

What a day!

What a miracle!

The sail was up.

The mighty heavenly wind was blowing.

What was the sail that Peter hoisted?

Not his wonderful experiences but the Word about a wonderful Savior, crucified, risen and glorified.

When Christ is preached, lifted up, the Holy Spirit is always there to glorify Him.

The commission the Lord has given to all His true witnesses is: Preach repentance and forgiveness of sin **in my Name** to all nations, beginning at Jerusalem.

This is His program.

It used to be the program of the church, but not anymore.

If we follow His program we will hear the familiar sound and experience the power.

Miracles will happen. People will be born into the kingdom.

Sinners will get their eyes opened (awakening), and will be turned from darkness to light (repentance), from the power of Satan unto God, and receive forgiveness of sins (salvation), and inheritance among them which are sanctified by faith in Christ (sanctification) Acts 26:18.

Are people today becoming Christians without conviction of sin, without repentance, without salvation, without being born again?

The new and modern way can be expressed this way, man's work:

## COMMITMENT

As I observe these various movements and Christian activities in schools and churches, **I get frightened.**

I cannot accept anything and everything that has a religious coating. I must put it under the searchlight of the Word.

How can I throw overboard the spiritual discernment the Lord has given me these approximately 60

years I have served Him? If I did, I would be unfaithful both to my Lord and the people He has called me to lead.

Take, for instance, all these different centers. Here is Faith Center, Willamette Center, and even Lutheran Center in a town not far from here. In a newspaper article, I read that the pastor of this Lutheran Center stood sometimes by a bicycle, and other times behind something else instead of by the pulpit, to do away with all tradition. Such a pastor needs to have his head examined, and his heart, too.

People, and especially young people, are streaming to these centers. Winds are blowing, but not the kind we read about in John 3. Paul speaks of it in Eph. 4:14. He says they are like children tossed to and fro, and carried about with every wind of doctrine.

Last Sunday night I went to one of these centers to observe. The service started at 7 o'clock. They kept on from 7 to 9:30 without any preaching of the Word, just singing and sharing, and the sharing was not about spiritual experiences in the Word, but tales about how they were helped in material things. The one who could tell the most fantastic story in this respect was applauded with hand-clapping and laughter.

At 9:30 one of the pastors was going to preach, but I went home then, so I did not hear what he had to say.

Anyhow, I discovered two things: the wrong center and the wrong emphasis.

Christ is the only true center, but here man's experience was the center of emphasis.

How different from Acts 2:42.

What confusion when people do not get established in the Word.

I think we need to cry out like the prophet of old: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

Hoist the sail.

Preach the Gospel, and the wind will blow.

Sinners will be saved, God's people will be edified, and our blessed Redeemer's name will be glorified.



RELIGIOUS NEWS SERVICE PHOTO

#### LUTHER'S THESES POSTED

Martin Luther (right foreground), then an Augustinian monk, discusses his 95 theses with another member of his order as the theses are nailed to the door of the Schlosskirche in Wittenberg, Germany, on Oct. 31, 1517. The posting of the theses, which asked for a theological debate on the question of indulgences, is generally considered to mark the beginning of the Protestant Reformation.

"Remember God in your youth because youth is all you may have."

—Joseph B. Baker

What would be thought of the physician who should give medicine to his patient and then give it again and again, without trying to learn the effect of the first, or whether it had produced any effect or not? A minister never will be able to deal with sinners as he ought, till he can find out whether his instruction has been received and understood, and whether the difficulties in sinners' minds are cleared away, and their path open to the Saviour, so that they need not stumble and stumble till their souls are lost.

Charles G. Finney

#### A suggestion for your Christmas giving Waters in the Wilderness

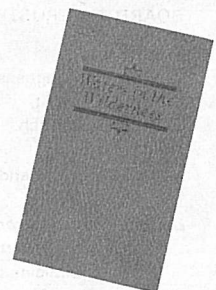
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February 1, 1972 to September 30, 1972

	Proposed Annual Budget	Current Budget (8 months)	Total Received
General Fund	\$ 41,590.00	\$ 28,065.04	\$14,635.92
Schools	72,073.00	48,048.66	21,226.20
Foreign Missions	38,000.00	25,333.32	18,795.20
Home Missions	42,000.00	28,000.00	15,468.41
<b>TOTAL</b>	<b>\$193,663.00</b>	<b>\$129,447.02</b>	<b>\$70,125.73</b>
Received to date last year			\$78,807.76
Anniversary offering (Praise Program and Debt Retirement)	\$ 57,900.00		\$50,745.51
Legacies—\$331.78			
Library—\$317.00			

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