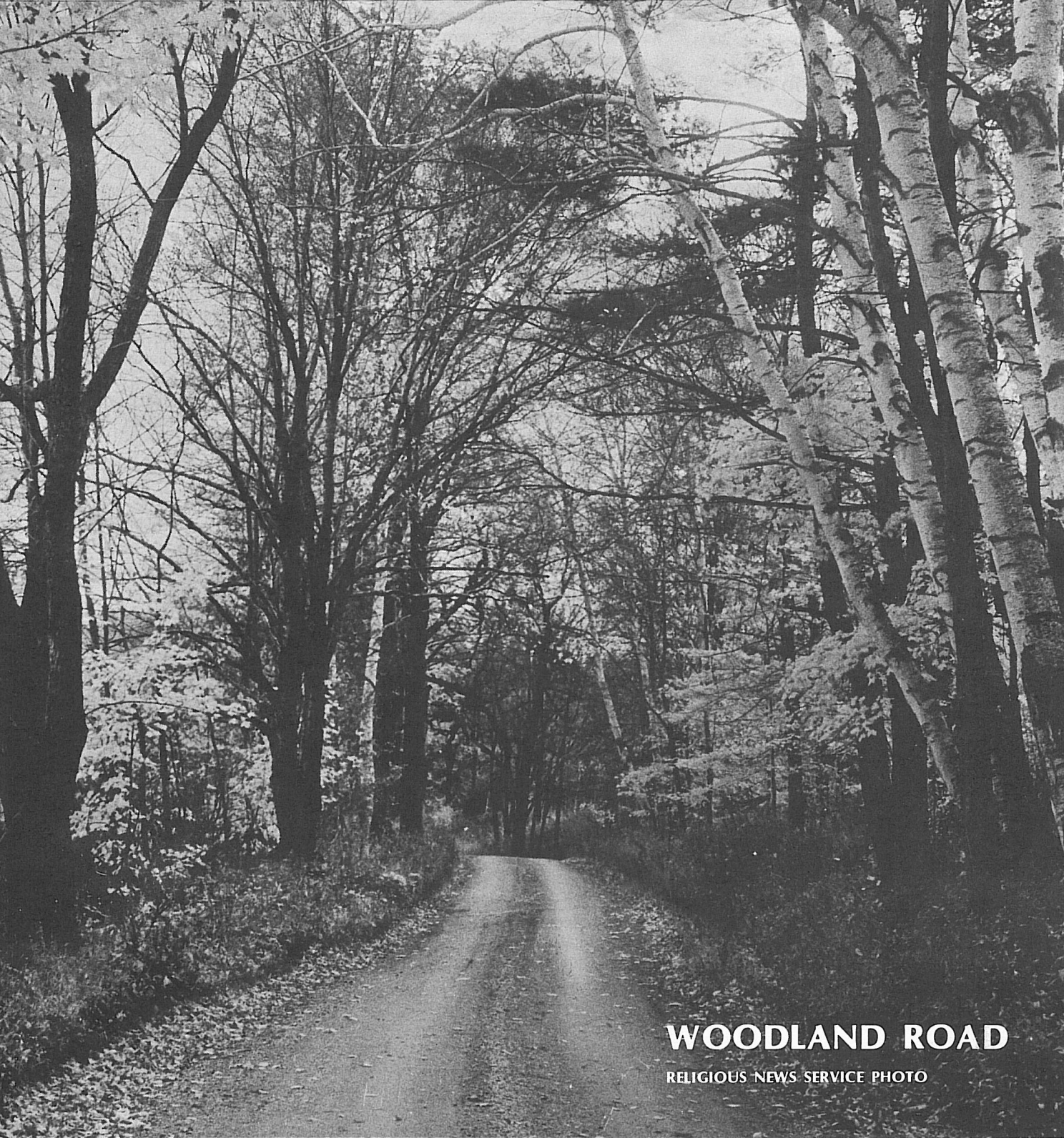


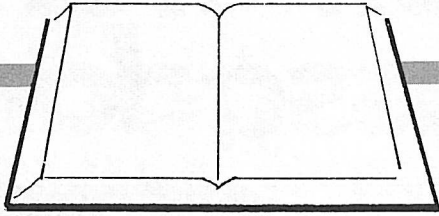
October 26, 1971

# The Lutheran Ambassador



**WOODLAND ROAD**

RELIGIOUS NEWS SERVICE PHOTO



## *According to the Word*

### **THE PRIESTHOOD OF BELIEVERS**

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . 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 are now the people of God: which had not obtained mercy, but now have obtained mercy” (I Peter 2:5, 9, 10).

The Protestant Reformation was not only a recovery of the true Gospel of justification by the grace of God received by Spirit-given faith in Jesus Christ. It was also a recovery of the doctrine of the priesthood of all believers, or as some call it—our call as members of the laity. As we have received the gift of salvation in Christ Jesus, so we, because “the love of God constraineth me,” have to relate this good news to others. The two teachings belong together. The one gives us the message, the other gives us the method. Only as each of us, individually, witness to Christ, can the church have a working force large enough to reach mankind. “Go ye therefore, and teach all na-

tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Matthew 28:19-20).

All who have been cleansed in the blood of Jesus Christ constitute the people of God. What was dramatized on Pentecost has been perpetuated in the continued bestowal of the gifts of the Spirit. We are the chosen people to proclaim this message of salvation to the ends of the earth. To be a member of this noble priesthood is our obligation. We are to worship, teach, witness, and give service through this fellowship in Jesus Christ. God has a great plan given to us, implemented by His Son and directed by the Holy Spirit, the Comforter. In this work of propagating the Gospel, those who have accepted Jesus as Savior and Lord must be a part of this wonderful challenge. “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be my witnesses . . . unto the uttermost parts of the earth” (Acts 1:8).

Discipleship is a way of life as we give ourselves to Christ. We must speak, live, love, serve, act and move as God’s instruments. Missions and education are not to be separated.

To carry out the divine proclamation, our function must be a nurture of the whole person—child, youth, and adult—in which the Heavenly Father prepares His children for witness in the world. May this be our total accomplishment as we joyfully come to the Savior, willing to do our accepted task. “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you . . .” (I Peter 2:9, RSV). It is with joy that we, as Christians, realize that in passing out of darkness into His marvelous light, we can come, humbly, before our Father to do His bidding.

As we get this vision of the priesthood of every Christian, we will rise from limited and narrow concepts of discipleship to new achievements in our Christian goals. We have these goals set clearly before us in John 16:23-24: “And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.” This is our moment and our duty to forge forward, with the help of our Father, to accomplish the goal set for us by our Savior.

—Reuben Wee

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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., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn. Volume 9, Number 21

# WHERE IS YOUR TREASURE?

By Rev. Francis Monseth  
Minneapolis, Minn.

**Luke 12:32-34**—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

When the strange question put to us in Malachi 3:8 is considered, "Will a man rob God?", we may react at once by saying, "No, certainly not; certainly no one would be so blind and so desperately wicked as to rob God." But God gives a different answer. He says, "Ye have robbed me." Robbing God is one of the common sins committed by nominal church members as well as Christians.

Some have the idea that money matters are not spiritual. But it is startling to note that Jesus had more to say about how men get and use their material possessions than He had to say about prayer or forgiveness or eternal life. The spending of our money really tells how important God and His work are to us.

America has been blessed financially. Even though we may be in a bit of a recession presently, our standard of living is one of the highest in the world. The United States has 7% of the world's population, yet 50% of the world's wealth. Protestants in America contribute about three billion dollars a year to their churches, yet expenditures per year for tobacco are eight billion dollars; 11 billion for alcohol, 22 billion for recreation, and 37 billion for clothing and accessories.

Luther once said that "every man has two conversions. The first is his heart; and the second is his pocket-

book." The last things that people are willing to turn over to God are their pocketbooks!

Throughout His earthly ministry, Jesus taught stewardship. The very meaning of the word "stewardship" implies someone is the owner. The Owner is explicitly identified by the psalmist (Psalm 24:1): "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Of the early Church it is said that none of them claimed that the "things which he possessed was his own" (Acts 4:32). If God is the Owner, then man is simply a trustee of what God has allowed him to use. As a trustee or steward, the Bible clearly states that he must give an accounting for his use of that which was entrusted to him. A day of reckoning or judgment is coming for each steward. This day can be a day of rejoicing if these words are heard from the Lord: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord" (Matthew 25:23).

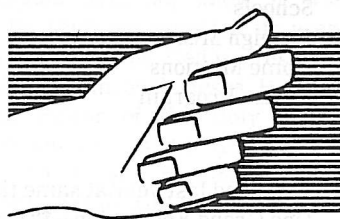
There are enemies of stewardship. One of them certainly is **materialism**. We are warned of this danger by Jesus—"For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matthew 16:26). In 1860 there were about 6,000 different articles manu-

factured in the USA. By 1960 the number of manufactured articles totaled more than 425,000. In 1870 the average American had 72 wants and 16 needs, according to a survey made during that period. By 1970 the average person had 594 wants and 108 articles he considered necessities.

We do well, of course, to flee the many cults and isms that are thriving today, but we may not recognize that we are being swept into the cult of materialism. Every day people are boasting of the comforts of their homes, the speed of their cars, the amount of money they have. And if all these things really brought happiness, then our message would be more difficult to bring.

Another enemy of stewardship is **humanism**. This philosophy asserts that man will finally overcome the problems of his world by his own intelligence and strength. It holds that faith in God is not necessary in man's battle with the issues that face him. Of course, these humanists are sometimes disillusioned when lust or hatred combine to bring about war. Christian stewardship is the answer to humanism.

The Bible is not silent when it comes to the question of practically expressing real stewardship. In I Corinthians 16:2, we find some clear guidelines. First of all, we see the need for



## STEWARDSHIP

ALL THAT I HAVE  
IS THINE ALONE

being systematic in our stewardship of money. "Upon the first day of the week," the Apostle directs the believers to "lay by him in store." Like prayer, Bible reading and worship, we must be regular in order to be a blessing and be blessed in turn. Someone will say, "Shouldn't we pay out debts first?" The answer is Yes, and the first debt is to God!

Paul also stresses that our giving be personal—"every one of you." Every Christian should give for himself. Husbands cannot give for their wives, or parents for their children, if the little ones are receiving any kind of an income. Stewardship, like salvation, is not a family affair. Little children need to be taught early in life to be good stewards.

The offering Paul was speaking about in I Corinthians 16 was not intended for their local church in this situation. It was to go to saints in other areas. It was a mission offering. Certainly our local churches have material needs and we need to remember them with a large part of our tithes. The average Protestant gives \$70 per year to his church. This amounts to \$1.34 a week or \$.19 a day. Even more revealing is the fact that out of every dollar that comes into the average Protestant church, 81.5% is used locally and 18.5% is given for outside work. This underlines the self-centeredness in many of our congregations. Here and there it is encouraging to see congregations catching a vision of their full responsibility. One outstanding example of this spirit is seen in the direction of funds in the People's Church of Toronto, Canada. Half of all funds coming in go for outside work.

Another principle of stewardship outlined by Paul in I Corinthians 16 is that of proportionate giving—"as God hath prospered him." Malachi reminds us that we owe the tithe. That belongs to God! Keeping that is tantamount to robbery for the believer. Over and above our tithe is our love offering. The late Dr. William Mayo, speaking for himself and his brother, said, "The holy money, as we call it, must go into the service of God, whose gifts made it possible and of the humanity which paid it to us. My brother and I have both put ourselves on salaries. We live

within them. The rest belongs to God, and will be used for His service." It is really true that you cannot out-give God. Someone has aptly expressed this principle in the words—"A man there was, some called him mad; the more he gave the more he had,"

Tithing is more important as a method of developing souls than as a method of raising money. God does not need money! It all belongs to Him. The Church does not need money. It got along very nicely in the early days without silver or gold. But what God wants and what the church needs is men—men of character. The recognition of God in the tithe is the making of the man.

Merely to tithe our income and feel that we have done our duty to God is too easy and cheap. God wants one hundred per cent. It was said of the Corinthian Christians, as they prepared to give of their means, "They first gave themselves to the Lord" (II Corinthians 8:5 New Am. St.).

There are at least three things we can do with our money. We can squander it like the Prodigal Son. We can hoard it like the rich fool described in Scripture. Or we can use it for the Lord, like the Good Steward (Luke 12:42-46). Where is your treasure and how are you using it right now?

## NEW MISSION SLIDES NOW AVAILABLE

The Foreign Mission Board now has available for use in the congregations a new set of slides depicting our mission work in Brazil. These pictures were taken by our missionaries on the field. Mrs. Hove, who visited the field this year, has written the accompanying descriptive account of the slides. These are now available to those writing in for them. Kindly state the date that you wish to show them in your congregation and we will arrange a schedule according to the requests as they come in to us. Write to me at 9467 Pilgrim Lane, Osseo, Minn. 55369. A card will do. First come, first served.

Write also for the large poster for Foreign Missions with pictures of missionaries and churches.

Pastor A. L. Hokonson, Chm.



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

MINNESOTA

Newfolden

Mrs. Thorvald Lee, 49, Sept. 18, Westaker

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

February 1, 1971—September 30, 1971

#### Budget Receipts

	Proposed Yearly Budget	Current Budget	Total Received
General	\$38,250.00	\$ 25,500.00	\$ 15,223.61
Schools	61,424.00	40,949.33	28,973.44
Foreign Missions	36,000.00	24,000.00	22,773.77
Home Missions	34,245.00	22,830.00	11,836.94
Praise Program	30,000.00	20,000.00	10,637.10
	\$199,919.00	\$133,279.33	\$ 89,444.86

Received last year at same time—\$91,317.04

One Grand Fellowship—\$225.00

Legacies—\$963.34

# Recollections of a Trip to New York City

by Raynard Huglen, Editor,  
The Lutheran Ambassador

## PART II

### The American Bible Society

On my first afternoon in New York, I began to learn the hard way that one must not try to find house numbers there in the traditional manner. Even though the warning had been given me and I carried a guide book in my pocket which clearly described the New York system, I set out to find the American Bible Society in the way one would find an address in, say, Minneapolis.

And in so doing I headed for 1865 Broadway by going in the opposite direction, taking the subway to 18th Street and walking over to Broadway. Being somewhat confused in directions in the city in the first place, I spent a very aggravating hour or two in the area trying to find a very elusive address. The only redeeming feature to the whole episode was that

I covered an area of the city that would otherwise have been untouched. Answers to my questions for help seemed vague and only later did I fully realize that that was largely due to the fact that I wasn't knowledgeable enough to use the information given me.

But finally I did get on a bus which took me uptown to about 61st and Broadway and there I found the beautiful ABS building. While the building is very attractive it lacked warmth and personality indoors one sometimes finds in new buildings, the feeling of really being lived in. That was disappointing, too, for a place honoring something so important as the Bible itself.

On the second floor there was an interesting public display of ancient copies of the Scriptures, a facsimile of a jar in which some of the Dead Sea Scrolls were found and a piece of cloth in which they were rolled. This display was worthwhile.

I wasn't able to get to the New York Bible Society, but did meet a lady who works with it. The NYBS seems to carry on more of a mission outreach in connection with Bible distribution and I wondered how this could be done without getting involved in sectarianism. New York subways contained posters of II Corinthians 5:21 in Spanish, a project, I believe, of the NYBS.

### A Visit to Brooklyn

On my second afternoon in town, I went to Brooklyn to visit the office of Tom Skinner Associates, Inc., and Teen Challenge. Getting off the subway at Borough Hall I walked over to Mr. Skinner's office on Montague. But more will be said about that next time.

Leaving Montague Street I next headed for Teen Challenge at 444 Clinton. Having noted that Clinton Street was nearby and determining the correct direction, I set out. The



A street scene in South Brooklyn



The Norwegian Seaman's Church on Clinton Street

day was very comfortable, bright and sunny. It was most fascinating to walk down those clean pleasant streets. They were lined with four or five story apartment buildings, including half-basements. A number were undergoing either renovation, repair or exterior cleaning. Occasionally someone with a green thumb had utilized limited space to make an attractive flower garden. And there were some trees, usually quite slender. The area seemed to be predominantly Italian.

Thus it was a bit of a surprise to come upon a rather large stone church on the corner of Clinton Street and 1st Place bearing the name Den Norske Lutherske Sjømann's Kirke (The Norwegian Lutheran Seaman's Church). It had no doubt been built in a day when Norwegians were stronger in South Brooklyn.

But by this time I was getting concerned because I was in the area where Teen Challenge should be located and I could not even find the number 444. I went back a few rods to the Seaman's Church and spoke to a young man who was sweeping the sidewalk in front of it. His speech betrayed him at once as a Norwegian. His name was Severt S\_\_\_\_\_ and he had come from Aakra, Karmøy, nine months before. We chatted for a few minutes but he knew nothing of my destination, Teen Challenge.

A stop at a grocery store gave me no help. The man in it spoke poor English. A block further down Clinton Street, at another corner

grocery, I learned the truth. Teen Challenge is on **Clinton Avenue**, not Clinton Street. The lady in the store gave me directions for finding the subway and after drinking a can of pop and eating a small raisin cake I went to the subway stop. By this time the children and teenagers were coming home from school and the quiet streets were coming alive.

### Teen Challenge

A while later I walked into the courtyard of Teen Challenge. Rev. David Wilkerson is now living in Texas and directs a nationwide program for reaching the drug addict from there. I had understood in a phone call to the center that he was in town but that information proved false. A young lady took me on a rather hurried tour of the property owned by Teen Challenge. There is the original house just up the street, a light-colored handsome building across the way and several buildings in the main compound, including one housing the chapel, dining hall and reception center. This is a new structure and is built in from the street.

My guide told me that 38 boys and young men were enrolled at that moment with 20-30 more on a waiting list. (Girls were formerly in a program at the same location but there are special problems in keeping them in the city because nearly all girl addicts become prostitutes. Now they are kept at an outstate facility.) The men can expect to stay at Clinton

Avenue for several months and if they have remained faithful and are ready are taken to a farm in Pennsylvania where they may be for about nine months. It is after such a period of time that it is hoped that they will be ready to go out on their own again. But by that time they have the power and presence of Jesus Christ as their strength.

Teen Challenge claims a 73% rate of success with drug addicts. That percentage of them remain permanently off drugs after having gone through the program. Other drug rehabilitation programs can claim a success ratio of five or ten per cent.

I inquired about street meetings and was told that they have been temporarily suspended because they produce many more addicts seeking help than the Center can possibly handle.

### A Drug Addict's Story

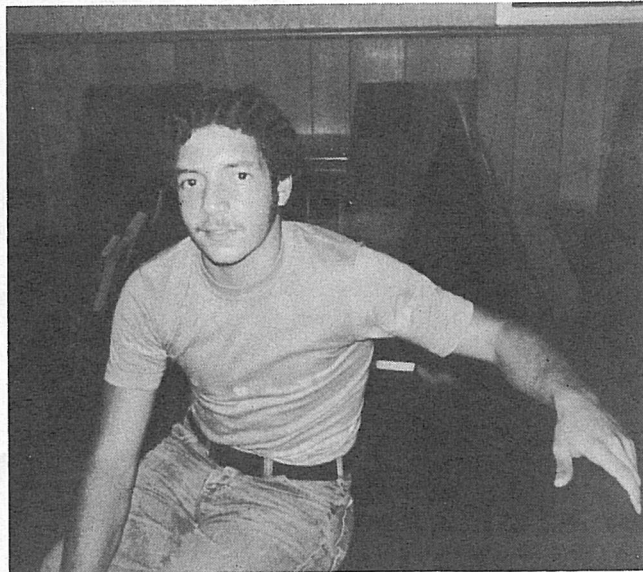
When I requested the opportunity to talk with one of the fellows in the program, I was introduced to a likeable, good-looking 20-year old Puerto Rican named Willie. He had just returned from the farm in Pennsylvania and was now going to be working on the home staff.

Born in Brooklyn, Willie traced his start in drugs to glue sniffing at the age of 12, urged on by an older boy. He like to chum with older kids, even those of 18-20 years. He also liked nice clothes. When he got going on

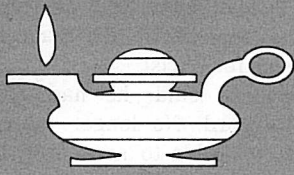
*[Continued on page 8]*



Part of Teen Challenge Compound



Willie, a former drug addict



# SCHOOL NEWS

## REFLECTIONS FROM THE CHOIR TOUR IN NORWAY

By Dr. Iver Olson, Oslo, Norway

Two weeks ago today (as I write) the Bible School Choir left Norway for America. Word is still coming in from many places of how the people have appreciated both the singing and the deportment of the young people from America. It is with humility and gratitude that we receive these reports. Though we are confident that the members of the Choir have shared their summer's experiences in Norway, and will be doing so in the months ahead, we should like to share some of them from this side of the ocean.

The Choir sang in a stately old church in Risør on Sunday evening, August 8. Before the program the undersigned sat in the front pew discussing with the pastor, an older gentleman, some of the details of our program procedure. People were streaming in from all three main entrances of the cross-shaped church. There seemed to be a twinge of envy in the pastor's voice as he exclaimed, "Just think; I do believe the church will be filled tonight." It was. Perhaps not often did as many people come to listen to him. But there was a note of gladness in his voice, too, over the fact that so many of his people came to church this Sunday evening. As he thanked the Choir at the close of the program he made a remark that has haunted us, "When you young people in the future think of Risør, will you say a prayer for us just then?" We have tried to do so.

On the previous evening the Choir took over at a tent meeting at Froland, near Arendal. The rain had been drizzling down all afternoon and evening. Rivulets were running inside of the tent as well as out. What an

evening! Two days before these lines are being written a man called Norea Radio (our sponsoring group) in Oslo to report that something had been said that evening which kept him awake all night. The following evening he gave his heart to the Lord.

Our largest audience was at Kristiansand on August 11. Arne Aano was conducting tent meetings there and graciously gave us 45 minutes of his time. The tent had seats for 1200 people; every seat was taken. The walls of the tent were raised, and it was estimated that three to four hundred people were standing outside in the lusciously clear Kristiansand summer evening to listen. The Choir used its 45 minutes. Have you ever heard 1500 people clap their hands at a tent meeting, refusing to stop? We did. The Choir then simply took over for another 15 minutes to sing our Bible Camp songs with guitar accompaniment—much to the delight of the people and approval of the evangelist. After a short sermon a number of people came forward for prayer. Reports were that more came to counsel with the evangelist the next day. The fifteen minutes of Bible Camp singing became a regular feature of our programs thereafter—even on Sunday mornings in large churches.

It appeared to the undersigned that the Choir outdid itself at the Aakra Church on Karmøy, August 19. His father was baptized there, and ancestors of many generations lie buried in that hallowed ground. The church, normally seating 300, was literally filled to the rafters. Benches were brought in and placed in the aisles and chancel. A "prodigal son" had returned home, fortified by a choir of his students; this they could not afford to miss. Numbers of people were listening through open doors and windows, and even from the sacristy

behind the altar. How the Choir sang that night! Hearts of singers and listeners alike were moved. All previous records for record sales were broken. The Choir normally met for a short period of prayer before each performance; for lack of other facilities this evening they met in the cemetery, near the grave of the writer's grandfather.

On the following day a large number of people met at the bus on the parking lot of the church to hear the Choir sing a farewell song and to see them depart. Only one question was asked, but over and over: When are you coming back?

Mention must be made of our visit to the Cathedral of Trondheim. No concert had been scheduled for the Choir in this church, but we arranged our travelling schedule such that we could spend a couple of hours in this the most beautiful church in northern Europe. A guide had been previously engaged to take us through the church. Two hours is scarcely enough for such a purpose. Many other tourists and guides were there, too. When our Choir at the end of the tour lined up in the chancel to test the acoustics of the church with a half dozen songs, all the other people in the church sat down to listen attentively. Such singing not even the choir members had heard before! The tones just wouldn't die. They reverberated and echoed from one cove or cloister to another. Each note could be heard at least three times. It was just too bad that we did not have a cassette to catch these sounds and bring them back to America. In the hearts of those of us who heard, they continue to exist more clearly than any recorder could reproduce them.

Some talk there was about the millions this church must have cost over the centuries, and if it were a justifiable expenditure in a world of need on every hand and in every age. Before we left, however, we agreed that if ever an edifice in a city were to be beautiful it should be the house of God. Let us rather skimp on some other expenditure. It was not for nothing that Solomon's Temple was beautiful. We had seen this church now and shall never be able to forget it. Perhaps we shall never be quite the same again. At least we shall

# I took his hand

## WALKING ON CRUTCHES— WITH GOD

There is not so much to say about the little boy with tuberculous feet, except that he shows great patience in his suffering, even when the doctor occasionally has to scrape right on the bare bone and place special pads into the open sores. During our brief visits together he likes so well to hear about our compassionate Savior and about the great bright home He has prepared for us all. If only we could love Him more and be true to Him until the end! For variety I sometimes bring him interesting pictures from Sunday School. He enjoys looking at them. Then again, he returns patiently to his play,

building towers and bridges with his blocks and cardboards.

Bravely he faces two more months in the hospital. By that time the flowers will be blooming. He is not at all sure, however, that he will be able to walk when he gets out. Ah, yes, there are many such boys and girls, suffering from serious ailments, often under the added burden of poverty.

Finally on the seventh of May came the great day for little Arthur over at the hospital. He received his crutches and was permitted to walk a little with them—his first steps since last October.

He walks with God.

—Wm. Hagen

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have a deeper appreciation of the words of the Psalmist: "How amiable are thy tabernacles, O Lord of hosts!"

(Ed. Note: Dr. Olson's address in Norway is Fjellhaug Skoler, Sinsenveien 15, Oslo 5, Norway. We look forward to receiving occasional reports from Dr. Olson during his year in Norway.)

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[Continued from page 6]  
drugs his needs required \$4 a day.

Willie told me how he financed his habit and how it is the road every male addict takes. First, when there was no more money of his own, he borrowed from others until his credit was gone. Second, he sold objects out of his own home, but in his case, with three other addicts in the household, there was not much left to take and sell. His mother refused to buy new appliances, for instance,

knowing they would only be taken. The third step in the evolution of the dope addict is to steal from others by mugging, burglary, etc. Fourth, the addict becomes a "pusher" or seller of dope to others. A normal procedure is to sell five doses of heroin, for instance, and to get one free, for oneself.

Then it happened that Willie's source or supplier got busted and Willie was left with a habit that now required \$50 a day to pay for. He was forced to again turn to robbery.

At this critical time in his life Teen Challenge was recommended to him by a Christian lady. His first impression, he told me, was not good and he wanted to leave at once. But he stayed, going forward many times when the Gospel invitations were given. Then one night he saw his mother go forward at a meeting she attended there. Willie was encouraged

by someone to go forward once again and he did. That night he wept tears of true repentance and made his real decision for Christ.

Now, he said, he had great joy in the Lord. No longer did he need drugs in order to meet life. He said that young people are seeking something when they turn to drugs. There was no doubt in his mind that he had found the answer to life in Jesus Christ. Looking at this bright young man it was hard to believe he had been a burglar, a mugger, a pusher. Such is the power of the Gospel to transform life.

## The Lost Coin

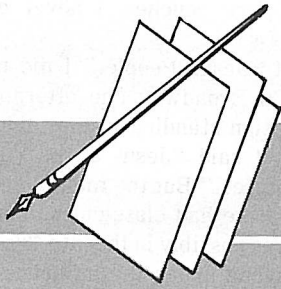
One evening I took a subway to the area of New York University. Unknowingly, I must have got into the section known as Little Italy and had to walk back up to Greenwich Village. On Sullivan Street I stopped in at Teen Challenge's coffee house called The Lost Coin. It was too early for it to have opened for the evening, but I found a lady there with a young boy who was helping to place tracts in the simple room.

The lady told me that that particular area is frequented by many homosexuals or the "gay people." And there are the addicts. She said that it is no use to keep anything of much value there because addicts will break in to steal it. She pointed to a panel alongside the door where the glass had been broken out and was replaced by wood. The Lost Coin, she said, attracts a little older crowd than The Living Room on St. Mark's Place in the East Village, also operated by Teen Challenge. The latter tries to make a special appeal to the younger set. David Wilkerson's mother does a good deal of coffee house work, at the Living Room, I believe. I left The Lost Coin with a great deal of respect for those who give their time and service to listening to wanderers and showing them God's answer to their longings, in an area of the city I wanted to get out of before it got dark.

Next time, God willing, we shall return again to the Bronx, and to Brooklyn, as I tell about a Saturday night at Teen Challenge.

(To be continued)





## EDITORIALS

### THE HOLY CHRISTIAN CHURCH

“The Holy Christian Church consists of those who in their hearts truly believe in Jesus Christ as Lord and Savior.”

#### Declaration of Faith, III:6

Now, we have already, under the Second Section, given some attention to what a Christian is. Whether any one definition of a Christian satisfies everyone is highly unlikely and the same may be true of the Holy Christian Church. Not that there is really a basic difference of opinion, but it is a question of using words in an order that will suit all.

The Explanation of Luther's Small Catechism makes no one single statement which includes what is meant by the term in the thesis before us. The Explanation points out in the first place that the Church consists of the believers in a local congregation where there are also the Word of God and the Sacraments. But the answer to another question opens the area we also want to see. There the Church is described as including “all true believers of all times and all places.”

So she may be found in the local organized congregation, but isn't confined to any single one. Nor is the Church restricted to any one generation. She is made up of Christian saints in all past ages, as well as those of this present time.

No one denomination has a corner or monopoly on this Church, although the way to membership in this Church is made more clear in some than in others. The Roman Catholic Church calls herself the personification of this Church, though not quite as confidently as in the past. In practise, though, she has obscured the way to salvation for her people.

While there is more talk of Jesus today than ever before, there is not as much life as one would expect. There has been much acceptance of the humanity of Jesus, much less of His divinity. But it is only as one accepts His Godness, that He was God offering a sacrifice for sin, that there can come salvation and induction into the Church. This is what many have missed.

Where believers in Jesus are found, true believers, there is the Christian Church. They may be in crowded cities or on sparsely settled prairies. Their skins may have several hues. They may have a doctor's degree or never have completed elementary school. But they share a common faith in Jesus Christ and own no other allegiance.

They make up the greatest fellowship on earth and beyond it, the Holy Christian Church.

### RANDOM THOUGHTS

Here are some random thoughts and impressions from my trip to New York and the East in September. Remember that where opinions are expressed they are just that. Another visitor or someone who lives in the East might have quite a different reaction. What is written here is based on five days in New York and three more days on the Eastern Seaboard.

When one is staying on the 20th floor of a hotel and the window of one's room faces an interior well, one wonders what one's chances of escape in the event of a fire would be. Incidentally, my hotel was located in the same block as the Empire State Building, but I didn't go into it.

It is a common sight in certain areas of New York to see hawkers on the sidewalks selling their wares, one selling pantyhose, another razor blades, etc. And fortunate is that one who has umbrellas to sell on a rainy day. Also there are the little ice cream carts here and there and, in the afternoon, carts at which one may buy coffee and bagels (a Jewish bread roll) or some other pastry.

I did not have a bagel, unfortunately, but did taste my first pastrami sandwich, also a Jewish food. It was eaten at the most common chain lunch counter in New York, Chock Full O' Nuts. These stores carried a limited menu of four different sandwiches, several beverages and desserts, etc. There didn't seem to be very much in the way of restaurants that we midwesterners are used to and where a similar menu is offered. Food prices were generally high in Manhattan, sandwiches running from fifty to one hundred per cent higher than many of us are accustomed to. A sundae one evening cost me 96¢. A casual check of grocery prices in New York City, however, did not show any real difference from those that exist where I live.

Speaking of Chock Full O' Nuts, I saw a good example in one of them of the difference attitude on the part of workers can make in general atmosphere. It is the story of two colored women, one much younger than the other. The first, the younger, was working our counter at the beginning. She was all out of sorts. Perhaps she had been working long. Everything was a problem. She couldn't give a pleasant answer to any inquiry. A little while later she was replaced by the other woman. This woman came to her work with a smile. She responded to inquiries about the menu with pleasantness and attentiveness. Where there had been only problems and mix-ups before there was now a congenial and relaxed atmosphere. I thought it a great lesson in the value of a good attitude.

I saw countless numbers of Negroes and whites working side by side and mingling together in stores, on the streets and in buses and subways and never was there any hint of racial unpleasantness.

I don't recall seeing any American Indian in New York.

The revolt at Attica prison was broken up at the cost of the now 43 lives two days before I arrived in New York. Occasionally one could see the words “Avenge Attica”

written on subway walls, for instance, but, although the newspapers were full of news about the event, I never heard anyone discussing the tragedy.

"Grafitti" is scrawling or printing which is done on a wall or pillar or sidewalk or floor, usually in a place frequented by the public. There was more of such writing that carried a Christian message than there was of obscenity. This surprised me.

Another surprise was that men seemed to give their places to women on buses and subways as much in New York as anywhere else.

New York subways are very noisy. The only conversation possible is if one shouts into the ear of the person next to him. The subway waiting areas were very warm. Outdoors we enjoyed temperatures often in the 70's during the day. The air was never completely clear during the days, but neither was there anything bad enough to be offensive.

It has been said that on Times Square one can see all manner of human condition and depravity and therefore it was with some trepidation that I visited it between 8 and 9 o'clock my first evening in town. My walk around it proved uneventful. It was much like a stroll down the streets of many an American town on an old-time Saturday night, only on Times Square I didn't even see a drunk person that I recall. At a Howard Johnson store, of which there are many in the city, I had a malted milk that was more of a milk shake. No doubt there is more action on Times Square sometimes, but I didn't see it.

But there were many people out that night. In New York one is very conscious of how many people there are. It is a rarity if the visitor ever sees the same person twice on the streets.

Women of all ages go shopping alone in downtown Manhattan, even women in the late 70's and early 80's.

Only twice was I asked for money, both times by young people of about 20 years of age. There were several beggars. One of them played a very melodious accordion in a subway tunnel. I saw a number of men who apparently

spend the summer nights on park benches. I never get used to the sight of those homeless men.

We have heard much about "Jesus People." I did not see any in New York City. On Broadway one afternoon I saw a man with a sandwich sign standing in the middle of the sidewalk. On one side it said "Jesus Saves" and on the other, "Search the Scriptures." But the man himself was "square," in the sense that he had close-cut hair and was traditionally dressed. He was possibly in the late 40's.

I cannot say that I saw anyone under the influence of drugs. Several men may have been or they may have been drinking. I cannot say for sure. I am not aware that I saw any homosexuals or women of the street.

It was rather strange to see the advertisements about the New York State Lottery and to find a stand set up in front of the Public Library on Fifth Avenue at 42nd Street one morning for the purpose of selling tickets. Fabulous returns are promised to the big "winners."

In New York City one must be careful whether he says "uptown" or "downtown." Everything running in a northerly direction is "uptown" no matter if you're on the north end of Manhattan or the south tip of Brooklyn. Conversely, everything running to your south is "downtown."

I saw one lady asking for signers on a petition to free Angela Davis.

One day toward evening there was a sidewalk parade with some reference to Taiwan.

By September 21st there had been 26 or 27 deaths caused by youth gangs in Philadelphia thus far in the year. The first month or so of school is a particularly difficult one in that city. Students from one high school make it very rough on any student from another school who crosses their territory to get to his own. Beatings and sometimes death are the result.

I saw some water pollution on the East Coast, but no discernible damage done to trees or other vegetation. I was surprised that there was as much open country as there was in the area between New York and Washington. It is not all "closed in" by any means.



Rev. Ernest J. Langness

#### PASTOR INSTALLED AT ISHPEMING

Rev. Ernest J. Langness was officially installed as Pastor of Hope Ev. Lutheran Church in Ishpeming, Michigan, on Sunday, September 26, 1971, at 2:30 p.m.

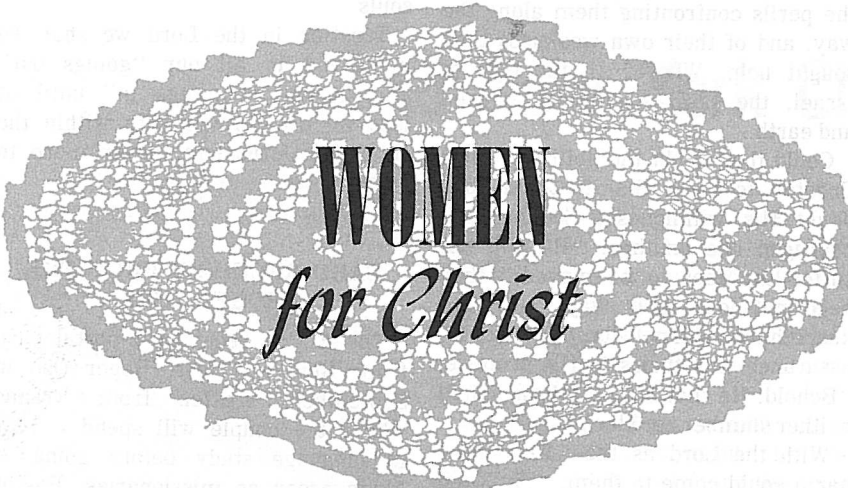
Rev. Langness came from McVille, N. Dak., to take over his duties at Hope on July 1, 1971. The previous pastor was Rev. Albert Hautamaki, who resigned to work on his master's degree.

The installation service opened with the congregation singing "The Church's One Foundation." Rev. Hans Tollefson of Calvary Lutheran Church of Eben, Michigan, gave the Scripture and prayer. Onnie Jarvinen,

a member of the church, sang a solo. Rev. John P. Strand, Minneapolis, Minn., president of the AFLC, gave the meditation and conducted the installation service. A response by Pastor Langness followed the installation service. A closing prayer and benediction were given by Rev. Albert Hautamaki. A time for fellowship and lunch followed the happy occasion.

Waino Kinnunen, Secretary  
Hope Lutheran Church





# WOMEN *for Christ*

## MRS. GEORGE KNAPP WRITES FROM BRAZIL

Dear Friends in Christ (especially the ladies of the WMF):

Greetings from Brazil in Jesus' Name!

Zip codes have become "vogue" here, too. Our address now goes like this: George Knapp, Caixa Postal 44, 87300 Campo Mourao, Parana, Brazil, S.A.

Thank you so much for all your packages of books, Bible pictures, used greeting cards, etc. You are keeping me well supplied. Here are some suggestions and ideas about mailing things to us.

Don't send us devotional books like "Our Daily Bread" or any Sunday School students' workbooks or quarterlies, new or used, or teachers' hand books. We have no use for these items. Remember, the language spoken here is Portuguese. We have no need for tracts in English, but we do purchase thousands in the Portuguese for distribution.

My primary need, as when I first asked your help, is Sunday School papers, namely Nursery and Kindergarten, because of the large Bible pictures that I select and send to our teachers in the churches along with the story and color sheets for the pupils. From the many varied items

you send I collect pictures of all types for all kinds of projects that come up, like illustrating posters, crafts for campers, and small Bible pictures pasted on the cover of workbooks that I make for DVBS. Eight hundred children were in attendance this past summer vacation.

The other Sunday School papers you send, like "Teens Today," "Power for Living," and "Counselor," etc., are sorted out for reading material for the missionary families. More than two or three copies of these are not needed.

I'm always watchful for patterns I can copy and mimeograph for color sheets to send out with a given story for the SS material I prepare. I look through everything, carefully gleaning pictures, patterns and ideas.

Since postage costs have gone up, be choosy about the used greeting cards of all types that you send and that we're making good use of. I make use of only the picture or pictures. So there is one-half or one-third of the card that you needn't send. Don't send any pictures with haloes. Remember that Brazil is an idolatrous country and a halo signifies a saint. And saints are worshipped. Don't send Santa Claus, Mary as a saint, cards with lots of English and little design or any picture that is not clear and

attractive. Used children's valentine cards that are cute and show action, animal or animated, I can use. (I cut away the heart and cover the printing.)

Some people are sending packages of clothing and surprisingly they are coming through. I don't recommend it. I'm just telling you. Packages still do get lost. One with books and picture reels that Karen sent a year ago has never come. I have no way of knowing if any you have sent are lost. Remember to tie your packages securely. They are handled very roughly, apparently, and often are in bad shape by the time we get them, especially so if they started out poorly wrapped and weakly tied.

I had a remarkable and unexpected trip to visit my parents and our daughter in May and June. I was with my mother for Mother's Day, held a party for her 73rd birthday, attended Karen's graduation from AFLBS and attended the Ninth Annual Conference of the AFLC in Cloquet, Minn. It was such a pleasure to visit with so many of you. Others of you I saw across the room but never got a chance to talk to. A thank you to each of you for making this trip so meaningful. The Lord blessed my travels and my family managed well without me for the six weeks I was gone. The children each had jobs to do. Each carried out his part so life went smoothly. Even so, fortunately for me, they were glad to have me back!

Thank you for the letters that many churches are writing to us occasionally. We appreciate hearing. This is a fine way of letting us know that you are working with us here in Brazil.

Paul's prayer for his readers, as well as mine for you, is this: "I thank my God for you all every time I think of you; and every time I pray for you, I pray for you with joy, because of the way in which you have helped me in the work of the Gospel, from the very first day until now. And so I am sure of this: that God, who began this good work in you, will carry it on until it is finished in the Day of Christ Jesus" (Phil. 1:3-6, TEV).

Sincerely in Christ,  
Mrs. Helen Knapp

**PRAYER AND PRAISE LETTER  
FROM BRAZIL**

**PRaise GOD FOR:**

- good health in your missionary families.
- a mild, comfortable winter. There's no central heating in the homes here.
- open doors for telling that Jesus Saves.
- new converts in all the churches.
- a successful first semester at Instituto Biblico Mouraoense and the beginning of the second.
- seven active churches and several more preaching points.
- co-workers in Christ.
- a most blessed trip to USA for Mrs. Knapp to visit her parents and attend daughter Karen's graduation from AFLBS this part May.
- the second successful Children's Camp held in July with 30 Campers ages 8 to 12 enjoying 6 days studying "Following Jesus."

**PRAY FOR:**

- those new in Christ.
- the three Bible School students entering their last semester of training. They'll graduate from Bible School in December.
- the Abel family. We are anticipating renewed life in the work here upon their arrival.
- the Bible Book Store's literature ministry.
- those who go out by teams on weekends to tell the GOOD NEWS.
- our teachers, faithfully carrying on the teaching schedule.
- the planning and preparations involved for DVBS's which begin in December.

Sincerely in Christ,  
Your AFLC missionaries

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**PSALM ONE HUNDRED  
TWENTY-ONE**

**A Gem From the Treasury of Psalms**

The Israelites were homeward bound from the Babylonian captivity. Intense longing for their homeland brought forth the resolution, "I will

lift up mine eyes unto the hills." They would keep their eyes steadfastly on their destination, lest they should lose their way. "Whence cometh my help," was probably both question and affirmation. Aware of the perils confronting them along the way, and of their own weakness they sought help. Where? In the God of Israel, the Lord Who made heaven and earth.

Could they doubt the ability of their Creator to keep them? Could they doubt His willingness? So they encouraged one another: "He will not suffer thy foot to be moved," they need not lose their way. "He that keepeth thee will not slumber." Double assurance was theirs in His promise, "Behold, He that Keepeth Israel shall neither slumber nor sleep."

With the Lord as their Keeper no harm could come to them. "The Lord is thy Keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night."

Nor any evil. "The Lord shall preserve thee from all evil: He shall preserve thy soul."

Summing it all up the Lord assures them that in all their "goings out" and in all their "comings in" He would preserve them, "and even for evermore."

**WHAT ABOUT US?**

Has this Psalm, so precious to the Israelites of old, any message for us, the Christians of today? Indeed it has. The inspired Word of God is eternal. How infinitely great would be our loss were we to be deprived of the guidance, the joy, the assuring comfort of the Books of Psalms!

We Christians are also pilgrims homeward bound. Our destination is the heavenly Jerusalem. We have here no "continuing city," so we lift our eyes unto "the hills of God," "the city not made with hands, eternal in the heavens."

We, too, must keep looking up to our destination lest we lose our way. Perils, no less than those which beset the way of the Israelites, endanger us. Aware of our own weakness and helplessness, we seek help. Where, but in the Lord of Israel,

Who is also our Lord?

In full dependence on Him we may be assured that He will be our Keeper all the way. Our Lord will neither slumber nor sleep. He will keep us from all evil. He will preserve our souls.

Trusting in the Lord we shall be preserved in all our "goings out" and in our "comings in" until at last we are forever safe within the Heavenly Jerusalem, never more to go out.

**CARD RECEIVED FROM THE  
ROGER OSES**

The Editor received a postal card from Rev. and Mrs. Roger Ose in September, written from France where the couple will spend a year in language study before going to Madagascar as missionaries. Pastor Ose said that **The Lutheran Ambassador** was the first American magazine they had received in the mail since coming to Paris and they appreciated getting some news from the USA. Roger Ose's home church is Our Savior's Lutheran in Thief River Falls, Minn.

**GOD CREATED MAN**

"And God created man in His own image, in the image of God created he him; male and female created He them." Genesis 1:27

No chance hath brought this ill to me;

'Tis God's own hand, so let it be,  
He seeth what I cannot see.

There is a need-be for each pain,  
And He will one day make it plain  
That earthly loss is heavenly gain.

Like as a piece of tapestry  
Viewed from the back appears to be

Naught but threads tangled hopelessly;

But in the front a picture fair  
Rewards the worker for his care,  
Proving his skill and patience rare.

Thou art the Workman, I the frame.  
Lord, for the glory of Thy name,  
Perfect Thine image on the same.

—Author Unknown

(from **The Old Testament and the  
Fine Arts**)

## A LETTER FROM THE GUNDERSONS IN BOLIVIA

October, 1971

Dear Friends:

For almost three years now we've lived here on Coaba Farm—soaking up the beauty and wonder of it all. We've gazed at Mt. Illiampu in all her splendor and majesty. We've seen all of her different faces—her black face when storm clouds are moving in, or, in contrast, when this dress lifts we see her covered in her new robe of pure white snow. Or, against a bright blue backdrop, emphasizing her bigness. Or, while the valley is darkening, she remains in light for perhaps another hour. Then again, we've seen her put on a pink face for us as the sun sets, casting its final glory her way. But as much as we've admired her, we've never felt we've **known** her as we'd like to. We've stood at a distance looking in awe. Until last Saturday.

Friday night the Andrews family, along with some young fellows from their church, plus their two visitors from the States, came out here and Saturday morning there were 15 of us who left Coaba for an outing. Objective: to reach the snow and glaciers of Mt. Illiampu. The visitors were Gary and Lowell, two young fellows who had arrived in La Paz the week before, traveling down here by motorcycles—a two-month trip!

We drove out of our valley, down into another one, then as far as the road went, to a tin mine. There we enjoyed a lunch before hiking. Actually, Dick and I had been under the weather the week before so had gone along "for the ride" only. But there's a strange bug up there that bites you and gives you a yen to keep going! It's like being on stage and hearing applause—you don't want to quit. **PRIDE** is another word for it! God had given us a beautiful day and way up there the sun was mighty warm. As we hiked, three of the fellows took a different route—up over a ridge, the high road. The rest of us stayed by the river. Do you remember that old song, "You take the high road and I'll take the low road, and I'll be in Scotland before you"? Well, those three eventually made it to a

much higher and more desirable point than the others—to the foot of the cross that is formed by a glacier. After about three hours Dick and I called it quits, sitting down to rest before turning back. Others had already returned. Five kept on and did reach the snow for which we had been heading.

As we climbed, the fog had moved in and we couldn't see very far. But before we descended the clouds lifted and the sun shone again and we looked back to where we'd started from and there we saw Lake Titicaca! We'd gotten high enough to look over the range to see it! That day we saw up close many of the faces of Mt. Illiampu—bright sun, fog, dark clouds.

Meeting at the truck later, those who had "made it" enthusiastically described what they had seen and showed us proof in the rocks touched with copper they had brought down with them. Hot coffee and cookies really hit the spot before climbing back into the truck. On the way down we saw a different view of our majestic lady. With the sun shining in a special way, at a special angle, she was dressed in pure gold. When we came to Millipaya, a small village where we have a church, the believers had hot coffee and bread for us. We're not sure they understood our enthusiasm. After all, they live there all the time!

The next morning in church Gary gave a chalk talk using our experience as an object lesson. Through it God spoke to my heart as well. Gary had the 11th chapter of Hebrews read while drawing. You know, that great faith chapter. And he pointed out how even though we couldn't see the mountain at times because it was covered with clouds, still we knew it was there! By faith we accepted its presence as we accept God's presence. His salvation through Jesus His Son and the Power of the Holy Spirit, although unseen. As the hymn writer put it, "O Savior, precious Savior, whom yet unseen we love..." Thank you, God, for a wonderful experience!

Back down to earth again, we want

to share with you some of the everyday events. Being about our Father's business can't be called dull—ever! The seminary classes have begun again. Because of the return of other missionaries Dick doesn't have to travel into town every week. He does have two shorter trips to make but each one can be made in a day with the cycle and so he doesn't spend the night away. We are so completely convinced that this is God's way of preparing these men to be His pastors here! We know that every mile traveled is worth it. As the saying goes, "the proof is in the pudding" and God has been good to let us see results already in the preaching and lives of the men studying. The end of November we'll have a two-week short course here on Coaba, with every man from each of the five centers coming, specifically to study music and the sacraments.

For a month now a quietness has invaded our house—a quietness so quiet that it seems loud! Yes, the kids are back in school again. Chrissy has been elected president of the student council, Dan writes his usual "when are you coming down?" letter and Peder seems to be his usual content self, completely wrapped up in soccer. We admit we are looking forward to furlough after this school year and to having them with us all the time.

Now that September is gone you must all be settling down for your long winter nap. But we hope that before you get too burrowed in you will take a few minutes and write us a few lines. Our mail box has been showing a lean and hungry look since vacations started there and it wouldn't hurt her at all to be fattened up a little!

As always, be assured of our love and prayers for you. And we hope that this day you will climb high enough to see over the clouds and fog and look into the shining face of our Lord Jesus, He who is robed in the robes of righteousness and glory—a righteousness and glory that is awaiting each one of His children!

With much love in Christ,  
Clara and Dick Gunderson  
Chris, Dan and Peder  
Casilla 266  
La Paz, Bolivia

Title: **THE TASTE OF NEW WINE**  
by Keith Miller Price \$3.50 cloth  
Reviewed by Rev. Dale Battleson

This book was primarily written for concerned Christian laymen who want their church to "come alive" in Christ Jesus.

Keith Miller, a Christian businessman, seeks to bring his readers into an honest relationship with Christ. Experiencing a spiritual renewal within himself the author becomes excited and challenges Christian laymen to become excited with the Gospel and to share it with others. He makes the statement: "Our modern church is filled with many people who look pure, sound pure, and are inwardly sick of themselves, their weaknesses, their frustration, and the lack of reality around them in the church."

The author encourages church officers, laymen, etc., to take their role seriously and to weed out those things in their lives which may hinder the work of the Holy Spirit. Once God has touched our lives and made us usable instruments in His hands, the Gospel can go forth in power and zeal to touch the lives of those whom we rub shoulders with in the business world and in the church.

His chapters on "A New Kind of Honesty," "A Life With Prayer," and "God and the Business Office" are most rewarding and challenging.

The author comes to grips with many of the basic sins which keep us from becoming good instruments in the Lord's hands. Honesty before God and before men is one of the necessities every witnessing Christian must strive for. He brings our weaknesses to the surface and speaks clearly and simply about them.

The book is refreshing and very challenging.

Title: **A SECOND TOUCH**  
By Keith Miller Price \$3.95 cloth  
Reviewed by Rev. Dale R. Battleson

This book was written for concerned laymen and Christians who want their Christianity to "come alive" and "stay alive" in this world.

The title comes from the thought expressed in Mark 8:23-25 where Jesus touched the blind man a second

time and then his sight was perfect and clear.

The author speaks about the many needs of humanity—spiritual, emotional, and physical and how Christians often fail to see the needs of their brothers and sisters in the world. We fail to help others in their struggles, fears, and anxiety because we lack love toward others and lack faith in God who can help others through us. The individual must first be renewed if the church is to be renewed. We must see people as Jesus saw them and regardless of race, creed, color or social status love them and accept them as did Jesus.

He has an interesting chapter entitled "A New Plan—Learning to Live In My Part of the Jungle." Modern man lives in the moving thicket of a commuter age and must in this age of commuters remember that every man is more than a statistical number. He is a personal being with a personal soul which needs divine and human help to live life as God would want him to live.

I would encourage the reader to first read **The Taste of New Wine** by Keith Miller since this book continues to speak of the renewing of the institutional church and the Christian's role in our modern world.

I especially appreciate the openness and honesty of the author to share personal problems and struggles. He brings out the fact that many times we overlook—especially with the critical finger pointing to others—that Christians are very human with very human problems. But with God's help we can by His Spirit see men more like Jesus saw them and build up rather than tear down.

Title: **KNOWING GOD'S SECRETS**  
by John Hunter Price \$1.50  
Reviewed by Rev. Dennis Gray

Sometimes preachers are so busy telling Christians what they should be in Jesus that they forget to tell their people how to become what God wants them to be. This little book tells us how we can become changed through Jesus. It gives the secrets found in God's Word for meeting sorrow, temptation, fear of how to get growth in Jesus, how to serve Christ

and be fruitful in that service. It talks about the behavior of a saint and taps the spiritual well of joy to be found in Jesus. A real blessing is in store for those who take the time to read it.

This book is written for the Christian who desires to become what born-again people should be in Jesus.

The book has simple language and uses God's Word as support. It is a down-to-earth, practical book.

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### THE PSALM

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

—Courtesy, Tract Mission

# CHURCH-WORLD NEWS

## EDITOR TERMS 1971 AS "YEAR OF INDECISION" IN CHURCHES

Philadelphia—(LC)—A veteran Lutheran editor characterized 1971 as a "year of indecision" in the churches when "much was discussed, but little or nothing was decided."

Said Dr. Albert P. Stauderman of Philadelphia, executive editor of *The Lutheran*, twice-monthly magazine of the Lutheran Church in America:

"It was not a bad year, compared to previous ones, and not a good year either, but a time when there were signs that the pendulum had swung near to its extreme and was losing momentum, ready to swing back again."

Dr. Stauderman presented his yearly review of religious developments at the 58th annual meeting here of the Lutheran Editors' and Managers' Association, attended by some 60 members.

It marked the 27th presentation of news highlights in religion at the association's sessions, the first nine by Dr. G. Elson Ruff, editor of *The Lutheran*, and the last 18 by Dr. Stauderman, who commented that now he "might as well try for 20."

Dr. Stauderman described 1971 as a "year of revised priorities...local church rather than national. Denomination rather than council. Confessional unity rather than ecumenism. Evangelism rather than social activism. Conciliation rather than brinkmanship."

As the best example of the latter he cited President Nixon's proposed visit to China and the about-face of the United States on mainland China's admission to the United Nations.

When such membership was suggested by the Faith and Order Conference at Cleveland in 1958, sponsored by the National Council of Churches, he noted, there was a loud outcry and the NCC was smeared with charges of being Communist.

"Now it's a policy of a conservative U. S. administration," he said.

In listing some of the events of the year, Dr. Stauderman observed

that there was "no really big story" and "some surprising omissions."

Notably, he added, "the race issue has cooled off, not because of achievements but because the races are so polarized they don't conflict any more; campus unrest has ended or gone underground, welfare reform is exactly where it was a year ago, and there's nothing new on sex, either!"

Lutherans "tentatively regrouped," according to Dr. Stauderman, as the ALC and the LCA moved closer together with unified activities in parish education, world missions and theological training. By "a strange coincidence," he noted, the LCA's proposed new structure "will just about parallel" the ALC's.

The Lutheran editor termed "most surprising" that Dr. J. A. O. Preus, president of the LCMS, "blamed the LCA and ALC for Missouri's troubles," claiming that they "acted too hastily and without consultation in ordaining women."

However, he said, the study made by the Lutheran Council in the USA which found no Scriptural prohibition to women pastors included Missouri Synod theologians.

When the LCA and the ALC ordained their first woman pastors, "Women's lib got into the churches," he said, adding: "That makes two, with few others in sight. So what was all the fuss about?"

On relations between Lutherans and other communions, Dr. Stauderman said they found a "modus operandi," namely that "the best way to get along with others is just to be yourself." Encouraging progress, he said, marked discussions with Roman Catholics and Presbyterians.

In a humorous vein, he added that "Catholics regretfully said they couldn't forgive Martin Luther, but Lutherans said they didn't care, didn't want to be forgiven anyway."

Terming American church life "a mixed bag," he pointed out that there was "more money locally, less for national programs," church attendance was up, 5 per cent in Lutheran churches and 2 per cent in all, while membership decreased. "A search is

on," he said, "for new ways to get funds."

On ecumenical developments, Dr. Stauderman said the nine denominations participating in the Consultation on Church Union to establish a single church seem to be stalled and "what will happen is anybody's guess."

The Lutheran editor's review noted that "disasters stirred compassion" as Pakistan suffered floods and destruction last November and civil war and flight this year, that "among the near-disasters is the plight of the world," with ecology as the major topic in which "everybody sees a problem, but nobody has a solution."

Wars "continued to plague the world, but nothing has been decided," he said. In Vietnam, the Middle East or Northern Ireland. The latter, he stressed, is not a religious war, but political, "even if the public press finds it convenient to dub one side Protestant and the other Catholic."

In the Roman Catholic Church, he said, "parochial schools faced one crisis after another," including rising costs and need for lay teachers. The Supreme Court ruled out plans for state aid to the schools and President Nixon pledged to help them, he noted, then asked "Can he do it legally? Is it in the public interest to maintain them?"

Posing another problem for the Catholic Church, he said, was the fact that "a lot of priests got married." The solution, he suggested, may be to permit marriage of priests but make them a lower order as deacons. The Synod of Bishops opening in Rome on Sept. 30 "will be forced to consider this solution," he predicted.

Dr. Stauderman concluded by stating that the church press, as well as the secular, is in trouble and that sharp increases proposed in postal rates "will hurt us all."

"Survival may compel us to consolidate some of our publications—one national magazine for the three major Lutheran bodies could be in the offing—but maybe God works in mysterious economic ways His wonders to perform," he said.

## BISHOP BIRKELI VISIT TO U.S. RENEWS NORWEGIAN CHURCH TIES

Minneapolis—(LC)—Historical connections between Americans of Norwegian descent and the traditions of their ancestry were reviewed and celebrated during a 10-day visit to America's upper midwest by Bishop Fridtjov Birkeli, of Oslo, primate of the Church of Norway.

Bishop Birkeli visited the campuses of Concordia College, Moorhead, Minn., St. Olaf College at Northfield, and Luther Seminary, St. Paul.

Bishop Birkeli, who has conducted

extensive research in the origin of Christianity in Norway, gave a lecture on the subject at a dinner sponsored by the Lutheran Brotherhood, fraternal insurance firm. The dinner was attended by more than 100 church and academic leaders.

Earlier during his visit Bishop Birkeli had participated in an observance of the 200th birth anniversary of Hans Nielsen Hauge, a lay preacher who sparked a religious revival which influenced many Norwegian immigrants to the U.S. during the past century.

Bishop Birkeli returned to Norway on Oct. 10.

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Minneapolis, Minn. 55427  
Second-class postage  
paid at Minneapolis, Minn.

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