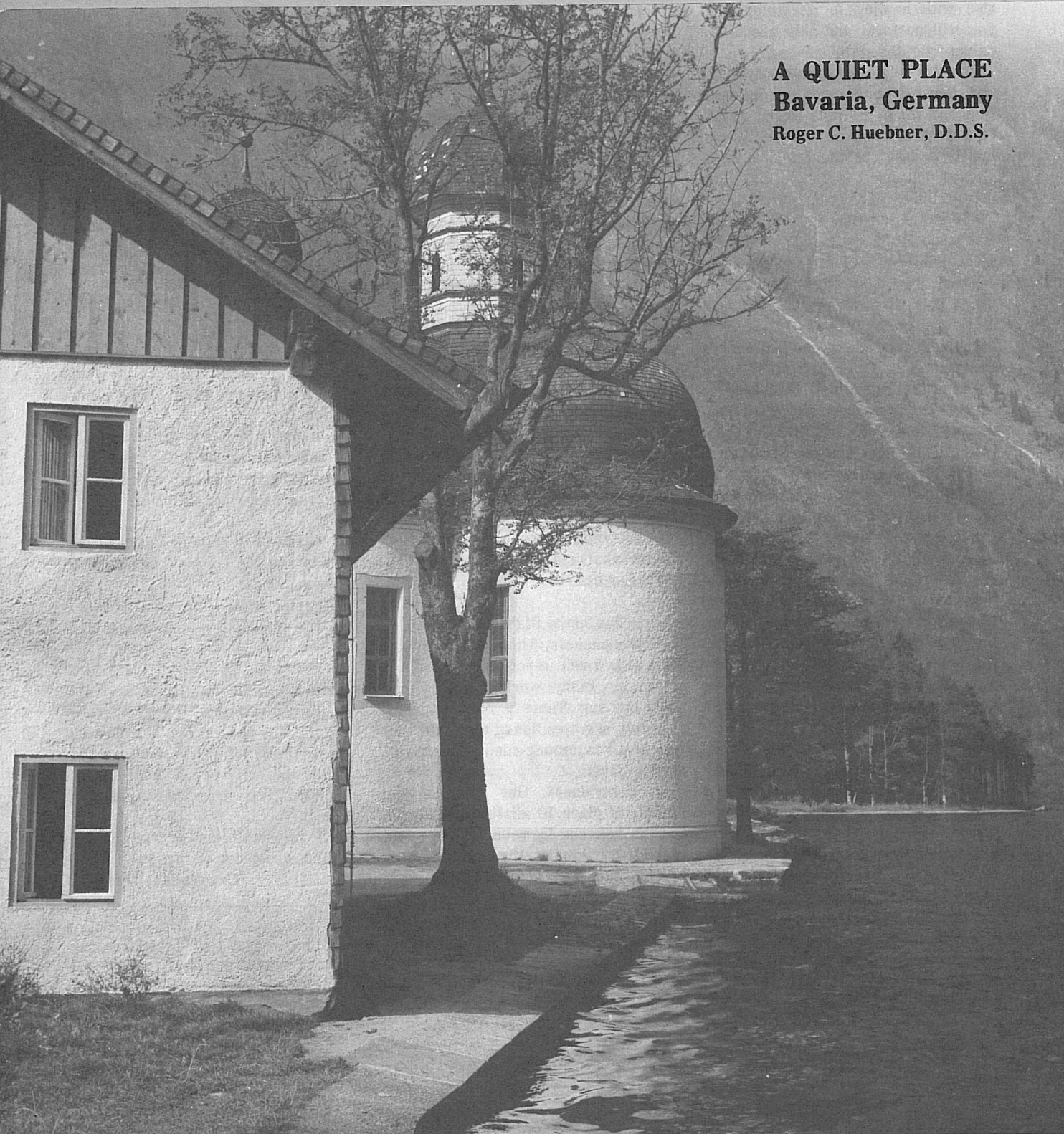


October 7, 1975

The Lutheran Ambassador

A QUIET PLACE
Bavaria, Germany
Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

THE SUN RISING

Malachi 4:2: "But for you who fear my name the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall."

There is only one sun in our system; and there is one mediator between God and man, the man Christ Jesus. How vast is the sun in its daily run and how vast are the things accomplished, but Jesus is Lord of all! How unsearchable is His greatness!

The same sun that sent its heat on Patriarch Isaac does under God help meet the needs of His people still.

From the most glorious creation, "the sun," God expresses the most glorious Creator, "Jesus Christ," to help us understand by natural things the life in God.

The same sun which God used to create the plant life stored in coal veins in the earth is still at work in giving heat, light and power for man today. Like food on our tables, they are fresh and canned blessings from the sun today, blessing brought forth from yesterday.

In the mind of God, the plan for our salvation was born before the foundation of the world. The Old Testament Scriptures seem old to us, but the promises there are constantly being brought up into fulfillment, "new and old," to renew in us the Sun of righteousness, and with healing in its wings.

Light comes in the morning where there was darkness. What a change at creation! "Let there be light, and there was light." "And God separated the light from the darkness." What darkness came over Egypt and light over Israel. What darkness over the

Gentile world without Christ (Rom. 1:18ff). But what light shining from of old still, and "in these last days has spoken to us in his Son, whom he appointed heir of all things, through whom he also made the world" (Heb. 1:2).

What light He sheds upon area after area. As the sun rising upon a great mountain range; first there is a glow upon the highest peaks, then clear light; a glow upon the next range, followed by clear light and so on, until the whole range is light and the valleys, too, see the light.

"Darkness covered the earth, and gross darkness the people, but God's light hath broken forth in the morning, and to them who sat in darkness a great light has arisen." The natives of the Christianized Samoa Islands have commemorated the coming of the Gospel among them, and the remembrance of their friend John Williams, who laid down his life on their behalf, by erecting a church on the spot where the missionary first landed. The motto chosen for inscription on the wall is simple and expressive, "The Sun has risen."

The Sun of Righteousness

1. **His oneness.** There is great variety and much repetition throughout creation; many worlds in fact, but only one sun. There is but one Jesus, the only begotten Son of God. No other name given among men whereby we can be saved.

2. **Centralness.** Our solar system holds its place in all the mechanism of the heavens by revolving in silent grandeur around the central sun. Jesus, the true center of the soul;

apart from Him, the soul an erratic meteor, a wandering star, flies ever away from the central point of bliss to be finally lost and scattered in awful night.

3. **Light.** All other lights and reflections are borrowed from the sun; all their resources are drawn from the central reservoir. So with Jesus; "It pleased the Father, that in Him should all the fulness dwell." "I am the light of the world." As the sun chases the gloom, scatters the clouds, conquers the night, so He banishes the night of nature, the darkness of ignorance, the clouds of doubt and fear, the gloomy shades of death.

4. **Life.** Life after winter, in root and seed. "I am the Life." Dead souls rise to life and He quickens the souls of men into hale and thriving resurrection.

5. **Beauty.** Sun, the great artist in sky and flowers; but Jesus the fairest of ten thousand and altogether lovely. "Let the beauty of Jesus be seen in me."

6. **Gladness.** "Rejoices as a strong man to run his course." Sunshine to a soul in gloom.

7. **Perfectness.** Unto a full and mature life abundant and unto life eternal.

8. **Fullness.** "It pleased the Father that in Him should all fullness dwell."

9. **Universality.** "His going forth is from the end of the heaven, and his circuit unto the ends of the earth—nothing hid." He tasted death for every man. "The whole Christian church on earth."

10. **Impartialness.** "Sweetly the light has dawned upon me."

—Lawrence C. Dynneson

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Wonderful Experiences in the Work

of God's Kingdom

THE MYSTERIOUS WAYS OF GOD

It was a Saturday morning. I had reached home in the night after having spent most of the days of the week in the southern and western part of my parish. On the following Sunday I was to conduct a service in my principal congregation.

As a rule, I was accustomed to preaching on the Gospel of the day. But as I this time had looked at the text and tried to penetrate it, it seemed completely closed to me. I struggled all forenoon but could make nothing of it. Then I tried the two other Gospels of the day but without results.

While I was laboring with apparent futility, I turned the leaves of the Bible through my fingers. While thus occupied, I was arrested by the words of the Prophet Daniel, 6:20. "And when he came to the den he cried with a lamentable voice unto Daniel, and the King spoke and said to Daniel: 'O, Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?'" I let this pass as I did not seem to be able to make use of the verse as a text for my chief sermon. Again I tried to study one of the texts for the day but without results. Meanwhile the verse from Daniel filled my mind more and more and to such a degree that it was difficult for me to think of anything else.

All that forenoon and far along in the afternoon I studied without reaching any clear comprehension of the text ordained for the following day. As this verse from the Prophet occupied my thought so completely, I got to thinking that it was given me by God and under prayer I resolved on that verse at the next morning's service.

When I got to church Sunday morning it was filled to capacity. When I had read the text which I firmly believed that God had given me, I noticed that the congregation expected to hear me preach on the Gospel for the day, but I also believed that this verse from Daniel had been set before me by God. As I entered

more deeply into the text the inspiring and practical thoughts took possession of my soul and mind. I was taken captive by the Spirit of God and could readily understand that my hearers felt God's nearness. When I came out of the church after the service a Mr. J. T., who was a faithful old Christian, came to me and held out his hand. While great tears rolled down his cheeks, he said to me: "What a sermon that was for me, Pastor!"

"Thank you, my friend," I said. "If anything good has come to you out of the sermon, thank God for it."

I had no idea that any particular matter lay on the heart of J. T., and moved away in order to reach another congregation in time where I was to conduct another service in the afternoon. But J. T. continued to hold me by the hand.

"No, no, Pastor, I must speak to you right now." He then led me to one side and continued. "The pastor has heard what happened last Sunday evening?"

"No, what was it?"

"The sorrow that came to my wife and me."

"What sorrow?" I asked in astonishment. I had heard nothing about it.

"John, my oldest son, broke into the store at Woodside last Sunday evening and committed a burglary. Later on the merchant came to my home and demanded that I give the boy up to be arrested. But out of sympathy for my wife and myself, as we could not conceal our sorrow, he let mercy go before judgment. My wife and I have not neglected to pray for the boy, but our prayer seems to have been fruitless. In spite of our prayers, he has drifted farther and farther away from God. Lately we have not been able to get him to join us in our devotions held in our home. Now when this also was added to our anxiety for his soul, it has become an unbearably heavy trial to both of us. We are in such spiritual darkness that we have begun to doubt the promises of God

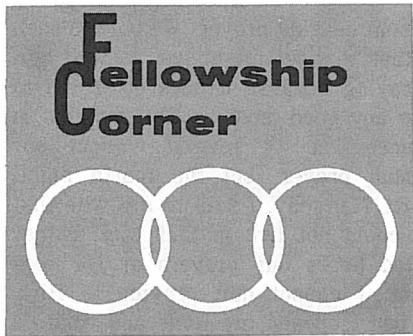
about hearing prayer. We said to each other that we might just as well quit praying because it does not seem to do any good anyhow. Three nights in succession we retired without our usual prayer, but the fourth night, last Thursday, I said to my wife that I could not live in that way. Either God hears our prayers or He does not. I cannot quit praying to Him. Then I opened my Bible and what do you suppose, Pastor? My eyes fell upon the words which you spoke on this day. When I read the words, it seemed to me that they contained something especially for me, and a thought struck me, 'Listen,' I said to my wife, 'let us try God; let us pray that He will move the pastor to preach within three months on the text from Daniel which you used as a text for your sermon today. If he will do that it shall be a sign to me that God will hear our prayer. If he does not preach on that text that will be a sign to me that God will not hear us.' We prayed to God that same night and we agreed to keep the matter to ourselves, but just imagine, Pastor, only three days after our agreement and even at this Sunday morning service you preached on those very words from Daniel, and not only that, you have presented a number of serious thoughts that have touched my heart. Certainly there is a God that hears prayer. Praise to be God!"

Surprised at this information, I said to my friend: "Now I understand why the regulation text for this day was closed to me yesterday, and also why the Word of God so powerfully filled my mind. It was for the benefit of two of His children who had sunken into despair and darkness."

* * *

Many years after this event during my service on the Pacific Coast, I had an invitation from the congregation to which I have referred to come and give a festival sermon at its forty-year jubilee anniversary. During the

[Continued on page 8]



JOY HAS COME!
by Mrs. Harvey Carlson
Grand Forks, N. Dak.

“Weeping may tarry for the night but joy comes with the morning” (Ps. 30:5, RSV).

This is the carved message on the gravestone of our daughter Sharon Dyrud, who went to be with her Lord, October, 1973, at the age of 28.

As a young child, Sharon had a personal trust in Jesus Christ as her Savior and showed a love for Him and a desire to serve Him. She was a very sensitive girl. Tears for herself and in sympathy for others were a common experience.

After high school graduation she entered nurses' training. Though she loved the thought of serving, the nursing career, as such, was not for her. She gave it up after one year of bitter struggle. She was depressed because she did not want to be a quitter. Her dad and I persuaded her it was best for her to leave it all in her past and believe the Lord had something better for her. As we prayed together we felt the best place for her was at Bible School in California where she could be in the Word of God every day and have fellowship with Christian friends.

She wasn't at school very long before there was a transformation in her letters—especially after she met her beloved David Dyrud*. Her tears were dried and her joy was full. In her letters she often quoted the verse

* David is the son of Mr. and Mrs. Harvey Dyrud of Newfolden, Minnesota, members of Westaker Lutheran Church.

from Psalms, above. She learned that earthly trials may seem long and severe but they do have an end and that joy does come even in this life.

They were married and there was much happiness in years that followed as they welcomed three daughters into their home.

Then sorrow and weeping came. Sharon was stricken with a rare type of leukemia called erythroleukemia. She was three-months pregnant when she and David learned this at Rochester, Minnesota, in May, 1973. Weeks of anguish, bleeding and pain followed. However, the Lord Himself drew near and blessed in countless ways through the prayers of faithful friends and family members. She was given grace to sincerely thank the Lord for leukemia because (as she stated), “it brought me so close to my Savior.”

October 3, in the seventh month of pregnancy, Kinza* was brought into the world by cesarean section. She weighed three pounds. Sharon was at death's door then, but was brought back to live one month longer at St. Mary's Hospital in Rochester. David and I took turns being with her. It was a rich month of fellowship in Christ. Opportunities to share our blessed hope in our Savior were in abundance. The Good Shepherd led us beside still waters and gave us joy in the midst of sorrow.

Sharon's chief concern was David and the four little girls. How would they get along without her? She was strengthened daily by the Word of God. I picked out words like these from her many pages of notes written during her waiting time... “But I will hope continually”...blessed be the Lord, the God of Israel who alone does wondrous things (Ps. 71:14). “As one whom his mother comforts, so will I comfort you...and your heart shall rejoice...and it shall be known that the hand of the Lord is with his servants” (Isa. 66:13, 14). (Doctors never thought I would carry the baby this long.) “Do not fear, only believe” (Mark 5:36). Gradually, Sharon learned to commit herself and

* Kinza means “precious treasure” in the Moroccan language. The name was chosen by Sharon and Sara as they read together *Star of Light* by Patricia M. St. John.

her family to the Good Shepherd and trust He would care for her family and her prayers were answered.

God has supplied for this precious little family all their need in a wonderful way “according to His riches in glory in Christ Jesus” (Phil. 4:19).

The first year, Auntie Gracia and Uncle Dwight moved in with their brother David in St. Paul, Minnesota. Gracia gave up teaching and tenderly mothered Sara and Jill. Grandpa and Grandma Dyrud devotedly nurtured the little ones—Teresa and tiny Kinza. This last year David, Sara and Jill became members of our family in the parsonage at Grand Forks. It was such joy to read and sing, to laugh and cry, to play and pray with these dear ones. Every weekend the four little ones would be together with their father and grandparents just sixty miles away at Newfolden. We were assured our Good Shepherd was tenderly making a way for this motherless family.

During this time David patiently waited and prayed for an answer to his problem. Now joy has come again! The Lord has given David a good wife and mother for his four little daughters. Mrs. Arleen Vall* of Brooklyn, New York, became his bride July 6.

Arleen also has experienced weeping in her young life. When her son Jeff was only three years old, her husband succumbed to Hodgkins disease. The day of his death, Jeff said, “Mommie, can't we go to heaven right away?”

Arleen continued to live in Minneapolis for a while after Larry's death. When David and Sharon heard about her and her sorrow, they visited her and tried to comfort her. Sharon even tried to think of a husband for her!

Soon Jeff began to pray for a new daddy. He prayed seven years. At the end of six years, he was discouraged and tempted to give up, “Why doesn't God hear my prayer?”

The Lord had heard. Now Jeff, who is 10, not only has a good father but also four little sisters, Sara 9, Jill 7, Teresa 4, and Kinza 2. Arleen has

* Arleen is the daughter of Mr. and Mrs. Erling Samuelsen, of Fifty Ninth Street, Lutheran Brethren Church, Brooklyn, New York.

said that when she thinks of a gift of a husband and four daughters, she remembers Ephesians 3:20, "Now to Him who is able to do exceeding abundantly beyond all that we ask or think ...to Him be the glory in the church and in Christ Jesus." Sharon's desire that David have a son has also become a reality.

My husband, Harvey, was asked to give a greeting at the reception for David and Arleen's wedding in Brooklyn. He called attention to the fact that rejoicing for this new family was very widespread. Friends in the eastern states, the midwest, northwest, California and Mexico (where David and Sharon had served a short time as missionary parents at an orphanage) were giving thanks to God for His gracious, tender, leading in the lives of both Arleen and David and the five children.

"Perhaps," he said, "there is rejoicing in heaven, too. Who knows? The Bible does not give us much information about this. However, if I could send a message to Larry and Sharon today, it would be, 'Everything is going all right down here on earth.'"

Sara, whose eyes were shining like a thousand diamonds, told her new mother, just as it was time to march down the aisle with Jeff, "I'm so happy, I feel I could burst!"

After the wedding and on the train going home, when I expressed to Jill what a blessing it was that Jeff's prayers were at last answered, she replied, "And I needed a new mother." Then she folded her hands and prayed the sweetest prayer of thanksgiving for a "nice new mommie."

Arleen is a sweet, loving mother and very sensitive to the children's needs. There is no doubt that all these years God has been preparing her "for such a time as this" (Esther 4:14). I love Arleen. We have had much to share with each other. We have laughed and cried together. Best of all, she loves the same Savior Sharon did and will teach her four new daughters the same blessed truths of eternal life they have heard before. Arleen will "bring them up in the discipline and instruction of the Lord" (Eph. 6:4).

The family has moved into their own home in East Grand Forks, Minnesota. Sara says it is the "most beautiful home in all the world!" Joy fills this home from top to bottom. David has a good wife, Arleen—a loving husband, Jeff, a kind father, the girls, "a nice new mommie" and "the bestest daddy in all the world" (as they put it). They have six God-fearing grandparents, many aunts and uncles and faithful friends to pray for them. To see all this unfold, it has been

encouraging to realize our Lord "does feed His flock like a shepherd, gathers the lambs in His arms and carries them in His bosom and gently leads those that have their young" (Isa. 40:11).

I do not want to leave the impression there is no hurt in my heart whatever. When I saw furniture unloaded here that Sharon had helped to reupholster, or when I heard the grandchildren call someone else other than my daughter, "Mommie," I do feel pain in my heart and am faced with the real truth: "My loving daughter is not coming back." But it is not a sorrow without hope. There is still a soft tenderness and comfort that I feel as I listen to Psalm 16:11, "In His presence is fullness of joy—at His right hand are pleasures forevermore."

How can I wish her back when she has fullness of joy now? I'm sure she isn't asking to come back—she is "satisfied beholding His face" (Ps. 17:15). The Word is true. The sting of death is swallowed by our risen Lord. "Passing through the valley of weeping" our loving Shepherd has made this whole experience a "place of springs." I have less fear and love Him more. Joy has come. It is always ahead for the people of God. Now, with greater anticipation than ever before, we all wait for that great resurrection morning when there will be perfect fullness of joy.



Left to right: Jeff, Teresa, David, Jill, Arleen, Kinza and Sara

THIRST

Lord,
You have shown me just enough
that I want more and more of You;
yet realizing
that You are so far-reaching
I cannot truly understand
until I'm with You in heaven.

Thank you, Lord,
for this desire to learn.
And for Your promise
that in heaven
with You
all knowledge will be complete.

—Dorothy Seaman
Kirkland, Wash.

GOD LOOKS ON THE HEART

by Dale M. Stone
Minneapolis, Minn.

How shall a human be valued? Without question, the most highly valued personal attribute in our culture is physical attraction.

In his book *Hide or Seek*, James Dobson says that "a pretty child is much more likely to see the world as warm and accepting; the ugly child is far better acquainted with the cold, steel eyes of rejection."

When he used to take his pretty daughter Danae to the store, she generated warmth and affection among those around her. People would hold her in their arms, tease her and offer her sweets. But when she was 15 months old, she fell and injured her mouth on the sharp edge of the living room table, catching a front tooth squarely when she went down. This accident temporarily distorted the shape of her mouth. She appeared to have been born that way. The next time her father took her to the store, he forgot about the accident. But he noticed that people would turn away from her. Instead of the love, warmth and tenderness previously offered to her, there was unconscious rejection or coolness.

The people were not trying to be mean, they just did not find her attractive anymore. Dobson writes, "I was irritated by their reaction because it revealed the injustice in our value system. It seemed unfair to reward a child for something he had not earned, or, worse, to destroy him for circumstances beyond his control."

Beauty contests offer prizes and scholarships for gorgeous babies and children.

Remember the tragic murder of eight student nurses in Chicago several years ago? One commentator ended his remarks about the tragedy by saying, "The thing that makes this tragedy much worse is that all eight of these girls were so attractive." Such reasoning is thus declaring that the murders would have been less tragic if homely girls were involved.

George Orwell's words cut deep—"All (people) are equal, but some (people) are more equal than others."

Children's literature glorifies physical attractiveness. Take as examples:

The Ugly Duckling—To begin with, an ugly baby bird is rejected by the more beautiful ducks. In the end a beautiful swan emerges from the ugly duckling and its acceptance is assured. How many homely children wait for the swan to appear during adolescence, and are disappointed.

Sleeping Beauty—I wonder if the princess were "Sleeping Ugly" if the prince would have let her continue to sleep.

Rudolph the Red-Nosed Reindeer—The reindeer laugh at his defect. Only by doing a miraculous deed could the reindeer with the peculiar nose be accepted. This standard makes modern day Rudolphs try to perform Class A miracles in order to be accepted.

There are also some bad overtones in the stories of "Snow White and the Seven Dwarfs," "Dumbo the Elephant" and "Cinderella."

A 36-year-old man told a friend recently, "I was five years old when I realized I was ugly and I've never been the same since."

A 60-year-old man said upon realizing his looks were not the greatest, "I saw the injustice of it and that it was no one's fault particularly, so I didn't get bitter about it."

Lee Harvey Oswald was called "Ozzie the Rabbit" in the Marine Corps. Joseph Stalin was called a "9-toed one" because of a fusion between two of his toes. A small boy in Junior High had a round head and thick glasses, which made his eyes seem bulged—they called him "Frog." Then his schoolmates taunted him, "Hey, Frog, can you catch flies with your tongue or cause warts if you touch us?"

How can ridiculed persons regard themselves with respect?

In an article in *Psychology Today* (March, 1972), Ellen Berscheid re-

ported tests on teachers showed: 1) grades were influenced by the child's attractiveness; 2) when shown pictures and asked to pick the one most likely to cause a disturbance, they select the homely ones; 3) Karen Dion learned that if a homely and a pretty child do the same misdeed, the pretty child is handled more permissively and the homely one more severely; and 4) most important, the prettier children are more accepted by other children.

Thus the homely child can blame no one and is helpless to change anything. He cannot explain his situation, apologize or hide. Voices say, "No one likes you. I told you you'd flop; you're different, foolish, a failure, worthless." By the time some kids hit adolescence they hear but one scream, "There's no hope, you are doomed."

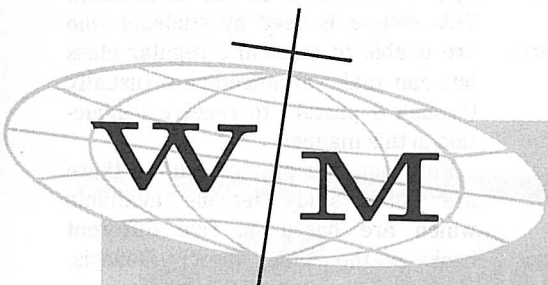
Well, enough of identifying the problem. We have established that the average person is drawn towards beauty and shies away from ugliness.

The Old Testament described Jesus as having no form or comeliness, that we should desire Him. If men were drawn toward Jesus, and they were, 5,000 at a time, why were they drawn toward Him if, as this verse says, He was not especially handsome? They were drawn toward Him because of His inner qualities.

The Bible says that God does not especially care about how we appear on the outside. Jesus criticized the scribes and Pharisees, the most elite of all the churchgoers in His day. He said, "You are like whitewashed tombs. Outside you have clean, pure paint and appear to be upright and moral pillars, but inside you are stinking bones." Needless to say, this did not win Him any popularity polls among the churchmen. In fact, it was the leaders of the church who ultimately plotted and succeeded in killing Jesus on the cross.

If God does not care to judge us by our looks, but man does, what is the nitty gritty of the distinction between how man and God look at someone? Scripture says, "Man looks on the outward appearance, but God looks on the heart."

In I Timothy 1:5, Paul describes
[Continued on page 12]



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

KNOW YOUR BRAZILIAN STUDENTS

by C. J. Dyrud

We are going to run a series of testimonies of our students at the AFLC Bible School and Seminary in Brazil. These young men and women come from various home backgrounds, from staunch Catholic to Christian. They would like you to know them so that you can help them with their prayer needs, because there is power in prayer.

We also ask you to help them in their material needs, as they all come from very poor homes. This can be done by way of the student working fund in Brazil, mentioned in a previous article.

In this issue, we will present to you Artur Ferreiro Filho, a second-year student who comes from a Christian home, as you will see. He asks you to remember him in your prayers, that God will continue to guide him in the future as He has so faithfully done in the past.

ARTUR FERREIRO FILHO (Arthur Ferreiro, Jr.)

My friends and brothers in Christ, I do not know you but I will transmit my testimony to you. I don't want to tell you a lot about the small things in my life but I do want to tell you how God transformed my life and how He is leading me. God has a plan for me and I know He has a plan for each one of us. How do I know? Because when I was about nine years old, God started to show His power in our home. My parents were

not Christian then. But Jesus started to manifest His power by showing the way to my mother. We did not all go to the Catholic Church. One day a friend of my mother's invited her to go to church with her. My mother accepted the invitation and went to her church which was the AFLC church. On that day God spoke to her and she accepted Jesus as her Savior. Later the Lord spoke to my father, who also accepted Jesus as his personal Savior.



Artur Ferreiro Filho

Ever since, they have read God's Word and explained it every morning to us. But we were small then and did not pay much attention to it. Every Sunday they took us to church, but we did not like it because we wanted to play "futebol" (soccer). But my parents said they would spank us if we didn't go to church, so we

went because we were afraid not to go. As time passed on and we got older we went less and less to church and more to the places of the world. Our parents kept right on praying for us because they knew God had a plan for our lives.

Later, God started to respond to the prayers of our parents because my older brother answered the call of the Lord and went to the AFLC Bible Institute. But I continued on in the world for another year, but the continued prayers of my parents soon broke me down and I left to study at the Institute also, because God had a plan for me, too.

At the Institute I came to know the Lord as my personal Savior and am now walking with the Lord as I study His Word. It is my desire to continue with the Lord until the end.

I feel the Lord is calling me to be a missionary to preach the Word of God and win souls for Him. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).



The student body at the AFLC Bible School in Brazil.

EASTERN NORTH DAKOTA YOUTH TO MEET

The Eastern North Dakota District Lutheran Leaguers will be meeting at Bethel Lutheran Church, Grafton, N. Dak., on October 25 and 26. Pastor Dale R. Mellgren, Abercrombie, N. Dak., will be the Bible study leader. Host pastor is Rev. Dennis Gray.

MARVIN F. LARSON

Marvin Frank Larson was born May 5, 1916, in Minnesota. At the age of three years he was adopted by Albert and Sena Larson who then lived in Osseo, Wis. Here Marvin grew to manhood.

In 1943 he moved to Racine, Wis., where he was employed with Walker Manufacturing Co., for 24 years. In 1970 he retired and moved with his wife, Dorothy, to Ontonagon, Mich., and bought a small farm in the Green community. In 1973 he moved to a farm which he bought near Mass, Mich.

Marvin passed away Feb. 4 in the St. Mary's Hospital, Milwaukee, Wis., after a lengthy illness.

Surviving are his wife Dorothy; three sons, Robert, Rusty and Gale; six daughters, Rachel, Darlene, Marlene, Annie, Patty and Helen. One son, Richard, preceded him in death. Two brothers are living—Pastor Herbert Larson, Moorhead, Minn., and Louis, Redlands, Calif. One brother, Warren, and one sister, Alvera, preceded him in death. One sister, Mabel; 21 grandchildren and several nieces and nephews survive him.

Marvin and Dorothy Larson joined Redeemer Lutheran Church of Ontonagon while Rev. Karl Stendal was pastor there. During this time Pastor Stendal became aware that the Green community, located about seven miles west of Ontonagon and close to Lake Superior, was an open area for starting a Sunday School. The Larsons were much interested in this work and were a great help in a community canvass. After the opening of the Sunday School Marvin would provide transportation for a number of children.

When Pastor Stendal left Ontonagon, Marvin became the Sunday School superintendent in Green until his illness forced him to submit to open-heart surgery in Milwaukee, where he died. Dorothy then became the leader in the Green Sunday School.

Pastor Stendal, Greenbush, Minnesota, who had become a close friend of the Larsons, conducted the funeral services for Marvin in the Holy Com-

munion Lutheran Church, Racine, February 4.

Marvin was a living example to the saving grace and love of Jesus Christ in a heart that sincerely invites Him in.

—Corr.

LET YOUR FATHER HOLD YOUR HAND

When there's sorrow in the morning
Like the dark within the dawn,
When the day is filled with mourning
And the sunshine is withdrawn,
When the birds have stopped their
singing

And the trees are bleak with cold,
There's a new world in the making—
One that never will grow old.

When the stars no longer tarry
And the earth is black with night,
When the glow of life grows weary
And each hour becomes a fight,
When the load's too much to carry
And when wrong becomes the right,
There's a world that's free from
worry
Where the stars are shining bright.

When you fear the chains that bind
you,
Yet you fear your freedom, too;
When no earthly love can find you,
There's but one thing you can do:
Ask the Lord for His salvation,
Let your Father hold your hand,
Leave the world it's condemnation—
Enter in the Promised Land.

Mrs. Don Nelson
(nee Patricia Allen)

(I would like to dedicate this poem to my mother, Hazel Allen, of Foston, Minnesota, because she has helped me in the Way of the Lord as long as I can remember.)

SUNDAY SCHOOL BY CORRESPONDENCE

The Evangelical Lutheran Church of Canada sponsors a Sunday School by correspondence. Young people and adults can receive Bible study lessons by correspondence.

Lessons are sent by mail to all chil-

dren from Kindergarten to Grade Eight who are unable to attend Sunday School. There is also a Confirmation course which is based on Grimsby's Explanation of the Catechism. This course is used by students who are unable to meet in a regular class but can make arrangements (usually through a pastor) to receive instruction in this manner.

For young people and adults, there are Bible study lessons available which are based on five different books of the Bible, namely Genesis, Exodus, Luke, Acts and Romans.

During this past year, between four and five hundred have made use of these lessons through the Lutheran Sunday School at Home.

If you are in need of this type of service, write to

Lutheran Sunday School at Home,
Outlook, Sask., Canada
SOL 2NO

[Continued from page 3]

festivity a young man with his wife and two little girls came to me and asked if I knew him. No, I did not know him.

"I am John T., the son for whom that father and mother prayed so much," he began. "God has long since heard their prayer. Mother still lives but she is sick and bedridden. Father has gone home to God many years ago. His dust rests in the cemetery till the day of resurrection, but he will see that his prayers have been heard. I am converted and am living a happy life with God, and so is my wife."

"Well, I am surprised. Are you really John T.?" I exclaimed. Strange memories from days gone by came to both of us. We had a blessed meeting later on with the sick mother. She was strong in the faith and was utterly content with God's will.

Dear reader, are you possibly sunk in doubt and spiritual darkness? In that case, permit this truthful little story to serve in strengthening your faith and assure you God will hear your prayers, even though He may consider it necessary to delay the hearing of them.

E. B. Slettedahl

editorials

A LOST GENERATION?

That was a sobering article by William V. Shannon of the New York Times Service which appeared recently in our Sunday paper under the title "A Lost Generation of Children." (Each newspaper gives its columns and articles its own headings.)

Mr. Shannon points to a suicide rate among children which has doubled in one age category in 20 years and tripled in another. In 12 years crimes by children have risen at a swifter pace than the juvenile population. Mr. Shannon informs us that the rate of juvenile involvement in murder, armed robbery and rape has doubled in ten years. He gives statistics that reveal a grim situation in regard to our schools—dropouts, drug and alcohol offences, burglaries and assaults on teachers.

Thank God that what Mr. Shannon reports bears scant relation to the experiences of the children and youth of our churches, even to the societies in which many of us live. And this speaks well of the influence of our congregations and other churches in their various communities. Yet we would be too naive if we went around thinking there are no problem children and youth among those of our immediate responsibility.

Where does Mr. Shannon find the stresses which are causing today's distressed youth? He mentions urbanization (with its "anonymity and diverse temptations"), births by unwed mothers and divorce (depriving children of the normal two-parent support they should have), and the working mother. He says that not only are the grandmothers gone from the homes, but "mothers are going fast." He calls television the "hopelessly inadequate electronic babysitter" and says of today's younger woman that "she no longer regards staying home to care for small children as her overriding responsibility."

We find it hard to make a sweeping judgment on working mothers, in fact, we won't. There are times when simple economics make it necessary in a two-parent family or even more necessary where there is only one parent in the home. But at the same time we have to say that

it is better if the mother doesn't work outside the home, at least when there are school-age children. To put it even more strongly, it is the best way, but we cannot always have the best. Parents must decide what is right for themselves.

Whatever the reasons, children and youth today are in trouble, even if the situation is not nearly as bad in our circles as among some others. And these troubled and troublesome youth are in our society and world, so they are our concern, too.

Of course, we lay much blame on parents who neither know Jesus Christ personally nor, as a result, can teach their children His way. Maybe we can't expect much more than we have what with the spiritual atmosphere abroad in the land. This is why the continuing teaching and preaching of God's Word is necessary in our churches and efforts must be made to get the Gospel out to all the world.

Sometimes, too, children find themselves perplexed by the circumstances in which they find themselves even in the "good homes." The family may be very faithful in attending church and taking part in its activities. Parents may even make a profession of faith. But there may be inconsistencies in daily life that don't ring true to the profession and the children become unsettled and take out their frustrations in anti-social behavior. So it is important for parents to be consistent and if they are Christians to be always consciously governed by the Lord's way. Children may still get into wrong actions, but then it won't be the parents' fault.

For all of us, there are some things we can do to help any children and young people. Of most importance, we are to be Christians ourselves. Then we can pray for children. We can be kind to them, interested in them, helpful. We can support agencies which are working among children and youth with problems and perhaps get involved directly with such work.

An editor may well read an article like William Shannon's and, after reading the charges, call today's children a "lost generation." Thank God, not all can be so described, but it is for those who are troubled and hurt and lost that we must expend a greater effort now.

COMMEMORATION SUGGESTIONS

We wish that the annual conference of last summer would have given some direction to the Association's observance of the American Bicentennial. It would have been good to have had some goals, some objectives, some suggestions, uniting us in our observance. As it is, there is nothing.

Of course, our work is on-going. We are always to work as hard as we can. We shouldn't need a bicentennial to spur us on in God's work.

Nevertheless, special occasions in life often do get us going on projects that otherwise remain undone. How many a congregation has bought new chancel carpeting or put in new pews or installed memorial windows because an anniversary was coming up? The American Bicentennial can be the occasion for some research, some outreach, some publicizing that might otherwise continue to be neglected.

The Concordia Historical Institute, 801 DeMun, St. Louis, Missouri 63105, offers some suggestions in its August bulletin. We take the liberty to pass some of their suggestions on to our readers. And in a "free church" they remain just that, suggestions.

1) Gather, preserve, restore and index the official records of your congregation, including minutes of the voters' meetings and records of official acts such as baptisms, confirmations, marriages and funerals. (Ed.: Your congregation may have used several record books over the years.)

2) Translate such records into English if they were originally written in another language.

3) Research and write a history of your congregation.

4) Survey your church's cemetery and copy all tombstone inscriptions.

5) Prepare and participate in a walking tour of the historic sites and buildings in your area.

6) Gather biographical sketches and photographs of the pioneers in your congregation.

7) Prepare an historical exhibit on your congregation and invite the community to enjoy it. (Ed.: Some of our

congregations have had excellent displays of pictures at church anniversaries. Can these be placed on permanent display and, if need be, re-organized and enlarged?)

There they are. Perhaps they will set in motion in your congregation something else that would be of interest. Besides preserving one's heritage, other worthy Bicentennial activity would be a special evangelism effort, a religious census of your community, if there hasn't been a recent one, quarterly special events in the congregation, perhaps with a patriotic flair.

Why not plan patriotic programs for February 22, May 30 and July 4, if you want to use Sundays? Recognition of special "old country" days, such as Syttende Mai (May 17) for Norwegians, or a midsummer fest for Swedes, would be fitting, because the United States is a melting pot of the nationalities.

At any rate, do something in your congregation to commemorate the founding of our country and to remember the faith and vision of those who led the way. Let's really think of what it means to say, "I Am An American."

It would be interesting to get reports of events planned or held in reference to the American Bicentennial.

POPLAR GROVE LUTHERAN CHURCH NOTED ITS 75TH BIRTHDAY

Poplar Grove Lutheran Church, Strathcona, Minn., was packed and extra chairs were placed for the observance of the 75th anniversary of its establishment, Sunday, August 10. The 2:00 p.m. service featured talks and musical numbers with the main speaker being Rev. John P. Strand, president of the Association of Free Lutheran Congregations.

Rev. Strand spoke from Ephesians 6, urging the congregation to put on the whole armor of God and to be strong in faith and alert in these times which are the most precarious there have been, he indicated. He spoke of pioneers in faith who established the church and complimented the congregation on its 75th anniversary.

Mrs. Albert Gust gave the history of the church and Pastor R. Snipstead, a former pastor of the church, spoke of his service and issued a challenge to the congregation to be faithful in their worship.

Also bringing messages at the anniversary were Burton Rygh, who has aided as a lay pastor; Gilbert Loe, who has also served in that capacity,



Poplar Grove Church

and Joe Jacobson, who is presently serving as lay pastor at Poplar Grove.

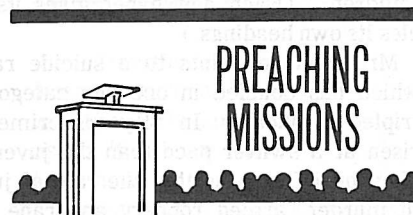
Giving musical numbers were Rev. and Mrs. Snipstead, Mrs. Cordel Wiskow and Mrs. Curtis Wiskow, Mr. and Mrs. Gilbert Loe and Beth Brinkman.

Reading greetings from former pastors who were unable to attend the anniversary celebration were Mrs. Helen Majer and Mrs. Eleanor Bjerk.

A lunch followed the anniversary observance.

—Adapted from the Roseau (Minn.)

Times-Region



Dalton, Minn.

Tordenskjold Lutheran Church
Wendell Johnson, pastor

Oct. 12-16

Rev. Herbert Franz, Cloquet, Minn.,
speaker

Fargo, N. Dak.

St. Paul's Lutheran Church
Philip Haugen, pastor

Oct. 17-19

Rev. Dennis Gray, Grafton, N. Dak.,
speaker

Grafton, N. Dak.

Bethel Lutheran Church
Dennis Gray, pastor

Nov. 2-6

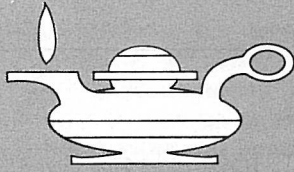
Rev. Philip Haugen, Fargo, N. Dak.,
speaker

Culbertson, Mont.

Bethel Lutheran Church
Verle Dean, lay pastor

Nov. 9-13

Rev. Dennis Gray, Grafton, N. Dak.,
speaker



SCHOOL NEWS

TENTH SCHOOL YEAR UNDER WAY AT AFLBS

A church service for students and parents on Sunday afternoon, Sept. 14, inaugurated the tenth school term at Association Free Lutheran Bible School. Rev. Amos O. Dyrud, acting dean of AFLBS, preached the sermon. A supper was served following to all who could attend.

On orientation and registration day Monday, 124 students were admitted for the fall quarter, which runs to Nov. 26. Pastor Dyrud led the Junior class in their orientation and Rev. Raynard Huglen, dean of men, led the Seniors.

A breakdown of registration figures reveals the following. There are 45 seniors and 79 juniors. Two of the seniors are transfer students, seventy-six of the students are women and 48 are men. Twelve states and one foreign country are represented in the student body. The tally is this: Minnesota-66; North Dakota-27; South Dakota-6; Wisconsin-6; Washington-5; Iowa-4; Montana-3; Oregon-2; Ohio, Nebraska, Texas and Florida one each; and Bolivia, South America-one.

Classwork began on Tuesday, Sept. 16. The Junior class meets in the girls' dorm and the Senior class in the boy's dorm.

Some new equipment has been installed in the kitchen and work continued on that even after school opened. There is a hood over the stoves now, a new electric oven and some new facilities for handling dirty dishes.

Rev. John P. Strand, president of the AFLC, spoke at the opening joint

chapel service with the seminary on Sept. 17. Mr. Anker Harbo, office manager at the Bible School, led the opening Monday morning chapel on the 22nd. Following that service the student body met to elect officers and take care of other business. Results of that election are noted elsewhere.

Mr. Don Rodvold, director of the choir and choral club, announced a 30-member choir on Sept. 23. This will be the group which will make a tour to Norway next summer if all arrangements can be made. The choral club will consist only of girls again this year and will have 46 members. It is possible that an all-male chorus will also be organized.

With the beginning of school, plans had to be made at once for the homecoming which took place Sept. 26-28. The activities of that event will be reported next time.

STUDENT BODY OFFICERS, AFLBS, FIRST QUARTER

President—Arne Berge, Binford, N. Dak.

Vice-president—Paul Haagenson, Minnewaukan, N. Dak.

Secretary—Pattie Erickson, Roseau, Minn.

Treasurer—Judy Moan, McIntosh, Minn.

Chaplain—Tony Stockman, Tioga, N. Dak.

VAN GIVEN BY WMF TO BIBLE SCHOOL STOLEN, WRECKED

A thief or thieves stole the 1974 12-passenger Dodge van from the campus of AFLBS sometime early Sept.

21. It had been given to the School by the Women's Missionary Federation at the 1974 Annual Conference in Thief River Falls, Minn. It was found by passers-by or the police near the corner of County Road 9 and East Medicine Lake Boulevard. The campus was notified by the Sheriff's office at 5:30 a.m., before anyone was aware that it was missing.

When found, the van was lying on its right side. The windshield and the front passenger window were broken out. The roof was bowed outward. It appeared that the driver had been heading west on County Road 9, and in making the left turn on to the Boulevard had lost control, gone off a slight, but sharp drop, and tipped over. A large number of coins scattered around in the van and the presence of a coin box led the police to theorize that the van had been used in some robbery that same night.

At this writing no one has been apprehended in connection with this theft, nor is it known what settlement the insurance company will make concerning the repair of the van or replacing it.

HE MAKETH NO MISTAKE

My Father's way may twist and turn,
My heart may throb and ache,
But in my soul I'm glad I know
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Though night be dark and it may seem
That day will never break,
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight far too dim,
But come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift,
And plain it all He'll make.
Through all the way; though dark to me,

He made not one mistake.

Author Unknown

—New Hope Center Beacon

MISSIONARY GRAVES TELL A STORY by Roger Ose

In October, 1972, I visited the Manasoa station of the former Lutheran Free Church for the first time. I was particularly impressed by the missionary cemetery close to the mission grounds. Those grave markers tell a story.

At least six Manasoa missionaries died from 1898 to 1904. Why? Malaria. Early missionaries were determined to eat, sleep and live like the natives. But their stomachs could not take it. And the heat and cold and mosquitoes proved too much for several of them. How old were those who died? Nearly all were under thirty. One nurse was 27 years old, another only 19. They died like flowers bitten by the frost.

At the turn of the century a medical doctor named John Dyrnes came to the Manasoa station. He brought with him a good supply of sulfa drugs and quinine for malaria. He also suggested that the missionaries ought to live in better homes with screens on the windows to keep out mosquitoes. Even if it meant living above the natives, he saw it as essential if they were to stay alive and do their work.

Dyrnes was not married at the time and wrote back to the mission board that he needed a wife. Would they find a suitable girl and send her to Madagascar? They did. She now lies beside her husband in the Manasoa cemetery. Dr. Dyrnes died at Manasoa on December 7, 1943. In honor of his work there, the doorstep from his clinic was moved to the foot of his grave. That stone doorstep is worn nearly half way down in the middle from the thousands of bare feet that crossed it for thirty years to get medical help.

Another grave at Manasoa is that of Rev. J. B. Jerstad, who died in 1911. After his death his wife and three daughters returned to America. One of those girls, Connie, married Rev. Caleb Quanbeck on August 21, 1926. A few days later they sailed together to the foreign field. Though retired, they still serve full-time in Fort Dauphin as mission treasurer and receptionist. They have been here

49 years, the longest time of service of any missionaries of the former Lutheran Free Church.

Across the island to the East is another missionary cemetery in Fort Dauphin. The first grave to the right of the cemetery gate is that of Hortense Quanbeck (1934-1944), only daughter of Caleb and Connie. She passed away while studying at the American School. It was almost a week after the funeral that news of her death reached her parents in the West of Madagascar. Her only brother was a first grader at the time and vividly remembers standing by the open grave as the only family representative.



Missionary graves at Manasoa

Other graves at the Fort Dauphin cemetery tell a story of how difficult it sometimes was for small children to fight off tropical diseases. Two Monson children died, under age two. Other small children's markers include names like Borge, Anderson, Hallanger, Halvorson, Toso and Vaagens. Though all of these families are now in America, these parents cannot forget their precious little ones who were laid to rest in Fort Dauphin.

Here also is the grave of Pastor John P. Hogstad, first American Lutheran missionary to Madagascar. He was a graduate of Augsburg Seminary, and was commissioned for missionary service at Hawk Creek Lutheran Church near Sacred Heart, Minnesota, in 1887. He served in Madagascar until his death in 1911.

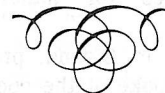
These grave markers tell of dedication to a task that could not wait. When missionaries died, more re-

placements were willing and ready to come out. Even the loss of a child was not too great a sacrifice for Christ and for the Malagasy. These are the kinds of stories grave markers tell.

[Continued from page 6]

the key to all instruction to Christians: "Now the end of the commandment is charity (love) out of a pure heart, and of a good conscience, and of faith unfeigned." But man cannot always have a clean heart from which to love others. For this reason we must sometimes pray as did the liar, murderer and adulterer David in the 51st Psalm: "Create in me a clean heart, O God, and renew a right spirit within me." Who is our Lord? Our Lord is the one who can create in us a clean heart.

What is the benefit of having a clean heart? In the Sermon on the Mount, in Matthew 5, Jesus said, "Blessed are the pure in heart, for they shall see God." The actual word for pure is better translated "clean in heart." The phonetic pronunciation of the Greek word is "blessed are the KATHAROI in heart." The word "catharsis" comes from the same root. The cathartic experience is one where a person is cleansed. If you confess all your sins to someone and they say on behalf of Jesus Christ, "Because you have confessed your sins, Jesus is faithful and just to forgive your sins and to cleanse you from all unrighteousness," then accept that word as from God. In a sincere confession to God you will be cleansed. Then you will have a clean heart, and then you will receive the promise of Jesus when He said, "Blessed are the pure, the clean in heart, for they shall see God." Who is God? Man looks on the outward appearance, but God looks on the heart. God is the one who looks on your heart.



**HONORARY MEMBERSHIP
GIVEN TO
GRAND FORKS WOMAN**



The WMF of Trinity Lutheran Church, Grand Forks, N. Dak., presented Mrs. Clarence Austin with an Honorary Membership in the Women's Missionary Federation and an accompanying pin to honor her for her many years of faithful service to our Savior and church.

Mrs. Orville Vigness is shown presenting the pin at the August meeting. Rev. Harvey Carlson is pastor of Trinity Church.

Mrs. A. Christopherson
Secretary

**PASTOR ORVILLE OLSON
STATES REASONS FOR
DECLINING MEMBERSHIP ON
BOARD OF PENSIONS**

Rev. Orville T. Olson, McIntosh, Minn., has notified **The Lutheran Ambassador** of his reasons for declining to serve on the Board of Pensions (not the Stewardship Board, as erroneously reported). He was elected to the Board at the 1975 Annual Conference.

His reasons are: 1) "As I am at the present time a member of the Seminary Corporation, I felt it best not to serve in a dual capacity. 2) "Since I am not a participant of the AFLC Pension Plan, it is my personal opinion this could be a hindrance to serving in this capacity. I am not personally opposed to the plan, but have another plan with another company. 3) "Since I do not belong to

the plan, nor do I plan in the future to join or participate, it seemed to be appropriate that someone could serve and should be selected to replace me on the Board."

Rev. Jermoe Nikunen, Roseau, Minn., has been asked to serve on the Board of Pensions until the next conference to fill the vacancy. He had been defeated by Pastor Olson in the conference election.

There has been some confusion also concerning the make-up of the Stewardship Board. Contrary to some listings of membership, Mr. Arne Aanstad, Battle Lake, Minn., is a member of the Board and not Mr. Erling A. Brekke (a former member), Antelope, Mont. The term runs to 1977.

Also, Rev. Edwin Kjos, Faith, S. Dak., replaced Rev. Wendell Johnson, Dalton, Minn., on the Board last summer. Pastor Kjos will serve for five years.

I LOVE THE HILLS

I love the hills, the autumn hills,
The hills of golden wealth;
The sighing, dying, rusted hills
Await cold winter's breath.
The world was waiting long ago
Release from sin and death.

I love the hills, the winter hills,
Snow-scoured, pure and strong,
Like hills that rose from Judah's
plain
The night our Lord was born.
The shepherds watched upon a hill
And heard the angels' song.

I love the hills, the spring-born
hills,
Like prayers from earth to sky.
They reach to catch with verdant cups
The tears the gray clouds cry.
'Twas on a hill of stirring life
That our dear Savior died.

I love the hills, the summer hills,
Sun-freckled, green and blue.
One would not think the autumn hills
Could ever smile anew.
One would not think that death could be
As fleeting as the dew.

—Marlene Moline
Lansing, Iowa

**TRUE CHRISTIANITY
by Horatius Bonar (1808-1889)**

There is some danger of falling into a soft and effeminate Christianity, under the plea of a lofty and ethereal theology. Christianity was born for endurance; not an exotic, but a hardy plant, braced by the keen wind; not languid, nor childish, nor cowardly. It walks with strong step and erect frame; it is kindly, but firm; it is gentle, but honest; it is calm, but not facile; obliging, but not imbecile; decided, but not churlish. It does not fear to speak the stern word of condemnation against error, nor to raise its voice against surrounding evils, under the pretext it is not of this world; it does not shrink from giving honest reproof, lest it come under the charge of displaying an unchristian spirit. It calls sin sin, on whomsoever it is found, and would rather risk the accusation of being actuated by a bad spirit than not discharge an explicit duty. Let us not misjudge strong words used in honest controversy. Out of the heat a viper may come forth; but we shake it off and feel no harm. The religion of both Old and New Testaments is marked by fervent outspoken testimonies against evil. To speak smooth things in such a case may be sentimentalism, but it is not Christianity. It is a betrayal of the cause of truth and righteousness. If anyone should be frank, manly, honest, cheerful (I do not say blunt or rude, for a Christian must be courteous and polite), it is he who has tasted that the Lord is gracious, and is looking for and hastening unto the coming of the day of God. I know that charity covereth a multitude of sins; but it does not call evil good, because a good man has done it; it does not excuse inconsistencies, because the inconsistent brother has a high name and a fervent spirit; crookedness and worldliness are still crookedness and worldliness, though exhibited in one who seems to have reached no common height of attainment.

—Selected



PERSONALITIES

Rev. Bruce Dalager, who has been at Bagley, Minn., since 1972, has resigned as pastor of Grace and Rice congregations there to accept a call to serve the new Home Mission church in Minot, N. Dak. The Dalagers will be in Minot to begin work by Sunday, Oct. 26.

Rev. and Mrs. Kenneth D. Moland and children are now living at 3604 Oliver Ave. North, Minneapolis, Minn. 55412. Pastor Moland is a teacher at Association Free Lutheran Bible School.

Rev. and Mrs. Marius Haakenstad (emeritus) make their home at Box 5237, Prescott Valley, Prescott, Ariz. 86301.

Retired missionary to Taiwan, **Miss Lenorah I. Erickson**, has moved back to her home community and lives at 706 NE. 3rd St., Roseau, Minn. 56751.

Rev. Einar P. Dreyer (emeritus) is residing at 2666 24th Avenue, San Francisco, Calif. 94116.

Rev. Karl G. Berg is serving Olivet Lutheran Church in Spokane, Wash., now and lives with his family at 2803 N. Lincoln, Spokane 99205.

Address of **Mr. and Mrs. Anker Harbo** is 4003 Dupont Ave. So., Minneapolis 55409. Mr. Harbo is the office manager of AFLBS.

HIS LIFE IS OURS

Our life is transformed, there is no fear, no distrust. He has taken all that away. We had striven to get more of the Holy Spirit, we had lived in the disharmony of joy and despondency. Now that we see what we have in Christ, everything becomes clear. We see that to be a Christian is to be a branch on the Vine. His life is ours, His power and resurrection stream freely into our weary souls. We are not alone on the battlefield. He is there. In fact, it is His battle—we may take hold of Him and proclaim victory. Defeatism is gone, the enemy cannot frighten us; he has to fight Christ. He tried that once, on Calvary—and lost forever.

—Sverre Norborg

THERE DAWNS A DAY

(The following poem is Prof. P. A. Sveeggen's translation of the Norwegian song "Taenk Naar Engang Samles Skal." The translation in **The Concordia Hymnal** is done by Oscar R. Overby and is entitled "One Radiant Morn the Mists Will All Surrender.")

There dawns a day, when mists
that lie before me
Upon life's way shall vanish with
the night,
And not a cloud I shall discover o'er
me
In that bright dawn of everlasting
light.

There dawns a day, when I shall see
all plainly,
When every WHY that was
unanswered here,
All riddles dim whose thought I
pondered vainly,
God's own great plan, will to my soul
be clear.

There dawns a day, when in eternal
gladness
All wounds are healed, and every loss
redressed,
When there shall be no tears of pain
or sadness,
And every sigh is silenced on His
breast.

There dawns a day, when with an
undimmed vision
I Him shall see whom I believed in
here;
When I shall bow in humble adoration,
And, praising Him, before His
throne appear.

There dawns a day, when Christ
I shall resemble
In thought and deed, in purity entire;
When evermore my heart will have
to tremble
For even one unholy, dark desire.

There dawns a day, when every tie
that bound me
To friends on earth, shall be
transformed anew;
When those I loved, in heaven shall
surround me,
Without one fear that hearts will
prove untrue.

There dawns a day, when in that
heavenly glory,
Such friends will walk beside that
crystal stream,

Of life eternal to retell the story,
And of that life that vanished like
a dream.

O joyous dawn, may thoughts of
thee, returning,
Restore my soul whenever life is
drear!

So shall my heart be filled with
heavenly yearning,
And every sorrow sweetly disappear.

Wilhelm A. Wexels

CALLING ALL SHUT-INS

Oh, all you shut-ins sick abed,
Or helpless in a chair,
Who fear your lives are not
worthwhile,
YOU have much time for PRAYER.

We who spend our days in work
Wish we'd more time to pray;
For, oh, so many need our prayers
At home and far away.

The pastors, teachers, pupils, too,
And all who are distressed
By illness, or by fears and cares
Can through your prayers be
blessed.

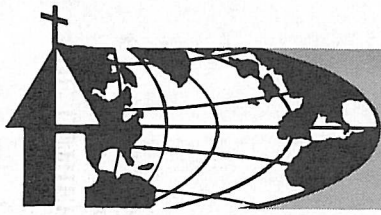
Say not there's nothing you can
do
While you are lying there.
The great vocation can be yours
Of intercessory prayer.

Author Unknown
—The Parish Newsletter
Winger, Minn.

[Continued from page 16]

to the resolution adopted. Those wishing to have their negative votes recorded were allowed to do so by the specially-called convention.

The convention marked the second special meeting of an LCMS district since the denomination's 1975 convention in Anaheim, Calif., last July.



CHURCH-WORLD NEWS

"IN CHRIST—A NEW COMMUNITY" CHOSEN AS LWF ASSEMBLY THEME

Amsterdam (LC) — Lutherans from around the world will convene the Sixth Assembly of the Lutheran World Federation in Tanzania in 1977 under the theme, "In Christ—A New Community."

Discussion of assembly preparations comprised a large portion of the annual meeting here August 17-23 of the LWF Executive Committee.

The committee affirmed the date and place of the event—June 13-25 on the campus of the University of Dar es Salaam—with the Evangelical Lutheran Church in Tanzania as host.

While an assembly preparatory committee headed by Mrs. Bodil Solling of Denmark will work on specific details and report back to the Executive Committee, the policy-making panel this year gave general approval to the style and main issues of the assembly.

The event will feature a first week emphasis on "issue groups," seminars and open hearings on the work of the LWF. The second week will be devoted to more formal plenary business sessions.

Key issues will deal with global mission questions, the matter of Christian identity in service, proclamation and human development and concerns for liberation and human rights.

Major presentations to the committee on the assembly theme were a paper on "The Church in an African Setting," by the Rev. J. B. M. Kiwole, a theologian of the Tanzania church, and two lectures proposing specific themes.

DR. O. P. KRETZMANN DIES AT 74; HEADED VALPARAISO FOR 28 YEARS

Valparaiso, Ind. (LC) — Dr. Otto Paul Kretzmann, president emeritus

of Valparaiso University, died Sept. 14 at the age of 74 years. In failing health for some, "O. P.," as he was popularly known, had been confined to a wheelchair in recent months.

Dr. Kretzmann was president of Valparaiso University for 28 years, from 1940 to 1968. Following his retirement from the presidency, he was named chancellor, a position he held until July, 1974, when the University's Board of Directors named him president emeritus.

Dr. Kretzmann had a long and distinguished career. Following his graduation from Concordia Seminary in St. Louis in 1924, he served for 10 years as an instructor at Concordia Seminary in Springfield, Ill., and for six years as executive secretary of the International Walther League, youth organization of the Lutheran Church - Missouri Synod, before becoming Valparaiso's 14th president and the third under Lutheran ownership of the university.

Recipient of numerous awards, he held honorary doctorates from Concordia Seminary in St. Louis, Thiel, St. Joseph's, Wabash, and California Lutheran Colleges; Pacific Lutheran, Capital, Indiana and Indiana State Universities.

A powerful preacher and a prolific writer, he was born in Stamford, Conn., on May 7, 1901. He was graduated from Concordia Collegiate Institute in Bronxville prior to entering the St. Louis Seminary. He did post-graduate work at Harvard, Columbia, Johns Hopkins and Chicago Universities.

Son of the late Dr. and Mrs. Karl Kretzmann, he was married in 1942 to Flora E. Rosenthal of Crystal Lake, Ill. She preceded him in death in 1970 but three sons by that marriage survive, John Paul, Mark John and Stephen Paul. In 1973, Dr. Kretzmann married Elizabeth M. Brohm, daughter of the late Dr. and Mrs. Arthur Brohm of San Francisco.

He is also survived by two sisters and five brothers, four of whom are also LCMS clergymen—Dr. Adalbert R. Kretzmann of Chicago, Dr. Justus P. Kretzmann of Florissant, Mo., Dr. Martin L. Kretzmann of Wauwatosa, Wis., and Dr. Norman Kretzmann of Minneapolis.

Funeral services were held Sept. 17 in Valparaiso's Chapel of the Resurrection.

LCMS ENGLISH DISTRICT READY TO RELUCTANTLY LEAVE SYNOD

Chicago (LC) — The English District of the Lutheran Church-Missouri Synod, while reaffirming its "desire" to remain a part of the LCMS, firmly declared here that it was ready to "revert to our status as an independent synod or to seek other institutional affiliation" if changes are not made in the 2.8 million-member denomination.

A special convention of the 130,000-member district was held here Sept. 19-21. The convention also reaffirmed its support for President Harold Hecht and for the practice of ordaining graduates from Concordia Seminary in Exile.

In a two-page position statement adopted with about 40 dissenting votes from the nearly 400 delegates present, the district further advocated support for Evangelical Lutherans in Mission, Partners in Mission and Dr. John H. Tietjen, a member of the district and ousted president of Concordia Seminary in St. Louis.

"Membership in ELIM (the organization of LCMS moderates) in no way disqualifies anyone from membership or service in Synod or district," the resolution stated, contradicting a resolution adopted by the Synod's 1975 convention which ruled that activities of ELIM were "schismatic."

Recognizing that some congregations "may wish to leave our fellow-

ship," the district declared that it would welcome other LCMS congregations which may wish to become members of the non-geographic district. It pledged to "maintain fellowship with any congregation which may be expelled from the Synod for exercising congregational autonomy by calling and requesting ordination of graduates from Concordia Seminary in Exile."

President Hecht faces possible suspension from office by Synod President J. A. O. Preus because the English District head continues to ordain men from SemineX. The special con-

vention said that President Hecht has been a "faithful servant in implementing the District program."

"We reaffirm that Harold Hecht is president of the English District until he resigns or is removed from office by an English District convention, or his term expires," said the resolution adopted here. The resolution thus states that the district will not recognize any suspension handed down from the Synod's administration.

About 40 delegates to the three-day convention registered negative votes

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 3110 E. Medicine Lake Blvd.
 Minneapolis, Minn. 55441

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