

October 8, 1974

# The Lutheran Ambassador



**A Walk in Bavarian Woods**

Roger C. Huebner, D.D.S.

# MEDITATION MOMENTS

## FREEDOM

“If therefore the Son shall make you free, ye shall be free indeed” (John 8:36).

There is a cry for freedom in the world today with a voice that gets louder with each passing day. People are crying for freedom especially in under-developed nations of the world. The amazing thing is that even in America, where we still have many freedoms, compared to other nations, we find individuals and groups that cry out for more freedom. This is not always a direct cry for freedom from political or social tyranny. It often takes the form of the demanding of rights or privileges but is still a basic cry for freedom.

The problem is that the human spirit has desires that are insatiable. It is very seldom purely a question of how much or what a person has up to this time. The desire is always for MORE. What does a person want? MORE! The tragedy of getting on the “bandwagon” of human desires is that there is no end. In fact, the more a person has, the more he wants. A relatively contented person is often one who has very little of this world’s goods, rights or privileges that could legally, technically or even morally be his. In his simplicity of desires and unrealized fulfillment of further desires there is more contentment than for one who demands everything he can possibly get. Sometimes the one who receives his demands loses his own soul in the process. Psalm 106:15 reminds us of how God gave the Israelites the desires of their

hearts but also sent them leanness of soul.

The person who demands this kind of freedom is most often blind to the fact that when he demands his freedom, rights or privileges, he is allowing himself to become enslaved in a greater bondage—the bondage to self. The saying, “a person wrapped up in himself is a pretty small package,” is still very true. In demanding a freedom for himself he opens the door for the old nature in him to reach out and enslave him in a worse tyranny than before. In thinking primarily of himself he forgets the truth of Romans 14:7 that “none of us liveth to himself, and none dieth to himself.” When we ignore what demanding and obtaining my rights does to other people we are not gaining freedom but rather putting ourselves into eventual bondage that is deeper and harsher than any previous bondage. Even worse than this is the bondage to my desires. There are no limits to the selfish desires of a man’s heart. Nothing of a material or physical substance can really ever satisfy the human spirit. Here is tyranny at its worst.

Jesus makes two statements in John 8 that each one of us needs to know and understand. In verse 32, He says, “And ye shall know the truth, and the truth shall make you free.” The first thing we need to see and understand is to see ourselves and our situation as it really is. We view ourselves with a “rose-colored hue” which never allows us to see things as they really are. We need to know the

TRUTH. We cannot know the truth by simply looking at other people or by reading what men tell us about ourselves. We will know the truth only as we allow God to show us HIS TRUTH. It is the Holy Spirit working through the Word of God that alone can show us the Truth about ourselves. This is true because only God’s Word will show us the truth about our old nature. As Paul says in Romans 7:18, “For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not.”

How can seeing this truth set me free? It can set me free only as it shows me my bondage and then points me to Christ. The second statement in John 8:36 says, “If therefore the Son shall make you free, ye shall be free indeed.” When we see the truth about ourselves, the tyranny of self, and realize we cannot set ourselves free, only then do we see our need for Jesus Christ to set us free. He does this only as we allow Him to dwell in our hearts in a personal and living relationship. It is Christ alone who can set us free, free from self and the bondage to sin. What a glorious freedom this is! A person may be chained in a dark prison and still be free. It is a freedom no human being can take from us. “If the Son shall make you free, you shall be free indeed.” Are you set free in Christ today?

—Laurel M. Udden

---

The **Lutheran Ambassador** is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 12, Number 20 \_\_\_\_\_



*The first of two parts, presenting in full the text of the Lausanne Covenant, which grew out of the International Congress on World Evangelization.*

# the Lausanne covenant

## INTRODUCTION

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for His great salvation and rejoice in the fellowship He has given us with Himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the Gospel is God's good news for the whole world, and we are determined by His grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

### 1. THE PURPOSE OF GOD

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of His will. He has been calling out from the world a people for Himself, and sending His people back into the world to be His servants and His witnesses, for the extension of His kingdom, the building up of Christ's body, and the glory of His name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the Gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.  
(Is. 40:28; Matt. 28:19; Eph. 1:11;

Acts 15:14; Jn. 17:6, 18; Eph. 4:12; I Cor. 5:10; Rom. 12:2; II Cor. 4:7)

### 2. THE AUTHORITY AND POWER OF THE BIBLE

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish His purpose of salvation. The message of the Bible is addressed to all mankind. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-coloured wisdom of God.

(II Tim. 3:16; II Pet. 1:21; Jn. 10:35; Is. 55:11; I Cor. 1:21; Rom. 1:16; Matt. 5:17, 18; Jude 3; Eph. 1:17, 18; 3:10, 18)

### 3. THE UNIQUENESS AND UNIVERSALITY OF CHRIST

We affirm that there is only one Savior and only one Gospel, although there is a wide diversity of evangelistic approaches. We recognize that all men have some knowledge of God through His general revelation in nature. But we deny that this can save, for men suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the Gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being Him-

self the only God-man, who gave Himself as the only ransom for sinners, is the only mediator between God and man. There is no other name by which we must be saved. All men are perishing because of sin, but God loves all men, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Savior of the world" is not to affirm that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite all men to respond to him as Savior and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to Him and every tongue shall confess Him Lord.

(Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5, 6; Acts 4:12; Jn. 3:16-19; II Pet. 3:9; II Thess. 1:7-9; Jn. 4:42; Matt. 11:28; Eph. 1:20, 21; Phil. 2:9-11)

### 4. THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evan-

gelism itself is the proclamation of the historical, Biblical Christ as Savior and Lord, with a view to persuading people to come to Him personally and so be reconciled to God. In issuing the Gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow Him to deny themselves, take up their cross, and identify themselves with His new community. The results of evangelism include obedience to Christ, incorporation into His Church and responsible service in the world.

(I Cor. 15:3, 4; Acts 2:32-39; Jn. 20:21; I Cor. 1:23; II Cor. 4:5; 5:11, 20; Lk. 14:25-33; Mark 8:34; Acts 2:40, 47; Mk. 10:43-45)

## 5. CHRISTIAN SOCIAL RESPONSIBILITY

We affirm that God is both the Creator and the Judge of all men. We therefore should share His concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here, too, we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into His kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our per-

sonal and social responsibilities. Faith without works is dead.

(Acts 17:26, 31; Gen. 18:25; Is. 1:17; Ps. 45:7; Gen. 1:26, 27; Jas. 3:9; Lev. 19:18; Lk. 6:27, 35; Jas. 2:14-26; Jn. 3:3, 5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)

## 6. THE CHURCH AND EVANGELISM

We affirm that Christ sends His redeemed people into the world as the Father sent Him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the church's mission of sacrificial service evangelism is primary. World evangelization requires the whole church to take the whole Gospel to the whole world. The church is at the very centre of God's cosmic purpose and is His appointed means of spreading the Gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the Gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(Jn. 17:18; 20:21; Matt. 28:19, 20; Acts 1:8; 20:27; Eph. 1:9, 10; 3:9-11; Gal. 6:14, 17; II Cor. 6:3, 4; II Tim. 2:19-21; Phil. 1:27)

## 7. COOPERATION IN EVANGELISM

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our Gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same Biblical faith should be closely united in fellowship, work, and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a

deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(Jn. 17:21, 23; Eph. 4:3, 4; Jn. 13:35; Phil. 1:27; Jn. 17:11-23)

---

### I'M ONLY A LITTLE SPARROW

I'm only a little sparrow,  
A bird of low degree;  
My life is of little value,  
But the dear Lord cares for me.

I know there are many sparrows—  
All over the world they are found;  
But our Heavenly Father knoweth  
When one of us falls to the ground.

Tho' small, we are never forgotten;  
Tho' weak, we are never afraid;  
For we know that the dear Lord  
keepeth

The life of the creatures He made.

I just fold my wings at nightfall,  
Wherever I happen to be;  
For the Father is always watching,  
And no harm can happen to me.

I am only a little sparrow,  
A bird of low degree;  
But I know that the Father loves me;  
Dost thou know His love for Thee?

—Author Unknown

(from *Streams in the Desert—II*)

### READ THIS SLOWLY

1. Does my life please God?
2. Do I enjoy being a Christian?
3. Am I studying my Bible daily?
4. How much time do I spend in secret prayer?
5. Am I praying and working for anyone's salvation?
6. How does my life look to those who are not Christians?
7. Do I place anything before my Christian duties?
8. Is the world better or worse for my living in it?
9. What am I doing to hasten the coming of Jesus Christ?
10. Am I doing as Christ would do in my place?

Newsletter, Dalton, Minn., Parish

*Lutheran Ambassador*



# LUTHER LEAGUE ACTIVITIES

## FALLING IN LOVE

### An Essay in Four Parts

#### Part II

by Rev. Gerald F. Mundfrom  
Grafton, N. Dak.

Now after establishing the fact that we can control whom we fall in love with, let me next ask: "With whom should we fall in love?"

Briefly let me say, if you are a Christian, fall in love with a Christian.

**But who is a Christian? And where do you go to find a Christian to fall in love with?**

One thing for sure, you won't find a Christian, worthy of your love, in the world or worldly places. You will not find such a person at a public dance, in a bar, at a school dance or at a prom.

These are the places where the worldly or non-Christians meet for fellowship in their way of fellowshiping. Therefore, these are not good places to look for a mate or companionship with the opposite sex.

In seeking fellowship with the world, one thing can lead to another, and such usually ends up in sorrow and not joy.

Church, Luther League, Bible Camp, Bible school and the like are good places to look for a mate. It is in such places that you find young people (like yourself, if Christian) who are interested in Jesus and who are interested in living for Him.

But there is still another problem. Ofttimes there are more girls than boys in these places. This is sad, but true.

Usually, at the Bible schools, the ratio of girls to boys is high.

What chance is there for a Christian girl to find a Christian boy at Bible school, then?

It is no longer like it was in the days of Jacob, who had two wives, Rachel and Leah. Such is not lawful now.

If some boy has a girl now, that boy is taken. No other girl has a right to him. He is not to be shared by the girl who has him as her boyfriend, fiance, or husband.

Sad to say, many a Christian girl has consented to marry a non-Christian because there just are not enough Christian fellows to go around. Such usually leads to much, much unhappiness.

Occasionally, I say occasionally, after years of prayer, the husband sometimes becomes converted and accepts Jesus, but not without much, much unhappiness before such happens. And there is no guarantee that it will ever happen. The non-Christian husband may never become Christian.

There is a tract entitled "How to Win Your Husband for Christ." And there is a real need for this tract because of the many Christian girls who marry non-Christian fellows.

I hope you girls will never have a need for such a tract.

Truly, girls, if you love Jesus and are a Christian, it would be far better not to marry than to marry a non-Christian.

It is also true that many Christian girls can't discern very well in telling a non-Christian boy from a Christian boy.

The boy, who doesn't know Jesus, is nice to the Christian girl. He shows an interest in her, and so the girl interprets this as a sign that the boy is a Christian, just because he is nice to her. But the boy has never found Christ.

Or maybe the girl is not overly popular, which is no fault of hers. And so there have been no Christian boys who have taken an interest in her, due largely to the fact that there are not enough Christian boys to go around. So the girl settles for what is available, hoping for the best. But the boy isn't Christian, and the end result is unhappiness instead of happiness.

For courtship reasons, as well as

spiritual reasons, I recommend that all girls go to Bible school.

You may not find a mate at Bible school, because the Christian fellows are in the minority, but at Bible school you will get acquainted with some Christian fellows, and you will find out what they look like, and how they act.

And if you know what a Christian fellow is like and have met a few (even if you don't go out with them) you will better be able to evaluate that boy who takes an interest in you. You can better tell if he is truly a Christian or not. You might find a Christian boy elsewhere. Not all Christian fellows go to Bible school.

By going to Bible school your sights will be lifted. And this goes for both boys and girls.

Remember also that all things are possible with God. Pray that God will lead you to a Christian mate. Pray also that more fellows might find Christ, so that Christian girls might not be tempted to marry non-Christian fellows.

Now the next question is, when should you allow yourself to fall in love?

To this I would say, don't rush it. Be sure he is the right one, and the time is right before permitting yourself to so fall.

You are only young once. As a young person, or as a single person, you have a right that married people under God do not have, and that is the right to play the field.

So don't fall in love too quickly. Don't go steady too quickly. God gives you this right to play the field as a young single person. I believe you do well to play the field, not in an immoral way as some would advocate today, but in a Christian way, in a getting-acquainted way.

This will in itself prepare you for falling in love, becoming engaged, getting married and all that follows.

This in itself will help you to appreciate the one meant for you when that time comes.

So don't be in a hurry to fall in love.

It is wise to somehow find out what your chances are of getting the person you are interested in to fall in love with you before you jump in over your head by falling in love with him or her.

There are ways that you can find out as you continue your acquaintance with such a person.

But be honest. Don't lead someone on if you are not interested in him. Such can lead to much pain and even tragedy.

This is one thing I always appreciated in Margaret, my wife. Her attitude toward me has always been the same. She wasn't warm toward me one time and cool the next time, but always warm and the same. This made it much easier for me.

Be especially careful of giving false hopes to someone who is lonely or unpopular. But don't just turn someone off who is unpopular. Such a person just might have a beauty of character that no one else ever discovered.

I can remember when I first met Margaret. I was very cautious at that time. I had foolishly fallen in love several times before and it hadn't worked out, and it wasn't without pain.

The thought had occurred to me that I could fall in love with Margaret because I found her to be desirable and pleasant to be with, but for some reason, maybe because of past experiences, I didn't think she would ever become very interested in me.

But then I had some outside help. Indirectly, I found out that Margaret had already permitted herself to fall in love with me.

I was way past twenty-one by this time, and now knowing she loved me, I dived in way over my head, permitting myself to fall head over heels in love with Margaret. And I am glad to report, I have never regretted it.

God gave me a wonderful wife and I am so thankful to God that none of my previous falling in love ever worked out. God worked all things out for good.

(To be continued)

---

### THE DUTY SO LONG DEFERRED, THE KINDNESS SO LONG INTENDED

"It is better to buy a small bouquet  
To give to your friend this very day;  
Than a bushel of roses, white and red  
To lay on his casket when he's dead."  
—Selected

## SUPPER ON THE TOWN

by Roger Ose

We reached the little Malagasy village of Eamanobona about five in the afternoon. We were tired from the journey on foot, and the local chief invited us into his palm leaf house to rest. His wife had spread out large new straw mats on the floor, and we all sat around while he gave his speech of welcome.

This was a Bible conference for the area and people had come from villages some distance away. Twelve of us were to spend the night in this one room, about half the size of our living room. The cook came in to greet us and each person gave the cook a cup full of rice as his share in the evening meal.

I was getting very hungry. I'm quite sure most of the people were hungry, too. But they didn't seem to mind waiting. They talked about the price of coffee, how many Land Rover pickups there were hauling rice and coffee into the market in Fort Dauphin, and who had bought more cattle in the past month. They also found time to catch up on the latest gossip. At times it seemed as if the eleven men were all trying to talk at once. Each wanted to tell some news from his village. The one woman in the group followed Malagasy custom and sat quietly in the corner by herself.

Two hours later the cook brought in a wash pan heaped with steaming, delicious red rice. Seven of the men ate together out of this one wash pan. The pastor and I and two local elders each were given individual plates of rice and chicken. And the woman was given a small plate of rice so she could eat by herself, according to custom.

The cook counted out one small piece of chicken for each of the seven men, two or three pieces for the missionary, and two or three pieces each for the pastor and the two elders. The woman got none. According to custom she could eat what was left over after the men finished. There was none left.

The seven men finished that heaping basin of rice in less than five minutes. It was a race against time. The man who shoveled it in the fastest with his tablespoon got the most.

There were no slow eaters there. Sometimes rice spilled on the floor. The cat was there to pick up the bits. When they finished with a chicken bone they tossed it out the door. The dog stood waiting for his supper.

I was about half done with my rice and chicken when everybody else had finished. I couldn't eat the huge serving of rice they gave me, so I gave what was left to the man who carried my baggage in the afternoon. He was pleased that he had offered to help me.

A little later the cook brought in a kettle full of steaming "rice tea." It's made from the burned rice on the bottom of the huge kettle. They just add a couple gallons of water and bring it to a boil over an open fire. The burned rice gives the water the taste of weak coffee, but you learn to like it. The alternative is drinking cold dirty river water.

When the meal was over the local chief bowed his head and gave thanks to the Lord "who gives us this day our daily bread."

September 10, 1974  
Fort Dauphin

---

### JOY FILLS MY HEART

Joy fills my heart abundantly  
And laughter ripples through,  
'Til Satan comes in all his hate  
And tries to make me blue.

My sins he brings before my eyes  
And mockingly asks me,  
"How can you walk with Deity,  
From sins are **you** set free?"

Lo! Mercy has been given me,  
Vile tho' my life has been.  
My Father called me, **wanted** me,  
He cleansed me from my sin!

My sins are all washed  
in Christ's blood,  
From God's mem'ry they're  
cast out.  
With radiant joy I'll walk with Him  
With angels round about.

Joy shall be my rich reward  
And peace of mind and heart.  
Compassion will be granted me  
As I from sin depart.

Mabel Quanbeck  
McVile, N. Dak.



## STRANDED ON THE ALASKA HIGHWAY

Because our summer trip became a rather unexpected and unique experience, we have been asked to write an account of it for *The Lutheran Ambassador*.

With a Bethany Teepee trailer and our car, the four of us left Minneapolis June 18th on a combined business and vacation trip. The words of the Psalmist describes our feelings as we drove through over 11,000 miles of God's beautiful creation:

"O Lord, our Lord, how majestic is thy name in all the earth! . . . When I look at thy heavens, the work of thy fingers, the moon and the stars which thou has established; What is man that thou art mindful of him? . . . O Lord, our Lord, how majestic is thy name in all the earth!"

Peter had appointments for interviews for internship at various hospitals (Denver, Salt Lake City, Tucson, San Diego, Los Angeles, Palo Alto, San Francisco, Portland and Seattle) so that determined our itinerary the first part of the trip.

Pages could be written about all we saw and experienced. However, to save space, permit us to give just some dangling phrases to cover this area:—

Names and faces of friends came to mind as we passed road signs leading to various towns in Minnesota and Iowa—skirting Lincoln, Nebraska, brought memories of Army Nurse Corps days for Ovidie who spent

nearly two years at the Air Force Base there during World War II—Denver became a maze of highways as we looked for a campsite with showers so Peter could prepare for his first interview (time ran out so he had to resort to the facilities of the gasoline station rest room!)—majestic mountains and scenery from Denver to Salt Lake City—Mormon Temple Square and the Great Salt Lake—the awesome Grand Canyon—the 115 degree heat traveling through Arizona plus the scenery had us almost believing we were back in Madagascar—Nogales, an oasis for us, and the good visit with Dynnesons and the "coupon bus" trip into Nogales, Mexico, late Sunday evening—the visit with dear Christian friends (from Lincoln, Neb., army days) in Tucson while Peter had interviews—the drive through the Mojave Desert at night—San Diego—Los Angeles and overnight visit with friends of Madagascar days—San Francisco—visit with cousin in Sacramento whose husband had recently passed away—trip through the Redwoods—refreshing and relaxing three-day visit with Brother Clemmence Dyruds and other relatives and the Arvid Hokonsons at Silverton, Oregon—visit with Seminarian Ragene Hodnefield and the Bottems at the newly forming congregation at Vancouver—another relaxing time with cousins at Seattle and a Fourth of July reunion there—a beau-

tiful ride through British Columbia, Canada, to Prince Rupert where we boarded a ferry for a 36-hour scenic voyage to Haines Alaska—the dusty ride on gravel road to mainland Alaska—the mountains with mountain goats and other wild animals and the numerous colorful flowers along the highways—the joy of being guests for two days at the home of Ovidie's classmate from Deaconess Hospital nursing days and hearing about their experiences as a family homesteading and living in Alaska for many years (Anchorage)—trip to Portage to see the glacier and icebergs at close range (no one can fathom the transparent beauty of the bluish icebergs unless he sees one)—the breakfast with a high school classmate in Anchorage—the eight-hour bus ride in Mt. McKinley Park seeing wild animals in natural habitat—straining to see the peak of Mt. McKinley through the hovering clouds—seeing U.S. military camps in Anchorage and Fairbanks where some friends have recently served—then homeward bound on July 14th.

On our entire camping trip we had not encountered rain till we were in Alaska. As we were driving through Yukon it rained continuously on Monday, the 15th. As the day progressed, all vehicles in sight became the same clay-mud color. At Lake Watson we stopped for some groceries and the people said it had been raining there for about a week. We camped at Liard Hot Springs that night. It rained so much that we did not cook—just ate peanut butter sandwiches and went to bed. In spite of the rain, the boys did go and sit up in the hot mineral springs for a bit. The next morning the rain let up a few minutes while we closed our camper and started out. We had not gone far when we saw the water in the ditches running as high as the road. "We will have to be on the lookout for wash-outs, I'm afraid," Amos said. Minutes later—Ahhh, a sight just like Madagascar, water and debris rushing furiously over the road! We had seen so much that reminded us of Madagascar and brought back so many pleasant memories, but when we saw this we thought, "Oh no, not this, too!" That WAS it and stop we did to wait and wait.



Breakfast at Milepost 468, site of the first delay.



Receiving government food rations at Muncho Lake Lodge.

Rain was coming down steadily with not a piece of sky visible. A road grader came along and we thought a "native" of the area would speak some encouraging words or help us get across. He just shook his head and looked helplessly upward with no reassuring words at all. He left saying, "I must hurry and get back or I will be stranded in here because it is filling up fast back here, too."

A little comfort came when a few other cars came along and joined us. Some trucks made it across. All day it rained with no letup. Hour after hour we just sat in our vehicles thinking thoughts like: "for forty days and forty nights it rained" or thanking the Lord we were safe and in no apparent immediate danger or praying for a deliverance quite soon and even hoping to still meet our planned schedules! Hour after hour we just sat in our vehicles seeing nothing but the rain, hazy shadows of the mountains on both sides and the back of the car ahead of us—where little by little a bit more of the license plate became visible as the mud was rained off. By evening we knew the car ahead of us was from Florida. As we sat, we munched on the potato chips and cookies we happened to have in the car (too rainy to go back and get food from food box).

Later on that evening, the panel trucks and camper trucks were able to cross. That left one other car and us left. Later that night the rain subsided and the water was low enough over the road so we all got out and cleared off enough rocks and trees to cross. What a good feeling as we drove a mile and a bit more until—there they were, the ones that had crossed earlier. They were all set up for camping right on the road! A severe washout ahead showed us this was to be our campsite for some time!

And so it was that we five couples and five boys became "The Washout Gang of Milepost 468" (468 miles above Dawson Creek because Dawson Creek is Milepost 0 or the beginning of the Alaska Highway). It appears that we have formed a lasting bond of friendship representing Alaska, Florida, Washington, Michigan and Minnesota. The next day it was not raining so we were able to find water from mountain streams and could

cook food and dry out our wet clothing and bedding. A campfire was built right on the road. We all planned carefully so as to make our provisions last as long as possible because we did not know what the future held for us. Among us we shared what others lacked and needed.

By evening a helicopter flew low over us and continued on. On its return it landed right by us to see how we were faring. We were told that we should pack up some necessities and be ready in two hours to be evacuated by helicopter to the nearest lodge where food would be flown in. Our vehicles would have to just sit there. One lady had great fear of flying and dreaded the ordeal much. We were told that the torrential rains and mountain slides had been so widespread in its damage that it would take a month to six weeks to repair it enough for us to drive home. We could hardly believe it!

We waited three hours when the helicopter returned. Another official was along and he asked if we could pool our provisions and get along another day or two till machinery could come and make a temporary road beside "our" washout and we could drive to the lodge. This made most of us very happy as we did not cherish the thought of separating from our belongings and we also wondered what prices at a lodge would be. The boys were a bit disappointed to miss the helicopter ride, but Isabel was overjoyed!

Next day was also clear. We kept busy with our camping chores and enjoyed getting acquainted. The boys played ball and enjoyed just sitting around the campfire listening to the exchange of experiences. It was a fine group. There was no radio reception in the valley and we let our imaginations run as to how many little colonies were scattered along the Alaska Highway. We visualized large headlines in the newspapers telling about the disaster!

By the next evening we heard the rumble of machinery. The by-pass was made and we packed up and drove to the lodge a few miles away by the beautiful Muncho Lake where we joined about 175 other stranded folk. Our little group found a spot together and, though our friendships

widened to many others, we were still like a little family helping each other in various needs. The food rations had just arrived by plane and were being distributed among all. Only the head of each family was to stand in line with containers to receive the bulk food and by late night each family had its portions—gifts of the Canadian government.

During the next days helicopters and small planes flew in and landed right on the road bringing in a public health nurse, social worker, news reporters, highway officials, etc. Each time one landed we gathered around to get news of what was going on and sending letters for them to mail. We learned that the road machinery was working 24 hours a day and that by Thursday of that week we might be able to leave. Meanwhile, leaders rose up to help fulfill the needs of the tourists. A stranded military man became the natural organizer and mediator between tourists and the government authorities. Peter was a standby for attending the sick when the public health nurse was not there. Sam had some ball games going. Amos and a pastor from Alaska arranged for and conducted Sunday morning and evening services.

Sunday evening we again received food rations and also some newspapers.

At 11 p.m., Monday, the social worker came to each car announcing: "Be ready to leave by 8 in the morning. You will leave in convoy led by Canadian Police Escort. No one must travel alone. Be all packed and ready and in your cars by 8."... Excitement made sleep difficult!

Next morning about 50 vehicles, campers and cars and trucks of various kinds, were all lined up ready to go. At this very time we were mindful that it was 10 a.m. in Minneapolis and the Women's Prayer Fellowship group of Medicine Lake Congregation was meeting and we knew we were being prayed for.

As we wove our way we were amazed at the widespread damage to roads. One stretch of a whole mile of road was gone. We wound our way on the makeshift paths that were formed on washout bottoms or new side roads, crossing streams with

[Continued on page 13]



---

# editorials

---

## MAY WE SUGGEST?

In this issue and the next, we are reprinting in full the Lausanne Covenant, document of the World Congress on Evangelism held last summer in Switzerland.

While the Association had no part in the Congress and hence is not responsible in any way for the Covenant, it is a truly fine document and well worth our study and use. It may be possible to find a point or two, or three, which one may wish changed, but, in all, it expresses evangelical concerns and faith admirably.

We are grateful that in the section on the Return of Christ the drafters avoided a narrowness on a subject where not all Christians think alike that could have been very divisive. As it stands, the paragraph allows for differences behind the united front of belief in the Return of Jesus Christ for His own and for judgment.

May we suggest to our congregations that they use the paragraphs of the Lausanne Covenant, one each week, 15 in all, with the accompanying Bible references, as the basis for their midweek Bible studies, adult Bible classes on Sunday, men's fellowships or for some other group meetings. Herein lies the possibility of some real stimulating sessions about the mission of the Christian Church in our day and in the light of the return of Jesus.

Give this idea some consideration.

Statistics recently released by the Lutheran Council in the USA reveal that the states with the greatest number of Lutherans are Minnesota, Wisconsin, Pennsylvania, Illinois, Michigan and Ohio. The Association of Free Lutheran Congregations is represented in three of those states: Minnesota, Wisconsin and Michigan. A congregation in Illinois, Grace of DeKalb, gives support to our work also.

Total Lutheran membership in Minnesota is 1,077,444.

In addition, the Association has work in a number of states where Lutherans make up a significant portion of the total population while not reaching such size as any of the first six states mentioned. We refer to states such as North Dakota, South Dakota, Iowa and Nebraska.

The LC-USA tabulations list 13 identifiable Lutheran church bodies in the U.S. Four of them, the Lutheran Church in America, the Lutheran Church-Missouri Synod, the American Lutheran Church and the Wisconsin Evangelical Lutheran Synod, make up the major portion of Lutheranism in our country. But of the remaining nine, the AFLC ranks second to the Evangelical Lutheran Synod in membership, but first in the number of congregations, 124.

Lutheran membership in the U.S. is 9,005,213, a drop of 44,279 in the past year, actually a percentage of .49 of one per cent. Over the past five years membership has declined by 234,061 persons or about 2.5 per cent from the all-time high of 1968.

While man's enumerations are not the ones that really count, they are interesting and useful. We are never to equate church membership rolls with salvation, but we do, after all, work with people and people mean numbers.

May our goal be to win lives and build lives. If numbers increase in the process, well and good, but let us never think we have fairly judged a congregation's or a pastor's work by the numbers they or he are able to turn in on a parochial report.

---

## PERSONALITIES

**Rev. Lars Stalsbrot**, who was the first pastor to serve in the new home mission work in Vancouver, Washington, has been asked to serve there again now that Seminary Student **Ragene Hodnefield** has gone back to school after spending the summer in Vancouver. Pastor and Mrs. Stalsbrot will live in a furnished apartment, Aloha Apt. No. 15, 8000 Old Pacific Highway, Vancouver. The congregation has been named Our Saviour Lutheran Church and worships at 7501 N. E. Hazel Dell Avenue.

## PREACHING MISSIONS

**Webster, S. Dak.**

Tabor Lutheran Church  
Howard Kjos, pastor  
Oct. 16-19

Rev. Robert Rieth, Kirkland, Wash.,  
speaker

**Ortley, S. Dak.**

Ortley Lutheran Church  
John Rieth, pastor  
Oct. 20-23

Rev. Robert Rieth, Kirkland, Wash.,  
speaker

## 1974 BIBLE SCHOOL ANNUALS FOR SALE

The annual which tells about the 1973-74 year at Association Free Lutheran Bible School is now available and may be purchased by ordering one from the address given below. The cost is \$5.00 per copy and the book is recommended for individuals, families and congregations. Order from:

Bible School Annual  
3110 East Medicine Lake Blvd.  
Minneapolis, Minnesota 55441



### NEW TERM BEGINS AT BIBLE SCHOOL

The ninth term at Association Free Lutheran Bible School began on Sunday, Sept. 15, with a service in the church. Rev. R. Snipstead, dean of the school, conducted the service and preached the sermon. A buffet supper was served to students, families, friends and faculty afterward.

A time of singing and sharing was observed in the girls' dorm lounge that evening, led by Pattie Erickson, a junior from Roseau, Minn.

Orientation and registration were taken care of on Monday. Latest registration facts are these: 37 men and 58 women; 55 juniors and 37 seniors and 3 special. Total registered, 95, compared to 99 a year ago.

The first Monday night a reception hosted by the faculty and staff was held in the school cafeteria.

Classes began on Tuesday with sessions in Missions, Old Testament and Doctrine for the juniors; Church History and Luke for the seniors and Catechism Review as an elective.

Mr. Don Rodvold, music director, began conducting tryouts for choir and choral club immediately.

Rev. John P. Strand, president of the Association of Free Lutheran Congregations, preached at the first joint chapel service, with the seminary, on Sept. 18. At the first Bible School chapel on Sept. 23, the pastors of the five AFLC congregations in the Cities brought brief greetings and extended invitations to the students to attend their churches and work in them. The pastors and their churches are: Chester Heikkinen, Morgan Avenue; Richard Anderson, Rosedale; Dennis O'Neil, Faith; Francis Monseth,

Victory in Christ; and Amos Dyrud, Medicine Lake.

Rev. Laurel Udden, acting director of the Lutheran Evangelistic Movement and recently a teacher at the Association Schools, spoke at the first youth rally, held on Sept. 21. Pastor Monseth is the faculty advisor for the monthly rallies. He announced that the next one will be on Oct. 12, 7:30 p.m.

A recreation program was initiated at once in the new school year under the leadership of Mr. John Presteng, Grafton, N. Dak., senior, recently returned from the U. S. Army.

The first student body meeting was conducted on Sept. 23. Officers for the quarter were elected and the listing can be found elsewhere on this page.

Because the boys' dormitory wasn't completed yet, at least the first week of school had to be conducted under temporary conditions. The boys were housed on the first floor of the girls' dorm and the old senior classroom (which will become a study hall). The dean of men set up living quarters in his office. The senior classes were conducted in the church sanctuary. The music director, unable to occupy facilities in the new building, was holding his tryouts in the church nursery (the old music room having become the library).

As time went on, main hindrance to occupation of the second and third floors of the new dorm (the lower two ones will take longer to complete) was a problem in getting sufficient water pressure to meet city standards. The water crew had to dig and re-dig to try to find the source of their trouble. But by the time you read this,

the dormitory rooms may be occupied.

The boys' dorm adds a wonderful new dimension to the life of AFLBS and when fully in use will be greatly appreciated by the whole school family.

### STUDENT COUNCIL OFFICERS, FIRST QUARTER

President—Don Olson, Bothell, Wash.  
Vice-President—Pattie Erickson,  
Roseau, Minn.

Secretary—Janet Wall, Comfrey,  
Minn.

Treasurer—Marty Horn, Kalispell,  
Mont.

Chaplain—Tony Stockman, Tioga,  
N. Dak.

### Social Committee

John Presteng, Grafton, N. Dak.;  
Diann Hautamaki, Minneapolis,  
Minn.; Kaye Pederson, Bellingham,  
Wash.; Elaine Hill, Negaunee, Mich.;  
and Steve Johnson, Upsala, Minn.

### COMING EVENTS

Oct. 21-27—Basic Youth Conflicts Institute

Nov. 3-7—Spiritual Emphasis Week at  
Medicine Lake Lutheran Church  
Rev. Alvin Grothe, speaker

Nov. 25-27—Final Examinations

Nov. 28-Dec. 1—Thanksgiving Vacation  
Dec. 2—Registration for Winter  
Quarter

### ENOCH GIVEN AS EXAMPLE TO SEMINARIANS

"By faith Enoch was taken up so that he should not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God" (Heb. 11:5).

The Word of God was again the guiding light in the lives of the seminary students as they met to open the current school year on Monday morning, September 16. The opening meditation was led by Pastor Dyrud, Dean of the Seminary.

Enoch was pleasing to God, of course, by faith, and he walked with God (Gen. 5:24). So was the class instructed to heed the example of this

[Continued on page 14]



# Women For Christ

## ARE YOU LISTENING?

by Mrs. Burdette Wibeto  
Wallace, S. Dak.

Are you listening? Do you ever stop and listen to the world around you? Do you hear the leaves swishing together in the wind? Do you hear the birds chirping and chattering, singing happily at times or angrily scolding at a sudden intrusion? On a still, dark night, do you ever stop and listen in the silence, marveling at the strange sounds that occasionally drift forward from all directions? How wonderful to stop and listen to God's world.

Are you listening? When you repeat aloud the Lord's Prayer, are you listening; really listening to the words you are saying? Our Father—what a wonderful word—"Father." A loving Father who listens to our every word. Do you remember how often you ran to your earthly father with all of your problems, your joys, your sorrows or to ask advice or just to say, "I love you, Father"? Do you ever talk to your Heavenly Father like that? Unlike our earthly fathers, God is always present and hears every word, at all times. Do you feel His presence? As you wake in the morning, remember to say, "Good morning, Lord." Keep Him so near to you that all through the day you can keep a constant conversation going with Him. God lis-

tens—not only when you need help, or when you want something. He listens—when you're baking your cake, or cleaning the house. Talk to Him! He's real! Make Him real to you.

Are you listening when you say, "Forgive us our sins as WE forgive others"? How easy to expect God to forgive us our many sins and then forget that we have promised to also forgive others.

Are you listening when you say, "I believe in God, the Father Almighty, Maker of heaven and earth"? Do you really believe in God, while at times worshipping money, power or possessions? Do you believe that God created this world for us to live in, that we are custodians of this world? We take so for granted all the resources put on the earth for our comfort but very seldom protect or conserve these things. We are wasteful and so used to taking that we forget that we must also preserve this land that the Lord God has given us.

Do you listen when you say, "I believe in Jesus Christ"—Who suffered and died and rose again that we might be saved? Listen and accept. Accept the promise that no matter how numerous or large our sins are, Christ will forgive them if we but ask. And when He forgives, they are no more. They are put behind Him and He never looks back!

Do you listen to the words of that

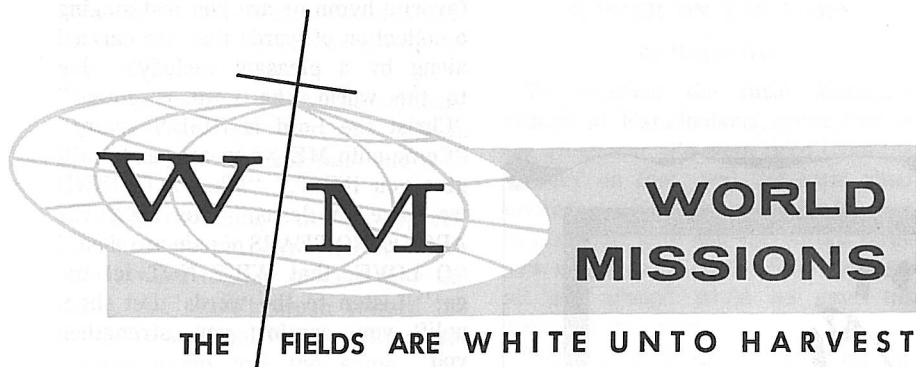
favorite hymn or are you just singing a collection of words that are carried along by a pleasant melody? "Joy to the world, the Lord is come!" "Christ the Lord is RISEN again!" "Come unto ME, ye weary, and I will give you REST." "What a FRIEND we have in Jesus." "In HEAVEN ABOVE, NO TEARS of pain are shed." "O LOVE, that WILT NOT let me go!" Listen to the words! Let them uplift you, comfort you, strengthen you.

Do you listen to the words you are reading in the Bible? "I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of His glory He may grant you to be strengthened with might through His Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fulness of God" (Eph. 3:14-20). "Even though I walk through the valley of the shadow of death, I fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me" (Ps. 23:4). "For God SO LOVED—that He GAVE"—that WE might be SAVED (Jn. 3:16). And my favorite, Psalm 121—"I will lift up mine eyes to the hills, from whence cometh my help? My help cometh from the LORD!" My help cometh from the Lord! He is always available.

If you are asked to participate in church, to teach Sunday School, or write an article for the **Ambassador**, don't say, "I can't," or "I'm not capable," or find 101 excuses why you shouldn't do it. Remember your help comes from the Lord. If you will be the instrument, God will provide the resources.

God gave us ears to hear. Not necessarily only outward appendages that hear audible sounds, but ears that hear from the heart and the soul.

Stop and listen! Allow yourselves to hear and feel all that the Lord has done for us, and will do for us. And talk to the Lord! He is FOREVER listening to His children.



## A FRIEND'S PARTING

by John H. Abel, Missionary to Brazil

"But go thou thy way (Daniel) till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (Dan. 12:13).

Here on the Brazil field we recently received news of the passing of Rev. Raymond Larson of Hampden, N. Dak. This came as a shock to us here, and especially to Ruby and myself, who have had some intimate and wonderful experiences with this dear brother, his wife and family.

I'm sending this little testimonial to you, brethren and readers of the **Ambassador**, to witness to some incidents in this kind and generous man's life that have been used of God.

Our first contact with Ray and Esther and family goes back to the fall of 1952. Just recently out of Luther Seminary, I had been ordained on a call from the World Mission Prayer League to go to Brazil and we were now on a fall deputation trip to the West Coast. Ray's little country church at Selbu, Washington, had invited us for three days of meetings. It was our first contact with this brother. How I remember his friendly smile and his humor-filled laugh and how he walked out to milk the family cow with three little boys trailing along behind. We had a wonderful time in the Spirit during that mission conference and found we were brothers in our emphasis on conversion, revival in the church and resisting theological modernism (liberalism).

We went on our way around the Coast and upon returning home found to our dismay that we still had no

funds to go to Brazil. The cost of the trip had eaten up the offerings and income was balanced by expenses. But that great mission heart, who has also gone to be with the Lord, Paul Lindell, encouraged us, telling us we should set the date and wait on the Lord. In November and December little tricklings of offerings began to come in for our passage, some from Ray's church, and by January, miracle of miracles, there it all was and we were on our way, by His grace. In Bolivia, we were to visit and observe, sort of an orientation period on an older field before beginning a new one. The Field Executive Committee voted that Elmer Fenner and I should go to Brazil for a period of approximately one month on a survey trip to bring back recommendations to the Annual Field Conference. There were no funds on hand for this trip and we all agreed to pray much. There was also no time to place this need before friends by letter or mission paper. In a few days we received a telegram, the exact amount we had been praying for had been received by the home office and designated to be used in opening up the new field in Brazil. How had it come? From Ray Larson's little country church and fall Mission Festival, and a box of carrots that Ray had auctioned off for missions from his garden. We had prayed to our Father in secret for \$800; they had been moved to send in exactly \$800.

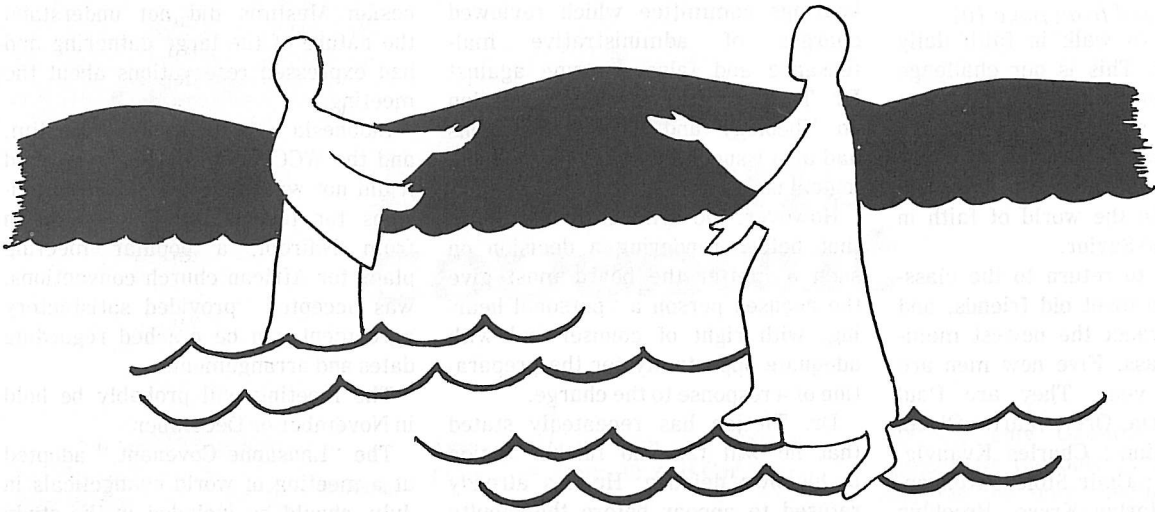
Our next personal contact came at the last annual convention of the old Evangelical Lutheran Church in Minneapolis in 1958. This Synod had voted to take over the field in Brazil and we would be going back with a group

of seven new couples. But many of us were sad because at the previous convention the ELC, on the last day and from the floor, had been maneuvered into joining the World Council of Churches. Four of us were having lunch together and were wondering what could be done to help wake up our people and pastors to the dangers of the spread of liberal theology in our midst. We talked about an informative little bulletin or paper. Rev. Blegen was there from Chicago, Jacob Andreassen, Ray Larson and myself. I had the joy of suggesting, "Why don't you fellows call it the "Word Alone," and they did. It became a blessing and gave the sound of an awakening theological trumpet to many. Ray was active in this theological voice for about 14 years.

Four years later, in 1962, we were home from Brazil again. Our hearts were burdened with the spread of liberalism in life and theology in the American Lutheran Church. We had decided not to return to Brazil. We met Ray and our other friends at the Mid-Winter Conference in Minneapolis. We shared our burden and his suggestion was to seek to meet with the leaders of a new group being formed, the remnants of the former Lutheran Free Church. John Strand, Raynard Huglen and others were at this Conference and it was our first introduction to these brethren. This led to new meetings in Fargo and ultimately to our call to the AFLC.

Through the years our meetings and letters have been few, each one perhaps too busy in his own area, but we have remained close in spirit and here on the field we always felt assured of the prayers of Ray and Esther.

What a joy it was for us to hear that the Larsons had accepted a call in our AFLC. This is something we had encouraged over the years, but each one has to sense God's leading and come in God's time. We felt like a friend had come to the right home. Ray for years had done the work of a Daniel. He had dared to stand almost alone. Now perhaps some rest in his closing years. But they proved to be days. We shall miss you, Ray, but we thank God for the fond and blessed memories. "Thou hast entered thy rest."



WHEN I WALK WITH MY EYES ON THE MASTER

When I walk with my eyes on the Master,  
When I turn not my heart away,  
Then I know that my feet will not stumble,  
I know that my steps will not stray.

When I walk with my eyes on the Master,  
I fear not the way I must go;  
But my faith is imperfect like Peter's,  
Oft I look on the waves below.

Then I call to my Master to help me,  
As I sink 'neath mortal despair.  
My Lord stretches His hand out to save me;  
My Master has always been there.

O Lord, make my faith like a great mountain,  
Let doubt and fear claim me no more.  
When I walk with my eyes on the Master,  
The safety lies not with the shore.

poem and illustration  
by Marlene Koline

[Continued from page 8]

sharp dips and steep climbs. An old mountain road had been re-discovered and was reopened, thus making our departure two days ahead of later predictions possible. The bridge that had gone out was not finished but with large beams at one approach it was made passable. It took ten hours to travel the some over 100 miles. As we neared Fort Nelson our radios again came live and we heard them announcing the caravan that was arriving from Muncho Lake.

At Fort Nelson we were greeted car by car with free boxes of doughnuts or rolls. It made us feel like we were some kind of celebrities!

Fort Nelson was filled with tourists who were trying to go TO Alaska. With our caravan coming from Alaska it was really an over-populated town.

Here we were able to telephone our daughters. We had been concerned about their not knowing what had happened to us. We were one week behind

schedule. We had missed the Erickson-Knudsvig wedding at Page, N. Dak., where we were to meet them. We could not get word to them so just had to commit the situation to the Lord. We did think that by now some letters had come through, but found out that they had only received a message a news reporter had sent them for us and one that a soldier had gotten to them—both of these arrived just a day or so before our telephone call. So they had some anxious days as did some of our relatives who had expected us at a certain time. We also learned later that our friends at Medicine Lake wondered where we had disappeared to. We are grateful to them and many others for their prayers and concern for us. We thank God for so richly blessing us and providing for us. We can say like one who gave a testimony at our service on Sunday morning at Muncho Lake, "Our family is much more thankful for things after this experience."

On our way from Fort Nelson we traveled on the stretch of the Alaska

Highway that Amos worked when it was being constructed in 1943. He was a bit disappointed to find the old bunk houses gone but was thrilled at seeing familiar sights. He was amazed to see how St. John and Dawson Creek had developed and grown from just a few hundred to several thousand people. The rest of the family felt a special kinship to this area, too, where husband and father had worked as a youth.

We entered the U.S. at the Peace Gardens. Then a brief stop at Enderleins in Minnewauken, a stay at Roy Rasmussens (Sister Beatrice) near McHenry and the hospital visit to see brother-in-law Clarence Gast who was a patient and sister Edel in Fargo, and on home to Naomi and Rebecca in Minneapolis, completing a long and good trip without as much as a flat tire.

Praise God from whom all blessings flow.

Amos, Ovidie, Peter and Samuel  
Dyrud



[Continued from page 10]  
man of God, to walk in faith daily with the Lord. This is our challenge as seminary students, but it is also the challenge of every Christian: to walk with God each day, in every facet of our daily lives, that they will bear witness to the world of faith in a living God and Savior.

It was good to return to the classroom again, to meet old friends, and especially to meet the newest members of the class. Five new men are enrolled this year. They are Paul Persson, Astoria, Ore.; Marlin Olson, Evansville, Minn.; Charles Kvanvig, Sebeka, Minn.; Clair Stolee, Kenyon, Minn.; and Marlyn Kruse, Brooklyn Center, Minn.

You can expect to become a little better acquainted with these men, as well as the rest of us, through personal and devotional articles appearing throughout the year in the *Ambassador*. We hope that in this way, at least, you can become more aware of future Association pastors, and that these names will be added to your individual and congregational prayer lists, if that has not already been done.

—Wesley Langaas

---

[Continued from page 16]

stood by the refugees, the war sufferers and the poorest of the poor."

\* \* \* \* \*

(Ed. Note: Mr. Batalden was my employer when I worked for Messenger Press during some of my years at Augsburg College and Seminary.)

### CONCORDIA BOARD TAKES NO ACTION ON SEMINARY HEAD

St. Louis—(LC)—Another ruling from the Lutheran Church-Missouri Synod's Commission on Constitutional Matters may be needed before the Board of Control of Concordia Seminary here can dispose of the charges against Dr. John H. Tietjen, suspended president of the school.

After a meeting Sept. 15-16, the board announced that it had received a report from the Concordia faculty

hearings committee which reviewed charges of administrative malfeasance and false doctrine against Dr. Tietjen. The Synod's Commission on Theology and Church Relations had also issued an opinion on the theological issues of the case.

However, the Synod's by-laws state that before rendering a decision on such a matter the board must give the accused person a "personal hearing, with right of counsel and with adequate opportunity for the preparation of a response to the charge."

Dr. Tietjen has repeatedly stated that he will take no further action in his own defense. He has already refused to appear before the faculty hearings committee. Synod authorities say that the by-law involved is "subject to interpretation," and that a ruling may be forthcoming soon.

Complicating the matter is terminology used in the same by-law which states that the complainant in the case shall be "given an opportunity" to appear before the board of control.

A special meeting of the seminary Board of Control has been tentatively set for Oct. 11-12. That meeting will further consider the evidence already presented in the charges laid against Dr. Tietjen.

The seminary president was suspended last Jan. 20. Concordia Seminary has been a focal point in the doctrinal dispute within the 2.8 million member denomination. When Dr. Tietjen was suspended, more than 40 faculty members and nearly 400 students went into self-imposed "exile" and began operations as "Concordia Seminary in Exile." The seminary in exile is using the facilities of St. Louis University Divinity School and Eden Theological Seminary in St. Louis.

### WORLD COUNCIL SHIFTS SITE FOR 1975 ASSEMBLY

West Berlin—(LC)—The World Council of Churches Central Committee has voted to shift the site of the Fifth Assembly next year to Nairobi, Kenya.

The WCC assembly was originally scheduled for Jakarta, Indonesia. The 120-member Central Committee made the change because, it was told, Indo-

nesian Muslims did not understand the nature of the large gathering and had expressed reservations about the meeting.

Indonesia is predominantly Muslim, and the WCC Central Committee said it did not want to create internal tensions for the nation. The invitation from Nairobi, a popular meeting place for African church conventions, was accepted "provided satisfactory agreement can be reached regarding dates and arrangements."

The meeting will probably be held in November or December.

The "Lausanne Covenant," adopted at a meeting of world evangelicals in July, should be included in the study materials for the 1975 assembly, the Central Committee directed.

---

### HUNGER

Do you today hunger after the Bread of Life? Does your heart pray for life and a willing spirit, for faith and love, for peace and forgiveness? That which the Lord's servants have to offer you seems, on the surface, to be of little account, but in truth it contains life and strength. Eat and drink without price; you are heartily welcome to it. You shall receive all that you need: and there shall be more than a sufficiency for all. —On the other hand, if you do not hunger after Him who is that Bread of Life, you are, without any doubt, spiritually dead. God help you to wake up before it shall be too late.

N. J. Laache

---

Does it (Christianity) not portray man as a poor sinful creature, helpless to work out his salvation, unable to make any progress out of his lost condition? Yes, but let us not forget that the Gospel is also unsurpassed in its emphasis upon the worth and the dignity of every human individual. . . . When we feel inclined to think solely in terms of "total depravity" and to sing about "such a worm as I," we do well to recall Paul's magnificent vision: "chosen in Christ before the foundation of the world."

T. A. Kantonen in *The Message of the Church to the World of Today*



# CHURCH-WORLD NEWS

## **ETHIOPIAN EMPEROR DEPOSED, RVOG BROADCASTS CONTINUE**

Geneva—(LC)—Broadcasting over the Lutheran World Federation's shortwave-medium wave "Radio Voice of the Gospel" station at Addis Ababa continued uninterrupted on September 12 as the Ethiopian armed forces deposed Emperor Haile Selassie.

A message received at LWF headquarters here from RVOG station director, Manfred Lundgren, described the situation in Addis Ababa as "tense but calm."

He said the station staff were "all well" and the "working spirit good."

Operations at RVOG—which broadcasts in Amharic, English and French and also in several other languages to audiences throughout Africa, the Middle East and part of Asia—have been on regular schedule in recent months, and newscasts covering various changes in Ethiopia's political situation.

With other media in the country, RVOG also frequently has transmitted statements from the armed forces coordinating committee.

The LWF also is involved in Ethiopia through its World Service Department, which administers a large famine-relief and rehabilitation program in cooperation with the Evangelical Church Mekane Yesus (Lutheran).

The LWF's secretary for program administration, Mr. Brian Neldner, said here that he has had telephone reports from field officials in Ethiopia, that the LWF program of famine-relief and rehabilitation in cooperation with the Evangelical Church Mekane Yesus (Lutheran) was continuing without interruption as it had for recent months.

## **LCMS MINISTER BEGINS WORK AT NEW YORK RACE TRACKS**

Queens Village, N. Y.—(LC)—The Rev. Phillip B. Kelley will hear the

starting bell more often than he hears church bells. And the staccato notes of the bugle sounding last post will be more familiar to him than the sonorous rumblings of organ pipes playing a Bach prelude.

Mr. Kelley is to be a race track chaplain.

The Lutheran Church-Missouri Synod clergyman began his ministry at two New York area tracks following an installation service at Grace Lutheran church here Sept. 15. His parishioners will be the workers around the tracks and the barns of Belmont and Aqueduct race tracks, where there is racing nine months during the year.

The 24-year old minister is under the supervision of the Atlantic District of the 2.8 million member denomination.

Another race track chaplain was the preacher at Mr. Kelley's installation service. The Rev. David E. Kruekeberg, whose parish includes four tracks in the Chicago area, has been involved in the unusual type of ministry for several years.

Chaplain Kelley is no stranger to the race track turf. During two summers of his seminary career, he worked at Aksarben Race Track in Omaha, Nebraska, the center of harness racing for the Midwest.

Mr. Kelley is a native of Milwaukee and a graduate of the University of Wisconsin. He is a 1974 graduate of Concordia Seminary in Springfield, Ill. Before beginning his ministry here, he spent three months completing an intensive course in Spanish. He served a year's internship at First Lutheran church in Missoula, Mont., and also worked at the Lincoln Fairgrounds there.

Ordained at Capitol Drive Lutheran Church in Milwaukee. Mr. Kelley was assigned to the race track ministry by the Council of Presidents of the LCMS.

Mr. Kelley and his wife, the former Sandra L. Johnson, will live near Bel-

mont track in Lynbrook, N.Y. The couple has a six year old son.

## **BIRTH CONTROL NOT ENOUGH FOR ASIA, SAYS LWR WORKER**

Minneapolis—(LC)—Birth Control alone will not avert famine in Asian countries unless efforts at family planning are coupled with nutrition programs, in the opinion of Abner B. Batalden, who has just returned from service in Bangladesh for Lutheran World Relief.

Mr. Batalden, who has spent eleven years working in Asian countries, said that families are under "terrific pressure" to produce large numbers of children so that they will have help in working the land and security in their old age.

A nutrition program in India helped to show families that with proper feeding, their children would all live to maturity, Mr. Batalden stated. "Immediately they began asking for guidance and materials to assist them in family planning," the LWR worker said.

Mr. Batalden said that he felt American churches have been "amiss" in emphasizing medical and educational programs "to the point where we make people well and educated to prepare them for starvation." He advocated providing help in the production of grain, fruits and vegetables, and nutritionists who will develop family diets.

Bangladesh cannot import fertilizer, Mr. Batalden reported, because it has little exports and is "practically running out of foreign exchange."

The veteran relief worker spent two years in Bangladesh at the request of the Lutheran World Federation. LWF and LWR projects there helped provide housing and agricultural services for refugees from India who returned to Bangladesh after the recent war between India and West Pakistan.

Bangladesh will survive, Mr. Ba-

talden believes, if it "strikes it lucky with oil" and develops industries. But it is a "big if," noting that the country faces numerous political and economic problems.

Mr. Batalden, 66, served as manager of the Messenger Press of the former Lutheran Free Church, now a part of the American Lutheran Church, from 1939 to 1954, was a partner in a real estate firm from 1954 to 1958, and director of alumni relations at the LFC's Augsburg College in Minneapolis from 1958 to 1963.

Mr. Batalden then went abroad under appointment by Lutheran World Relief to serve as deputy director of Korea Church World Service, 1963-66, as business administrator of Vietnam

Christian Service, 1967-68, and as associate director of the Christian Agency for Social Action (CASA), an arm of the National Christian Council of India, based in New Delhi, 1969-72. A few months after his return to the U.S., he was assigned to Bangladesh.

In New York, Bernard A. Confer, executive secretary of Lutheran World Relief, paid tribute to Mr. Batalden for his "admirable, loyal, dedicated service in four countries of Asia" and for his "important leadership in a number of crisis situations."

"It is fair to say," Mr. Confer added, "that he and his wife, Martha, have been in the very forefront of the front line Christians who have

[Continued on page 14]

## Directory of the Association of Free Lutheran Congregations

### OFFICERS

#### President

Rev. John P. Strand  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Vice-President

Rev. R. Snipstead  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Secretary

Rev. Dennis D. Gray  
1586 Hill Avenue, Box 497  
Grafton, N. Dak.

### CO-ORDINATING COMMITTEE

#### Chairman

Rev. Kenneth L. Anderson  
McVillie, N. Dak.

#### Secretary

Mr. Sheldon Mortrud  
715 S. Tindolph Ave.  
Thief River Falls, Minn.

### ASSOCIATION SCHOOLS BOARD OF TRUSTEES

#### President

Rev. E. J. Langness  
858 N. Pine St.  
Ishpeming, Mich.

#### Secretary

Rev. Leslie Galland  
Spicer, Minn.

#### Dean of Free Lutheran Seminary

Rev. Amos O. Dyrud  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Dean of the Bible School

Rev. R. Snipstead  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

### WORLD MISSIONS

#### Chairman

Mr. Robert Knutson  
McVillie, N. Dak.

#### Secretary

Rev. Eugene W. Enderlein  
Box 95  
Minnewaukan, N. Dak.

### HOME MISSIONS

#### Chairman

Rev. Herbert L. Franz  
1301 Wilson Avenue  
Cloquet, Minn.

#### Secretary

Rev. Larry V. Severson  
Wallace, S. Dak.

### PUBLICATIONS AND PARISH EDUCATION

#### Chairman

Rev. Raynard Huglen  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Secretary

Miss Eula Mae Swenson  
1643 Elm St.  
Fargo, N. Dak.

#### Executive Secretary

Miss Judith Wold  
324 N. Arnold  
Thief River Falls, Minn.

### YOUTH BOARD

#### Chairman

Rev. Forrest Swenson  
518 North Main Street  
Tioga, N. Dak.

### STEWARDSHIP

#### Chairman

Rev. Wendell Johnson  
Dalton, Minn.

#### Secretary

Mr. Robert L. Dietsche  
Sand Creek, Wis.

### BOARD OF PENSIONS

#### Chairman

Mr. Clifford Holm  
3100 East Medicine Lake Blvd.  
Minneapolis, Minn.

#### Secretary

Rev. Jerome Nikunen  
805 2nd St. N. E.  
Roseau, Minn.

### WOMEN'S MISSIONARY FEDERATION

#### President

Mrs. Robert Dietsche  
Sand Creek, Wis.

#### Secretary

Mrs. Amos Dyrud  
4509 Jersey Avenue North  
Minneapolis, Minn.

#### Treasurer

Mrs. Reuben Emberson  
Esco, Minn.

#### Executive Secretary

Miss Judith Wold  
324 N. Arnold  
Thief River Falls, Minn.

### LUTHER LEAGUE FEDERATION

#### President

Rev. Kenneth Moland  
Kenyon, Minn.

#### Secretary

Miss Linda Moan  
3110 E. Medicine Lake Blvd.  
Minneapolis.

#### Treasurer

Miss Kathi Jones  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.