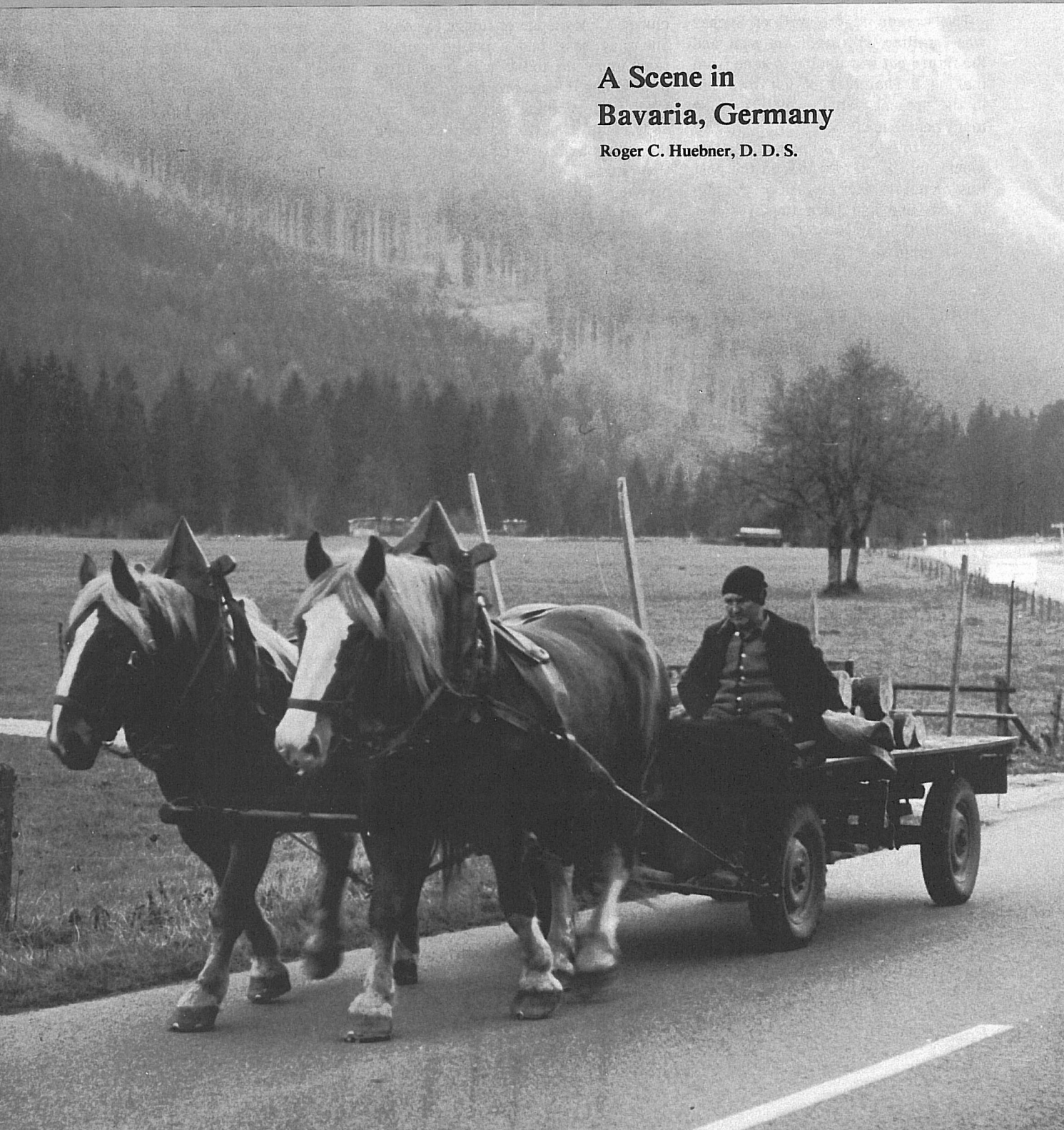


September 24, 1974

The Lutheran Ambassador

A Scene in
Bavaria, Germany

Roger C. Huebner, D. D. S.



MEDITATION MOMENTS

TODAY IS NOW

“Our fathers worshipped in this mountain.” “I know the Messiah is coming” (John 4:20, 25).

The woman at the well of Sychar was familiar with both the past and the future but was unable to keep from making a shambles of her own life in the present. What a picture of so many people in our day.

“Our fathers worshipped in this mountain.” She knew that in the past this mountain was a place of worship of God. She had been taught something of the things of God. She was like a child that is sent or taken to Sunday School where he learns something of the truth about God and His activities among men. He sees others worship God and may take part in the worship of God himself, at least as a child. There are many who grow up in Christian homes or at least in homes where the families belong to and attend church and surely learn something about God. They learn right from wrong. They learn of God’s love and even of His wrath toward all unrighteousness. They may have even learned many Bible verses by memory. I have seen many children and youth who take part faithfully in Sunday School, youth group, choir and other activities of the Church. They seem to be very good children and young people. Many would say they are Christians and perhaps they are in a covenant relationship with God at this point. “Our fathers worshipped in this mountain.” They know much of what God has done in the past and know of the tradition of their ancestors quite well.

This woman at Sychar also had a knowledge of the future. Her training

did not stop with what God had done in the past. It did not stop with what her forefathers had as a tradition in worshipping God. Her training included a knowledge of things to come. She may have had a better training than many do today who hear little if anything about prophecy, that is, what God is going to do in the last days. Many know and believe Jesus is coming again but know little more than that. We do not need to know prophecy to be saved, but many find a much greater understanding of all of Scripture when they study the events of the last times as revealed in Scripture.

“I know Messiah is coming.” There was a real hope for the coming of the promised One of God. She had a knowledge of the future.

It was the present time this woman was having trouble with. Sound familiar? She had been married five times and the one she had now was not her husband, which sounds like she was living in the 20th century. Somehow neither her knowledge of God in relation to the past, nor the hope of the coming promised Messiah helped her live the life God had planned for her. It is only in the present that we live. Here we fight our battles and engage in our struggles against the devil, the world and our own flesh. What a life-shaking surprise it was for her to find that the promised Messiah was there in the present, before her very eyes. To her eternal credit the narrative indicates she asked and received Jesus’ offer of forgiveness and cleansing. She became a missionary to those of her own community.

It is no different today. Many have knowledge of God and His wonderful

works to the children of men. They know of the tradition of worship of their forefathers. They may also know that Jesus is coming again and may truly believe this. They know the past and future but it is the present with which they can’t cope. The anguished cry of broken lives, broken homes, broken promises, broken relationships, all testify to many who are not able to deal adequately with the present. The problem is the same one the woman at the well of Sychar had. She did not know the promised Messiah is in the present. Jesus’ last promise was “Lo I am with you always, even to the end of the world” (Matt. 28:20). Jesus Christ is not simply someone who lived on earth some 2000 years ago and is coming again in person at the end of the age. Jesus Christ is present **here and now** to meet every repentant sinner who sees and admits that he cannot cope with the present in his own strength alone because his heart “is deceitful and exceedingly corrupt” (Jer. 17:9). It is only when he confesses this to God and when his sin is forgiven and cleansed that Jesus Christ can come into that heart and life and “make all things new” (II Cor. 5:17). It is only when a person has let Christ come into his life, and dealt with his sin, that a person can cope with the present. It is only then that we can meet the temptations and pressures of daily life and He can bring us the love and peace that we long and strive for so desperately.

Jesus Christ, the promised Messiah, is in the **present, today**, to meet our deepest needs. Is He your Savior and Lord TODAY?

Laurel M. Udden

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A NEW EVANGELISM

Go preach the Gospel to every creature." Mark 16:15

by Evangelist
Hyman Appelman, D. D.

Part II NEW PATHS

Having said all this, it yet remains a fact that we shall not succeed as we ought to until we discover new paths through the deep, dark forest that lies between the life of this age and the Christ ideal. Changed conditions do demand new paths for the old power in which we glory. Changed conditions call for changes in methods and machinery. He would be very foolish who would attempt to gather the golden harvest on the prairies of Dakota with the sickle, the cradle, or the hand-reaper, which were good enough for the age that produced them.

What would one think of insisting that the Iowa farmer should plant his corn by hand and cultivate it with a hoe? That watches be made as they were 100 years ago? That we travel by prairie schooner across America, instead of jet-planing the distance, because our grandfathers did so? Of crossing the Atlantic in a sailboat because Christopher Columbus did so? We know that the great newspapers would be impossible with the printing methods of Benjamin Franklin.

One might as well try to arm the New York Fire Department with hand-pumping fire engines, or sink a pump in every back yard of that vast city to supply its citizens with water. Try and run the large supermarkets with the same buildings, the same equipment that are used in the crossroads establishment in the mountains of Tennessee? Top industries outdistance their rivals by keeping ahead with the best machines and methods that human ingenuity and skill can produce. Any other pol-

icy means inferior products for a market that is overcrowded with the very best.

Methods have divine sanction only so long as they can be worked successfully. It would be consummate folly to bind the methods of America on those in Asia or Africa. The church in the congested areas of our large cities dare not be in bondage to the methods that worked in the country generations ago. The work must be done. Souls must be won. The white harvest must be gathered in. Laboring and professional men, young people and children, must be faced with the Christ, made to see and believe that we care for them as did the Christ. If the old methods will not do the business, away with them, and invent others that will.

We are in danger in two particulars. Not all of the old methods are played out. Too many of the very people who most need the Gospel will not go near the church during a series of meetings. It is ours then to go to them, to meet them on some neutral ground, to attract them with a program that is new, fresh, scintillating, adapted to the tastes of the age. The Prophets of the Old Testament were not dignifiedly frocktail-coated men in their methods. It is not ours to criticize the methods of the men who, under God, are reaping the harvest, just because they do not use orthodox machinery. It is not well to speak slightly of decision cards, inquiry rooms, invitations, when those using these means get results while others are lamenting their failures.

The same method will not work successfully, year after year, in the same field. We live and work in an age that demands novelty, freshness, var-

iety, the heart throbs of a living man. A true man must be himself. He ought not to be bound by the methods of another. David cannot win if he is encumbered with the untried armor of Saul. The only thing that any have a right to insist on is that the work be done, and be done decently, and in some sort of order.

Conduct a protracted meeting, or do not conduct one; invite people to the altar or to the inquiry room, or do not invite them to either; urge people to rise for prayers, or sign a decision card, or do not urge them; draw the line sharply or do not draw it at all; hold special services, or make all services special, so long as in some way, and that, your own way, you get men and women, boys, and girls to Jesus Christ.

SUPERNATURALISM

In this age of doubt and uncertainty, of fear and perplexity, there is an increased conviction that Jesus Christ is the complement of needy souls. The pendulum of thought is swinging toward supernaturalism. Men believe in God. They want the revelation of Him. The boulevard will respond to a sane call to repentance. The slum knows its need.

Men everywhere are hungry for God, for light, for truth. Men may not care so much for dogmas and creeds, although I am not too sure about that, but they are being captured by love and sympathy. They want to see the face of a Savior who has the power to save. We must win them to ourselves first, then lead them to the One for whom their souls long.

The complex, perplexing, disheartening, gigantic problems of our large

cities demand new departures. Our cities are full of young people who are away from home, all but dying of loneliness and heart sickness; of hard-handed working people who have come to think that a religious crowd is with Capital and against Labor; of discouraged people who have failed so frequently that they are certain that neither God nor men care for them, nor care what becomes of them; of weak-willed men who have surrendered to the demons of appetite and passion; of vast armies of men and women who are so overcrowded, so overstrained, so overworked that they have little time, less strength, even less nerve, for the things of the higher life; of women who cannot properly care for their children because they must help earn a living. No small Christ can save our cities. No halfhearted efforts will avail. No little plan will grapple with the problem.

This great army of the needy, longing, lonesome, heartsick, discouraged, poverty-cursed, careless, indifferent, unbelieving must be won to Christ. They cannot belong to the Nazarene until they hear His voice and see His face. The first necessity is to make them feel that someone cares. God does. We also care, and we must somehow make men see that we do. There are places where nothing can do the work as well as a thoroughly equipped, open church. There are other places where nothing can do the work except citywide, area-wide, sectionwide work engaged in cooperatively. The Gospel of the Son of God is of vastly grander proportions than many people have ever dreamed. The Holy Spirit will overflow all ditches we may be led to dig.

SUPREME BUSINESS

There must be a New Evangelism of yearning for the conversion of sinners, a new realization that our supreme business is to win men, women, and children to an open stand for Jesus Christ. Out of the writer's own experience, there has come the conviction that mass meetings, with their massed churches, massed preachers, massed choirs, massed prayer meetings, massed personal workers, win greater numbers than any other sin-

gle activity of the churches, in less time, at less cost. This is not in substitution but in addition to the other evangelistic activities of the churches.

Special services are necessary. Protracted, large, soul saving campaigns ought to be held in every city. I do not greatly care what you call these services. If the "revival" is played out in your community, if it repels rather than attracts give the crusades other names that will attract. Call them what you will, but have them, have the real thing. Pray for them. Sacrifice for them. Work for them. Advertise them. Believe for them. Let God lead. Get out of ruts. Do something that may not have been done in your area for some time. Be sane. Treat the people honestly. Avoid tricks. Work as though everything depended on you. Something will happen. It is happening. There is not a city in the land that will not respond in good measure to a prayer-soaked program of intensive Gospel campaigns. These ought to be planned. Hold them in your city in your city's own way. Let the churches stand by the preachers and church members. The results will be glorious.

We are to win men to Jesus Christ. We are not compelled to win them in any special way. We are duty-bound to reap the golden harvest. If the old machinery is outdated and won't work in your field, be brave enough, my fellow preachers, to throw it away and invent new machinery that will. Be afraid of nothing except disloyalty to the Lord of Harvest.

The fields are white unto harvest. We must reap them in some way. Better use any machinery, then leave the grain to rot while we sigh for the dear old times that never will come back, and never ought to come back.

Choose for your motto this day, as the great forest of human need arises somberly before you, "I will find and make a way through this forest to a victory and glory beyond." Give God His chance in these United Campaigns that have been made so effective by the Holy Spirit. God will come down in power. Satan will be defeated. Saints will be dedicated. Sinners will be delivered. The Savior will be exalted. Try it! Test it! Prove it! Evangelize!

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[Continued on page 8]

LUTHER LEAGUE ACTIVITIES

FALLING IN LOVE An Essay in Four Parts—Part I by Pastor Gerald F. Mundfrom Grafton, N. Dak.

“Blessed are the pure in heart for they shall see God” (Matt. 5:8).

Falling in love! What is it? How does it work?

First let me briefly say, that “falling in love” is not as Hollywood pictures it.

And how does Hollywood picture it? They picture it as a disease, or like being bitten by a bug, even the “love bug.” You then become infected with an irresistible love for a certain somebody of the opposite sex. You are then infected with love as you would be infected with measles, or some other disease.

After being so bitten, or as you see a certain somebody and become so bitten, you just fall in love with that certain somebody. Then, good or bad, there just isn’t anything you can do about it. Good or bad you are now completely helpless and the sole victim of circumstances. You are helpless before the effects of the love bug’s bite, as you would be helpless to the effects of the measles germ or flu bug once having been so infected.

Your whole happiness for the rest of your life is now at stake, and assured, if by hook or by crook you can have the one you have fallen in love with.

There is now an irresistible force that is ever pulling the two of you together (assuming that the same love bug bit the one you have fallen in love with).

Hollywood indicates or indirectly teaches that your mate is destined, and that there isn’t anything you can do about it. Once you meet that certain somebody, you are then automatically drawn together like a magnet draws nails.

Now Christianity says that a good marriage is planned in heaven, but it also teaches that you (or the individual) have a part in the planning, and it is never forced upon you.

Hollywood would go so far in this teaching of theirs, that even if you should be married to the wrong person, or to someone not destined for you, that the bond of love between you and the one destined for you, is so strong that it can’t be resisted. This bond of love will unmercifully wreck and break up marriages in order to be satisfied. And it is the love bug who is to blame. Those so in love are only helpless victims. They are enslaved to their love.

Many of the Hollywood pictures tell this kind of story. The only solution Hollywood has to this dilemma is divorce. It often shows those who do not divorce, when helplessly in love with someone else, to be destined to a very unhappy marriage the rest of their lives.

Many of Hollywood’s pictures develop a plot around an impossible love situation which goes outside of the marriage relationship. The hero or heroine becomes a helpless victim to this kind of love situation. His only hope for happiness, according to Hollywood, is to go against God’s sixth commandment.

What is wrong or false with Hollywood’s logic or teaching regarding “falling in love”?

Just this! We are not this helpless before the love bug. We are not so enslaved, and need never be so enslaved, if we honestly don’t want to be. We **do** have it within ourselves to fall in love with whomsoever we want to.

We can prevent ourselves from falling in love with some certain person, no matter how tempting or inviting it may be to so fall in love, if we want or so will to.

And should we find that we are in love with someone who is forbidden to us, we can fall out of love again.

Such is costly and painful, but it

can be done, and it should be done.

The best and easiest way to fall out of love is to leave yourself open to fall in love with someone else, when that someone special comes along. If you are married, then, of course, you should make yourself fall in love with your wife or husband. Such can be done.

A couple of outstanding proofs of this can be found in the Old Testament.

There is the case of Isaac and Rebecca. According to the Bible, they never saw each other before they became engaged to be married. Their engagement was planned by others, and it was destined by God according to Scripture. Isaac and Rebecca believed it to be of God, and so accepted each other as God’s gift to each other.

Then after they met, they both permitted themselves to fall in love with each other. The Bible says nothing about them loving each other before this. After being married, they both fell in love. It was like a blind date, or blind marriage working out to become a most meaningful relationship. But it was planned by God.

Then there is the case of Jacob with his two wives, Leah and Rachel. They had been married for some time, and Jacob loved Rachel more than he loved Leah. No doubt Rachel was the prettier of the two. At least she must have seemed so to Jacob.

But God was displeased with Jacob for not equally loving both of his wives. God commanded Jacob to also love Leah. God would not have so commanded Jacob to also fall in love with Leah, if it had been impossible, or if Jacob would have had no control over whom he was to fall in love with.

How then, do you fall in love?

You fall in love by letting yourself fall in love. Falling in love, with the emphasis on the word “falling,” is a good way to say it.

It is not hard to fall in love. It is almost as easy as falling. It is like letting go and the way you fall.

But even as you can prevent yourself from falling, if careful, so you can prevent yourself from falling in love, if careful, and if need be.

In other words, it is within you to consciously or subconsciously permit yourself to fall in love with some certain person.

Now to fall in love can be wise or unwise, depending, of course, upon the situation and who the person is whom you are tempted to fall in love with. It depends on if such and such a person is available so they can rightfully fall in love with you.

It is indeed unwise and sin to let yourself fall in love with someone who is engaged or married to someone else.

Though it is easy to fall in love, it can be costly and painful, very painful. Just like falling, unless you land in a haystack, can be painful.

Therefore, the utmost caution should be used as to whom you let yourself fall in love with.

To fall in love is a wonderful thing and a wonderful experience and can bring much joy, happiness, and even the greatest thrill on this side of heaven, if you make a soft landing; or if the person you fall in love with also falls in love with you.

However, if you fall in love with someone, and that person doesn't fall in love with you, such can be the most painful of all suffering. Such is like landing on pavement. More than one person has committed suicide because they failed to get the person they fell in love with to also fall in love by returning that love.

This was Jesus' greatest suffering. He loved the sinner so much, that He willfully died for the sinner; but yet He wept because it was the sinner who crucified Him, rejecting the love He had for the sinner.

Now, who falls in love? Well, young people do, those who are looking for a life mate.

And this is not bad. It is good, because God willed it so, but there are pitfalls and dangers, of which we need be aware. The devil works in this area. So we need be careful. We need be cautious. We need God's guidance.

But it is also true that the lonely or unpopular person falls in love, oftentimes quicker than what he should.

These people, because of their loneliness, want so to be loved, that many times they readily let themselves fall in love, only to end up hurt and more lonely than ever.

It was several years ago now that I talked to a lonely bachelor about his love life. He was about 40 or 45 years of age. I believe this man to

have been a Christian, at least he appeared so to me.

But he told me that he was in love with a married woman. He claimed that she was greatly misused by her husband, and was in need of his love and understanding. He thought, and very much wanted to believe, that it was his Christian duty to befriend this married woman.

But then he also admitted to me how lonely he was, and how the company of this woman met a need in his life.

This man sought my counsel, and asked me what he ought to do.

I plainly told him that he was playing with fire, and that he better forget her. He better look somewhere else for a remedy to his loneliness.

Then he said, "But I don't think I can ever love another woman."

"You can if you try," I said.

The man went his way, thanking me for what I had said. About a year later I saw him again. He told me then that he was no longer seeing this married woman.

Loneliness and falling in love are definitely related. Adam, too, was lonely, and that is why God gave him Eve.

If lonely, we can take our loneliness to God and He will help us with it.

Extreme loneliness can cause one to fall in love with the wrong person,

or to fall in love ahead of your time to fall in love. So beware.

(to be continued)

THANKS FOR THE HELP

A very special thank you to the staff and faculty of our Association Family Bible Camp. Everyone pitched in so wonderfully in a spirit of joyful service to our Lord Jesus Christ.

Especially we praise God for the wonderful young people who served as counselors. They took their opportunity seriously. They were real soul winners. As an Association, let us be thankful for and continue to pray for our young people. Also, let us continue to remember our Bible School and Seminary before the throne of God each day.

A few items were lost at camp. If you are missing an item, please contact Rev. Dennis Gray, Box 497, Grafton, North Dakota 58237

PERSONALITIES

New address of Rev. Marvin Undseth is 2360 Park Ave. N. E., Salem, Ore. 97303.

Rev. Wallace Jackson, formerly of Fergus Falls, Minn., has been accepted into the AFLC on the fellowship basis and is serving Calvary Lutheran Church, Eben Jct., Mich. 49825.

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota

BUDGET RECEIPTS

February 1-August 31, 1974

	Proposed Total Budget	Current Budget	Received during August	Total Received to Date	% of Current	% of Total
General Fund	\$ 56,000.00	\$ 32,666.67	\$ 1,427.28	\$20,924.86	64	37
Schools	82,830.00	48,317.50	3,332.95	28,614.55	59	34
Home Missions	50,000.00	29,166.67	1,239.95	16,982.91	58	33
Foreign Missions	57,370.00	33,465.83	3,144.32	21,042.71	62	36
Praise Fund	18,000.00	10,500.00	158.98	6,755.22	64	37
Total	\$264,200.00	\$154,116.67	\$ 8,303.48	\$94,320.25	61	35

1973-74 \$236,202.00 \$137,784.50 \$80,977.92 59

Total Legacies: \$79,993.91

Dorm Fund to Date

Unpaid pledges \$ 20,308.00

Cash received through July 183,907.20

Cash received during August 1,630.50

\$205,845.70

Women For Christ

THE GREATEST OF LEGACIES

by Mrs. Ray E. Oscarson,
Wahpeton, N. Dak.

All one need do is read the obituary column in a daily newspaper to see the number of relatively young men who die. "Why? Why? Why?" people ask.

God gives the answer in Is. 57:1, 2 (**Living Bible**): "The good men perish; the godly die before their time and no one seems to care or wonder why. No one seems to realize that God is taking them away from evil days ahead. For the godly who die shall rest in peace."

Those who die in Christ are freed from the quarreling and tribulations which beset our communities and nation. The gentle, tender-hearted man is grieved and his heart aches when problems arise. God knows this and thus gives death to provide eternal rest and peace.

When death strikes, the mourner's thoughts go inward. The grief lies in the emptiness and the void which is left for the survivor. The thoughts of "self" come to the forefront. . . . How will "I" manage? What will "I" do? "I" miss him so much. Then tears begin to flow. . . . tears of cleansing and release. Then when we think of heaven gained by the loved one, joy floods the soul and "the peace which passeth all understanding" floods the heart.

For opening exercises in Sunday School one Sunday, a beautifully wrapped gift was held forth for the children to see. The children were asked, "How many of you would like to receive a beautiful gift?" The parallel made was that each one of us

is offered the greatest of all gifts—eternal life. It is ours if we but accept Jesus. Romans 6:23b says ". . . But the gift of God is eternal life through Jesus Christ our Lord." When you die, will that gift of heaven be opened to you?

This year's high school graduating class had as its motto "Tommorow is ours." It is the prayer of each Christian parent and Sunday School teacher that this motto read "Eternity is ours."

For a Christian, death is a victory. They've reached the greatest of all destinations, they've received the greatest of all gifts . . . HEAVEN.

Have you wondered what type of a legacy is left by the husband and father? The greatest legacy of all is faith and devotion to Jesus Christ. The promises in the Word of God will sustain the sorrowing and meet their every need. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). And if we commit our way unto the Lord, and trust also in Him, He will bring it to pass (Ps. 37:5). Praise be to God for these tremendous promises of divine protection!

Have you accepted Jesus as Lord and Savior? Examine your life! What will be your legacy?

Within two months, death touched our family twice . . . first, a brother-in-law, and then my husband.

We praise and thank God for the blessed memories. These two men did leave their families the greatest of all legacies—faith in Jesus manifested in daily living by the qualities of "love, joy, peace, longsuffering, gentleness,

HONORARY MEMBERSHIP SERVICE HELD AT MCVILLE



An Honorary Membership service was held on May 2 at New Luther Valley Lutheran Church, McVile, N. Dak., Kenneth L. Anderson, pastor, during the regular Ladies Aid meeting. Those present are pictured, from left to right, back row, Mrs. Gehart Solberg, Miss Rachel Quanbeck, Mrs. Olga Johnson, Mrs. Wilma Quanbeck, Miss Ida Ringdahl, Mrs. Anna Solberg and Mrs. Albin Nelson; front row, Mrs. M. E. Helland, Mrs. Marie Haugen, Mrs. Anna Anderson, Mrs. Ragna Hovde, Mrs. Minnie Almaas and Mrs. Harry Olson. Not present were Mrs. Esther Carlson, Mrs. Christine Johnson, Miss Hilda Knutson, Mrs. Irene Quanbeck, Mrs. Nettie Quanbeck and Mrs. Thea Rorvig.

Mrs. Norman Johnson, Treas.

goodness, faith, meekness, temperance" (Gal. 5:22-23).

Dear Christian friends, please remember to uphold the widows and the fatherless with your prayers!

SOUTHWEST CENTRAL WOMEN WILL MEET AT SEDAN

The fall rally of the Women's Missionary Federation of the Southwest Central Minnesota District will meet at Scandia Lutheran Church, Sedan, Minn., on Sat., Oct. 5. Donald Greven is student pastor at Scandia.

NEUTRAL SITE SELECTED FOR SOUTH DAKOTA WOMEN'S GATHERING

In an attempt to find a central meeting place for the fall district Women's Federation Convention, Gettysburg was chosen as the site for the meeting of representatives of the South Dakota District Aids. The date of the convention will be Wednesday, Oct. 2.



SUNBURG LADIES AID HONORS WOMEN

The Sunburg Lutheran Ladies Aid recently honored four women for their years of faithful service to their Lord and church by presenting them with Honorary Membership pins (the Women's Missionary Federation). Those honored, shown above, are, left to right, Mrs. Olaf Knutson, Mrs. Andrew Palmeson, Mrs. Gertie Hoff and Mrs. Cora Tullis. Rev. Marvin Haara is pastor of the congregation.

JUST A LITTLE FISH STORY by Pastor Lars Stalsbroten, Eugene, Oregon

OREGON! What a choice place to live. To me there is not a place like it in the whole USA. When you have a little Viking blood in you and you like to go fishing, what a spot, and no mosquitoes to eat you up like in Minnesota and North Dakota—ha, ha!

Have had a fishing fever for some time now, but something always comes in the way. Finally, the right moment came. We went to Winchester Bay, approximately 100 miles from Eugene. W. B. is supposed to have the best salmon fishing on the West Coast. We wanted to get in on the first shift from 6 to 10 in the morning so Esther and I had to stay at a motel the night before. That cost us \$16.00, and being we had no boat we had to charter one for \$15 each. Boy, the bill is running up. Well, we decided that only one goes out. The lot fell on me. But then I had a problem. After I had surgery, I become terribly seasick. I told my old friend, a druggist Christenson, about that and he gave me pills which solved that problem.

But, wow, the bill! It sure cost something to try to be a big shot for an old retired preacher; but we have said AB now, so we might just as well say C, too.

After we got over the rough bar, it was the most wonderful fishing weather I have ever seen. The Pacific Ocean was perfectly calm. What a wonderful experience!

How did the fishing go?

Believe it or not, by 8 o'clock that old Viking had his limit, three salmon, seven pounds each. Now we have been feasting on this rare delicacy for several days.

This reminds me of that comical saying of my good friend, Johannes Daasvand, in Norway: "Ja, vi har det godt, liten inntekt og lever flott."

I pity you who do not understand Norwegian. It might be worth asking your Norwegian neighbor to translate it for you.

How come that the old preacher was the only one who got his limit? Shall I let you in on the secret?

I prayed about it.

Do you think it is right to bother

the Lord about a little thing like that?

I sure do.

When He says: pray for **anything** (Matt. 18:19), and **everything** (Phil. 4:6), He means what He says.

Thank You, Lord, that was a wonderful fishing trip.

(Ed. Note: For those who cannot check the Norwegian quotation given above, it reads, "Yes, we have it good; little income but we live luxuriously.")

WHEN FATHER PRAYS

When father prays he doesn't use

The words the preacher does;

There's different things for different days,

But mostly it's for us.

When father prays the house is still,

His voice is slow and deep.

We shut our eyes, the clock ticks loud,
So quiet we must keep.

He prays that we may be good boys,
And later on good men;

And then we squirm, and think we won't

Have any quarrels again.

You'd never think, to look at Dad,

He once had tempers, too.

I guess if father needs to pray,

We youngsters surely do.

Sometimes the prayer gets very long

And hard to understand,

And then I wiggle up quite close,

And let him hold my hand.

I can't remember all of it,

I'm little yet, you see;

But one thing I cannot forget,

My father prays for me!

Author unknown
(from News Letter, Dalton,
Minn., Parish)

[Continued from page 4]

Colloquy Committee

Rev. Julius Hermunslie, Fergus Falls, Minn.

Rev. Robert Rieth, Kirkland, Wash.

Rev. Jay G. Erickson, Ferndale, Wash.

Rev. Henry Johansen, Virginia, Minn.

Rev. Fred Carlson, Wadena, Minn.

Budget Analysis Committee

Robert Dietsche, Sand Creek, Wis.

Norman Lindros, Ontonagon, Mich.

Herbert Presteng, Grafton, N. Dak.

Eugene Nesland, Thief River Falls, Minn.

Roy Mohagen, Grafton, N. Dak.

editorials

EVANGELISTIC RALLIES

There are a couple of comments we would like to make in reference to the second installment of Evangelist Hyman Appelman's article on evangelism which begins on page 3 of this *Ambassador*.

The first has to do with his suggestion that a new day demands new methods, and the idea that a time which likes a novelty must be approached in behalf of the Gospel in ways different than those which worked a generation ago, in some cases. Mr. Appelman does not rule out continued use of the old, but calls upon us to be open to new approaches.

In the Association we are very conservative in our approach to new methods in evangelism. We are afraid of gimmickry, not that Mr. Appelman is advocating such. We want the preaching of the Word to be what attracts and motivates people. And yet all can agree that the method of the late Evangelist Peter Nilsen, referred to last time, of preaching two and one-half to three hours at a time would not go over well today. We, too, have changed with the times.

But Mr. Appelman's remarks brought to mind an "evangelism" event which we witnessed this past summer. The congregation of another denomination sponsored a week-long series of outdoor meetings in a parking lot. So far, so good. The speaker, when he finally did take the platform to "rap" a little, as he said, cannot be faulted too much for what he said, in our one hearing. He seemed to have the right idea about man's need and God's answer.

What was pathetic was that the man who was to limber up the audience in the "preliminaries" twice took the

Lord's name in vain. One had to hear this in order to believe it. Further, the music (by an imported group) which was used to attract attention and draw a crowd seemed of another spirit than that of Jesus Christ. Such attempts at newness for our age are not what we are interested in, nor, we are sure, is Evangelist Appelman. Carelessness with God's name by promoters of evangelism, we can be certain, is not going to result in sinners broken in repentance before Him.

The second comment has to do with Mr. Appelman's advocacy of united evangelism campaigns in communities. Some Association churches have participated in these and others have elected not to, in both cases doubtless with good reason.

Inter-denominational campaigns almost always show a lack of appreciation for, or knowledge of, Lutheran theology unless the evangelist is himself a Lutheran. The zeal for the lost and the preaching of salvation in Christ no one of us would want to do other than support and commend, but there are times when references are made, perhaps unintentionally, which point in uncomplimentary ways toward Lutherans and what they believe.

So the local churches and pastors must decide for themselves whether to join in on citywide and areawide evangelism campaigns. They can best judge the situation. It is true that the larger united campaign may well draw in more unchurched people to hear the Gospel than any series of meetings by single churches acting separately. On the other hand, there is something to be said for the individual congregation holding special services and appealing to the uncommitted and those on the fringes of membership. This way, too, one's own imprint and emphasis can be placed on the effort.

We do hope and pray that Evangelist Appelman's earnestness and zeal to do something now to stir the fires of evangelism have come through to all our readers. Evangelize now.

THE PASTORS AS EVANGELISTS

Those who are charged with the responsibility from the last annual conference to seek out a pastor to become our evangelist-youth worker must find their task more difficult in the face of the great pastoral shortage in the Association. The gaining of two pastors through ordination in June has been offset by the loss of two active pastors by death this past summer. Actually, we are worse off now than a year ago in the matter of pastor supply.

It is difficult to take another pastor out of the parish work now. It probably shouldn't be done. But even if it is, a part-time evangelist cannot cover the whole church in less than a few years. There is still the need for others to be used in evangelism and preaching mission work.

We would like to suggest that all parish pastors be considered, yes, stronger than that, be used in a week or two of preaching mission work in a year. Maybe not all have the gift of evangelism but they are all evangelists in the sense that they preach the Gospel. We believe that, don't we? Perhaps a congregation would like to

call the series by another name than “evangelistic,” but the Word of God would be preached or taught. If the Word is earnestly set forth, can we not believe the possibility that good things will happen among those who hear?

In the Association, it is our estimate that perhaps six pastors (we don’t know just which six) receive about 75 per cent of the invitations to conduct special meetings in other parishes than their own. But in addition to possibly being able to contribute something, the other pastors would themselves be renewed and blessed by conducting

such a mission in another parish. It would do each pastor good to be out for at least one week in the year.

How could this be arranged? That is the question. Some years ago the Commission on Evangelism did publish a list of most of the pastors, those who had declared their availability for such work. We don’t know what came of it. Perhaps all we can do here and now is to raise the point. Consider the parish pastors, other parish pastors, when you discuss your congregational plans for special meetings in the coming months.

The resulting blessings could work both ways.

Because he was well-known among many Lutherans but relatively new in his relationship to the AFLC, I have asked a man who knew him well, Rev. G. L. Halmrast, to write a tribute to the late Pastor R. L. Larson. This he consented to do and his impressions of the man follow.—Editor

I REMEMBER R. L. LARSON

Larson and I were not school-mates. Larson graduated from St. Olaf College, I from Concordia. We were not of the same age. Larson graduated from Luther Seminary, St. Paul, Minn., in 1945; I twenty years before. Yet we became the best of friends and worked together as pastors in the Lutheran church for more than twenty years.

My memory of Larson goes back to a joint meeting of two conferences of the Evangelical Lutheran Church in the Red River Valley. At the close of that session, in which we debated the World Council of Churches, I met Larson. From that time on we worked together in various ways in the Lord’s vineyard. When I resigned from the Maple Lake parish near Mentor (Maple Bay), Minn., Larson became my successor. Some pastors do not like to have the former pastor to maintain residence in the parish for fear problems may arise. Pastor and Mrs. Larson did not object to having Mrs. Halmrast and me continue to live across the road from the parsonage. No problems arose, no misunderstandings appeared. I recognized him as my Spirit-guided pastor and he recognized me as his co-laborer for the progress of the Gospel. There never was a critical, unkind word spoken between us, never.

I could tell about Larson as a Christian, as a friend, as a neighbor, as

a preacher, as a pastor, as a theologian, as a faithful and zealous worker in the church. I also observed Larson as the highly respected and beloved husband and father in the home. Larson was the head of the house and it was evident that they all wanted it that way. I shall not comment on all these areas. I shall limit myself.

Larson, the Christian. Here I shall give the words of Paul which I shared in my comments at the funeral services in Hampden. “For me to live is Christ, and to die is gain” (Phil. 1:21). In these words Paul gives expression to his faith and the motivating purpose in his life. I believe it is right to apply these words to R.L., for he was a Pauline Christian. His purpose in living, his plans for his God-given years, all sprang from his Christian faith. His work was not only motivated by Christ; his plans and efforts were undersigned by his faith as expressed in Phil. 4:13: “I can do all things through Him who strengtheneth me.”

In his Christ-centered life I saw a beautiful unselfishness or selflessness. At a time when a former parish offered him an increase in salary (in days when nobody had a great deal), he said: “No, we are getting along on the present salary.” I told Ray: “You should not have said that, you have children to put through school and that takes money.” Then he answered: “The Lord will provide.” Do you see why I respected him as a Christian, as a dear brother in Christ?

Larson as pastor. As a pastor and preacher, Larson was highly respected and loved—especially by God’s people who went to church to receive nourishment and guidance, instruction and correction from God’s Word.

As a Lutheran pastor, he was highly respected for his faithful proclamation of God’s Word as presented in the Confessions of the Lutheran church. Here Larson was unique for our generation. He was very zealous to instruct the members of his parish in the writings of the fathers and in the confessions of the church which he had promised to serve, the Lutheran church. For this reason he would differ with those who went with the liberal theology which departed from historic Lutheranism, from historic Christianity. He would go along with Francis Schaeffer, when he writes (**True Spirituality**, p. 169): “As orthodox Christians, we reject the present emphasis that destroys the distinction between saved men and lost men. The liberal theologian deliberately breaks down the difference between saved and lost.” Larson would not compromise revealed Bible truth. He would expose the errors of modern liberal theology because he loved the redemptive truths of God’s Word, because he stood under the lordship of Jesus Christ and because he loved the church which Jesus loved and for which He gave His life (Eph. 5:25). Larson labored unsparingly to proclaim and preserve the Gospel of redemption through the blood of Christ (Eph. 1:7). We need to pray for God to give to His church more men of such convictions and we need to support those faithful, Bible-believing servants that we have.

But why did Larson attack liberal theology more than most preachers, teachers and others in leading positions in the church today? The answer is very simple. When Prof. Hallesby of Norway attacked liberalism in his day (he died in 1961), the gifted liberal bishop, Kristian Schjelderup, stated

[Continued on page 12]



NEWS

of the Churches

LARGE CROWD GATHERS FOR OILAND 75TH ANNIVERSARY

A large crowd gathered for 75th anniversary activities at Oiland Lutheran Church, rural Greenbush, Minn., on Saturday and Sunday, August 3-4. It is estimated that 400 persons were present on Sunday alone. The congregation is served by Lay Pastor Gustav Nordvall and he presided at the sessions.

At the morning worship service on Sunday, Lay Pastor Sidney Swenson, St. Paul, Minn., read the Scripture in the altar service. He is a former pastor at Oiland. The choir, under the direction of Mrs. Carol Gregerson, sang two numbers: "All Hail the Power of Jesus' Name" and "This is My Father's World." Dewey Melby sang "O Store Gud."

The sermon was preached by Rev. R. Snipstead, Minneapolis, Minn., also a former pastor of the church. He used Matthew 7:15-21 as his text.

At noon a sit down dinner was served in the parish hall and one of the two tents erected for the occasion. The second tent was used for the services due to the large crowd in attendance.

Devotions at the afternoon program were given by Rev. Erling Huglen, Roseau, Minn., a son of a former pastor of Oiland, whose mother, Mrs. R. J. Huglen, Newfolden, Minn., was present at the service. Pastor and Mrs. Snipstead sang a duet. The choir sang "My God and I" and "Beautiful Savior." Leland Melby rendered the solo "The 23rd Psalm." Rev. John P. Strand, Minneapolis, president of the Association of Free Lutheran Congregations, brought the message, based on Matthew 16:6-12. As Pastor Snipstead had done, Pastor Strand brought words of warning about the times, particularly about false prophets. He also cautioned Christians to examine themselves, if their witness is repulsive to others, and be sure that

they are not hiding behind what they think is a special enlightenment, but may only be of self.

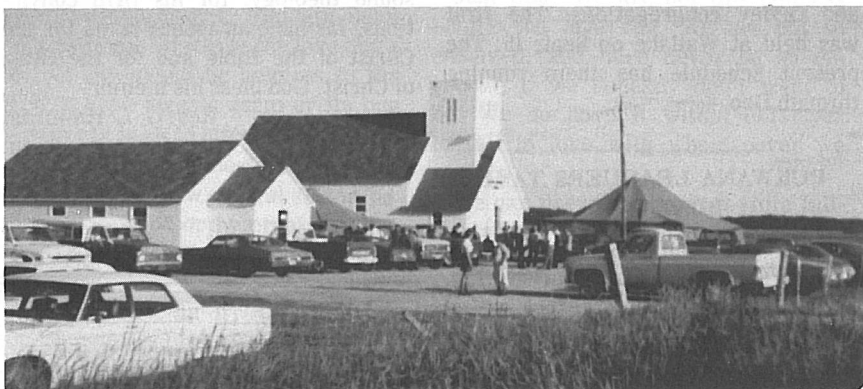
Greetings were brought by Emanuel Seidel, Badger, Minn.; Pastor Snipstead; Rev. Karl Stendal, Greenbush; Rev. Jerome Nikunen, Roseau; Joe Jacobson; Mrs. Alma Ose, Thief River Falls, Minn.; Pastor Huglen; Mrs. Jonas Vatnsdal; and Miss Lenorah Erickson, Roseau, retired missionary to the Chinese and from the community.

Miss Gracia Kjersten was pianist for the day.

On Saturday evening there was a congregational banquet with the young people serving. Burton Rygh, former lay pastor in the congregation, spoke.

Several improvements had been made on the church this year. All the old windows had been replaced, a new rear entrance installed, the church and parish hall were both painted and a new red rug was placed in the church. The present church was moved in to replace the one which was struck by lightning in 1966 and burned. It had been built in 1906.

Pastors who have served at Oiland are: J. L. Bestul 1897-1900; B. L. Sundal, 1900-11; A. K. Neppelberg, 1911-14; R. J. Huglen, 1915-24; J. J. Pederson, 1924-29; J. T. Quanbeck, assisted by Trygve Dahle, 1930-33; Reinhardt Pedersen, 1934-37 and 1950-59; Elnar (Olson) Gundale, 1937-41; J. I. Nystuen, 1941-49; George Mellby, 1949-50; R. Snipstead, 1960-64; Sidney Swenson, 1964-66; Orville T. Olson, 1966-68; Walter Beaman, 1969-71; Burton Rygh, assistant 1964-71 and pastor, 1971-72; Gustav Nordvall, 1973-. Gary Skramstad, Kenneth Eg-



Oiland Church and parish hall, with the two tents used for the anniversary.



Part of the audience at the anniversary on Sunday afternoon. Pastor Strand is shown on the left.



Pastors at the Sunday afternoon service. They are, left to right, Karl Stendal, Erling Huglen, John Strand, Jerome Nikunen, Gustav Nordvall, R. Snipstead. Partially hidden is Joe Jacobson, lay preacher.

gen and Joe Jacobson have provided lay assistance also in recent years.

FALL FESTIVAL AT ROSEAU

Rev. Francis Monseth of the Association Schools will be the guest speaker at the annual parish fall festival of the Roseau, Minn., parish, Rev. Jerome Nikunen, pastor, on Sunday, Sept. 29. The festival will be held at Roseau Lutheran in town. Services are at 10:30 and 2 o'clock. Dinner will be served at noon. Special music will be provided at both meetings.

EVANGELISTIC SERIES AT FERNDALE

We are pleased to share the news of our forthcoming Evangelistic Crusade at Triumph Lutheran Church in Ferndale, with Pastor Laurel M. Udden as our evangelist.

The special meetings, planned nearly a year in advance, will begin Sunday, September 29th, continuing through October 9th. Each evening will begin with an inspiring song service led by music director Dave Goebel of Everett. In addition to the regular services, special sessions are slated with the Church Council and with the Sunday School staff. A luncheon meeting with the youth of the church will take place at 5:30 p.m. the first day.

Pastor Udden, formerly a faculty member at our Association Bible School and Seminary, devoted some months to evangelistic work in the AFLC during the first quarter of the

1973-74 school year, returning to his teaching duties during the winter and spring quarters. Since that time he has been called by the Lutheran Evangelistic Movement and appointed Acting Director of the Movement. We at Triumph Lutheran are grateful to God for Pastor Udden's ministry and prayerfully await his coming. We would call upon fellow believers throughout our AFLC fellowship to pray with us for the needed spiritual quickening at this time. Our congregation has been spiritually enriched in the past as God has sent to us anointed servants with a clear-cut message of sin and grace. Christians have been renewed in the faith and souls have been saved.

The prayer of Habakkuk the prophet is our prayer: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Habakkuk 3:2).

Pastor Jay G. Erickson

ITEMS OF NOTE FROM WALLACE, S. DAK.

A mission Sunday is scheduled at Calvary Lutheran on Sunday, October 13, with Miss Judith Wold, missionary-elect to Brazil, as speaker.

Rev. Larry V. Severson, pastor at Wallace, will be sharing in the weekly devotional services at Bethesda Home in Webster again this year.

The fall issue of Calvary Lutheran Church News lists five men from the parish as being in the U.S. military service; John Bultsma, Allen Jameson, Kieth Kolden, Calvin Olson and Louis C. Olson.

A series of Sunday Vesper services is being conducted between Calvary and Ortley congregations. The first was held at Wallace on Sept. 15. The present schedule has them running through Dec. 8.

PUKWANA LEAGUERS TAKE BOAT TOUR

On Friday, July 19, the leaguers of the Pukwana, S. Dak., parish, Rev. Dale R. Battleson, pastor, took a Missouri River boat tour on the Dakota Traveler. A picnic supper and devotional program were held at the American Creek Camp.

The AFLBS Gospel Team visited the parish on Friday, July 26, giving their program at St. Olaf Lutheran Church, rural Chamberlain.

[Continued from page 10]

that as he understood the situation, Hallesby saw more clearly than any other conservative theologian what liberal theology actually involves, that Hallesby believes—and that no doubt correctly—that liberal theology has an entirely different view of Christianity than what the official church confesses to believe (pp. 169, 170, book about Hallesby, Norwegian). Hallesby exposed liberal theology more violently than others because he had a better, clearer, understanding of the importance of the difference between historic Lutheranism and the modern liberal teaching and preaching.

The above explanation about Hallesby also explains why Larson could not tolerate and cooperate with the liberalism of our day. He could not remain silent when the apostles of unbelief were removing the saving Gospel from the teaching and preaching ministry of his church. Because of his loyalty to Scripture and the teachings of the historic Lutheran church, Larson could not compromise the Gospel of redemption.

I loved this brother dearly for his clear Christian testimony and his consistent Christian conduct, for his God-given gift of discernment, for his sound theology, for his firm convictions, for his courageous stand for the Christ of the Bible and for the Bible of Christ. God bless his memory.

Rev. G. L. Halmrast
Moorhead, Minn.

HEALTH AND HEALING AT GOD'S RESORTS

by Rev. Dale R. Battleston,
Pukwana, South Dakota

"He who gives heed to the Word will prosper, and happy is he who trusts in the Lord."

"Pleasant words are like a honeycomb, sweetness to the soul and health to the body" (Proverbs 16:20, 24).

"For I will restore health to you, and your wounds I will heal, says the Lord" (Jeremiah 30:17a).

Living for many years in northern Minnesota and recently moving to beautiful South Dakota, I have come to realize the Presence of God in a new and refreshing way. I have talked to people who have sought rest, relaxation, and health in the so-called "back country" or wilderness of these United States.

They come with tired and weak bodies seeking exercise and strength. They come with troubled hearts and weary minds seeking peace from the pressures and pains of our modern world, with its demands, tensions, and complexities. They come with searching souls, seeking the meaning of life and to know God. They come seeking to "find themselves" in this impersonal computer world where man feels more like a number and statistic than a person with a name and personality. Worn-out bodies, nervous minds, empty and troubled souls—this accounts for the millions of Americans taking to the hiking trails, canoeing our lakes and streams, climbing mountains, in this vast and beautiful land.

But, unfortunately, not all who seek health and healing find it in our wilderness national parks. Something very essential is missing. To breathe mountain air into your nostrils may give you an exuberant feeling, to view towering peaks reaching heavenward may remind you of God the Creator, to bask in the summer sunshine may

give you a healthy-looking tan, but do these good things alone give you complete health in body, mind, and spirit?

Centuries before the public ministry of the Healing Christ, the writer of the Book of Proverbs gave these words of wisdom for assured health and healing: "He who gives heed to the Word will prosper, and happy is he who trusts in the Lord."

St. Augustine, perhaps the greatest of the early church fathers, is remembered for these timely words: "And restless is our heart until it comes to rest in Thee."

When we treasure and store God's Word in our heart, hunger and thirst for it, feast upon it, believe its precious promises, grow in it, and obey it—we will live happier and healthier lives. The Word of God can become like a honeycomb to us, bringing sweetness to our souls and health to our bodies.

Since my ordination into the holy ministry six years ago, I have spent a week or two every summer at Bible camps. At Bible camps, our youth (and some adults, too) play and pray, rest and read, feast and fellowship. Here the body, mind, and soul are refreshed and renewed. With a good and well-balanced program of recreation, home-cooked meals, fresh air and evening hikes, Bible studies and evening worship services, one feels like a new person in God's great outdoors. Here we grow in spiritual things and our hearts are drawn closer to the Savior. Our "feasting and fellowship" is both physical and spiritual. Our "play and prayer" brings healing and health to the whole person. Our "rest and reading" is in the Lord.

Our growing in the Lord is in obedience to the Apostle Peter's word in

II Peter 3:18, "But grow in the grace and knowledge of our Lord and Savior Jesus Christ."

Reflecting on my personal experiences at Bible camps, I must say that I have experienced health and healing. I always leave camp stronger in body, relaxed and rested mentally, renewed and refreshed spiritually.

A few years ago, my wife and I were attending a Lutheran Bible Camp in central Minnesota. In this place, through one of God's evangelists, we experienced a healing which was both spiritual and psychological. We left that camp as truly "new creatures in Christ" and there has been no recurrence of that problem. The Lord heals perfectly and completely. The words of Jesus Christ, Jeremiah, and all the writers of Holy Scripture can be trusted.

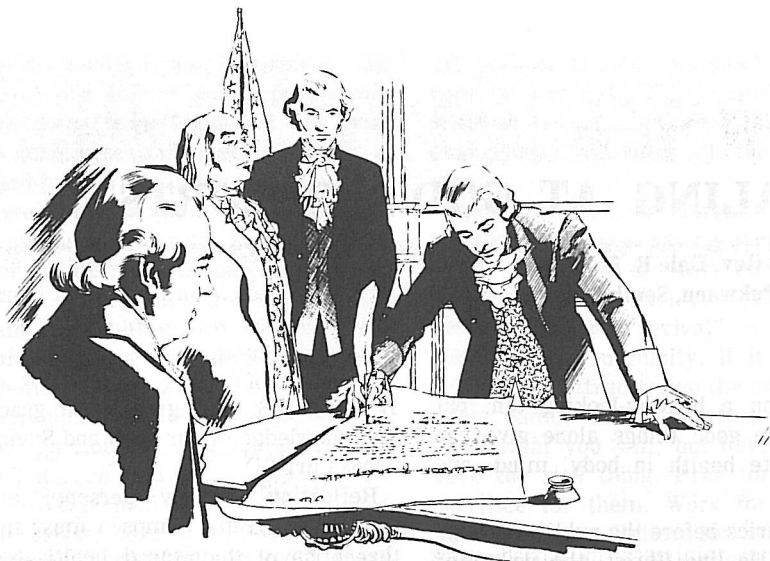
"For I will restore health to you, and your wounds I will heal." "Ask, and it will be given you; seek and you will find; knock, and it will be opened to you" (Matthew 7:7).

God is true to His Word. His desire is that we have salvation and be completely whole in body, mind and spirit.

Very recently I have come to think of Bible camps as "God's Health Resorts." At Bible camp we "search the Scriptures" and live and learn in God's creation. But whether you attend a Bible camp or not, you can explore the "back country" or enjoy America's beautiful parks, and with Bible in hand, and a sincere desire to seek God, you can experience the peace and joy of a rested body, relaxed mind, and a renewed soul.

"Pleasant words are like a honeycomb, sweetness to the soul and health to the body."

When you have your health, and happiness with God through Jesus Christ, you really do HAVE EVERYTHING.



THE PRICE THEY PAID

Five signers were captured by the British as traitors. Twelve had their homes ransacked and burned. Two lost their sons in the Continental Army. Another had two sons captured. Nine of the fifty-six signers fought and died from wounds or the hardships of the American Revolution.

What kind of men were they? Twenty-five were lawyers or jurists, eleven were merchants. Nine were farmers or large plantation owners. These were men of means and education. Yet they signed the Declaration of Independence, knowing full well that the penalty could be death if they were captured.

When these courageous men signed, they pledged their lives, their fortunes, and their sacred honor to the cause of freedom and independence.

Carter Braxton was a wealthy planter and trader. One by one his ships were captured by the British navy. He was forced to sell his plantations and mortgage his properties to pay his mounting debts. His remaining estate was finally seized by his creditors.

Thomas McKean was so hounded by the British that he had to move his family almost constantly. He served in the Continental Congress without pay, and kept his family in hiding.

Vandals or soldiers or both looted the properties of Ellery, Clymer, Hall, Walton, Gwinnett, Heyward, Rutledge, and Middleton.

At the Battle of Yorktown, Thomas Nelson, Jr., noted that the British General Cornwallis had taken over the family home for his headquarters. Nelson urged General George Washington to open fire on his own home. This was done, and the home was destroyed. Nelson later died bankrupt.

Francis Lewis also had his home and properties destroyed. The enemy jailed his wife, and she died within a few months.

"Honest John" Hart was driven from his wife's bedside when she was near death. Their thirteen children fled for their lives. Hart's fields and his grist mill were laid waste. While eluding capture, he never knew where his bed would be the next night. He often slept in forests and caves. When he returned home in December of 1777, he found that his wife had died, and his children had vanished.

Such are the stories and sacrifices typical of those who risked everything to sign The Declaration of Independence. These men were not wild-eyed, rabble-rousing ruffians. They were soft-spoken men of means and education. They had security, but they valued liberty more. Standing tall, straight, and unwavering, they pledged: "For the support of this declaration, with a firm reliance on the protection of the Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor."

—Selected

[Continued from page 16]

charges of false doctrine which have been leveled against him.

A one and one-half million dollar budget was adopted to support ELIM programs for the coming year.

In a closing statement, ELIM associate executive Dr. C. Thomas Spitz of Manhasset, N.Y., said the assembly was a call to faithfulness and that actions taken here prove there are opportunities "to support each other, to give material aid to those who are oppressed."

Dr. Spitz concluded by declaring that members of ELIM "are not schismatics and any extant schism is the responsibility of present synodical leadership."

"ELIM is a confessing movement," he said.

Six new members were elected to ELIM's board of directors and the Rev. Samuel Roth of Ferguson, Mo., president of the board, was re-elected.

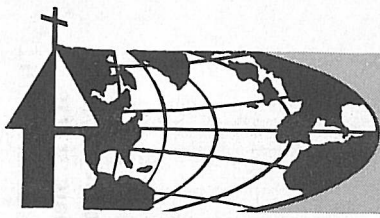
New board members are the Rev. Dick Osing of Cedar Rapids, Ia.; Dr. Stephen Schmidt of River Forest, Ill.; the Rev. Paul Hansen of Fresno, Calif.; the Rev. Roger Schleef of Livonia, Mich., and Edith Rehbein of Somerset, N.J.

Ms. Rehbein is the daughter of Dr. Martin Scharlemann, a professor at Concordia Seminary in St. Louis. Dr. Scharlemann was acting president of the Lutheran Church-Missouri Synod school for several months after Dr. John H. Tietjen was suspended on charges of administrative malfeasance and false doctrine.

The board of ELIM, the organization of "moderates" opposing recent actions of the LCMS, includes a lay representative and a professional church worker from each of five regions in North America. In addition, there are two representatives for a sixth region representing "third world" concerns and five additional members selected by the board.

PASTORAL CHANGE

Rev. J. G. Erickson, Ferndale, Wash., has accepted a call to become pastor of Medicine Lake Lutheran Church, Minneapolis, Minn. He will take up his new work late this year or at the first of 1975.



CHURCH-WORLD NEWS

CLERGY INCOME STUDIED IN NATIONAL COUNCIL SURVEY

New York—(LC)—Parish clergy in the nation's three largest Lutheran denominations have average incomes that are generally higher than those paid other Protestant ministers, except for ministers in the Christian Reformed Church and the Episcopal Church, according to a recent survey by the National Council of Churches.

However, the survey revealed that the average annual salary for all parish ministers is only \$10,348, about half what an attorney, accountant, or personnel director earns.

The average cash income is \$7,703, according to the study. Other income sources such as housing and utilities allowance bring the total median salary up to \$10,348.

Parish clergy also have considerably less fringe benefits than other professional persons. Adding common fringe benefits, the median income reaches \$11,435.

Parish pastors in the American Lutheran Church have an average salary of \$11,692, putting them third in the list of 19 denominations surveyed. Parish clergy in the Christian Reformed Church earn an average of \$12,250, and ministers serving congregations of the Episcopal Church earn an average of \$11,869, the study showed. Lutheran Church in America salaries for parish ministers average out slightly less than the ALC figure, with LCA pastors earning an average of \$11,328.

Lutheran Church-Missouri Synod ministers in congregations earn an average of \$10,777, putting them seventh on the list of denominations included in the study.

The survey conducted by the NCC Office of Professional Church Leadership also revealed that 14 per cent of the clergy surveyed reported overall salary figures of less than \$6,000 and 11 per cent said they earned more than \$15,000 annually.

While 67 per cent of the ministers benefit from some kind of pension plan, only 55 per cent are covered by health or life insurance, or supplementary annuity programs, the survey showed. And only 15 per cent are compensated for social security tax which they must pay as "self-employed persons."

Women ministers in parish work are paid considerably less than men, the study showed. Their median salary is \$6,516, nearly \$4,000 less than the figure reported by male ministers. However, Dr. Robert Bonn, director of the study, said that these figures represent only eight denominations in the 19 and are based on only 124 usable questionnaire replies.

The highest median incomes were reported in the northeast and Pacific coast states, and the lowest in the south central states.

Ministers' families are doing more to add to clergy income, the study revealed. Forty-five per cent of the clergy report working spouses—twice the number recorded 10 years ago and three per cent above the national average.

The study showed the following median incomes for the 19 denominations:

Christian Reformed Church	\$12,250
Episcopal Church	11,869
American Lutheran Church	11,692
Lutheran Church in America	11,328
United Methodist Church	10,915
Presbyterian Church U.S.	10,886
Lutheran Church-Missouri Synod	10,777
Evangelical Covenant	10,370
United Church of Christ	10,357
Christian Church (Disciples of Christ)	10,031
Evangelical Free Church	9,714
American Baptist Churches	9,688
Southern Baptist Convention	9,688
Church of the Brethren	9,600
Open Bible Standard Churches	8,500

Friends United Meeting	8,250
Church of God (Anderson, Ind.)	8,125
Wesleyan Church	7,641
Assemblies of God	7,091

LUTHERAN CHAPLAINCY HEAD PLANS OVERSEAS VISITS

Washington, D.C.—(LC)—The top executive of the military chaplaincy program of the Lutheran Council in the USA will visit Lutheran chaplains stationed in the Far East and Europe in late September and October.

Dr. William J. Reiss, executive secretary of the council's Division of Service to Military Personnel, will meet with some forty Lutheran active duty chaplains and their commanders in Japan, Okinawa, Thailand, Germany and Belgium, Sept. 24 to Oct. 31.

In commenting on the trip, Dr. Reiss said that many Lutheran chaplains currently have concerns about the support of the U.S. churches for their work. They hear about the continuing controversy within one of the churches comprising the council, the Lutheran Church-Missouri Synod, he noted, and wonder what significance this may have for their ministry.

Dr. Reiss told LC News that he will assure the chaplains that the council's participating church bodies—the LCMS as well as the Lutheran Church in America and the American Lutheran Church—"continue to support the military chaplaincy one hundred per cent."

The presidents of these churches, he emphasized, are deeply aware of and sensitive to the fact that men and women serving in peacetime need a Christian ministry just as urgently as those serving in war.

"That maybe those serving today need it even more," the former combat paratroop chaplain noted, "because of the tendency to relax and to feel less need for God's help when the danger of combat is absent."

**ELIM "IN STATE OF PROTEST"
BUT REJECTS LCMS "SCHISM"**

Chicago—(LC)—Formally placing themselves in a "state of protest" against certain actions of the Lutheran Church-Missouri Synod, about 1,500 members of Evangelical Lutherans in Mission (ELIM) ended a three-day assembly here by asserting that they did not intend to split the 2.8 million member denomination.

The organization of "moderates" in the LCMS asked its board of directors to establish certain "minimum demands" in dealing with the administration of the LCMS.

These include recognition of the right of ordination for graduates of Concordia Seminary in Exile (Sem-

inex), recognition of Seminex as a synodical school, acceptance of the Scriptures and the Confessions as the "sole and sufficient criteria" for membership and ministry in the Synod, active implementation of fellowship with the American Lutheran Church and pursuit of the same with the Lutheran Church in America, an "act of repentance" to brothers and sisters ELIM claims have been unjustly wronged, and the rescinding of several resolutions of recent LCMS conventions.

The assembly also voted to give its support to Dr. John H. Tietjen, suspended president of Concordia Seminary in St. Louis, and repudiated the

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