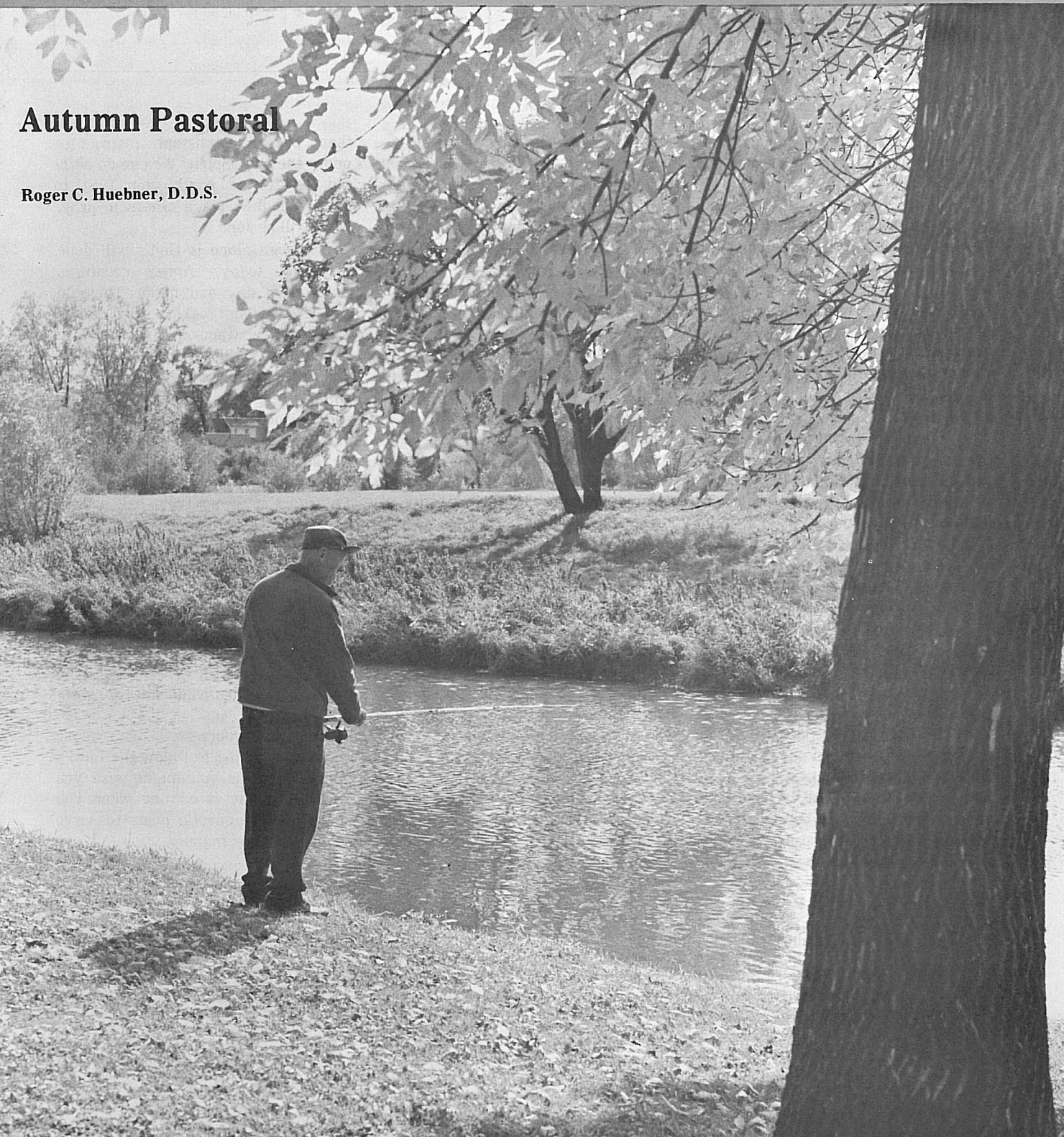


September 25, 1973

The Lutheran Ambassador

Autumn Pastoral

Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

THY WILL BE DONE

The poet, Emerson, defined prayer as seeing everything from the highest possible point of view.

There are differences in viewpoints among the creatures on earth. A bug can see only a matter of inches; a frog can see a few feet; a man can see for several miles; a bird can scan the horizon for leagues on every side; the pilot of a stratocruiser can see considerably farther; and an astronaut on his way to the moon comes to see the earth as another—though larger—satellite.

Only God sees everything as it is.

To pray is to see everything as nearly as possible from God's point of view. It is to desire for the world what God wills for it. It is an assent to the will of God. Even the word with which we ordinarily end our prayers is indeed itself a summary prayer; "Amen" means "So let it be."

To pray thus is neither easy nor pleasant, for God's way frequently leads to a cross. It did so for Jesus. True man that He was, He shrank from the cross in horror—pleading with His Father to be released from this onerous enemy of all that lives. But He knew how to pray; He made His request known, and left the solution to His Father. He bowed to God's will and accepted the cross.

There is something in us which does

not want to go the way of the cross—His or ours. How lithely and lightly the worldling would follow Christ if it were not for the cross. He balks indignantly at Christ's cross. How attractive the example and teachings of Christ would be if He had not ended His life so ignominiously on the Roman rood. How beautiful His life could have been had He mel- lowed into the maturity of middle age and serenely softened into old age— with an ever increasing number of followers who would seek the peace and blessing of which He spoke.

The cross stands ominously at the end of His young life. Something there is in us which does not want a cross.

Had the Christian life been a primrose path of pleasing prospects alone, the pilgrims would have been plentiful on this road. But Jesus Himself spoke of a cross for everyone. Something there is in us which does not want a cross.

Prayer is to say "No," to all such inclinations within. It is to say, "Thy will be done." This is the essence of Christian self-denial.

The lesson must be learned anew by every follower of Christ, for it is not inherited through natural generation. The Holy Spirit is the great teacher in the art of prayer. Yet we can also help each other to pray. We

then become assistant instructors under the Holy Spirit. We can do nothing greater on earth than first to pray, and then teach others to pray, "Thy will be done."

In heaven alone is God's will done perfectly today. Angel creatures serve Him day and night. They do His will without asking why. God's wish is their want, and they choose it constantly. Time was—or rather eternity was—when also some of their number rebelled against His will. Dire consequences ensued; all maladies of mankind are the result. It can be said of these mutinous spirits as is said of Judas; they went to their own place. The place was not yet, but had to be created; a better place would have been even less pleasing to them. The angels who resisted this urge to contumacious self-aggrandizement were transferred to heaven. They now serve God with angel-hearted delight.

The manner in which they now serve has become the model for men on earth. We, too, ought to serve without asking why.

Fret not yourselves, ye weary saints, for failing to follow the Lord's will as well as you might wish you could. The day is coming when you shall join the angelic hosts to serve God in a perfect manner.

Iver Olson

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A member of the Ambassadors Gospel Team recounts the summer's experiences in travelling throughout the Church.

The Summer of 1973

by Jim Lindgren,
Ambassadors Gospel Caravan

We as a team were organized in or before December, 1972. We travelled to a few churches on weekends. We did our own organization, our own program, and our own scheduling. Our only affiliation with the Bible School, as a group, was that we were students there. Later on, in the last part of winter quarter or the first part of the spring quarter, the School decided to organize some Gospel teams. Because we had already been organized, we became one of their groups. Two or three other groups were formed. When they got the idea of having a team on the road this past summer, we were the logical choice. We were organized, had experience and so, due to the shortness of time in preparing a group, were chosen. (Paul Syverson, Pencer, Minn., was a member of the group at that time but was later replaced by Joel Erickson, Ferndale, Wash.)

To kind of get us going we had a training week. During this time we worked on new songs and reviewed old ones. We gave two concerts in Minneapolis in May. Those concerts were at Morgan Avenue and Rosedale Churches. At both churches we were readily received and commended. This really gave us an added lift and some reassurance. This was the only time we had the pleasure of having Pastor Snipstead with us.

Pastor Snipstead was given the responsibility of getting us going and scheduling our tour. I feel that he did a very good job with the time he had. I wish to commend Pastor Snipstead on the fine job he did. We learned a few things along with him this summer about the wear and tear travelling has on people. We also learned a number of other things, one of which was familiar to us but became more keen to us as the trip wore on. That, of course, being that you can't please everybody all the

time and sometimes not even some of the time.

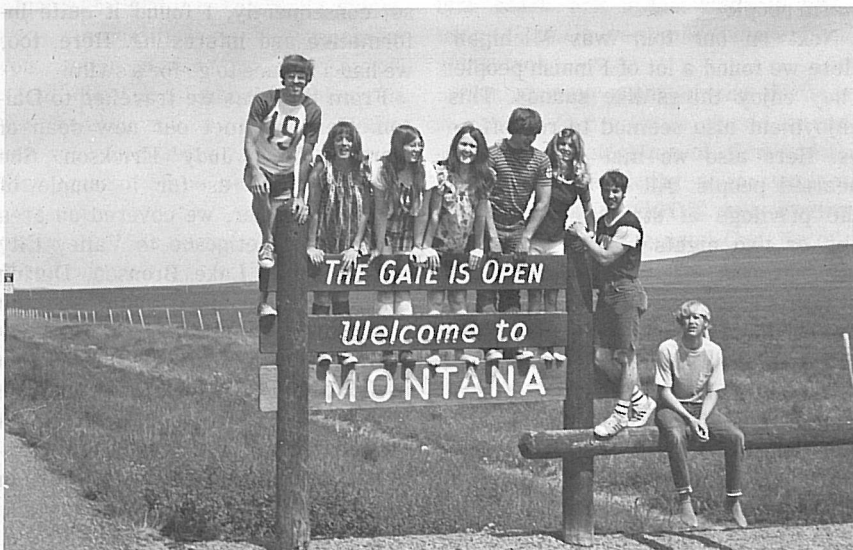
We met on the 5th of June, said our goodbyes, and left with our escort, Pastor Huglen. We had a concert in Tabor Church that night. So we ate supper in the Webster, S. Dak., area. Two of the girls on the team, Sharon and Anita, are from there and their mothers put together a picnic-style supper for us out in the Leslie Waddle yard.

All that I remember from our first concert is that it was in a small country church and we as a team "blew" a few musical selections. We then travelled to Faith, S. Dak. Here we were received very warmly. This church was one of Pastor Jay Erickson's former parishes and therefore Joel's former home.

The next two days were travel days. One lasted 12 hours and the other was 14 hours. We spent the first night in Helena, Mont. The next night we arrived in Everett, Wash., before 11 o'clock. We slept pretty good that night. The next day we had a picnic in a park. As was the usual occurrence, it rained. That night we gave a concert at the Calvary Lutheran Church in Everett. We were tired from all that travelling and I think our concert showed it.

The next day was Sunday. We had the morning worship service in Lake Stevens at Pastor Brandt's church. We were very well received and even had a question-and-answer period in the Sunday School hour. For dinner we split up and went to individual homes. The dinners were very good and we really enjoyed them.

Our next concert was one to remember. It was in Astoria, Ore., that night. This church is served by Pastor Ray Persson. We arrived sometime after six. Pastor Persson came out



The Gospel Team at the east entrance to Montana on Highway 212. Left to right, the team members are: John Hove, Sharon McCarlson, Mary Kvanvig, Anita Waddle, Tom Fugleberg, Julie Dahlgren, Jim Lindgren and Joel Erickson.

and said that they were waiting supper and that the service was at 7:00. He told us to hurry and get dressed. He showed us to our rooms. It wasn't more than a few minutes and he came by and said, "Five minutes, you have five minutes to get ready!" Our problem was that we didn't usually know in advance when the evening services were going to be and when they planned to serve supper. Before we left the next day the Perssons showed us around their city and took us out to get our first look at the Pacific Ocean.

From there we travelled to Eugene, Ore. We stopped once or twice along the coast. The Oregon coast sure is pretty. I enjoyed every minute of it. At Eugene we found out that four boys from there were coming to the Bible School this fall. This was quite a pleasant surprise for me.

Then we travelled to Kirkland, Wash. There we had a very enjoyable time. There, too, we saw some former Bible School students.

The Annual Conference at Ferndale, Wash., was our next stop. This is where Joel is from. He doesn't get home very often so he enjoyed living at home for that week. We had a very light schedule this week. We were able to enjoy the week and relax a little. We went to Birch Bay one day and noticed some of the sea life in that area. I wish to thank Triumph Lutheran Church for their kindness. I also wish to convey a special thank-you to Rev. and Mrs. Jay Erickson and a certain forest ranger friend of ours for their hospitality and kindness shown to us and for putting up with us all week.

Marge Benson joined us in Ferndale. We then said our good-byes to Pastor Huglen. We travelled to Spokane the Monday following the Conference. Here, as was usually the case, we were most graciously received.

One verse that came to me as we travelled was II Corinthians 5:20. Here is given the reason for our team. It also tells of the responsibility that we as Christians have in sharing the Gospel of Jesus Christ with those who are unsaved. Romans 5:8 has become one of my favorite verses as a result of this trip. Here is given a very simple summation of the Gospel of Christ.

We then travelled to Montana. Kallispell was our first place. It is really pretty with mountains set in the background. We really enjoyed it. Glasgow was our next stop. It was kind of a stopover place for us between concerts. Then we went to Tioga, N. Dak., and back to Culbertson and Brockton in Montana. We went back to Tioga on Sunday afternoon for Pastor Dahle's 50th anniversary in the ministry. Then on to Scandia Lutheran Church at Stanley that night. We had four concerts that day. The Stanley church was kind of unusual because it was a basement church. We really enjoyed these places. We met all kinds of people.

Then we travelled east and visited the Minnewaukan, McVile, Binford, Hatton, McLeod and Fargo churches. In these churches we saw some old friends and met some new ones. They were courteous and friendly.

From there we spent a few days at the Cooperstown, N. Dak., Bible Camp. It was an inspiration to us. We were lifted because for the first time in a while we received something instead of just giving.

Maple Bay was our next stop. Here we found a few classmates and even took time for a swim.

Tamarack was our next concert. Since it is close to Aitkin, we spent the night at Mary's pastor's place and the girls stayed at Mary's place. We left the next day for our concert at Tamarack. Here we found some real warm people.

Next on our tour was Michigan. Here we found a lot of Finnish people. They enjoy things like saunas. This enjoyment also seemed to rub off on us. Here also we met some warm-hearted people. All of the boys had the privilege of staying in a cabin one or two nights in the Ishpeming area. It was just a few yards from a lake. This was very relaxing for us. Pastor Langness was the school representative here. We really enjoyed both him and his family. We also had a lot of fun giving Pastor Ken Pentti a bad time.

Bagley, Minn., was our next stop. It was sort of a half-way point on our way to Family Bible Camp at Lake Geneva. We really received blessings from our stay there.

At Lake Geneva we saw some fa-

miliar faces and renewed some old acquaintances. The teaching and preaching were great. I enjoyed Pastor Phil Haugen and Pastor Bob Lee very much. We also enjoyed Missionary Dyrud and Clemente Pinto who seemed to bump into us from time to time along our tour. The fellowship was the real Christian fellowship, the kind of fellowship John speaks of in I John 1:7.

Orpha Flaten joined us at this point as we travelled to my former territory. Strandquist was my former home. So towns such as Greenbush, Roseau and Badger were familiar to me, at least in name. I guess I'm partial to Newfolden in this area. Here I saw a lot of people that I hadn't seen for a number of years. It was sort of a homecoming for me.

We left about 6 or so to get to Finlayson Sunday morning. We went to Cloquet that night. So you see there were times when we missed a little sleep. Tom got a little excited about this week because he was going to stay at home in Roseau for a few days.

Next was our supposedly restful week at the Luther League convention. It was really an inspiration, but it really wore us out. We were counselors and had various opportunities to witness, give advice and counsel.

We travelled to the Willmar area next. There I had an opportunity to visit with and talk to Pastor Gundersen. I'm interested in missions and so, consequently, I found it quite informative and interesting. Here, too, we had a chance to go for a swim.

From this area we travelled to Dalton. Here we met our new dean of women, Miss Judy Erickson. She travelled with us for a couple of weeks. With her, we covered an area from Lake Metigoshe to Valley City to Aitkin and Lake Bronson. During this time John Hove and I had the opportunity to tape a "dial-a-devotion" for Pastor Gray of Grafton. Also at Grafton, I was able to do a little water skiing. We also visited South Dakota again, with two more concerts, and stayed at Mary's cabin while at Aitkin. Lake Bronson Bible Camp was kind of a treat for me. I was able to see some old friends

[Continued on page 12]

A FIRM FOOTING

A LASTING FORGIVENESS

Israel had come so close to Canaan that they could send spies into the land. These twelve men returned and reported that it was a good land and large, a land flowing with milk and honey, just as the Lord had promised them.

Nevertheless, ten of the twelve, in their unbelief, succeeded in winning the people over to their side, in spite of Moses and Aaron and God. In their blind bitterness they were on the point of stoning the two spies who urged them to be loyal to the Lord.

But then the glory of the Lord appeared in the tabernacle and the Lord threatened to destroy all the obstinate people.

Their faithful leader was not to lose anything on that account; for the Lord promised to raise up to Moses a stronger and mightier people.

What a wonderful future for Israel!

Then something remarkable happened. Moses, facing such a great future, began to plead with God to spare and to forgive the miserable people. He did not seek his own glory and honor; he wanted to share with his weak and stumbling brethren.

Moses had cast his lot with Israel. He had chosen to suffer afflictions with the people of God. And in the day of battle and during many trying years, when he was misunderstood by his own, who were bitter against him and plagued his soul—he was loyal to his choice and his people even then.

He had the heart of a true shepherd.

For the Israelites it became a question of life or death. It was more than that. God's honor was at stake. Moses saw this and reminded the Lord of it: How his honor would suffer among the heathen if His people were destroyed in the desert. That would mean that the Lord was not able to lead His people into the Promised Land—but slew them in the wilderness (Num. 14:16).

"And now, I beseech thee," Moses prayed, "let the power of my Lord be

great, according as Thou hast spoken. . . . Pardon, I beseech Thee, the iniquity of this people according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now" (Num. 14:17, 19).

Moses prayed with a burning zeal—for the good of others. And the Lord forgave them.

Talk about conquering prayer!
Here is victory.

Thou hast forgiven them the whole way from Egypt until now—That was a long and lasting forgiveness.

And a forgiveness which continued in answer to Moses' intercessory prayer. Such a forgiveness we also need, you and I: a forgiveness which lasts the whole way—clear to the heavenly Canaan. Nothing less than that can save us.

But that forgiveness we do have in our Great Advocate and High Priest, who entered into the holy of holies and won an eternal redemption. He "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

We have redemption.

We have the forgiveness of sins. In Him the forgiveness is safe and secure. Not in you or in your godliness. But in Him. For He is the Righteous One, and in Him we possess forgiveness, full and free, the whole way home.

So I come to Thee, my Savior, in the midst of my misery and sin, which I recognize in myself and which plagues and pains me and makes me discouraged. Thou dost not thrust me aside; Thou hast written my name in Thy hands. Thou wilt not deny a poor sinner the grace which Thou didst secure at such a price.

"My little children, these things write I unto you that ye sin not and if any man sin we have an advocate

with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins and not for ours only but also for the sins of the whole world" (I John 2:12).

That ye sin not—for this cause the apostle wrote his epistle. He wants to give his children the help which will carry them through: a God who is the source of light and holiness; and if they walked in His light they have fellowship with Him and with one another, and they are cleansed through the blood of His Son.

Where is there a better help against sin?

But, oh, if any man sin!

He knew what would happen; He knew whereof we are made. And the old Jesus-apostle does not desert the poor sinner, but points him to the Great Helper who never tires of praying for His weak friends. He is the Righteous One who atoned for our sins and for the sins of the whole world. In Him there is forgiveness and restoration—even today.

If any man sin.

The proof that you are born again is not that you are able to stand without falling and defeat, but that you after the fall go to God with sin as sin.

The honest Christian is distressed in his soul over sin and does not seek to avoid meeting God, but he seeks God to tell Him all, to tell Him of his great need and utter helplessness.

He who does this is born again.

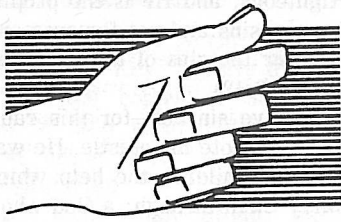
"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

O Jesus, Lord, to Thee I cry;
Unless Thou help me I must die:
Oh, bring Thy free salvation nigh,
And take me as I am.

It was probably hard to believe the forgiveness of sins the first time you surrendered to God.

But disobedience and falls after your conversion often make it far harder to believe in the forgiveness of sins. "That it should come to this in my Christian life! I who have experienced God's forgiving grace! But my sinful nature is still holding me down, and the many sins in my evil flesh cause me distress." This is often the complaint of an honest soul—and he

[Continued on page 14]



STEWARDSHIP

ALL THAT I HAVE
IS THINE ALONE

TALKING ABOUT MONEY

by Rev. Dennis Gray
Grafton, N. Dak.

Money is very often a ticklish subject to talk about. Even among Christians money can provoke various reactions. There always seem to be some who get their dander up for some reason or another.

Yet, Jesus spoke of money quite often. He was concerned about the personal property of Christians because He knew how our weak frame can be distracted from dedication to God. The personal possessions of the unsaved can also keep them from the new birth experience.

In Mark 10:17-21, Jesus answers the rich young ruler's question, of verse 17, which reads, "Good Master, what shall I do that I may inherit eternal life?" His answer was what can be called "love's prescription" because Jesus beheld him and said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

Christ's answer showed a need in the young man's life. The need to take care of his personal possessions. If Christ was to have complete control of his body, mind and soul, Christ had to deal with those possessions.

This young man was a good young man. He had been trying to keep himself on the right track. He had never committed any serious crimes. He had tried his best to observe the commandments. Yet, he must have sensed within himself an inability to obey and a lack of assurance of salvation. Knowing something was wrong in his life, he came to Christ asking how he might inherit the gift of eternal life. The one thing needful was to deal with his possessions.

It is the same in our lives. If we hang on to or hold back our possessions, not giving the Lord His share, these possessions will choke out our spiritual life or at least dull our personal relationship to Jesus. Certainly, when we hold back from Jesus what belongs to Him, the work of the local congregation is hampered and, in turn, the work of the church at large is also weakened.

Ananias and Sapphira are examples of the disaster which can be ours when we hold back from God. They had conspired to lie to the church. The lie led to death. They were both struck dead and carried out of the presence of the congregation assembled there and buried. They had lied to the Holy Spirit of God. Hold back from God, dear friend, and it can and does have dire circumstances!

Holding back from God is very serious business. We should never be satisfied with our personal giving if we have cheated God out of His share. Such holding back from God can lead to loving money.

Billy Graham says, "The making of money is necessary for daily living; but money-making is apt to degenerate into money-loving, then deceitfulness of riches enters in and spoils our spiritual lives." Let us be reminded that Jesus never said money was sinful; but the **love** of money is sinful.

If you have an ability to make money, I would say more power to you. Only don't let this turn into the **love** of money. Such will degenerate into the sin of holding back from God and you may lose your eternal life in the process.

Money and possessions are gifts from God and are to be used for His glory. Squandering money on selfish living not only hampers God's work

in the congregation and in the church at large (AFLC) but will stymie the spiritual life that must be found in you at judgment day.

Friend, tell me what you think about money and I shall tell you what you think about Jesus. The two are closely related. That is why Christ had to give the love prescription mentioned earlier—Where your treasure is there will be your heart. Truly, God's Word—as it always does—hits us where it hurts. No wonder preaching about money is a ticklish situation.

It seems to me that Christ told the rich young ruler to get his attitude right toward money and possessions and then the avenue would be open to come back and be a disciple. "Remove from me falsehood and lies; give me them not before I die: feed me the food that is needful for me" (Prov. 30:8).

You may say you do not have much to give to the Kingdom of God. You know best your financial condition. Take some good advice from Proverbs 27:23, "Better is a little that the righteous hath than the abundance of many wicked." If Christ is truly living in you and you are praying about your giving, you will know where to invest what you can give. Christ will see to it that your gift will reap a harvest for Him.

Praise God that riches do not give me the right to Heaven! "Riches profit not in the day of wrath; but righteousness delivereth from death" (Proverbs 11:4). Christ isn't going to ask you how much money you made here on earth. He is not going to inquire about the value of your farm, machinery or business. The only thing that will count in the judgment is whether Christ Jesus lives in your life!

There are so many places to give today. Much prayer needs to be made in order to know where to invest your money. There are local needs, community needs, the needs of the mission program and Bible School, building programs in the local congregation and in our headquarters. The church is challenged on all sides.

Truly we are living in the last days. Christ will be coming soon. We must work while it is yet day for night is coming when no man can work. We have no time to delay. Souls are dying

[Continued on page 11]

Women For Christ

NOTES ON THE INSPIRATIONAL MESSAGES AT THE WMF CONVENTION

In the Women's Missionary Federation report from the Annual Conference, Ferndale, Wash., in a former issue of **The Lutheran Ambassador**, it was stated that some thoughts from the messages by Pastor Lars Stalsbrotten and Pastor Richard Snipstead would be shared with our readers at a later date. Those who heard them were much blessed and challenged and we pray these snatches will also bless you.

Pastor Stalsbrotten used as his text Micah 2:13: "The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them."

This Scripture is full of help for God's people. Three names for our Savior are given here: Breaker, King and Lord. The Lord goes before His people—we shouldn't go before Him but we are only to follow Him. Biblical examples of this are Moses, Joshua, Mary and Martha and others. When we get into a crisis we realize how helpless we are in ourselves and how wonderful He is. There is only one way to look—and that is upward. He is the "waybreaker." He broke the way for Moses and his people—right through the Red Sea they went. For Joshua, before high walls and closed gates of Jericho—everything was closed—then he looked up and saw a man, the captain of the army of the Lord. Joshua didn't remove the gates and walls—the Leader did! Things changed for

Mary and Martha, too, when Jesus came. Then night changed to day for them,

Jesus is calling you in the WMF into a deeper and more intimate fellowship with Him so He can do still more than He has done this past year through you. He is willing and able. Are you willing to fall down at the Master's feet like Mary and Martha?

We are absolutely dependent upon revival in each of our congregations—not the kind that is worked up by man, but the kind that is prayed down by people that are consecrated to God and burdened for souls.

When God raised up our Association it was for a purpose. It was that our Association should speak out CLEARLY in the power of the Holy Spirit about sin and grace. If we know our time, we know it is no time to sleep. The night is far spent and the day is at hand. Before we know it the eternal morning of the coming of Jesus Christ will burst in upon us. We must see to it that we have oil in our lamps and that we are waiting when He comes.

Christ paved the way for us back to God. We were shut out from heaven, but on Calvary the Waybreaker opened the way and conquered death. When it was done, He cried out triumphantly, "It is finished."

The door to Christ is open. Pastor Stalsbrotten gave the invitation to those who have been satisfied with just "churchianity—" just belonging and never having experienced how wonderful it is to know Jesus Christ as personal Savior. He warmly said, "Come right in" and quoted some touching lines from the dear hymn, "Just as I am without one plea."

He also gave a personal testimony of how wonderful it was for him when the Holy Spirit revealed in a special way Christ as the Waybreaker to him and told how in his work as pastor he often worried and carried burdens until he "saw" that Christ wanted to do that for him—it is Christ's work and we are only to follow.

At the Festival Service Thursday evening Pastor Snipstead fittingly spoke on the text which was the theme of our WMF: "For Such a Time as This," from the text: "...and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14b).

He stressed the value of the individual in God's program. He traced this through from the Old Testament and on, giving as illustrations Abraham, Moses, Paul, Luther, etc.

He reviewed the story of Esther and how she was prepared "for such a time as this."

Before God uses an individual He must prepare that individual. This preparation doesn't come in places of ease and comfort or places of glory and fame. It often comes through trials and sufferings. God prepared Esther to feel for other people—to feel their needs, suffering, etc.

God is interested in souls. We need to be reminded of that. Much we do is right and good, but if it isn't reaching souls it doesn't have much value. The Apostle Paul comes closest to being the person who would "feel" for his people and who would suffer for his people. He could not be turned away from the purpose of spreading the Gospel. He risked his life—he showed real dedication and consecration.

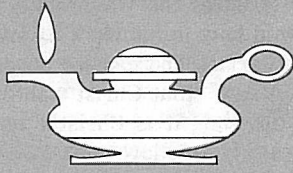
There is a "time" in the Kingdom of God. For Esther the time was NOW. With us, too, NOW is the time. "One today is worth a dozen tomorrows."

Esther lived in a time of crisis. We, too, live in a time of crisis.

May God give us the vision to look and to see the needs about us. We have NOW. To this God calls us.

How tremendous it would be if we could all go home from this Conference with renewed dedication to be willing to be the one "who has come to the kingdom for such a time as this."

Mrs. Amos Dyrud, Secretary, WMF



SCHOOL NEWS

SPECIAL SERVICE MARKS OPENING OF NEW YEAR AT BIBLE SCHOOL

Students, families, staff and friends gathered at Medicine Lake Lutheran Church, Minneapolis, Minn., on Sunday afternoon, Sept. 9, for a service marking the opening of the eighth school term at Association Free Lutheran Bible School.

Pastor Richard Snipstead, dean, presided at the service. Mr. Raymond Jacobson, Minneapolis, a member of the Board of Trustees, led in devotions. The sermon was preached by Pastor Francis Monseth, a member of the faculty. Special music was brought by a group of present and former students and by Sharon McCarlson and Mr. Donald Rodvold, who sang solos.

After the service supper was served to many of those who had attended the opening exercises.

The students held an informal sing and sharing time in the dormitory lounge later in the evening.

On Monday morning Pastor Snipstead met with the junior and senior classes separately in orientation sessions. Many of the students spent the rest of the morning and afternoon in seeking part-time employment to help meet the costs of attending school.

Classes began on Tuesday morning at 7:55, following the all-school devotional period led by Mark Antal of Philadelphia, Pa. Teachers and their subjects this first quarter are: Rev. Amos Dyrud, Catechism Review and Missions I; Rev. Harold Hosch, Church History and Isaiah; Rev. Raymond Huglen, Philippians; Dr. Iver Olson, Doctrine I and II; Rev. Kenneth Moland, Old Testament I; Rev. Francis Monseth, Bible Orientation and Thessalonians; Mr. Donald Rodvold,

Choir and Choral Club; Rev. R. Snipstead, Hebrews and John; and Rev. John Strand, Luke. Rev. Laurel Udden is on leave during the fall quarter to carry on a Bible conference and evangelism ministry in the AFLC, but will return to teaching duties in the second quarter. Mr. Carl Selvig, Rquette, N. Dak., a student, but with high school teaching and coaching experience, is the athletic director and basketball coach.

Mr. Rodvold began holding try-outs for choir and choral club immediately on Monday.

The week-end of October 12-14 has been announced as the time for the annual homecoming festivities this year. No program plans have been made public yet.

INCREASED ENROLLMENTS NOTED AT SEMINARY, BIBLE SCHOOL

Ninety-nine students are enrolled at AFLBS this fall, a slight increase over the figure of a year ago. Then there were 93.

Of the 99, 62 are junior or first year students as compared to 52 a year ago. There are 35 seniors, whereas last year there were 41. Two students are special or part-time.

The 1973 fall enrollment shows 35 boys and 64 girls.

In breakdown by states, the results are: Minnesota—43; North Dakota—28; Washington—6; Oregon and South Dakota—4 each; Wisconsin and Iowa—3 each; Pennsylvania and Montana—2 each; and Nebraska, Texas and Michigan—1 each. There is one student from Brazil.

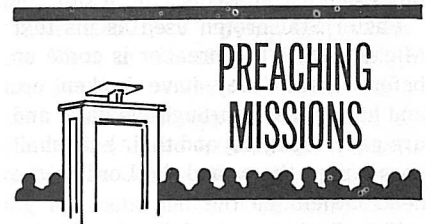
In Free Lutheran Seminary, there are 15 men enrolled for study. A woman student, Miss Priscilla Wold,

Abercrombie, N. Dak., will be taking five hours of work during the first semester. Present enrollment at FLS is thus 16 as compared to 14 when the year ended last May.

Members of the classes this semester are as follows: **Seniors:** Richard Anderson, East Grand Forks, Minn., and Dennis O'Neil, Mayville, N. Dak. **Middlers:** Donald Grevén, Minneapolis, Minn.; Ragene Hodnefield, Radcliffe, Ia.; Ronald Hoehne, St. Louis, Mo.; Wesley Langaas, Greenbush, Minn.; Dale Mellgren, Willmar, Minn.; and Timothy Skramstad, Valley City, N. Dak. **Juniors:** Garrett Frank, St. Paul, Minn.; Mauritz Lundeen, Brandon, Minn.; Rodger Olson, Tioga, N. Dak.; Roger Pauluk, Minneapolis, Minn. (special); Clemente Pinto, Brazil, S. A.; Ralph Rokke, Strandquist, Minn.; and Randall Tuura, Esko, Minn.

Two men, Missionary George Knapp, Brazil, and Norman Tenneboe, Arlington, S. Dak., will join the Seminary in the second semester.

Classes at the Seminary began on Wednesday, Sept. 12.



Fergus Falls, Minn.

Calvary Lutheran Church
Julius Hermunslie, pastor
Sept. 30-Oct. 3
Rev. Laurel Udden, AFLBS, speaker
Oct. 4-7
Rev. Francis Monseth, AFLBS, speaker

Roseau, Minn.

Spruce Lutheran Church
Jerome Nikunen, pastor
Oct. 7-11
Rev. Laurel Udden, AFLBS, speaker

Blue Grass, Minn.

Bethany Lutheran Church
Fred Carlson, pastor
Oct. 14-18
Ev. Nels Pedersen, LEM, speaker

editorials

ANOTHER FRONT FOR ACTION

Increasingly, stiffer laws concerning auto safety are being enacted and enforced. Automobiles manufactured now must contain either air bags under the dashboard or have a foolproof lock system whereby the machine cannot be started unless seat belts and shoulder straps are in place.

Bumpers are being standardized and built to give greater protection during minor impacts. Here and there improvements have been made in auto manufacturing so that a safer product is on the market today.

At the same time as autos are being made more safe, very little continues to be done about a terrible traffic safety problem, the drinking driver. This is not to say that some people aren't trying to do something or that there hasn't been a lot of discussion about the problem. Affirmative and definitive action just hasn't resulted yet.

All the while, at least half of all U. S. road deaths each year can be attributed to the drinking driver, about 30,000 fatalities. That's quite a score to have such a little action in meeting the problem, in trying to avoid such tragedy.

We are all aware that in some countries penalties for drunken driving are very severe—long or permanent loss of license, long jail terms, etc. In the U. S. we haven't dared to invoke such penalties. The question is raised, what about a family that needs support, etc.? That is true, but causing someone to lose his life or be seriously maimed is a drastic thing, too, just what the drinking driver may cause to happen. The right to drive an automobile is neither a divine right nor guaranteed by the Constitution.

There are problems in writing a fair law and in levying

justice, to be sure. But local and state authorities can do better than they have in attacking this national disgrace of permitting people to drive when they are not capable of safe driving due to the indulgence of alcohol. For instance, every small community has individuals who habitually drive on public streets and highways while under the influence of alcohol. Why isn't something done about this? Nearly everybody in the community knows who they are. Furthermore, in every community, large or small, taverns and lounges send forth their products, particularly at closing time, out on the streets and highways, many of them with some facility impaired and resulting in faulty driving. We continue to permit this sort of thing and the toll mounts.

The war for traffic safety should be carried on on all fronts. It's good to work for mechanical safety standards and better roads. It is admirable to improve driver training and testing. But it is also time to move against that terrible menace created by the alcohol industry, the drinking driver.

OUR SCHOOLS BEGIN AGAIN

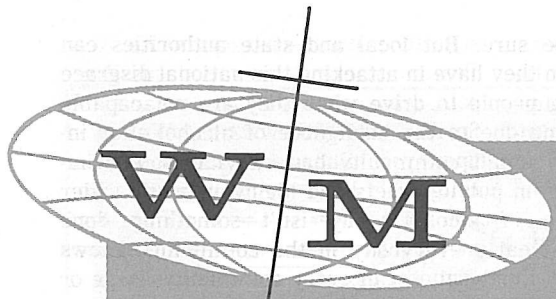
New terms have now started at the two schools operated by the Association of Free Lutheran Congregations, our theological seminary for training pastors and the Bible school. As indicated in another article in this issue, both institutions have larger enrollments than last year at the same time. This is a cause for rejoicing. A school has a certain operating expense no matter what its size and if more students can be served, so much the better.

It is particularly in the seminary that it is good to have more students. That is, the church needs more pastors now. A larger enrollment in that school promises more men for the ministry in the next few years even though next year's graduating class will be much too small.

The Bible School has nearly all the resident students it can accommodate in the present facilities. There is no new boys' dormitory yet and hope has pretty well been given up that it will be built in time to be of use this school year. But construction will begin as soon as possible, maybe even next month, and watching construction progress will be an inspiration for the present students and staff, as well as the fellowship at large.

To our friends, whether of the Association or not, it must be said, don't forget to support the current operating expense of the Association Schools. Income lags behind, much behind. There is a great sense of pride in the schools among our people, but it must be manifested to a larger degree in the giving for the day-to-day needs of paying faculty and staff salaries, keeping up the buildings and grounds and so on.

Then may we give the reminder that the schools need regular and faithful prayer supporters. It is better to have to struggle financially but be upheld in prayer than to have all kinds of financial resources but no prayer backing. Make the schools a matter of daily prayer. It will make a big difference in what happens at 3110 East Medicine Lake Boulevard this year.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

BUILDING FOR SERVICE

I Chronicles 28:10: "Take heed now, for the Lord has chosen you to build a house for the sanctuary; be strong, and do it." I Corinthians 3:9: "For we are fellow workmen for God; you are God's field, God's building."

On February 14th of this year the Umuarama church completed two years of services in their own church building. The work in Umuarama had begun three years ago with tent meetings by Missionary John Abel. The group had continued in a rented building, but when the contract time was completed the building was no longer available. Missionary Knapp then constructed a church building and this was dedicated on Feb. 14, 1971. A very nice dedication service was held, with good attendance. The work has progressed under the dedicated service of Pastor Vitor and Dona Nair, our Brazilian workers for winning their own people for Christ.

Last May a parsonage was built onto the back of the church. All the Knapp and Abel men worked long hours in the construction of this very comfortable wooden home for the pastor's family of five people.

Last year in July, a church was constructed in Cianorte. This July the Iretama congregation tore down its old church and it is being rebuilt on a new location. The missionary men are



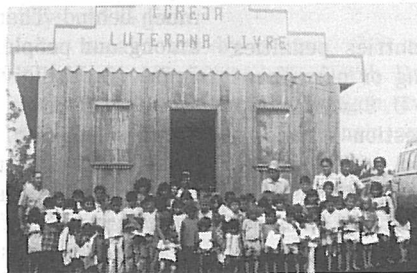
Building the parsonage at Umuarama. The church is to the right of the picture. Calvin Knapp is shown on the roof, and on the ground, left to right, Pastor Vitor, Halvor Knapp and Pastor George Knapp.

there this week, hammering nails in daylight and hammering God's Word in the evening at meetings in the homes.

This year the young people of the Lar Parana church held a campaign and raised money to repaint their church. The money was used to buy the paint and the young men donated their time and painted. They had a good time working together and everyone is pleased with the effective results. The girls put the finishing touches on it all by cleaning the windows and waxing the hardwood pews and cement floors. Pastor Alvin Grothe helped build this church in 1966.

On May 6th, "Cidade Poema," formerly known as Alvorada, had its first anniversary. Layman Timothy very ably carries on the work there since Missionary Connely Dyrud is on furlough. The Knapps now make a monthly weekend trip to further the work. Sr. Timothy is a carpenter, so he and his sons constructed the church.

At the anniversary service we presented many special numbers with the help of our Bible School students whom we had with us. There was the baptism of two and confirmation of faith and the taking in of four members. The services Saturday and Sunday were impressive and we were all blessed by the preaching of the Word.



The Vacation Bible School at the church in Cidade Poema, formerly known as Alvorada. Pastor Knapp is shown at the left.

We arrived home safe and sound again at two on Monday morning, having gone up and down umpteen hills and dales and fording one river. Our trip had begun on Saturday p.m. We each took our own bedding and slept on the church floor or benches. We took our meals in the homes. We ate delicious beans and rice and freshly run-down chicken, fried and seasoned, food for a king. Vegetables usually were not served and fruit occasionally, such as oranges. We bathed in a bucket, and traveled in a '51 Chev one-ton truck with canopy.

The congregation at Santo Rei has been making a conscientious effort to gather in their tithes to the coffers and a man has been hired to paint the church. The men of the congregation did some repair jobs first, rebuilt the toilet, and a well was dug on the church property. Pastor Grothe helped build this church in 1967.

A family from Santo Rei and another from Iretama have just sold out and moved to a newly opened territory in Brazil. This area is to the north of us some 2000 miles. It is called Rondonia and is to the northwest of Matto Grosso state. This area is opening up and being offered to the Brazilian people, much in the same way as our "Homestead Act" opened up the Middle West in the 1880's. Many people are leaving northern Parana, which they opened up only 25 years ago, after having come here from the state of Minais Gerais. Now they are tearing up roots and moving again. Will they live for Christ in their new home? Will someone go to preach God's Word to them? Will our church send some one to minister to them? This new territory surely needs our attention as hundreds of people move in to clear the forest and plant crops. "So then let us not sleep—" "Be watchful, stand firm in your faith, be courageous, be strong." "Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is" (I Thess. 5:6, I Cor. 16:13, Eph. 5:15, 16, 17).

Yes, pray this prayer for your missionaries. May we be wise to understand His will, and strong to do it.

Missionary Helen Knapp

**FORMER PASTOR AT NY
STAVANGER, BUXTON, PASSED
AWAY LAST MONTH.**

Rev. Manley S. Gjerde, who served Ny Stavanger Lutheran Church, Buxton, N. Dak., in 1952 while also pastor at Portland, passed away on August 21 in Oregon. He was 64.

Funeral services for Pastor Gjerde were conducted at Immanuel Lutheran Church, Woodburn, Ore., on August 24, and burial was in Sunset Hills Memorial Park in Portland, Ore. Pastors M. A. P. Keller, Leonard Leikauf and Sebastian Martyn officiated and the sermon was preached by Dr. Clarence Solberg, president of the North Pacific District of the American Lutheran Church, in which the deceased was serving.

Manley Gjerde was born on Nov. 6, 1908, in Tacoma, Wash., to Rev. and Mrs. Mons Gjerde. He grew up in the states of Wisconsin and South Dakota. He felt a calling to become a pastor even as a boy. He attended Augsburg College and Augsburg Theological Seminary, Minneapolis, Minn., graduating from the latter in 1933 and being ordained into the ministry of the Lutheran Free Church that same year. He served parishes at Killam, Alta., Barronett, Wis., Portland N. Dak., and Tacoma, Wash., before going to Oregon.

Mr. Gjerde was united in marriage to Alice Teigen of Roslyn, S. Dak., in 1932. His wife survives him as do the couple's two children, Rev. Kenneth Gjerde, Moorhead, Minn., and Audrey, Mrs. Donald Van Fleet, Tacoma. Among other survivors are a brother pastor, Rev. Luthard O. Gjerde, Minneapolis, and a sister who belongs to Sarpsborg Lutheran Church of the Dalton, Minn., parish, Ruth, Mrs. Milton Erickson.

In special interests, Manley Gjerde had several, music, cabinet making, photography and writing poetry. Although he was a quiet man he was a friend to everyone who knew him. Wherever he served he was loved by his parishioners.

Blessed be his memory.

(Ed. Note: We are indebted to Mr. Paul Myhre, Camas, Wash., for most of the information in this obituary Paul, the son of the late Rev. Edwin Myhre, was a member of Spencer

Creek Lutheran Church, Eugene, Ore., when he lived in that area. He was able to visit the Annual Conference of the AFLC briefly last summer.)

SACRISTY

He felt like asking at the worship hour,

"Let me proclaim Thy Word with power,

And make this day a joy to me."

But all his heart would dare to say—

"This day is Thine, Lord,
Let me not take it from Thee."

He felt like seeking fame and high position

Enough to aid his worthy mission,
Then influential he might be;

But faced with God he dared but say,
"Glory is Thine, Lord,

Let me not take it from Thee."

He wished his church would grow in strength and number,

No care its program to encumber

Thus to be great for all to see!

But when He prayed he only said,

"This church is Thine, Lord,
Let me not take it from Thee."

Manley Gjerde, 1947

[Continued from page 6]

all around us for the need of a saving relationship to Jesus Christ,

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it" (Malachi 3:10).

Doesn't that thrill you? Think of what God will do if we but give Him a tithe? Usually this is thought of as 10% of our income. Are you and I really proving God by giving the tithe to Him?

I suggest that many Christians are not tithing. This is why many congregations are doing without. It is a sin to hold back from God. It is dangerous business not to give God His share of your earnings.

Some say that tithing is an Old Testament custom. Therefore, they rea-

son, it is not necessary in the New Testament era. However, Jesus Himself rebuked the Pharisees and the Scribes, in Matthew 23:23, "Yes, woe upon you, Pharisees, and you other religious leaders—hypocrites! For you tithe down to the last mint leaf in your garden, but ignore the important things—justice and mercy and faith. Yes, you should tithe, but you shouldn't leave the more important things undone" (Living New Testament). So, while there are more important matters, tithing is to be continued in the New Testament. The very witness of Christ bears this out,

Tithing is just the floor to giving! Next comes offerings and then sacrifices. How many of us as Christians have really sacrificed for the kingdom of God?

Christian friends, if there is a need in the local congregation or our Association, it is our fault. We have not been obedient to God. We must ask His forgiveness for not giving as we should. We must then deliberately set aside money for the task that is before us.

We must prove God. He is big enough to accomplish the many tasks. He can take what we give Him and open the windows of Heaven and truly bless us. Let us begin to give until it hurts so that precious souls will be won to His Kingdom. Let us give in every phase of the Kingdom Work and give unto His glory.

**NEWS FROM WALLACE,
SOUTH DAKOTA**

Pastor Larry V. Severson of Wallace conducted chapel services at the Bethesda Nursing Home in Webster, S. Dak., on Wednesday afternoon, August 22nd. The WMF ladies' chorus of Calvary Lutheran led the group in singing and duets were sung by Maureen Severson and Lorraine Wasland. A social afternoon was enjoyed with lunch served by the group.

The Ambassadors of Association Free Lutheran Bible School in Minneapolis, Minn., presented an inspirational program of singing and witnessing of their Lord at Calvary Lutheran Church on August 14th. Guests attended from Tabor Lutheran Church, rural Webster.

Emma Sakariason, Reporter

**THE CHURCH AROUND
THE WORLD**

** Churches across North America participating in Key '73 have distributed 28,000,000 copies of Scripture portions in their communities. Fifty thousand home Bible study groups have been started.

** Sixty Bible study groups meet regularly at West Point, the U.S. Army's military academy.

** Russian believers in the U.S.S.R. recently told a visitor, "We are praying for the Christians in the West, that God will deliver them from secularism."

** The World Council of Churches will lose the backing of entire denominations if it doesn't stop equating salvation with social justice, warns archbishop Ralph Dean of the Anglican Church of Canada.

** One U.S. marriage in three ends in divorce, but "a marriage that begins...or begins again...at the foot of the Cross will last" (Leighton Ford, evangelist).

** When Christians in England gath-

ered a million signatures asking for a ban on the public display of pornography, Prime Minister Edward Heath promised to sponsor legislation.

[Continued from page 4]

again. I even led a singspiration and the team did a little counselling after a service one evening.

From here we went to Shevlin. This stop will be remembered for the bean hot dish that was served for supper the first night.

We then travelled to Virginia. Don Rodvold, our choir director, joined us there. While I was there I had the opportunity to visit a boy in the hospital with Pastor Johansen's boy, Dennis. The boy was in because of a kidney infection. He was also paralyzed from the waist down. I really pray for him.

Then we made a sweep through Wisconsin. Here we ran into some very hot and humid weather. Here, too, we saw some familiar faces and classmates. We wrapped up our tour by

travelling to Granite Falls, Minn., Pukwana, S. Dak., Concord, Nebr., my home, and Radcliffe, Ia., Joel's former home.

We received many blessings from this tour. I'm sure that each of us on the team has grown spiritually, having experienced the joy of sharing Christ and the fellowship we have one with another in Christ. We are quite tired from our travelling, as our schedule was a bit stiff. We travelled from June 5th to August 31st, with very few days off. I think we averaged about two days off a month, most of them coming during our last month of travel. Sometimes I wondered if I was going to live through the tour, but the Lord provides. (Psalms 27:13, 14; 28:7; 37:23, 24; and Matthew 7:7.)

He who has heard the call of the Master to come and find rest with Him, and has truly accepted it, has also heard the call to come and serve.

Louis W. Goebel

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

BUDGET RECEIPTS

February 1-August 31, 1973

	Proposed Total Budget	Current Budget	Received To Date	% Received of Current
General Fund	\$ 48,316.00	\$ 28,184.31	\$ 18,809.42	66.7
Schools	81,886.00	47,766.81	23,497.46	49.2
Home Missions	44,000.00	25,666.69	16,976.71	66.2
Foreign Missions	44,000.00	25,666.69	16,539.66	64.4
Praise Fund	18,000.00	10,500.00	5,154.67	49.1
TOTAL	\$236,202.00	\$137,784.50	\$ 80,977.92	58.8
Budget 1972-73	\$251,563.00		\$110,342.82*	
* includes debt retirement offering				
Dorm Fund:				
Unpaid pledges	\$ 29,169.10			
Cash received to date	104,656.33			
Total	\$133,825.43			

Legacies: \$244.73



Luther League Activities

Edited By Wayne Pederson

WHERE DO I GO FROM HERE?

by Wayne Pederson

Bible School? College? Work? Service? Vocational School? Travel? There are many options for today's young person. With such great variety of choices it should be easy to make a decision about what to do with one's life. But this is often the most perplexing dilemma a person will ever face.

This is also true for the Christian young person. He realizes that he is not his own. He has been bought with a price. His life now belongs to Christ. In response, the Christian's aim should be to glorify Christ in his life.

God loves you and has a wonderful plan for your life. But God's plans for our lives are often hidden from us. The young person who has consecrated his life to Christ is interested in discovering God's hidden plan for his life.

While there is nothing so satisfying as being in the center of God's will, there is nothing so frustrating as being out of His will. For happiness' sake, as well as for God's glory, we need to know how to find God's will and we need some guidelines on how to make the right choices.

Although God's will is sometimes unknown, it isn't unknowable. God has a plan for your life. But God has kept much of that hidden from us. In many

cases this is a blessing, for if we could see the future, we probably would not be able to bear it.

God HAS clearly revealed His will in some areas. The Ten Commandments, the Sermon on the Mount, and all principles clearly stated in the Bible are clearly revealed. We don't have to seek God's will in moral areas such as, is it right to steal, is it right to commit fornication? God has already clearly revealed His will for us in these areas.

Life's decisions about vocation, school, marriage are more difficult. But there are some Biblical principles to help you make these decisions, too.

The starting point in any decision is prayer. Our attitude should be one of prayerful seeking of God's will. After all, O. Hallesby defines prayer as submitting to GOD'S will. Prayer is totally depending upon God. So our whole attitude should be one of prayer, of submitting to God.

God has given to each Christian certain abilities and interests. He expects us to use them for His kingdom. Discover your talents, cultivate and improve them, and then commit them to God. He often leads us into areas where our abilities lie. He often lets us do what we are most interested in doing. God isn't going to put a round peg in a square hole. He's going to put you where you fit

best and where you'll be most comfortable.

God doesn't want us mystically following some nebulous dream. He wants us to use our heads. We need to open our minds to God's influence. Consider your abilities, consider the opportunities, and with prayerful consideration, make an intelligent choice.

God many times gives us indication of His will through closed doors. I can think of several times in the past few years where God has shown me He did not want me in that certain area, because the opportunity mysteriously closed. God does this to protect us so we can follow His perfect plan for us. When an opportunity seems to slip away, don't become upset. God may be closing the door and opening something much better. (Romans 8:28 helps a lot here.)

Finally, once the decision is made, God gives a sense of peace. I guess this is something difficult to define or describe. But, God does give peace to those who are in His will. I believe it's God's Spirit bearing witness with our spirit that we have done right.

May I urge you to seek God's will in all your decisions, big or small. There is nothing so exhilarating as the firm conviction that you are in God's will. These times of seeking GOD'S WILL are so important because in doing so, we must seek His face and cling to Him until in the closeness, He reveals His will. That's the real joy of following Christ.

YIELD TO GOD!

Do not resist the crushing
of the spirit;
Do not draw back from sorrow and
from pain.

God uses he whose heart is broken,
Who bears the marks of our dear
Savior, slain.

In tender mercy God has caused
affliction

That we in weakness may the
stronger be,

For in our utter helplessness we gain
conviction

That God alone will give the victory.

Mrs. Kent Quanbeck
McVile, N. Dak.

FIFTEEN MEN ATTENDED THE FIRST SEMINARY SHORT COURSE IN JULY-AUGUST

A total of 15 men attended the 1st annual summer short course sponsored by Free Lutheran Seminary, July 30-August 10, in Minneapolis, Minn.

Those registered were Walt E. Beaman, Shevlin, Minn.; Verle Dean, Culbertson, Mont.; John L. Frost, Es-ko, Minn.; James C. Gerdeen, Chas-sell, Mich.; Tilvert J. Iverson, Eagle Butte, S. Dak.; Clifford Jerde, Genoa, Ill.; Robert W. Johnson, Wayzata, Minn.; Hugo E. Kilpala, Newberry, Mich.; John D. Kjos, Wyndmere, N. Dak.; Victor W. Parsons, St. Paul, Minn.; Walter John Saaranen, Houghton, Mich.; Rodney Stueland, Newfolden, Minn.; Gene R. Sundby, Greenbush, Minn.; Lyle Twite, Cloquet, Minn.; and Kenneth G. Williams, Ishpeming, Mich.

Some of these men are serving full-time as lay pastors. Others do occasional lay preaching in their communities. Credit for the studies will be given by the seminary upon completion of written work due by Feb. 1, 1974.

Teachers in the Short Course were Rev. Laurel Udden, Romans; Dr. Iver Olson, Reformation Church History; Rev. Harold Hosch, Methodology of Sermon Preparation; and Rev. John Strand and Rev. Amos Dyrud, Pastoral Theology

[Continued from page 5]

is pained and humbled in his poor, timid heart. He had reason to grieve. For it is sin to sin for every one; and much more so for one who has tasted that the Lord is good.

But do not increase and aggravate your sin by doubting the all-sufficient grace of God and by keeping back from the Word of forgiveness. Don't make yourself a god after your own image. He is greater than your thoughts and feelings are making Him out to be.

For it is still true that where sin abounds, grace abounds even more.

When the children of Israel were bitten by fiery, poisonous snakes as a punishment for sin, they died. But God commanded Moses to make a serpent of brass and to put it upon a pole. When the dying one beheld the serpent of brass, he lived.

But it no doubt happened that an Israelite might be bitten again after he had experienced healing. Could he even then behold the brazen serpent and live?

Yes, he surely could.

This is brought out so well in the new Norse translation of Num. 21:9—

"Then Moses made a serpent of brass and put it upon a pole, and every time the snakes had bitten someone and he looked over toward the serpent of brass, he was given life."

Every time!

That is a healing you and I need. And in Him, whom the serpent of brass is pointing toward—the Son of man, who was lifted up upon the cross—in Him we have healing.

In Him we have a lasting, enduring forgiveness—a forgiveness that will continue all the way, until we are home.

—Peder Fostervold

BOOK REVIEWS

WHEN TWO BECOME ONE

by William E. Hulme

In this book a well-known pastoral counselor helps newly married couples explore different dimensions of their life together. These reflections stimulate thought and prayer about concerns such as the place of faith in marriage, coping with negative feelings and developing sensitivity to each other's needs.

Addressing these and other questions, the author reveals a great insight into the spiritual, emotional and physical concerns of the newly married couple. **When Two Become One** is beautifully written.

(Reviewer's note: short, easy to read, 96 pages. Brief chapters, each closing with related Scripture and prayer. This book could well be used as a springboard for beginning each day with God, praying together.)

RAINBOWS

by Laurence N. Field

Ever since the Creator placed the rainbow in the sky and gave it meaning, it has been the symbol of hope and promise. The author, Dr. Field, presently retired and living with his

wife at Ebenezer Home in Minneapolis, writes a delightful book about having to sort out his belongings and make them fit into one room.

It is a book written especially for those who have reached or are approaching retirement period of life. "We need each other, although sometimes it is good for us to sit alone. But most of all we need a more intimate acquaintance with the Almighty."

KITTY MY RIB

by E. Jane Mall

This is the heartwarming story of Katharine Luther, a woman of courage and devotion. From her narrow escape from the Nimbschen convent through a rather unromantic courtship, Frau Luther came to establish the Protestant parsonage that set the example for years to come. It was sometimes a trying but always colorful marriage, and the hardships, griefs, and joys of their 21 years together affirm confident trust in the God of love.

Kitty mellowed Luther's harsher side, kept the household from bankruptcy despite her husband's generosity, and enhanced his life with the joys and fullness of family living.

Here is the story of a marriage with an unromantic beginning. But it is soon surrounded and held together by a bond of love. Not really the proud and haughty woman Luther first thought her, Katharine becomes his well-beloved "Kitty, My Rib."

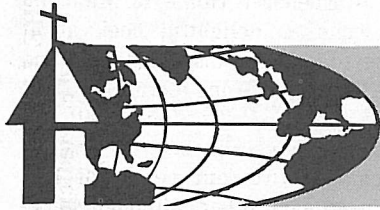
Very interesting reading for all women.

HIDDEN ART

by Edith Schaeffer

Edith Schaeffer defines "hidden art" as the art which is found in the ordinary areas of everyday life. Each person has some talent which is unfulfilled in some area of his being—a talent which could be expressed and developed in any life situation. There is much to learn in this book for mothers and actually all women because we all do live somewhere and have some effect on those about us. The author is deeply steeped in the love of her Lord and this shows throughout the book in very meaningful ways. A must for all women's reading.

—Dalton Parish Library



CHURCH-WORLD NEWS

LUTHERAN EDITOR LABELS 1973 RETRENCHMENT YEAR IN CHURCHES

Des Plaines, Ill.—(LC)—The Lutheran Church-Missouri Synod, dramatic confrontation in Southwest Africa and the United States, the end of U.S. involvement in Indochina, “backsliding” in Rome, the “return of censorship,” and the Charismatic movement are among the top religious developments in 1973, according to a veteran Lutheran editor.

Dr. Albert P. Stauderman, editor of *The Lutheran*, told the 60th annual meeting of the National Lutheran Editors’ and Managers’ Association that 1973 was a “year of retrenchment.”

In his 20th annual address to the association, the Lutheran Church in America clergyman said that 1973 seems to be a year of “belt-tightening and reduction.”

Dr. Stauderman put the theological controversy in the LCMS at the top of his list of significant developments. That topic has shown up on every list since 1969, the editor recalled, noting that 1969 saw the election of conservative president Dr. J. A. O. Preus.

The heroic struggle of the people in Southwest Africa (Namibia) must be seen as an important development in 1973, according to Dr. Stauderman. More than half that region, 700,000 people, are Lutherans and the church is “the only strong social spokesman” for black Africans attempting to break out of the rigid apartheid imposed on the territory by South Africa.

“Confrontations” continue in 1973, Dr. Stauderman stated. These include airline hijackings, some apparently for political motives; the militance of a few American Indian groups, and the effort of Cesar Chavez to obtain better conditions for migrant farm workers. Other confrontations are more peaceful, the editor stated, ob-

serving that the tension between “salvation and social action” continues on the domestic and international religious scene.

With the end of the Indochina war, Americans have discussed the question of amnesty for draft resisters, Dr. Stauderman said and, he added, veterans’ problems may also be a major concern for the churches.

Church-state relations took a new turn in 1973 with fresh discussion of taxing church property, new school prayer bills in Congress, and Internal Revenue Service monitoring of some religious agencies, the Lutheran editor noted, and the charismatic movement also gained new power.

“The return of censorship,” including “private censorship,” is something which is a danger to freedom, Dr. Stauderman stated. Few persons object to attempts to limit pornography but efforts of Jews to force the TV series “Bridget Loves Bernie” off the air and Roman Catholic opposition to the “Maude” TV series are ominous, he said.

The change in leadership in the American Lutheran Church, brought about by the death of President Kent Knutson, was also on the editor’s list of major developments in 1973 religious news.

Dr. Stauderman said that the “floundering” of Key ’73, the efforts of Pope Paul to halt liberalizing trends in the Roman Catholic Church, and the Supreme Court decisions on aid to parochial schools also ranked as major stories of the year.

“Lutheran unity is at a new level,” he observed, but “it’s not the kind of unity we were seeking.” All major Lutheran groups have lost membership this year, he said.

The editor asserted that the biggest story of the year was absent from his list “because I couldn’t get a label for it.”

“The story isn’t Watergate but it’s

related to it and bigger than that incident,” the editor asserted. Dr. Stauderman said that developments such as the indictment of political figures, political chicanery, and wickedness in high places are “moral problems which reflect upon the religious life of our land.”

MINORITY REPUDIATES MAJORITY IN CONCORDIA SEMINARY ISSUE

St. Louis—(LC)—Five faculty members of Concordia Seminary here who are supporters of the conservative stance of Dr. J. A. O. Preus, president of the Lutheran Church-Missouri Synod, have taken sharp issue with the position of the faculty majority at the seminary.

The minority said they rejected and repudiated a “Declaration of Protest and Confession” issued by the majority in late July, and charged that the declaration was “an act of rebellion and defiance” against the Synod.

The statement from the faculty minority was the latest in a series of events in a controversy over the doctrinal position of the faculty at Concordia. In mid-July, the Synod’s general convention declared that the faculty majority was teaching “false doctrine.” In late August, Dr. John H. Tietjen, seminary president, was suspended but the effective date was delayed pending a determination of the legality of the procedure.

In response to the convention’s action, the faculty majority of some 40 professors issued a statement charging that the Synod’s leaders—not the faculty—are abridging Lutheran standards.

Signers of the faculty minority statement, titled “An Appeal,” were Dr. Robert Preus, brother of the LCMS president; Dr. Richard Klann, Dr. Martin Scharlemann, Dr. Lorenz Wunderlich, and Dr. Ralph Bohl-

mann, who is on leave serving as executive secretary of the Synod's Commission on Theology and Church Relations.

The minority charged that the statement of the majority "was passed by an irregular meeting of faculty members to which we were not even invited, and for which signatures were solicited from faculty members all over the country while we were not even informed of what was happening."

Further, the five professors said, the faculty protest "not only seriously distorts the actions of the New Orleans convention, but challenges the very authority of a synodical convention to pass resolutions regard-

ing the seminary and the theology of our church body."

The minority appeal asserted that the majority protest "falsely accuses the Synod of violating constitutional procedures for evangelical discipline, distorting the theological position of the faculty, fettering the Scriptures, and using coercive power to establish the true doctrine of the Scriptures."

Also, it added, the faculty "unjustly charges the convention with a breach of contract in judging them by a different doctrinal standard from the doctrinal articles of the Synod's Constitution and falsely accuses the convention of altering the Synod's confessional standard in an unconstitutional manner."

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