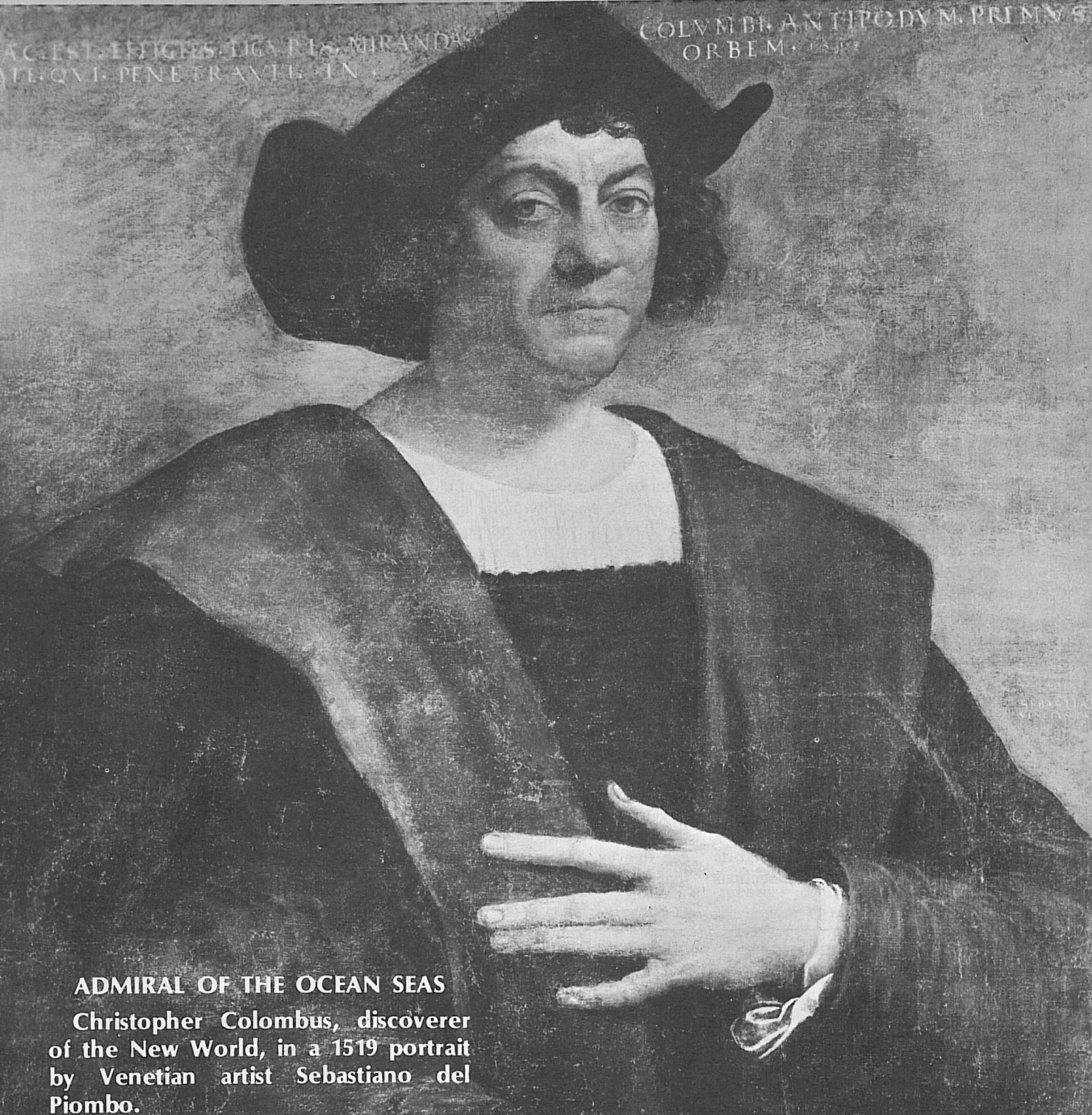


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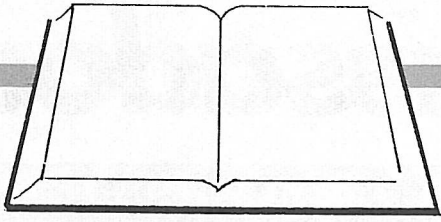
# The Lutheran Ambassador



## ADMIRAL OF THE OCEAN SEAS

Christopher Columbus, discoverer of the New World, in a 1519 portrait by Venetian artist Sebastiano del Piombo.

—RELIGIOUS NEWS SERVICE PHOTO



## *According to the Word*

### HOW CHRIST MAKES LIFE WORTHWHILE

"For to me to live is Christ, and to die is gain" (Phil. 1:21).

In this day when there are so many unanswered questions, when life seems to be so uncertain, this question—"Is life worth living?"—comes to many. If this question is asked of a doctor, he would answer, "That depends on the 'liver.' It is a matter of the proper functioning of physical processes." Give this same question to the economist and he will reply, "That depends on the living. It is contingent upon social conditions." Put this same question to the Christian and he will answer, "That depends on LIFE."

Ultimately, no life is worth living which is not rightly related to God through Jesus Christ. This truth is very clear, yet one that has not been accepted by so many people. In Christ, this truth can become so practical and so concrete because it becomes so personal when we accept God's Holy Spirit in our lives. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

The truth of that statement is being dramatically illustrated by what is happening today in certain sections

of our student population. According to some reports, young people are committing suicide at an alarming rate. Why? Life to them is not worth living. They take a short-cut out of their existence.

People have not found the truth in the statement so beautifully expressed by Paul, as stated in our opening verse, "To live is Christ, to die is gain." Each one of us can know through Christ that life is worth living because God, through Christ, provides the resources through which life can, in reality, be a beautiful existence.

There are five ways in which Christ makes life worthwhile and we will mention them briefly. (1) Christ makes life worth living for us because He gives us consciences we can live with. Some contrive to live with their consciences by deadening them. "Take away the alarmed conscience and you can close our churches," said the theologian Kirkegaard. Some can live with their consciences because they have been purified and pacified by the blood of Christ. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). (2) Our Christ gives us a **creed we can live by**. "It is faith in something that makes life worth living," wrote

Oliver Wendell Holmes. The man who, amid the secularist blizzard of our time, can say **that** concerning the Christian faith has in truth a shelter in which he can find security and repose. (3) In Jesus Christ we have a **cause we can live for**. There are so many who need the witness of a Christian to encourage them along life's rugged road, so many wrongs that need resistance, so many causes that lack assistance. There is so much when we are in the Lord's will. (4) We have a **company we can live in when Christ abides in us. Then our fellowship with one another will be good company spiritually. The best company in the world is the church of Christ.** (5) **In Christ we have a consummation we can live towards.** William Penn said, "The true end of life is to know the life that never ends." In Phil. 4:4, we read, "Rejoice in the Lord alway, again I will say, Rejoice," and "The peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus" (Phil. 4:7).

What makes our life worth living? When one has had a personal confrontation with this Christ whom God, our loving Father, gave the world so that each individual, by choice, can have this daily, intimate fellowship with his Lord and Savior, and serve Him to the glory of God.

—Reuben Wee

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# Why Don't You Teach Sunday School?

If church membership exists for any practical purpose, it is that of service. "I am among you as he that serveth," says the Savior, in trying to teach this primary fact to His disciples. Not one of all the millions of redeemed persons now upon earth has a right to live for himself only, and apart from the help and needs of others. We are bound together into a religious unity. Others depend on us, and we, in turn, are served by others. The eye cannot say to the ear, "I have no need of thee."

Perhaps the greatest work that the church is called to undertake is the faithful teaching of the rising generation. And perhaps the work in which she meets with least sympathy from her best membership, where she is obliged to bear the rudest rebuffs from those who are her own, and where, from a lack of willing servants, she is exceedingly inefficient, is her work of teaching and training the next generation.

The magnitude of this work is not appreciated. None of us can remain at our post in the church visible for more than our allotted time. The pillars of the church die away in almost regular periodicity. The organization must be built up anew in every age.

What is true of the church as a whole, is also true of every individual in it. Every individual as he ascends from youth into manhood, must learn to grow in grace and in the knowledge of our Lord Jesus Christ. There is

little Christian training in the majority of homes. There is just a little, and cannot well be more, in the schools of the land. If the church does not take hold of this work with a will, she is not true to her Lord's interests, nor is she performing her proper service toward the generation that is about to be.

How can the church teach the rising generation without teachers? The aversion of the best men in the church toward the service of teaching is phenomenal. They say they are not fitted. They protest that they cannot express themselves. Yet they possess ability to express opinions in politics, and they gain knowledge in business.

The downright truth is that they do not desire to teach. The number of men in the Church who are seeking to evade responsibility in this line, on various grounds sufficiently plausible to deceive even their own conscience, is large. I should say that a preponderance of our church membership has schooled itself to believe that it does not live in the Church for service. These men consider that they have discharged their obligation with liberal financial support.

Liberal financial support is service rendered by proxy, and, up to a certain point, it is effective. But the highest service, that of the personal life, can never be attained by proxy, and every man owes a part of himself, in this highest or personal service, to the Church.

The reasons given for evading the obligation of teaching are numerous.

The man says and feels that he is not competent. But who is competent? Who is sufficient for these things? It has been the experience of our Lord in His kingdom, that the wise and the learned manifest a tendency to shy away from service. He could not use the scribes and Pharisees, but had to depend on fishermen. Not many wise and not many mighty do the work of God in this world.

Hence God's work must often lean upon those who consider themselves the incompetent. Look around, dear friend, and see whether you are any less able, or any more incompetent than the majority of those who are toiling in the teaching of the Church. The likelihood is that you are the peer of any of your whole congregation. You could do it, but you are not sufficiently interested.

Perhaps you are not spiritually minded. Perhaps you do not wish to bind yourself down to a regular engagement in the work of the Lord. This means that your heart is not really devoted to the kingdom of the Lord. You are still selfish in your aims, and in the disposition of your time. You are not ready to lose your lower life, in order that you may gain the higher.

Why is it that in the large majority of congregations in this country, the most cultured element, that which is capable of shining in society, which is versed in literature, which is successful in industrial venture, and

*(Continued on page 12)*

# FAMILY BIBLE CAMP, 1971

by Rev. Howard M. Kjos  
Hampden, N. Dak.

## Part II

The theme of the 1971 Family Bible Camp of the AFLC was "Seek ye out the book of the Lord" (Isaiah 34:9). What did our seeking bring to light?

In the last issue of *The Camp Ambassador* there is a summary of Pastor Laurel Udden's teaching on the life of Joseph. Reading through *The Camp Ambassador* in preparation for writing this article, it struck me that this summary would form a good outline for my summary of the message of the 1971 Family Bible Camp.

Pastor Udden said the life of Joseph proclaimed this message: "God loves us and has a wonderful plan for our life." This message came to all campers through each of God's servants who taught us God's Word. As we sought out the message of God's book, He revealed His glorious truth to each of us personally: "I love you and have a wonderful plan for your life."

Pastor Udden, teaching the teenage class, said of Joseph: "Through a life of problems, disappointments and temptations, Joseph remained faithful to God's plan for his life. Because of his faithfulness a small part of God's total plan of redemption was fulfilled." By surrender to Him we,

too, can have the joyous privilege of being instruments of God in fulfilling His plan.

"God's ultimate plan is that 'All men be saved and come to the knowledge of the truth.'" The most important thing for each of us is to listen to God's plan for us and then be obedient to His direction.

Three steps help us to know the will of God in our lives:

1. First, receive Christ as personal Savior and Lord.

This essential first step was emphasized each evening by Pastor Jay Erickson. We might say his message was "Seek ye out the book of the Lord concerning His provision for your soul's eternal salvation."

His Tuesday evening text was I Corinthians 1:18, "For the preaching of the Cross is to them that perish foolishness; but to us which are saved it is the power of God." God's great problem is to show fallen man his totally depraved condition and consequent great need of a Savior. If we have not come to the cross with our sins, they are still on us and will kill us. Where are **your** sins?

Wednesday evening he spoke about the young man who came to Jesus asking, "Good master, what must I do that I might inherit eternal life?" (Mk. 10:17-22). Jesus pointed him to

the law. God's law demands perfect righteousness. He says, "Be ye holy, even as I am holy." We must, like Paul on the Damascus road, meet Jesus and declare, "Oh wretched man that I am," then meet **His** conditions for salvation, receive **His** righteousness and take up our crosses and follow Him.

Thursday evening's text was Luke 16:19-31—The rich man and Lazarus. He spoke of the reality of hell—although God did not create it for man but for Satan and his angels. The lost, however, will share its torment, as Revelation 20:15 tells us: "Whosoever was not found written in the book of life was cast into the lake of fire." The service closed with singing "Jesus Christ is passing by; sinner, lift to Him thine eye."

Friday evening Pastor Erickson spoke on the theme "Weighed in the balance and found wanting." All of us are weighed in the balances of heaven. Many, like the rich young ruler, are found wanting; lacking one thing. God's law strips us to size, puncturing our pride and showing us as we are. We are weighed in the balances of God's righteousness. He says "Be ye perfect!" Impossible! We are found wanting, helpless, lost and hopeless sinners. But God desires to inscribe upon our ledger with bold letters, "You are pardoned!" We can be free, fitted for the King. He rec-



ognizes the cloak of Christ's righteousness. Are you clothed in this robe?

2. "Seek ye out the book of the Lord" in prayer centered in the Word and will of God. If we really want to hear God's plan for us, we must communicate with Him in prayer. We must ask Him for guidance, but then we must also listen for His direction. He is the best vocational counselor we have.

The confirmation class sought out the instruction of the book of the Lord through lessons based on the theme "Lord, teach us to pray." This should be one of our first petitions when we come to assurance of salvation.

We must pray in Jesus' name because He is the only Mediator between God and man. To those who are His, God gives this promise: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." Peter was delivered from prison by an angel God sent to set him free.

The teachers in the confirmation department were Mrs. Kenneth Rolf, Miss Kathy Ferguson, Miss Grace Hodik and Miss Karen Knapp.

3. The third step to knowledge of God's wonderful plan for our lives is: Study God's Word. "Seek ye out the book of the Lord." It teaches God's plan and purpose for us. Pastor Udden advised his teenage students to take a year or two of Bible School to really begin to know God's Word.

Examining the teaching in several of the sessions during the week, we find that we did seek out the book of the Lord, which is a lamp unto our feet and a light unto our path. If we have prayed for guidance, we must then permit God to guide us through His Word.

The theme of the instruction in the children's department was "With Christ on the sea of life." We are all on the sea of life and we either have Christ as both lighthouse and pilot or we are adrift and lost in the darkness, driven and tossed by every storm we encounter in life. Without Christ our end is certain shipwreck. "Chart and compass come from Thee, Jesus, Savior, pilot me."

The teachers in the children's de-

partment were Mrs. Enderlein, Mrs. Grothe, Mrs. Flickinger, Mrs. Kjos, Miss Gunn, Mrs. Rorvig and two helpers. Mrs. Bruce Dalager was the story lady and pianist.

We want to be lighthouses, too, spreading the Gospel of Christ to others. This was the emphasis in the topical hour led by pastor Herbert Franz. His personal evangelism classes challenged every Christian to be a soul winner.

The most important thing in the world is to bring a soul to Jesus Christ. But we aren't going to bring others to Jesus unless we are willing to pay the price. Faith in action is seen in the words, "Launch out into the deep, and let down your nets for a draught." Many people in our churches are Gospel-hardened and pastors work for years for a small catch of just a few souls. "Launch out into the deep" tells us to go to those who have not had such abundant opportunity to hear the Gospel. There the catch is much greater. Many of us know what it is like to "fish all night" in the shallows. Where is the "deep water" in your community and mine?

We are to obey the Lord when He commands us to launch out into the deep. If we love Him, we will obey Him. We were on a mountain top at camp, but now we are back in the valley where the action is. Let us, like Andrew, be faithful in introducing others to Jesus. Andrew led his brother Peter to Jesus and later 3000 souls were swept into the kingdom through one sermon Peter preached.

The adult Bible studies from James, given by Pastor Roy Bredholt, revealed the effect of salvation in the life of a believer. If a man says he has faith, and has not works, can that faith save him? The answer is NO! If good works are not present in an individual's life, we know that person does not have a saving faith. Good works do not produce salvation, but salvation produces good works. The use of the tongue is an example. The control of the tongue by its owner is a direct reflection of his spiritual life in Christ.

Pastor Chester Heikkinen led us into the book of the Lord on the topic of the end times. He concentrated on areas that were little known or where

he disagreed with many other interpreters of prophecy. Many present day fulfillments of prophecy were mentioned. One interesting thought Pastor Heikkinen brought out was concerning the prophecy of Amos 9: 11: "In that day will I raise up the tabernacle of David that is fallen..." He believes this will not be the rebuilding of the temple, which was first built by David's son Solomon, but simply the tent that was used before Solomon built the temple. This, he said, could be erected in a matter of a few days.

The Lord's return may be very near. No one can say when He will come; even the angels do not know when Christ's second coming will occur. But we should heed Jesus' warning: "Watch therefore: for ye know not on what day your Lord cometh... Therefore be ye also ready; for in an hour that ye think not the Son of man cometh" (Matt. 24:42, 44).

Do you want to know something, friends? A wonderful realization has come to me and it has thrilled me through and through! It is this: If we heed the message of this ninth annual Family Bible Camp of our AFLC, we will have followed God's blueprint for revival! In II Chronicles 7:14, He lays down His conditions for revival and gives His glorious promise: "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; THEN will I hear from heaven, and will forgive their sin, and will heal their land."

Yes friends, I believe a great spiritual awakening is going to sweep through our AFLC; a cleansing, yet heart-warming flame kindled by the Holy Spirit and out of control to anyone but God Himself! We will have more great mountain top experiences with the Lord in Bible conferences, retreats, rallies, and other Bible camps. In all of them God will be at work.

I am sure some of you are sorry you missed Family Camp, 1971. Begin now to plan for next summer, so that you will not miss Family Camp, 1972. Our merciful Lord will be there to bless. Be there and receive the blessing!

# NEWS of the Churches



## NEW MEMBERS RECEIVED BY SECTION TEN CHURCH

On Sunday, August 28, Section Ten Lutheran Church, Route 1, Cumberland, Wis., welcomed 40 new members into the congregation at the morning worship service.

Section Ten opened under the Association of Free Lutheran Congregations on August 28, 1968, and has had a steady growth since then. Student pastor Bruce Dalager, a senior at Free Lutheran Seminary, has served the congregation since its beginning.

We at Section Ten thank God for His many blessings to us.

Mrs. Lee Stuntz  
President, Ladies Aid



The Annual Sunday School picnic and worship service of Green Lake Lutheran, Spicer, Minn., was held at the Diamond Lake Park on July 18th. The Sunday School children provided the music for the service. Following the service, a fellowship dinner was enjoyed by all. In the afternoon the children all took part in games and were each given a treat.



The Luther League of Green Lake Lutheran held a car wash at the parsonage home of Rev. Rev. L. Galland in downtown Spicer. Over 40 cars were washed between 9 A.M. and 5 P.M. The money was used to send the leaguers to Bible Camp.



Rev. John P. Strand congratulates Pastor Enderlein upon his installation.

## MINNEWAUKAN LUTHERAN PARISH

Trinity Lutheran Church of Minnewaukan, N. Dak., was the site for two festive services in August. At the morning service on Sunday, August 8, Rev. Eugene W. Enderlein was installed as the new pastor of the Minnewaukan Lutheran Parish, consisting of Antiochia, Lebanon and Trinity Lutheran Churches. Rev. John Strand of Minneapolis, president of the Association of Free Lutheran Congregations, officiated at the installation service. After the service the ladies of Trinity served a delicious dinner to over two hundred people in attendance.

The highlight of the afternoon was the dedication service of the new Trinity Church in Minnewaukan, which was followed by an afternoon tea. Pastor Strand challenged us to keep clear our primary mission, that of winning men to Christ, with our primary message to proclaim "Be ye reconciled to God." Pastor Enderlein challenged us from God's Word, to be faithful to the Lord our God, to keep His commandments and to walk in His ways, so that He might bless us and use us to His glory. Special guests for the occasion were student Pastor and Mrs. John Reith and student Pastor and Mrs. Wayne Pederson, who had served the Minnewaukan Parish, as well as visitors from AFLC Churches in Hatton, Hampden and McVile, N.

Dak. A capacity crowd from the surrounding area was on hand to share the joy of the members of this church.

Trinity had its beginnings in December, 1969, when twenty-four men and women met together to discuss their mutual concern for establishing a conservative Lutheran congregation. The interest grew and meetings were held discussing the possibilities of becoming a new organized congregation of the AFLC. A parish was formed with two neighboring Free Lutheran congregations, Lebanon of Brinsmade and Antiochia of Church's Ferry. The first worship service was held on Easter Sunday, March 29, 1970; the constitution was adopted on

April 3, 1970; the Women's Missionary Federation was organized on April 16, 1970, and the name Trinity Free Lutheran was chosen on April 17, 1970. Plans to build a new church were passed unanimously by the group and construction began November, 1970. Pastor Strand conducted a charter member service in neighboring Big Coulee Church on May 17, 1970, when 92 members were taken into Trinity. The membership has now increased to 126. Pastor Eugene W. Enderlein, a native of Cleveland, Ohio, and 1971 graduate of the Association Theological Seminary of Minneapolis, accepted a call to serve this parish. He and his wife Beverly, and their chil-

dren, Steven, John and Rebecca Joy, moved to Minnewaukan early in July. May Christ our Lord be glorified through this new congregation!

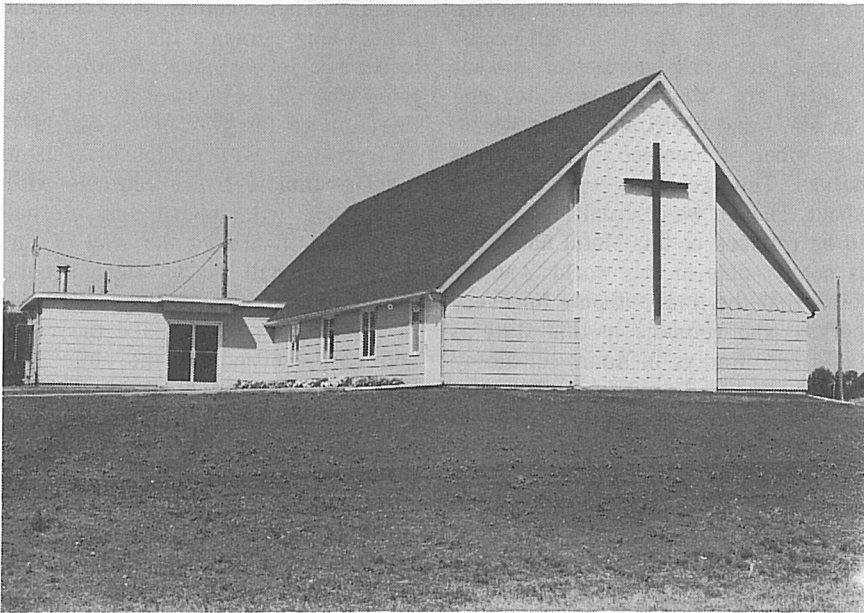
—Corr.

#### ASSOCIATION FARMER GIVEN HONOR

Lyle Halvorson of Church's Ferry has been selected to appear in the 1971 edition of "Outstanding Farmers of America." This recognition has been bestowed upon him due to his farming activities and contributions to helping others in the life of the community.

The 1971 edition will be placed in the Library of Congress and each state library in the U.S.

In addition to his farming operations, he has served on the Benson County Crop and Livestock Improvement Assn. for two years and is an honorary Chapter Farmer in the FFA. He has served as trustee and treasurer of the Lebanon Lutheran Church the past 16 years and is a life member of the American Angus Assn.



Trinity Lutheran Church, Minnewakan, N. Dak.



The congregation and visitors who attended the dedication service for Trinity Church.

#### A GOLDEN HOUSE

Now I live in a golden house  
Upon the broad, broad height.  
The fire that burns upon my hearth  
Knows neither day nor night.

Once I dwelt on the shifting sand  
And feared the winds that blow;  
But now I laugh at tempest gale  
And ice and sleet and snow.

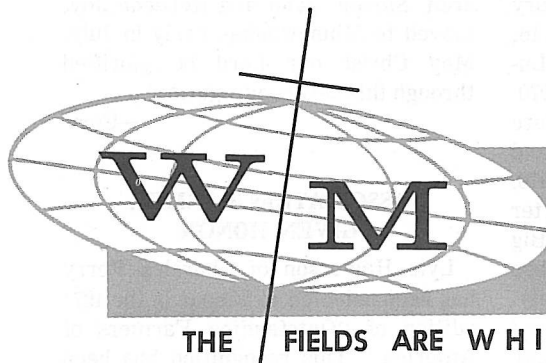
My threshold's washed by water pure,  
My doorsill's stained with blood;  
So long I left Him standing there,  
My Lord who died for love.

I opened to His wounded hand,  
His feet trod on my floor;  
My sin died and was crucified  
When I flung wide the door.

Now I live on the broad, broad height  
Firm on the rock above;  
Now I live in a golden house  
And it is made of love.

—Marlene Moline  
Lansing, Iowa





# WORLD MISSIONS

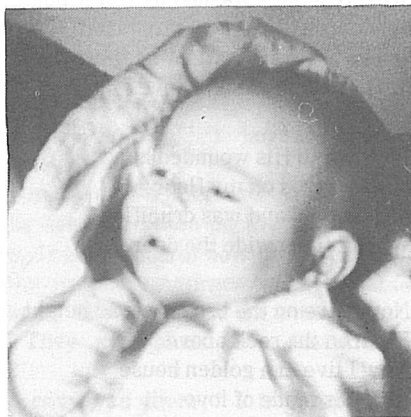
THE FIELDS ARE WHITE UNTO HARVEST

## DUAL CITIZENSHIP

At twelve o'clock noon on April 13th, little Christina Julianna Dyrud was born in a little humble Brazilian hospital here in Campo Mourao. The following afternoon Mrs. Dyrud and the baby were released from the hospital because all the cribs were filled and more babies were being born.

Within the month Christina was registered in the courthouse in Campo and received her birth certificate. She is a true citizen of Brazil because she was born in this country.

We now have to register her in Sao Paulo at the American Consulate. She will then be a full-fledged citizen of the U.S.A. because we, her parents, are Americans. Christina will continue on for eighteen years being a citizen of both countries. But on her eighteenth birthday she will have to decide for herself if she wants to be a Brazilian citizen or an American citizen. We, her parents, can only suggest what we think is best for her, but she has to do the deciding. She cannot continue through life being



Christina Julianna Dyrud

a dual citizen.

There are some similarities here with the spiritual life. Every person born into this world is conceived in sin. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). Therefore, all people born in this world, no matter in what country, are "shapen in iniquity" and "in sin," and a citizen of this world, a member of mankind, with a carnal nature. This we have nothing to say about. Though we certainly would like to be relieved of this sinful nature, it is not possible in this world. And we know that the final outcome for every person who remains in this state is hell-fire. "For as in Adam all die—" (I Cor. 15:22). Therefore, all citizens of this world are doomed to death without Christ.

But wait! We can apply for citizenship in a land that is far greater than any in this world. The land of "milk and honey," with streets of gold. A land that insures all citizens perfect happiness, peace and joy, without sickness, sorrow or grief for eternity. The name of this land is Heaven, with streets and houses marked. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jn. 14:2-3).

In this day and age of tumult and unrest, it sounds like a very good place to know, doesn't it?

How do we then apply for citizenship to this wonderful land? God's Word says, "...unless one is born of water and the Spirit, he cannot enter the kingdom of God" (Jn. 3:5).

Therefore, application for citizen-

ship is being "born of water and of the Spirit," and that is in the holy waters of baptism. In baptism we bring our children to the Lord, and by God's grace they become heirs of the kingdom. Because baptism is a covenant; "in baptism God gives us a new life and His grace, and we promise Him to renounce the devil, and all his works, and all his ways, and to believe in the Father, the Son and the Holy Spirit." (Catechism)

A child who has been baptized is a dual citizen: a child born into this world with a sinful nature and also a child of God through baptism. But time will not permit this child to continue on in this state of dual citizenship. There comes that time in each young person's life when a decision has to be made. "Shall I continue with Christ in the waters of baptism, or go the way of the world?" The struggle is hard fought. But it must be made. If we continue with Christ we will inherit life eternal in heaven. If we go the way of the world, we will go to eternal hell. Christian parents, relatives and pastors would desire to make the right and best decision for the child, but that can't be done. All we can do is pray, suggest and guide by the help of God. the decision is left up to the individual.

Really, when it comes right down to it, all Christians are foreign missionaries in this world because our citizenship is of heaven. We are just sojourners here. Our business is for our Master of that Celestial Land. Many times we foreign missionaries are tempted with getting too involved with the material things of this world, aren't we? But that can be dangerous and may cause us to lose sight of our ultimate goal. Let's keep right on that straight and narrow path.

My dear reader, what land are you a citizen of? If it's of this world, you are a traitor heading for the firing squad, because Christ died for your sins in order to make you a citizen of the Promised Land. Won't you transfer your citizenship now?!

If it's heaven; God bless you, fellow missionary. We'll all go home on furlough by and by.

Connely J. Dyrud  
Campo Mourao, Brazil

for God's kingdom can best be realized in another setting, they will seek that.

Such is the freedom of the local church.

#### FROM THEORY TO PRACTICE

We move now to a very practical matter concerning our life together, the ingathering of funds for the current fiscal year.

A look at the treasurer's statement found elsewhere in this issue of the **Ambassador** will point out a financial challenge as large as any the Association has faced in its history. Briefly put, it is this. On Sept. 1, 1970, the AFLC faced the task of raising \$98,277.95 before the end of the fiscal year (Jan. 31). On Sept. 1 this year the amount was \$120,973.02. Over \$30,000 must come in each of the last four months in order to achieve our goal and one of those months is now over.

It should surprise no one when we say that the Association cannot afford to fail to reach its financial goals. Every failure is stored up against a day of reckoning. Deficit financing will catch up with us.

Receipts during the summer have been slow, as they always are. The tempo of income will have to pick up drastically. We know it will and, hopefully, enough to reach the goal.

#### WHITHER THE CITIES?

This is being written before leaving on the visit to New York City and Philadelphia that we mentioned last time.

It is very difficult for any midwesterner, and certainly a small town one at that, to comprehend what the city is. From here we read and hear of the cities being in trouble. Neighborhoods change. As people become more affluent they move to the suburbs. The economically poorer take over the housing vacated in the city. Freeways and urban renewal may erode the tax base and taxes get higher on the property that remains. Crime increases, fed by a variety of causes.

Cities in trouble. That is what we hear about. And we hear about urban sprawl, chain cities. They even talk about that for Minnesota and the Dakotas. People do not live together any better than they used to, but they are going to be doing more of it.

But back to the large urban centers. What is being done by evangelical Christians in these troubled cities? By not only the missions but the congregations which have stayed on? Are they discouraged? Is there any progress, any hope? These are questions we would like to ask in New York City.

Is it any concern of ours? it may be asked. We are a largely rural church. We have our own problems. And yet the country is one. We are all one people. We should be interested in what happens on the farms, in the suburbs and in the city.

We should care about what happens in Phoenix, in San Francisco, in New York. Above all, we should want to know what impact the Christian message is having in some very hard places.

Perhaps we can find out more about this.



#### THE CONGREGATION DECIDES

"In a free association of congregations such as this, neither its officers nor conferences can negotiate the union of any or all of the congregations with another fellowship of congregations. This is an individual matter for the congregation." **Declaration of Faith, III:4**

This thesis or statement seeks to lay down in as clear language as possible that in the Association of Free Lutheran Congregations no outside force can determine a congregation's change in affiliation or membership to any other fellowship of congregations or to a synod. Thus it seeks to prevent a recurrence of what happened in the merger of the major portion of the Lutheran Free Church with the American Lutheran Church in 1963.

In that situation some congregations found themselves required to **vote out** of a merger they had never approved or desired. They had become the victims of the majority will in direct opposition to the protection of **Guiding Principle No. 10**.

In reality, III:4 of **Declaration of Faith** practically eliminates the possibility of a merger of the AFLC with another church body. Individual congregations may seek other affiliation but the Association may not. No congregation may tell another what it must do. That rule pertains to the operation of the local program and it pertains to co-operative work with other congregations.

The Association will exist as a fellowship as long as the congregations which make it up are bound together by common ideals, beliefs and mission. As they find that these can best be realized in the Association, they will live their lives within it. If they believe their purposes

helpless old age, blindness, poverty, and need. Living alone with her unmarried son, who is home only at night, she is thankful for her son's care; but most of all she is grateful for Sister C— who comes every morning to take care of her and conduct devotions. Others come only rarely, so the days are often long and lonely.

But God brings comfort and solace to her soul.

—Wm. Hagen

## I took his hand

### JOYFUL THOUGH BLIND

"When I said, My foot slippeth: Thy lovingkindness, Lord, held me up. In the multitude of my thoughts with-in me Thy comforts delight my soul" (Psalm 94:18-19).

In spite of many pressing sick calls I had to spend an extra hour today with the elderly and blind Mrs. R—. She had experienced such a remarkable day yesterday when a number of her old friends had come to celebrate her birthday with her. It gave her so much to think about in her otherwise lonely hours that I just had to stay and listen.

"It was so unexpected!" she exclaimed. "In walked some folks that I thought were dead and gone. They even brought flowers. They realized, of course, that I would not be able to see them, but I know they are standing over there on the dresser now. They said they were red and had many blossoms and large green leaves. In my imagination I can see a rose nodding there. The fragrance may be gone, because it is too warm here for flowers."

"You certainly are blessed with a good imagination," I began. "You can really see—"

"Hm. Well, sometimes I think I really see more than people who have eyes. It is wonderful how things come to my mind, sometimes so fast that I hardly know what to do with them all. They are good, pure thoughts, too."

"I envy you there," I interrupted, "because that is just what I often lack."

"Don't envy me, because, I tell you, these thoughts come too suddenly and sometimes they make me feel hot and cold all over. Just before you came I lay thinking of the people who were here yesterday. All at once I was gripped with another thought, how God in His mercy permits such a poor creature as I to draw near to Him and become His child. In Him I become as happy as a child with its father. He makes me so glad that I just can't keep it to myself."

Her face lit up with such a wonderful radiance that I was led to think of Mary's song of praise in Luke 1. Upon her request I read it and sang it to the beautiful melody in Landstad's Hymnal, number 299:

"Min Sjael for Herren kvæder,  
Min Aand i Gud sig glæder,  
I gud min Frelsermand.  
Thi han har havt i Minde  
Sin ringe Tjenerinde  
I hendes stille Sørgestand.

Hans Miskund evig bliver  
Mod dem, sin Tro ham giver,  
Fra Slægt til Slægt hans Pagt;  
Dem, som i Hjertets Tanker  
Paa Hovmod's Høide vanker,  
Han adspredt har med vældig  
Magt.

Gud hid sit Oie vende,  
Og os sin Hilsen sende  
Med Naade, Liv og Fred!  
Gud give os at gange  
Med glade Takkesange  
For ham i Tid og Evighed!"

Thus she joins others in praising God, even though most people would say that she is unfortunate in her



### Bagley, Minnesota

October 17-21

Grace Lutheran Church

Dale Battleson, pastor

Speaker: Rev. David Molstre

Thief River Falls, Minn.

### Webster, South Dakota

October 17-21

Taber Lutheran Church

Raynard Huglen, pastor

Speaker: Rev. Justin Torgrimson

Sioux City, Ia.

### I WONDER WHY

My Daddy thinks it's nice for me to go to Sunday School To hear the helpful lessons and to learn the Golden Rule. And if some Sunday morning something else I'd like to do, My dad looks very stern and says, "I'm surprised at you." So I dress up very neatly and I travel all alone While dad hunts up his paper and decides he'll stay at home. Now, I've wondered and wondered, yes, time and time again, Why Sunday School is good for boys and not for grown up men.

Author Unknown





# Luther League Activities

Edited by Wayne Pederson

## FREE TO BE ME

The American Society has placed religion and Christianity on the same level for so many years that now when one speaks of a Christian we don't know whether they mean one who attends church very religiously every Sunday, or one who is living in a vital, real relationship with Jesus Christ. With this tradition, it has become common among so many church-going people to put on a facade of happiness and love that is only skin deep.

In his book, **The Taste of New Wine**, Keith Miller makes this observation of the people in the churches of today:

"Our churches are filled with people who outwardly look contented or at peace but inwardly are crying out for someone to love them...just as they are—confused, frustrated, often frightened, guilty, and often unable to communicate even within their own families. But the other people in the church look so happy and contented that one seldom has the courage to admit his own deep needs before such a self-sufficient group as the average church meeting appears to be."\*

Perhaps it is a good thing that young people of today are not accepting this ugly dishonesty that they find in so many of their churches. I really believe that our reactions to this situation can and will have a very posi-

tive effect on the way that the world is going.

Youth today see that there must be more to life than what they've seen in the churches for so many years. As one who not too long ago was in high school and am now in college, faced with much the same situation, I cannot condemn my fellows for their reactions to this dull religion they see.

Not too long ago, I was wandering down the same paths that many of them are moving down right now—what's in my future?—why am I on this earth?—who's right: my biology teacher or my pastor?—All of these questions were things I had to deal with. I didn't find the answer through more questions nor did I find the answer through a religious life. It was through the living examples of a wonderful pastor and the young people on a Gospel team that I was with, and the beautiful relationship that my mother had with her Lord and Savior. When I realized that I, too, could have this joy and happiness that was there and real in every situation, I claimed Christ not just as Savior, but as my Lord as well.

Christ is the answer! He is the ONLY way—the ONLY truth—the ONLY life! He wants us for His own—not our traditions, not our religiousness, but US. He won't force His way upon us but will wait for us to come

to Him just as we are.

Oh, how precious His promise in John 8:36—"If Christ therefore shall make you free, you shall be free indeed."

—Wayne Pederson

\* Miller, Keith, **The Taste of New Wine**, Word Books, Waco, Texas

## LIQUOR TRAFFIC INDICTED

Editor Sisseton Courier:

Your articles on drug abuse were very informative and interesting. However, very little space was devoted to the granddaddy of all drugs, our No. 1 health and social problem. In India, people worship cattle, in America our sacred cow is alcohol.

Alcohol causes more deaths and injuries, affects the health and well-being of more people than all our other problems put together. This includes the war, drugs, pollution, cigarettes, bombings, riots and overpopulation.


Drug abuse receives all the publicity; however, the damage to our population from this source is only a fraction of that caused by alcohol. Victims of hard drugs and narcotics are numbered in the thousands, that of alcohol in the millions. There are only 5 percent as many drug addicts as there are alcoholics in this country.

In an article in the **Minneapolis Tribune**, Dr. Griffith, an authority on the subject, states that "alcohol by a margin of 10 to 1 is the most dangerous drug of all." "It not only has the most abuse potential, but the most serious side effects and withdrawal symptoms." Dr. Melvin Knisely, of the University of South Carolina, has operated on a large number of skid-row drunks. He reports that alcohol causes permanent injury to the brain cells of people who indulge. The more liquor that is consumed, the more damage there is to the brain.

Since 1961, 2½ million American soldiers have served in Vietnam. About 50,000 have been killed and 300,000 have been injured, a casualty ratio of 14 percent. Drinking drivers kill 30,000 and injure 1 million every

(Continued on page 14)





# WOMEN *for Christ*

**LIKE MOTHER,  
LIKE DAUGHTER**

by Mrs. Kenneth Anderson  
Radcliffe, Iowa

“As is the mother, so is her daughter” (Ezekiel 16:44 KJV). In the RSV it reads: “Like Mother, like daughter.” There are thought-provoking words. Would we really like to have our daughters grow up to be like us?

First, let us consider a few thoughts on a woman's place and influence in the home. The wife and mother affects the atmosphere of the home. She sets the whole tone of the home. Is it a happy home? An understanding home? A Christian home? It isn't the furniture or the arrangement of the furniture that makes a charming home. It is the love, laughter, consideration of others, patience and, most important of all, the love of Christ in a home that contributes to the art of living.

The praise of a good wife and mother is found in Proverbs: “She looketh well to the ways of her household and eateth not the bread of idleness.” The women of today have many demands on their time with few moments of idleness. Some of these demands may lead to a neglect of home and children. The homemaker's example as a Christian is her most effective way of making her home a place of faith and holiness.

There are many different things our children learn from us:

1. **Children learn from how we**

**speak.** Christians are admonished many times about their conversation. In the book of Hebrews, we read: “Let your conversation be without covetousness. In the book of James, we read these words: “Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.” Conversation can be guarded by having wholesome thoughts. It is said that “out of the abundance of the heart the mouth speaketh.” It would be interesting to have a tape recording of some table conversation when the participants do not know the recording is being made. Actually recordings are being made every time there are children listening. Little children have very sensitive ears and observing eyes and ready hearts.

2. **Children learn from how we act.** The mother must be a worthy pattern for her children to follow. She should organize her time and her work so that she will be an example of patience, poise, understanding and love. Patience is one thing that is lacking in many homes. Much patience is required of a mother. It should be one of her outstanding virtues. The virtue can be achieved only by the help of the Lord. How about our tempers? In James 1:19, we read, “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.” A mother's temper is tested daily. A woman must be able to control her temper before she will have any success as a moth-

er. Children are attracted by gentleness.

3. **Children learn from how we forgive.** To say that there is a home where at some time or another there are not wounded spirits from one member of the family hurting another by things that are said or done would be untrue. But a Christian home knows the presence of the One who forgives. And children learn from how the father and mother forgive each other and forgive their children. Let us pray for a forgiving spirit.

4. **Children learn from how we worship and from our devotion to Christ.** Psalm 92:1-3: “It is good to give thanks to the Lord, to sing praises to thy name, O Most High; to declare thy steadfast love in the morning, and thy faithfulness by night, to the music of the lute and the harp, to the melody of the lyre.” Many children have never seen or heard their parents speak to God and praise him in happy times. Often they get the impression that Christianity is something gloomy and heavy when actually it is just the opposite. It is joy unspeakable because it is the person of Jesus Christ living in you daily. A child can learn much from his mother's prayer life. How often does your child hear you pray? Are you helping your children grow spiritually by having family devotions in your home? Let us pray that God would help us make our prayer life what it should be.

The early years of a little child are so precious. They are little jewels that can become so easily tarnished if not given the proper care and training. So as we consider what kind of an example we are for our children, let us pray that the lives we live before them will be lives that would help to lead them on the right path and to live their lives for Christ. Children are admonished to obey their parents and to honor them, but the father and mother should see that they are deserving of this respect and that they are bringing up their children in the nurture and admonition of the Lord.

The responsibilities of being a homemaker and mother are tremendous. We need a close contact with Jesus Christ, who will strengthen and guide us.



**WMF OF CENTRAL MINNESOTA  
DISTRICT ANNOUNCES  
MEETING**

The fall rally of the Central Minnesota District Women's Missionary Federation will be held on Tuesday, Oct. 12. The host church for the rally is Sarpsborg Lutheran Church, rural Dalton, Wendell Johnson, pastor.

Registration begins at 10 a.m. with the morning session at 10:30. The theme for the rally is "Look Unto Me." There will be a potluck dinner at noon.

All members and friends are encouraged to come and share in the blessings of the rally.

Mrs. Harold Erickson, Secretary

**BAGLEY CHURCH SCENE  
OF WMF RALLY**

The Spring Rally of the WMF of the North Central District was held on April 24, 1971, at Grace Luth. Church of Bagley, Minnesota. Pastor Dale Battelson is in charge of this parish.

The theme for the day was "Lovest Thou Me?", taken from John 21:15-17. Our theme song was "More Love to Thee."

The registration began at 10:00. Mrs. Birdeen Holt, our president, opened our program in Jesus' name with a greeting and hymn singing. Mrs. Battelson welcomed us. Pastor G. F. Mundfrom gave a greeting and spoke on one way of witnessing, by distributing literature.

Mrs. M. Undseth of Shevlin led in devotions, reading from Matt. 26:30-35 and Jn. 21:15-17. The mixed chorus from Dovre Church in Winger sang "Rescue the Perishing."

The morning Bible study was led by Pastor Forrest Swenson of Winger and the afternoon study was led by Mrs. Vernon Nelson of Grand Forks, N. Dak. She spoke on "Feed My Lambs." A delicious noon meal was prepared by the Grace WMF.

Mrs. Kenneth Rolf led in the afternoon devotions and prayer time. Mary Nelson and Bev Olson from Grand Forks shared two numbers in song, "Heaven Came Down" and "The Lord Is My Shepherd."

The offering was sent to Junior Missions. Mrs. Battelson played a

flute solo during the offertory. Various prayer requests were made and remembered. Pastor Battelson closed with the benediction. All day we felt the presence of the Lord so near.

More love to Thee, O Christ,  
More love to Thee,  
Hear Thou the Pray'r I make  
On bended knee;  
This is my earnest plea,  
More love, O Christ, to Thee,  
More love, O Christ, to Thee,  
More love to Thee.

Mrs. Morris Moan, Secretary

[Continued from page 11]

year in the United States. We have 8 million alcoholics in this country. The past 10 years, our 90 million "boozers" have produced 18.3 million casualties—a ratio in excess of 20 percent!

Our millions of alcoholics are afflicted with a most serious and deadly disease, the No. 4 cause of death in America. About 10 percent of the people who drink end up as alcoholics. Liquor consumption is increasing every year and we have now become the most alcoholic nation in the entire world.

Alcohol is also the leading cause

of crime, mental illness, suicides, divorces, broken homes, lost jobs and careers and a host of other social ills and injustices.

The American people spend 21 billion dollars annually on alcoholic beverages. Another 50 billion are lost or spent every year trying to repair the damage caused by this deadly concoction. All taxpayers, whether they drink or not, have to pay dearly for the indiscretions of our drinking population.

To educate our young people to abstain from the use of alcoholic beverages should be the No. 1 priority of all schools, churches and parents in America. We need anti-liquor commercials on radio and TV. Warning labels should be displayed on all containers of liquor and beer, and no advertising of this product should be permitted in any of the news media.

All of these proposals would not solve the problem by any means. It would, however, help to minimize the effects of alcohol, the most harmful and the most destructive element ever known to mankind.

Ed Remmen  
New Effington, S. Dak.

(We are pleased to reprint this letter to a local newspaper, written by a former parishioner of your editor. —Ed.)

**THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS**

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55441

February 1, 1971 to August 31, 1971

**BUDGET RECEIPTS**

	<u>Proposed Yearly Budget</u>	<u>Current Budget</u>	<u>Total Received</u>
General Fund	\$38,250.00	\$ 22,312.50	\$13,466.56
Schools	61,424.00	35,830.66	24,656.84
Foreign Missions	36,000.00	21,000.00	20,596.87
Home Missions	34,245.00	19,976.25	10,272.85
Praise Program	30,000.00	17,500.00	9,952.86
	\$199,919.00	\$116,619.41	\$78,945.98

Received last year same time — \$76,722.05

One Grand Fellowship — \$225.00

Legacies — \$870.80

# CHURCH-WORLD NEWS

## NUMBER OF LUTHERANS STANDS AT 73,307,479

Geneva (LWF) — A healthy surge in Lutheran membership in Africa plus notable gains in Asia and Australasia could not check heavy losses sustained by Lutheranism in the rest of the world, according to an annual global Lutheran membership survey published here by the Lutheran World Federation Information Bureau.

The total baptized membership of the communion is down about two per cent—or 1,816,736 fewer adherents—from last year's figure to a new level of 73,307,479 Lutherans throughout the world.

The general summary of figures received here from Lutheran churches, missions, and congregations shows that there are 57,886,619 Lutherans (down one per cent from last year) in addition to 15,420,860 Lutherans (down seven per cent) in Union churches in Germany—denominations with both Lutheran and Reformed membership.

Eighty-two of the Lutheran churches and 16 recognized congregations—with a total membership of 53,281,661 (down slightly from last year's level)—hold membership in the LWF which is headquartered here.

Among the eight countries which have over one million Lutherans, Indonesia continued to show the strongest growth, up 1 per cent for a total of 1,381,006 adherents in a country where one in 100 Indonesians claims the Lutheran faith.

## FINNISH REPORT PROPOSES CHURCH-STATE SEPARATION

Helsinki, Finland (LWF) — A special committee within the Social Democratic Party, the major political organ in this nation, has issued a comprehensive report calling for separation of church and state.

The Social Democrats have advocated church-state separation since the beginning of the century, but the committee's report represents the first time that a detailed program

has been presented to the party for action.

Two members of the Social Democrat committee are clergymen of the Evangelical Lutheran Church of Finland, the 4.6-million-member state church which represents 98 per cent of the country's population.

The program now before party leaders urges that the state be "uncommitted" as regards religion and that the Lutheran church be completely independent without government support and restrictions.

Though the committee report suggests that the church should have the authority to administer its own affairs, decisions of the church synod should be ratified by the government.

While churches would continue to levy a tax upon parishioners for the work of the church, the committee emphasizes that the present right to additionally tax corporations and companies should be abolished. Business taxes account currently for 14 per cent of the total church income.

Likewise, the president of the Finnish republic would relinquish his right to appoint bishops while the church would bear the responsibility for the salaries of clergymen and other church employees, the report states.

Though religious education would still be offered in the public schools, the instruction would be limited to basic Christian history and tradition, the Social Democrat report proposes. The churches would be responsible for doctrinal instruction.

The report has already touched off a lively debate in the Finnish press which generally views the report as moderate and in tune with the demands of the present.

Most of the proposals suggested require amendments to the country's constitution which could be easily rejected in the Eduskunta (parliament) by a slim minority vote.

The nation's Lutheran church issued its own report last January on relations between church and state, but the church-sponsored study basi-

cally advocated preservation of the status quo.

## DR. STORAASLI DIES AT 86; AN ARMY CHAPLAIN 30 YEARS

Fort Benning, Ga.—(LC)—Dr. Gynther Storaasli, who devoted most of his 46 years in the active ministry to the military chaplaincy, died at the post hospital here on August 13. He was 86 years old.

A chaplain in the U.S. Army for nearly 30 years between 1918 and 1948, Dr. Storaasli retired with the rank of colonel while commandant of the Army's Chaplain School at Carlisle Barracks, Pa.

He then served six years, 1948-54, as executive secretary of the Bureau of Service to Military Personnel of the former National Lutheran Council, and another six years, 1954-60, as director of the Military Chaplaincy Commission of the Evangelical Lutheran Church, now a part of the American Lutheran Church.

In recent years, he and Mrs. Storaasli have resided in Columbus, Ga. In addition to his wife, Sylvia, he leaves a son, Dr. John P. Storaasli of Cleveland, Ohio. He was preceded in death by a daughter, Elizabeth, and a son, Paul, a captain in the Marine Corps who was killed in action in Korea.

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## CORRECTIONS

In the write-up about the 90th anniversary of Bethany Lutheran Church, Abercrombie, N. Dak., in the Aug. 17 issue of the *Ambassador*, the first sentence of the sixth paragraph should read: "Mr. Oscar Christopher-son of Bloomington, Minn., a former member of the congregation, acted as master of ceremonies at the afternoon session."

In the same issue, in *In Memoriam*, the date of Mrs. George O. Lee's passing was inadvertently left out. It should have been July 19.

We are sorry for these mistakes.

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