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Vol. 6

September 3, 1968

No. 18

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Back to School





According to the Word

REMEMBER, RETURN, REJOICE

The Psalmist said, "Thy word is a lamp to my feet, and a light to my path" (Ps. 119:105). The more we meditate upon the Word of God the more clearly we see that its message is timely for us in 1968. It seems very difficult for many to walk life's narrow way without becoming side-tracked with the devil's detours. There is only one safe way to travel life's journey: we must daily look to the Word of God. As it was true of Israel so it is true of many today—they have wandered away from God. Yes, many have pitched their tents toward Sodom. We want to be aware of how God spoke through Isaiah the prophet. "Remember these things, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44:22-23). He calls Israel to remember that God in His marvelous creation has given man the capacity to remember.

Some of the things which we remember are not so pleasant and we wish many times that things could be completely forgotten. This remarkable gift of memory we have now and we will have it in the life hereafter. We are reminded of the incident of the rich man in Hades being in torment who cried out to Father Abraham for help, yes, even for a drop of water. This was impossible. Father Abraham spoke to him saying, "Son,

remember." Yes, many will remember the messages they have heard which brought conviction of sin to their heart but they would not turn from their sin and accept the grace of God for the forgiveness of their sin.

These words speak to us today: "Remember these things, O Jacob and Israel, . . . you will not be forgotten by me." God says He has formed us and created us. We are made by God, for God. God's will and purpose for our lives is that we may live in fellowship with Him. It is only when we are living in fellowship with Him that life has a real meaning and purpose. As the song writer has expressed it, "When we walk with the Lord in the light of His Word" we can daily experience His blessing upon our lives.

We are not only to remember God as our Creator but also as our Redeemer. We were all lost sinners. The death sentence is upon us, we are under condemnation. "For all have sinned, and come short of the glory of God" (Rom. 3:23). Our deliverance is in Christ.

But God says, "I have swept away your transgressions like a cloud, and your sins like a mist." God's Word refers to our transgression as like a cloud. We all know how dreary it is when we do not see the sun. It has sort of a depressing effect as day after day there are clouds and more clouds. God's Word says, "Your sins like a mist." A mist is like a heavy fog. We have all come into contact with a heavy fog which the sunlight is unable to penetrate. This is the picture God has por-

trayed of us as sinners who are living in sin. It is sin that separates us from God. Isaiah 59:2 says, "But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that he does not hear." We ask the question, do we have to remain in the fog and mist of sin? No, for God tells us in these verses, "I have swept away your transgressions like a cloud, and your sins like a mist." On Calvary not only the darkness in nature but also in the soul of Jesus caused Him to cry out, "My God, my God, why hast thou forsaken me?" There the darkness was swept away when He said, "It is finished." The darkness lifted.

Now God says, "Return unto me, for I have redeemed thee." This is God's call today, "Return unto Me." This was the experience of the prodigal son. He first remembered his father's house. Then there was a consciousness of sin so he repented and returned to his father. So also with us, if we lack the joy of salvation and the witness of the Spirit of God that we are His children, God's Word says, "Return unto me, for I have redeemed thee." All we have to do is to take God at His Word. He said, "Him that cometh unto me, I will in no wise cast out."

There will be rejoicing in your heart. This was also true of the prodigal. There was joy in the father's heart. The Word of God says in Luke 15, "Likewise there is joy in heaven over one sinner who repenteth."

—Ernest Langness

The *Lutheran Ambassador* is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to *The Lutheran Ambassador*, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn.

Prayer is not Instant Pudding

Lois Hoadley Dick

One wintry day, during a brief respite from working in an office, I took time to bake a homemade custard pudding. It turned out delectable, made of creamy milk and butter, farm-fresh eggs, and topped with a browned, nutmeggy skim of butter dots. It took time, but the family loved it.

What made the difference? I checked the list of ingredients on a box of instant pudding: Monoglycerides, preservatives, nonfat dry milk, artificial flavor and coloring. Why, except for the two cups of milk which I was to supply, there was nothing nourishing in it. Its popularity stems from the fact that—unlike my made-from-scratch custard—you get instant results. No waiting for an hour while it bakes.

We're so accustomed to instant results that we sometimes carry it over into our spiritual lives. I want instant answers when I pray. Not concerned too much with the quality, just so I get action! The beauty without the beating, the flavor without the slow fire. As Bishop Herbert Welch says in *As I Recall My Past Century* I like "fast progress." "But God answers by littles. He sends a Baby to re-

deem the world."

Should we expect God, our "Chief Nourisher," to be like instant pudding? Not if you've ever tasted the difference! Prayer is much more than a game of questions and answers.

Think of Samuel's mother, Hannah. How many slow tears dripped into her lap before a baby lay there? And of the footsore Israelites who tramped seven dreary times around Jericho (wouldn't once have been enough?) before God answered prayer. Abraham waited how many years for the promised seed? Twenty-three. Godly Jews in the iron furnace of Egypt must have prayed a lifetime for deliverance and were never delivered—except through starvation or fatal beatings.

Consider Elijah, obliged to plead with God seven times for the promised rain. (Did he begin to mutter in his beard, "What a dirty trick!" after the first and second tries?)

Naaman's desperate request for cleansing was not answered promptly. Six ridiculous times he lowered his face (and his ego) into the filth of that river. Can you believe John Baptist sat in Herod's stinking prison without praying to be set free? And Jesus' answer: "Blessed is he, who takes no of-

fense at me" (Luke 7:23). And off rolls John's head.

An evangelist once told the story of how during a needy time he was on his knees praying by his bedside for money to continue traveling. As he opened his eyes, he saw someone had slipped an envelope under the door. You guessed it! It contained a \$50 bill! A man in the audience went home and tried the same thing. He prayed on his knees by the bed, but with one eye on the crack under the door. Nothing happened—except that he lost his faith.

What are we to think? Is prayer only a casual mention, like "Please pass the salt," and you get what you request? Or, like the old Russian proverb, asking that two and two may not make four?

Or is prayer more like "ask—seek—knock"? In other words, use your mouth, use your eyes, use your hands and feet, use everything, be a pest, but don't give up! Prayer, as Richard Trench has said, is not overcoming God's reluctance but laying hold of His highest willingness.

In one of the strangest portions of Scripture, Daniel 10, we are shown all the plots and subplots behind an interrupted answer to prayer. Daniel prayed for a very special kind of understanding. His

Letters TO THE EDITOR

POSSIBLE SUPPORT FOR BIBLE SCHOOL STUDENTS

Vacation Bible School is pretty much history in most congregations by this date on the calendar. But some progressive folks are already looking forward and making tentative plans for the weeks of VBS for 1969.

As was suggested by Pastor F. B. Monseth at the Annual Conference, the following idea should be printed in our *Ambassador* for the congregations to weigh and consider.

It's altogether possible that there would be more students in our Bible School if they could "swing it" financially! Why not have a system of scholarship funds set up by the congregation and (or) the organizations in it, to pay all or part of the tuition, etc., to help and encourage students to attend our Association Bible School?

It could be arranged that the student would be active as a VBS teacher or superintendent as well as being a "spark plug" for other congregational activities during the summer, when there often is a slackness in such organizations. I'm sure the need exists for that kind of leadership in most AFLC congregations.

If a congregation has no students and no "prospects" going to the Bible School, they could "adopt" a neighboring congregation's student, or one recommended to them from the School as being in such need. And they could still be just as useful and be helped as much as if it were a member of the home congregation who was the student involved.

It's an idea anyway.

Pastor Hubert De Boer
Granite Falls, Minn.

prayer was heard the first day (10:12) but it was necessary for him to fast and pray, pray and fast, discipline himself, deny himself and suffer for twenty more days before the answer came. Why? The text goes on to explain that an angel messenger had been sent immediately with the answer, but something had happened. He was detained by the Evil One for 20 long days.

The result was, however, that Daniel received not only what he asked for, but a vision of holy and heavenly things, an experience of God, a fresh look at his own incompetence (though prime minister of a world empire), supernatural strength and what proved to be his last and perhaps greatest vision.

"Slow" Answers a Blessing

What we would call "slow" answers to prayer are sometimes a blessing. The second question of the Apostle Paul's converted life was, "Lord, what do you want me to do?" He doubtless had in mind a new life of intellectual accomplishments for God, theological encounters with the world's great thinkers, debates and exchange of spiritual experiences in cultured surroundings. God did not instantly answer that prayer and show Paul the jail houses, solitary confinements, the vomiting seasicknesses, the public beatings and stocks, being dragged in chains from one amused ruler to another.

If God had, perhaps the proud Paul might have taken the road back to Jerusalem or been content to be a secret believer.

We all know of instant answers to prayer when a Christian has been in physical danger, cried, was saved. These are emergency prayers. One day I was faced with the task of recopying two long manuscripts from several years ago. I couldn't even find the carbons. At one time my files had been in order but this particular week my son had rummaged through them, hunting for stories to read, and nothing was in order. I pulled

out the long file drawer and stared at the mess. It would take two hours, I thought, to find the manuscripts. "Lord, help me find them quickly," I prayed, reaching in at random. The second manuscript I touched was the one!

It took about half an hour to retype it. Then I needed the other manuscript. "Lord, I couldn't ask you to do it again," I prayed—if you could call that a prayer.

I reached down deep into the jumbled heap of papers. The first one I touched was the manuscript I needed.

How did I feel? I'm afraid to tell you. Elated at first, then sneaking thoughts crept in, like: "It must have been coincidence. God is really too busy to take time for such a silly thing. Lots of other people who aren't Christians have stories like that to tell." And so on.

In the back of my mind, I believe God answered prayer instantly to save me several precious hours of time at the end of a busy day. But there wasn't much nourishment in it. None whatever. I had a taste of instant pudding, that was all.

"Some prayers have a longer voyage than others, but then they return with their richer lading at last, so that the praying soul is a gainer by waiting for an answer." That was the experience of William Gurnall, an English divine of the seventeenth century.

Could we paraphrase Rom. 5:3-4 to read: "Suffering [in prayer] produces...character"? With endurance in between, of course. Suffering, endurance and—as Amy Carmichael has often said was the result of her slow or unanswered prayers—a golden key called Comfort.

So be grateful for tastes of instant pudding, but adjust your appetite to wait for the spiritual nourishment that may be in slow, "baked-to-perfection" answers.

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GUIDEPOSTS FOR RECREATION

Oscar Engbretson

There is a tendency to divide life into areas. We speak of our business life, our devotional life, our social and recreational life.

One of the more difficult areas of consecration for many, not least for young people, lies in the area of the things variously named recreation, pleasures, fun, or entertainment. Because it is difficult to be clear on just what is good and what is evil, it is also one of the more difficult areas for parents and pastors to give good counsel.

There is the danger that we may label some things sinful which may not be sinful, and the greater danger that we may condone and encourage them to participate in activities which may lead to great loss in their Christian lives. It is safe to say that the conscientious person would much rather err on the side of caution, than to have to feel that one has contributed to the unhappiness and loss of someone by giving wrong counsel.

"Everybody's Doing It"

There are a number of reasons why there are so many temptations in this area. The fact that so many people, even those who are counted as most respectable in many ways, take part in many of these activities makes it harder not to follow them. Even if we know that the fact that many people do something does not in itself make it right, it is still true that we want to be like those about us and do what they do. In I Peter 4:1-5 the apostle had to sound that warning to the people

of his day. Perhaps we would do well to tell those who have these problems, that it is not true that "everybody is doing it." When Elijah told the Lord that he alone was standing against the stream, the Lord informed him that he was wrong and that there were no less than 7,000 others who with him had not bowed the knee to Baal.

The world has a way of clothing much of what is sinful in alluring ways. This is particularly true in an age when so much of the entertainment offered to us is of the commercial variety. Some of the greatest talents (and it is great) has been pressed into service to make things appealing to people. We think of the use of neon lights, whether to attract by its brightness or to give softness and appeal by its glow. We think of the advertisements of the beer barons, whether it be "from the land of sky blue waters" or the little ditty of Heilemans, which even the smallest children seem to learn so easily.

Because of this appeal to partake of the various things offered for pleasure and fun, many people live in inner conflict, while many others have lost their peace of mind as well as their interest in the more wholesome joys and pleasures of life.

We must remind ourselves that God wants us to be happy. So often in the pages of the Bible we find such words as happy, pleasures, rejoice, glad, sing.

The fact that God gave us Sun-

day is evidence of His desire that we should have true relaxation and recreation. God has a program for His people that is good and which leaves no regrets. It is good if we, as His children, learn that there is a vast difference between "true happiness" and the "pleasures of a moment."

We know that there are certain things which are definitely sinful and evil in their effect. These the Christian as a follower of the Lord Jesus Christ cannot take part in. The writer of Hebrews mentions them as the "pleasures of sin, for a season." Jesus also refers to them as the "pleasures of life which choke out the new life."

There are also pleasures and enjoyments which are so completely good and wholesome that there is no question in anyone's mind whether or not one may participate in them.

The Grey Belt

Between these areas, however—that which is definitely wholesome and good—lies the great area of difficulty for many. Here too, we find the difficulty in our counseling. This is the grey belt, where it may not always be so easy to determine just what is right and what is wrong. One of the most difficult situations arises when one Christian counselor condones what another condemns.

We oversimplify the question if we say, as a certain wife said to her husband who asked if a slightly used shirt was fit to be worn

again: "If it's doubtful, it's dirty." We cannot dispose of honest questions that way.

We know that the standards of the world are not a sufficient guide to satisfy the Christian. Even the standards of the good people of the world are too low for the God who has said to His people: "Be ye holy, for I am holy." The world has a standard of conduct, and if we conform to it the world will not trouble us. But Jesus has made it plain to us through the Word that the Christian cannot conform to the world. (See also Rom. 12:2).

We also know that man alone is unable to choose aright by the light of his own reason. Even our conscience, unless enlightened by the Word and constantly renewed by daily grace, is not a safe guide. Jeremiah said: "O Lord, I know that the way of man is not in himself, it is not in man that walketh, to direct his own steps."

How We May Know

Is there, then, no way by which we may know what we may do and may not do; in what we may participate and what we as followers of the Lord Jesus must refuse? Yes! God has given us some tests by which we may know for ourselves what is right in the light of His Word. In Scripture we find certain touchstones which will guide us to a good answer:

1. God calls for *complete consecration* in every area of life. There can be no areas or interests that are withheld from Him if we are to be His disciples. "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind, and all thy strength." "All that ye do in word or in deed, do it all in the name of the Lord Jesus."

2. We must *do nothing that hurts our body, mind, or soul*. Paul writes: "Do you not know that you are God's temple and that God's Spirit dwells in you? If any man destroys God's temple, God will destroy him. For God's temple

is holy, and that temple you are" (I Cor. 3:16, 17).

3. We must *do nothing that takes us out of the Communion of Saints*, or, in our terms, out of the fellowship of Christian believers. Paul writes: "Do not be mismatched with unbelievers. For what fellowship hath righteousness with iniquity? Or what fellowship hath light with darkness? What accord hath Christ with Belial? Or what hath a believer in common with an unbeliever? What agreement hath the temple of God with Idols? For we are the temple of the living God. . . . Therefore come ye out from among them, and be separate from them, says the Lord" (II Cor. 6:14ff). "Do not be deceived; 'Bad company ruins good morals'" (I Cor. 15:33).

4. As Christians we are warned against *anything that would enslave us*. In I Corinthians 6:12 Paul writes: "All things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved of any."

5. In I Corinthians 10:23 we are also told that *we must not do anything which will weaken our Christian life*. "All things are lawful, but not all things are helpful. All things are lawful, but not all things build up."

When the sons of Mrs. Wesley were leaving home, this wise mother knew that from time to time they would be faced with choices between right and wrong. To guide them she wrote this little rule, which can be helpful to us all: "Whatever impairs the tenderness of your conscience, weakens your reason, obscures your sense of God, takes the relish off spiritual things—that to you is sin."

6. We must *not place ourselves in situations where temptations will overtake us*. "Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." Daily we pray, "Lead us not into temptation." We cannot pray that prayer and then needlessly expose our-

selves to circumstances or conditions of temptation.

7. As a Christian I must *do nothing that would become a stumbling block to others*. "Whosoever causes one of these little ones who believes in me to sin, it were better for him to have a great millstone fastened about his neck and to be drowned in the depth of the sea. Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptations come."

8. Finally, we must *do nothing that is inconsistent with being a follower of the Lord Jesus Christ*. This test, like the first, is a summary of all the tests that the conscientious person needs. Peter writes in I Peter 2:21: "Christ also suffered for you, leaving you an example, that you should follow in his steps." Some years ago one of the speakers at a Bible camp said that "there are certain places where the footprints with the nails do not turn in; and where they do not turn in, His followers dare not go."

There are doubtless many more passages of Scripture that could be added to this list. In the light of these passages, however, it should be possible for us to make our decision when we are faced with the questions of right and wrong in the matter of our conduct, not only in our amusements but also in many other areas of life.

As we face these guideposts for Christian living, we shall be led to examine all of Christian life in their light. Through them God will show us the need for deeper consecration and the need for the daily grace and forgiveness which He grants to us as His weak and erring children. As we grow in grace and in the knowledge of our Lord and Savior, we shall find that it becomes easier and easier for us to satisfy our own hearts as to what is right and what is wrong.

—Courtesy, Tract Mission

"CRUSADERS FOR CHRIST" TEAMS WERE AT BETHANY BIBLE CAMP



Junior Week Crusaders

Two full weeks of camp were held at the BETHANY BIBLE CAMP on beautiful Grace Lake, 10 miles east of Bemidji: Senior Week—July 15-21; Junior Week—July 21-26.

There was an experiment conducted in the procuring of a Lutheran Evangelistic Movement "Crusader for Christ" team each week, to be the counsellors and general assistants to the deans. The

team for the Senior week was composed of Dick Egolf (the leader), Pat Agrimson, Bill Kolness, Stan Nelson, Nancy Johnson, Roxanne Sansness, Connie Holm (who took Marlene Nelson's place for this week), and Shirley Van Horne. The dean for the Senior week was Pastor Hubert De Boer of Granite Falls, Minnesota.

Evening speaker for the Senior Week was Pastor Norman Tung-

seth of the Elim Lutheran Church of Clearbrook, Minnesota. He also very ably conducted the morning chapel service to begin the day. Bible teacher for that week was Pastor Marvin Undseth of Shevlin, Minnesota, leading the campers through the First Epistle of John.

The Crusaders for Christ for the Junior Week were Owen Christiansen, Deyonne Everson, Loren Tungseth, Karleen Krats, Sid Featherstone, Pam Langseth, Priscilla Warmanen and Sharon Hviding. The dean for Junior Week was Pastor Dale Battleson of the Bagley Parish, Bagley, Minnesota.

Chapel and evening speaker was Missionary Alvin Grothe, home from the Brazil mission field, and Miss Lillian Kvamsdale of the Bolivia mission field (World Mission Prayer League) was the Bible hour teacher.

Missionary Verle Dean of the Redby Lutheran Mission, Redby, Minnesota, was dean of men for both weeks of camp and Mrs. Birdeen Holt of Fosston, Minnesota, served as dean of women. Mrs. Nervik of Minneapolis acted as camp nurse for both weeks while Miss Mae O'Gorman was the life-guard for most of the camp weeks.



Senior Week Crusaders

DICKEY LAKE BIBLE CAMP

Kalispell, Montana, August 1-4

by Mrs. Esther Stalsbroten

Dickey Lake Bible Camp is sponsored by Stillwater Lutheran Church at Kalispell, Montana. The idea of having a Bible Camp close to home base came as a result of a plan to reduce expenses. At a cost of only \$5 to \$10 per person and the third year in operation, the camp attendance is steadily growing. This year, besides the adults, there were nearly 50 children and teenagers. One man whom they called "Uncle Lloyd" had sponsored twelve children, all of whom came from a little town called Olney where a Sunday School is struggling for existence. Others came from Hungry Horse, Whitefish, Somers, Kalispell, and even two representatives from Culbertson, Montana, and one from Kent, Washington, and then the three of us from Eugene, Oregon.

The camp, operated by the Christian and Missionary Alliance, has somewhat primitive facilities but

is an excellent place for a real vacation.

Dickey Lake is extremely inviting, offers good swimming for the youngsters, boating, etc. Pastor and Mrs. Stendal and their congregation are to be congratulated on the fine program offered, relaxing to body and soul, and not overcharged with schedules.

Pastor Stalsbroten brought the evening messages, films and filmstrips kept the children's interest, and the highlight was the evening bonfire with singing and testimonies. Silhouetted against the lakefront young and old took part, quoting Bible verses and sharing Christian experiences. New voices were heard and expression given to new-found faith at camp. At one morning session Mrs. Stalsbroten took the group on an imaginary mission tour to Africa, which the children enjoyed.

Personally, the camp met a real need in my life. It was good to meet new friends and to hear of

their experiences with the Lord. The children were so well-behaved and took turns on KP duty. I discovered that one of the best places for good fellowship was right there in the kitchen. While wiping dishes several of the young people opened up, telling the thrilling story of how they came to know the Lord as Saviour. The entire camp was so warm and friendly. There were tears at parting.



Rev. Lars Stalsbroten, right, and his son, Oliver.



The Dickey Lake Camp Family

Together with our son Oliver as chauffeur we traveled by camper from Oregon, and since we were so close to Glacier National Park we spent all of the Monday after camp at the park. Such majestic beauty climaxed a most unusual vacation. We want to thank Pastor and Mrs. Stendal and their good people for their wonderful hospitality and for all the blessings which came as we heard the Word of God dynamically expounded. Indeed it was a mountaintop experience—so needful as we descend again to the valley to begin another year of busy activity.

Montana is a wonderful state and we would recommend this camp to anyone in that vicinity as an ideal spot for relaxation and spiritual rejuvenation.



EDITORIALS

DON'T FORGET THE SCHOOLS

At the half-way mark in the fiscal year a little over one-third of the income expected for the year has come in. Simple arithmetic tells us that the last six months (to Jan. 31) will have to be twice as productive as the first if the goals for the year are to be met.

For the present it should be noted that our Schools fall far below even the third, having received only over a fifth of what is needed for the year. So great improvement is needed in that area particularly. Let the congregations bear that in mind as they plan their giving.

The deadline has passed for Ladies Aids, other organizations and individuals to send notification of their intention concerning the furnishing of the dormitory building. But if such would still like to be along in that project, please notify the Business Administrator at once. And don't forget—other contributions to the furnishing fund are still being accepted and are needed.

WHY USE THE COURTS FURTHER?

"Let us finish the job," said the Steering Committee in a statement published in *The Lutheran Ambassador* August 20, 1968. The Committee was speaking in reference to the matter of appealing the court decision in the dispute in First Lutheran Church, Valley City, N. Dak., in 1963. As the statement title suggested, the decision ought to be brought before the North Dakota State Supreme Court, in the opinion of the Committee.

This Steering Committee is not a committee of the Association, although the members are members of AFLC congregations. It came into being out of the interest which some people had in pursuing the legal ramifications of the merger of the major portion of the Lutheran Free Church with the American Lutheran Church in 1963. Since the decision in the Valley City case was rendered several years ago the Committee has doubtless long been pondering the move it now proposes. In fact, we had thought the decision had long since been appealed.

The statement "Let Us Finish the Job" does not spell out what action is asked of Association members although it seems, generally, to be a call for moral support and encouragement. Contributions are not asked but they are likely welcome. The statement's title is ambiguous because the Committee can make the appeal to the State Supreme Court any time it wishes to do so, the Association herself not being directly involved in the case.

It goes without saying that some people in the Association would like to see the Valley City decision appealed to the high court. Certainly we can appreciate the desire to have a legal point tested at every level of the judicial process. Others, we think a majority, are content to let matters rest where they are. Not necessarily because they agree with the decisions rendered but because they do not see any point in continuing along this path and they fear that healing wounds will be irritated again to no one's good. And even though the Association wouldn't be officially connected with an appeal, if one were made it would be thought of as church-sponsored.

We are not in favor of an appeal. We doubt that there are many legacies and estates tied up on the question of who shall be the lawful recipient, the AFLC or the ALC. Since 1963-64 there has been ample time for all testators to change their wills to make the Association their beneficiary, if that is their choice.

God has given us a goodly fellowship. Blessings greater than dreamed possible have been ours. Who would have missed the excitement and challenge of the past five years? The Association has what she needs and God will provide the continuing needs. An appeal to the North Dakota State Supreme Court could do little now, we think, for either our Grace Lutheran Church in Valley City or the Association of Free Lutheran Congregations as a fellowship.

But the pages of the *Ambassador* are open for expressions of opinion pro and con on the subject.

The following editorial was written before it was learned that Billy Graham would appear on the program of the Democratic National Convention as he had on the Republican Convention. But the general theme of the editorial still holds true and we publish it as originally written.

BILLY GRAHAM AND POLITICS

The Lutheran Ambassador endorses the work of Billy Graham, not all methods employed without exception or all statements, but his evangelistic outreach in our time. His work has been supported editorially on more than one occasion. God has used this man in our time in a significant way.

As one of America's best known and most admired men, it is natural that his opinion on any subject is desired by many. There are those who would draw him out particularly in the field of

politics. Endorsement by him would be worth not an inconsiderable number of votes in any election.

Also, as a prophet in our time, he comes very close sometimes to elevating one political figure here or judging another one there as he discusses the events of our day and their meaning.

Perhaps in the latter role, as prophet, there is some justification for giving the blessing or withholding it. But in the office of evangelist we hope that he will be careful not to choose sides politically lest his ministry be harmed in any way.

It seems to us that Billy was on shaky ground in appearing at the recent Republican National Convention as one of the participating clergymen unless he had also appeared at the Democratic Convention. He may have meant nothing by it, but as a man in public domain his appearance had the nature of endorsement and we don't know if that is the wise thing for him to do.

We come from the school of thought which says that it is best for clergymen to refrain from partisan politics. He shouldn't be silent on moral issues but it is better that his pronouncements be divorced from partisan politics if at all possible. Perhaps this is a price that one in the ministry has to pay. He may surely be registered as the voter of a certain party but it is best to play this down as much as possible.

The reason for all of this, of course, is that many people take their politics very seriously. If their

pastor or spiritual leader takes a vocal position different from their own it may drive an unnecessary wedge between them. Furthermore, if the pastor takes a position favoring one candidate as against another publicly, he may unconsciously, or consciously, give the impression that he has the mind of the Lord in the matter when, in fact, he may not have it any more than someone who chooses another office-seeker to support.

Therefore, we are unmoved and sometimes a little irked when we receive mail from fellow clergymen telling why they are for one candidate or another, especially if said candidate is not our own selection. They are entitled to their choice as we are to ours, but the actual work of politics should better be left to the laymen. Naturally, it is our hope that some of them, at least, will be motivated by Christian principles and faith.

And for Billy Graham, we believe it is best for him to be very careful in the matter of politics. His calling is evangelism and we don't want that ministry harmed in any way.

By the way, his prayer at the close of the convention was a very fine one and more evangelical than most you will hear at such occasions. It was non-partisan, too, and that is to his credit. On the whole, the prayers of clergymen at political conventions and rallies leave much to be desired, but that is a topic in itself.

HOW TO RAISE A DELINQUENT

Ten Easy Rules

1. Begin at infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.
2. When he picks up bad words, laugh at him. This will make him think he's cute.
3. Never give him any spiritual training. Wait until he is 21 and then let him "decide for himself."
4. Pick up everything he leaves lying around—books, shoes, clothing. Do everything for him so that he will be experienced in throwing all responsibility on others.
5. Quarrel frequently in his presence. In this way he will not be too shocked when the home is broken later.
6. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
7. Satisfy his every craving for food, drink and comfort. Denial may lead to harmful frustrations.
8. Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.
9. When he gets into trouble, apologize for yourself by saying, "I never could do anything with him."
10. Prepare for a life of grief. You are bound to have it.

(Prepared by the Police Department of Houston, Texas)

CONCLUSION

Daniel was taken into exile with his people, but he did not forget his Lord God. He was not ashamed of his God though he was in the midst of a people who knew not God. He looked to his God for every need and help, and his God never forsook him.

Daniel stayed true to his convictions even though severely tried in so doing. Daniel could have escaped the lions' den, if he had just moved over a little from in front of the open window when he prayed. But if he had done that it is doubtful if God would still have heard his prayer and Daniel would have lost his witness to those who knew that he was a praying man. Daniel, like Joseph, remained true to his God no matter what the cost to self. They both refused to compromise with the world even a little bit. In turn God greatly blessed and honored them.

Satan and the world (as well as our own flesh) often do not ask us to compromise very much in our convictions, just enough so that we will lose our effectiveness as a Christian witness. It doesn't take much of a compromise with Satan, the world and our own flesh before we are out of touch with God.

Satan is so very subtle. Beware of his subtleness.



OLD TESTAMENT BIBLE HISTORY QUESTIONS

Lesson Ten

October 1968

INTRODUCTION

Our lesson today is on Daniel. We now move from the period of the Kings into the exile period, which is the first part of the last (or sixth) major time period in the Old Testament.

It is not quite 600 years before Christ. It is about 3,600 years after Adam.

The time line almost fades out here in the Bible. However, at this time man devised an accurate system whereby he kept track of time. From this time on the records and dates of history are quite dependable. It seems that when man began to keep track of time, then God turned this job over to man. God is like that. God likes to work with man if and when He can. We do have some prophecies in the Bible that prophesy the length of time of the exile (e.g. Jer. 25:11). We also

have Daniel's prophecy of the seventy-week years in the book of Daniel, which takes us to the time of Christ.

Our last lesson was on Hezekiah, one of the godly kings of Judah. Since Hezekiah's time, Judah went down, down spiritually. The kings of Judah did not serve the Lord God. Because of sin and unrighteousness God permitted a heathen nation (Babylon) under a heathen king (Nebuchadnezzar) to conquer Judah. However, God did not let these people become entirely lost, as happened to the ten northern tribes. A remnant of these people were taken into Babylon and here they were allowed to live, prosper and preserve their identity. They were even permitted to be represented in the government, as in the case of Daniel. They were in exile but not enslaved as had been the case in Egypt. God was with them. We can also be sure that there was a reason why God prospered them now, even as an enslaved people, when He did not previously prosper them as an independent nation. These people had learned their lesson. While independent they served heathen gods and lived in their sin. Now they again remembered their Lord God.

What a lesson for us! We may look to our government or some organized group to prosper us. But we need to remember that God is the one who gives and takes. He is also a God who can, if He so wills, give prosperity within adverse situations.

Sometimes when everything seems very hopeless God can again restore life and hope when there is repentance and turning back to God. Sometimes it isn't until man becomes desperate and all hope is seemingly lost, that man will again look to God who is his only hope.

DANIEL

(Daniel 1, 2, 5 and 6)

1. How did Daniel happen to be in King Nebuchadnezzar's court?
2. What were the new names given to Daniel's friends? (1:7)
3. What problem did Daniel and his friends face in King Nebuchadnezzar's court?
4. What is the similarity between this problem and the problem that Christian young people face today?
5. What stand did Daniel take?
6. To whom was Daniel most loyal even though a slave?
7. How did God bless Daniel and his friends? (1:17)
8. What problem did King Nebuchadnezzar face in chapter two of Daniel?
9. Who was not able to help the king?
10. What made it very difficult for anyone to help the king? (2:3)
11. What request did Daniel make so he would be able to help the king? (2:16)
12. What did Daniel then ask his three friends to do?
13. How did God help Daniel to help the king?
14. According to chapter 6, who is now king?
15. What great power or kingdom did this king represent? (5:31)
16. Who plotted against Daniel?
17. What did they do?
18. What courage did Daniel manifest?
19. How did the king feel about Daniel being thrown into the lions' den?
20. Why was the king powerless to help Daniel? (6:12)
21. What decree did the king make to all the people according to Daniel 6:25-27?



WOMEN *for Christ*

THE WIDOW OF ZAREPHATH

Mrs. Jay Erickson
Radcliffe, Iowa

The story of the Widow of Zarephath found in I Kings 17 is indeed a blessed one of a woman who revealed a faith which stood the test. The setting is one of national depression, no doubt brought about by Israel rejecting the mercy of God and inviting judgment. In spite of depressing circumstances, we find the Lord caring for His own in the midst of a hopeless situation. The Lord does not spare his own from testings of faith, but shows them his miracle-working power and mercy.

It is not possible for those of us who have never faced starvation to realize what it would be like to have food enough to eat for one more meal and then face starvation and death. This is the desperate situation of the widow and her only son. In addition, God sends Elijah to this widow and he asks her for water and food. What a time for hospitality!

In 1951, while having evangelistic meetings in Pastor Nordsletten's parish in Wisconsin, we were caught in a flash flood and nearly drowned. All of our earthly possessions (a car and trailer house) were under water for three days and almost everything was ruined. As we sat on a hillside watching the mad, rushing waters, without even a tooth brush to call our own, we learned to know God in a new

and wonderful way. He also gave us a new sense of values—the fleetingness of earthly possessions and the importance of laboring for the salvation of eternal souls. This was a difficult experience at the time, but since then, during times of testing, we have remembered how the Lord undertook and showed us His miracle-working power when we had come to the end of ourselves. He proved true to His Word, "I will never leave thee nor forsake thee." How true this is of salvation too—not until we have seen that we have nothing and can do nothing to save ourselves are we willing to rely entirely on God's mercy and trust solely in the wounds of Jesus. The same applies in victory over temptations—in our own strength there is failure, but in making use of the unfailing resources of Christ there is victory.

This widow obeyed Elijah because it was God's command. How God desires obedience in the lives of His children! When we learn to obey Him, He gives the grace and strength to do the task set before us. God's Word was reliable, as it always is, and the flour and oil in her cupboard were continually refilled through God's miraculous power alone. Abraham was asked by the Lord to go into a strange country and he, too, obeyed, not counting the cost, not knowing where he was going, and God blessed him abundantly!

The widow of Zarephath experi-

enced the power and provision of God in daily bread and now the Lord was preparing her for an even greater test of faith. Her only son who had been so marvelously saved from starvation now became ill and died in his mother's arms. Knowing Elijah was a man of God, she went to him for help. She wondered if God was punishing her for some past sins. We do not know what the purpose was, but anything that causes us to confess and deal with secret sins is good for us. The death of her son was not punishment from God, however, but God's way of strengthening and increasing her faith. God restored the boy to life through Elijah and again revealed Himself as a God of love and mercy. This widow had made a good beginning of faith, but this is not enough; there must be a daily renewal and a growing in grace. It is necessary to begin to "live the new life" with God, but we must daily give ourselves anew to Him, deal with sin, and follow His leading in the way we spend our time, talents and treasures. When this widow looked at her son, risen from the dead, she, too, had experienced God in a new way!

There are many testings that come in the life of a believer. May we bend our knees to God when they come and beware of Satan causing us to become bitter and lose this most precious faith. I remember a dear lady who was told by the doctor that she had cancer and only a few weeks to live. Upon hearing this news she said, "I am looking forward to that great day when I shall see my Savior face to face." She continued to live joyously those last few weeks and was a real testimony in the community of victory in Christ, even in the face of death.

The Psalmist says, "One thing have I desired of the Lord... that I may dwell in the house of the Lord all the days of my life." In our world of uncertainty and chaos this too has become my earnest prayer—one thing I desire—to have my name written in the Lamb's book of life, to live in close fel-

lowship with my Savior, and be ready to meet the Lord when He comes. What else is really important?

Take the world, but give me Jesus,
Sweetest comfort of my soul;
With my Savior watching o'er me,
I can sing though billows roll.

Take the world, but give me Jesus,
Let me view His constant smile;
Then throughout my pilgrim journey
Light will cheer me all the while.

Take the world, but give me Jesus,
In His cross my trust shall be;
Till, with clearer, brighter vision,
Face to face my Lord I see.
Fanny J. Crosby

WEST COAST DISTRICT WMF RALLY MET AT ASTORIA

The West Coast WMF met at Bethany Lutheran Church, Astoria, Oregon, on May 7 and 8, 1968. The theme for our spring rally was "Abiding with Christ" from Luke 24:29. Mrs. Hilmer Melseth, president, opened the meeting, and the hymn "We Would See Jesus" was sung. For devotions, Pastor Francis Monseth of Everett read from John 15 and led in prayer. Mrs. Chris Thompson of Astoria led the Memorial Service in memory of Mrs. Alvin Grothe and placed a bouquet of flowers on the altar in her memory. Mrs. Robert Rieth of Kirkland played "It's Not An Easy Road" and "Beyond the Sunset" on her marimba.

"Christ for the World We Sing" was sung by the audience before the message which was brought by Pastor Richard Snipstead of Ferndale. He based his message, "Abiding Fellowship With Jesus," on Luke 24:13.

The Astoria choir sang "Rejoice and Sing." After the closing hymn, "Abide With Me," Pastor Ray Persson closed the meeting with prayer and the benediction.

The May 8 meeting opened with the audience singing "Hark, the

Voice of Jesus Calling" and "Beautiful Savior." For devotions, Pastor Robert Rieth of Kirkland read Psalm 31 and prayed.

The reports of the secretary, treasurer, and various committees were read and approved, as was the report of the nominating committee. Mrs. Robert Rieth was elected president and Mrs. Lester Hanson of Ferndale was elected treasurer.

Pastor Snipstead played portions of the tape sent to the WMF by the Dynnesons in which they used the tape recorder and guitar sent to them by the West Coast District. Mrs. Ray Persson led the prayer session and the pastors' wives quartet sang "Amazing Grace." The Bible study was led by Mrs. Minnie Lande of Everett; this was based on Isaiah 2.

A motion was passed that the offerings of \$181.78 be divided—one half to the dormitory furnishings and one half to foreign missions.

Mrs. Melseth conducted the installation for the new officers and Mrs. Richard Snipstead closed the meeting with prayer.

—Mrs. Donald Nelson, Secretary

MO. SYNOD LUTHERAN HEADS U.S. EVANGELISM CONGRESS

St. Louis—(LC) Dr. Oswald Hoffmann, speaker of The Lutheran Hour, has been named chairman of the United States Congress on Evangelism, scheduled to be held next year in Minneapolis, Minn.

The congress, set for Sept. 8-14, 1969, will bring together some 8,000 American religious leaders. Two of America's best known religious broadcasters—Dr. Hoffmann and Evangelist Billy Graham—will speak during the seven-day gathering. Dr. Graham is serving as honorary chairman of the event.

Dr. Hoffmann said plans for the congress developed out of the World Congress on Evangelism which was held two years ago in Berlin. He said the congress would be a means of making "a solid, demonstrable witness to the central fact that personal faith in Jesus Christ is the way of salvation to all who will believe and receive Him."

The Lutheran Hour speaker noted that a recent Gallup Poll has indicated 78 per cent of the people

[Continued on page 16]

WMF TREASURER'S PROGRESS REPORT

February 1, 1968 to July 31, 1968

	Annual Budget	Amount Received (6 months)
Cradle Roll	\$ 100.00	\$ 127.10
Honorary Membership and In Memoriam ..	500.00	300.25
Mission Scholarship	500.00	212.44
Junior Missions	2,000.00	738.42
Church Extension	3,400.00	753.68
My Missionary for a Day	4,500.00	1,543.00
General Fund	4,000.00	1,500.53
	<u>\$15,000.00</u>	<u>\$5,175.42</u>
Non-Budget Receipts:		
Convention offering (\$1,815.32) and later receipts (\$110.00) for Dormitory furnishings ...		\$1,925.32
Mission Festival offering to Foreign Missions		1,482.88
Special gifts to missionaries		25.00
		<u>Total Receipts ... \$8,608.62</u>

CHURCH-WORLD NEWS

LUTHERAN COUNCIL APPOINTS LAYMAN TO MANAGERIAL POST

New York—(LC) A layman of the American Lutheran Church with nearly three decades of administrative experience has been appointed to a newly created position of business manager in the Lutheran Council in the USA.

Assuming the new duties in mid-July was Mr. Richard W. Stubbe, Sr., former lay assistant at Trinity Lutheran Church of Alden Terrace at Valley Stream, Long Island, a 570-member congregation of the ALC.

Dr. J. Robert Busche, associate general secretary of the cooperative agency, in announcing the appointment, said that the position has been structured under the office of the council's general secretariat here.

Related to the position are supervisory responsibilities for purchasing practices and inter-office services and liaison with organizations which provide various services to the 18-month-old council.

Other tasks include the management of New York office facilities, general oversight of building and office maintenance in Washington, and similar responsibilities for office facilities in Chicago.

Mr. Stubbe studied at Shelton College, several New York area colleges, and the American Institute of Banking.

The 53-year-old layman served with Chase Manhattan Bank, 1940-43; an industrial firm in Brooklyn, N.Y., 1944-45; the Adjutant General branch of the United States Army, 1945-46, and a construction equipment distributor, 1946-60.

He then assumed the administrative assistant post at Trinity church, serving mainly in the fields of parish education, youth, and evangelism.

Mr. Stubbe is married to the former Ruth E. Olsen. They have

one son, Richard W. Jr., a commercial programming specialist with WABC Television here in New York, and reside in nearby Valley Stream.

RVOG EAST BROADCAST RECEPTION IS SAID 'GOOD'

Geneva—(LWF) Early reports from Japan indicate that reception of newly inaugurated Chinese-language broadcasts by Radio Voice of the Gospel "ought to be good" in mainland China and other parts of the Far East, the general director of the Ethiopia-based station said here.

Dr. Sigurd Aske, head of the Lutheran World Federation Department of World Mission as well as the LWF Broadcasting Service, said monitoring stations in Japan have reported that reception of broadcasts started regularly in mid-June from RVOG at Addis Ababa has ranged from "excellent" to "good" with occasional interference.

The powerful, LWF-operated ecumenical station is beaming half-hour programs daily to the Far East which consist of selected Bible readings in Mandarin and Chinese musical numbers. The programs may be heard from 12:30 to 1 p.m., GMT, on the 16-meter shortwave band.

"We have not received any reports from mainland China," Dr. Aske said, "but all indications tell us that reception ought to be good."

EMPLOYMENT OFFERS HELD BY HONG KONG GRADUATES

Hong Kong—(LWF) Firm employment offers were held by some 70 per cent of 495 young men and women graduated here at the end of July from the Kwun Tong Vocational Training Centre operated by the Department of World Service of the Lutheran World Federation.

Included among the graduates of the one-year courses in commerce, hotel services, tailoring, photography, technical trades and watch repairing were 31 handicapped students and several young men on police probation.

Since the centre's official opening in May 1965, some 1,000 students have completed one-year courses in a variety of vocations.

Assisting the Centre in the task of job placement have been the local employment service, the Hong Kong Government labor department, the employment assistance department of the Hong Kong Council of Social Service and several employers who visited the institution during the year.

ALL THAT I WAS, MY SIN, MY GUILT

All that I was, my sin, my guilt,
My death, was all my own;
All that I am, I owe to Thee,
My gracious God, alone.

The evil of my former state
Was mine, and only mine;
The good in which I now rejoice
Is Thine, and only Thine.

The darkness of my former state,
The bondage, all was mine;
The light of life in which I walk,
The liberty, is Thine.

Thy grace first made me feel my sin,
It taught me to believe;
Then, in believing, peace I found,
And now I live, I live.

All that I am, e'en here on earth,
All that I hope to be
When Jesus comes, and glory dawns,
I owe it, Lord, to Thee.

Horatius Bonar

(from *The Hymnal*)

[Continued from page 14]

in the United States believe that morals in this country are declining.

"We are seeking a more urgent declaration of the Gospel to our generation and re-establishment of the original strategy for universal evangelism—the witnessing church," he said. "We will seek again to challenge all believers in Jesus Christ to declare boldly their faith in the risen Lord.

"Our churches and their members need to be challenged strongly to proclaim a prophetic message that will stimulate Christians to mount a vigorous attack upon the Satanic forces which produce misery, inequity, emptiness and all other evils in our society. Our goal is to lift both the spiritual and temporal burdens of man. We are praying for a spiritual awakening within the church, and we shall plan and work for it."

A committee of 100 Minnesota

ministers and laymen, including Gov. Harold LeVander, a member of the Lutheran Church in America, was responsible for inviting the congress to Minneapolis.

Dr. Hoffmann has been the speaker on The Lutheran Hour for 13 years. The broadcast, sponsored by the Lutheran Laymen's League, is heard in more than 125 lands and broadcast in more than 35 languages. It has an estimated weekly listening audience of 30 million people. It will begin its 36th broadcast season on Sept. 22.

Dr. Hoffmann received his Bachelor of Divinity degree from the Lutheran Church—Missouri Synod's Concordia Seminary here and a Master of Arts degree from the University of Minnesota. He was awarded an honorary Doctor of Divinity degree from Concordia Seminary and an honorary Doctor of Laws degree from Valparaiso (Indiana) University. Prior to his appointment as Lutheran Hour speaker he was director of public relations for the Missouri Synod.

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