

January 27, 1976

The Lutheran Ambassador



FIREPLACE WOOD

Roger C. Huebner, D. D. S.

MEDITATION MOMENTS

COMING TO JESUS

Jesus tenderly invites us to come to Him and give our life to Him; so that He can give us life and make us like unto Himself. He said, "I am the bread of life" (John 6:35). He also said, "And him that cometh to Me, I will in no wise cast out" (John 6:37). Here we see that Jesus not only is the giver of life, but that He freely offers us this life by offering us Himself.

But it is so tempting to look elsewhere for life and happiness. Man in his reasoning often concludes that life is found in the temporal, material and sinful things of this world. These things not only fail to give life, but they tend to drag us farther away from Jesus, who alone can give life.

Now as you consider coming to Jesus, there are several things that you do well to realize:

First, you do well to bear in mind that Jesus is all-knowing and everywhere present. He knows your inmost thoughts, motives and desires (Psalm 139). You cannot hide anything from Him.

Second, it is good to know that Jesus is close by. He says, "I stand at the door (our heart's door) and knock" (Revelation 3:20). Jesus can hear even those who have not come to Him. He is never far away. You need not shout to make Him hear. When you are ready to give your heart to Jesus, you need merely tell Him

so.

Third, you must count the cost in coming to Jesus. You must give your all, your very life and all that is involved or in any way connected with that life. Just tell Him that He can have it all and that He can do with it as He wills. Be willing to let Him cut out all that is not good or pleasing to Him. As you continue your walk with Jesus, Jesus will constantly deal with you in regard to your sins and shortcomings. Jesus will make His will clear to you through prayer and His Word (the Bible), if you come willingly to do as He bids. Jesus will at the same time help you and give you the strength, and all that is needed for that which He asks of you.

Now you are ready to make the decision. If your earnest desire is to be a child of God and if you are willing to pay the price of letting Jesus take over in your life, doing what He wills with your life from this time on, then just tell Him so. Remember, He is already at your heart's door waiting to come in and go to work. He can hear you as you talk to Him. Do not put on a pious front, or in any way excuse your sin, but openly and honestly admit that you are a sinner, that you have sinned and are in need of a Savior. Come as you are.

Finally, do not be ashamed of Jesus. Jesus says: "Whosoever therefore

shall be ashamed of me and of my Words...of him also shall the Son of Man be ashamed" (Mark 8:38). We cannot be Christians in a closet. We must tell others about our decision. We must now let our light shine in such a way that others can see what Jesus is doing in our hearts. Much of the peace and joy that Jesus gives to the Christian is experienced by the Christian as he testifies for Him.

We can compare coming to Jesus to a bid at an auction sale, where merchandise is sold very fast. A bid is made by the mere nod of the head or by raising the hand, or merely catching the eye of the auctioneer. It is easy to bid. However, before the person bids, he has already decided that he is willing to pay the price asked. And he does not do his bidding in private, but in public.

It is just as simple in coming to Jesus. However, behind your decision must be your willingness to pay the price of turning your life over to Jesus and this is not a private matter between just you and Jesus. It is public. You are not to be ashamed of Jesus. The whole world is to know that Jesus is now at the helm in your life. They are to see how Jesus changes your life for the better. This will cause others to desire this same Jesus to mold and reshape their lives.

Gerald F. Mundfrom

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The Doctrine of God

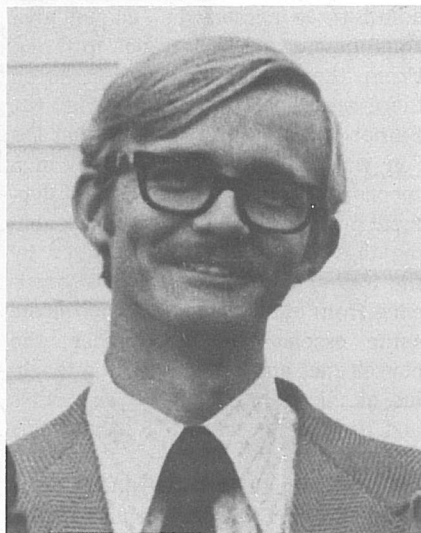
by Pastor Bruce Dalager,
Minot, N. Dak.

Historic Background

In the midst of the controversies occurring after Martin Luther nailed his ninety-five theses to the door of the church in Wittenberg, Emperor Charles V called for an assembly to meet in Augsburg, Germany, at which time both Catholics and Lutherans could discuss differences in doctrine that had led to breaks within the Church. Luther, who was banned from Augsburg, could not attend the assembly, so Melancthon, acting on behalf of Luther and the Lutherans, drew up a declaration of faith which has come to be known as the Augsburg Confession. We will concern ourselves with the first article of this confession which was written in response to an accusation by Dr. John Eck, a great enemy of the Lutherans, that the Lutherans were not in agreement with Scripture or the historic confessions in regard to the doctrine of God.

Article One—of God

There is one foundational truth in the Christian Church that is a basis for all other doctrines. A proper understanding of God and His ways as revealed in His Word is needed before we dare formulate any other doctrine. The reformers derived from Scripture the doctrine of God that became Article One: "Our churches, with common consent, do teach, that the decree of the Council of Nicea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom and goodness, the



Rev. Bruce Dalager

Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are co-eternal, the Father, the Son, and the Holy Ghost. And the term 'person' they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

"They condemn all heresies which have sprung up against this article, as the Manicheans who assumed two principles, one Good, and the other Evil; also the Valentinians, Arians, Eunomians, Mohammedans, and such. They condemn also the Samosatenes, old and new, who contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Spirit are not distinct Persons, but that 'Word' signifies a spoken word, and 'Spirit' signifies motion created in things.

"For he who comes to God must believe that He is..." (Hebrews 11:6). The writers of the Scriptures accepted the existence of God as an

incontrovertible fact and thus did not attempt to prove His existence. To the Old Testament patriarchs God revealed Himself as the great "I Am." God is self-existent. He is not a product of man's mind; neither does He cease to exist because man doesn't believe in Him. We accept the existence of God by faith on the basis of all the revelations of Himself that God has made to man. We can know only as much about God as He chooses to reveal to us or that our darkened understandings are able to comprehend. Therefore, though our knowledge of Him is incomplete and shaded, we can, without reservation, accept certain incontestable facts concerning His nature and ways.

God has revealed Himself in several ways. In the creation and orderly governing of all creation we see His handiwork. The laws that govern all of nature from the movements of planets to the splitting of an atom reveal to man a divine power. Also, within man has been placed a conscience which, though darkened by sin, tells us that there exists a God to Whom we must some day answer for our thoughts and actions. The fact that there exists a difference between right and wrong indicates that there is a God Who determines what is right and wrong and will judge man accordingly. The final and clearest revelation of God to man is found in His inspired Word, the Bible.

God Is Triune

Though the words triune or trinity are not found in the Bible, Scripture definitely reveals that God is three in Person: Father, Son, and Holy Spirit. In His baptismal command (Matthew 28:19), Jesus mentions all three Persons. In John 10:30, He

declares that He and the Father are one in essence. Throughout Scripture the Son and Holy Spirit are given the same divine names as the Father. To each of the three Persons are ascribed the same attributes such as eternity, omnipotency, omnipresence, etc. They are all mentioned as being active in the creation of the world. Each of them is said to be worthy of man's worship. In these ways God has revealed Himself as being Triune.

The Athanasian Creed, which we accept, explains the Trinity in this way: "There is one Person of the Father: another of the Son: and another of the Holy Spirit. . . . The Father is God: the Son is God: and the Holy Spirit is God. And yet they are not three Gods: but one God."

The Holy Trinity cannot be comprehended by human reason. Illustrations given in attempts to clarify the Trinity either separate God into three Gods or fail to show three distinct yet-co-equal Persons. We here must bow in humility before Him and acknowledge the feebleness of our minds.

Human Reason Condemned

There are many people who have been unwilling to acknowledge their human incapacities and in their attempts to understand God have devised doctrines that make Him less than He is. The first article of the Augsburg Confession mentions six groups of heretical teachers who can be divided into three classes. Many modern-day religions also fit into these categories.

The first class consists of those who deny the one essence of God. The Manicheans taught that there were two forces or Gods at work, one good and the other evil. The Valentinians believed that there were many deities that came from one divine source. Modern day Mormonism teaches that The Father and Son are separate to the point that each has his own body. Its teachings imply that the Father had sexual relations with a wife so a Son could be born. Spiritism teaches that anything that ministers to a person's need becomes a God for him. The Baha'i faith, besides denying that Jesus is the only begotten Son of God, implies that man can become like God with enough effort.

The second class of heretical teachers are those who teach one God but deny that this one God exists in three persons. Mohammedans and Samasatenes fit into this class. They reject either the divinity of Jesus or His distinct personhood in the Trinity. Today we have among us the Jehovah's Witnesses and Christian Scientists who flatly deny the deity of Jesus Christ.

Thirdly, the Augsburg Confession condemns the heresies of those who admit three persons but do not give equal power and importance to them. From the beginning of the church there were people who taught that the Father was the real God and that the Son was a lesser being, a God in a secondary sense. When the development of this doctrine continued, teaching that Christ had been created by the Father and had not been in existence from eternity and was not of the same essence as the Father, the church met and condemned the teaching at Nicea in 325 A.D. The Arians and Eunomians were together in this class.

Concerning the relationship of each of the Persons in the Trinity to the others, the Bible teaches that God the Father is not made, created, or begotten. The Son is not made or created, but is begotten of the Father. The Holy Spirit is not made, created, or begotten, but proceeds from the Father and the Son. None is greater than any other. Neither did any exist before any other.

God Is Good

God is a source of comfort for sinners. It is in Jesus Christ the Son that we see a reflection of the heart of the Father. However, we would be completely ignorant of this Christ if it were not for the Holy Spirit. God convicts man of sin, moves him to repentance, draws man to Himself, justifies him through the merits of Christ, makes him more like Jesus, and then one day raises him from the dead to eternally share with Him the glories of heaven. All this He does for those who will acknowledge Him as their God. Those who do not accept Him must face His eternal wrath. He is worthy of all honor and praise. He alone is God.

A LETTER FROM THE SUNDBYS

(Ed. Note: Lay Pastor Gene Sundby has been laid up for soon two years due to a difficult and elusive medical problem. He and his family are presently living in Outlook, Sask., near her parents.)

Dear Friends in Christ:

On behalf of the whole Sundby household, I would like to use this Christmas and New Year season as an opportunity to greet all of you. We would further wish you to know how appreciative we are of your continued concern and prayer on our behalf.

Medical tests and treatment continue. Several specialists have been consulted as well. However, although there is agreement that there is a general infection throughout the body, the source or "whyfors" of it have not been made clear. It is thought that time will eventually resolve the problem as the body fights back and builds up an effective immunity to the problem. The question is, of course, how much time? I am being treated as well for a conditoin called hyperlipodemia and that has now been controlled by a combination of medication and diet. However, the hoped for improvements in general health did not occur in the degree expected or needed.

So, it would appear that the future is somewhat cloudy as of now, but we do know who holds the future. He has proved Himself faithful over and over these past months, so we need not be despondent. His grace will continue to be sufficient.

Meanwhile, we look forward to returning to work in some capacity as soon as possible. We covet your continued prayers to that end. Rather, we should say, that the Lord's will be done in all things.

May the joy of the Christmas message permeate and direct the aspirations of your new year. We would greet you with a verse in II Cor. 9:9: "And God is able to make all grace

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How to Have a Blessed Year

by Mr. Emerson Anderson,
North Olmsted, Ohio

At this time of year we are especially aware of the fact that time never stands still. In addition, we are made aware of the changeableness of all about us. As the hymn writer penned, "Change and decay in all around I see." This truth has serious implications for people like you and me. It means that tomorrow we will not be the same as we are today. It also means that the forces which impinge upon our lives will not be the same. They will be different forces and/or they will have different power to affect our lives. This leads us to think of the message of the Bible. Its message may be summarized in a number of ways. One way to think of it is against the background of what we have considered above. The Bible is a book which tells us of people like you and me who live in a world that is constantly changing. These changes are ever influencing our lives. Some influences may be for our good and others to our hurt.

There is a text in the Bible which says, "Thus says the Lord, 'Stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; and you will find rest for your souls.'" This verse is full of instruction for those who are weary of the many ways of the world.

First, the world has many ways in which a man can play the fool. He may do it in the way of pleasure. He may do it in the way of greed and covetousness. He may do it in the way of vainglory. He may do it in the way of immorality and perversion of sex. He may do it in the way of drink and drugs. He may do it in the way of violence. There seems to be no end to the ways of wickedness. All are ways which seem right to those who walk therein, but all are the ways

of death. Jesus said that the majority travel on these ways and that they all lead to destruction.

Second, our text teaches us that we ought to seriously consider these ways as to their endings. It says, "Stand by the ways and see." In Psalm 73, the psalmist said he was envious of the prosperity of the wicked until he entered the sanctuary of God and learned that the wicked were standing in slippery places. One of the ways you and I may be turned away from sin is to behold the end of the ways of the wicked. They all end at the same place. In these cases the saying that "all roads lead to Rome" is true. All the ways of the ungodly lead to eternal death and damnation, which the Bible describes as an eternally painful experience.

In the third place, the text teaches us that we should desire to be shown and to be led into God's paths. It says, "Ask for the ancient paths." This truth is taught everywhere in the Bible. The psalmist says, "Search me, O God, and know my heart; Try me and know my anxious thoughts; and see if there be any wicked way in me, and lead me in the everlasting way" (Psalm 139:23-24). Jesus taught His disciples, saying, "Seek first His kingdom and His righteousness and all these things shall be added to you" (Matthew 6:33). This speaks about the desires of our hearts. We need to let the Spirit of God so cleanse and inspire our hearts that our desires and longings are for holy things. Like Horatius Bonar, we need to be able to say, "I long to be like Jesus; meek, loving, lowly, mild. I long to be like Jesus; the Father's holy child." When we are like Jesus we will seek and find the highway of holiness.

Fourth, our text teaches us that God's way has many paths. "Ask for

the ancient paths." Though there is only one way to God there are many paths of service. They are called "ancient paths." They go all the way back to Eden. Every one of us must come to the Father through His Son, and by way of the Cross; nevertheless, we all walk on individual paths of service. The Lord has a unique life designed for each of us, and He will show it to us if we are willing to do whatsoever may be in His heart for us. But there must be no reservations on our part if we expect to know His way for us. Romans 12:1-2 teaches us this truth very clearly. Paul says, "I urge you, therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect."

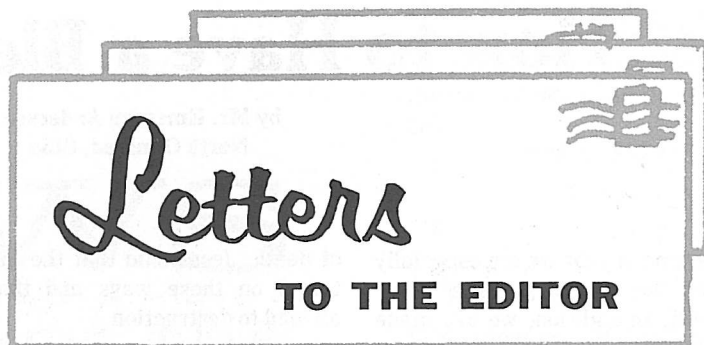
Fifth, the text teaches us that once we know God's path for our life, we should be careful to walk in it. "And walk in it." All other paths are dangerous paths even though they may appear to be good paths. Consider Paul's call to "come over into Macedonia." That was God's path for him at that time. Paul could have chosen a number of other paths which would have resulted in teaching ministries, but God's plan was for Him now to enter into Macedonia. Paul landed in jail at the first town he visited there. Nevertheless, it was God's path for him and therefore we find him and his partner singing praises to God at midnight in the city jail (Acts 16:25). "The path of the righteous is like the light of dawn, that shines brighter and brighter unto the perfect day" (Proverbs 4:18). Walk the path of God for

your life no matter what the cost. It is the way of blessedness.

Lastly, we learn that walking in God's path for our lives is the way to find rest for our souls. "And you shall find rest for your soul." Jesus came to do the Father's will. That will was the humbling of Himself unto death on a cross (Hebrews 10:9 and Philippians 2:6-8). This same Jesus calls people to learn this same attitude toward God and thereby find rest. In Matthew 11:28-29, He says, "Come to Me, all who are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn from Me, for I am gentle and humble of heart; and you shall find rest for your souls."

We live in a day when there is much spiritual and physical weariness—much need for rest. Perhaps 1975 was a wearisome year for you. Have you been walking in God's path for your life, or have you been walking in a path of your own choosing? To the one who has not yet considered the truth of our text, nor entered into its instruction, God would speak just now. He would ask you to consider all the ways and then seek to know and walk in the path of His choosing and design. Then, even though you live in a restless, ever-changing world, and even though time is slipping through your fingers, yet you will have a successful and prosperous year.

Those who walk in God's paths are always in the pathway of sure success and true prosperity. No treasure is greater than the treasure of heaven. Only those who are on the heavenly way of walking in God's chosen path can expect to inherit these riches. All other riches are temporal. They are the riches which men of the world's ways seek. They soon must let go of them. "We brought nothing into this world and it's certain we can carry nothing out" (I Timothy 6:7). God invites you into a year of involvement in His plans. He invites you into a year of restful service. He invites you into a year which He will bless for you. Are you on His way? Jesus, the Savior, is that way. Are you in His path specifically designed for your life? You should give these matters first priority. Then you will truly have a blessed 1976.



DEATH AND DYING

For quite some time I have been looking in vain in our church papers for some light on a very serious matter which seems to bother a number of people in our day, and which has been expressed in several of our local papers, namely, that of death and dying.

Of course, what any other group may come up with cannot even begin to shed light on what actually takes place when life is ebbing out. Even science has no understanding of what actually takes place when the body is dying. What they are mostly concerned about is not to become frightened but have an attitude of accepting the fact that death is our lot. Even children are to be made aware that they, too, may die.

Now then, is not this where the church comes in, with its responsibility to help people understand how to really know how to prepare?

In my 50 years of Christian life I have only heard three funeral sermons dealing with the actual existence on the other side of death. Of course, these funerals were for Christians, but why the mysteries of such stark realities and that on which our hope is built, and the great day when our souls are released from their captivity and into eternal freedom. But what of the other side?

Could it be possible that in our paper, the *Ambassador*, we could see some real clarification on this matter and perhaps start the ball rolling to even give our local papers a new slant on the subject as a reality?

When my brother died in 1970, a dear friend sent me a booklet called "A Child of God Between Death and Resurrection," written by Judson B. Palmer and published by the Osterhus Publishing Company. I have given away many of these and also sent it to *Morning Glory*, where they did a great job of publishing it and gave it a good recommendation.

How does theology deal with this matter? Do they bring it out as a reality to be expected and how is it being clarified?

Carl Clevon
Grygla, Minn.

(Ed. Note: Reader Clevon raises a good point and about a subject about which the *Ambassador* has been largely silent, not out of design, but as a matter of fact. We must see what can be done about setting forth this subject.)

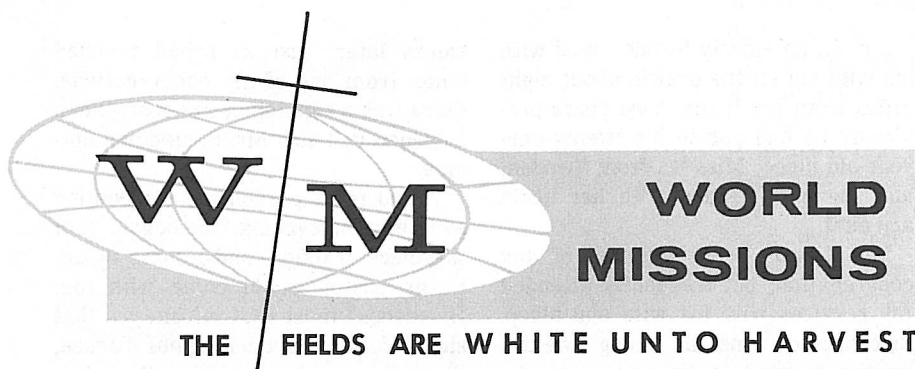


[Continued from page 4]

abound toward you, that ye, always having all sufficiency in all things, may abound to every good work."

May we all enjoy rewarding and meaningful service in His Name in 1976.

Pastor and Mrs. Gene Sundby
and family
Outlook, Saskatchewan



THE PRICE OF A DOG

by Rev. Connely J. Dyrud,
Missionary to Brazil

There is a little town back in the interior that has "already happened," in other words, it was formed when trails were cut through the jungle and it took a day's journey to fight your way a few miles in the jungle. That was ten years ago. Today, all is under cultivation, mostly by tractor. Roads and highways have bypassed this little town and the city of Campina da Logoa, just eight miles away, has stripped this town of its future.

Herveira is just literally sleeping. When I've gone there to visit the church, the people of the town just stand around or sit on benches outside the bars. All is calm, nothing happens, and the "handwriting is on the wall" for that town's future.

Be that as it may, there are a lot of people living in the rural areas and much church work has to be done there. We have a student pastor serving that church and he faithfully "plugs away" there on Sundays and Wednesdays besides teaching in a grade school.

Not long ago, a "ragtime" circus was passing through the countryside, stopping at all the small out-of-the-way towns. These circuses are smaller than the county fairs we are used to in the midwest back in the States. They consist of an old tent, for the evening shows, maybe a ferris wheel and a merry-go-round and a couple side shows. Also little booths to throw

your money away in, such as ring a bottle of pop or shoot a moving target, etc.

This flea-infested spectacular on wheels stopped at Herveira for a week to "rip off" the people.

That Sunday night as Alipio, our little student pastor (five feet), was walking out to the country to have a "culto in casa" (house meeting), he passed the circus that had really livened up the sleeping town and thought to himself, as he saw the hundreds of people there, "Boy, oh boy, if I could just have half of all those people in my church, wouldn't it be great?" But he strolled on, whistling a tune, in a hurry so as not to be late for the service.

As the night progressed, more people came to get in on the fun at the circus. And a person wondered where in the world did all these people come from. Then, at the height of all the excitement, two big "capuculos" (hillbillies), all dressed up with hats and new shoes, came strolling along with chips on their shoulders. Then all of a sudden, a little dog darted out of one of the small tents of the circus personnel and bit the capuculo. He turned around and gave the "mutt" one good healthy kick that sent it flying back into the tent.

A lady came running out, swearing and cursing, and got her husband at one of the booths. He came storming back and demanded that whoever kicked his dog better be man enough to fight with him. He was small and wiry but knew all the tricks of the trade. So the big capuculo took his

hat off and declared, "It were I. Wanna make anything of it?" With that said, the little circus guy pulled his knife and charged the "big boy," who, in turn, had had his share of fighting dirty, too. He kicked the knife out of the attacker's hand and pounced on him. They fell to the ground, rolling over and over, socking, kicking, biting, etc. All of a sudden, the circus guy broke loose, sprang up, whirled around, whipping out a .32 pistol and pumped two slugs into the hulk of the capuculo, who was trying to scramble to his feet, but he never made it. He hit the ground dead, with a thud.

His brother, standing by horrified, lunged forward to help his brother, but he, too, received a volley of shots by the then running man. This time he wasn't as accurate and only creased the skull of the brother and opened up some bad wounds in his arm and leg. He fell to the ground crying.

This scene stole the show for the hundreds of people milling around. The circus man and his wife slipped away through the crowd and into the wheat fields.

It wasn't long before word of the brawl reached the sitios (farms) of the parents, relatives and friends of the killed capuculo.

They immediately armed themselves with rifles, pistols, knives, clubs, axes, etc., and soon the number increased as they marched along the road shouting out vengeance for the slain one.

Soon the roar of the marching, shouting men, women and children could be heard in town. That was enough, the whole company of circus men headed for the wheat field and their women and children ran for the Catholic church in the center of town. The crowd of "capuculos" arrived inflamed with rage when they saw their son and neighbor killed and the other groaning in agony. They asked the bystanders where the man was who had done the killing. Of course, nobody knew where any of the circus people had gone by that time. So the riotous crowd turned loose and with no restraint started burning tents, looting suitcases, chopping stoves, TV sets, beds, benches and everything in sight with axes.

The police were called in from the

nearby city, but by this time the riot was uncontrollable and men from the small town blocked the roads and wouldn't let the police enter the town. So they climbed out of their jeeps and stood by watching as the whole circus went up in fire and smoke. By now the poor people were charging in to salvage a piece of clothing, money strewn all over, or a chair, etc.

As the sun began to rise the next morning, the parents remembered their wounded son, who by now had gone into shock. They carried him off to a waiting jeep and hauled him to a hospital in a nearby city. The dead boy they threw into the back of another jeep and hauled him home where they made a box casket for burial within 24 hours.

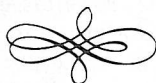
As our little student pastor strolled in from the house meeting the next morning, all that could be seen was piles of smoking ashes and a lot of people standing around giving their versions of what happened.

The pastor asked an old chap standing there with a bewildered look on his face what all had happened and the reply was this: "Well, Son, you're not going to believe it when I tell you, but one boy has been killed, his brother seriously injured, thousands of dollars worth of property destroyed, just because of a worthless mongrel."

As we think about this true incident, we may say to ourselves, "How ridiculous can some people be?" But, then again, we look around about us and we see the same thing: people all preoccupied with the material things of this world even to the point of killing directly or indirectly to get ahead.

But in the end all is lost. As it is written in Prov. 14:12, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Let's therefore work for the things that have true eternal value in this life and the next.



BE OBEDIENT TO THE CALL OF GOD

Mr. S., an elderly Swede, lived with his wife out on the prairie about eight miles from my home. Two years previously he had gotten his twenty-one-year-old niece, Miss L., from Sweden, and she now resided with her uncle and aunt.

Mr. S. was not a member of any congregation, but frequently attended my services with his wife and niece. In course of time the young Swedish woman seemed to be moved by the hearing of the Word of God. I tried on various occasions to speak to her about the necessity of being obedient to the call of God, but my admonishments did not seem to bring results.

The last time I saw her at divine service she sat directly under the pulpit. She seemed to be greatly moved, for the tears rolled steadily down her cheeks. As soon as the service was over, I hurried to have a conversation with her. I asked her to be seated while the people were passing out of the church. I sat down beside her on a bench and asked her why she was so disturbed. She replied that God was drawing her to Himself and that she wanted to be saved. That made me very happy and I reminded her that it was the gracious call of God to her which she ought to obey now that the Holy Spirit was so near. She admitted that, but added: "Not today, but at some later time." Her friends would make fun of her, and she would lack the courage to refuse to go to dances with them, since dancing had a strangely drawing power over her. I said to her that if she today would give her heart to God, He would grant her strength to overcome the temptation to go to dances as well as to resist other temptations. But she still seemed to prefer to postpone the complete surrender to God to a more convenient season. As I never have believed in pressing anyone to prayer, but that the pressure and compulsion must come from God, and not from men, we parted without my attaining the desired result.

Late one evening, about eight

weeks later, just as I had reached home from one of my congregations, there was a rapping at my door. When I opened it, I saw Mr. S. standing outside.

"You must pardon me for coming so late in the evening," he began, "but my niece is dying, and I came to ask if the pastor would come with me. However, I must first inform you that she suffers from a contagious disease, diphtheria, and no one is allowed to enter her room. Only my wife and I are caring for her; and if pastor thinks that he dares to come with me, it would be a great comfort." I answered that of course I would go with him.

When in the darkness we approached his home and saw a light, my driver said: "There we see the light in my home." His wife sat alone in the room and in a bedroom adjoining lay the young woman, unconscious and delirious. She was the Swedish young girl whom I already have mentioned.

It was now past one o'clock in the night. As I sat beside her dying bed, she had a number of convulsions, so that I even had to hold her to prevent her from getting out of bed. She was unconscious during all this time until toward eight o'clock in the morning, when consciousness returned. Opening her eyes, she recognized me, and she shouted: "Oh, Pastor, if only I had been so happy as to give my heart to God that Sunday in church—but now it is too late."

"No, it is not too late," I answered. "You are still in the day of grace. God is willing and mighty to save you."

With a despairing gaze in her eyes, she cried: "No, no, it is too late, too late!"

Again she lost consciousness, and in a few minutes she was dead.

Friend, if you should be one of those who are still outside of the Kingdom of God, do not postpone your surrender to God but obey God's call today!

E. B. Slettedahl

editorials

ARE WE PREPARED?

We are, figuratively, on the eve of a mission conference at Association Free Lutheran Bible School. It is several years since such a conference has been held, perhaps there has been none quite like the one planned.

The conference will present needs and it will present challenges, in regard to both the United States and the world. There will be an appeal to the will and to the emotions, although it will be the one to the will which will prove decisive.

To be honest, there is no reason to hold such a conference unless there is the desire that it would produce reaction and response, that is, that people be moved to do something about bringing the Gospel to people in our time. And frankly, that is the objective of this conference.

The thought that comes to mind, then, is this. Are we, as a church, prepared to send out all the young people whom the Lord might call to world mission service, beyond our own borders? Some men will be called to be ministers at home. Some women will find places to serve in full-time work at home. But what of those who feel that God wants them to go to Brazil? Do we guarantee that anyone who is called and prepared for mission service will actually get that opportunity to go to those regions beyond?

Granted that not everyone who first says, "I will go," ultimately does go, for one reason or another. But for those who prepare themselves and no good reason hinders them, will there be financial backing, with no other area of the church work suffering, so that they can enter the harvest fields of heathen nations?

No one can guarantee that, you say, and with some foundation. Some of our people can remember a time (the Great Depression) when some good missionary candidates did not get to the fields to which they felt called because there was no money to send them.

However, circumstances are different today, in spite of recession and unemployment. Will we promise to send out all those who are duly certified for the work? Perhaps the Brazil mission cannot reasonably absorb all who would like to serve. Where do we turn then, where do they turn? These are questions for the Board of Foreign Missions, but also for all the church. What do we say to our young people?

We know what we should say and what we would like to say. God help us to make the right responses. The hour is late. Apparently the eventide is "falling fast." May our will and our resolve be where our hearts and our desire are.

We have spoken of the world scene. God will call some to serve at home. We must give assistance to those who feel the impulse to minister and reach out to the lost in our country. But in this editorial we had in mind the carrying of the Gospel to those in lands where the need is great and doors are still open.

NOT SINCE 1948

Not since 1948 have there been five Sundays in the month of February and as there will be this year. Only once before that, 1920, did this occur in this century and it won't happen again until 2004. So what we have before us certainly doesn't happen more than once in a generation.

Dr. Iver Olson tells us that the late Dr. Claus Morgan began a custom which is going to be observed at St. Luke's Lutheran Church, Minneapolis, again this year. Every child who attends the five Sundays of Sunday School in February this year will be given a certificate to that effect. That sounds like a good idea because it is such a rare occurrence.

For those of you who are interested, there were five Sundays in February in 1852 and 1880. Our thanks to the Minneapolis Public Library for this information.

Women For Christ

McINTOSH CHURCH HELD HARVEST FESTIVAL

Trinity WMF of McIntosh, Minn., held its annual harvest festival on Nov. 21, 1975. The program consisted of various musical numbers and readings, with Pastor Eugene Enderlein of Thief River Falls, Minn., as guest speaker. The offering for the evening went to the Church Extension Fund.

Mrs. M. J. Voxland

PASTOR'S WIFE CITED

Mrs. Solveig Hays, left, is shown



presenting Mrs. Leslie Galland, wife of the pastor of Calvary Lutheran

Church, Everett, Wash., a certificate of Honorary Membership in the Women's Missionary Federation at a recent meeting of the local group.

BETHEL CHURCH, CULBERTSON, HAD CHRISTMAS PARTY

The Women's Missionary Federation of Bethel Lutheran Church, Culbertson, Montana, Verle Dean, lay pastor, held its Christmas party on Dec. 11, 1975. It was led by the president, Mrs. Erling Brekke. Mrs. Gary Qualley led in devotions, reading the Christmas Story from Luke 2:1-18, and using a flannelgraph nativity scene.

Mrs. Verle Dean and Mrs. Clifford Berglee were honored with Honorary Memberships in the WMF. Mrs. Berglee served for four years as district WMF president. Mrs. Brekke used John 4:38, where it is pointed out that some labor for the Lord and others reap the benefits of that labor.

New officers installed by Pastor Dean for the coming year were Mrs. Peter Olson, president; Mrs. Dean,

vice-president; Mrs. Orville Qualley, secretary; and Mrs. Joe Gandrud, Sr., treasurer.

A skit, "The Christmas Journey," was presented by several ladies. Others had readings. Christmas carols were sung and an offering was taken for the General Fund of the WMF.

Each member brought Christmas goodies for the lunch and to be shared with shut-ins of the community.

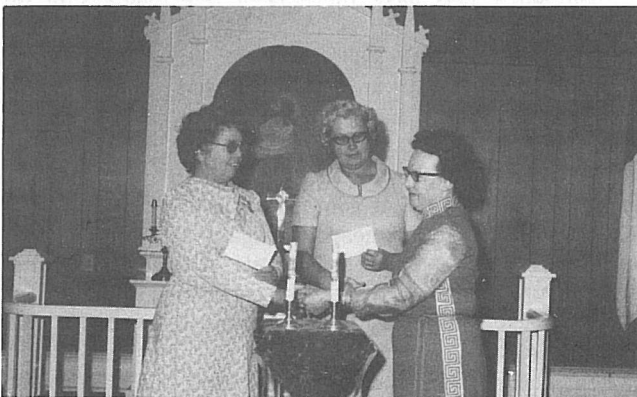
Mrs. Clifford Berglee,
Reporter

MAPLE BAY LADIES AID HAD CHRISTMAS PARTY

On Dec. 5 the Maple Bay Ladies Aid had their Christmas party. We arrived to see a beautifully decorated basement, for which we must give credit to our "young members." They also arranged for the program. Myrtle Broden was MC. Several carols were sung by the audience—then several reminisced of Christmases of bygone years. Karen Floan favored us with several carols on her cello; the girls' trio (Marilyn Ness, Karen Floan and Judy Memarais) sang; and we were given a special treat when the Marthanon singers from Winger sang several songs. We "older" members furnished the lunch, which was potluck, of Christmas goodies... there was a sample of nearly each kind for everyone. The offering went to the Day-Care center in Crookston. Maple Bay is in the Winger, Minn., parish, served by Rev. S. E. Odegaard.

—from the parish paper

[Continued on page 14]



Mrs. Clifford Berglee, left, and Mrs. Verle Dean, center, are presented Honorary Memberships by Mrs. Erling Brekke.



The new officers for Bethel WMF are, left to right, Mmes. Joe Gandrud, Sr., Orville Qualley, Verle Dean and Peter Olson.



GLEANINGS FROM SCHOOL LIFE

Several students found it necessary to drop out of school during the Christmas vacation. The enrollment for the second quarter can be established thus: 40 seniors and 79 juniors. Of these, 70 are women and 49 are men.

Bill Erickson of Missionary Aviation Fellowship spoke and showed a filmstrip at the evening service of Medicine Lake Lutheran Church, Jan. 11, sponsored by the Mission Club. He and his wife Pat and children will leave on assignment to Irian Jaya, Indonesia (formerly Dutch New Guinea), next summer.

At the monthly youth fellowship on Jan. 10, Rev. Sterling Johnson, LEM evangelist, brought the message from God's Word.

Eight persons of the school family spent Sunday afternoon, Jan. 11, at the American Swedish Institute in Minneapolis. They saw travelogue films on Telemarken, Norway, and the Barbados Islands. A brief piano concert was played by Grant Rohr of Augsburg College featuring music by Beethoven, Chopin and Gershwin. The Institute contains many interesting items housed in the mansion built by the late Swedish millionaire, Swan Turnblad, on Park Avenue.

Arne and Ivar Berge received the sad news on Jan. 8 that their father, Alfred Berge, Binford, N. Dak., had passed away in Norway while on an extended trip there to visit relatives with his wife. The school family joins in extending sympathy to the Berge family.

COMING EVENTS

Feb. 3-8—Spiritual Emphasis Week in the form of a Mission Conference.

Feb. 23-25—Final Exams, 2nd Quarter
 Mar. 1—3rd Quarter begins
 Apr. 2-3—Promotion Days for high school juniors and seniors.
 May 14—Graduation Exercises for Bible School and Seminary.

MISSIONS WEEK PLANNED AT AFLBS

"Ye Shall Be Witnesses" is the theme chosen for Missions Week-1976 at AFLBS, February 3-8. The conference will begin on Tuesday evening and conclude on Sunday night. The service on Tuesday at 7:30 p.m. (all evening sessions are at 7:30) will feature a "Mini-Missions" presentation by St. Paul Bible College students and is entitled "The Fields are White Already."

Wednesday, Thursday and Friday mornings there will be sessions at 11 o'clock. The speakers and topics of these hours are: Wednesday—"The Bible Basis for Missions," Theodore Manaen of the World Mission Prayer League; Thursday—"Thy Kingdom Come," Rev. John P. Strand; and Friday—"Speak Tenderly to Jerusalem" (Jewish Missions), Rev. C. M. Hanson, ALC.

The evening services are as follows, in addition to Tuesday: Wednesday—"The Call and Preparation," Rev. Amos Dyrud; Thursday—"And in All, Judea" (Home Missions), Rev. Herbert Franz, chairman, AFLC Board of Home Missions; Friday—"Unto the Uttermost Part," Mr. Manaen; Saturday—"The Open Door in Brazil," Rev. John H. Abel. (A film presentation at 6:30 will precede this service on Saturday.); and Sunday—"I Am With You," Dr. James Phillips, one of the missionaries held in Vietnam

following the collapse of the Saigon government.

At the Sunday morning worship service at Medicine Lake Lutheran Church, Pastor Abel will preach on the subject, "Beginning at Jerusalem."

A Day of Prayer will be observed on Saturday morning with sessions from 9:30 to noon, under the heading "Pray Ye the Lord of the Harvest."

Vistors are invited to attend all sessions. Support the conference in prayer.

THE BEST LAID PLANS OF MEN —

On December 18, 1975, Sherrie Remick, Pam Gohrick and I were part of the making of history. We were prepared to board a DC10 to fly home—and arrived there early in the morning on the 20th, having been caught in one of the biggest tie-ups Seattle-Tacoma Airport had ever experienced; our four-hour flight had turned into 43. But it's wonderful to look back and see how the Lord worked during that time, the things we learned, the people we met.

Imagine the setting—some 200 people waiting hour after hour, as plane departure times were changed to later and later, tempers growing short, officials getting frantic (our plane had to come in from Chicago and hadn't even left the airport at the time we were supposed to have arrived home). We sat through it, talked, took turns watching luggage and exploring the airport. It was surprising (though it shouldn't have been) the way the Lord gave us peace about the wait. Then when we eventually arrived home, hovering over Sea-Tac (at approximately 12:10 a.m.), we learned that on account of fog conditions the airport was closed and we'd be returning to Spokane for the night and would try again the next day.

We had maybe 50 people on the return flight to Spokane, and most of us were fairly well acquainted by the time we landed. Spirits still remained fairly high while we were bused to the hotel and were given rooms. We roomed with a Christian sister from Augsburg College and spent some time together in prayer

[Continued on page 14]



NEWS

of the Churches

REV. ALVIN GROTHE INSTALLED AS PASTOR AT ASTORIA

Pastor John P. Strand, president of the Association of Free Lutheran Congregations, officiated at recent services installing Alvin Grothe as pastor of Bethany Lutheran Church of Astoria, Oregon.

The installation service coincided with the celebration of the 85th anniversary of the church.

Others taking part in the service were Howard Johnson, Peggy Olson, the Grothe family and the senior and Sunday school choirs of the church.

Two pastors from the West Coast District, Elden Nelson of Eugene, Oregon, and Ragene Hodnefield of Vancouver, Washington, attended the ceremony. In addition, Lynn Welty, representing the church at Lake Stevens, Washington, read a letter of greetings from Pastor Michael Brandt, who is pastor there.

Former Bethany Lutheran pastors James Tofte, Arthur Reesnes, Lars Stalsbrotten and Ray S. Persson sent greetings that were read at the service and Hans Tollefson, a retired pastor living in Astoria, delivered his greetings in person.

Charter members of Bethany Lutheran Church were: Ole Lillenas and family, Andrew Bue and family, John Saterbo and family, Simon Westbostad and family, Ole Olsen Vige, Gunnar Hansen, Gustav Kleppe, Thor



Pastor and Mrs. Alvin Grothe

Fitcha, Ole J. Fitcha, Christoffer Tidslevold, Nils Tidslevold, Ole Estoos, Otto Reinertsen, Ben Lee, Amund Knudsen, Bertie Fritz, Sina Oberg and Bernt Borrevik. Andrew Lillenas joined at the second meeting.

Present for the celebration were seven descendants of these charter members. They were: Annie Bue Peterson, Alice Hanson Sather, Anna Tidslevold Helmersen, Dale Estoos, Conrad Lillenas, Dorothy Lillenas Peeke, and Agnes Lillenas Jeppesen.

After the services dinner was served in the church parlors where a festive evening was enjoyed by all.

Pastor and Mrs. Grothe and children Susan, Kathy, Kelly and Joel arrived in Astoria on August 19.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith . . ." (Heb. 12:1, 2a).

Mrs. G. F. Peeke, Secretary

THIS IS OUR HARVEST DAY

Lift up your eyes, ye Christians,
Behold the world-wide field,
Now ready for the harvest
To make its precious yield!
Arise, go forth to gather
The fruit without delay!
The ripened fields are waiting,
This is your harvest day.

Lift up your eyes, ye Christians,
To catch the world-wide view;
The harvest now is plenteous
And laborers are few!
How can you then be idle
And linger by the way?
Arise, and join the reapers,
This is your harvest day!

Lift up your eyes, ye Christians,
And heed the Lord's command!
Go, labor in the vineyard,
And lend a helping hand!
Like sheep without a shepherd
So many go astray,
Neglected, they must perish,
This is your harvest day.

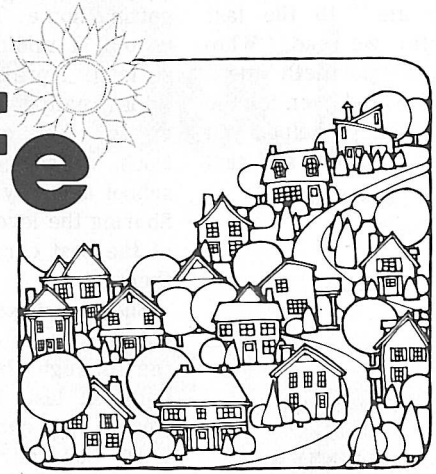
Lift up your eyes, ye Christians,
The harvest day is brief;
Oh, hear the cry of millions
For rescue and relief;
Let sacrifice and service
Your life on earth portray,
Help win the world for Jesus,
This is your harvest day.

Lift up your eyes, ye Christians,
Soon comes the gracious Lord,
He comes to claim the faithful
And give them His reward;
Be faithful in His service,
To labor as you pray;
Work, for the night is coming,
This is your harvest day!

C. K. Solberg

(This hymn may be sung to the tune of "Stand Up, Stand Up for Jesus.")

Life on the Edge of Town



A THANKSGIVING IDEA

At a service on Thanksgiving morning last fall I saw something I'd not seen before. The smaller children present, at a certain point in the service, brought gifts of food for the needy to the chancel of the church and laid them there. They brought such things as grape jam, chicken noodle soup and Wheaties. I'm sure those are offerings the Lord delights to receive, too. It warmed my heart to see this. This church also contained a giant cornucopia in the chancel, with the varied produce of the earth pouring from it, mindful of the Lord's bounty to us.

Then since Thanksgiving Day I learned about the offering in kind that was given at Calvary Lutheran Church in Fergus Falls, Minn., Ronald Hoehne, pastor, at its service that day, the gifts going to our Bible School. And in this case the placing of the gifts was apparently not limited to children. But here, too, there was a giving of something besides money and there is a different kind of joy in that kind of benevolence.

TWO 101-YEAR-OLDS

On Nov. 26 I greeted Mrs. Maren Olsen on her 101st birthday. She lives with a daughter in Minneapolis.

When I asked her if she still got to church regularly, she replied, "Oh sure!" And indeed, a week and a half later I happened to worship in the church she attends and there she was seated immediately in front of the pulpit with her daughter on one side and a granddaughter on the other.

Recently Mrs. Olsen has been hospitalized, in the old Swedish Hospital section of Metropolitan Hospital, and we don't know how it will go for her. She was a member of a congregation I served near Hammer, S. Dak.

Then on Jan. 10, I stopped in to greet Mrs. Marie (Syver) Hagen at the Franklin Avenue Nursing Home. She was 101 that day. It had been a busy one for her with various family members having been present to observe the day with her. But now she was tired out from the excitement. The Hagens had been members of my father's congregation west of Badger, Minn., long ago.

(Since this was written, Mrs. Olsen has passed away.)

SOMETHING IN COMMON

Gordie Howe is one of the all-time greats in the hockey world. He has scored more major league goals than anyone who has ever played the game. That record is going to fall in the next few years, but his record of

total points (goals and assists) will stand longer. He gained his greatest fame with the Detroit Red Wings and now plays with the Houston Aeros.

Gordie is still playing hockey and he is only a few months younger than I am. One is helped to feel young when contemporaries are yet active in the strenuous world of athletics. But admittedly there aren't many of them left.

What do Gordie Howe and I have in common? Well, we were young boys together in Saskatchewan, he at Floral and I at Govan, less than 100 miles apart. We started school the same year and he began to spend more and more time on the ice and I spent very little at our rink. He went on to become one of the all-time greats in hockey.

Anyway, it was interesting to see him in person in St. Paul recently. It's always a thrill to see someone who is a master in whatever his endeavor is—as a speaker, as a musician, as a rodeo performer, as a craftsman. And I felt that way about seeing Gordie Howe, even though at his age, and my age, he is a shadow of what he once was on hockey ice.

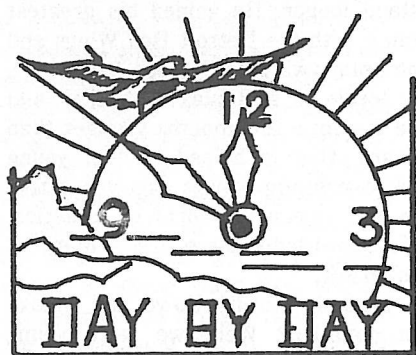
THE WORD OF A CHILD

I am reading the biography of G. Campbell Morgan, the English preacher, who has been called the "Prince of Expositors" and "one of the most powerful witnesses for Christ since the Reformation." The book, *A Man of the Word*, is written by a daughter-in-law, Jill Morgan.

It is interesting that when Campbell Morgan preached before Methodist examiners, hoping to be received into the ministry of that church, he was rejected. He found a home in Congregationalism instead and became one of the greatest preachers of his generation.

But I wanted to mention an incident from the early married life of the Morgans. Father and Mother were awakened one night by a small son making noise. Campbell Morgan spoke out in no uncertain terms, telling the little one to be quiet and to go back to sleep. Whereupon, out of the dark, the little tyke piped up quite boldly himself, "Oo dat talkin'?"

—Raynard Huglen



by
Lars Stalsbroten

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15).

We are living in a troublesome world and sometimes we encounter days of trouble. It may be we are facing financial trouble, family trouble, bereavement, loss or any other kind of trouble. You may also be troubled about your sins.

Now, don't you ever for a minute think that God is permitting these things to punish, torment or frighten you. That is not His purpose at all. He is giving you a day of trouble to show that you need Him, you need to call on Him. To call upon Him means more than to pray. It means that from the very depth of your heart you cry out to God in your distress. The second reason for sending a day of trouble is that you may have a new experience of God's faithfulness. I will deliver you, He says. I will answer your cry. Our wonderful Savior is not only willing to deliver, but He is able. If it is your sin that is bothering you, call upon Him. "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). This is the publican's cry: "God be merciful to me a sinner!" God heard his cry for mercy, and He will hear yours. He went home saved. The Pharisee only prayed because he had no need, and he went home as the same old Pharisee.

Whatever your trouble may be, call upon Me, He says, and I will deliver. When He says, "I will," there is no power in heaven or on earth that can stop Him, for He has all power in heaven and on earth.

Your day of trouble will then

change into a day of praise and thanksgiving. I like the Norwegian translation: "I will deliver you and you shall praise me." In the last verse of this Psalm, we read, "Who-so offereth praise glorifieth me." Then you will praise God even for the day of trouble because it helped you to experience Him in a new and real way.

[Continued from page 10]

WORKSHOP AT WINTER CONFERENCE SLATED

The annual Women's Missionary Federation workshop will be held in conjunction with the AFLC Winter Bible Conference at Trinity Lutheran Church, Grand Forks, N. Dak., Friday, Feb. 27. The workshop will commence at 4:30 p.m.

Local Aids are encouraged to notify Mrs. Robert Dietsche, WMF president, of the number expected to attend so that plans can be made accordingly.

[Continued from page 11]

for those with whom we had been sharing Christ. There had been many; people are willing to talk when they know they won't be reaching their destinations for a long time and that they will probably never see you again. There were many empty, hungering hearts we met that night, and we all longed for them to know the true reason for Christmas, to know Christ.

The next day it was the same story, several hours of waiting at the airport, flying over Seattle for four hours, watching the fog beneath us, returning to Spokane. Discouragement set in. All three of us had had people waiting for us at the airport the night before and who were still waiting to hear some word. Again the Lord intervened. Scripture promises we had learned in school came back, reassuring of God's control and His divine reason for this.

Spokane Airport looked like a hive of angry bees as people looked for luggage and tried to find some way of getting home. The airline would bus us out at midnight, but that seemed so long! I praise God that whenever things really started getting low, we'd either meet older, stronger Christians, or someone would ask about school and why we were going there. Sharing the love of Jesus must be one of the best cures for discouragement there is!

Sherrie left several hours before us, riding with an old friend. We left on the midnight bus, knowing we'd get home at last, tired—yet in an undefinable way excited, too, because the Lord had introduced us to many new friends, and some of those we had shared with wanted to correspond with us. Lord willing, we'll see them again, if not here, then with the redeemed in heaven, praising the Lamb.

—Dorothy Seaman

(Ed. Note — Dorothy, Sherrie and Pam are students at AFLBS.)

OUR EVANGELIST'S SCHEDULE

Here are the meetings which are scheduled in our parishes with Rev. David C. Molstre, AFLC evangelist-youth worker, as speaker:

Feb. 8-11—Trinity Lutheran Church, Grand Forks, N. Dak., Harvey Carlson, pastor.

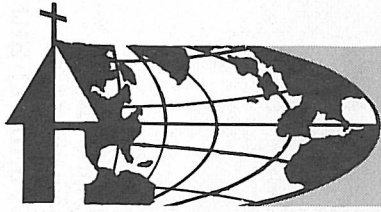
Feb. 29-Mar. 18—Tioga Lutheran Parish, Tioga, N. Dak., Forrest Swenson, pastor.

Mar. 28-Apr. 1—Faith Lutheran Church, Brockton, Mont., Verle Dean, lay pastor.

Inquire locally about the time at which services will be held. Pray for our evangelist and his ministry of the Word.

PERSONALITIES

The address of Rev. and Mrs. Bruce Dalager and family is 439 5th Ave. N.W., Minot, N. Dak. 58701.



CHURCH-WORLD NEWS

THE CHURCH AROUND THE WORLD

**Hundreds of inmates at Chicago's massive Cook County jail, with its prison population of 4,000, are studying the Bible by correspondence courses. Dimly lit cells and mockings from other prisoners do not dissuade them, and many have turned their lives over to Christ.

**Idi Amin, Uganda's autocratic ruler, is changing that country's day of rest from Sunday to Friday, the Muslim holy day. Amin and all his appointed leaders follow Islam, but most of the people are Christians.

**Madalyn Murray O'Hair, the prominent American atheist, claims 60,000 followers in her new organization to promote atheism. She plans to start chapters in every state. Contributions are tax exempt!

**U.S. church membership declined slightly last year, the first dip since records have been kept. But 44 Protestant denominations increased their giving by 9.1 per cent to \$5.27 billion (\$116.77 per member). The increased giving, however, failed to offset inflation, which rose 11 per cent last year.

**Group divorce is being conducted by a Nevada judge. He handles up to 15 cases at one time, often disposing of all of them within ten minutes. The judge now plans to handle routine cases by written affidavit, opening the way for mail-order divorce.

—Tyndale House Publishers

SURVEY SHOWS GLOBAL LUTHERAN COUNT AT 70.5 MILLION TOTAL

Geneva (LC)—Approximately 70.5 million church members in the world belong to the Lutheran confessional

family, according to a survey just completed by the Information Bureau of the Lutheran World Federation.

The final figures, reached following extensive inquiries to individual churches and statistical units representing groups of churches, show a sum total of 70,638,520 Lutherans.

This figure includes 53,110,670 members in the 95 churches holding membership in the LWF, 14,916 of the 16 small groupings who are "recognized" by the LWF, and a Lutheran constituency of 17,512,934 in churches not formally related to the international federation.

While comparisons with totals of previous years cannot be precise because of a wide discrepancy in statistical gathering methods employed by the different churches, the survey indicated that membership declines are continuing in Europe and North America and gains are being registered in Asian and African churches. Totals for Latin America and Australasia appear to be about the same as last year.

The Continental totals are: Europe, 54,919,651; North America, 8,966,434; Asia (and adjacent islands), 2,567,717; Africa, 2,504,190; Latin America, 1,062,914; Australasia, 617,614.

NEW RADIO PROGRAM ANNOUNCED

ST. LOUIS, Mo.—"Joy," a 30-minute radio program of choral music and comment, has been added to the mass media outreach of the International Lutheran Laymen's League, sponsor for more than 40 years of The Lutheran Hour.

Tommy P. Thompson, manager of the League's Mass Media Department, reported that 20 stations have initially agreed to carry the program, which is being offered on a public ser-

vice basis.

In addition to the choral music, the program also features Scripture readings and short commentaries. The host for the program is the Rev. Alvin Rueter, pastor of Bethlehem Lutheran Church in St. Paul, Minn.



Pastor Rueter said the purpose of the program is "quite simple—to proclaim the Gospel through radio. It is through the union of music and commentary that we announce the Good News."

Thompson said "Joy" is the first LLL program to be regularly produced in stereo. The program is primarily designed for use by "easy listening" and "good music" stations.

"We are all excited about 'Joy,'" Thompson added. "It is a very good program and the prospects for its success seem great. We are indeed fortunate to have a man like Pastor Rueter available to us.

"He is not a newcomer to radio," Thompson said. "He began his broadcasting career in 1955 in Tulsa, Okla. For 20 years he was host of 'Music on High,' a Gospel program using music."

Commenting on the program's title, Thompson said the single word, "Joy," seems to "express rather

graphically what a life in Jesus Christ gives to a person."

The theme for the program is Johann Sebastian Bach's "Jesu, Joy of Man's Desiring."

The Int'l LLL is an auxiliary organization of The Lutheran Church-Missouri Synod. Besides sponsoring The Lutheran Hour, which is carried by some 1,800 radio stations around the world, the League sponsors Preaching Through the Press, an evangelism program utilizing advertisements in major newspapers and magazines; and is co-sponsor with the LCMS of "This Is The Life," television program.

THE LUTHERAN AMBASSADOR
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