

November 2, 1976

The Lutheran Ambassador



MEDITATION MOMENTS

OUR LAND, GOD'S LAND

It is a beautiful land, a land filled with much variety, which the Lord God has placed us in. It is a land that belongs to God.

As one travels from east to west and north to south, he is amazed at the countless breathtaking scenes that God has created, all different—mountains, lakes, rivers, forests, desert floor and acres of ripening fruit and grain.

And we see a pattern behind it all. The Christian knows that God designed and created it. The land has been entrusted to us by God as a place to live, earn a living and enjoy.

It is a land from which we get our daily bread. God takes care.

It is a land in which we have enjoyed and still enjoy our religious freedom. We can read and study our Bible, bow our heads in prayer, and gather together for the hearing of God's Word and Christian fellowship. We can sing hymns to our God at the top of our voices. We can declare from our housetops what Jesus means to us. We can write and say what we think and feel about our God. We can dare to be ourselves, and serve our Lord as best we can. We can do all of this without fear of persecution or harm to ourselves.

However, there are clouds in the

sky. As a nation we have sinned. God is not honored and credited as He should be.

As we visit the many national parks in all their beauty, we become depressed at how the tourist information gives credit to nature and some evolutionary process for the beauty we see. God as Creator is not even mentioned.

Many there are who are bent on being free from religion, rather than enjoying and benefiting from freedom of religion. Others prefer to use this freedom to believe a false religion, a religion to their own liking.

We sense a spirit of greed in our land where there is plenty for all. Too often man has become more interested in what he can get out of this land than in Him who put us here.

Much of the grain and fruit which has been given by God to feed the hungry is used to produce alcoholic beverages, to make men drunk.

Lust of the flesh has become the way of life in our society.

And yet it seems that God tolerates all of this and is very patient. And it is not to the worldly, first of all, but to the Christian that God is directing His voice, when He says: "**If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from**

heaven, and will forgive their sin, and heal their land" (II Chron. 7:14).

God wants us to grow up and become mature Christians. He wants to make greater use of us than He has thus far. There is so much that still needs to be done in building a Christian, God-fearing nation and world. He wants to work with His children in bringing this about.

For too long we have looked around us and seen all that is amiss in this world and felt that as children of God it does not concern us.

For too long we have thought of sin merely in terms of what we should not do, and not enough in terms of what we have left undone.

As Christians we may be able to gain victory, to a degree at least, over the gross sins that have engulfed the worldly. But our responsibility does not end there. As Christians there is still sin in our lives. There is still need for change and correction. Sins of pride, impatience, hatred, jealousy, indifference, carelessness, and the like, are still with us. We are not pure even though we know Jesus.

God wants to purify us, strengthen us and use us.

May God help us to yield to His purging and follow His will for us.

Gerald F. Mundfrom

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AT WHAT PRICE FREEDOM?

by Bob Owen

§ *The breaking waves dashed high
On a stern and rock-bound coast;
And the woods against a stormy sky,
Their giant branches tossed;
And the heavy night hung dark
The hills and waters o'er—
When a band of exiles moored their bark
On a wild New England shore.*

Exiles they were. All of them. They had cut themselves loose from everything they possessed: home, security, comfort. And for what? One word answers that question—freedom.

They had totally burned their bridges. They had cast off from familiar shores. They had sold or given away all their possessions—with no certainty they would ever set foot on land again. They had crammed themselves into tiny, cramped, smelly staterooms; into stinking, noisy steerage compartments; forced their way into the already overcrowded hold—finding places to sleep and eat as best they could.

Why? What did they hope to gain from all this pain and privation? They hoped for freedom. They had prayed for freedom. They had gambled their very lives that in this new land they would shake off the yoke of bondage and fear they had always known . . . *and that here they would become free men and women.*

They had been at sea a very long time. Sixty-five days to be exact. And the *Mayflower* was too small for such a long journey. They were tired. Hungry. Hungry for fresh food. But even hungrier for a glimpse of their new land. The trip had been hard. Misfortune had dogged every mile of their passage.

Now . . . land was in sight.

The journey's end was at hand.

Soon they would face new lives . . . and dangers . . . and perhaps even death. How did they react to this knowledge?

§ *Not as the conqueror comes,
They, the true-hearted came;—
Not with the roll of stirring drums,
And the trumpet that sings of fame;—
Not as the flying come,
In silence and in fear;
They shook the depths of the desert's gloom
With their hymns of lofty cheer.*

"With their hymns . . ." Who were these exiles anyway? Were they fugitives? Criminals? Neither of these. They called themselves "Pilgrims." They believed so firmly in freedom of the soul that they had left home and country . . . because they refused to be imprisoned by rules that prevented free, personal access to God.

So passionately did they believe in certain basic freedoms that they were willing to suffer for them. To die if need be. Yes—they were even willing to die for their beliefs, their faith!

Threat of punishment had not deterred their escape.

Nor threat of imprisonment . . . death . . .

None of these forces was sufficient to hold them back. They had to be free . . .

§ *Amidst the storm they sang,
And the stars heard, and the sea!
And the sounding aisles of the dim woods rang
To the anthem of the free;
The ocean eagle soared
From his nest by the white waves' foam,
And the rocking pines of the forest roared:—
This was their welcome home!*

Home! What a word. It conjured up pleasant scenes. Of glowing fireplaces. Pungent kitchens. Feather beds. Familiar streets and shops. Churches. Safety . . .

Now all that was behind. The coastline they now beheld was strange, rough, foreign. No villages appeared on the landscape. No tall factory chimneys. No welcome harbor traffic. No sign of habitation. Yet this was to become their home.

Home . . .!

They would have to carve it out of the rugged wilderness. But this was . . . would become . . . home.

§ *There were men with hoary hair
Amidst that pilgrim band;
Why had they come to wither there,
Away from their childhood land?
There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.*

The old would find New England's winters very difficult: the winds sharp, chilling, killing. The snow deep, relentless. Many of the older ones would not last

out this first cold season. Some younger ones, too, would not see the trees leaf out in the springtime. And the frozen ground would resist the efforts of those who chipped out shallow graves . . .

Babies would find the struggle too much for them . . .

Mothers would broken-heartedly watch some of their children succumb to strange, unknown fevers. Their home remedies would have no effect. Little ones would die. Some fathers, too.

Only the strongest would survive.

But none of them wasted much time thinking about these things. They were soon to set foot upon what was to become their new homeland. Some gazed at the tree-lined shore with wildly beating hearts. Some soberly made plans . . . as best they could . . .

*What sought they thus afar?
Bright jewels of the mine?
The wealth of seas? the spoils of war?
They sought a faith's pure shrine!
Ay, call it holy ground,
The soil where first they trod!
They left unstained what there they found
Freedom to worship God!*

So that was it: *freedom*. But, of course.

Not freedom in the ordinary sense of the word . . . not *mere* freedom. Freedom to be and to become. Freedom to be responsible for their own destinies. Freedom to choose their own elected leaders. Freedom from taxation without representation. Freedom of speech . . .

Freedom to worship God!

Ahh! That was it . . . *that was it!*

That was the cause for which they had given everything: "Freedom to worship God according to the dictates of their own conscience . . ."

That was why they had come.

And those Pilgrims carved out a nation, a great nation, the greatest the world has ever known. Based on God's love for man. And man's love for God.

And man's love for man.

No civilization has ever existed like the one they founded. The one they gave their blood to bring forth.

" . . . freedom to worship God."

Or—not to worship God.

Freedom of choice.

What blessed freedom. What glorious freedom!

Freedom for which most of the world's peoples are willing to die—and some of them are doing just that, simply to obtain the freedom . . . that we handle so lightly.

" . . . freedom to worship God."

Families and homes are founded on that freedom. Children hear prayers: from their parents, their church leaders, their nation's leaders . . . and they are comforted and warmed by the knowledge that they need never be afraid to call upon God. To call upon Jesus. Freely. Openly . . .

" . . . freedom to worship God."

Our system of justice is founded upon that freedom. Our concern for an oppressed, hungry, frightened,

poverty-stricken world is founded upon that freedom.

Our very freedom to be free is based upon that freedom.

" . . . freedom to worship God."

In New York City harbor our tireless ambassador—the Statue of Liberty—shouts that message of freedom to the world . . . that concern . . . that love that has made our people great:

*"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"*

" . . . freedom to worship God."

As Americans, this freedom is our right. Precious right. Vital right, one that has made our nation great.

Our past history was founded upon that freedom. Our present revels in that freedom. *Our future depends upon that freedom!*

Yet there are those who would wrest this freedom from our hands and hearts—deeming their own freedom to do so as greater than this one that God—and our forefathers—gave to us.

Dare we lose this freedom? Our " . . . freedom to worship God"?

Could we lose it?

To the latter question the answer is yes. *We could* lose it. By sheer apathy. Or ignorance. Or both.

Dare we lose it? This precious freedom to worship God?

No. We dare not lose it.

For with the loss of this freedom would go our God-given concern for a hungry, hurting, frightened world.

With the loss of this freedom would go the loss of our other freedoms. We would lose them one at a time. Our defenses (our bulwarks from the inside) would crumble. All our walls would tumble down.

Our great nation would no longer be great.

Two hundred years—and more—of greatness would go down the drain. Down the tubes.

Of course our nation is not perfect. Because it's made up of people. And people, including you and me, are not perfect. But the foundation upon which our great land has rested for these two centuries *is* perfect: God's great love, that's perfect.

When they first came to these shores, those Pilgrim Fathers . . . and mothers, and sons and daughters . . . they came proudly. They carried their heads high. There was resolve and certainty in what they did. Their motives were right. Their priorities were right. And they knew it. They exulted in their rightness, their strength. The strength that comes from goodness.

But somewhere along the line our nation has lost some of that . . . that certainty . . . that "head-held-high-ness." A stumbling has become noticeable here and there. A fumbling. An unsureness. It's apparent in the eyes of the people, the governed.

It's also apparent in the eyes and voices of the ones

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DO YOU WANT REVIVAL?

by Pastor Herbert L. Franz
Cloquet, Minnesota

"Wilt Thou not revive us again: that Thy people may rejoice in thee?" (Psalm 85:6). Do we really want revival in our lives and in our church?

WHAT IS REVIVAL? It is being "revived" or "to simply return to the place where the Christian knows that nothing stands in the way to hinder his relationship with God and his fellowman." Revival is for Christians, for only that which once had life can be revived. Are things right between your soul and the Savior? Are you living in a right relationship with your fellowman? Are you going from victory to victory in your Christian walk? Are you receiving power to witness for Christ each day? Are you one who has concern for the souls of men? If you must say "no" to any of these things, then I say you need revival.

We need revival because **THE DAYS IN WHICH WE LIVE ARE FILLED WITH EVIL**. I believe we are in the "last days" prior to the second coming of Christ. Scripture says that in the last days "iniquity shall abound" while love for God and the things which God stands for will decrease (Matt. 24:12). Many shall depart from their first love (Rev. 2:4). Paul calls it apostasy or a departure from the faith (II Thess. 2:3). Just consider the present spiritual conditions not only in Christian lives and the church but also in the world. Anyone can see that we need revival in the nation or God will visit us with judgment. If God judged Jerusalem, Nineveh, Sodom and Gomorrah because of their sins, how do you think our nation will escape judgment? Are we in a special class by ourselves? Are we "favorites of God" so that we can sin and get by with it? I think not. "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34).

Have you read the article in the October 13, 1975, issue of U.S. News



Rev. Herbert L. Franz

and World Report, entitled "What Is Happening to American Morality?" Friend, reading this article should make one weep over the sins of America and the dismal failure of the church of Jesus Christ to stem the tide of iniquity. As the Church goes spiritually, so goes our nation spiritually. The Church should be the conscience of our nation. However, a church that tolerates or compromises with sin is in no position to offer healing to a sin-sick nation. We have so long tolerated the sin and permissiveness of the American way of life that we have begun to endorse it by our failure to do anything about it.

Why this change in behavior? This can be attributed to a combination of things. Liberal journalists both on the air and on TV seem to thrive on breaking down the old lines of behavior which they call "Puritanistic." Think of the programs on TV which we see over and over again attacking our "traditional values." Then add the extensive drug scene and alcohol use and abuse. Then think of the violence and illicit sex which is glorified in the papers and over the air. How about the gambling which has captured more and more people and the greed of many crooked politicians from our nation's Capital to our smallest city? Then last, but not least, our dead churches and loveless Christians who

sit so idly by and allow these things to happen without saying a word against sin and evil. Friend, if the Christian is not revived, then our churches will remain dead and lifeless and our world will become more and more wicked to live in. Can't you see how our church and our nation need revival? How can we escape God's judgment if we neglect to repent of our sins?

WE NEED REVIVAL ALONG DOCTRINAL LINES. The fundamental doctrines of Holy Scripture are being denied today in many of our seminaries. If the training ground for preachers is tainted with unsaved and unholy professors, what kind of pastors do you think we will have in our pulpits? When the authority of the Bible is questioned as in so many church bodies today, then we lose the ring of authority—"thus saith the Lord." And when we lose that, then we begin to question the fact of sin, judgment of sin in hell, and even the Jesus way of salvation as being the only way, as well as the earthly resurrection and the literal second coming of Christ. What happens when the Bible is no longer believed in its entirety? Sin becomes wide open, standards of morality are questioned and the church which advocated such teachings becomes a mortuary instead of a lighthouse. We need a revival along doctrinal lines. Our spiritual state is bad because our doctrinal state is bad. Unless we are sold out to the doctrines of Holy Scripture and believe that this Book is God-breathed, we will not have a spiritual revival in our souls, or our churches.

Why do Christians today need revival?

(1) TEMPORAL PROSPERITY is luring many Christians to their ruin. It has lulled many a Christian into a deep sleep. Very few Christians can stand material prosperity. We must remember that Christians still have

their old sinful nature which says "the more we get, the more we want." Jesus warns each believer: "Beware of covetousness...for the love of money is the root of all evil." One of the biggest evils which the love of money does to the Christian is to put God in a back seat in his life. This is sin! Friend, is this the sin which has kept back revival in your heart? Put it away or it will kill your soul! You can't serve God and mammon. It's either/or.

(2) **THE LOVE OF PLEASURE** on the part of many Christians has taken away from their love for Christ. Therefore they need to repent. Sundays have been turned into holidays instead of holy days by many professing Christians. We find it so easy to worship the god of the open road, or the god of the golf course, or the god of the stream or woods, or the god of sports. Certainly there is nothing wrong with camping, fishing, hunting, golfing, baseball, football, etc., but when these things begin to horn in on the time we should give to God, then they become sin. When we begin to use Sunday as a day of fun instead of a day of feasting on the Word of God, then I say we are in need of revival in our souls. How is it with you, my Christian friend? Have the pleasures of this world taken away or diminished your love for the Savior and for the souls of men? If they have, then you need to repent of this sin and ask Christ to forgive you. One Christian can block revival in the church if he is not willing to put away sin when God convicts him of it.

(3) Another roadblock to revival is the **LIFELESS CHURCH**. Our church may be orthodox, but what good is orthodoxy without the Spirit of God? What good is it to "have a form of godliness but deny the power thereof?" Many churches do not realize that the Spirit of God has left them. Friend, the church can only be revived as each believer in Christ is revived.

But some people object to revival. Those who hate revival are not led by the Spirit of God but the spirit of the devil, for the devil fights revival. He cannot stand to see anyone on his knees pleading with God for forgiveness of sins and a closer walk with

Jesus. (1) The devil will say that revival is abnormal for a Christian and for the church. I can't find any place in the Bible where it says that a listless, lifeless state is normal for a Christian or for a church. If the church is dead, then it is necessary to pray for revival so that people may once again rejoice in the Lord, as our text says.

(2) Some object to revival because they are afraid of too much excitement. Friend, revival is not necessarily emotionalism or extremism but rather earnestness and holiness. Let me say this to you who are afraid of tears or afraid of getting up and leaving your seat and coming to the altar of God and weeping over your sins because you figure it is too emotional. I say to you that you need to fear coldness and deadness of your heart more than getting too excited over your sins! According to my Bible there will be a lot of weeping and wailing and gnashing of teeth in hell. The rich man cried with a loud voice there, but his cries were too late (Luke 16).

(3) Another objection which I have heard against revival is that many converts do not hold out, so why bother praying for a revival? It is true that many people who come to Christ do not hold out, but many do. Christ can hold us up and keep us according to Jude 24. Should I hesitate to rescue a drowning man for fear that he might fall into the water again and drown? Of course not! Likewise I want revival because people are drowning and dying in sin. My task is to lead them to Jesus and it is His task to save them, to keep them, and to empower them. It is sad to say that a vast majority of people do not know what a genuine revival is. Revival is only for the Christian, for only that which has life can be revived. When Christians are revived, the unsaved will see the change in the Christians' lives and will believe (Ps. 40:3).

What is God's prescription for revival? (1) The Christian must come back to God. This comes only through frank, honest, sincere confession of all known sin unto God (Ps. 139:24). Our prayers for revival in our hearts cannot be answered unless all known sin is confessed, for sin hides the face

of God; it blocks the ears of God and blocks the power line to heaven (Ps. 66:18; Is. 59:1-2). It is unconfessed sin in believers which blocks revival. Do you really want revival? Are you willing to pay the price of revival? It means humility; it means confession of sin; it means turning your whole life over to God. Will you do it? Our pride often prevents us from recognizing our sinful ways. Have you repented of every known sin? I don't know of one man or woman who does not need to repent. We need to ask God to forgive us for our lack of love toward each other. Before you indict another on a charge of wickedness, you must examine your own heart and see if you have any reason to talk. If we spent more time examining our own heart, we would have less time to look at others. We must repent, repent, repent. (2) After confession of sin and turning from all evil, we must plead the blood of Jesus Christ to cover all our sins (I Jn. 1:7-9). (3) Then let us as believers in Christ bind ourselves together to pray in the power of the Holy Spirit for revival. (4) Then let us yield ourselves to the Lord Jesus Christ to use us in winning souls to Himself (Eph. 5:18; Lk. 11:5-13).

What are the blessings of revival? (1) **REVIVAL BRINGS RENEWED LIFE TO THE CHRISTIAN**. It is like falling in love all over again! (2) **REVIVAL BRINGS JOY TO THE CHRISTIAN'S HEART AND TO THE CHURCH OF JESUS CHRIST** (Acts 8:4-8). This will also affect the community. During a revival in Canada, many of those saved returned to stores to bring back stolen goods. (3) **REVIVAL BRINGS DEEPER SPIRITUAL LIFE**, for we allow the Holy Spirit to have more of us. (4) **THE REVIVED CHRISTIAN WILL EXPERIENCE A NEW SENSE OF GOD'S POWER IN HIS LIFE**. He may not feel particularly stronger spiritually, but he has faith to trust God's promises to give him the power to please God (Gal. 2:20). When Christ lives in us, the same power that raised Him from the dead is available to us. (5) **A REVIVED CHRISTIAN CAN EXPECT A FELLOWSHIP WITH GOD WHICH THE WORLD KNOWS NOTHING ABOUT**. No longer does he try to hide something from God, but

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EUROPE REVISITED

by Raynard Huglen, Editor
Part V-Conclusion

More from Nesbyen

I told you last time about the trip up to the seter on the north side of Hallingdal (Halling Valley). On the way home we stopped at the farm where my mother's father came from. On my previous visit, in 1967, it had been evening when I was at the farm and my pictures of it turned out very dark and so I was glad to be able to take some in better light.

Grandpa Lee of Newfolden, Minn., was the only grandparent I remember and he passed away when I was almost five years old. It was interesting to see where he had grown up. The farm is across the valley from where Grandma was raised and the distance must be only several American miles. Sweethearts in Norway, they would later marry in northern Iowa and then become early homesteaders in Marshall County, Minnesota.

The next morning Olaf Rhodogard, who lived in the U.S., and was a skier of note, drove me out to Grandma's home place, after we had had morning coffee with a man who lived in America for many years, Olaf Rustand. We spent only a short time on Grandma's farm, but I saw again the same house and outer buildings she knew, although the house has been given a new exterior since then. We stopped at a nearby farm to greet a lady who was born on Father's island and with whom I share a mutual aunt, we learned during our conversation, Father's sister Anna, long deceased.

Back in Nesbyen we greeted a lady who once lived near Govan, Saskatchewan. She remembers my father and mother and is a sister of Olive Holm Anderson in Canada. Olive worked at our home when my brother was born and was a favorite of mine. Our family and she have kept somewhat in touch over the years. There was a final call at the Hajems and one to see Borghild Grimsgaard, who

had been married to Mother's cousin Torleif.

That afternoon I took leave of the Sevres and pleasant Nesbyen in beautiful Hallingdal. Parts of Norway were very dry this past summer. This was so at Nesbyen and in Oslo and along the railroad in between. On some days during my stay in Norway I noticed in the papers that Nesbyen had the highest temperature in the country, 86 degrees. Temperatures did get even higher there and elsewhere. Lawns and other grass were brown and dried up. The birch trees particularly seemed to be suffering from the drought.

Arrival in Oslo

It was late afternoon when the train pulled into the station in Oslo. There I was met by Pastor and Mrs. Leif Flørenes and their son Svein. All have been in the U.S., and Pastor Flørenes spoke at a joint chapel service at our Schools two years ago last spring. He is the president of the Norwegian Israel Mission and has been in the Holy Land many times. Mrs. Flørenes is Mother's cousin. For the next five days their home, the *prestegaard* (parsonage), would be my headquarters. It is located in Grorud, a suburb of Oslo to the northeast. Pastor Flørenes has served the parish there for perhaps seven years and had now applied for the parish at historical Eidsvold. The pastor at Eidsvold also becomes a "sub-bishop," with a number of pastors under him. The idea of applying for a vacant parish seems strange to us, but that is the way it is done in Norway under the State Church. Seniority and experience count for much more under their setup than they do in the U.S. churches. I haven't heard whether Pastor Flørenes has been selected for Eidsvold or not.

One evening the parents and I were

guests for *aftens* (supper) at the apartment of Svein and his wife Reidun, who had also visited America when he was studying for a year at Luther Seminary in St. Paul, Minn. They served us a meal of crabs and crayfish with a dessert of cake covered with peaches and ice cream, and another cake called *fyrstekake*. Some of my readers will know what that is.

On my Sunday in Oslo, Mother's Aunt Caroline came over to visit us. She was brought by her son Svein who is a biochemist at Ullevaal Hospital in Oslo. Tante Caroline is just a remarkable woman. Since I saw her that day she has celebrated her 98th birthday. She stayed about seven hours and when she left, after 9 o'clock, there was a climb up three flights of stairs to her apartment awaiting her. There she lives with a lady companion. Tante is a good Christian lady and a great friend of missions, particularly the Santal Mission. It was a benediction to my whole trip to get to see her again. Yes, she once visited in the U.S., too.

One day I took the train to Moss where I visited my cousin Johannes G. and his wife for several hours. The widow of Father's cousin, Berge B., also joined us. Before the train left for Oslo that evening, we took a walk over to the cemetery and to one or two historic points in the city.

Visiting Christian Work

It was my intention while in Oslo to visit some of the independent Christian work that is being carried on. The ones I did get to see, with the help of Pastor Flørenes, are conducted by Lutherans, members of the State Church.

We were to the headquarters of the Mission Society (*Misjonssamband*) on Gensen 19. We shared a noon lunch and took in the devotional session led

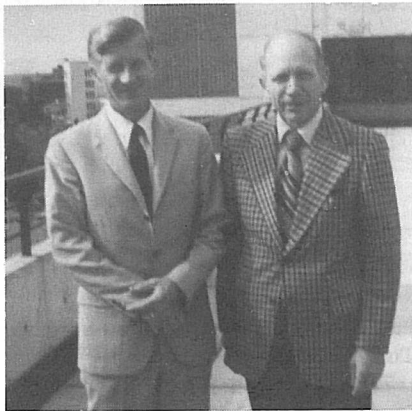
by a girl who read about the call of Samuel. Sharing our table were Gabriel Eikkli and Birger Breivik, with whom I had talked on our campus within the past year. Mr. Eikkli is a son-in-law of Ludvig Hope and I first met him in 1963 at Ny Stavanger Lutheran Church, Buxton, N. Dak., when I was serving that congregation. He had a daughter who was getting married the next day and a son who was leaving for Indonesia as a mission worker two days after that. He was gracious enough to present me to the assembled group.

We were given a brief tour of the headquarters. In the Norea Radio section, it was none other than Aage Nevland who guided us. Mr. Nevland travelled with the Ganddal Pikekor (girls' choir) on at least their first tour in the U.S. I thought it interesting to find a picture of our Bible School Norway choir posted on a bulletin board there.

At Grensen 19 I also met Norval Yri, who attended one of our annual conferences at Medicine Lake and is perhaps best remembered by people at Spicer, Minn., and Ontonagon, Mich.

That same day we stopped at Fjellhaug so that I could see that place about which I had heard so much. The president, Ommund Lindkjørn, gave us the tour. There I chanced to meet Dag Risdall, who also visited one of our conferences, although music director Ole Ledang was not in. He spent some time in Minneapolis in the last school year. The Iver Olsons spent a school year at Fjellhaug and I recall that the Fritjof Monseths stayed at the Schools during their visit to Norway in 1967. Fjellhaug has both a mission department and a Bible school department.

Another day Pastor Flørenes and I were at Menighetsfakultet (Independent Seminary). The school is now situated in a fine new building near part of the University. Dean Magne Saebø showed us the school. It was of interest to me that he was raised about eight miles from my father's home on the west coast of Norway. A professor of Old Testament, Dr. Saebø has a two-year term as dean, all that is allowed. He is involved in a new translation of the Old Testament into Norwegian and also serves on the board of the Israel Mission.



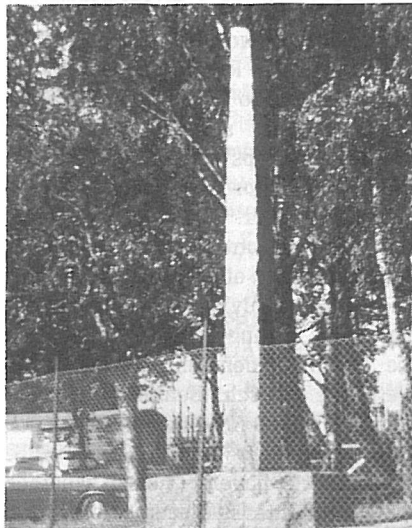
Dean Magne Saebø of the Independent Seminary, left, and the Editor.

Still another visit was made, this one to the Indremisjonsselskap (Innermission Society). They operate a Bible school, too, about the same size as ours. I met the rector, Even Fougner, and the general secretary of the Society, Gunnar Prestegaard. I talked for a while with the assistant secretary, Kaare Liodden. I could tell him that I had seen his seter cabin in Hallingdal a few days before for it had been pointed out to me on our trip up into the mountains. Mr. Liodden comes from a farm very close to my grandfather's.

In all of these places I received a warm welcome. These people and societies, and the Seminary, are our spiritual brethren and if we were in the same country, we would be working closely together.

Time to Leave

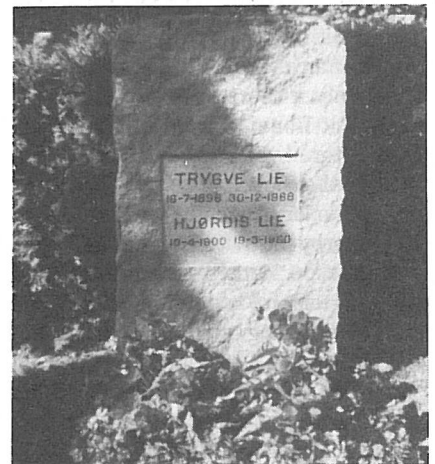
I saw other places in Oslo, too.



A monument at Bretvedt, where Hauge spent his last years.

There was Vigeland Park, which I had missed last time. And Holmenkollen, the ski jump. Not far from the Grorud parsonage lies Bretvedt, the farm Hans Nielsen Hauge lived on in the last years of his life. None of his buildings are there any more and the site is that of a prison for women. At Bigdøy, Svein F. and I were in the house where Hauge spent ten years, that's right, ten years, under arrest. And that for preaching the Word of God as a layman, supposedly without proper government permission. The idea boggles the mind now. Jesus paid the greatest price for our salvation and others have paid great prices for freedoms we now consider elementary.

On Sunday, at Grorud Church, I attended the morning worship at which six babies were baptized. That fact swelled the attendance a good deal. Pastor F. preached a good sermon from John 6:66-71. He is one of my ideals as a pastor: warm-hearted, a love for people, possessing much common sense. That evening he had me assist him in a communion service. There were mostly young people present. I distributed the bread, using the simple words, "Dette er Jesu legeme" (This is the body of Jesus). He had also asked me to tell something about our Bible School, which I did in English, and I also read the opening prayer.



The grave of Trygve Lie and his wife Hjørdis.

In the Grorud cemetery is the grave of Trygve Lie, the first secretary-general of the United Nations. The grave is simple and the stone contains no word of his accomplishments. Trygve

[Continued on page 11]

editorials

AMERICA'S 200TH

Our Bicentennial year is drawing to a close. In local communities, churches, schools and civic organizations have observed America's 200th birthday in varying ways. There has been a demonstration of patriotism, of love of country, and this is good. Oh, not everyone has joined in the spirit of the Bicentennial with equal enthusiasm, but others have made efforts at observance of which they can be proud.

By the time this appears in print, the nation-wide elections will have been held. The fact that the voter turnout will not have been very large is a disappointment and a bad portent. We must work toward as great participation as possible by our people if democracy is to work.

We've been reading some U.S. history during the past two years and have been impressed by the fact that we forget so much. How true it is that history repeats itself. A crisis comes, public sentiment is divided and we think the situation is unique. But a reading of history, even a history as short as that of our country, reveals that people of earlier days had to grapple with like problems. The saying of Gabriel Heatter comes to mind: "The only thing we learn is that we never learn." Or perhaps it could be put this way: "The only thing we learn is that we don't remember."

That isn't quite true because the Christian learns through it all that God is the constant factor, God helps and provides. The Christian can face the future with confidence, knowing that the Lord rules and overrules.

Now we go forward into the third century. We say that, but we don't know what a day brings, much less a year or a century. But if time continues, there will be new days, new years. Certain it is that unless the fires of revival sweep across America and Canada before another century has ended there will be precious little

cause to celebrate a 300th birthday of the U.S. Evil forces look that strong today.

But here in 1976, we do thank God for the blessings which have come to us through our country. May we be grateful for them and work and pray toward the strengthening of what is good and right about our country and the destruction of that which preys upon the weaknesses of our people.

LITTLE HOPE IN NEW HYMNAL

The three largest Lutheran church bodies in the U.S. and the Evangelical Lutheran Church of Canada are moving toward the publication of a new hymnal, possibly as early as 1978.

There is some doubt as to whether the Lutheran Church-Missouri Synod will follow the project to completion, but it likely will. At any rate, the "moderate" break-off from the LCMS in the current doctrinal disputes, the Association of Evangelical Lutheran Churches, is seen as joyfully embracing the new book.

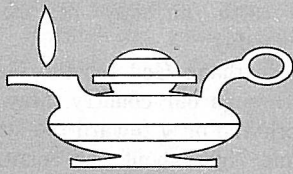
Apparently, it is the liturgical matters in the book which are drawing the most attention and discussion at the church conventions. That was true at the Lutheran Church in America convention in Boston last July which we attended. The report from the American Lutheran Church convention in Washington, D.C., last month was the same.

The book will contain some 500 hymns, certainly no less than 500. In our rough survey of the proposed hymns we find about 150 *Concordia* hymns, with the possibility of word and tune changes even among those, and about 50 others with which many of us may be familiar. But the body of the unfamiliar hymns is too formidable for all but a few of our congregations to even consider using the book.

Couple that with a liturgical section which won't be attractive to our congregations and it doesn't take much prophetic power to see that the new Lutheran hymnal will receive little attention from the Association of Free Lutheran Congregations. It's a shame, too, but the services of Holy Communion at the recent conventions of the LCA and ALC show strong elements of high churchliness within those bodies. Those tendencies may make for better relations with the Episcopal Church and the Church of Rome, for instance, but they alienate some of the members of those Lutheran Churches and make them feel less at home.

We become more convinced all the time that work should begin on the production of a new hymnal that would meet the needs of low church Lutheran pietism, a book which would combine the best of *Concordia*, *The Hymnal* (Augustana), *The Lutheran Hymnary*, *Hymnal for Church and Home*, (the Danish Synods), and perhaps other older Lutheran hymnbooks, and be added to from some of the better so-called Gospel songs and newer hymns and songs, such as "How Great Thou Art."

It looks like the new Lutheran hymnal is going to be too new and strange for many Lutheran people. It takes years and years to really know a hymnbook. *The Service Book and Hymnal* hasn't had enough time yet and now it is going to be replaced.



SCHOOL NEWS

NARRATIONS FROM AFLBS

Recent speakers at the Monday morning chapel services have been Rev. Dennis O'Neil, Faith Lutheran, Minneapolis, on Oct. 11, and Rev. J. G. Erickson, Medicine Lake Lutheran, Minneapolis, on Oct. 18.

The students gave good support by attendance to the Life in Christ Crusade at Medicine Lake Lutheran Church, Oct. 10-17. The guest speaker was Rev. Herbert L. Franz, Cloquet, Minn.

Linda Finstrom, Buxton, N. Dak., has replaced Kathy Quanbeck, McVile, N. Dak., on the Youth Rally Committee. Kathy felt that participation in other activities made it impossible for her to continue on the committee.

Bob Ordway, assistant dean of men and special student, showed slides of his trip to Brazil last summer at the Mission Club meeting on Oct. 18. The offering went to a Mission Club project.

The annual Christmas concert by the musical organizations will be given on Sunday, Dec. 12, beginning at 4 o'clock. This year three vocal groups will be participating.

The student body is taking part this week in the Institute in Basic Youth Conflicts being conducted at the Civic Center in St. Paul, Minn. This is the fifth year that AFLBS is giving a class credit to those attending for the first time.

The first snowfall of note came to the campus on Monday, Oct. 18, although the first flakes of the season fell on the 16th. Fortunately, the snow hasn't stayed around long. The fall colors on the leaves were brilliant again this year.

More about faculty visits to congregations. Pastor Huglen spoke in the Newfolden, Minn., parish on Oct. 24. Mr. Anker Harbo will speak at Maranatha Lutheran Church, Chas-sell, Mich., on Nov. 7. Pastor Hosch will be in the Minnewaukan, N. Dak.,

parish on Nov. 13-14. Pastor Dyrud will visit the Hampden, N. Dak., parish on Nov. 14. On Nov. 20-21, Pastor Monseth will be in the Tioga, N. Dak., parish. Pastor Moland is scheduled to speak at Trinity Lutheran, Grand Forks, N. Dak., on Nov. 21.

NORWAY TRIP BY CHOIR LIKELY

Something could still arise to prevent it, but at the present time it looks as though the AFLBS Choir, under the direction of Mr. Donald Rodvold, will be making its second trip to Norway, next summer.

The faculty has recommended it, the Board of Trustees has endorsed the trip, the choir members and director are willing and a group in Norway, the Innermission Society, has expressed its willingness to make the arrangements over there.

Therefore, if all details can be worked out, and God willing, the Choir will spend three or four weeks in Norway, possibly in August, next year. Each choir member will have to be prepared to underwrite the basic cost of the trip with no guarantee as to what portion, if any, will be recovered.

The Choir will tour Association congregations in a spring tour beginning Easter Sunday and which will last for about a week and a half, covering the Upper Midwest area this year.

The proposed Norway trip is not expected to have any harmful effect on Bible School Gospel team work next summer in the U.S.

REGISTER NOW FOR SECOND QUARTER

Applications are being accepted now for the second quarter of the school year which will begin on Nov. 29.

Because the housing situation on campus is tighter than it has been, it is important, especially for the male

students, to begin the registration process now.

Prospective students are asked to consider a Bible School career or even come for the winter quarter only. Perhaps someone has been to Bible School before, at AFLBS or elsewhere, and would like to add to the work previously done. If you have a desire to study God's Word, are willing to work and to live under the discipline of the school, you are welcome.

Students who wish to live on campus during their stay at AFLBS, must take their work for credit.

INTRODUCING OUR SEMINARIANS GOD'S GOODNESS

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

(Psalm 107:8).

After my discharge from the Army in '45, my wife and I joined a Lutheran Church in Long Beach, Calif., and I soon became a deacon as I was able to talk the Christian life. But as a deacon I became convicted of my hypocrisy and experienced the emptiness of talking the Christian life without living it.

During Lenten services, the pastors exchanged pulpits and the Word of God spoke to a miserable, lost hypocrite and I was transformed from a lost sinner to a saved one. After the service the pastor and my friends couldn't understand the change of direction in my life. My wife knew I was a different person as soon as I stepped in the door and her ears were opened to the joy of the Word and the transforming power of the Word and we had a Christian home. We had had a wonderful marriage up to that time but now we had a meaningful unity together with our Lord and Saviour.

We tried to witness to our friends at church but they didn't understand and were so indifferent to us. We later learned that though our salvation was all of the Lord our witnessing was too much of ourselves.

During my conversion period, I had been working as assistant to the owner of a roofing company, loved sales-work, asked to be put on straight com-

mission and doubled my salary. I was so engrossed in sales that my Christian life suffered and the Lord terminated my work in California. We moved to Austin, Minn. I started a small roofing business and worked for the railroad in the winter time. While guarding a crossing at Mapleton, a car speeding in the wrong lane struck me and I sailed through the air 35 feet and ended up a crumpled heap. An ambulance took me to the hospital at Mankato and then to Mayo at Rochester. I was unconscious four days and regained consciousness on a Bible verse, Romans 8:28, "All things work together for good to them that love God, to them who are called according to His purpose." The Lord knew that verse would not be acceptable to my reasoning and in His mercy placed that verse in my heart. At times my head has had conflicting thoughts regarding this verse, but I've learned not to pay any attention, knowing that God said it, that's it and my heart says Amen.

For two years my wife and I kept hospitals busy with one or the other being a patient. I was in traction three times, body cast twice and had an operation that Mayo Clinic did not recommend. The operation helped a little, but it wasn't the answer. My wife had three operations and a fourth was to be a corrective surgery, but cancer of the liver had developed. The doctors estimated six months or so for her to live and while there were tears individually and together, there were no dark, gloomy periods of doubt or despair, as we knew the Lord's love, care and the joy of sharing His Word. The Lord knew what was best for us and we knew it, too. Now she is in Paradise and while my weak faith couldn't imagine life without her, the Lord doesn't go by my imagining but by His sure Word, "My grace is sufficient for thee," and by the grace of God I know it, and should, as this 61-year-old has graduated from two years of Bible School. I learned a little and loved it much and now I'm attending seminary and learning a little more and loving this much more.

"Being confident of this very thing, that he which has begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

—Jim Hoialmen

November 2, 1976

SEMINARY INTER-TERM COURSE OFFERED

Association Free Lutheran Theological Seminary is offering a four-week Inter-Term course January 5 to February 4, 1977. There will be two two-week sessions with time off between (Jan. 17-21) for the annual AFLC pastors' conference.

The course, which will offer two lectures each morning, is open to pastors, lay pastors and laymen of the AFLC or beyond. Dr. Iver Olson will teach a class in The Lutheran Church in America both sessions. Rev. K. C. Grundahl will teach a class in Acts in the second session, while Mr. Wayne Pederson will conduct a class in media ministries in the first session. The present seminary students will be attending all classes.

No housing is available on the campus, but meals may be eaten in the Bible School cafeteria. The registration fee is \$15.00. Rooms may be obtained in area homes at \$2.00 per day. Please write for further details and information about other costs. Address: Dean, Free Lutheran Seminary, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441.

DATES ANNOUNCED BY THE CO-ORDINATING COMMITTEE

The Winter Bible Conference for 1977 will be held at Zion Lutheran Church, Willmar, Minn., Rev. Dennis Gray, pastor, February 16-19.

The annual conference for 1977 will be held at Fargo, N. Dak., June 8-12, upon invitation of St. Paul's Lutheran Church, Rev. Philip Haugen, pastor.

The 1977 Family Bible Camp will be held at Galilee Bible Camp, Lake Bronson, Minn., August 8-14. Pastor Eugene Enderlein, Thief River Falls, Minn., has been appointed dean of the camp to replace Pastor Stephen Odegaard, who has moved to Eugene, Ore.

LUTHER LEAGUE FEDERATION CONVENTION SET FOR THE WEST COAST

The 1977 biennial convention of the Luther League Federation of the

AFLC will be held on the West Coast. Tentative place of meeting is Kirkland, Wash., and the dates will likely be July 12-17.

Begin planning and praying.

[Continued from page 8]

Lie, I was told, always carried fond thoughts of Grorud in his heart, wherever he was.

This series of articles has perhaps been longer than it should have been and this final installment is long, but I thank you for your indulgence.

On Monday, August 23, I left Fornebu airport. On a beautiful day, to the right we could see Norway from the plane. Later on the coasts of Denmark and Holland were visible. Then we came over England and landed at London.



The British Airways jumbo jet on which I crossed the Atlantic.

After a layover of several hours we were airborne on a British Airways jumbo jet flight. The air time to Chicago was about eight hours, most of it over water, of course. Cloudiness prevented us from seeing the mountains of Greenland, but we could see northern Canada and Labrador well.

There was another change in Chicago and the flight to the Cities was fantastic, up above the clouds. When the plane touched down at International Airport just before 8 o'clock, it had been about 17½ hours since I had left Oslo and perhaps 20 hours since I had gotten up that day, so I was tired. I was glad to see Cliff Holm waiting for me as per our agreement before I left.

It was good to be back. God had given me a safe trip. I consider myself fortunate to have had the opportunity to visit Europe a second time.

(The End)

Page Eleven

STEWARDSHIP

LET GOD BLESS OUR CONGREGATIONS

Are we, as congregations, receiving all of the blessings God has for us because of the way we take care of the temporal and physical needs of our pastors and their families?

A man told me just recently that he didn't think God blessed our tithes and offerings unless they were given cheerfully. This is brought out by Paul in II Cor. 9:6-8. It can apply to paying our pastors' salaries, too. "The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work."

This really gives the formula for our attitudes on pastors' salaries. I have been a layman serving on church councils for several years and have had a part in determining the salary

for the pastor. Quite often it is not the most pleasant decision to be made at annual meetings. We as congregations really need to seek the Lord's will in these matters. The Word is full of promises if we do our part.

In the Old Testament, the tribe of Levi would be like the pastors of today. They took care of the tabernacle and were the priests. The law required the rest of the tribes of Israel to give a tithe to the tribe of Levi for their services. Then the Levites were to give a tithe to the Lord, from the tithe they received.

In the New Testament, I Cor. 9:8-14, the Apostle Paul makes it pretty clear as to our responsibilities to the pastors. Our pastors shouldn't have to preach on it if we, as laymen, study it ourselves. I Cor. 9:14 says, "The Lord commanded that those who proclaim the Gospel should get their living by the Gospel." Gal. 6:6 is similar. "He who is taught the word should share all good things with him who teaches." These passages are very clear as to our responsibility.

We as congregations will receive much more of a blessing when the pastor can just trust in the congrega-

tion (by the help of God) to supply all his physical needs.

When a pastor has to take some part-time job to make enough to supply his family with food, clothing, health and education, he becomes a part-time pastor. It reminds me of a dog that could catch a fox and then he started chasing two fox at a time and they both got away.

We are not supposed to try to improve the pastor by giving inadequate salaries. Rom. 14:12: "So each of us shall give account of himself to God." Pastors give account of themselves to God. We as individuals and congregations need to give account of ourselves to God.

It is really wonderful when the congregation has a good attitude about the pastor's salary with real discernment as to his needs and furnishes an adequate salary, not reluctantly or under compulsion, for God loves a cheerful giver.

Praise the Lord by caring for our pastors and let God bless our congregations.

Arlo R. Kneeland
Summit, S. Dak.

Member of the AFLC
Stewardship Board

MRS O. A. ASHEIM PASSES

Mrs. O. A. Asheim, 90, veteran missionary to Madagascar under the Lutheran Free Church, passed away at a rest home at Aaseheimen, near Stavanger, Norway, either October 3 or 4. Her funeral was held on October 7. She had been a resident of the home for 19 years and prior to that she and her husband had lived in retirement at Sandnes, Norway. He passed away in 1962.

Mrs. Asheim, a native of Denmark and a graduate of the Lutheran Dea-

coness School of Nursing in Minneapolis, Minn., went to Madagascar in about 1912, as Sister Petra Petersen. In 1929 she was united in marriage to Pastor Asheim, who had come to Madagascar in 1919. They then served until 1947. The couple had no children.

Pastor Asheim served as a pastor at Leonard, N. Dak., from 1916-18.

Blessed be her memory.

(Ed. Note: Another faithful worker in the regions beyond has been called home. God bless the service rendered in His vineyard.)

NOTICE

The Peniel Home for Boys, formerly of Spring Valley, Wisconsin, has moved its headquarters to Prairie du Chien, Wisconsin. Many have asked about the relation of this home with the AFLC. This organization is not an arm of the Association of Free Lutheran Congregations, but is an independent work.

The Co-Ordinating Committee

NEWS of the Churches

BICENTENNIAL WORSHIP SERVICE HELD AT BADGER

A Bicentennial worship service was held in Badger Creek Lutheran Church, Badger, Minn., on July 4. The Christian and American flags were carried by the ushers from the rear of the church and placed in the chancel as the standing congregation sang the national anthem. The Bicentennial choir of the church, under the direction of Mrs. Gustav Nordvall, sang "How Great Thou Art" and "God Bless All the Children in Every Foreign Land."

The congregation was richly blessed by having the hard-to-get John H. Abel family present for the day. Missionary Abel brought the message in the morning and the talents of the Abel children and also Pastor and Mrs. Abel brought worship and praise to God in singing in the morning and also in the afternoon.

A congregational dinner followed the service where the congregation enjoyed fellowship with one another and especially with the Abel family.

At two o'clock in the afternoon the services continued with the Women's Missionary Federation presenting the skit entitled "1776-1976," with eight ladies taking part. Also at this time quilts that the women made during the winter months at their work days in the church were presented to the Abels to be given to people in Brazil, or for the missionary families to use. And a gift of \$105 was given to them to help buy a piano for Brazil. After this presentation everyone went back into the basement to view slides they

had taken of their work in Brazil. A question and answer period followed.

To close the afternoon we again enjoyed fellowship over a cup of coffee or kool-aid. Gustav Nordvall is lay pastor of the congregation.

—Corr.

BADGER CREEK, OILAND CHURCHES ENJOY JULY 4 OUTING

About 50 people, both young and older, from Badger Creek and Oiland Lutheran congregations, spent a very enjoyable evening at the home of Lay Pastor and Mrs. Gustav Nordvall on Minnesota Hill, Ross, Minn., on Sunday, July 4.

The evening began with a ball game and at dusk there was a wiener and marshmallow roast, with ice cream and other goodies served. Afterwards there was a candlelighting service, with some holding as many as four candles. To the guitar accompaniment of Pastor Nordvall, Lloyd Melby and Vernon Peterson, the group joined in and sang "Happy Birthday, America," as they walked to the bottom of the hill, formed a circle and sang patriotic songs, after which Pastor Nordvall led in devotions. The last hymn was "God Be With You Till We Meet Again."

—From a newspaper

FLOAT ENTERED IN PARADES IN ROSEAU COUNTY

The Badger Creek Lutheran Church of Badger, Minn., built a float for the

Bicentennial parade held on July 24 in Badger when the town celebrated the homecoming of the Andy Ericksons from their Wagon Train Trip to Valley Forge, Pa. (Mrs. Erickson is a sister of Mrs. Alma Wold, cook at AFLBS in Minneapolis.) This float was also in the Bicentennial County Fair in Roseau, Minn., with all the other floats commemorating the past years.

The theme of the float was "Jesus said, 'I am the Light of the World.'" That theme was carried out with a lighthouse on a cliff and children dressed to represent children from all over the world, from both yesterday and today, rode among the waves. Lay Pastor and Mrs. Gustav Nordvall rode on a green hillside beside the "water." The Bicentennial theme was portrayed on the back of the float by the dates 1776-1976, an eagle and the Bible verse, Hebrews 13:8: "Jesus Christ the same... yesterday, today, and forever." The Lighthouse Song was taped and played during the parade. One sentence from this song says, "If it weren't for the lighthouse (Christ) where would this ship (we) be?"

The Badger Creek float. Pastor and Mrs. Nordvall are shown on the left.



ANTIOCHIA LUTHERAN CELEBRATES 90TH ANNIVERSARY

Antiochia Lutheran Congregation of Churches, Ferry, N. Dak., celebrated its 90th anniversary on Sunday, June 20th. A special worship service at 10:30 a.m., embraced the entire Minnewaukan Parish, with Trinity and Lebanon congregations also attending. The pastor of the parish, Timothy K. Skramstad, opened the service and Rev. Eugene Enderlein, former pas-

tor and now of Thief River Falls, Minn., delivered the sermon. Special music was provided by the Trinity Choir and a trio comprised of Mrs. Ron Carlson, Mrs. Jerry Ahlberg and Mrs. Dwayne Herman.



Antiochia Lutheran Church

The main speaker at the afternoon anniversary program was AFLC president, Rev. John Strand. Others participating in the program were vocalists Allan Overland and Betty Anderson. Mrs. Edroy Anderson presented a piano solo, a medley based on the "Battle Hymn of the Republic."

Descendants of two former pastors were present, a granddaughter of Rev. E. Lovland, pastor from 1898 to 1901, Mrs. Clifford Odlan of Minot, N. Dak., and three members of the Rev. K. O. Raftshol family. They are Alfred Raftshol of Bismarck, N. Dak., Mrs. Camilla Charlson, Minot, and Mrs. Morris Barks of Devils Lake, N. Dak. Pastor Raftshol served the congregation from 1911 to 1935.

The WMF of the congregation served a delicious ham dinner at noon in the church basement which was decorated in a Bicentennial theme. Several beautiful bouquets added to the festive nature of the day. One special addition to the church for the day was the use of the personal electric organ of Mrs. Vernell Yri. Mrs. Yri was organist and Mr. Sidney Bingaman was pianist.

Host and hostess for the day were Mr. and Mrs. Adolph Overland of Churchs Ferry. At the guest book were Mrs. Alma Helgeseth, Churchs Ferry, Mrs. Alice Nestegard, Minnewaukan, and Mrs. Caroline Johnson, Maddock.

The history of the Antiochia congregation dates back to December 11,

1886, when it called its first minister, Rev. N. J. Vaage. Originally served by the Norwegian Conference, Antiochia affiliated in 1890 with the United Norwegian Lutheran Church of America. In 1917, a merger placed the congregation in the Evangelical Lutheran Church, and in 1961 a new merger brought the congregation into the American Lutheran Church. Since 1967 Antiochia has affiliated with the AFLC.

—Corr.

[Continued from page 6]

lives in daily confession and cleansing, trusting the grace of God to be sufficient for his every need. (6) THE REVIVED CHRISTIAN HAS THE PRIVILEGE OF CASTING ALL HIS BURDENS ON THE LORD (I Pet. 5:7). Everyone experiences problems, but the important thing is how we react to them. (7) REVIVAL WILL SAVE OUR NATION FROM JUDGMENT, as it did in Nineveh. We must quit "playing church" and get down to the real business of prayer and repentance (II Chron. 7:14). (8) THE REVIVED CHRISTIAN WILL HAVE A DEEP CONCERN FOR LOST SOULS. Knowing God means sharing His desires, and God desires all men to be saved.

Do you want revival? May this be our prayer: "Dear Lord, I want revival in my own heart. I am willing to pay the price of revival. I want You to control my life and to restore unto me the joy of Your salvation. I present myself unto You afresh today and ask You to do with me as You see fit. For Jesus' sake. Amen."

—From a radio sermon.

HOW FREE WAS THE CHURCH IN THE EARLY COLONIAL PERIOD?

When the Quakers tried to win converts among the Puritans in the Massachusetts Bay Colony they received fines, floggings, imprisonment, and banishment. The Puritans, who had traded home and homeland for the dangers of the ocean and the wilderness to preserve their religion from contamination, even passed a law that condemned to the gallows once-banished Quakers who dared to return.

Anne Hutchinson, who challenged the authority of both state and church, was banished to Rhode Island where another exile, Roger Williams, had settled.

New Amsterdam (now New York City) was so determined to have only Dutch Reformed worship that the Lutherans were forced to have their children baptized and taught by the Reformed clergy. Worship was in secret, in barns and in the woods; to attend a Lutheran service meant a 25-pound fine. But surpassing this for cruelty is the record of the Spanish with their extermination of Protestant colonies, especially in Florida where they killed our forefathers "not as Frenchmen but as Lutherans."

The main feature of the colonial religious scene was establishment—one religion having an official status with state support, as in Europe even now. Not surprisingly, those who belonged to NO church made up the bulk of the colonial population.

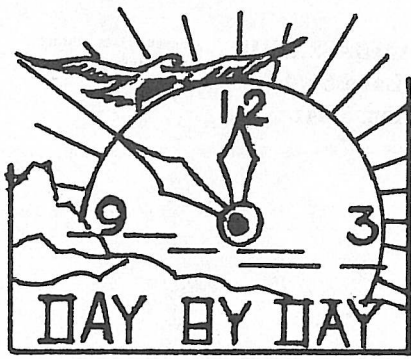
The first declaration of religious toleration officially in force on these shores was a 1642 Swedish Lutheran decree (in the New Sweden colony on the Delaware River near the modern-day Philadelphia) that the Dutch settlers there would not be disturbed in exercising their Reformed religion. Seven years later Maryland issued its famed toleration decree.

Pennsylvania became a haven for many church bodies seeking spiritual breathing room. By 1776 there were some 75,000 Lutherans from Germany. Even now that is the most Lutheran-populated state in the U.S., with more Lutherans there than in Minnesota.

Small wonder that when we finally drew up our Constitution in 1787, and the Bill of Rights shortly thereafter, Amendment One declared that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Today we still stand like a beacon light before the world in our guarantee of freedom of religion and speech for all citizens of our country.

"It was God who directed the turn of events... who showered upon a people generally disposed at the outset to intolerance and establishment the great boon of free churches in a

[Continued on page 15]



IN THE DAYS OF YOUTH
by Lars Stalsbroten

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, 'I have no pleasure in them'" (Ecclesiastes 12:1).

This is a challenge to you who are young. Don't listen to the enticing and flattering words of the world but hear what God has to say. The world and the devil want you to believe that there is no God. "The fool hath said in his heart, 'There is no God'" (Psalm 14:1).

Remember now, right now, that God is your Creator. He has made you. He has a claim on you. He is your owner by creation. Not only that, but in Isaiah 43:1, He also says: "I have redeemed thee, I have called thee by thy name; thou art mine." You want to be His, don't you?

Now is the time to decide, in the springtime of your life. Don't waste any days of your youth in sin and in the service of the devil. Say, "Yes," to your Creator and Redeemer today, before the evil days come, and years draw nigh when you shall say, "I have no pleasure in them." Evil days means when sickness, old age and death come.

How sad it is to talk to old people who have lived their whole lives for the world. They are not receptive to the Word and the things of God. They have no interest in spiritual values. When you talk to them they want to switch over to other matters. The one thing which is needful does not appeal to them. It is written all over them that they resent what you are talking about.

How tragic, with one foot in the grave, a wasted life behind them, and a hopeless eternity before them, and seemingly no desire to change their course.

My dear young people, if you want to avoid such calamity, be sure to make your right choice now in the days of your youth; then both your soul and your life can be saved.

Accept Jesus Christ as your Savior today and you will experience an indescribable joy that the world can neither give or take.

ANNUAL REPORTS NOW READY

The 1976 Annual Report is now off the press and available to the general public at \$2.00 per copy. Please order from the AFLC church office.

Members of the 1976 Annual Conference last June will automatically receive their copy by mail.

The Annual Report is filled with helpful information about the work of the Association of Free Lutheran Congregations in 1975-76. It contains the clergy roster of the church and the record of contributions to the common work by the congregations. And there is much more valuable items of interest to be found in the Report. Order your copy now.

WMF REMINDERS

Cradle Roll/Junior Mission is our project for November. This project has three main functions. It pays one-half the salary of the Parish Education Secretary of the AFLC, it gives \$100.00 a month support to Priscilla Wold and it subsidizes the Brazil Book Store. We encourage your continued support of this project.

Our project for December is General Fund. This fund helps projects which do not reach their projected goals and is used for promotional literature and administrative expense.

If you have not sent in an offering to the Honorary Membership and In Memoriams project we encourage you to do so. We have only received about half of our goal in this project and we are committed to pay \$225.00 a month toward housing for our missionaries home on furlough.

—Mrs. Robert Dietsche

**EVERETT CHURCH SITE
OF WMF RALLY**

Calvary Lutheran Church in Everett, Washington, hosted the fall rally of the West Coast WMF on Tuesday, September 28. The theme of the day was "One Body in Christ," based on

Romans 12:5. Ladies from Vancouver, Wash., opened the day with a prayer session. The district president, Ann Mayer, presided over the session. Myrna Larson from Marysville, Wash., provided our Bible study. She spoke of each one being unique in how we let the Spirit live in us. We shouldn't place our standards on others. An offering was received for Honorary Membership and Church Extension.

Mrs. R. Snipstead led the afternoon singspiration. Pastor Richard Snipstead brought an inspiring afternoon message. There was a total of 85 ladies and pastors present.

Mrs. Joe Bottem
Secretary

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free land" (E. C. Fredrich).

—Taken from an article in the May 16 issue of *Northwestern Lutheran* and reprinted in the monthly newsletter of Grace and St. John's Lutheran Churches, Ohio, Nebr., Edward A. Johnson, pastor (June, 1976).

BEFORE YOU, LORD, WE BOW

Before You, Lord, we bow,
Our God Who reigns above
And rules the world below,
Boundless in power and love.
Our thanks we bring,
In joy and praise,
Our hearts we raise
To You, our King.

The nation You have blest
May well our love declare,
From foes and fears at rest,
Protected by Your care.
For this bright day,
For this fair land,
Gifts of your hand,
Our thanks we pay.

May every mountain height,
Each vale and forest green,
Shine in Your word's pure light
And its rich fruits be seen!
May every tongue
Be tuned to praise
And join to raise
A grateful song.

Earth, hear your Maker's voice
Your great Redeemer own,
Believe, obey, rejoice,

And worship Him alone.
Cast down your pride,
Your sin deplore,
And bow before
The crucified.

And when in power He comes,
O may our native land
From all its rending tombs
Send forth a glorious band,
A countless throng,
With joy to sing
To heaven's high king
Salvation's song.

Francis Scott Key

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[Continued from page 4]

who govern, the ones who lead. Or, rather, the ones who *should* lead.

Sadly we must admit that our leaders don't always lead well. Neither do the followers follow well. Perhaps they are marching to the sound of a different drummer. Perhaps they aren't marching at all. Or even listening. Perhaps the drummer himself is ceasing to provide the beat . . .

Now, as we move into our Third Century, we must honestly face some hard questions. And honestly answer them.

For instance: Are we nearing the end of the American Dream? Our Fathers' dream? Our country's dream? Our very own dream?

God forbid!

Are we becoming more concerned about possessing things? And losing the vision? Our national pride? Sir Walter Scott asks a similar question in his poem, "Love of Country."

*Breathes there a man with soul so dead,
Who never to himself hath said,
"This is my own, my native land?"
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?*

What is your answer? What is my answer?
Two hundred years . . .

Will we make it for another century? Longer? Will we continue to be great—in every sense of the word—or will we succumb to the deadly gnawing of the hidden termites of moral, spiritual collapse . . . secure in outward appearances, till we are eaten out at the core? From the heart?

We can almost hear the auctioneer's call: "Two hundred once . . . two hundred twice. Two hundred and who'll make it three? Going once . . . going twice. Going and gone . . . for *two!*"

What will it be?

Freedom?

Or loss of freedom? And death?

Two hundred years ago, when our baby nation wavered (in fact, even before it became a nation), Patrick Henry arose and spoke words that changed the course of history. During the Second Revolutionary Convention, held in St. John's Church, Richmond,

Virginia—March 23, 1775—he spoke so forcefully, so passionately for freedom . . .

"Gentlemen may cry peace, peace, but there is no peace. The war is actually begun. The next gale that sweeps from the north will bring to our ears the clash of resounding arms. Our brethren are already in the field. Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!"

Tremendous words from a tremendous American. And he was right. There was no middle ground that day.

There is no middle ground this day.

We are at the crossroads . . .

History has shown that two hundred years is about the outside limit for the length of a civilization.

We have come two centuries.

Can we last a third?

Of course we can. But only by reaffirming our freedoms. Only by taking the hand of the One Who made us great. Only by marching to the sound of the right drummer . . .

" . . . freedom to worship God."

As Americans, we still possess our basic freedoms. All of them . . . or most of them.

We can keep them. *We must keep them!*

*. . . and the heavy night hung dark
The hills and waters o'er—
When a band of exiles moored their bark
On a wild New England shore.*

§

*What sought they thus afar?
Bright jewels of the mine?
The wealth of seas? the spoils of war?
They sought a faith's pure shrine!
Ay, call it holy ground,
The soil where first they trod!
They left unstained what there they found
Freedom to worship God!*

May God grant it shall ever be so!

(Not the end: a new beginning!)



—Reprinted by permission of *World Vision* magazine,
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