

September 7, 1976

# The Lutheran Ambassador

Little Norway, Near Madison, Wisconsin  
Roger C. Huebner, D.D.S.



# MEDITATION MOMENTS

## RIGHT CONVICTION

“Jesus said to the twelve, ‘Will you also go away?’ Simon Peter answered Him, ‘Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God’” (John 6:67-69).

Pastor Leif Flørenes, husband of my mother’s cousin, preached on this text (6:66-69) at the Sunday morning worship in Grorud Church, just outside of Oslo, Norway, on August 22. That evening, when I spoke briefly in English to the congregation there, consisting largely of young people then, I greeted them with this same passage. (I also told them something about our Bible School in Minneapolis.) This text is also one which I have used several times for confirmation services.

The text comes out of a time of sifting in the ministry of Jesus. Indeed, His whole ministry was that, of invitation and sifting. Large crowds had followed the Galilean preacher. Apparently He was at the zenith of His popularity. Great temptations confront any public personage at such a time. Adulation and applause can prove strong attractions to mute one’s message in order to keep the good times going.

But Jesus, true to His course, con-

tinued to preach the truth as He saw it and as He was the Truth. Identification with Him must be complete. He alone was the way to God. He used the terms of His blood being drink and His flesh being food. He was the Bread of Life replacing the manna of the wilderness.

Most of those who were following Him fell away at His words. Finally, only twelve remained, those original twelve. But faced with Jesus’ incisive question, “Will you also go away?”, Peter gave the triumphant answer, “Lord, to whom shall we go? You have the words of eternal life.”

Jesus forces no one to follow Him, to be His disciple. We learn that first of all from this text. Can’t God in His almighty power change a man’s heart so that he will believe? God can save and He can do what is impossible with man, but that does not include overthrowing man’s will in the matter. He does not violate man’s personality and freedom. Heaven will not be peopled by those who would rather not be there.

In the next place, we see that there are those who look at life’s alternatives and they find the answers in Jesus Christ. They come to the conclusion that He gives life meaning, that purpose comes out of relationship to

Him. They realize that Jesus is the One who alone can deal with the sin question in their lives because of His death and resurrection, and remove the penalty of sin from them. All of this is contained for them in the words of Peter, “You have the words of eternal life.”

In effect, Jesus asks everyone the same question, “Will you also go away?”, or, positively stated, “Will you come to Me?” Recently or long ago, as the case may be, many of us learned the first question and answer in the Explanation of the Catechism: What is God’s will concerning man? Ans.: God willeth that all men should be saved and come to the knowledge of the truth (I Timothy 2:4).

The question is asked out of loving concern, a concern backed by the sacrifice of Himself on the part of Jesus. No one could do more than He did, no one could do as much, for He is God’s Son.

The response lies with us, each one of us, with those, too, who know nothing of what is written in this church paper. For myself, my answer is that of Peter. I believe Jesus has the words of eternal life and I am satisfied at His side. Do you join me there?

—Raynard Huglen

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# Personal Evangelism as a Factor in Building the Congregation

by Rev. Elmer F. Brandt

The church of the present day is one of much activity, with its many organizations and social functions. As time passes it seems that these increasing activities demand more and more of our time and attention to the extent that many of our churches have become so cluttered up with machinery (organizations) that, even though it might seem that this machinery is performing efficiently it is after all falling far short of accomplishing God's plan and purpose.

We are all agreed that organizations are necessary and that certain definite rules be followed, that our work as a church may be done "decently and in order;" but we do stand in grave danger of losing sight of the value of the individual soul. If we would keep in mind the words of the Master, "For what is a man profited if he gain the whole world and lose his soul," we would be more concerned about the brother and sister who walk by our side, and would in turn seek to win those souls with which we come in contact for Christ and His Church. For after all, the Church of Jesus Christ on earth is built up of individuals who have come to recognize what the Church has stood for and the part it has played and is playing today in the shaping and moulding of individual lives, thus fitting them for service in His kingdom.

Christ's last command to His believing Church was a command embracing all lands and nations. But nineteen centuries have now passed and yet to 50% of the world's population the Gospel of Jesus Christ is still unknown. If we were to search out the reason for the slow progress made, we would find that the evangelization of the world has been retarded by cold, clammy indifference on the part of those who bear the Christian name.

Mass conversions seem to have become rather uncommon during the last three or four decades. For this reason the Church must lay greater emphasis on personal evangelism, winning souls one by one for His kingdom. It may seem that this is a slow process by which to build the congregation, and yet when we study the life of Christ and His ministry, we find that it consisted largely in contacting individuals. Jesus took time to speak with individuals, such as: the woman at the well of Sychar; the rich young ruler; Nicodemus, who came to Jesus at night; and many others of whom Scripture speaks. Walking along the shores of Galilee one day He spoke to a lonely fisherman, saying, "Follow me." And Andrew found his brother Peter; they followed Jesus. Others, too, became followers of Christ through similar contacts. Matthew, as he sits at the place of toll, is invited by Jesus to fellowship, resulting in a lifelong service. Although we have very little information as to the extent of the activities of some of the disciples in the service of Christ, yet we do know that Andrew won his brother Peter, who with all his failings accomplished a great work in bringing many souls to Christ. This incident has served to encourage personal evangelism, seeing how one soul won might go out and win hundreds and even thousands, as in the case of Peter.

When engaged in soul-winning, we are assisting in accomplishing or fulfilling the last command of our Savior to His Church. But in many places this is left largely to the pastor of the congregation with the result that progress is retarded. It is evident that the building of the congregation cannot be done through the preaching of the Word alone; nor can it be done by the pastor alone; but only by united effort of the Christians in the congrega-

tion with the pastor as captain can this be done.

It is quite common, especially for worldly-minded people, to judge a pastor's success by the number of names which he may add to the membership roll of his church, while the successful pastor in God's sight is not necessarily such as has built up a church with a large membership, but rather the one who through personal contact has won recruits for the Lord's army, who together with the pastor work for the salvation of souls. If the pastor has been able to win some upon whom he can rely as co-laborers in the vineyard, and who have definitely dedicated their lives to Him and His cause, he has a nucleus with which to begin the building of a spiritual congregation. Let us say, he has here a foundation upon which to begin the building. It is altogether evident that the foundation is a very important part of any structure, and surely it is not less important in the building of the congregation. The truly spiritual congregation must be built on Christ as the chief cornerstone, with consecrated members as living stones in the structure." "For other foundation can no man lay than that which is laid, which is Jesus Christ" (I Cor. 3:11).

It may seem at first glance that this is a slow and tedious work and yet we know that the really worthwhile things in life are the product of thoughtful, careful and prayerful precision. The writer will long remember when far into a Saturday night he spoke with a man who yet at the age of 65 was unsaved, and how the pastor could, on returning to his study, to make the final preparations for the Sunday service, rejoice and thank God because another of earth's weary travelers had started on the homeward march. Nor can he forget that young woman to whom life

had become somewhat of a puzzle, but who through conversing with her pastor about her relationship with Christ was led to see the light and so returned to her home with joy in her heart because she now had the assurance of sins forgiven and was really a child of God through faith in His Son. Other incidents, too, might be mentioned to show that personal evangelism has an important part to play in "building the congregation." Dr. Peck is reported to have said that if he had the certainty that he was to live only ten years, and as a condition of gaining heaven at the end thereof, he had to win a thousand or ten thousand souls for Christ, and he was given his choice of winning them either by preaching sermons or by individual effort, he would choose the latter method every time.

Then, too, mention must be made of the personal talks with the confirmands during the period of instruction for confirmation as well as afterward, for through these personal efforts several of these young people have been helped and have thus been kept for Christ and His Church, who otherwise would likely have fallen away.

Much is said today about winning "the crowds" for Christ. We believe that every such effort should be encouraged; but it stands to reason that men can enter the Kingdom of God only as individuals, and man being a personality must be dealt with as such. Therefore, the pastor who aims to build a spiritual congregation will endeavor to enlist united efforts of t' Christians within the congregation this great and noble task, "the building of His Church on earth."

The story is told that several miles above Milton, Pa., when the ice was breaking up, a farmer got into one of his boats, purposing to pull it out of the river. A floating mass of ice struck it, breaking it loose from the bank, and carrying it and him out into the current. A neighbor, seeing the danger, mounted a horse and with great speed rode down to Milton. The people of the town gathered all the ropes they could secure, went out on the bridge, and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer

would pass under, so they put a rope down every two or three feet clear across. By and by the farmer was seen, wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach, he seized the nearest one, was drawn up and saved. Now, one rope might not have answered the purpose. The pastor hangs the rope of salvation from the pulpit, and sinners present do not seem to get near it; but if members of the congregation will hang out ropes, souls are sure to be won for the Kingdom.

Because of existing conditions it becomes apparent that greater emphasis must be given to personal evangelism in the future than in the past. Evil forces are at work everywhere; false teachers seem to increase in number, denouncing the teaching of the Christ and causing men to doubt the preaching of the Gospel as we have it in our churches. The pastor who is vitally interested in the winning of souls and the building of a spiritual congregation will find many opportunities to deal individually with souls since there are many who, perplexed and bewildered, are just longing for such an opportunity of speaking with a Christian pastor about problems which confront them. In dealing tactfully with these, they may through such spiritual help and guidance become splendid material for the "Building of a Spiritual Congregation."

—The Lutheran Messenger  
(Rev. E. F. Brandt was an evangelist in the Lutheran Free Church.)

### RISE IN THE NAME OF JESUS

Based on Acts 3:1-8

The beggar who sat by the beautiful gate,  
His place had been there from early to late.  
Many went by, through the long weary days,  
But few did notice, how sad was his place,  
Alone, and begging for a mite to live,  
Taking what little the people would give.

Alone and forsaken, how sad it must be,  
No hope of healing, no hope to be free.  
Did he dare to look up to heaven above,  
Wond'ring if God did poor cripples love?  
Would there be any hope of a better day,  
His helpless estate be taken away?  
Were his thoughts all gloom—no glimmer of light,  
When Peter and John there stopped by his side,  
No silver, no gold, but a matchless name,  
The name of Jesus, to the beggar came;  
In that name they bade him get up and stand  
And at once was severed each crippling band.  
And up he did rise, with a happy shout,  
Wonder of wonders, he could walk about—  
Perchance he looked up to the azure sky,  
Praising the God who reigneth on high;  
Then into the temple with joy he came,  
Proclaiming the power of the Savior's name.

Alma M. Nelson, 1882-1975



### GOD'S PEACE

I prayed for you this morning,  
That Jesus would be near,  
And bless you with His presence  
And take away all fear.

I prayed that He would touch you  
And give to you His peace,  
That He would be your Refuge and  
And from your pain, Release.

Whate'er is best, He'll give you;  
We know not, but He knows.  
With His dear presence near you,  
May you find a sweet respose,  
In Jesus' name.

Mrs. Laura Norum  
Amery, Wis.

(Written for a sick friend)



## Bob Matthews Adrift Meets the Transformer

My son Bob has gone and got religion now. It all happened during the last World War when he was in the service. I think he'll get over it. I think it's another of his queer ideas. He always was a hard one to figure out, that Bob. He was a real handful.

Even before his mother and I split up and got the divorce, I could tell he wasn't like other boys. Too sensitive sometimes, too tough at others. That's one reason I left him with her. I figured that a woman could handle a boy like that a lot better than a man could.

But she couldn't do a thing with him. Once in a long while, she wrote and told how he was always complaining, always saying he was lonesome, wanted somebody to whom to talk. They had their worst trouble over his working around too much with his ham radio set. That was all he did. He wasn't much good in school, and it got so his mother couldn't get anything out of him when he did come home. Every day he went straight to his room and played around with that radio set. There were wires and tubes and batteries all over the house.

Now his mother was a timid woman. Naturally, she was scared he'd set the place on fire. She didn't like what the neighbors said, either. Because of Bob's set, they were getting static on their own radios and they didn't like that. His mother didn't want the whole neighborhood against her, and who could blame her? And for a 12-year-old, Bob was very stubborn. He kept saying that his radio set was all he had, that he wouldn't give it up. Well, it was either the set or the neighbors, and if the boy wouldn't give up the set, there wasn't anything for her to do but tell him to get out, was there?

That's how he happened to come to live with us in Atlantic City. I say "us" because I'd married again by that time, and my wife must have had a premonition about what kind of trouble we were going to have with

the boy. She didn't like it at all when she found out she was going to have my son in the house. But I certainly can't complain about her attitude.

Bob left the bus and came in to the station to look around for me. I saw him first and called out, "Hello, Bob." I can see him yet coming through the terminal, lugging heavy suitcases and some radio batteries.

"Hi, Dad! Gee, I'm glad to see you. Why weren't you out at the bus to meet me when I came in? Oh, boy, Dad, I'm glad"—was the way he began, but I couldn't let him go on, so I said to cut it, and I turned to introduce my wife.

"Bob, this is my wife." It may be that I fumbled my line a little.

Bob choked up as he questioned, "Your wife, Dad?"

I quickly suggested we could talk about that later, but Bob's stepmother was of another mind at the moment. She said, "Yes, I'm his wife—now. I'm no happier to see you than you are to see me, Robert. This wasn't in the bargain when I married your father, and we'll just see who gets pushed around and who doesn't."

I did think those were harsh words to use, but Bob being the problem child he was, I guess it was the best way to handle him. Just show him you wouldn't stand for any nonsense right at the beginning, that was my wife's idea.

From the start, Bob was a show-off. He strutted and swaggered in and out of the house, and no matter how much my wife tried to discipline him, it didn't do any good. The more she tried to straighten him out, the more the ungrateful boy took to staying away from the house.

Playing hooky got to be a habit with him. This didn't look good for us in the neighborhood. After all, we were his parents. But what could we do? My wife took it especially hard. I can remember her saying to her friends over the phone time after time, "Yes,

thanks for calling me. I know, he's always getting into trouble like that. Yes, you're sweet. I know, I'll just have to bear up, but it is so humiliating when people take for granted that he's my own son."

After a while, Bob's actions got her down. Finally she told folks, "Don't ask me how my son Bob's doing. He's not my son. No son of mine would ever turn out that way. He's a hoodlum."

I felt sorry that Bob's teachers kept calling her about his playing hooky. After a while, she had to say, "Don't call here at the house about that boy again. If he plays hooky from school, it's none of my responsibility. Call his father at work."

Bob was getting older. He was only 15, but he acted older than that. Even the bartender at the corner told him that he thought he looked old for 19, which he said was his age. If Bob wanted to stand around in the bar-rooms and lie about his age, well, it was just what you'd expect from such a fellow.

Once lying about his age did do him a good turn, but just for a little while. In the end, it was nothing but another dilemma.

They were starting a new radio station in Atlantic City. Bob heard that they were auditioning for announcers and he tried out. I didn't give him much encouragement, and I have to admit I was amazed when he came home and said he had the job. Of course, he didn't mention how old he was.

I have to hand it to him, he seemed to do pretty well. Guess all the work he'd done with his ham set helped him. Before long, we used to tune in on Saturday afternoon and hear him announcing the name bands that play in the board-walk spots. Coast to coast network broadcast, no less!

But lies do catch up with one. Sure enough, they found out at the station how old he was, and of course, they fired him.

After that, Bob was impossible. He talked about being grown up and I know he swore and drank and smoked as much as a fellow of 25. You'd think he was grown up to hear how he carried on about going to school. But he was still only 15. And we were deter-

mined to have him keep on at high school.

He took to staying out later than ever. "How's a boy going to keep up with his schoolwork if he stays out till one and two?" my wife would say. She was right, and her idea about bolting the front door from the inside after 11 every night was a good one. "This ought to teach that boy a lesson," she said as she slid the bolt into place the first night.

I couldn't get to sleep right away that night and I was awake when Bob came home about one. I could tell from the way he walked that he hadn't been drinking. I heard him put his key in the lock and try the door. Then he pushed against it hard. There was a long silence and I could hear him go in down the porch steps. Of all things, he was whistling.

"That hard-boiled youngster. You can't teach him anything," I said to myself and turned over. I was drifting off to sleep when I heard Clark, the policeman on the beat, call out to Bob, ask him if anything was wrong. Bob answered something about not bothering his father. His voice sounded high and choked. Clark slammed his nightstick on the sidewalk like he was mad and said he'd fix up a cot for Bob.

About a week later my wife found out that the cot that Officer Clark fixed up was at the city jail. But she kept on bolting the door at night, hoping that Bob would come to his senses. "Imagine, your son sleeping at the city jail, like a common thief or a city drunk," she said. "We'll teach him."

But Bob kept coming home late and going down to his cot at the jail. Every so often, I felt it was my duty to give him some fatherly advice. "Bob, let me tell you something," I said one night after supper. "If you don't straighten out and mend your ways and act like a boy your age should act, you're going to end up behind the eight-ball."

He stood staring back at me, like he was waiting for me to say something else, and he muttered something about not acting like a boy his age because he never had any of the things a boy his age should have. This didn't make any sense to me and there didn't seem to be much more to say, so I picked up the evening pa-

per, and Bob went to his room.

I must admit I was relieved when he told me he wanted to quit high school and join the Navy. He had missed so much school anyway that we'd given up all hope of his graduating. I thought the Navy would make a man out of him. Get him out there with a lot of real men and he'd snap out of his sullen, shiftless ways.

I gave him some more sound advice before he left. I felt it was my place to do that. "Watch out for bad women," I told him. I wasn't expecting his answer. "Women—" he blurted out. "I hate women and why shouldn't I, considering the two I've known?" That—after all his stepmother had done to help him. And his poor timid mother.

I'm not quite sure what happened to Bob right after that. He was in boot training in Newport, Rhode Island, and then we heard he was in the Great Lakes gunnery school.

Next thing I knew he'd got this "religion bug." According to what he told us over and over, this is how it happened.

He and some of his buddies were on Skid Row in Chicago. He said they were slumming, but knowing what kind of a fellow Bob was, I have my doubts. They were feeling "high" and when they got off a streetcar, a fellow standing on the curb handed Bob a piece of paper.

"Here you are, Buddy. Come on inside," the fellow said. But when Bob inquired and he found out it was a mission, he pushed the paper in his pocket and went on down the street with his pals.

When they went to the next bar, and Bob reached in for a ten-spot to pay for the drinks, he pulled out this piece of paper. Seems it was a religious tract and there was a Scripture verse written on it. Something about reasoning together, though your sins be as scarlet or red like crimson.

Right then, Bob began to feel queer. Of course, he'd been drinking a lot that night and I think it must have had something to do with it. Although they jeered, he left that gang of sailors in the bar and headed back to see the man who had handed him the leaflet. The Pacific Garden Mission, he says the name of the place is, there on Skid Row.

He found the place and went in. And this is the rest of Bob's story.

A lot of soldiers and sailors were telling the story of their lives, how "religion" had changed them. Bob thought it was humbuggery at first, but after the meeting, a fellow came to him, and Bob asked him if he could give him one good reason for believing in God.

"Yes, I can: Christ," the fellow answered.

That didn't make sense to Bob, and he told the fellow so. But the answer he got then seemed to indicate that the fellow knew about Bob, his interest in radio and electricity. He went on to say, and I've heard Bob repeat it so many times I can almost say it word for word, "You know electrical power has to go through a transformer before it can enter a small cottage. It's too potent for use in a little building as it comes straight from the dynamo. Well, that's what Christ is—the Transformer that makes God usable.

"All you've got to do is accept Him as the Son of God, and you can have the power of God in your life. That's the best reason I know for believing there is a God."

Bob says the fellow didn't take it back either, when he told him what a troublemaker he'd been ever since he was a boy. The fellow went on to explain that Bob wasn't making the change in himself, that Jesus Christ was making it for him.

"That did it," Bob says, "I accepted Christ right then and there."

I still think that Bob's off on another tangent, that he'll get over this religion idea before long.

But, I must admit it's changed him. No more carousing around from what I can see. He finished high school after he got out of service, too. Knowing how he hated school, that, to me, was amazing. Since then, he's had three years of college, is married to a wonderful girl and is mixed up in radio again. He claims there is something warm and personal in following Jesus Christ, a Person, the Living God, not just a principle.

You don't suppose that there is something in this Christian life after all?

UNSHACKLED; Courtesy, Pacific Garden Mission, Chicago, Ill.



## Do You Say It or Pray It?

N. N. Ronning

The Lord's Prayer is the Perfect Prayer. Though so brief, it covers all human needs. Only the Lord Jesus could have given us such a prayer.

When we have prayed it and meditated upon it a lifetime, we have barely entered into its outer courts. Vast treasure chambers beckon beyond.

The Lord's Prayer is prayed in grand cathedrals and on lonely rafts drifting helplessly on the broad ocean. It is one of the first prayers taught little children. It is the prayer of strong men and women in need of a strength greater than their own.

We should not merely say, recite, repeat the Lord's Prayer. We should pray it slowly, thoughtfully, reverently.

### Our Father Which Art in Heaven

The word "our" breaks down all barriers of race, class, color and creed, drawing all believers into a sacred fellowship, the Church of the Living Lord.

We do not call God Creator or King or the First Great Cause. We call Him with the intimate term Father. As a Father He loves, cares for, and protects His children. Underneath us are the everlasting arms.

Yes, there is a heaven, our Father's home, our ultimate home. But for the hope of heaven, our burdens would be unbearable. "There is no pain there," said a dying friend.

No matter how desperate our lot in life may be, we do not despair. When the night is dark and we are far from home, we catch at times glimpses of the sunlit towers and turrets of the New Jerusalem and hear strains of melodies divinely sweet.

### Hallowed Be Thy Name

God is holy, His name is holy. "Bless the Lord, O my soul: and all that is within me, bless His holy

name." This is a great missionary petition. Before God's name can be hallowed throughout the world, it must be made known throughout the world. God grant the day may soon dawn when all men, women and children may know and love the holy name.

### Thy Kingdom Come

Into a dark and dreary world there came a vision of transcendent beauty. For a long time it was blurred, but grew in brilliance until it finally blossomed into a glorious reality—the kingdom of God.

Jesus' chief interest was the kingdom of God. He spoke more about the kingdom than about anything else. In His first public utterance He announced that the kingdom was at hand. In the Sermon on the Mount He declares, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." The kingdom is the most important thing in the world. Jesus urges us to seek it first. If we miss the kingdom, we miss everything. Having found it, we must never look back, but press forward. In parables He lifts our thoughts to higher levels, to an understanding of the kingdom, its nature and growth. He takes little children in His arms, blesses them and says they belong to the kingdom. To sinners He says that they must repent; that is, acknowledge and confess their sins and turn to God through the guidance and power of the Holy Spirit. He knew it meant death, yet unafraid He declared Himself to be a king. As His main concern was the kingdom before His death, it was His chief concern after His resurrection. Immediately before His return to heaven He gave us the royal command to win the world for Him.

The kingdom does not spring from the mind of man. "My kingdom is not of this world," He told Pilate. It was

planned in the secret council of God before the foundation of the world. Like a beautiful rainbow sweeping from horizon to horizon across the sky, the plan of the kingdom stretches from eternity to eternity. We cannot see the kingdom with our eyes, says Jesus, and adds, "The kingdom is within you." It is in the hearts of the believers. The kingdom is where the king lives and rules.

The kingdom is more than wishful thinking. It is dynamic, vital, vibrant. Jesus says it is the righteousness of God. It is the greatest power making for righteousness among men. It expresses itself outwardly in every department of human endeavor: in private life, in the home, in the relation between races, classes, employer and employee, in national and international affairs.

### Thy Will Be Done On Earth, As It Is In Heaven

What a wonderful world this would be if God's will were done here on earth as it is done in heaven by the angels and by the saints who have gone home ahead of us.

God reveals His will first and foremost in His Word, the Bible. If we want to know God's will, we must read the Bible daily, if only a few verses a day. Read with an open mind and a prayerful heart. Pray that the Holy Spirit may give you light to see the way and power to walk the way. Take everything, yes, everything to God in prayer. Tell Him of your problems. Ask Him to give you a willing heart. Not only talk to God but listen to God, as His voice comes to you through His Word, and in your conscience.

### Give Us This Day Our Daily Bread

Some people say, "I do not need to pray for bread; I earn it with my wit and with my hands."

They forget that God is the creator and distributor of the marvelous natural resources. It is He who created the fertile soil. It is He who lets the rain fall and the sun shine, ripening the fruit, whitening the fields.

We must see to it that the natural resources are not exploited by the few but operated for the benefit of

the many. We do not pray this petition aright, if we do not share the good things with those who have too little.

**Forgive Us Our Trespases As We  
Forgive Those Who Trespass  
Against Us**

God be praised; there is forgiveness! David's cry, "Wash me, and I shall be whiter than snow!" is rising from millions of sin-soiled souls. The time came when David could testify, "As far as the East is from the West, so far hath he removed our transgressions from us." Isaiah declares, "Thou hast cast my sins behind thy back." Jesus knew what price sin. "He (God) hath made Him sin for us." We must forgive in order to be forgiven. An unforgiving spirit cannot receive forgiveness.

**And Lead Us Not Into Temptation,  
But Deliver Us From Evil**

Jesus knew from personal experience the terrific reality of temptation. He won through the power of the Word. He knows we are tempted; He knows our weakness. He gives us this petition that we may win out and live victoriously. We must not expose ourselves to temptations or tempt others. Only a fanatic or a God would teach us this amazing petition. "Deliver us from evil." Evil within, evil without. Jesus was not a fanatic. He was the Son of God. Millions gladly bear testimony that through power from on high, they are being delivered from evil.

**For Thine Is The Kingdom, And  
The Power, And The Glory,  
Forever—Amen**

These words ring out like triumphant organ peals at the close of a service. Thank God, there is a kingdom of heaven, there is a power greater than our own, there is a glory beyond compare, waiting for us!

—Courtesy, Tract Mission



## BOOK REVIEWS

### HABITATION OF DRAGONS

Keith Miller

This is a book of hope and help for the Christian who wants to grow and mature in his faith, but finds that he is often beset with many personal problems—"dragons," Miller calls them. Whatever your personal "dragon" may be—insecurity, loneliness, guilt feelings, critical attitudes, fear, or resentment, it will be a great comfort to know that other Christians meet these same "dragons" and, in meeting them, learn to love and trust in God more completely.

With a relevant Scripture passage, Keith Miller relates his experiences with 42 personal "dragons."

The title *Habitation of Dragons* is itself from Scripture, Is. 35. One day the Lord will make that frightening and desolate place which is a habitation of dragons into a new green land, and through this land He will build a highway which shall be called the way of holiness.

This book will help you on this highway!

### THE EDGE OF ADVENTURE

Keith Miller and Bruce Larson

(An experiment in faith)

This book is an itinerary of "first steps" from the lives and writings of Keith Miller and Bruce Larson. It is also for those persons who are adventurous enough to take the plunge and commit their total lives to God from the inside out. Miller and Larson share their personal experiences, failures and insights with the rest of us. The adventure is open-ended. It can lead to real faith. The authors believe in making an experiment in one's *real-life*, that we try to live our whole lives for a certain period as if we believed totally. What would happen if you committed your whole self and situation to God? That is what this book is about.

As you read about Keith Miller's and Bruce Larson's experiences, you may find yourself reliving your own life's pilgrimage, the one that brought you to the point where you now are. As you move on with them, perhaps their sharing will open new

doors to you and reinforce your own relationship to God and other people. This relational approach gives their writing the ring of reality. Loneliness, fears, anxieties, and moral failures are faced starkly in the light of the hope of the Christian message.

(Besides producing this book to be read by individuals, a 13-week course study for adults in Churches or in small groups has been prepared. The study includes study guides, leaders' guides, and three cassette tapes. The design is such that you can go on an adventure of faith in your own lives—all for Christ completely.)

WORD BOOKS, Publisher, Waco, Texas—purchase through any Christian book store.

Zion Lutheran Church Library  
Dalton, Minn.

Elma Matson, Librarian

### PARISH EDUCATION WORKSHOP PLANNED

The Eastern North Dakota District Parish Education workshop will be held at Zoar Lutheran Church, Hatton, on Sunday, Sept. 26, at 2:30 p.m. Judith Wold, executive secretary of Parish Education, will present the program. All Sunday School teachers, superintendents and pastors are invited to attend.

Mrs. Norman Johnson

### GOD MAKES THINGS GROW

The tiller of the soil does plan and sow,  
But only God can make things grow.  
Without the sunshine and the rain,  
The tiller's labors would all be in vain.  
If rain should cease, the earth would soon

Be desolate and barren as the moon.  
While rain shall fall and rivers flow,  
A bountiful crop on earth will grow.  
For this God-given welfare while here we stay,  
We ought to praise and thank Him every day.

George R. Nelson  
Almelund, Minn.





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# editorials

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## THE FUTURE OF THE SUNDAY SCHOOL

Sometimes the question is asked, "Does the Sunday School have a future?" To us it seems a radical question, an unnecessary question. Of course, we say, there will always be a Sunday School.

And indeed there must be, for the Sunday School is one of the chief ways we have for handing on the Christian truths to our children. The Bible doesn't mention the Sunday School, but it speaks of the training of children and the Sunday School is one of the developments in education which has arisen in the Christian Church.

There is debate about the effectiveness of the Sunday School, as though it used to be more effective than it is now. That may be the case, although facilities have improved tremendously, also in Association churches. Whether more children are being reached now than in the past, we don't know. It would seem that the number

has increased because some evangelical churches have mounted great efforts to gather the unreached and even to bus them in for the Sunday School hour.

But we should consider the situation in our Association churches particularly, for that is our first concern. How is the work going and what does the future look like for Sunday School work?

In our smaller congregations there may not even be a Sunday School anymore. There are no children of school age and if there are only several, those are perhaps brought to a neighboring church in the parish. Other Sunday Schools have dwindled in size to ten or less pupils. We have seen some very fine Sunday Schools of this size. Thank God that effective teaching isn't dependent on numbers. In the home itself, mother and father usually are dealing with only two or three children at a time, perhaps only one.

Then we have Sunday Schools which work with anywhere from ten to 100 or more children. In a sense, there is encouragement in numbers and in some areas more can be done with a larger group, such as in putting on programs. But the quality of teaching may be no better than in the very small group.

Much of the success of the Sunday School depends on the teacher. First of all, he should be a praying person. Second, he should take a personal interest in those he teaches. Third, he should be a student of the Scriptures, even apart from his work in the Sunday School (then he should also work to be well prepared for the class sessions). Fourth, he should work well with his co-workers and superintendent. These points are all self-evident, but it is good to list them again.

Some people have more of a gift of teaching than others, but even those who have less of it can be used if they are willing and have a concern.

The physical plant of a Sunday School is important, but not crucial. The more privacy for a class the better. (We think that's true in the public school, too.) But many Sunday Schools have had to carry on under far from ideal conditions and great work has been done. If external conditions can be improved, however, do so.

We have been speaking of the Sunday School in relation to children (including high school age). Some will be quick to point out the adult Bible class, which in some of our schools is the strongest department. We thank God for those classes and for those who teach them, but at this time we are concerned with the younger ones who must be instructed in God's way. Some are children to be kept in the covenant of their baptism. Others are children to be called back into that relationship or to come into their first relationship with the Lord. Teachers must ask wisdom from God to handle each situation as it needs to be handled.

Yes, there is a future for the Sunday School. Our schools are beginning at this time of the year. We trust that all who are immediately involved with the work will go forth with joy in a great effectiveness. May many children be gathered in, to the Sunday School and to the kingdom. May every one of us support the great work which is to be done and pray for it.

**LCMS MEMBERS WHO JOIN  
AELC WILL LOSE SYNOD  
MEMBERSHIP**

St. Louis—(LC)—The Commission on Constitutional Matters of the Lutheran Church-Missouri Synod has issued an opinion that congregations, pastors and teachers cannot be affiliated with the Association of Evangelical Lutheran Churches without forfeiting their membership in the Synod.

The ruling came in response to many requests for clarification regarding such dual membership, the right of such members to serve as voting delegates or to hold district or synodical offices and whether district presidents could retain their offices and at the same time be active in encouraging the formation of a church body in opposition to the Synod.

Dr. Herbert Mueller, secretary of the CCM, stated, "The answers to the questions submitted to the commission were in most instances obvious. And so there was some hesitancy within the commission whether it was really necessary to provide answers. However, most of the questions had been prompted, it seems, by those who had been told that membership in both church bodies was permissible and were genuinely disturbed by such a claim. The commission therefore regretfully concluded that it was necessary to answer the questions, although to repeat the obvious sometimes means to appear harsh."

In its decision, the commission referred to several earlier rulings back to 1971 that declared it was improper to hold membership in two church bodies and pointed out there is little doubt that the AELC is to be classified as a "church body." Quoting the functions listed by the AELC in its Articles of Incorporation, the ruling points out these are functions reserved to the Synod and states, "It is therefore clear that the Association of Evangelical Lutheran Churches is not only a church body but also (unlike other existing Lutheran church bodies such as the Lutheran Church in America and the American Lutheran Church) has been organized by members of the Lutheran Church-Missouri Synod in direct opposition to the Synod. It is therefore to be re-

garded as schismatic and in violation of the first object of the Synod set forth in its constitution, article III: 'The objects of the Synod are: 1. The conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1-10) and a united defense against schism and sectarianism (Rom. 16:17).'"

**ASSOCIATION SCHOOLS  
OPEN FOR NEW TERM**

Association Free Lutheran Seminary began the 1976-77 school year on Sept. 7 with registration and classes were commenced the next day. There are approximately 20 students in the Seminary this year.

Association Free Lutheran Bible School will open the new term on Monday, Sept. 13, when registration and orientation will be conducted for ap-

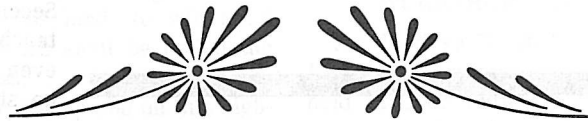
proximately 65 new students and 55 returning students. Exact figures will be given next time. Classes will begin on Tuesday.

On Sunday, Sept. 12, an opening service will be conducted in the chapel, with Rev. Kenneth Moland, acting dean of the Bible School, bringing the message.

Mr. Anker Harbo continues in the position of Office Co-ordinator and now occupies the office room which was used by Pastor Moland last year, who has moved to the dean's office off the entrance to the girls' dorm.

Several new faculty and staff members are working at AFLBS this year. Mention will be made of them in the next *Ambassador*.

Homecoming for 1976 will be held October 1 and 2. Detailed plans for the weekend of activities are being mailed directly to all former students who can be contacted.



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

**BUDGET RECEIPTS**

**February 1-June 30, 1976**

	<u>Total Budget</u>	<u>Current Budget</u>	<u>Received during June</u>	<u>Total Budget Received</u>	<u>% of Current</u>	<u>% of Total</u>
General Fund	\$ 82,600.00	\$ 34,416.65	\$ 4,601.09	\$20,746.85	60.	25.
Schools	128,249.00	53,437.05	4,535.15	26,107.40	48.8	20.
Home Missions	72,000.00	30,000.00	5,453.36	19,396.09	64.7	26.9
Foreign Missions	82,800.00	34,500.00	4,416.63	19,573.70	56.7	23.6
Praise Fund	30,000.00	12,500.00	8,013.86	12,462.04	99.7	41.5
<b>TOTAL</b>	<b>\$395,649.00</b>	<b>\$164,853.70</b>	<b>\$27,020.09</b>	<b>\$98,286.08</b>	<b>59.6</b>	<b>24.8</b>
1975-76	\$304,090.00	\$126,704.10	\$18,656.61	\$87,302.64	68.9	28.7

**February 1-July 31, 1976**

	<u>Total Budget</u>	<u>Current Budget</u>	<u>Received during July</u>	<u>Total Budget Received</u>	<u>% of Current</u>	<u>% of Total</u>
General Fund	\$ 82,600.00	\$ 41,300.00	\$ 5,213.99	\$ 25,960.84	62.6	31.4
Schools	128,249.00	64,124.50	5,705.27	31,812.67	49.6	24.8
Home Missions	72,000.00	36,000.00	3,850.30	23,246.39	64.6	32.3
Foreign Missions	82,800.00	41,400.00	5,245.04	24,818.74	60.	30.
Praise Fund	30,000.00	15,000.00	1,151.72	13,613.76	90.8	45.9
<b>TOTAL</b>	<b>\$395,649.00</b>	<b>\$197,824.50</b>	<b>\$21,166.32</b>	<b>\$119,452.40</b>	<b>60.4</b>	<b>30.2</b>
1975-76	\$304,090.00	\$152,045.00	\$18,656.61	\$105,828.86	69.6	34.8

Dorm Funds Receipts to date—\$1,335.70  
Legacies to date—\$3,000.00



If we are Christ's vessels we can never exhaust His resources in our giving. "He who did not withhold or spare (even) His own Son but gave Him up for us all, will He not also with Him freely and graciously give us all (other) things?" (Rom. 8:32, Amp.). Like the prophet's widow, we, too, need to acknowledge our need, accept His help, give our own vessels to Him for His use.

#### "MY CUP RUNNETH OVER"

There is always something over,  
When we trust our gracious Lord;  
Every cup He fills o'erfloweth,  
His great rivers all are broad,  
Nothing narrow, nothing stinted,  
Ever issues from His store;  
To His own He gives full measure,  
Running over, evermore.

There is always something over,  
When we, from the Father's hand  
Take our portion with thanksgiving,  
Praising for the path He planned.  
Satisfaction, full and deepening,  
Fills the soul, and lights the eye,  
When the heart has trusted Jesus  
All its need to satisfy.

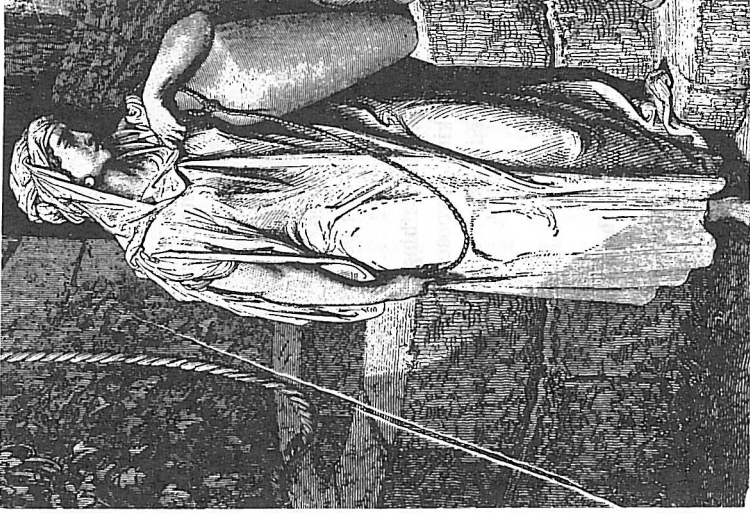
There is always something over,  
When we tell of all His love;  
Unplumbed depths still lie beneath us,  
Unscaled heights rise far above:  
Human lips can never utter  
All His wondrous tenderness,  
We can only praise and wonder,  
And His name forever bless.

—Margaret E. Barber  
(Streams in the Desert)

#### WMF REMINDERS

My Missionary For a Day is our project for October. This project supports our missionary wives in both Brazil and Arizona. At our Annual Conference it was voted that effective July 1, 1975, we should increase our support by \$25.00 a month for Mrs. George Knapp, Mrs. Connely Dyrud, Mrs. John Abel and Mrs. Lawrence Dynneson. We have received less than half of our goal for this project. Therefore, we must make a determined effort on behalf of this project in October.

—Mrs. Robert Dietsche



# WMF Bible Study

October, 1976

#### PROFILES OF FAITH

We live in a modern age of electronics, space adventure and automation. First comparison may find few similarities between our day and our Bible story. Further perusal, however, leads us to conclude otherwise. There has been and always will be poverty of physical needs among some people. Lean-ness of spirit and immature faith have ever been a part of man's experience here on earth. As you read II Kings 4:1-7, apply this widow's experience to the Christian life. Notice how she—

1. Acknowledged a Need
2. Accepted Help
3. Altered the Supply

**Acknowledged a Need (4:1-2)**

Whom did the widow come to for help? 4:1-2 .....  
 What was her threefold problem? 4:1a ..... 4:1c .....  
 justify her appeal for help? 4:1b ..... How did she try to  
 obligated to us if we have feared Him or preached His name? Lk. 17:10  
 I Cor. 9:16 .....  
 What was Elisha's first question? 4:2 .....  
 He wanted her to be more specific in what she would like him to do. When  
 she did not respond, what second question was asked? 4:2 .....  
 What one possession did the wid-  
 ow have left after trying to satisfy the creditors? 4:2 .....  
 Some kinds of oil were used for anointing after bathing, and to anoint the  
 dead. Another kind of oil was used for cooking purposes. Why, do you sup-  
 pose, had she withheld this oil from the creditors? .....

**Widow Our poverty without Christ**

4:1a ..... Eph 2:1 .....  
 4:1c ..... Jn. 8:34 .....  
 4:2b ..... I Tim. 6:7 .....  
 The widow needed help. In her own resources she was poor, miserable, and  
 destitute. She called out in desperation and help was forthcoming. What is  
 our promise through God's Word? Jer. 33:3 .....

**Accepted Help (4:3-7)**

The widow had "only" a jar of oil. Either she was indifferent to its value  
 or she wanted to reserve it for her own future use. Whatever the reason may  
 have been, it was usable in God's miraculous provision. A little with God's  
 blessing has a tremendous potential. How do the following examples emphasize  
 this?  
 Ex. 4:1-4 .....  
 Jn. 6:4-14 .....  
 In order to receive help, what must the widow be willing to use? 4:2-4  
 vessel? ..... What if she had refused to pour oil out of her own

**Notice the explicit directions:**

4:3 ..... 4:4 .....  
 4:4 ..... 4:7 .....  
 Who witnessed the miracle? 4:4 ..... Why should her sons  
 be present? ..... Why was Elisha outside  
 the room? ..... Someone has said,  
 "Whoever comes by Christ to God and brings his wagon of necessity will  
 never return empty or without freight." God did not only save her embarrass-  
 ment from the world, but also provided for future needs, saving her sons  
 from slavery to be a source of comfort and support to their mother. Our  
 Lord is most compassionate. What does His Word continue to promise us?  
 I Pet. 5:7 ..... Ps. 81:10 .....  
 The woman emptied her vessel to fill other vessels. What did the Lord call  
 Paul? Acts 9:15 ..... How did the Psalmist refer  
 to himself? Ps. 31:12 ..... What kind of ves-  
 els are we to be? II Tim. 2:21 ..... A cleansed  
 empty vessel is ready to be filled. As a vessel of Christ, who indwells us?  
 I Cor. 6:19 ..... Was the woman's  
 supply of oil in her own vessel ever depleted? ..... What truth does  
 this remind us of in our personal witness and sharing? .....

**Altered Supply (4:3-7)**

Why did the oil cease flowing when she had filled the last vessel?  
 ..... Would more oil have been available had there been  
 more vessels? ..... Whose responsibility  
 was it to provide the vessels? 4:3 ..... Who provided  
 oil for all the vessels? ..... Who, then, limited  
 God's gift? .....  
 Christians, as vessels of God, cannot exhaust God's blessings (Phil. 4:  
 19; Eph. 3:20). We limit Him when we are not willing to "pour out" His  
 blessings to others. We fail Him when we fail—  
 to ..... I Thess. 5:17  
 to ..... II Tim. 2:15; 3:14-16  
 to ..... Mk. 5:19  
 to ..... Matt. 28:19-20

# EUROPE REVISITED

By Raynard Huglen, Editor  
Part I

## Boston

In a series of articles in the *Ambassador*, I would like to share some recollections and impressions of my second trip to Europe with our readers. Some of the things I mention will be of interest to some people, other items will attract the attention of others. But I do trust that everyone will find something in this effort which will be worth reading.

In an earlier communique (Aug. 10), I said something about Boston, the first stop on this trip and where I attended part of the biennial convention of the Lutheran Church in America. Boston is one of the most fascinating cities in the U.S.; someone called it one of the four most such (with San Francisco, New Orleans and San Antonio), and I enjoyed walking its streets as much as time would allow.

I was in the Park Street Church cemetery where the parents of Benjamin Franklin lie and three signers of the Declaration of Independence. Boston has a large open-air market, run, I suspect, chiefly by Italian-Americans. Not so far from my hotel I came upon a rather large open area called the Fens. There is a body of water surrounded by very tall rushes of some sort. There are some trees and there is a good-sized area of the Fens occupied by small garden patches. I learned that these garden plots are the successors of "victory gardens," which were planted during the Second World War.

I cannot spend much time on Boston, but will mention also this. On Saturday afternoon, July 24, I was walking in downtown Boston, going from one historical site to another when I noticed a young man wearing a "Moorhead State" tee shirt. I inquired whether that referred to Moorhead, Minnesota, and he said that it did. It turned out that his family name was Chell and he was from the Dalton, Minn., area. He was there in Boston with his wife, his sister and her hus-

band. As we chatted, we found out that we had some mutual acquaintances.

In addition to the two acquaintances whom I mentioned last time as having seen at the LCA convention, there are these two: Rev. Clair Hoifjeld, whom I had known at Augsburg, and my brother-in-law, Dr. Merton Strommen, who came in on the weekend to talk to a small group meeting about youth research work.

It was after 9 o'clock on Sunday evening, July 25, that our Pan Am "jumbo jet" took off from Logan Airport on the trip across the ocean. We were approximately 300 person, seated nine abreast. The size of the plane was impressive. Between 10 and 11 o'clock we were served a large meal featuring a beef dish.

## Glasgow

I was awakened at 2 a.m. by a steward offering orange juice and coffee. An hour later, at 8 o'clock, European time, our plane touched down at Heathrow Airport outside of London. I caught a British Airways shuttle plane to Glasgow, Scotland, soon after, arriving there in about an hour.

Having secured lodging in the Blythswood Hotel, just off the shopping district of the city, I lay down for a nap. Upon awakening later on I was conscious of an intermittent barking sound down on the street. It turned out to be the cry of a newsboy calling out "Times." For any of us to make the same call would not sound at all the same as that boy with his Scottish twang. In the evening, as I was walking along the River Clyde, I chatted with two children who approached the urchin type. They were brother and sister, Philip and Karen, and even though they spoke English, I could hardly understand them at all.

Hotels in Europe usually serve breakfast included with the price of the room. The breakfasts I had were large and tasty and seemed unusually

so in view of the economy-type hotels in which I stayed.

In my morning in Glasgow, I walked around in the downtown section of the city which people generally look down on. "Oh, Glasgow is so dirty." "Edinburgh is the place to visit." Yes, Glasgow is old and sooty, but it is an interesting city in its own right.

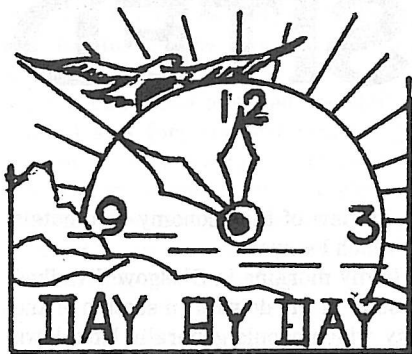
I came upon a great old building and saw a YMCA sign on it. Closer inspection revealed that it was no longer used as such, but one end of the building bore the name Glasgow United Evangelistic Association Bible Training Institute. Upon seeking and gaining admittance to the building, I was given a tour by Mrs. M. Reid, caterer.

She told me that Dwight L. Moody raised money to erect the building, but now only one end of the massive structure was being utilized and that by the Institute. Students at the school, which offers one, two and three-year courses, have individual rooms. The classrooms have inclined floors so that all students can see the teacher, and vice-versa. The blackboards were on reels so that a teacher may roll the board to a clean surface and yet return to something he has written, if necessary. In the laundry room I saw the forerunner of the modern dryer. Clean wash could be hung on large racks which could then be pushed on rails into a heated area. The racks were from 12 to 15 inches wide. I am speaking of a building erected at the turn of the century which had these features.

The Bible Training Institute, which has about 150 students, has problems with city fire authorities. A year ago they spent a lot of money to meet the required codes. This year expensive additional demands had been made and they were in the process of meeting them. In a building of that age and type, it must be a real question as to how long such repairs and

[Continued on page 15]





## GOD'S GOOD WORK

by Lars Stalsbroten

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

I was so blessed in reading this verse. The Holy Spirit showed me that my salvation is a gracious miracle of God from start to finish." He which hath begun a good work in you." His work of grace is a good work, and He started it. I didn't. And He started early in the morning, at my baptism, when I was a little infant. But I hear someone say: You don't know or remember any of that do you? No, I surely don't, but the Lord does. Wouldn't it be tragic if He didn't do more in us than what we with our little finite minds could know and understand? We don't even know or remember all that God did in us and for us yesterday. He is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us.

As we grew up, we did not always give Him the cooperation He should have. We hindered His work; some of us even fell away from our baptismal grace; but He still kept on working patiently and perseveringly until He got us back again. I never get through thanking Him for that.

The second thing that thrilled my heart as I read this verse was that He has not only begun, but He will keep on until His work is finished. He is "the author and finisher of our faith" (Heb. 12:2). "Faithful is He that calleth you, who also will do it" (1 Thess. 5:24). He knew what a

tough job He would have when He tackled me and still He called me and started His work of grace in me. Glory to His name!

He is still keeping on and He will keep on till the Day of Jesus Christ. What day is that? The day He comes for His bride or for each one of us. What a glorious day that will be!

Then "we shall be like Him; for we shall see Him as He is" (1 Jn. 3:2). Do you have this hope? Are you permitting God to do His work of grace in your life? If not, you better let Him start today. It could so easily be too late.

## LET THEM WALK

A few days after a father had placed his two children in a school, a book agent called on him and said: "Now that your children go to school, you ought to buy them an encyclopedia."

"Buy them an encyclopedia? I will not," was the reply. "Let them walk as I did."

—Selected

## SOUTH DAKOTA LEAGUERS MET AT ORTLEY

The South Dakota District Luther League Convention was held at Ortley Lutheran Church, Ortley, April 30, May 1 and 2. On Saturday morning Pastor Larry Severson of Wallace gave a very interesting Bible study on "The Game of Life." The traditional Bible Quiz was conducted by Pastor Einar Unseth, Ortley, on I John. The winning League was Ortley. A very profitable "Prayer and Share Hour" was led by Pastor Howard Kjos, Roslyn, in the afternoon. At the evening banquet the 30 Leaguers were challenged by Pastor Marvin Haara's (Pukwana) message. On Sunday morning Pastor Ed Kjos, Faith, taught the Bible study on the Convention theme, "I Shall Not Be Moved." Pastor Unseth brought the message at the service. The Convention Choir sang under the direction of Sharon McCarlson.

It was decided to change the Convention time from spring to September so that Leaguers will have fewer school conflicts.

## OUR EVANGELIST'S SCHEDULE FOR SEPTEMBER-NOVEMBER

The following series of services are announced by the Association evangelist, Rev. David C. Molstre, McIntosh, Minnesota.

Sept. 19-24—Kalispell, Montana, Rev. John C. Rieth, pastor

Sept. 25-27—Faith Lutheran, Minneapolis, Minn., Rev. Dennis O'Neil, pastor

Oct. 10-14—Roslyn, S. Dak., Rev. Howard Kjos, pastor

Oct. 17-21—Ortley Lutheran Church, Ortley, S. Dak., Rev. Einar Unseth, pastor

Oct. 24-28—Calvary Lutheran Church, Fergus Falls, Minn., Rev. Ronald Hoehne, pastor

Nov. 7-11—Calvary Lutheran Church, Everett, Wash., Rev. Leslie Gal-land, pastor

Nov. 12-16—Elim Lutheran Church, Lake Stevens, Wash., Rev. Michael Brandt, pastor

Nov. 17-21—Bethany Lutheran Church, Astoria, Ore., Rev. Alvin Grothe, pastor

Nov. 28-Dec. 2—Aspelund Lutheran Church, Vang, N. Dak., Rev. Roger Olson, pastor

Remember our evangelist and his work in prayer. Pray for conversions to Christ and for the building up of the faithful in the Lord.

## PERSONALITIES

Rev. Ragene Hodnefield, has resigned as pastor of the AFLC congregation in Vancouver, Wash., and will move to Dalton, Minn., to become pastor of the parish there (Zion, Tordenskjold, Kvam and Sarpsborg). Pastor Hodnefield has been at Vancouver since last year.



We all need to remember those words of John Wesley to the angry sea-captain who exclaimed: "I never forgive!" "Then I hope, sir," said Wesley, looking calmly at him, "you never sin."

—Doran's Ministers Manual

[Continued from page 13]

changes can economically be made.

From Mrs. Reid, and in reading Institute literature, I sensed that the Bible Institute was of similar spirit to our own AFLBS and I was thankful for the opportunity to get acquainted in a small way with that school.

#### A Visit in Halifax

The train ride to Halifax in Yorkshire, England, by way of Manchester, was a pleasant one, even if I learned too late that my hat was travelling on to London without me. I sat in a compartment with several railroad men. One was particularly helpful in telling me about the countryside. The fern-like plants which grew in profusion on the hills and in the gullies, he told me, were bracken, the hedgerows, often made up of hawthorne.

In Halifax, an industrial city of 95,000, I was met by the Will Austins, whom I had visited in 1967. He is a friend of the family from the days when he taught in Govan, Saskatchewan. Now 72, he is retired, but does some tutoring in Russian and is called on now and then to entertain Russian nationals who visit Halifax.

The next day, Will and I took the train to York where we visited the Cathedral or "Minster." It is one of the most famous cathedrals in England. While remains of earlier building may be seen, the present Minster was begun in the 1220s and took 250 years to complete. I climbed the 275

steps to the top of the central tower. One lady became very ill from the climb and I don't know how she got down the narrow, winding staircase.

At 4 p.m., Will and I attended an evensong in the choir loft. A choir of all ages chanted several Psalms, 136-138, if memory serves correctly. Then there were Scripture readings and prayers and an audience hymn or two. It was a quiet and restful time and a good number of us tourists had turned aside for the service.

We toured an excellent museum in York where home and business settings from much earlier times have been carefully reproduced. The ruins of a nearby castle also whet the imagination. I climbed the 100 steps to the castle's top.

On my second and last full day in Yorkshire, the Austins took me out to an area they love very much, the "Dales." That day I saw so much grand country, the great hills, the woodlands and brooks, and the stone walls, for which Yorkshire is famous. After looking at the ruins of Bolton Abbey, built in ca. the 13th century, we stopped on the wayside for a bite of lunch. Afterward I had the chance to walk up on the moors, upland meadows or pastures, and take pictures of the stone walls which criss-cross the countryside.

We strolled through the quaint English village of Kettlewell and ended our trip by having tea at a farm place which is rapidly gaining a good repu-

tation as an eating place. Tea consisted of large buns with meat or cheese on them, dark bread, "scones," sweets and tea. Thirteen or fourteen of us sat around several tables in the living room of the farm home.

That evening, back home, we watched an hour of TV. One program was about the diaries of one Frances Kilvert, an Anglican clergyman who died after a brief ministry. It was very well done.

#### On to Hull

And so, the next morning, I left Halifax behind. But may I add a postscript. It is difficult for us to imagine the make-up of the country, the industrialization. For instance, in travelling from Halifax to York that one day, Will Austin and I left a city of 95,000, came to Bradford (300,000) in ten or 15 minutes, changed trains in Leeds (500,000), before coming to York (100,000). All of this within a distance of perhaps 40 miles. And there was open country between the cities, besides other towns.

My next stop was at Hull on the River Humber. Shortly after arriving I had secured lodging for the night at a humble hostelry off Anlaby Road. That arranged, I went back uptown to get a look at the city to which my father and maternal grandparents had come from Norway on their way to the New World.

(To be continued)

#### LUTHERANS TOTAL 8,930,581, LOSS LOWEST IN FIVE YEARS

New York—(LC)—Membership in Lutheran church bodies in North America decreased again in 1975—but the drop was the smallest in any of the last five years, according to statistics compiled by the Lutheran Council in the USA.

The annual summary of statistics supplied by various branches of Lutheranism showed a membership total of 8,930,581, a decrease of 35,853 members or .41 of one per cent from the previous year.

The 1974 decrease was 38,799 members, a drop of .43 of one per cent.

Since 1968, when an all-time membership high of 9,239,274 was recorded, there has been a loss of 308,693 or about three per cent.

While total membership declined in 1975, the number of ordained clergy increased, as did the number of ministers serving congregations. The number of ordained clergy rose to 24,028, an increase of 281 over 1974, and of these, 15,605, an increase of 56 over the previous year, were serving in pastorates.

#### EASTERN NORTH DAKOTA WMF MEETING SCHEDULED

The Eastern North Dakota District Women's Missionary Federation will hold its fall rally in St. Paul's Lutheran Church, Fargo, Rev. Philip Haugen, Pastor, on Tuesday, Oct. 5, with registration beginning at 9:30 a.m.

Mrs. Russell Duncan

Speech is the mirror of the soul;  
as a man speaks, so is he.

P. Syrus



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