

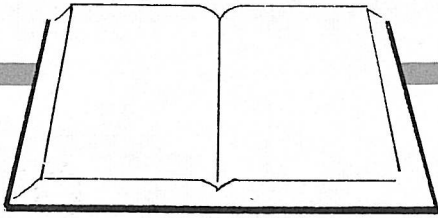
April 27, 1971

The Lutheran Ambassador



**BLOSSOM TIME
THIS YOUNG LADY FINDS
A PEAR TREE A THING
OF BEAUTY.**

RNS Photo



According to the Word

CHRIST, THE GREAT CONTRAST AT CALVARY

Text: Matthew 27:12-14: "And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearst thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly."

Imagine the great commotion and confusion at Pilate's praetorium that morning. It was as if all Jerusalem was gathered before the judgment hall. The most important people of the city were there, the High Priest and his council, the leaders of the nation; also present were the rabble of the city, those that liked a riot and were almost creating one now. Some shouted one thing and some shouted another. And to all of the shouts and accusations from either important or unimportant people, Jesus answered nothing.

What a contrast to our Lord, in His conduct. Think of the conduct of Judas. He had wanted to be free, financially independent, done with a man who didn't want to be king anyway. Now having betrayed Jesus, having the money in his hands, he was only frustrated, utterly depressed, remorseful and finally suicidal. In-

stead of returning to Jesus, he turned to despair and ended his own life.

Think of Peter, fretting and fearful. He was still curious enough to hang around, and so he went sneaking and sleuthing around the courtyard to see what would happen to Jesus. Peter was, I'm sure, dripping with fear and anxiety, and he ended up denying Jesus three times. We are thankful, however, to learn that he knew where to go, and he went back to the fellowship in the upper room where Christ ultimately found and restored him.

Then there was Pilate, Rome's ruler and representative in this part of the world. There he was. He seemed to be more on trial than Jesus. He was nervous, pacing back and forth, thinking of this unfathomable man; a man he had heard much about, and now even his own wife had advised him she had dreamed about Him. What could it all mean? Why had they brought these accusations and delivered up this man? Surely it was because they, the Jewish leaders, were jealous of Him. But how could he, Pilate, work this out? Could he condemn an innocent man?

Yet perhaps the greatest contrast at Calvary was not in the conduct but rather in the words of others and of Jesus. Judas at last cried out: "I have betrayed innocent blood." Peter

called out: "I know him not." Pilate spoke political words and proud words saying: "Art thou the King of the Jews?" "Knowest thou not that I have power to crucify thee?" "I am innocent of the blood... see ye to it."

The mob and riotous rabble called out: "Crucify him, Crucify him!" The soldiers mockingly said: "King of the Jews, save thyself."

AND WHAT DID JESUS SAY? Seven sayings are recorded. It is well to note that the very first utterance from the cross was a word of forgiveness: "Father, forgive them, for they know not what they do" (Lk. 23:34). This is followed by kind and significant words, until He ends His battle in our place on the cross, saying: "Father, into thy hands I commend my spirit" (Lk. 23:46).

Having thought, then, of the great contrast at Calvary, what is it that Jesus is waiting to see in our conduct and hear in our words? Is it not that we would turn fully to Him in faith, and that we would utter words of confession, acceptance and thankfulness indicative of this faith? He is waiting for such action and such words, it will be different than what the world does and says, but it will be the CONTRAST He desires in us today.

—John H. Abel

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I'll Just Go Ask My Mother

**Memory of a childhood habit
lingers as an adult blessing
by Louise Mayfield**

"Often," she said, "when a problem comes up, I find myself thinking, 'I'll just go ask my mother. Then, of course, I remember that I have not had her with me for many years.'"

The little old lady sitting beside me was very spry and alert. In fact, she was riding a cross-country bus alone, although she was eighty-six.

My eyes grew misty as I looked out the bus window. I was on my way home from my first trip since mother's death. I had made this same trip back to east Texas so many times during my mother's lifetime, it seemed somehow that I must be returning home to Mother and that she would be at the station, waiting for me when the bus drove in.

I kept thinking of the words, "I'll just go ask my mother."

I realized, suddenly, that the privilege of asking Mother is a blessing that youth sometimes fails to appreciate.

As I was growing up, I never gave it much thought. Asking Mother's advice or permission was not so much communication as habit. I did, however, take a certain pride in having a mother strong enough to lead me along the straight and narrow path.

I am sorry for today's teen-agers whose parents allow them to make too many decisions too soon and to always go their own way alone. They must feel strangely unloved and neglected.

Mother had rules. One of them was that except on special occasions, I was to go to bed at nine o'clock. There were no "if's" and "and's" nor was there any dillydallying. She did not have to nag at me to get my homework. I knew I must study early to meet her curfew. The good night's sleep Mother saw to it that I got did more to help me pass difficult examinations than burning the midnight oil would have. I realized this when I entered college. In fact, when

I was in graduate school, one of the best-known educators in the United States told our class, "If you want to prepare for tomorrow's examination, the best thing to do is get a good night's sleep."

My mother had seen to this while I was in elementary school.

I remember that some months after I was married I said to my husband, while we were on a visit in Mother's home, "I'll just ask Mother what to wear to the party."

He looked at me in astonishment because we were definitely middle-aged at the time, and asked, "Have you always asked your mother what to wear?"

"Why, I never gave it much thought," I said, "but I suppose I always have when I have been at home. She is a better judge of clothes than I am. If she decides on a certain dress for me to buy, or to wear on a special occasion, I just assume it is the right one. I never give it another thought, and it always turns out fine."

"Besides, it seems to give her pleasure," I added with a smile.

My husband smiled, too, and added, "She is a great old girl."

Joy to Both

During the last four and a half years of Mother's life, she was bedfast in a nursing home. I continued to ask her about business and about important and less important matters. Even when I could have made a decision easily, I asked her. Subconsciously, we found joy in my asking and her answering. She was alert, and cheerful, although always suffering. I knew her answers were often better than mine would have been. In this, I took pride. At other times, it was a comfort just to have her agree with me.

I had thought at one time that I would not sell the family home as long as she lived, but there were so many things about the house and the sale that worried me that I finally made up my mind to sell a year before

I lost her. I knew I needed what help she could give me from her sickbed.

I thought of many things to ask her as I drove to the old home and back each day, to go through our lifetime of things and pack. As I worked, she lay on her bed and thought of things to tell me when I came to the nursing home at the end of the day.

"Remember the glass covered dish for preserves?" she would ask. "Don't give it away. Your father gave it to me the first year we were married."

"What have you done with his guns?" she asked.

The following winter, when I was recovering from flu, I would drop by to see her and say, "I still have a cough and some congestion. Do you think I should go to the doctor again?"

"You'd better get all the help you can," she would tell me.

When the days became confused because, in all her suffering, she drifted into a coma, she called out, "Mamma! Mamma!" My mother was eighty-eight and she had lost her own mother twenty-seven years before, yet she called to her for help.

I suppose, most of all, since Mother's recent death, I have missed not being able to do the little things for her—to take her some special dish she liked, to make her gowns, to wash her bedjackets.

However, next to that, I have missed the closeness we felt because I could go ask her what to do about my little problems, and she could give me her answer. It was our way of "togetherness."

Tennyson says that "A sorrow's crown of sorrow is remembering happier things." Life would be bleak, indeed, if there were no happy things to remember.

Although we may no longer "just go and ask Mother," we can still go and ask our Heavenly Father.

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FIRST EPISTLE OF JOHN

Gleanings from the Bible Studies
given by Pastor Roy Bredholt at
the winter Bible Conference

The writer of this epistle was the Apostle John, son of Zebedee and brother of James. He came from a family of some wealth, but forsook all to follow Jesus. He was with Jesus on the Mount of Transfiguration, in the garden of Gethsemane, and at the Cross Jesus turned over the care of His mother, Mary, to John. By trade John was a fisherman until called by Jesus. He was impetuous by nature, but became gentle and kind and lived in close fellowship with the others after he was saved. He became a great channel which God could use.

Why did John write the epistle? To warn Christians about false teachings: "These things have I written unto you concerning them that seduce you" (2:26). False teachers called Gnostics were around, who downgraded the physical existence of the Son of God, saying the body is the prisonhouse of the soul, that all material, such as the human body is evil and that the resurrection did not matter.

Central ideas of the chapters are: **GOD IS LIGHT**, which implies His purity, splendor, perfection, and tremendous holiness. **GOD IS RIGHT-EOUS**, implying His righteous character, His majesty, that He is no respecter of persons. **GOD IS LOVE**, implying the complete and outgoing warmth of His love for sinners, which was manifested in His giving His Son to be our Savior from sin. **SOME CONTRASTS NOTED:** In 1:6-7—A true Christian "walks in the light"—a sham Christian "walks in darkness". A true Christian "confesses his sins"—a sham Christian "covers them up."

It is possible for true Christians to get over on the sham side by refusing to confess sin. Disobedience becomes the mark of those who walk in darkness. "Love not the world" (2:15). What is the "world"? Anything that draws us away from Christ. We are in the Ark; not of the "world," but in it. A Christian con-

fesses Jesus as Christ, the **Son of God**. Christians are children of God; unsaved are children of the devil (3:10). "Little children" in the whole epistle refers to all Christians, implying the loving relationship with the Father through Christ.

In chapter I we see the word "we" repeated. It is the apostolic witness that Jesus was truly flesh and blood, God manifest in the flesh, for the Greek word "logos" is the same as the one used in the Gospels meaning **WORD of LIFE and WORD of GOD**. Jesus Christ was pre-existent with the Father, but took upon Himself the form of man. Note John says: "we have heard, seen with our eyes, have looked upon, and our hands have handled" (touched HIM). His disciples saw He was different than any one else. He was **perfect**, sinless and therefore never had to give in or compromise with His disciples or anyone. He always stood the test. Why did John declare Him as such? "That we may have fellowship with those who possess Christ and with Himself and the Father." Sunday School teachers, remember to stress this truth with your classes, that we can only have fellowship with God through Christ Jesus who shed His blood for us to pay for our sins. This is why Christianity is different from all other religions. Not one other religion has "fellowship" with their God or other believers in the same religion. Christians have fellowship with God Himself and the Son, Jesus Christ, as well as fellowship with one another in Him, the Living Christ. Christianity is the only religion in the world that has a living, resurrected **leader**. Our requirement for this fellowship is confession of all sin daily and then we have the cleansing in His blood. "IF" is here a big word. Confession implies yielding oneself to Jesus and His will. Some use the church only as a shower room now and then. Confession implies more than that. It means turning away from our old nature, and being sincere before God. That is our part and then God is satisfied with the sacrifice of His Son, who on Calvary made full atonement for our sins.

Chapter 2:1-2 speaks of **propitiation** (blood covering). Some modern theologians now say God should not have to be appeased by a sacrifice or offering, but the whole Bible is a testimony of sin that needs to be paid for. God is speaking here of the sacrifice of His Son. The word "expiation" has the same meaning. We must therefore never back down from the deity of Christ. He is the only **ONE** who could pay the penalty. Verse 3—We prove our love if we keep His commandments. The moment we believe we receive the Holy Spirit who helps us to "Walk in the **LIGHT**." The Holy Spirit is also the Spirit of discernment so we may know the right from the wrong. Sanctification is the work of the Holy Spirit in our hearts, who through the **WORD** alone cleanses us and makes us more Christ-like in our Christian walk. Our problem daily becomes this: Will I permit Christ to have all of me, asking myself: "What would Jesus have done in this situation?"

In verse 10 of chapter 2 the two poles of hate and love are before us. Our love of Christ filling our hearts must bubble over to others. Two little boys came in to their mother and said: "I love you, Mom." The first one immediately ran out to play, but the second one said: "Now Mom, what can I **do** for you?" If we are not loving in our attitude, indifference is the opposite and that is really hate. Jesus interpreted the commandments in terms of our attitudes. The Word is the weapon the Lord uses to sanctify us. What is the "lust of the flesh" in 2:16? It is satisfaction of self. Maybe we are too comfortable in our Christian lives today. "Lust of the eye" is something we must watch in our lives. How many hours are we spending in front of the TV set? And that "Pride of life"! How proud we are and maybe our living is for show, to keep up with neighbors and friends, not asking Jesus to help us make decisions.

Who is Anti-Christ? He is not Satan, but one who will be used of Satan. Who are the "many anti-Christ's?" "They went out from us; but they were not of us." They were sham Christians, pretenders. The "unction" of the Holy One, the Holy Spirit, through the Word of God, helps

HOUSING INFORMATION FOR THE 1971 ANNUAL CONFERENCE

Lodging in Private Homes

Members of St. Paul's Lutheran Church and the community will open their homes to delegates. In making your reservations please state the number in party, ages of children, when arriving and departure date.

Mail reservations to Mrs. Aini Myking, 733 Laurel Street, Cloquet, Minnesota 55720. Telephone 879-9237.

Area code for all numbers given is 218.

Tax not included on listings.

ALL MOTEL RESERVATIONS REQUIRE A \$5.00 DEPOSIT.

Please make motel reservations directly to motels.

Sunnyside Motel

897 Sunnyside Drive, Cloquet, Minnesota 55720. Telephone 879-4655.

Twin beds (2 people) — \$14.00

One double bed (2 people) — 13.00

Golden Gate Motel

1302 Broadway, Cloquet, Minnesota 55720. Telephone 879-6752.

Junction of Highways No. 45 and No. 61.

1 double bed — \$13.00

2 double beds — 16.00

2 twin beds — 14.00

Unit with 1 double and 1 twin bed — \$16.00

Unit with 2 double beds and 1 twin bed — \$18.00

One room for 1 person — \$10.00

Ga-No-Me Motel & Restaurant

Route 1, Box 262 A, Saginaw, Minnesota 55779. Telephone — Duluth 729-9933.

Junction of Hwys. No. 2 and No. 33, 9 miles north of Cloquet

Double bed (2 people) — \$10.00

Two double beds (4 people) — 12.50

Twin beds (2 people) — 11.00

Connecting units for families (4 people) — \$16.00

Single roll away — \$1.00 per night

Double roll away — 2.00 per night

Crib — 1.00 per night

Olson's Motel

Route 1, Box 416 A, Carlton, Minnesota 55718. Telephone 384-4987.

Junction Int. No. 35 and Hwy No. 210 — Across from Sinclair Truck Stop.

Units include 1 double, 1 single bed.

1 person — \$8.00

2 people — 10.00

3 people — 13.00

Two double beds (4 people) — \$14.00

Family unit (2 connecting rooms) (6 people) — \$18.00

Driftwood Motel

1413 South Highway 33, Cloquet, Minnesota 55720. Telephone 879-4638.

Double bed (1 person) — \$9.00

Double bed (2 people) — 11.00

Twin beds (2 people) — 13.00

Three double beds (3 people) — 16.00

Three double beds (6 people) — 20.00

Roll away bed — \$2.00 per night

Camping Area

Camping area is in town off Highway No. 33 by the St. Louis River. \$2.00 per night. Electrical hook-ups. Shower and bathroom facilities.

us to discern what is the truth and not. We must never get away from the BOOK for then the Book will get away from us. Lack of assurance from the Word leads to self-righteousness.

Chapter 5:1-3. If you have love of the world you will never build up your faith. The connection is what matters. Faith is the channel which overcomes the world. Like two planes refueling in mid-air, it is the connection that counts. The whole definition of God is that with Him nothing is impossible. If we turn away from the deity of Christ we turn away from God.

Closing test questions by Pastor Bredholt at the close of the last lesson in I John:

1. Do I have a deep desire in my

heart to love Christ and my fellowmen more?

2. Do I enjoy the fellowship of Christians more than the world?

3. Do I truly believe that Jesus Christ is true God and man—God-man?

4. Do I pray for the sinning brother?

5. Do I have the witness in myself that I am a child of God (5:10)? Is Christ abiding in me? Where do I stand with Jesus today?

Mrs. T. L. (Alma) Sand
Spicer, Minn.

ISHPEMING CHURCH BURNS MORTGAGE

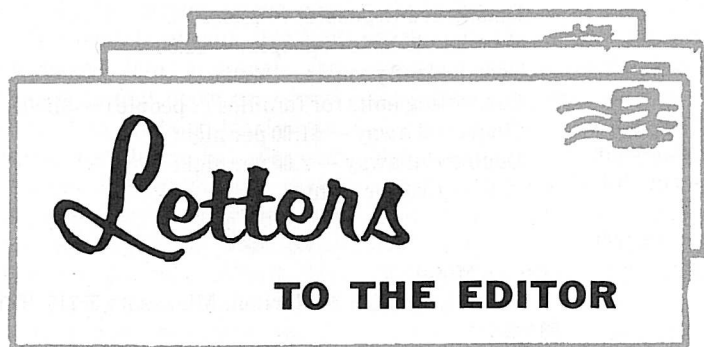
The Hope Lutheran Congregation of Ishpeming, Michigan, recently held a

service of thanksgiving and praise to the Lord at the church's mortgage burning ceremony. This church was organized February 9, 1967, by twelve members. Present membership totals 170. A building program for the expansion of the church is now being studied.

Participating with the congregation in this joyous occasion were Rev. Hans Tollefson and George Johnson of the Calvary Lutheran Church of Eben Jct., Michigan. Congratulatory messages were received from Pastor John P. Strand, AFLC President, and Norman Lindrus, chairman of Redeemer Lutheran congregation at Ontonagon, Michigan.

A fellowship supper followed the happy occasion.

—Waino Kinnunen, Secretary



Letters

TO THE EDITOR

THE HAUGE FEDERATION MUST REACH OUT

It was my privilege to attend the Bible Conference, sponsored by the Hauge Innermission Federation, at Cokato, Minn., March 23-28, 1971. All the sessions were very good. Evening meetings were very well attended and some souls were prayed with.

There was a very definite note sounded in the well-prepared message given by Pastor Knute Heggstad, "Real Innermission Work," in which he indicated that we must enlarge our borders to reach people who would need the encouragement of the believers, and also that we seek with Calvary-love to reach the lost.

Mr. Olaf Friggstad, a Christian farmer from Frontier, Sask., also brought a very practical, down-to-earth, realistic challenge to all of us. Mr. Friggstad is a member of the ELCC (Evangelical Lutheran Church of Canada); a respected Christian board member of the Missions department of that body. He is also a member of the Canadian Board of the Hauge Innermission Federation. In his message on Saturday he cited the Canadian situation as regarding the Innermission, that if the Innermission was to have any purpose at all for existence, they would have to work in and with the ELCC churches, that is, to seek to help the Christians and local pastors in encouraging the Christian lay people to use their God-given gifts and talents for our mutual upbuilding, and also that collectively we must do all we can to reach the lost! He made it very clear that he had the best of fellowship with the Lutheran Brethren Christians. (In fact, he said he

was going to have a series of meetings in a LB church the next week.) But the idea was that if we are to continue to have Innermission area "fellowship meetings," there has to be a mutual trust and understanding with the ELCC, which group includes the vast majority of Lutherans in Canada.

What would be true in Canada would certainly be true as well in the U.S. If I sensed the spirit and feeling of this six-day conference in Cokato correctly, I felt there was a humble, sweet spirit. Probably more so than I've felt at some other Hauge Innermission meetings in the past. As I talked to one Federation board member about some of these matters, he indicated his affirmative feeling that we should reach out somehow in joining hands with Lutheran Christians in many places, but then he said, "I don't know just how to do it or how it can be done."

In seeking to "do something" about this matter, we must be fair and considerate in all directions. Frankly, the Hauge Innermission had gone down to practically nothing. The voting membership was way below 50! During this time of depression the Lutheran Brethren has "carried the ball" and has held things together so the Innermission wouldn't collapse completely! This is to their credit.

However, in order to realistically look towards reviving Innermission units and starting other area-wide fellowship meetings and, in fact, encouraging existing Lutheran Christian fellowship groups to become interested in, and join the Hauge Innermission Federation, it would obviously make sense to have Christian men from, not least, the AFLC on the Board of the Innermission. At the

present time most of the leaders are from the Church of the Lutheran Brethren.

It is my personal conviction, after having traveled in evangelistic work for about 25 years in 10 different Lutheran Synods in half of the States in the Union and all of the Western Provinces of Canada, after having studied and watched Lutheranism in a number of countries around the world, after having preached the Gospel on all six Continents, I WOULD SAY WITHOUT ANY HESITATION THAT THE GREATEST UNTAPPED POTENTIAL FOR THE UPBUILDING OF GOD'S KINGDOM IS FOUND IN THE RANKS OF THE LUTHERAN LAY PEOPLE! There are thousands of saved Lutheran laymen who have gifts and talents that are simply lying dormant—wasting away WHILE THERE ARE ADDITIONAL THOUSANDS OF SOULS PERISHING IN OUR CHURCH MEMBERSHIPS AS WELL AS OUTSIDE OF THE ORGANIZED CHURCH CONGREGATIONS, WHO COULD BE REACHED BY THESE SAVED LUTHERAN "EMISSARIES" OF THE LORD JESUS!

One of the best ways to get the ball rolling, to reach and rally these Lutheran Christians, to help and encourage them to become active witnesses for the Lord—to "stir up the gift that is in thee," would be to take definite action (not just talk!) IN SEEKING TO ORGANIZE INNERMISSION FELLOWSHIP GROUPS.

By God's grace, LET US GET ON THE BALL ON THIS WHOLE MATTER AND MOVE NOW! Let us "REDEEM THE TIME BECAUSE THE DAYS ARE EVIL," also giving heed to Heb. 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, AND SO MUCH THE MORE AS YE SEE THE DAY APPROACHING."

May God bless all of His dear children as we seek to live for Jesus while waiting for the "SHOUT" (I Thess. 4:16-18).

Ev. Clifford R. Anderson
Dassel, Minn.

WOMEN for Christ

A MOTHER'S AMBITION by Mrs. Marvin Christenson Doran, Minn.

"Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

"And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matt. 20:20, 21).

Our children are precious possessions (Ps. 127:3). Austin Sorenson, in his *A Look at the Book* broadcast, says, "Think about this: Our children are our only possessions we can take with us to heaven."

This mother (and the children also, Mark 10:35-37) were concerned about their position in the Kingdom.

Many mothers today are concerned (ambitious) about their children's popularity. Others strive to give them the best education possible. Many are pleased when a daughter follows in the same vocation or a son "sticks with the farm."

My ambition for my children is that first of all they see their need of Jesus, accept Him and then live a life of service to Him because they love Him.

Let us teach our children to be faithful in little things, to follow Jesus' example of doing good, to use the talent he has given us even though it be only one.

Then we have His promise in Revelation 22:12: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Mothers, let us pray with our children:

Early let us seek Thy favor;
Early let us do Thy will;
Blessed Lord and only Savior,
With Thy love our bosoms fill:
Blessed Jesus, blessed Jesus,
Thou hast loved us, love us still.

—Dorothy Ann Thrupp

THE SONG OF SPRING

Listen to the song of spring!
Can you hear the angels sing
Songs of love as they look down
On the earth once sere and brown?

Tulips by the garden wall
Heed the rain drops' silver call,
Hear the sunbeams' "fairy" wings,
Thank the Maker of all things.

Crocus faces pert and bright
Laugh goodbye to winter's night,
Lift green arms above the earth,
Thank the good Lord for their birth.

Little pussies soft and prim
Sit upon the willow limb,
Silent, wash their coats of gray,
Silent, purr the day away.

Seeds stir sleepy in their beds,
Nod their budding little heads;
Tiny twigs of birch and beech
Hold the promise of a leaf.

Through the field and pasture green
Merry laughs the ice-freed stream;
Frisks the calf beside the cow,
Gleams the dirt behind the plow.

Soon will rest within the sod
Harvest covenant of God.
Then the lark's wild song will ring
With the glory that is spring.

From high comes the clarion call
Of the wild duck, which in fall
Left his pond the south to roam,
Now turns to his northern home.

Down by the old water place
Sings the frog in gentle bass;
Violet smiles on the day,
Pushes autumn's leaves away.

On the stump a butterfly
Spreads bejeweled wings to dry,
Memory as but a dream
Of the caterpillar he'd been.

Gentle zephyr puffs along,
Sings a happy little song,
Stops to tiptoe softly past
Bunny babies in the grass.

Tiny eggs blue as the sky
In their leafy cradle lie;
Robin wears a scarlet vest,
Apple tree, a wedding dress.

Silken cherry's sweet perfume
Burns away gray winter's gloom;
Gauzy wings beat merrily,
Sing the work song of the bee.

All life stirs, it is the birth
Of God's goodness on the earth—
Nature's golden tribute bring,
The immortal song of spring.

Marlene Moline
Lansing, Iowa

MRS. GERALD DVERGSTEN

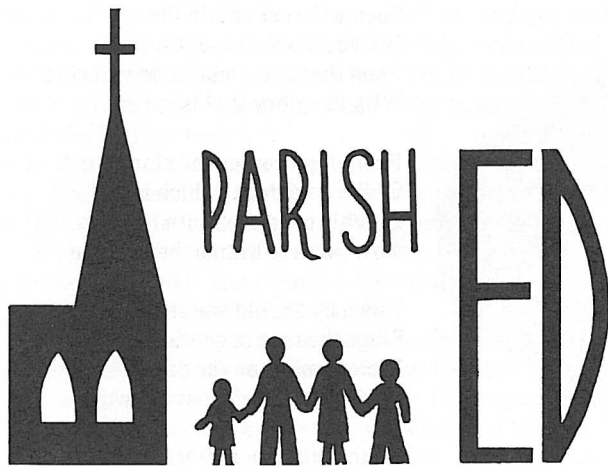
Pictured above is Mrs. Gerald Dvergsten who has served as organist, and assistant organist at Bethania Lutheran, Greenbush, Minn., for many years. She is also Treasurer for the WMF.



Her father, Emil Schaller, the oldest living member of Bethania, will be 93 years young May 10, 1971. He is still active on his farm, with his wife Katie, and son Raymond.

Florane also has a fine family!

—Mrs. Ron Jacobson



BROOTEN CHURCH HOSTED MINNEAPOLIS PARISH EDUCATION RALLY

The Minneapolis District held a Parish Education rally at Our Savior's Lutheran Church, Brooten, Minn., on Sat., March 13. Mr. Dennis Gray is the student pastor. The theme of the workshop was "Teach Them Diligently" (Deut. 6:7).

Mrs. Leslie Iverson of Our Savior's extended a welcome to those attending.

Rev. Richard Snipstead, dean of Association Free Lutheran Bible School, challenged us with his thoughts on "Youth at the Crossroads." Our motive, he said, must be to reach the young people where they are now! They need understanding and sympathy more than anything else. What effect does our Sunday have on the lives of the children? Lost opportunities may be the last opportunities we may have to reach a young person. We must

look to the wisdom of the Holy Spirit to handle any one of the problems of youth, the dean declared. There are three questions a young person asks—Who am I? What can I do? and What am I worth? Youth is looking for a cause—they are sensitive to problems—they are interested, easily swayed and easily reached. The world is making use of these facts—we must, too. We as Sunday school teachers, Mr. Snipstead stated, have the opportunities of challenging them. Youth is at the crossroads today. Are you standing there ready to help guide them in the right direction?

The district president, Mr. Robert Dietsche, Sand Creek, Wis., presided at the business session. Mrs. Oscar Christopherson of Medicine Lake Lutheran Church, Minneapolis, was elected vice-president and Mrs. Iverson, treasurer. Thirteen congregations of the district were represented at the meeting with a total attendance of 65. An invitation from Medicine Lake Lutheran for next spring's rally was accepted.

In the afternoon session, following a luncheon by the ladies of Our Savior's, Miss Judith Wold, executive secretary of Parish Education, gave an object lesson on "Muffie's Temptation." She also distributed music for some new songs and some teaching aids and helps. Miss Wold made the suggestion that the same teacher teach the same grade for at least two years.

The executive secretary presented the curriculum of Sunday school materials and told about some of her activities in her job.

Miss Oslin of the Lutheran Colportage told about their bookstore ministry in Willmar, Minn. The store had a display at the rally.

Student pastor Gray closed the meeting. Coffee and cookies were served by the ladies of Our Savior's Church.

Hold-over officers of the district committee are Mr. Dietsche, and Mrs. Wally Hanke, Wyoming, Minn. Mr. Leonard Stulen, Spicer, Minn., is the outgoing treasurer.

MOR

Aa mor, la mig lægge mit hode
indtil dig, som da jeg var gut,
dengang da du tok mig paa fanget
om kvelden, naar leken var slut!

Dengang, da du saa mig i øiet
og strøk mig saa mildt paa kind
og kaldte mig glad og fornøiet
for kjæreste gutten din!

Dengang, da du lærte mig bede
Fadervor paa dit fang,
dengang, da jeg hørte dig synge
saa mange en barnesang!

Ak, nu er det lenge siden!
Den gut er blit skjægget og graa,
men aldrig glemmer jeg tiden,
da jeg paa fanget dit laa!

Nei, om jeg blir aldrig saa gammel
og sløvet, forvisst jeg tror,
at aldrig kan jeg dig glemme,
du kjære velsignede mor.

Aa la mig saa lægge mit hode
endnu engang paa dit fang!
Aa mor, syng en vuggevise
for gutten din endnu en gang!

Harald Olstad
(from *Folkebladet*)

(In the above poem, for those who cannot read Norwegian, the poet, now a grown man, thinks back to childhood days when he sat upon his mother's lap. He says that he will never forget those good times and wishes that he could just once more lay his head in mother's lap.)

[Continued from page 14]

a partner, come alone.

Age limit? There isn't any.

Something of genuine interest and of great value for every age is provided.

Wealthy, poor or of moderate means—all are equally welcome.

Come just as you are.

No "perfect" people will be admitted. Sinners are always welcome.

No one deserves this invitation, but in everyone there is a yearning for it.

It is a standing invitation. The Lord himself says, "COME," TO YOU!

—Courtesy Tract Mission



THE VALUE OF THE HOME

Mother's Day and the home are naturally associated with one another. The mother is the heart of the home. In a remarkable way she sets the tone of the home. If the father is missing or does not fulfill his responsibilities, the mother can still hold the family together and give it effective leadership, more so than if it is the father who is left with that care. The maternal instinct and the strength and courage of womanhood, both gifts of the Lord, admirably equip her for her work.

The ideal home, of course, is the one in which both husband and wife fulfill their specific and God-intended roles in the family and do so out of deep personal commitment to the Lord Jesus Christ. The wife and mother is to be a wholesome example of femininity to the children as the husband and father is to be of masculinity. And each is to be the pattern of devoted consecration to the Lordship of Christ. Children raised in such an environment will have a much better chance to turn out well in life.

The home is the training ground for children. The very earliest years of the child are usually confined almost entirely to the home and many life attitudes are set then, even before any formal education is begun. Note the importance of maturity in the husband and wife, for if they become parents they cannot afford to pass off their own immaturity to the young lives entrusted to their care.

As the child grows he is thrust more and more into the influence of the neighborhood, the school and even the baby sitter. Some of these influences will be wholesome, others will be detrimental. And for those that are negative, the home must always be a counteracting force. If it is not, the minus powers will promote and hasten the work of spiritual and moral deterioration.

The church is an ally of the home for good. It should not be a strange place even to the babe in arms. A child

will soon sense whether the house of God is a vital force in the life of the family or of unnecessary consequence. The church ought to be a place where the Christian and moral teaching of the home is re-inforced. We speak of the Christian home. Where the home does not give such background, the church may inject that ingredient into the child's life.

From what has been said it can easily be seen what the results will be when there is failure in the home on the part of father and mother or both, particularly if both fail. At this time of year when thoughts go so naturally toward the home, it behooves those who are parents as well as those who hope to be, to seriously consider their responsibilities. It is tragic if one person loses his way. It is doubly so if one has been the cause of another's downfall.

To close on the positive note, may God's blessing rest in a special way, on this Mother's Day, upon all women who have offered their lives to God in the sacrifice of true Christian motherhood. Their children will indeed rise up to call them blessed.

BIBLE VERSIONS

"We endorse no one version or revision of the Bible to the exclusion of others. We recommend all which are reverent and true translations."

Declaration of Faith, 1:6

The history of the transmission of the Bible is a fascinating one and one which we would all do well to study further. The Old Testament was written in Hebrew, the New Testament in Greek. No original manuscripts of the Bible are known to exist. The most important of all versions of the Old Testament is the Septuagint (LXX), a translation into Greek. Best known of the translations into Latin is the Vulgate of St. Jerome in the 4th century.

Up to the time of the inventing of the moveable-type printing press by Johann Gutenberg in the 15th century, all copies of the Scriptures had to be made by hand. Minor copying errors crept into the text through this process, understandably.

All our readers are familiar with the fact that Martin Luther had a strong desire that the people of Germany should have the Bible in their own language. To that end, he translated it into German. That effort, plus the invention of printing, made his dream come true.

Even before Luther was bringing the Word of God to the German language, it had been put into English, often at the cost of much pain. The earliest translator was John Wycliffe, who completed his work in about 1382. Other famous translators were Wm. Tyndale and Myles Coverdale, whose works appeared in the 16th century and thus in time to benefit from the printing press.

In 1611 the King James Version of the Bible appeared in England, bearing the name of the monarch who authorized the translation, actually a revision of the Bishop's Bible of 1568. The popularity of the King James Version is well known by our readers.

The English language has changed somewhat over the centuries, however, and the need has been felt from time

to time to translate the Bible into modern English and not confine it to 17th century English usage. In addition, some manuscripts more ancient than those available in the 17th century have been discovered and have shed new light on the Biblical text.

The American Standard Version of 1901 was the first major English revision, together with the revisions of 1881 and 1885. The Revised Standard Version of 1946 (N.T.) and 1952 (O.T.) is the best known in the U.S. since then. These two, plus the King James Version, are the basic English versions in the U.S. and Canada.

It is the policy of the *Ambassador* to not usually identify quotations from these three versions because of their familiarity, but to do so for quotations from other versions, of which there are now many. Some are the work of committees, such as the *New English Bible* and the *New American Standard Bible* (New Testament). Others are largely the work of individuals, such as *New Testament in Modern Speech* (Weymouth) and *The New Testament in the Language of Today* (Beck).

The AFLC has not endorsed any one version of the Bible. This is, we believe, the wise course. Some of our people have principally used the KJV throughout life. Others of us, this writer included, used the Am. St. Version in the formative years of life. Some have continued with that version, although it is not easy to come by now, and others have gone on to use the RSV and perhaps on occasion others of the newer versions.

It is a never ending wonder how the Holy Spirit speaks through the various versions and revisions and how there is the conviction as one reads: this is the Word of God. That has been our experience in reading in its entirety the New Testament in each of the following modern versions: *New Testament in Modern Speech* (Weymouth), *Moffatt's New Testament*, *The New Testament in the Language of Today* (Beck), *Today's English Version* (Good News for Modern Man), *New English Bible* and *New American Standard Bible*. We are currently reading the Old Testament portion of the NEB and it is a rewarding experience. Through all of them, even though one may be unhappy with a point of translation here and there, there are the moments of the conviction of sin, of encouragement, of a promise to be claimed, or a new insight gained, together with the clear revelation of God's plan of salvation through Jesus.

But Bible versions have multiplied. There are too many now and more are in the works. A fifty year moratorium ought to be declared in Bible revisions in English. For most of our work in the congregations, only the three major English works should be utilized.

Bible versions have their partisans. Our church has not taken a stand on any one to the exclusion of others. Let us be charitable with one another in our preferences of English Bible versions.

THE APOSTLE OF NORWAY

In the previous issue of *The Lutheran Ambassador*, Rev. Lars Stalsbroten called attention to the 200th anniversary of Hans Nielsen Hauge, the man used of God to awaken Norway from deep spiritual slumber in the early

part of the 19th century. We were aware of that anniversary and have been seeking ways to properly commemorate the occasion. Later in the year we hope to present more information on the layman whom the Lord raised up for just such an hour.

Our own acquaintance with the man from Tune parish in southeastern Norway came through A. M. Arntzen's very readable book, *The Apostle of Norway, Hans Nielsen Hauge*, which we read in our boyhood, and later on, *Light in the Prison Window*, a book by Wilhelm Pettersen. G. Everett Arden has a fine chapter on Hauge in his book *Four Northern Lights* (the other three being Paavo Ruotsalainen of Finland, N. F. S. Grundtvig of Denmark and C. O. Rosenius of Sweden). Then, of course, there are various other sources in English, and in Norwegian, for those who can use that language.

A cousin in Norway asked us, on our trip there several years ago, who was the best known Norwegian among Americans. We responded that personally it was Hauge, although among the majority of the citizenry it would be Edvard Grieg.

While in Oslo, we had our host take us to the Gamle Aker cemetery to see the grave of this man who suffered so much (ten years in prison) simply for preaching the message of salvation as a layman.

In Lutheran churches of Norwegian background in the United States and Canada today, wherever preaching emphasizes the need for repentance and conversion among the unsaved, and that there is the possibility that there may be such within the congregations also, the influence of Hans Nielsen Hauge is still at work. Wherever this thrust is missing, his witness and example have been forgotten and there is the need for a new revival such as Hauge led in his country. Indeed, at times the practices in some churches today seem strangely akin to conditions in Norway in the late 18th and early 19th centuries and from which God called the nation of Norway through the unlearned farmer with the burning heart. Well may we pray, O Lord, raise up another Hans Nielsen Hauge, ordained or unordained, for our time.



The Editor at the grave of Hauge.

WORLD MISSIONS THE FIELDS ARE WHITE UNTO HARVEST

DAILY VACATION BIBLE SCHOOL IN DECEMBER by Missionary Connely Dyrud PART II

For two hours I worked, hauling in rocks for footing as we jacked the Jeep up and put logs under the wheels, and even chains on the wheels, but finally the clutch just slipped and burned. So finally, in utter despair, drenched with sweat and covered with mud, we asked Sebestion if there were horses nearby to pull us out (tractors are still a thing of the future here). He grunted that there were plenty of horses but no chains to pull with. But his dad had a yoke of oxen with chain to pull, but he lived some two miles back. So he took off running as the clouds started gathering for another steamy shower.

Some of the nationalists who had come with us had taken off in the other direction, looking for a clean stream of water. Finally, they re-



Nationalist Seminarians Carlos and Manual helping Rev. Dyrud out of the mud. But the Jeep had to be pulled by oxen.

turned sometime later with great big hairy leaves called "elephant ears" which they had made into water pouchs and filled with fairly clear cool water. OH!!!! but that tasted good.

In another half hour Sebestion came plodding along with the two huge oxen and two of his little boys were in front with sticks to hold them back and he behind prodding with a stick that had a sharpened metal tip that would persuade any loafer to hustle up as there were no reins to guide them.

They came puffing up to the Jeep and we hooked the chain to the chassis and I climbed in the Jeep and gave it all I had and Sebestion used his prodding stick until he drew blood and the oxen groaned under the weight until they went to their knees, but to no avail. Offering a prayer and digging some more mud from the wheels we tried it again. This time, with the help of God, when the oxen strained again at the yoke the Jeep sprang loose and they took off running, the little boys in front jumped to the side as the runaway oxen pulled the Jeep like a sack of potatoes. Finally I braked the Jeep to a halt and they played out.

Offering to pay for the fine services of the hefty oxen, Sebestion turned me down. So we headed back to our next place to visit and have supper, thanking the Lord that we had gotten out of the mire and clay.

When we got there looking like one grand mess we were asked if we wanted to clean up and also what we preferred, a shower or a bath. Thinking the bath would be a stock trough for the cattle, I chose the shower. But to my great dismay I

was led to the pig pen and a bucket of water with holes in the bottom was hoisted up over head and I had only so many minutes to take a shower before the water had all run out. After some trying minutes to wash the mud off, without getting more on I succeeded as best I could.

After supper we hustled back to church in time to bring the Bible course. At eleven o'clock, after all had left, we rolled out our straw mattresses and tried to get some shut eye but the heat was stifling. As I lay tossing and turning I heard some radio music coming from the house near us. I couldn't believe it as I strained to listen. Finally I heard "I'm dreaming of a white Christmas." A large lump formed in my throat as I remembered, oh, yes! it's only six days until Christmas—my mind was flooded with memories of the Christ-centered Christmases in the Midwest, with lots of snow, activities, excitement all over and all kinds of Norwegian lefse and goodies. Finally I fell asleep thanking the Lord that I had had the privilege of experiencing such a wonderful childhood, because of all the houses we had been in there wasn't a Christmas tree or even so much as one resemblance of Christmas so near at hand. So many of these little children don't realize the joy of Christmas as the Christmas story of Luke 2 is unfolded and that this manger Babe did bring peace on earth to the hearts of mankind who hear and accept.

My sleep was soon interrupted with a crash as the shutters of the church blew open and the wind and rain poured in on me. After closing them up and getting a few more winks there was knocking on the church door. The little tykes were storming the church at 7 a.m. for the last day of school. They wanted to make every minute count.

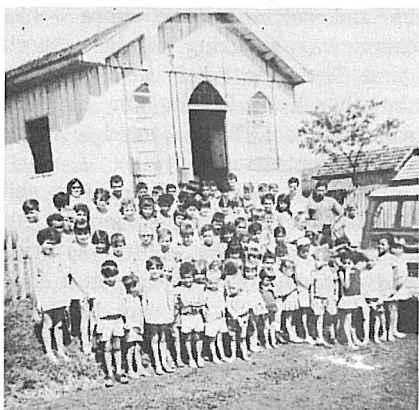
The time flew by all too fast and when the classes were over for the last day of school a little surprise of two candy kisses were put in each dirty little hand. All were reminded to bring their parents and come to the DVBS program on Sunday afternoon.

Saturday afternoon, after more visitation, we thought the Jeep needed a bath, being it was plastered with

mud from top to bottom; so we took it out to a mountain stream that had been channeled into a trough and then dropped 12 feet down on a level rocky road. This made an ideal shower not only for Jeeps but also for bathing boys. The water was clean and cool and very refreshing. But the place was lined up with Jeeps for the same purpose; almost like the "10-minute car washes" back in the States. A hose had been put in the trough and a rock placed on it, held it down and channeled the water through the hose making the car wash quite slick, with the help of elbow grease.

As the cars were being washed, the little boys stood under the overflow to cool off. Then all of a sudden the rock that was holding the hose in the trough was forced over the edge by the water, and smacked a young Brazilian right on the head. He staggered out of the water in a daze with blood running down his face. With the help of the first aid course we'd taken in the States and the first aid kit in the Jeep, we immediately went to work to fix the mean gash in his head. It wasn't long before he was up running around again. He didn't even seem to have a headache.

Sunday afternoon we had the DVBS program. The little church was packed and many standing outside. The children of all colors, sizes and all degrees of cleanliness did so very well in presenting God's Word in song and verse to their parents and visitors that there were many eyes moistened with tears as God's truth hit home to the many souls that day.



Four of the nationalist teachers with the children of all "colors, sizes and all degrees of cleanliness."

This has been a very brief taste of the experiences in a Daily Vacation Bible School conducted in Brazil, the problems and joys faced by the missionaries as they try to present Christ living and real to the children.

With this summer vacation ending the last of February, we have conducted some eight Daily Vacation Bible Schools in our various churches plus other localities, drawing over 800 children out to hear and study God's Word, some for the very first time in their lives. Truly this has been a very fruitful summer and we thank God for every avenue of disseminating His truth to the hungry souls of large and small (Prov. 22:6).

Joy in His Service,
The Dyruds

BOOK REVIEWS FROM THE BIBLE BOOK NOOK

A series of three books reviewed by Mrs. Reuben Gunderson of Strandquist, Minnesota 56758. These books are primarily written for young folks. However, older people would also enjoy reading them.

TREASURES OF THE SNOW

by Patricia M. St. John
Price \$.95 (paperback)

This book is a story of a family in Switzerland which is left without the mother in the home, as she dies giving birth to a son. The only other child is seven and she is left, with the aid of an old grandmother, to care for the child. When the boy is six a neighbor boy who is very lonely and feels unwanted teases the boy Dani and throws the little kitten over a high wall to a ravine below. This kitten is a constant companion to Dani and so he tries to go after it and falls to the ravine below. When the father rescues him he has a badly broken leg and becomes crippled. Through this the sister Annette begins to hate Lucien, the neighbor boy. She tries to find peace in her heart but can't because of this growing hatred. Her grandmother finally shows her what this is doing to her and through a pastor and the Word Annette sees her sin and until it is forgiven she cannot have peace with God.

Annette and Lucien are both brought face to face with the sin in their lives and turn to the Savior. Their lives are completely transformed. Dani is restored through surgery by a Christian doctor.

STAR OF LIGHT by Patricia M. St. John Price \$.95

This story takes place in Morocco, a land without Jesus Christ. Hamid has a sister who was born blind and so his stepfather sells her in the market that she may be used for begging. Hamid takes her and runs away from home, because he loves his sister so much he doesn't want her to be abused by the people of the market. He finally reaches a city where he meets a missionary and when it becomes dark he leaves his sister on her doorstep. She is taken in by the missionary nurse and cared for by her. Hamid begins begging in the streets and finally with other street boys comes to the missionary home and there every evening they are told stories about Jesus. Hamid has many hard times, but he does come to know the Savior and loves Him. Then he wants to return to his mother and tell her the good news of the Savior. There are so many children in these countries who have so little opportunity to hear the Gospel.

RAINBOW GARDEN by Patricia M. St. John

Elaine, a young girl, is left by her mother with a rector and his family. She is very bitter and resentful because she feels no one cares for her. She finds a beautiful garden near the rectory which has been neglected and here she finds much happiness tending the lovely flowers. Her attitude changes and so she begins to enjoy the family she is living with. Through them she finds real fullness of joy in Christ and eventually is able to witness to a little neighbor girl who is very bitter because she is in a wheelchair. Elaine finds her place is to go back to London to

(Continued on page 14)

PIONEER LUTHERAN MINISTER

Rev. B. L. Sundal was born July 15, 1864, at Lillehammer, Norway. He emigrated to America in 1881.

He worked his way through school and graduated from Augsburg College, Minneapolis, Minn., in 1892 and from Augsburg Theological Seminary in 1895 and was ordained in 1896.

He served Solor congregation at Crookston, Minn., from 1896 to 1901. From there he moved north to Badger, Minn. He served as pastor of Badger Creek, Oiland, Bethania and Roselund Lutheran Free Churches from 1901 to 1913. From Badger he moved to Farmington, Minn., where he was pastor of Christiania and Trondhjem Lutheran Free Churches until he retired in 1938.

Then he moved to Brookings, S. Dak., where his son Harold lived. He became a member of First Lutheran Church of Brookings and was very active among the senior citizens of that church and assisted the pastor in calling on the ill, holding prayer meetings, etc.

Rev. Sundal was an organizer. Some of the church activities in which he served were:

1. President of the Thief River Falls Circuit from 1910 to 1913.
2. Served on the board of Directors for Missions, 1914 to 1917.
3. Board of Trustees for Willmar Bible School, 1922 to 1927.
4. Elected President of the Board of Pensions in 1919 and later served over 10 years as treasurer, until he retired in 1938.

There was a great need for this last organization and Rev. Sundal was instrumental in developing an increased interest and membership in it.

During his life, Pastor Sundal was much interested and active in civic affairs and used his influence and knowledge to forward the cause of good schools and education.

He was instrumental in establishing the grade school, Dist. No. 38, which was located about a mile from the farm, which he owned and lived on, located centrally between the congregations at Badger. The farm is now owned by Joseph Jensen.

The Oiland church was built in 1906.

In 1911 he was the census taker

in the township of Moose and walked many miles to compile the records that were taken there.

Two of the most important projects in which he was instrumental while pastor of the Christiania Church were the modernizing, repairing and improving of the church structure, which had been built in 1860, and also the cemetery, which was located directly behind and on the east side of the church.

The foundation and skeletal structure of the church was in very poor repair and the church was heated with two very primitive stoves. The cemetery had been very neglected and was hard to maintain, because of the irregular terrain. Poor records had been kept over a period of many years.

The church was raised and a new foundation and basement were built under the church, which provided space for social gatherings, and a new modern furnace was installed, which greatly facilitated the heating and comfort of the church. A new hardwood floor was put in.

The skeletal structure of the church and steeple were much strengthened and repaired and the church was painted.

Two or more years of research were required to update and complete the records of the cemetery. Then all the gravestones were raised, while the graveyard was leveled and grass planted so it would be easier to maintain.

These facts would not be complete without a few words about the character of this man.

There is a word in the Norwegian language which would describe him well. It is the word "trofast" (faithful).

He loved his God, his fellowmen, his family and church and throughout his life he was steadfast.

Rev. Sundal was a deep thinker.

He was possessed of a musical and pleasing baritone voice and was an eloquent and inspiring speaker, speaking without notes.

He was a humble man who hated sham and hypocrisy. He fought sin and ignorance.

He loved young people and music and was instrumental in encouraging and teaching them. How many hun-

dreds of young people did he confirm?

He was a thorough and excellent teacher.

He loved good music and encouraged and assisted in maintaining a choir. A new organ was bought in Christiania.

He had moral courage and a very fine sense of humor. Last but not least, his salary was very small, so to augment his income he owned and operated an 80-acre farm at Badger and after moving to Farmington he operated a 40-acre farm on which the parsonage was located, which was owned by the Christiania congregation.

Rev. Sundal died at Brookings in 1952. Following services at First Lutheran Church there, he was taken to Minneapolis where services were held at the Werness Brothers Chapel. Burial was at Lakewood Cemetery.

FATHER OF ALL, THY CARE WE BLESS

Father of all, Thy care we bless,
Which crowns our families with
peace:
From Thee they spring; and by Thy
hand
They are and shall be still sustained.

To God, most worthy to be praised,
Be our domestic altars raised,
Who, Lord of heaven, yet deigns to
come
And sanctify our humblest home.

To Thee may each united house
Morning and night present its vows;
Our children these, the rising race,
Be taught Thy precepts and Thy
grace.

So may each future age proclaim
The honors of Thy glorious Name,
And each succeeding race remove
To join the family above.

Philip Doddridge
(from *The Hymnal*)

[Continued from page 12]

live with her mother and try to lead her to Jesus.

THE DAYMUA STORY by Ethel Emily Wallis which was reviewed in the February 16th issue of **The Lutheran Ambassador** is now available in paperback and sells for 95¢.

All these books may be purchased from the Bible Book Nook, 809 McHugh Avenue South, Grafton, N. Dak. 58237.

OLE K. OSE, ORIGINAL MEMBER OF CO-ORDINATING COMMITTEE, PASSED AWAY IN MARCH

Ole K. Ose, prominent layman in northwestern Minnesota for many years and an original member of the Co-ordinating Committee of the Association of Free Lutheran Congregations, passed away at Thief River Falls, Minn., in March. He was 77.

He was elected to the Co-ordinating Committee at the organizational meeting of the church in Thief River Falls in October, 1962. Re-elected at the first regular conference, in Fargo, N. Dak., in 1963, he served until his resignation the next year.

In his home area he was widely known as a lay pastor and as a radio preacher. He served Immanuel Lutheran Church, Holt, Minn., for some time and was a member of that congregation. He also did interim pastoral work at Lawrence, Wash., and Elbow, Sask. He travelled one winter in behalf of the foreign missions of the Lutheran Free Church.

Together with his wife, the former Alma Kjersten of Badger, Minn., he began a radio ministry on station KTRF, Thief River Falls, in 1947, and continued in it until failing health forced his retirement. But his wife kept the program, the Sunday Morning Devotional Hour, going and still maintains it.

Mr. Ose attended the former Augsburg Academy in Minneapolis, Minn., and was also a graduate of the Lutheran Bible Institute of that city. He was an army veteran of World War I.

He was a rural mail carrier for

over 30 years and also was engaged in farming.

Funeral services for Mr. Ose were held in Our Savior's Lutheran Church, Thief River Falls, with Rev. Marius Haakenstad officiating. Burial was in the Satersdal Cemetery north of town.

Surviving are his wife, whom he married in 1936; one foster son, Henry Sollid of Thief River Falls; three brothers, Lars, Even and Torkel of Thief River Falls; and two sisters, Mrs. Anna Opland and Mrs. Chester Dyrud, Thief River Falls.

(Ole K. Ose was another of the gifted and consecrated laymen of which there were many in northwestern Minnesota in the early and middle part of the century. May the Lord raise up new ones to take their places. Blessed be the memory of Ole K. Ose among all who were touched by his life and ministry.—Ed.)

THE LUTHERAN CHURCH TEACHES

That the entire Bible is the inspired Word of God.

That there is only one true God, who has revealed himself in three persons, Father, Son, and Holy Spirit.

That Jesus Christ is true God begotten of the Father and true man born of the Virgin Mary.

That by His suffering and death on the cross, He made a full atonement and fully paid for all of our sins.

That Jesus rose from the dead on Easter morning and later ascended to heaven.

That God comes to us in His Church through the chosen means of grace; the Word and the Sacraments of Baptism and the Lord's Supper.

That Jesus will return on the last day to judge the living and the dead, and receive all those who believe on Him to himself in glory.

That for all this love and goodness of God I should thank and praise Him and serve Him gratefully in and through His Church, that my life might be a blessing to myself and fellow men, and a glory to His name.

This Invitation Is for YOU

There are no tickets for sale. You can't earn your way in. Admission is free, but a great price has been paid that you may enter.

You may bring your family and friends.

To accept this invitation you will not need a new outfit. Wear what you have.

No escort is needed. If you haven't

[Continued on page 8]

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55427

February 1, 1971 to March 31, 1971

BUDGET RECEIPTS

	<u>Proposed Yearly Budget</u>	<u>Current Budget</u>	<u>Total Received</u>
General	\$38,250.00	\$ 6,375.00	\$ 3,127.68
Schools	61,424.00	10,237.33	5,741.60
Foreign Missions	36,000.00	6,000.00	5,131.21
Home Missions	34,245.00	5,707.50	2,692.42
Praise Program	30,000.00	5,000.00	1,388.28
Totals	\$199,919.00	\$33,319.83	\$18,081.19

Received last year same time — \$10,136.91

CHURCH-WORLD NEWS

TIME SCHEDULE SET TO UNITE 2 ALC AND LCA SEMINARIES

Minneapolis—(LC)—A step by step process which aims to complete consolidation of Luther Seminary and Northwestern Lutheran Seminary by September 1, 1975, has been agreed upon by a committee established to represent the church bodies which own them. The two schools now have adjacent facilities in St. Paul, Minn.

The group, known as the Joint Committee on Consolidation of Luther and Northwestern Seminaries, includes representatives from the board of regents and administrations of both schools as well as their parent church bodies, the American Lutheran Church and the Lutheran Church in America. Two synods of the LCA—Minnesota and Red River Valley—are directly involved.

Luther Seminary is owned by the ALC at the national level. Northwestern is owned by a corporation with a board of directors elected by the Minnesota and Red River Valley synods of the LCA.

Reports of six task forces assigned to various aspects of the proposal made reports to the Joint Committee recently (March 25).

The committee agreed to ask the 1972 conventions of the parent church bodies to authorize the formation of an umbrella corporation to begin functioning January 1, 1973. Eventually the corporation would become the single operating unit. During the transition period such phases of work as plant operation, administration, housing, and food services, would be turned over on schedules still to be determined.

A task force dealing with administration matters proposed a study of new and distinctive models and new methods which are being developed in educational circles, with the aim of attaining the most desirable and effective philosophy of operation. The process will involve students, faculty, alumni and the supporting units of the church.

Steps were outlined for bringing the two student bodies together in worship, food service, housing, as well

as social and recreational activities.

Other task forces are continuing to work on matters of church support and interpretation, and on ecumenical relationships.

LUTHERAN TELEVISION PIONEERS AWARDED HONORARY DOCTORATES

St. Louis — Two pioneers in the development of Lutheran television will receive honorary degrees from colleges of The Lutheran Church - Missouri Synod at commencement exercises this spring.

Concordia Senior College, Fort Wayne, Ind., will confer an honorary doctor of humane letters degree on Dr. Herman W. Gockel at its June 5 commencement.

For the past twenty years Dr. Gockel, who will retire later this year, has been program director of "This Is the Life," television series sponsored by the LCMS.

He developed the program from two stations to a record breaking 480 stations. During his years as program director, he supervised the production of more than 450 "This Is the Life" episodes.

Dr. Gockel also has served as script editor and religious director of four feature movies produced by the LCMS. The films were: "Reaching From Heaven," released in 1947; "All That I Have," released in 1951; "The Unfinished Task," released in 1955; and "A Letter to Nancy," released in 1963.

The author of more than 200 syndicated newspaper articles, columns for *This Day* magazine and for *The Lutheran Layman*, Dr. Gockel also has written several books. The most notable, *What Jesus Means to Me*, has sold 295,000 copies since it first appeared in 1947.

Dr. Leonhard Wuerffel, member of the Board for Lutheran Television since 1951 and its present chairman, will receive an honorary doctor of laws degree from Concordia Teachers College, River Forest, Ill.

Along with Dr. Gockel, he has been instrumental in the development of the LCMS's television outreach during the past twenty years.

As a result of a policy limiting the length of office for board members, Dr. Wuerffel will be ineligible to serve on the Board for Lutheran Television after the synodical convention in Milwaukee later this year.

GERMAN BISHOPS EXPRESS CONCERN FOR PRISONERS

Hanover, Germany (LWF) — The episcopate of the United Evangelical Lutheran Church in Germany (VELKD) has expressed concern for the plight of United States prisoners of war in North Vietnam.

The expression was in response to an appeal from Dr. J. A. O. Preus, president of the Lutheran Church - Missouri Synod, to Lutheran churches around the world for intervention on behalf of the prisoners.

While stating their concern, the VELKD bishops also said they could not agree on an appropriate initiative on their part. An appeal to the government of the Federal Republic of Germany, they said, would not have effect because the government does not have diplomatic relations with North Vietnam and is not a voting member of the United Nations.

They also suggested that efforts by Lutheran church leaders of Africa, Asia and Latin America could be effective in implementing international inspection of prison camps.

DR. PREUS SEES CHANCES "GOOD" FOR HANOI VISIT

New York (LC) — Dr. Jacob A. O. Preus, president of the Lutheran Church - Missouri Synod, said in Paris on April 7 that he felt the chances were "quite good" for admission to North Vietnam to inspect prisoner of war facilities.

According to an Associated Press dispatch, Dr. Preus and the three other church leaders who hope to visit Hanoi to plead for the release of POWs on both sides of the conflict in Vietnam, appeared at a press conference in the French capital after their arrival from Sweden.

The churchmen, it was reported, told newsmen about the group's four-hour conversation on March 31 with Nguyen Viet, the North Vietnamese charge d'affaires in Stockholm.

THE WAY TO GOD

If my days were untroubled and my
 heart always light
 Would I seek that fair land where
 there is no night;
 If I never grow weary with the weight
 of my load
 Would I search for God's peace at the
 end of the road;
 If I never knew sickness and never
 felt pain
 Would I reach for a hand to help and
 sustain;
 If I walked not with sorrow and lived
 without loss
 Would my soul seek sweet solace at
 the foot of the cross;
 If all I desired was mine day by day

Would I kneel before God and earn-
 estly pray;
 If God sent no winter to freeze me
 with fear
 Would I yearn for the warmth of the
 spring every year;
 If my life were all pleasure and I
 never knew pain
 I'd seek God less often and need Him
 much less,
 For God's sought more often in times
 of distress,
 And no one knows God or sees Him
 as plain
 As those who have met Him on the
 "Pathway of Pain."

—Author Unknown
 (from New Hope Center **Beacon**)

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