

THE LUTHERAN AMBASSADOR

June 23, 1981



The Coasts of Denmark

Roger C. Huebner, D.D.S.

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AT THE MASTER'S FEET

Pastor Kenneth Pentti



When Temptation Strikes

"And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her" (Gen. 39:10).

In recent years science has discovered ways to immunize against typhoid fever, polio, the flu and smallpox. We may use precautions against disease, accidents and illness, and avoid them. During the winter months we may take flight to a warmer climate to avoid the cold. An inmate incarcerated in prison may through strategy, planning and skill escape the institution. If people are repulsive to us, we may devise various methods to avoid them.

Evade, avoid, escape are common words in our daily experiences. But there is one thing that we cannot evade, avoid, or escape—*temptation*. It is the common experience of the young, the middle-aged and the old.

The example of Joseph (Gen. 39) is one of the best for us to learn how to prepare for temptation, what to do when it comes and how we may benefit from the hour of trial.

Let us prepare for the moment of temptation.

Each of us has heard of the hurricane season when torrential rains and terrifying winds lash the mainland. Much effort and energy is expended by those in its path to batten down and find a safe refuge. Just so, there are things we may do to help us weather the trying time.

We can maintain a daily walk with the Lord wherein we are conscious of His living presence (Gen. 39:2, 3, 21, 23). Four times in Joseph's experience it is said that "the Lord was with Joseph."

The Lord is always present but it is most important that we realize it.

There are certain things one just wouldn't do in the presence of others. What about God's presence?

A daily faithfulness to our Lord in ministry and service will fortify us in the hour of adversity. Exercise makes the muscles strong. As a slave in Potiphar's house, Joseph "served him" (Gen. 39:4). As an inmate in Egypt's prison, "the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison" (Gen. 39:22). Regardless of the circumstance, Joseph was always faithful to his master. A life that is filled with good things leaves little or no room for the intrusion of evil things.

Then there was in Joseph a daily development of character and growth in grace (Gen. 39:6). Throughout the passage there are such things said of Joseph as "he was a prosperous man,"

"the Lord blessed the Egyptian's house for Joseph's sake," "but the Lord was with Joseph, and shewed him mercy," and "the Lord made it to prosper."

Most planes carry what is known as reserve supplies in case of emergency or crisis. Growth in the grace of the Lord is the Christian's reserve in the hour of emergency. This needs to happen before the hour of trial; it is too late when trial comes.

A life saturated daily in the Word of God can face the testing times with triumph. Jesus was tempted by Satan in the early days of His ministry, but each time Satan was repulsed with the Word of God. "It is written." May we hide God's Word in our heart so that we may not sin in the hour of trial.

Let us make the appropriate response to each temptation.

We may say "No" as did Joseph. "But he refused" (Gen. 39:8). It was the refusals of Moses in Pharaoh's house that helped him to identify with his people and serve the Lord. Joseph cannot commit adultery with Potiphar's wife because it would be a sin against God.

There must be a realization that submission to temptation is sin against God: "how can I do this great wickedness, and sin against God" (Gen. 39:9).

Let us learn the nature and course of temptation.

Temptation is nearly always an appeal to the desires. Potiphar's wife cast her eyes of desire upon Joseph. Had Joseph responded in like manner he would have been overcome. Desires are the forerunners of behavior. If desires are holy, actions are likely to be.

Temptations, in one form or another
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The President's Message

To the 19th Annual Conference of the Association of Free Lutheran Congregations in session at 3110 East Medicine Lake Boulevard, Plymouth, Minnesota, June 17-21, 1981.

Grace and Peace!

We welcome you to these beautiful grounds of our AFLC Schools and our AFLC headquarters. The staff and faculty are our hosts and we appreciate their fine efforts in preparing for this conference.

Our Conference Theme

During these sessions we shall be challenged repeatedly with the gripping words of Jesus to His disciples concerning the abundance of the harvest and the shortage of the laborers. We shall have ample opportunity to "behold the multitudes" as we hear the reports and consider the resolutions from World Missions, Home Missions, our schools and other areas of our work. May the constraining compassion of Christ become personal in each of us.

Though our concerns shall be focused more sharply on those areas of responsibility which are ours as an association of free Lutheran congregations, we cannot allow ourselves to be oblivious to the great needs that surround us both in America and abroad.

Our World

Millions yet long for and struggle for political freedom. Many are seeking for identity and the opportunity to uphold the dignity and value of human personality. Though there are a number of nations which have now surpassed the standard of living in our own United States, hunger and privations daily continue to stalk the lives of hundreds of thousands of people in numerous countries. War and calamity have left thousands homeless and de-

void of life's necessities. Surely it is on some of these that Jesus would have us look as our theme today invites us to "behold the multitudes."

Our Nation

A popular radio newscaster recently declared on his program, "Missionary, come home." Those words in a nutshell are descriptive of the deplorable spiritual and moral plight of America. The tide of illegal and immoral practice continues to swell.

The past election year in our country was a most interesting one and one that gives some hope to evangelicals. We saw a collision of politics and religion. Conservative evangelicals found clout at the polling booth. Perhaps we shall see a renewal of spiritual goals and values.

This decade will undoubtedly be one of continued radical change. We cannot begin to comprehend what the successful flight of the space-shuttle may mean, not only for our nation, but for the whole world. We need to be prepared to adjust to changes that will be coming through technology. Economic pressures will demand that we learn to live without some of the material goods which we have come to regard as necessities. Political and social changes are inevitable.

We must guard against changes in our standard of morality and ethics. America was founded on the principle of faith in almighty God. The hope for America today lies in the renewal of spiritual values which can be achieved only when the truths of God's Word are re-established as the absolute.

America is the greatest nation on earth—we still believe. But America is a nation that is hurting on the inside. The attempted assassination of our president, and the increasing number of impersonal murders, with no apparent motive, can only serve to increase

our alarm at what is happening in our beloved land.

As Christ would have us "behold the multitudes," we cannot ignore the aching hearts, the broken homes and the frustrations of friends and neighbors without spiritual values in our villages, cities and countryside. They reach out to us, young and old alike, for our understanding and love.

Our Church

Perhaps some thoughts regarding the goals of the church as a whole are in order before we take a closer look at our own AFLC.

The principle task of the church, as it was assigned by Jesus, was to "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). Man's basic need today, as it has been for all time, is for the Gospel. The Gospel is the offer of God's love for a lost and dying humanity. The Gospel is not man's love for his fellow-man. This comes as a result of the preaching of the Gospel. The preaching of the Gospel is something quite different from discourses on successful living or on social, economic and political reforms and systems, as important and needed as they might be.

Our AFLC places a unique emphasis on the congregation. We believe that according to the Word of God, it is the right form of the Kingdom of God on earth. All activities conducted within our AFLC should be carried on with the purpose of strengthening the congregations, or as an extension of the work of the congregations. That must be true for our publications, our missions, our schools, or any other agency or board.

Principle Number Eleven of our Fundamental Principles states, "Agencies found desirable for conducting the joint activities of the congregations, such as conferences, committees, offi-

President's Message . . .

cers, etc., cannot in a Lutheran Free Church, impose any obligations or restrictions, exert any compulsions, or lay any burden upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals." My concern at this point in our short history is that we are in danger of laying a burden on our congregations as we consider a total budget request of \$955,604 for this conference. The current budget for this fiscal year is almost 39% above that for the previous year. We are being asked for budget requests that would represent an additional 18% increase next year. It is a difficult struggle for our boards to work on budgets and to try to hold them down when the work is expanding and inflation is a reality. But we at this conference must also act responsibly as we consider each budget request.

I believe that in this the 19th year of our AFLC, the time is right for a year of special emphasis on what we can do to strengthen the local congregation. We would like to arrange for District meetings this Fall. Materials will be presented to the representatives of the congregations which they can take back with them into their own congregation. As we can strengthen the congregations on the local level, we shall be taking a giant stride toward strengthening the total work of our AFLC.

The giving within our AFLC continues to be a source of amazement and joy. We closed out the fiscal year at 99% of our budget goal. At the end of October we were only at 49%. The challenge seemed almost insurmountable. Added to the \$574,010.73 received for the budget goals, an additional amount of around \$50,000 was received for Church Extension and other special causes not on the budget. Thus giving in the AFLC last year was well over \$600,000. We praise God for this and express our deepest appreciation to all our faithful people.

The AFLC has experienced blessing with numerical growth this past year. Our fellowship has been enriched by 3 congregations coming into the AFLC and one new Home Mission congregation being organized.

Statistical Report

We are presently trying to complete the statistical report. 45% of the congregations that have reported have shown gains in baptized membership totalling 1,394, and in confirmed membership for a total of 1,060 members. 26% of the congregations reporting so far have experienced losses in membership—423 baptized and 358 confirmed. The net increase from 71% of the congregations that have submitted their reports is 971 baptized members and 702 confirmed members. 29% of our congregations have not submitted reports.

One of the duties of The Co-ordinating Committee as spelled out in the Rules for Work, reads, "It shall compile parochial statistics and report them to the Annual Conference. It shall maintain the clergy and congregational roster of the AFLC." We need better cooperation from our pastors in order to complete these statistical reports. Perhaps compiling this report annually would assist us in obtaining the statistics more readily. These parochial reports are needed for the AFLC to report to numerous agencies that publish statistics. Among them are the Lutheran Council in the USA; Church Membership Study, USA; various state religious directories; and the Yearbook of American and Canadian Churches. The latter publication is used by Government agencies to confirm recognized religious organizations. Benevolent societies also consider church body statistics when allocating grants to church bodies. It is vital that we have an up-to-date and accurate statistical report.

Profiles of Lutherans

Last year Aid Association For Lutherans provided for a survey of Lutherans which was termed "Profile of Lutherans." Despite the fact that a resolution encouraging participation in this survey was passed at our last conference, the response of our people to the survey was very poor. A total of 141 lay members and clergy completed the survey. It was hoped to have around 800 respondents. It is doubtful that the response from our church body was sufficient to give an accurate "profile" of our church. We had hoped to glean

such information as: How do our people distribute their giving between the local church and outside religious work, such as radio; how our people view Baptism and the Lord's Supper; to what extent do our people read *The Lutheran Ambassador*; and what is the attitude of our people toward Lutheran worship and music.

The Lutheran Ambassador

We are all aware that wherever we turn we are faced with rising costs and higher prices. This is also true for our own church paper, *The Lutheran Ambassador*. Last year subscription fees for the *Ambassador* covered only a little above half the costs of printing and mailing our paper. Because of increased costs for postage and anticipated increase in printing and salaries, subsidies of the various Boards have been increased from \$13,400 to \$16,080 in the budgets being presented to this Conference. The General Fund request to Conference includes \$5,000, in addition to their subsidy to cover a deficit for *The Lutheran Ambassador*. That deficit would remain after the subscription price is raised to \$6.00. We need a resolution before the Conference this year to approve a raise of at least this amount in the subscription fee. We also need to determine the feeling of our people concerning the route to go in the future in attempting to balance the costs against income. Do you prefer to see the *Ambassador* subscription fees carrying the greater portion of the cost, or should more of the cost be borne by subsidies from other boards? *The Lutheran Ambassador* has a deficit of \$10,470 over the past several years. This amount is covered by the General Fund.

Annuities and Wills

The AFLC will never be able to fully realize the blessings and benefits of having a man available to visit our congregations regarding annuities and wills. We are already reaping rich rewards from Mr. Miedema's work in the short time that he has been working in this field. Future years will bring rich dividends for the time and effort expended today.

To effectively do his work, Mr. Miedema needs to have our pastors

FOUR SPECIAL SUMMER OPPORTUNITIES

1981 Biennial Luther League Federation Convention

July 7-12

Association Retreat Center,
Osceola, Wisconsin

The Faculty: Pastor Paul Nash
Pastor Kenneth Pentti
Pastor Robert L. Lee
Pastor Philip Rokke
Pastor Bruce Dalager
Pastor Elden Nelson
Mr. Don Rodvold

The Staff: Dean—Pastor Dale Mellgren
Dean of Men—Jonathan Strand
Dean of Women—Robbin Thompson
Recreation—Kevin Spading
ARC Manager—Mr. Bob Dietsche

Convention Text: II Peter 3:10-18

Cost: \$48 per person. No advance registration required. Offerings will be taken at each service.

Registration begins at 2:30 p.m., on July 7.

Special recreational event: Tubing on the famed Apple River.

LAKE BRONSON, AFLC Family Camp

July 20-26

Galilee Lutheran Bible Camp, Lake Bronson, Minn.

The Faculty: Miss Judith Wold, Elementary
Lay Pastor Rodney Stueland, Confirmation
Pastor Ragene Hodnefield, Youth
Pastor John Strand, Adult Bible Class
Pastor Bruce Dalager, Christian Growth
Pastor David Molstre, Evening speaker

Ample campsites available.

Cost per family—\$125; adults—\$30; youth—\$25; children—\$20; below age 4—\$3.

Classes for all ages. Recreation, including swimming, each afternoon. A campfire closes each day.

Camp Dean: Rev. Bruce Dalager, Mentor, Minn.

Camp Manager: Mr. Curtis Thompson, Newfolden, Minn.

OSCEOLA, AFLC Family Camp

August 10-16

Association Retreat Center, Osceola, Wis.

The Faculty: Miss Judith Wold, Elementary
Pastor Donald Greven, Confirmation
Pastor Ralph Tjelta, Youth
Pastor Allen Monson, Adult Bible Class
Pastor Herbert L. Franz, Evening Speaker
Mr. Don Rodvold, Music

State law requires any young person in attendance without a parent or guardian must have a health certificate signed by a physician.

Cost per family—\$125; adults—\$30; youth—\$25; children—\$20; below age 4—free. Recreational vehicles pay \$2.50 per day.

Theme verse: John 12:21

Camp Dean: Rev. Michael Brandt, Amery, Wis.

Camp Manager: Mr. Bob Dietsche, Osceola, Wis.

LAKE PARK, Wilderness Camp

July 31-August 2

Dahlgren Park, Lake Park, Minn.

The Faculty: Pastor R. Snipstead
Pastor John Strand
Pastor Mauritz Lundeen

Camp Dean: Rev. Gordon Grage

Camp Manager: Mr. George Hartman

**Support your local
and district camps.**

Study God's Word.

preparing the way for him, and arranging contacts so that he can make the best use of his time and travel.

Headquarters Improvements

For those who may never have visited our AFLC facilities before, there is no way to be able to realize what has been happening here these past

months. Those who have visited here before are, I am sure, pleased to see some major improvements. The work in the dining hall has added a pleasant atmosphere to dining on campus.

Our AFLC offices have undergone some major improvements also this year. All of the offices were carpeted through a generous donation. The president's office was sheet-rocked and pa-

pered. New drapes were also provided by a generous donation. All other offices were painted. Our office personnel are deeply appreciative.

The major portion of these improvements here has been made possible through legacy funds.

(To be continued)

THE WOMEN'S PAGE

BORN TO BE

Have you ever wondered why God chose to create mature adults by sending them first through the seemingly unproductive years of infancy, childhood and adolescence? Surely an omnipotent Creator could devise a more efficient method of reproducing human life.

Yet such was His plan. The Scriptures clearly indicate that these years of preparation are purposeful, even the helpless years of infancy. God knows the potential in the newborn baby lying behind the isolation glass of the maternity ward. The parent and the Cradle Roll worker, however, must constantly remind themselves of that potential, or influences on these young lives may be little more than routine duties performed for the physical growth of the child.

Little wonder that adults find it so difficult to see the potential man beyond the coy smile of the baby's face! They even have difficulty grasping their own potential! Shakespeare's Hamlet was neither the first nor the last to ask the question, "To be or not to be?" Many have contemplated self-inflicted death as an escape from the meaninglessness of their lives.

But in God's economy even infants are *born to be*. . . . It rests with parents and Sunday School workers to help guarantee that God's final *be* for each Cradle Roll child is fully achieved.

BORN TO BE . . . LOVED

"Despise not one of these little ones," Jesus cautioned His disciples (Matthew 18:10). His tone of strong warning, even urgency, is heard as He prefaces His instruction with, "Take heed." Don't underestimate their value and their capabilities. He can begin to learn the rudiments of God's love

through the love of parents and interested adults.

Psychologists and psychiatrists spend lifetimes helping adults recover from childhood experiences in which they were despised. What years might be saved by genuine love from the adults who touch the infant's life!

If Nita had received special love and attention while still a preschooler, she might have been spared one unpleasant experience. Each time the Sunday School superintendent asked for the children with birthdays during the past week to step forward for recognition, Nita came up and dropped in her handful of pennies. Nita's fondness for birthday recognition was solved by giving her the love and attention she had missed.

God made infants to be loved, but not for their own sake alone. In what better way can the Spirit produce His fruit than in directing sincere love toward a Cradle Roll child? If there is no love there, where can there be love?

BORN TO BE . . . EXAMPLES

When the disciples started asking about greatness and position, Jesus answered by talking about children. "Who is the greatest in the kingdom of heaven?" they asked, with self-centered interest. "And He took a child and set him in the midst of them" (Mark 9:36) as an object lesson. Why take a child? Wouldn't an adult be more appropriate? Unfortunately, He often cannot take an adult; there is too much resistance.

Childhood was for the Great Teacher a perfect comparison for membership in the kingdom of heaven. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

It is not the ignorance or weakness of the child that is commended. Nor is it his innocence. Rather, to enter into the

kingdom of heaven one must display the simple trust and honesty of a child. Like the child at play who is totally absorbed in the pleasure of the moment, caring neither for yesterday or tomorrow, we must live in complete dependence upon God *now*.

BORN TO BE . . . FREE

Jesus became obviously provoked on two occasions. Not when He was personally insulted, falsely accused or slandered. Not even when they spit in His face, plucked His beard, or nailed Him to a cross. But He did become angry when money changers were found desecrating the holy temple and when adults despised the value of a child.

Once again the disciples were thinking carnally. To the mothers bringing their infants and children to be touched and blessed by Jesus, they offered discouragement and rebuke. The Authorized Version of Mark 10:14 reports that Jesus was "much displeased." But a more exact rendering would be, "He became indignant." "Let the children come to me; do not try to stop them" (The New English Bible).

Infants come into the world already subject to a fallen nature. But they are born to be free. Every act of love should point toward the love of God which seeks to save them from their sin. And as parents bring their newborn child to God, they affirm that they want God's full potential to be realized in their child's life.

BORN TO BE . . . MATURE IN CHRIST

Christian maturity is the goal toward which all adult believers press but seldom reach. Many attributes, such as patience, self-control, gentleness and meekness, have been discussed at length as the marks of the mature Christian life. But the example of Jesus Himself would indicate that Christian maturity can be summed up in one word: *obedience*. "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect [through learning obedience], He became the author of eternal salvation unto all them that obey Him" (Hebrews 5:8, 9).

If Christ was made perfect through

[Continued on page 8]

JOSEPH HARDY NEESIMA

Founder of "The One Endeavour Company" of Japan
(1874-1890)

How do you suppose it would feel to be born in Japan? You cannot imagine anything so strange. But perhaps you can imagine a little of a Japanese boy's feelings after hearing what he thought about, as a little fellow, in that far-away island kingdom.

When this boy, whom we know as Joseph Hardy Neesima, was little, he used to think a great deal about religion, but it was not the true religion, for he did not know anything about it. His parents taught him from babyhood to pray to the idol-gods made by hands, and to worship the spirits of his ancestors—his grandfathers and grandmothers ever so far back. He often went with them to the graveyards to pray to these spirits. Sometimes the small boy would rise very early, and go to a temple three and a half miles away, and pray to the idols, coming back in time for breakfast. Of course it did him no good, but he did the best he knew, and kept on bravely, without minding how hard it was. Yet some boys and girls in this country have been known to think that it was too hard to get up early enough on Sabbath morning to be in good time for Sabbath school at half past nine.

Neesima was ten years old when Commodore Perry, of the United States, came sailing into the Bay of Yedo, with a message to the emperor from our President; and the closed doors of Japan, that had been long shut against foreigners, were first pushed open—to open wider by and by. Neesima was much stirred up over the coming of the commodore. He wished above everything to become a brave soldier and fight for his country. The Japanese seem to be born with love of country in their hearts—most of them. The ten-year-old boy went often to the temple of the god of war, and asked him to make him a good soldier, ready to fight. But one day he read the saying of a Chinese writer, who showed that one could become a braver man by

studying books which would help him to conquer thousands, than by practicing with a sword which could only kill one man at a time. Neesima decided that he would stop sword-practice and study books. So he did, and with all his might. Sometimes he did not go to bed until after cock-crowing in the morning—a foolish thing, but it shows how much in earnest he was! He began to study the Dutch language, and sometimes ran away from the office where he was, to take his lesson from the Dutch master, after which he was beaten more than once, by order of the prince.

Time went on and Neesima was 15. About this date, he borrowed some Chinese books to read. He opened one of them and read the first sentence. It was "In the beginning God created the heaven and the earth." The boy had often asked his parents who made him, and who made all things. They could not satisfy him with their answers. This sentence seemed an answer. He said to himself, "God made all things. God made me; I must be thankful to Him, and obey Him. I must pray to Him." As he said afterwards, from this time "his mind was fulfilled to read English Bible" and "burned to find some missionary or teacher to make him understand." But he waited and watched six years in darkness, not finding any one to tell him about the Christian's God, although praying all the time to this unknown Being. Do you not think that he did the best he could?

When he was 21, Neesima asked leave to go to Hakodate, but was refused, and flogged besides, for the mere asking. But at last he got away safely, telling his mother he would be gone a year. It was ten years before he came back. While in Hakodate, he made up his mind to go to America to find the Christian's God. If a Japanese was found trying to leave his country he was put to death, in those days; but a

friend rowed Neesima out to a ship at midnight and he got on board. There the captain hid him, so that the officers who came next morning to look for him did not discover him. Arrived in Shanghai, the young man took passage for Boston. The ship was owned by a merchant prince named Honourable Alpheus Hardy. God guided the youth to him, to find out about God. Mr. Hardy took him into his own home and for ten years gave him the best education to be had anywhere.

After some years, Neesima took his stand for Christ by uniting with the Church. After he was graduated from Amherst College, he entered Andover Theological Seminary. Two years before graduation, he was sent for by the Japanese Embassy that came to Washington. He did not fall on his face before them, as a Japanese would, but greeted them as an American and a Christian should. They asked him to go with them to the capitals of Europe, and a year of wonderful travel followed. But Neesima steadily refused to journey on Sunday. He always stopped off and followed on Monday.

After being graduated from the theological seminary, Neesima was made a member of the Japan Mission of the American board, and Mr. Hardy undertook his support. His great desire now was to found a Christian college in Japan. The first speech he ever made before the Board put him all in a tremble, so that he could not do anything but pray by way of preparation. But when the time came, he had such a feeling for the poor people of his country that he said of himself, "I shed much tears instead of speaking for them, and before I closed my speech (less than 15 minutes long) about \$5,000 were subscribed on the spot."

When Neesima went back to Japan in 1874 he found great changes everywhere: a new calendar, the Sabbath made a holiday, newspapers being

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Born To Be . . .

learning obedience, is it not reasonable that we should become mature in Christ through learning obedience? And no child is too young to begin learning. Even as the infant first displays the presence of his own will, he can be introduced in love to the first lessons in obedience. He is then taking his first wobbly steps toward Christian maturity.

Peter also understood the importance of obedience to Christian maturity. He challenged his readers to conduct themselves "as obedient children" (1 Peter 1:14). The Christian who is obedient to every command and prompting of the Spirit, having learned also to be obedient to parental and other human authorities, has certainly become mature in Christ.

Each Cradle Roll child was born to be . . . born to be loved, born to be an example, born to be free, and born to become mature in Christ. But from Biblical times to the present, children have been frequently misused and abused, rather than molded toward the potential God has seen in them. The heathen of the Old Testament sacrificed their children, sold them, and made them to pass through fire as part of religious ritual. These practices are

no longer current in civilized society. But have other practices risen to take their place?

God calls the Cradle Roll worker, as well as other Sunday School workers who subsequently will touch these young lives, to cooperate with the home in recognizing the child's God-ordained potential.

What are the rewards for the worker who prayerfully and with love seeks to uncover and develop the potential which God sees in each Cradle Roll child? Just as Christ, in the presence of the disciples, took a child and blessed him, so He will do it again. The One who took the babe in the womb and made a John the Baptist out of him, who took an unlikely younger son and made a David out of him, who took an unperceptive lad and made a Samuel out of him—that same One will take an unlikely babe in your Cradle Roll department and make a future Christian leader out of him. Then you will know that he was *born to be!* †

Written by Zenas J. Bicket

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Submitted by Judith B. Wold, Executive Secretary for the WMF

Page for Children . . .

printed, an army and navy created, a mint established, lighthouses, railways, telegraphs, and other new things in operation in the country. The young graduate was offered a high position by the government, but kept steadfastly to his purpose, and founded the Christian college which was called The Doshisha, meaning "One Endeavour Company." Was not that a good, active name? It was founded in Kyoto, with eight students in the beginning. Of the first 178 who were graduated in 17 years, all but about ten were Christians. In 25 years, 4,611 students entered, and of the 936 graduated, 147 engaged in teaching, and 95 preached the Gospel.

OUR MEMORY VERSE:

"For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'To an unknown God.' What therefore you worship in ignorance, this I proclaim to you" (Acts 17:23 NAS).

For the first six years the work was hard, but Neesima never wavered. Prosperity came at last, and large gifts for the institution. Finally the founder's health gave way. The doctor said he might live several years if he would rest for two years, but the brave man decided to do what he could while life lasted, and kept on, in weakness and pain, labouring for his beloved college. He died, January 23, 1890, with the words "Peace, joy, heaven" on his lips. Three thousand people followed his body to its resting-place. "The workman dies but the work goes on."

Julia H. Johnston, *Fifty Missionary Heroes Every Boy and Girl Should Know*, Fleming H. Revell Company



Shown left to right, are Mrs. Earl Hartsoch, Ray, N. Dak., president of the Western North Dakota-Eastern Montana WMF, Mrs. John Strand, Fargo, N. Dak., who spoke at the spring convention, and Miss Hildur Nordin, president of the host WMF, Bethel, in Minot, N. Dak.



NEW MEMBERS RECEIVED AT VALLEY CITY

May 3rd was new members Sunday at Grace Lutheran Church in Valley City, N. Dak. New members received were Mr. and Mrs. Norman Jones and Chad; Mr. and Mrs. Gary Retterath and Delores Fossen. A fellowship dinner followed the worship service in honor of the new members. Pastor Curtis Emerson is shown at the left.

CAMP TO BE HELD AT BATTLE LAKE

The Southwest Central Minnesota District youth Bible Camp will be held at Faith Haven Youth Lodge, Battle Lake, Minn., July 12-17. Lay Pastor Roger Krueger will be the Bible teacher and Pastor Michael Brandt, the evening speaker.

Pastor Gordon Grage, Brandon, Minn., is the camp dean and Pastor Fred Carlson, assistant dean.

editorials

THANK YOU, PASTOR PENTTI

Thank you, Pastor Kenneth Pentti, for being our devotional writer in the series "At the Master's Feet" for the first half of this year. Your writings have been much appreciated by our readers.

As the official evangelist in our church, you have written as an evangelist, making particular effort to point out sins among us, as well as applying the Gospel. It is never easy to apply the law, but the Gospel loses its sweetness where the pain of the law has never been felt. And so it was that we needed articles on such subjects as backbiting, boasting and envy in your series, too.

May the Lord bless you in your continued work as our evangelist-youth worker. You have reached many people already. Lives have been changed. Sinners have been converted, Christians have been strengthened. May diligent preparation through prayer by the local congregation precede every speaking mission you have. A busy fall schedule awaits you. The Lord give strength.

Then we are happy to announce as our writer for the months of July-December Pastor Harvey Carlson, recently pastor of our church in Grand Forks, N. Dak. He has had a good ministry there but felt the need to take some time off and await the Lord's leading as to the future.

We have asked Pastor Carlson to deal with a specific area in the twelve articles he will write, the first time we have ever done so. His overall topic will be the return of the Lord Jesus Christ. This is a very vital theme and one in which there is much interest in our church, as there should be. He has given a lot of thought, study and prayer to this teaching of Scripture and will have much to share with us.

The doctrine of the return of Christ is one in which there are legitimate differences in interpretation among us. There is no difference in the conviction that Jesus will visibly re-

turn one day. But we may differ on a number of things pertaining to that return. Pastor Carlson knows this, that not everyone will agree with him on all things, but is willing to present his understanding of the return of the Lord, the fact of it, events leading up to it, and what it all means for mankind—as much as can be done in 12 brief articles.

So our readers in these next months will find much with which they can agree in Pastor Carlson's articles, "At the Master's Feet." In fact, some will agree with everything written. Others will disagree on certain points. But for all of us it will be good to have our attention directed to that great event yet to come, the return of the Lord Jesus Christ.

May the Lord bless your writing for us, Pastor Carlson, and lead in your life as to the work He has for you to do next.

WORD OPPORTUNITIES

Lutherans are sometimes referred to as "the people of the Word." Whether or not we deserve that appellation more than others is debatable, but we should endeavor to live up to that name.

No doubt the designation can be traced back to Martin Luther's strong stand on the Word as his only rule for faith. "Here I stand," he testified. No other course of action would satisfy his soul.

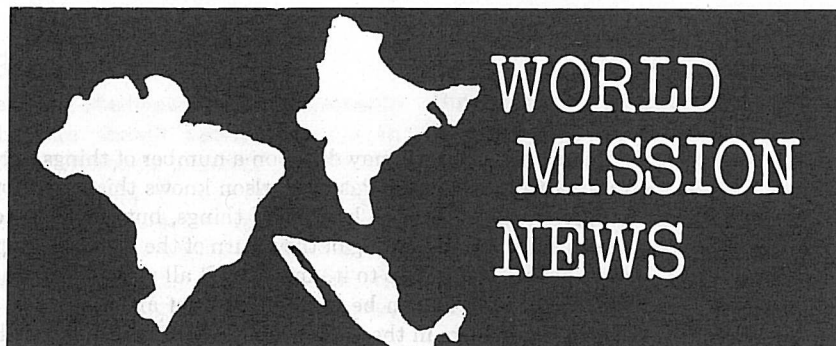
In the Association many of our congregations hold mid-week Bible studies. The ladies aids have similar studies and there may be classes for adults as well as for high school students on Sunday mornings. This list doesn't exhaust the opportunities in some churches.

But there are other chances for study of the Word made available to our people as well. We have in mind the winter Bible conferences, Bible camps and the Luther League conventions.

Just today we would like to emphasize the AFLC family camps and the Luther League Federation Convention. Again this year, the Association will sponsor camps at Lake Bronson, Minn., and Osceola, Wis. While relatively few people out of the whole church can take advantage of these camp opportunities in any one year, they prove a real blessing to those who can attend. The morning Bible hour at these camps can be said to be the heart of the camp. In a more relaxed and informal setting the Word is shared. Always there ought to be the desire to know what God has said and to be willing to follow His commands.

The LL Federation will hold its biennial convention at the Association Retreat Center this year (next month). It is thrilling to see people of every age searching the Scriptures, and not least young people. The potential for good to be found in a large group of youth is exciting. That potential is seldom, if ever, realized, but it must be reached for. Again, at these conventions Bible study is so important, so central. God bless these hours with the Word. Where the Word is, there the Spirit is. And where the Spirit is things can happen in lives.

People of the Word. That's what we want to be, and what we must be. Then the sky is the limit as to what the Lord can do through us.



MY FIRST IMPRESSIONS OF OUR NEW MISSION FIELD

By Mrs. Charles Knapp

The Lord blessed me with several advantages that perhaps many other first-term missionary wives do not have. The Lord guided me to take two years of Spanish in high school, which are helping me a great deal now. Then He enabled me to take nurse's training, which is proving to be very useful in caring for my own family in this different culture. He gave me a good background in Bible at Association Free Lutheran Bible School in Minneapolis. He directed me to go to Brazil with the FLY (Free Lutheran Youth) group in July of 1977. While there, we spent one day in the city of Presidente Stroessner, Paraguay, where we are currently living. So I had a picture in my mind of what things might be like before we came. The Lord also blessed me with a husband who had grown up in Brazil, speaks Portuguese fluently, and can communicate quite well with the Spanish-speaking people. The Lord knew that I needed these benefits, as we are pioneering for Him through the AFLC in Paraguay.

My biggest amazement has been how the majority of people here can live a seemingly happy life without the Lord. But I know this is just on the outside, for no one can be truly happy until they have a personal relationship with the Lord Jesus Christ. The next thing that has impressed me is the simple lifestyle of most people here. Many people live in one-room, wooden houses with dirt floors. These people walk or take a bus wherever they need to go. Then there is the other extreme. Some people live in mansion-type houses and own several vehicles. But as Charles mentioned the other day, they probably do not have a mansion waiting for them in heaven.

Now a few of my impressions along a lighter, more human line. I have never liked bugs. But the Lord has given me a new appreciation for His creativeness in designing all the different species of bugs here. The Lord guided my husband, through his knowledge of the culture, to put screens on and spray our rented house before we got completely settled. This has minimized much of the health hazard that certain bugs can cause. This next impression may not seem out of the ordinary at all to you who live on farms, but I grew up in the city. When we buy a whole frozen chicken here, that is exactly what we get. The head and claws are tucked inside of the chicken. Oftentimes many of the feathers are still attached to the chicken as well.

One impression that most tourists never get of this city is one you get when you go shopping along the back streets. This is where you see how many Paraguayans live. The streets are unpaved and difficult to drive on with a car. The streets are lined with a series of small shops. Many of these are little fruit and vegetable stands. But a few of the bigger shops sell household items, such as brooms, buckets, large kettles, etc. Many of the people live right in the back of their stores. So the whole family works together to operate the store. As you walk by the store, you might see the wife standing out front stirring a large kettle of food that she is preparing for her family, over an open fire. At the same time, the older children are watching the younger ones or helping their father bring produce or other goods into the store to sell. Dogs and cats roam the streets and find food where they can. If you want to buy in quantity or get a good price this is the place to shop. But do not go there after it has rained, because then the streets

are all mud and you become muddy also.

I like to go there and just observe the people. They work together as a family and need each other. They can find pleasure in small things. One lady was so pleased at herself for guessing the exact measurement of five kilos of beans for us before she weighed them. Their lifestyle is so much simpler than most North Americans. Yet many of these people are not truly happy. For they, like all people, have one basic need. We all need the Savior, Jesus Christ. "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life" (John 3:16 NAS). Please pray with us for open doors to share this wonderful message with the people to whom God has called us. ✠

PERSONALITIES

Rev. Harvey Carlson has resigned as pastor of Trinity Lutheran Church, Grand Forks, N. Dak., and concluded his work there on June 15. His future plans are not known at this time.

Miss Judith Wold, Thief River Falls, Minn., who has been the executive secretary of Parish Education in the AFLC since 1969, has resigned her position, effective August 1.

Rev. Ingolf B. Kronstad, Jr., who served Redeemer Lutheran Church, Kirkland, Wash., briefly, is no longer serving Redeemer Lutheran and is no longer on the clergy roster.

New address for *Pastor and Mrs. Karl I. Stendal* is 5456 Emerson Ave. No., Brooklyn Center, Minn. 55430. The Stendals have recently returned from DeKalb, Ill., where he served as interim pastor of Grace Lutheran Church.

HELP WANTED

Cook for Association Free Lutheran Bible School cafeteria.

For further information contact:

Pastor Moland

3110 E. Medicine Lake Blvd.

Minneapolis, Minn. 55441

(612) 544-9501

UPDATE ON LUTHERAN UNITY

By Pastor R. L. Lee, Minneapolis,
Minn.

1982 . . . the year for a proposed merger of most of America's Lutherans!

During their 1980 conventions, the Lutheran Church in America (LCA) and the American Lutheran Church (ALC), at the initiative of the smaller Association of Evangelical Lutheran Churches (AELC), endorsed a two-year study process which could lead to possible union of the three synods.

This potential merger of the majority of U.S. Lutherans ought to be of great interest to the AFLC, since our organization of almost 20 years ago was the direct result of a previous merger. Also, many bonds of friendship and family, as well as our common tradition, bind us to our fellow Lutherans in other synods.

There is little evidence of opposition to union in the publications of the LCA or AELC. However, anti-merger sentiment in the ALC seems quite extensive.

ALC President David Preus and former Luther Seminary President Alvin Rogness have identified themselves with the opposition, calling for a renewed commitment to mission and evangelism, rather than devoting another decade to organizational concerns. They also maintain that sufficient unity already exists.

Many letters to the editor of *The Lutheran Standard* reflect these same

“ . . . anti-merger sentiment in the ALC seems quite extensive.”

concerns, as well as others, such as Biblical inerrancy, world mission policy, and polity. One ALC (former LFC) pastor writes, “If we have learned anything during the last decade or so, it is that bigger is not better . . . I want to say a sincere thanks to respected lead-

ers like Dr. Preus and Dr. Rogness for having the courage and wisdom to try and guide us away from an unwise marriage.”

The question of polity (type of church government) is a valid concern, especially from our AFLC perspective. ALC congregations still own their property, which they may retain even when withdrawing from the synod, after certain constitutional requirements are fulfilled.

A different concept of polity, however, is revealed in the decision at last summer's LCA convention to approve the first reading of a constitutional amendment which makes the district synods' control over local church property more explicit. This amendment would give the synod the right to claim the property of any congregation that would seek to withdraw from the LCA.

Concern over polity has even been expressed from within the AELC, which consists of many former Missouri Synod congregations, and has been strongly committed to merger. “What would have happened had a statement like this (the LCA amendment) been required by the LCMS in the constitutions of its congregations? The answer could be that the AELC would not even exist! At best, its size would have been considerably reduced.

An answer to a “Question Box” letter in *The Lutheran Standard* concerning the polity issue stated, “In both the ALC and the LCA, congregations own their own property . . . it's virtually certain that church property will remain in the hands of the local congregations.” Yet the strings that are attached to ownership within the LCA reveal a hierarchical polity which concerns many ALC congregations regarding the structure of the new church body.

A second major concern is theological. Some see the ALC as more conservative than the LCA. One pastor writes, referring to the ALC constitution which accepts Scripture “as the divinely inspired and inerrant Word of God,” that the LCA “knows the mean-

“A second major concern is theological.”

ing of inerrant and omits it from its constitution because a preponderance of its clergy and many of its laity do not believe in Scripture's inerrancy. . . . This is an issue which deserves more attention than it has been receiving.”

Some of the debate has become quite heated. The anti-merger arguments of Preus and Rogness have been called “theologically unconvincing, logically absurd, and historically irresponsible.” The editor of *The Lutheran Standard* has cautioned against “name-calling, and cavalier indictments of the motives, intelligence, and goals of those who disagree with us” on the merger issues.

What will happen in the days ahead? One of the most recent news releases reports that the largest district in the ALC has voted overwhelmingly for merger “without condition of structure of design,” and also requesting that the current union committee be replaced with one “firmly committed to organic union.” In a second article in the same publication, the bishop of the ALC's second largest district calls Lutheran unity “an absolute necessity for our time.”

The AFLC is not involved in these merger discussions. However, a major realignment of U.S. Lutheranism could have a significant impact on our future. We share the concerns that have been expressed in the areas of polity and theology, firm in our conviction that the congregation is the right form of the kingdom of God on earth, and that the Bible is the inspired, inerrant Word of God.

1982 . . . a new synod, embracing a majority of America's Lutherans? And,

[Continued on page 12]

YOUTH

DON'T STAND IN THE WAY

Dennis Tieman, an AFLBS graduate, and I were listening to an intelligent, straightforward lady in her early twenties. She was a slightly built, somewhat shorter-than-average lady with especially sharp, insistent eyes. We kept our coats on as we stood in the hallway outside her apartment door and she planted herself just across the threshold. The television was turned too low to disturb our discussion, but the devil's message blared so loudly in her heart—she seemed deaf to Jesus' call. Was there a reason?

We discovered a cause for her closed heart. After we had introduced ourselves, we visited about her background and her present situation. She told us about her family, her recent hospitalization, her small North Dakota hometown and the Lutheran church she had attended there. But now she avoided church and tried to avoid any thought of God. The reason? Hypocrites.

She claimed that her church "was a bunch of hypocrites." The young people there would party Saturday night and go to church Sunday morning. She knew that they were pretending on Sunday, and she knew that that was wrong. So she had decided to abandon church and to forget about God. She knew that the church is supposed to be comprised of Christians.

So I asked, "What is your definition of a Christian?"

Her answer was simple: "A person who lives one hundred percent by the Bible."

She was right. For Jesus said, "If you abide in My word, then you are truly disciples of Mine" (Jn. 8:31 NAS). I then briefly explained that Jesus lives in me and that He has changed my life. Then I asked her if she was sure that she was going to heaven.

She knew she wasn't. But she didn't want to bother with Jesus and be with the hypocrites of the church.

I cannot justify her excuse for rejecting Jesus, because Jesus must be accepted or rejected only on the basis of His testimony and His works (Jn. 10:37, 38), not on the basis of the lives of church people. However, neither can I justify hypocrisy among church members. For Jesus gave Himself up that His church might be holy and blameless (Eph. 5:25-27).

Although her logic was illogic, the fact remains—she refused to trust Jesus because of "pretend Christians." And I have no doubt that there are also people in your school and community with the same hang-up. Non-Christians will search for inconsistent living in Christians (1 Pet. 3:16). They want an excuse for their disbelief in Jesus.

So, what should we do? How can we eliminate the grounds for charges of hypocrisy against church members? How can we help people trust Jesus for salvation? Here are three ways.

1) Acknowledge Jesus in our hearts (Matt. 22:32). Let's face Jesus honestly and be sure that we have accepted Him as our Savior and Lord. Let's ask Him for forgiveness and tell Him to take the driver's seat in our lives.

2) Acknowledge Jesus with our mouths (Lk. 12:8, 9). God needs Daniels in our schools and communities, those who will not be ashamed or afraid to speak His name. We must simply let people know that we love Jesus because He has forgiven us. Also, let's think in our quiet times and throughout the day of other ways God has blessed us personally. Then we can tell how Jesus is our daily companion, guide and helper. Let's use our tongues for Jesus.

3) Acknowledge Jesus by the way we live (Rom. 14:8). Our actions must be consistent with our words. Jesus commanded us to let our light so shine before men, that they will see our good works and glorify God (Matt. 5:16). When we sin, we must confess it, not

cover it up and pretend we are perfect. However, we must aim for perfection (II Cor. 13:11). Our lives must show Jesus to others or they will find excuse to deny Jesus. Let's "live for Jesus, that's what matters," as Evie sings. Then others *will* see the light in us and come along.

Could someone use my life as an excuse to reject Jesus? Let's take time to examine ourselves. Do I acknowledge Jesus in my heart? Secondly, do I acknowledge Jesus with my mouth? And thirdly, do I acknowledge Jesus in my living, my actions? If we will live for Jesus one hundred percent, we will not be stumbling blocks; we will be signposts to Jesus.

Reuben Unseth
Bismark, N. Dak.

MISS SOLVEIG LARSON TO WED

Miss Solveig Larson, who is in charge of layout design for *The Lutheran Ambassador*, will be united in marriage to Rev. Wayne A. Hjermstad of Eden Prairie, Minn., this Saturday, June 27, at Medicine Lake Lutheran Church, Minneapolis, Minn. She will be on leave of absence from the *Ambassador* during the summer months.

Best wishes and God's blessings to Solveig and Wayne from the *Ambassador* family.

Update . . .

if so, what form will it take? What will be its theological position? The answers to these questions will soon arrive, as another page of history is written in our time.

(Ed. note: Pastor Lee is the teacher of Church History at Association Free Lutheran Theological Seminary. Footnotes for specific quotations in the above article are available from the Editor upon request.)

Life on the Edge of Town



Good Prospects

Life on the Edge of Town has been derelict recently, but now we hope to be back on schedule.

What a difference a year makes! Here in early June everything looks so good. We had a little rain in early spring but then for a while it was dry and we wondered if this year would be a repeat of last year when our first real rain came on June 26. However, on May 22 we got our first big rain and there have been other rains since. There is no substitute for good moisture to make things grow.

Last year I tried to nurse some things along by carrying river water and saw that source almost dry up on me. Many vegetables didn't come up until about July 1. This year the garden plants and flowers are doing so well.

The big project for me this summer will be painting our house. With a new addition since last time, there will be more space to cover. The worst part of painting is getting started. Once the work is underway, it isn't so bad. And if you see a few specks of paint on the pages of the *Ambassador* in the next few weeks you'll know the reason why.

Something I'm looking forward to a lot this summer is a class reunion on July 4. This will be the 35th anniversary of our graduation from Newfolden High School. Not everyone of the 36 living members will be back, but there'll be a nice group. More later on this.

A Trip to Iowa

Mother, my sister Valborg and I

made our annual early June trip to the Cities again this year. Good to see other family members (including Mother's newest great grandchild) and enjoy their hospitality. Was out to Medicine Lake briefly on a Friday afternoon and saw a few of the folks. The dining hall at Bible School has been revamped as those of you who went to the Annual Conference will have seen. Looks nice. I called Dr. Bernhard Christensen, former president of Augsburg College and Seminary, and we had a good visit.

Then we were joined by my sisters, Cordelia Agrimson and Irene Strommen, on a trip to the Amana Colonies in east central Iowa. On the trip down we ate noon lunch at the Blairsburg corner. Shortly after leaving there we passed to the west of our Salem Church near Radcliffe and I looked over that way.

The Amana colonies have nothing to do with the Amish people, contrary to what I thought. A cluster of nine small towns or villages, one of them being a modern motel complex on Interstate 80, they were started in 1854 by German immigrants of Lutheran background. But it was under the name "the Society of the True Inspirationists" that they set up their communal-type living in the new world. In 1932, by a democratic vote, the communal way was dropped and free enterprise took over. A voluntary society still exists to preserve in some way the historic character of the colonies. Visitors will see no special garb or dress. The word Amana is a Bible word: "Look from the top of Amana" (Song of Sol-

omon 4:8). The word in Hebrew means constant.

The Amanas

Anyway, the Amana villages contain various stores and shops. I didn't see all the villages, but likely each has a general store. Among them you may also find a furniture factory, a meat shop, a woolen mill, the refrigeration plant, a wickery shop, bakeries and eating places. The old buildings, the originals, are of stone or brick.

We ate our evening meal on our quick trip at the Ox Yoke Inn in Amana. That was a very fine experience. We had breakfast in a smaller cafe, but nice, in Homestead. Our waitress there was from Estherville, Iowa, a city with which I am somewhat acquainted.

In the Amanas area we came across two large rural Missouri Synod churches. They were only a few miles apart.

We enjoyed our visit to the Amanas. The pace is relaxed. Just a pleasant place to browse.

West Branch, Nashua

On the return trip we drove over east of Iowa City to see the birthplace and grave of former president Herbert Hoover. He was born in a two-room cottage, only a step up from a log cabin. Nearby was a replica of his father's blacksmith shop. The graves of Mr. Hoover and his wife Lou are on a knoll overlooking the little town. We didn't have time to tour the Hoover Library, but it would be worth a trip back. It was impressive to see the place from which one of our presidents came.

On through Waterloo, where I attended a Lutheran Free Conference in 1964. The topic was "This Steadfast Word."

We drove out from Nashua a mile or so to see "The Little Brown Church in the Vale." It was larger than I expected, but it was brown and showed age. Regular services are still held there each Sunday.

At Northwood, Iowa, we made inquiry about a certain township in Worth County. My maternal grandparents were married there in 1883. I hope to go back later to see if I can find the exact farmstead where they spoke their vows before Pastor Ole Nilsen.

—Raynard Huglen

MEMORIAL SERVICE HELD AT SATESDAL CHURCH

A memorial service was held at the Satesdal Church northeast of Thief River Falls, Minn., on Sunday, May 12. No longer a congregation, Satesdal joined Our Saviour's Lutheran Church in Thief River Falls some years ago.

Satesdal was organized in 1891 with Pastor Elias Berlie as the first pastor.

Among those participating in the service were Miss Judith Wold, Art Joppru, John Anderson, Carolyn Anderson, Mr. and Mrs. Reuben Wold, Rev. and Mrs. Richard Lund, Helena, Adeline and Randy Moe, Lars and Maren Dyrud, Mrs. Leola Furman, Erick and John, Mrs. John Anderson and Karla Anderson. A partial history of the congregation has been written by Loiell Dyrud.

BOOK REVIEW

Time in Many Places

by Nels Olson

Price: Retail \$9.00

Wholesale \$7.00

This book has been written by a member of our AFLC from Faith Lutheran Church, near Mason, Wisconsin.

Nels Olson was born in Norway, but immigrated to northwest Wisconsin as a small boy. Godliness in the home and church played an important part in his early life. Mr. Olson tells of early days in this area when trees had to be cleared from the land before any farming could be done. Cutting and processing of lumber served as a vocation for many.

As a young adult, Nels left home to find employment and provide for himself. Jobs were scarce and working conditions poor, especially during the Depression, so Nels' experiences were many and varied. After cutting logs, working in a mill, carpentering, and working in an auto factory, Nels finally became a contractor, with others working for him.

His search for work eventually took him all the way to Detroit, Michigan, and forms the basis for the book's title. Nels' complete records of all his work proved a great help to him later in writing this book.

One senses that Mr. Olson always gave an honest day's work for his pay and this was often its own reward. But occasionally working conditions were not as good as could be expected and this eventually led to the formation of labor unions, revolutionizing the job market.

Time in Many Places captures the imagination and helps one to briefly relive the past. Older people will be able to identify with much that has been written. Younger people will better understand the present when they realize the events that have formed it.

The book is simply written. Mr. Olson writes as if he were talking to you personally. It is filled with photo-

graphs, illustrations, and diagrams, helping the reader to "see" the past. This book may be purchased by sending \$8.00 (which includes postage and handling) to: Mr. Nels Olson, Mason, Wisconsin 54856.

Pastor Gerald F. Mundfrom

FRIENDS?

Who are my friends?

How could you be My friend?

I do not approve of your cheating—

But you do.

Through your cheating you hurt

Me—

But do I tell?

No,

Because you're My friend.

Are you My friend?

You swear at and curse Me—

You hurt Me so much

But do I

Seek revenge?

No,

Because you need a friend.

Though I bled and died

for you—

Though I suffered—

gave My life for you,

do you care?

No.

But I will go on loving,

and caring,

and being a friend.

Why?

Because some day you'll need a friend

just like I did

On that Good Friday of long ago.

Marilyn Langness

Faith, S. Dak.

At the Master's Feet . . .

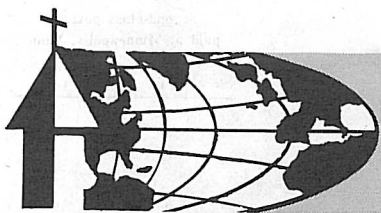
er, are continuous and persistent. Potiphar's wife spoke to Joseph day after day (Gen. 39:10). The Christian must put on the whole armor of God so that he may effectively stand against the constant and persistent attacks of the evil one.

Let us be aware of the benefits of temptation.

Temptations may be the wings upon which the faithful child of God rises to honor. It was from the trial that Joseph came forth as prime minister of all Egypt. "If God be for us, who can be against us?"

Temptations refine the dross and reveal character. The inner life comes to the surface in the hour of trials. Joseph's convictions, character and true nature came to the surface. His temptation became the opportunity he needed to show "his stuff."

Temptations are sure to come. How are you responding to them?



CHURCH-WORLD NEWS

CHURCH EDITOR WARNS ON POASTAGE INCREASES

Washington—(LC)—Calling a proposed cut in postal subsidies for the nation's religious press "potentially devastating," Edgar Trexler, editor of *The Lutheran*, asked a Congressional committee to keep faith with commitments made by earlier Congresses and maintain the current postal subsidy for non-profit second-class mailers.

"The religious press is willing to pay fair postal rates," Trexler, editor of the *Lutheran Church in America* magazine, told the U.S. House of Representatives post office committee [May 13]. But, he added, religious publishers "cannot—and ought not to be expected to—absorb more than double the present postal costs in one fell swoop."

In 1971 the U.S. Congress adopted a 16-year phase-in plan for the gradual increase of second- and third-class mailing rates, allowing the publishers to plan for additional income. By the end of the 16th year, 1987, the subsidy was to end.

The Reagan administration's budget plan, adopted recently by the House and the Senate, calls for reduced postal appropriations. This would force publishers to move directly from the current "year nine" of the phase-in plan to "year 16," effective Oct. 1.

Trexler testified on behalf of 750 member publications of Associated Church Press, the American Jewish Press Association, the Catholic Press Association and the Evangelical Press Association, with a total per issue circulation of 70 million.

The Lutheran's circulation is about 600,000. Trexler told the committee the current cost for mailing one issue is \$24,000. If the subsidy for second-class mailers is ended, he testified, the cost would more than double to \$57,000.

"Inflation of that magnitude is unac-

ceptable and requires Congressional relief," Trexler said, adding: "If I were to fire my entire editorial staff, including myself, the savings from their salaries and benefits would only offset the additional postage costs for four months."

Trexler told the committee that such heavy increases would be "self-defeating." He cited a survey of the nation's religious press indicating that ten percent of the publications would cease printing if postal rates doubled, and that more than one half of them would reduce their number of issues. In addition, one-quarter of the publications surveyed said they would reduce their number of pages or use lighter weight paper.

"There will be no winners, only losers," Trexler said. "The postal service will not have additional revenue if fewer publications are mailed. Churches and religious groups will lose support because their members will not receive as much communication as they should."

The religious press has been valuable in "maintaining the character and moral fibre of this nation," Trexler argued. Church income, he said, "serves vast needs—aid to the poor, child and family services, overseas missions, world relief, colleges and schools, houses of worship, and so on. These dollars come from voluntary donations. If larger and larger shares of these dollars are used to pay postage, then these dollars cannot be used to provide those items which are fundamental not only to religion, but to the general welfare of the nation." †

GAMBLING IS LIKE THAT

In 1931 when the first Las Vegas casino opened there were only 31,000 people living in the entire state of Nevada.

Las Vegas had five blocks of paved streets and the dirt road to Los Angeles represented a 3-day drive.

Today Nevada is the nation's fastest growing state with 799,000 residents. Gambling contributes \$100 million in tax revenue—half of the total take—so there is no income tax. Unemployment of 1½ percent is the lowest in the country, and 65 percent of the jobs in the state are there because of gambling.

That's the good news. The bad news is 34,257 serious crimes last year—including 92 murders—giving Las Vegas the highest crime rate in the country. One out of every nine women between the ages of 15 and 39 is a prostitute. The alcoholism rate is the highest in the country, and the suicide rate is twice the national average.

Gambling is like that. It has such an allure, because it can solve so many problems. That's why New York, Massachusetts, Michigan, California, Florida, and Louisiana are considering licensed casinos.

But while it brings the money, it brings heartache and crime. That's a poor trade. And that's what worries me about North Dakota.

We started modestly—just tip jars, raffles and bingo for charity. But we're never satisfied. This year the legislature is legalizing blackjack, with scarcely a cry of protest. Two years from now it will probably be paramutual betting. Maybe then slot machines. How far into the web will we be drawn?

The legal tip jars in North Dakota alone are bringing a \$15 million windfall to charitable organizations. But that's not new or created wealth. The money first has to come out of somebody's pocket.

There is no way to stop all gambling, of course. But isn't there some paradox when state government looks after edu-

Church-World News . . .

cation, welfare, health care, and so many other needs of the people, then at the same time make it legal to prey on and steal from those who are compulsive gamblers?

John Andrist, Editorial
Divide County Journal,
Crosby, N. Dak.

OH, WHAT A MOUNTAIN

Oh, what a mountain He gave me;
Oh, how I dreaded the climb.
When I got to the top
There was Jesus, Who sought
The step that I took every time.

Marjorie Berge
Wayzata, Minn.

LEM CAMPS

Lutheran Evangelistic Movement camps for the whole family will be held July 6-11, July 13-18 and July 20-25 at Lake Koronis Assembly Grounds, Paynesville, Minn. Pastor K. Pentti is one of the speakers in the middle week.

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Thy Kingdom Come

HE IS ABLE TO HELP

"For in that He Himself hath suffered being tempted, He is able to succor them that are tempted" (Heb. 2:12).

It is unspeakably great that God gave us Jesus as the Atoner for our sins, and it is also unspeakably great that He walks among us and desires to save that which was lost. But is it less great that in His life on earth He has tried what we must try, and that He therefore can help us when we suffer and are tempted?

When our Savior sees tears in our eyes, He remembers the reason for His own tears. And when Satan tempts us so that it seems we are walking be-

tween fire and sword, then our Savior looks at us with a heart full of sympathy. From the depths of His human nature there arises a power which He has won in His lifetime, and His heart calls to us: "I understand you, struggling brother and sister! I, too, have been in the same conflict that you are in now." When our souls tremble because heaven is closed against us and because Father hides His face from us, and we fear eternal perdition, then our sad groans reach Him and again He shouts to us: "To Me also heaven was closed when the sweat fell as blood on the ground, and the cross stood enveloped in darkness."

To see our Savior from this side also, brings great power to all the children of God who must suffer. Seen thus He suits us so wonderfully well in our daily life. Try to see Him thus today.

And if I ever go astray,
My wayward soul He turneth,
To save the lost, to guide the way,
For this He ever yearneth;
He leadeth me, my soul to bless,
In His own path of righteousness
For His name's sake and glory."

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