

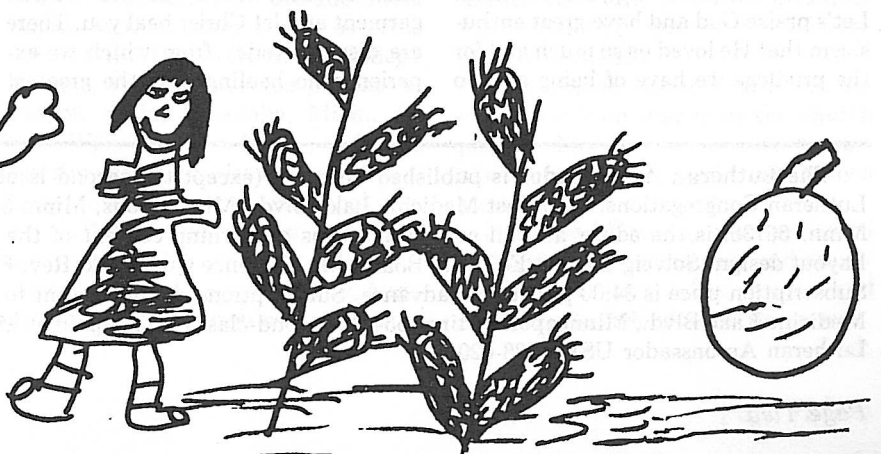
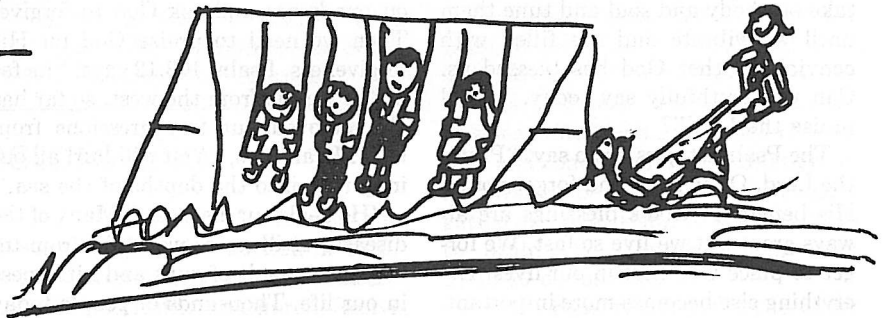
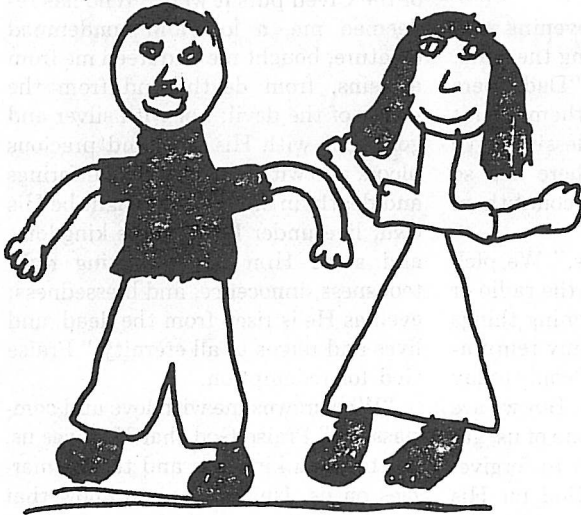
November 13, 1979

# The Lutheran Ambassador

What I'm thankful for

Dad

Mom



# MEDITATION MOMENTS

## *Thank God for His Blessings*

Psalm 103:1-5

Many of you, hopefully all of you, will be gathering together in your church on Thanksgiving Eve or Thanksgiving Day, thanking God for the many blessings He has given you. Some will say, "What blessings have I had during this past year? All I have had are trials, illness and death in my family."

Yes, blessings. Thank God for them. "Praise the Lord, O my soul, all my inmost being, praise His holy name. Praise the Lord, O my soul, and forget not all His benefits."

Take a musical instrument, for example. In order to get music out of it you have to tune it. On a violin, you manipulate the strings with a bow until there are vibrations. We need to take our body and soul and tune them until we vibrate and are filled with convictions that God has blessed us. Can you truthfully say today, "I will praise the Lord"?

The Psalmist goes on to say, "Praise the Lord, O my soul, and forget not all His benefits." God's blessings are always great but we live so fast. We forget to place God first in our lives. Everything else becomes more important. As we look back on our lives as Christians, we can praise God for salvation. Let's praise God and have great enthusiasm that He loved us so much and for the privilege we have of being able to

trust in Him and experience forgiveness of our sins. We can truly praise God for our Savior. I praise God for the promise that He is preparing a place or a home in heaven for me.

A little girl was out one evening with her father. She was counting the stars. All of a sudden, she said, "Dad, there are so many I can't count them." Isn't that the way with God's blessings. We begin to count them. There are so many we find it difficult to count them all.

"He forgives all my sins." We pick up the newspaper, turn on the radio or television. We see the alarming things that are happening. So many temptations. Sin is no longer sin. People today don't like to hear about sin. But we are sinners. We need to, each one of us, get on our knees and ask God to forgive. Then we need to praise God for His forgiveness. Psalm 103:12 says, "As far as the east is from the west, so far has He removed our transgressions from us." Micah says, "You will hurl all our iniquities into the depths of the sea."

"He heals our diseases." Many of the diseases or illnesses we suffer from today are a result of guilt and bitterness in our life. Thousands of people today have to live on tranquilizers or sleeping pills. Friends, touch the hem of His garment and let Christ heal you. There are diseases today from which we experience no healing, but the greatest

healing will come when we go home to be with the Lord.

"Who redeems our life from the pit." The explanation of the second article of the Creed puts it well: "Who has redeemed me, a lost and condemned creature, bought me and freed me from all sins, from death, and from the power of the devil; not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from the dead, and lives and reigns to all eternity." Praise God for redemption.

"Who crowns me with love and compassion." Praise God that He loves us. He bestows kindness and tender mercies on us. Isn't it good to know that the everlasting arms of Jesus are about us? So many wander about today. So alone. Let Jesus take you in His arms. Christ will bring satisfaction. He satisfies my desires with good things. John 7:37 tells us, "If a man is thirsty, let him come to Me and drink." Place Jesus first in your life.

We experience so many troubles, trials, sorrows and heartaches. Bring them to Jesus. He is a great Savior and Friend.

I hope you can truly say, "*Praise the Lord, O My Soul.*"

—Leslie Galland

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# Let Us Give Thanks



by Pastor Raynard Huglen

Psalm 95:1-6

The Pilgrims were thankful  
For harvest of grain,  
For food from the forest,  
For sunshine and rain.

If they could be thankful  
For their scanty store,  
Then we should be thankful,  
For we have much more.

It is a child's poem, but it reveals great truth. And why not, for sometimes children see truth more closely and with a more unobstructed view.

As a nation, may we be grateful on this Thanksgiving Day. How wonderful it would be if all churches were filled this day for the service of thanksgiving, with the people recognizing God as Provider and their voices lifted with the psalmist to sing, "O come, let us sing to the Lord." Then I would be ready to predict that a new day was dawning, spiritually, in America.

But do you know what one of the big problems is in America on this Thanksgiving Day? How to get the festive meal worked in between football games on TV. Not a few feathers will be ruffled before all is arranged. If people can't eat the festive meal without distraction, how much attention do you think the Lord is going to get? "Let us come into His presence with thanksgiving."

Thanksgiving is for every day, but it is good to set aside a day for special emphasis. I need the special reminders and maybe you do, too. And, by the way, the purpose of a table grace before meals is that one recognizes God as the Giver of daily bread.

Now let's recount some of the blessings the Lord has given us. I'm going to use some suggestions from John Baillie's classic book *A Diary of Private Prayer*. That book itself is something for which you will thank God if you make use of it.

"A home to share, kindred to love, and friends to cherish." Thank God for other people. Someone has said, "No man is an island; no man stands alone." We are dependent upon one another. We should be grateful for those who provide services we need—the butcher, the highway crew, the railroad section gang, the garbage hauler, the dentist, the librarian, the auctioneer, the beautician, the waitress, the electrician. The list is endless. Perhaps others will be grateful for the talents and abilities we have to share.

And, of course, there are those who are much closer to us. Our family members, for instance. There may sometimes be brother-sister arguments, or brother with brother. At times a generation gap with parents may be suspected, but isn't family wonderful, just the same? I have always felt warmed when I have seen a loyalty, even a fierce loyalty within a

family and seen how members care for one another. We are all familiar with the old Boys' Town sketch of a boy carrying a smaller lad. The caption reads: "He ain't heavy; he's my brother." May we be more appreciative of our families.

"Friends to cherish." The close friends, those whose lives touch ours in a special way. I think of Mrs. A. L. (Elvera) Hokonson, now of Everett, Washington. Not a few of us have been recipients of notes from her in which thanksgiving was dominant and she reminded us of what we had to be thankful for in others. She has the gift of being thankful and helping us to be that, too.

"A place to fill and work to do." Everyone wants to be needed. Some of the blackest despair the human spirit can experience is the feeling of being useless, of not being able to make a contribution to life. I once heard the late Rev. T. H. Quanbeck speak about how this need to be needed was written into the spirit of man in the creation for God gave him dominion over all the other creatures.

Happy is the person who is doing something worthwhile and likes that work and finds it challenging. Now and then we meet folk who seem misplaced in their tasks and who are trying to make the best of a difficult situation. Still others could work, but choose not to and they cannot be happy in shirking their responsibility. Finally, there

**"But do you know what one of the big problems is in America on this Thanksgiving Day? How to get the festive meal worked in between football games on TV."**



are those who work at jobs which pander to man's base instincts and prey on their weaknesses. They, too, miss the joy of contributing good to life. But there is happiness in having useful work and doing it well.

"A green world to live in, blue skies above me, and pure air to breathe." These words were written before ecology and pollution became common words. Man hasn't always acted wisely. Indeed not. The white man came to America and saw that the land was good. In all too many cases he thereupon proceeded to get what he could for himself while the getting was good, with precious little thought of the coming generations that would have to live here also.

Thank God, people began to think of conservation of natural resources and the land was so bountiful that there is still an abundance. But we must be careful and wise. Some resources, unlike the spiritual blessings of God, are not limitless.

I am grateful for the beauty of the world around me. Many a time, as I have looked at some particularly beautiful sight—the autumn leaves, a prairie sunset, a lake at twilight, the petals of a flower—I have asked, "Who am I, Lord, that I should see such beauty?"

"Healthy exercise, and simple pleasures." Thank God for health itself, physical and mental. Elsewhere in this issue, Gerard D. Blais, Jr., of our congregation in Fall River, Massachusetts, writes of the mental retardation

"Many a time, as I have looked at some particularly beautiful sight . . . I have asked, 'Who am I, Lord, that I should see such beauty?' "

afflicting some of our population. Let us be grateful for all that from which we have been spared and not unmindful of what we may learn and receive from those not gifted with what we think of as normal mental powers.

But back to "healthy exercise and simple pleasures." Consider the joys of tobogganing, ice skating, skiing, snowcatting, the tramp in the woods, the skills of woodworking and fancy work, the satisfaction of vegetable and flower gardening. Again, the list is endless.

"My race's long history to remember and its great men to follow." In these days we'd better add in a hurry, "and women," too. A few years ago I read the book *Fifty Great Americans*. It was fascinating. Some of the personalities were familiar as to name, but the details of their lives were sketchy at best—Charles Steinmetz, Oliver Wendell Holmes, Andrew Carnegie, Will Rogers. Others were much better known—Theodore Roosevelt, George Washington Carver, Abraham Lincoln, George C. Marshall.

Then we think of all who have contributed to life, including those who are our forebears in the church. Many for whom to be thankful, the known and the unknown.

"Good books to read and many arts and crafts to delight in." Books are a

great treasure. I think that by now you know I believe that. They are like dear friends. They are only objects, perhaps with colorful jackets, until they are picked up and read. Here is one that transports us to a faraway place. Here is another telling of an interesting life. And here is one which fills our minds with inspirational and challenging thoughts.

And then there is *the Book*, the Holy Bible. For the Christian it is the most popular book. Other books are read once, a few of them twice or more, but the Bible is used over and over. The reading of it never ends throughout life. It is God's message. There is always more to know, although the grand design of the Book is quickly grasped by the one with a spiritual mind and intentions.

Mention can only be made of the arts and crafts. By these we mean good music, painting, sculpture, etc. What a richness lies there!

"The peace, passing understanding, that comes from Thine indwelling in my soul." Jesus promised that peace and He gives it to all who have open hearts to receive it. I am glad that His grace, and His peace, have come also to me. There is no greater treasure in this life. I know that many of you can testify to this also and can list this as

Gerard D. Blais, Jr.



. . . has been serving St. Paul's Church since its organization late in 1975. Located in Fall River, Massachusetts, St. Paul's congregation is the easternmost member of the AFLC.

A Fall River native, he attended the University of Rhode Island, where he studied biology, pharmacy, and the health sciences, receiving the degrees of BA, BS and MMA. He subsequently studied theology at Providence College, R. I., receiving the Master's degree in Religious Studies in 1974, and the Master's degree in Religious Education in 1979.

He is licensed as a pharmacist, certified as a health officer, and registered

as a sanitarian in the Commonwealth of Massachusetts. He is an Associate Fellow of the American College of Apothecaries; a Fellow of the Royal Society of Health, London; and a Member of the Royal Institute of Public Health and Hygiene, London.

He has practiced community pharmacy, taught at the former Rhode Island Hospital and Fall River Diploma Schools of Nursing; lectured in General Science at Johnson and Wales College, Providence; and presently is a continuing education lecturer in the Health Sciences at Southeastern Massachusetts University, North Dartmouth, Mass.



the greatest cause for thanksgiving. And if you can't, remember that today is the day in which you, too, can come and be blessed.

"The faith that looks through death and the hope of a larger life beyond the grave." Death and the grave, those two ancient enemies, the result of our first parents' sin. Thank God, they are defeated through our Lord Jesus Christ! "Thanks be to God, who gives us the victory through our Lord Jesus Christ" (I Corinthians 15:57).

Many things don't come out right in this life, no matter how hard we try to influence them. There is mental retardation, there is injustice, there is unfairness, there is incompleteness, there is inadequacy, there is violence, there is illness, there is death. So it is good to have the blessed hope beyond life.

Yes, there are many blessings. "O come, let us worship and bow down, let us kneel before the Lord, our Maker!" Whether we kneel physically before Him is not so important on this Thanksgiving Day. Much more important is it that in our hearts we bow before Him, this wonderful God of ours.

And as we count our blessings, may we be willing to share with others of our blessings and bounty.

Have a good Thanksgiving Day! (Underlined quotations are from *A Diary of Private Prayer*, John Baillie, Charles Scribner's Sons, New York, Copyright 1949, page 103)



**The Pilgrims at Worship**

**RNS photo**

# THE RETARDED PERSON

by Gerard D. Blais, Jr.,  
Fall River, Mass.

"Bear ye one another's burdens, and so fulfil the law of Christ (Galatians 6:2).

## Introduction

The commission of the Church to bring the Gospel to the world is aided by knowledge of the geographic, social and health problems of the populations to which it ministers. Missionaries on foreign fields spend months and even years becoming oriented to and working in a setting often greatly different from their own earlier years. The need for information and training for specialized home ministries is only

now gaining recognition among the churches. The diversity of a congregation and its target populations for evangelization has been recognized until recently in an incomplete way: we accept differences of age, sex, marital status, employment, education and spirituality without great controversy among us.

Recognition of diversity in church membership and local populations has led to special program development for various age groups and notes differing but valid approaches to evangelization in rural, suburban and urban settings. Similarly the Church has seen the need for special ministries for the disabled or handicapped. The presence of wheel-chair ramps, Braille or recorded

devotional materials and sign language transcription of services are not uncommon. Few congregations, however, are prepared to undertake an individual or group ministry to retarded persons without a study of potential needs, problems and resources. Since mental retardation is a disorder which is manifest and diagnosed in childhood, but persists for the life of the individual, the Church must consider ministry to children and adults according to the passing of years; this is why it is best to speak comprehensively of the retarded *person*.

### **Incidence and Scope**

Several million Americans suffer from disorders limiting intelligence, logic, reasoning, memory, and/or emotional development which became manifest in childhood. These individuals are described as being retarded. These afflictions must be carefully distinguished from defects in the senses, such as impaired vision, hearing or speech; neurological learning disorders like dyslexia; physical handicaps preventing normal activity for an age group; and from psychiatric illness in children, often manifest tragically as autism (hallucinating). Although there is a frequent incidence of congenital (birth) defects among retarded persons, not every case of retardation arises from a birth defect, and the majority of learning disabled or physically handicapped children are not mentally retarded. Unfortunately, educational and medical diagnostic procedures have not always been able to distinguish these differences. Accounts of institutionalization of handicapped individuals of normal intelligence and reasoning continue to appear as testimony to past diagnostic errors and even tragic family desires to abandon "defective" children. Occasionally, the opposite situation presents itself in which the mentally retarded individual is kept hidden at home and denied specialized care and services.

### *Types of Retardation*

Mental retardation may be classified as to cause and degree of severity. Genetic problems resulting in birth defects are not the only causes of retardation. Mental retardation has been associated by the public with Down's

*"Since mental retardation is a disorder which is manifest and diagnosed in childhood, but persists for the life of the individual . . . it is best to speak comprehensively of the retarded person."*

Syndrome (mongolism), a birth defect which affects other organ systems besides the brain. There seems to be a direct relationship between parental age and birth of a child with Down's Syndrome—the older the parent at the time of conception, the greater the possibility of a defective child being born. Less common birth defects which may result in retardation are: phenylketonuria, a metabolic disorder; hydrocephaly (water on the brain); and disturbances in embryonic development of brain and skull, producing defects in skull or brain size, or their disorganization. Birth defect retardation is seldom encountered alone: other defects and problems often handicap the person so affected.

Less commonly known is that mental retardation may arise in a child secondary to another medical disorder. Enccephalitis and meningitis (brain inflammations caused by infections) may permanently alter brain function in a child. Extremely high fevers and oxygen starvation of brain cells (as from drownings, electrocutions, and poisonings) may cause permanent damage and profound alteration in brain function.

Functionally, the mentally retarded person may be classified into three groups. The traditional I.Q. standards for grouping have given way to a comprehensive evaluation of each person's capabilities and potential. In severe retardation ("custodial patients") there is little or no response to the environment. The patient is unaware of social order and behavioral development and is not expected to exceed infancy levels. These patients are usually uneducable/untrainable. In the moderately retarded individual ("trainable patient"), there is awareness of environment and some recognition of basic needs for survival. The patient is aware of social order but does not know or understand why it exists. The behavioral development of the moderately retarded person is not expected to

exceed elementary grade level, but the patient can be taught some basic skills and self-care. The individual with mild retardation ("the educable") is aware that his environment is subject to change. He accepts the social order and, though confused by it, hopes to find a place within it. The behavioral development of this group is not expected to exceed adolescence. Basic education and vocational training are possible with many of these people, and some can be emancipated where there are good social service support agencies in a community.

### **Theological Considerations**

The Evangelical Lutheran Church preaches and teaches that Baptism is the usual channel through which Almighty God removes from a child the burden and stain of original sin and in which there is a change in the nature of the child worked through the Holy Spirit. It does not mean that Baptism is an *absolute* necessity for salvation, but an *ordinary* necessity, one which Christians are to obtain for their children (and those entrusted to their care) wherever and whenever possible. The Lutheran Church has *never* taught that children (or adults) have been lost for eternity because they had not been baptized *through no fault of their own*. Dr. Krauth wrote of a "blessed assurance that if God fails to reach the *child* in His ordinary way, He will reach it in some other."<sup>1</sup>

*"The concern of the Church for the baptism of retarded persons in childhood, adolescent, or adult years must also be strong."*



# Happy Acres



## PAUL AND THE ECHO

Paul stood in the empty silo, surprised to find that his red hen had found her way there. "Why, here you are!" he shouted gleefully at his pet.

"Why, here you are!" echoed back at him from the high, empty silo.

Paul was astonished. "Say!" he exclaimed.

"Say!" came back the echo.

Here was a new game. For several minutes, Paul had fun shouting into the silo, and listening to the echo of whatever he had shouted. Sometimes the echo was not clear, but always he could hear his voice repeated.

He bounded to the house to tell Mom and Dad of his discovery. He decided he would bring Beth and Melissa back with him to play the echo game.

"Why, everything I say comes right back to me," Paul exclaimed to his parents. "And it's fun."

"Yes," said Dad, "that's sort of like a game they play in a faraway country. There they have something they call a boomerang—they throw this boomerang into the air, and what do you suppose, it comes right back to the person who threw it!"

"A boomerang would be fun," said Paul, "if I just had a boomerang. But I can play in the silo, and the silo will throw back to me what I say. If I sing, it sings back to me. If I growl grumpy it comes back grumpy to me."

"It's not just in the silo that you can play the echo game," said Mom. "We all play the echo game every day because when we say happy things to other people, they are pretty sure to say happy things back to us. When we are cross to other people, other people may get cross right back at us. For 'whatsoever a man soweth, that shall he also reap'" (Gal. 6:7).

## FAMILY DISCUSSION

1. Think of some of the happiest people you know. When you are with them, do they make you happy? Are they reaping what they "sow"?

2. Why is a grumpy voice like a boomerang? Will it hurt others, too? If we use such a voice, will it come back and hurt us, too?

3. When we do or say things to other people, is it the same as saying and doing them to Jesus? (Matthew 25:40)

Reprinted from *Happy Acres* by Erling Nicolai Rolfsrud, by permission of Augsburg Publishing House copyright owner.

## MEMORY VERSE

Behold, I am coming soon, bringing my recompense to repay everyone for what he has done.

Revelation 22:12 (RSV)

All retarded infants in the Christian community ought to be baptized. The only barrier to the efficacy of Baptism is formed unbelief. We teach that since an infant cannot reject grace by free will, that God's grace is freely out-poured in Baptism. The issue of present or future diminished mental capacity or discernment should present no barrier to the Baptism of the retarded infant. Again, Dr. Krauth writes to the issue.

"When we speak of a divinely wrought receptivity of grace, we imply that whatever God offers in the Word or element bears with the offer the power of being received. When He says to the man with the withered arm 'Reach forth thine arm!' that which was impossible by nature is made possible by the very word of

command. The Word and Sacraments *per se* break up the absoluteness of the natural bondage. . . ."<sup>2</sup>

The concern of the Church for the Baptism of retarded persons in childhood, adolescent, or adult years must also be strong. We dare not dismiss the fits of prank and temper occasionally seen in the retarded person as covered by some type of diminished spiritual responsibility. Neither dare we claim that the simplistic, pathetically unburdened lifestyle of the older retarded person is some assurance of heaven-bound innocence. "If the relative innocence, either of adults or of infants could save them from death and take them to heaven, their natures still being under the power of inborn sin, heaven itself would simply be, in one respect, earth

renewed; it would be the abode of sinful beings."<sup>3</sup> Therefore older retarded persons must also come to the font of Baptism. It is the burden of the pastors and church elders to determine which retarded persons will be admitted to the Sacrament without instruction, and who is of sufficient intellect as to need and profit by the same.

Since mildly and moderately retarded persons are clearly capable of conscious willful sin, they must be instructed carefully and lovingly in the Gospel and the things of the Lord so that they may know the Savior as their own and the essentials of the Christian life. This is a singularly challenging ministry within the setting of a congregation or institution. There is no rea-



son why the carefully instructed retarded Christian should not be lovingly taught the principles of the *Small Catechism*. Some will be of such intelligence and spiritual discernment that they will desire to make profession of their faith, be confirmed and admitted to the Sacrament of the Altar. This calls for the utmost patience, care, love and direction from teachers, pastors and elders. There must be no pressure on the part of the congregation to accept the retarded Confirmation candidate out of a "spirit of charity" that is wrongfully disconnected from an evaluation of what the candidate has learned and to what he or she testifies as their comprehension of the faith. Neither should the retarded Confirmation student be confined with time limits and lesson goals on a strict schedule. In this as in all admissions to church membership with adult status, it is better to wait and confirm "out of season" than to act in haste.

The question of marriage between emancipated retarded persons has arisen as a matter of civil rights. In some regions of the country, retarded citizens were prohibited by civil law from matrimony; some of this legislation is being repealed. The parish pastor is enjoined from asking God's blessing on any union in which there are potential moral, spiritual, psychological or legal questions. It is an additional responsibility of the Church to consider the awareness and preparedness of any couple for the birth of children and their rearing. The pastor requested to officiate at a marriage between retarded persons or involving a retarded individual needs to seek the advice of his church council as well as make appropriate referrals to medical and social services in addition to submitting the whole matter to prayer. The circumstances under which the Church might join a retarded person in matrimony with another individual would have to be exceptional, and not be a decision arrived at in haste, or again in a spirit of false charity. It must be remembered that for the retarded as well as the normal individual, celibacy may be as great a personal blessing as matrimony; this fact should not be overlooked when counseling retarded persons considering marriage.

### Ministries to the Retarded

There are at least four settings in which the retarded individual may be found in need of the Church's ministry. State hospitals and schools for the retarded will continue to exist despite greater treatment alternatives for mildly and moderately retarded persons. Sadly, the birth of the profoundly retarded will continue to occur and there will always be individuals emotionally unable or unwilling to leave this setting in later years. A newer approach to care of the mildly to moderately retarded person is the "sheltered" workshop or community (small-group) residence. By these routes many persons may never be removed from their family setting, or develop the social healing of living in a family-like setting. The Church also encounters retarded persons as part of member families in congregations and less frequently as ostracized home-imprisoned individuals kept from care by ignorance or shame by relatives.

**"The church worker without a Biblical basis for service rendered becomes a social worker whose activities might just as well be performed by someone from secular society."**

Institutional facilities, especially state-supported schools and hospitals, suffer acute needs for activities assistants and a communal link with the Church. This is a profound Macedonian call, one that requires a response from a whole congregation. This work of loving evangelization requires the stamina of youthful Christians and the spiritual direction of seasoned and tempered older saints. The Church's ministry in such settings is first theological/pastoral, and only secondarily social. The church worker without a Biblical basis for service rendered becomes a social worker whose activities might just as well be performed by someone from secular society.

Interested churches will have to seek out institutional ministries to the retarded individual. Many specialists in education and therapy of the retarded have experienced the stigma and revulsion of well-meaning groups who desired to aid their work. Church leaders should not be surprised if institutional

administrators inquire at length as to volunteer preparation and stability, as well as motivation.

Christian education for the retarded individual must be a combination of individualized instruction and selected community experiences to reassure persons they are a part of *the Church*, which is also *their Church*. Teachers in special education programs in congregations should be chosen for their deep faith, patience, concern for the care of souls, and emotional as well as physical stamina. Instruction should be objective-related rather than grade or level classified. The staff needs to be more concerned with the fact that the student is learning the Lord's Prayer, for example, than how quickly it is being learned, or where this activity might occur in the congregation's regular program of Christian education. "Pressures to perform" on the retarded student must be minimized; texts ought to be ungraded to prevent student anxiety over peer conformity and

lack of expected progress. For the retarded individual with additional learning disturbances, material should be presented through a variety of media to surmount problems with particular skills or attention spans. Major denominational printing houses stock special education program materials, but they will have to be checked by the pastor for doctrinal content.

Retardation has only been recently recognized as a problem needing special planning in the ministries of congregations. With prayer, patience and careful preparation, the local church can bring the joy and peace of the Gospel to one of many groups of human beings who bear their burdens in humbling silence.

### References:

- <sup>1</sup>Charles P. Krauth, D.D., *The Conservative Reformation and Its Theology*. Minneapolis: Augsburg Publishing House, 1899, p. 438.
- <sup>2</sup>*Ibid.*, p. 440.
- <sup>3</sup>*Ibid.*, p. 417.

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# editorials

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## PUBLIC AND PRIVATE SCHOOLS

Our first inclination was to entitle this editorial "Public Vs. Private Schools," but the one used is the better. There ought not to be an adversary relationship, simply the recognition that both kinds exist and always will.

The first American schools were mostly church-related. That worked out well for a while, but as the country grew there was a need for a guaranteed education for all and it was easiest for the government to take care of that in a religiously pluralistic society. In setting up such a system it was necessary to be neutral as far as any one branch of religion was concerned. It often happened, and still does, that in a community where one branch predominates, the local public school takes on some of the trappings of that religion.

The Supreme Court has attempted to keep the schools free from any establishment of religion, while permitting some objective study of the Bible as literature. Certainly the Bible is not barred from the public schools and may be found in the library at least. Local communities wrestle with interpretations as to what is to be allowed of a religious nature in special programs, notably at Christmas time.

We find that Georg Sverdrup and Sven Oftedal, early leaders of Augsburg Seminary and the Lutheran Free Church, were strong believers in public education on the elementary and secondary levels. As usual, Sverdrup was more the theorist, Oftedal the activist, and the latter served as a member of the Minneapolis School Board.

Sverdrup makes it plain, in *Heritage of Faith*, that he believed that it was good to have a strong public educational system and that it was the duty of the church to provide effective religious instruction.

As a product of the public school system, this writer has a good feeling toward it and is a debtor to it. Many fine Christian teachers and administrators work within the public schools. They have a real opportunity to influence the lives of children and young people by their presence. Many Christian men and women sit on local boards of education.

But there is criticism to be levelled at the public schools also. Often the conflict centers around the teaching of evolution. Boards of education and administration should take care that evolution is always taught as a *theory* and safeguard the religious convictions of those who believe in what is now termed "creationism." Patrons of a school have a right to protest and seek redress when their concerns and convictions are poorly handled or rejected. They also do well to be knowledgeable about textbooks used, required reading and the protection of moral standards of students. School people should be sensitive to the interests of the people they serve and do their best to be fair in every respect. We like what one of our recent writers asserted when he called for involvement in the school process to correct what is wrong rather than being satisfied to only complain about the drift of things.

The private religious schools have been with us from the beginning, as has been noted. In our time we have thought of them largely in connection with the Roman Catholic Church and, among Lutherans, with the Lutheran Church-Missouri Synod and the Wisconsin Evangelical Lutheran Synod. Rising costs and decline in enrollments and teacher supply have ruined the one-time Catholic goal of every child being educated in a parochial school.

In recent years there has been an increase in the number of private Protestant schools. Some are definitely denominational, others are inter-denominational. All are founded in the desire of having all subject matter taught from the Christian point of view, of teaching the Bible and related subjects in the school and of insisting on strong discipline in the school.

Some of the private Christian schools follow the traditional format of a class of students working together. Other schools let the children work at their own pace under a teacher's guidance.

Drawbacks of the private systems are a lack of some opportunities to be found in the often larger public school. These opportunities might exist in many areas—athletics, music, drama, journalism, etc. Another might be the lack of exposure to a larger faculty with more specialists in it. These drawbacks will diminish in proportion to the size of the private school, of course.

A more serious problem for some is the religious instruction given in the private school. If one's child attends a private school maintained by another denomination, he will have to expect that there will be some bias toward that denomination's doctrine, in spite of the school's attempt not to be overbearing on the point. If one's child attends a private school which attempts to be non-denominational there will still be some slant given to the Scriptures for it is impossible to handle the Scriptures without giving some direction to interpretation. This is true with such a simple thing as selecting Bible passages for reading. So parents must be sure that they are satisfied with what is happening to their child also in the private Christian school. Of course, if a child is enrolled in a school maintained by his own congregation or denomination the problems should be minimal.

Public and parochial schools will continue to exist side by side. We wish them both well and neither so much success that the other is exterminated. The Lord will have His people in both.

# SIX-DAY CREATION

*“Scripture teaches that it is God who made the creation and He did it through His Word which is vested with power.”*

by Rev. Bushana Rao Dasari  
AFLC Schools Faculty

An elementary school teacher boasted to his class how sure the achievements of science are as opposed to the blind faith of religious people. “If we need rain, we can drop down rain by using modern technology over the clouds.” His little student instantly asked him, “Teacher, who kept the clouds there?” For which the teacher had no answer! “The fool hath said in his heart, ‘There is no God,’ ” as Scripture points out. In view of massive planets and atmospheric conditions, what is man? Is it not, indeed, clearest to know “What is man, that Thou art mindful of him!” (Ps. 8:3, 4).

Sin has blinded the people about the seriousness of the coming judgment. If people realize it or not, “Pay day” is some day! Every one has to stand before the Judgment Seat. By not knowing the seriousness of judgment, people are not realizing the importance of the only way of salvation, through Christ on the cross. Sin, as the enemy of God, destroyed the whole creation. Creation is the possession of God.

Salvation and creation go hand in hand. Throughout history, the Israelites confessed God as the Creator and Judge. God is so closely related to this world that its existence is due to Him only and it is accountable to its Maker. The earth is the Lord’s, and all it contains, Ps. 24:1. Nothing was created without Him, Jn. 1:3. “The heavens declare the glory of God; and the firmament sheweth His handywork,” Ps. 19:1 (Is. 40:26, 28; 42:5; 45:18; Jer. 10:12-16; Amos 4:13; Jn. 1:1ff; Acts 17:24; Rom. 11:36; Col. 1:16). He who denies God’s creation denies the glory of God and worships the creation instead of the Creator.

Scripture is not a science textbook. Yet its truths are more precious than science. Scripture teaches that it is God who made the creation and He did

it through His Word which is vested with power. He spoke and it was done. He created the whole earth, heaven and all there is in six days and then rested on the seventh day. He who existed even before time and space created everything. He created light, the firmament, the seas, land and vegetation, the luminaries, birds, fishes and animals and man successively. His creation is wise and He helps very much in its continuation.

The first day of creation (the creation of light) had close relation with the fourth day of creation, when the sun, moon and stars were created. The second day with the creation of the firmament is closely related with the creation of the birds on the fifth day. The creation of the seas, land, and vegetation on the third day complements the sixth day with the creation of fish, animals and man. The first three days of creation seem to be a preparation for the last three days.

From the smallest of the things to the greatest, God is not the Architect in bringing them into existence, as philosophers think, but He is the Maker of them, out of nothing. “By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth” (Ps. 33:6). See also Heb. 11:3.

God made the whole creation in six days. The day has three meanings: 1) 12 hours of daylight, 2) evening and morning, and 3) a period of time.

Some people have suggested that Creation made in six days means: 1) the revelation concerning creation was given in six days; 2) six tablets might have been used to write the six parts of the creation; or 3) the hymn of creation was written for the seven-day festival of New Year’s. These are the ways a man tries to seek to support his unbelief against the way it is narrated in His Word.

For a believer, I do not see any doubt in accepting the written Word as it is!



## Notes from a LLF Executive Meeting

# YOUTH

The LLF officers met on Oct. 6 in Minneapolis, Minn., during the AFLBS Homecoming. Present were Pastor Dale Mellgren, Arne Berge, Jon Strand and Robbin Thompson.

Pastor Mellgren opened the meeting with prayer, reading Col. 3:22-24, and reminded us that we must always do our work heartily, as for the Lord rather than for men.

The following matters were discussed with decisions subject to the approval of the Youth Board, which was not represented at this meeting.

The treasury now has \$347.53 in checking and \$3,150 in passbook savings.

Our aim for the youth ministry program is to get the pastor who needs a youth worker in his parish and the young person who desires to serve in this way together.

Pastor Mellgren asked the Federation officers to send in suggestions to him about the Youth Page in the *Ambassador*.

The next Luther League Federation convention will be held the second full week in July, 1981. It is hoped that youth of the church will begin making plans now to attend that convention.

It was decided to hold a Leadership Retreat next Labor Day weekend. It will be conducted from Saturday noon to Sunday noon. The retreat will be for Luther League officers and advisors, but others may come also. Pastor Kenneth Pentti, evangelist-youth worker, will be one of the speakers. Two other pastors will also take part. The theme will be Matt. 20:26-28, with emphasis on the last verse.

It was suggested that parish pastors in the Minneapolis area be invited in to consult about teaching and sharing.

There will be a FLY (Free Lutheran Youth) program this coming year (a trip to Brazil). Deadline for registration for that is March 15. Those with financial needs concerning this are to contact Arne Berge.

Robbin Thompson  
Secretary  
Newfolden, Minn.



A five-legged race provided a challenge in coordination.

Photos by Kieth Quanbeck

## Minneapolis District Leaguers enjoy weekend rally

On October 20, approximately ninety teenagers gathered at Emmanuel Lutheran Church, Wanamingo, Minn., for the fall Luther League rally.

Thoughts were immediately directed toward the Second Coming of Christ as the youth attended two Bible study sessions led by Pastor Ralph Tjelta, DeKalb, Ill., and Pastor Mike Brandt, Amery, Wis. They were challenged to live as though this were the day of His return.

The afternoon's recreation time allowed the teens to enjoy crafts, football, basketball, and volleyball.

Hauge Church, Kenyon, hosted the evening banquet. Before the evening ended, Pastor Brandt again challenged each teen from God's Word. The film, "Senior Year" was shown. The concluding singing-sharing time was led by an AFLBS Gospel Team.

The rally officially ended after Sunday School, the worship service, and dinner at Emmanuel Church. The weekend was filled with conviction, encouragement, and fellowship. Our thanks go to the hosts and their advisors for all of their efforts.

Gwen Snipstead  
Mpls. Dist. L.L. Secretary



The newly elected Mpls. District officers are: Pres.—Scott Forss, Zumbrota; Treas.—Brian Anfinson, Wanamingo; V. Pres.—Lisa Wire, Mpls.; Sec.—Gwen Snipstead, Mpls.; Devotional Life Sec.—Kim Nessa, Radcliffe.



Morgan Avenue Lutheran Church

# Women For Christ

## Two Graduate in Cradle Roll Ceremony

Hope Lutheran Church, Ishpeming, Mich., held Cradle Roll graduation recently. Chad Collins and Paul Racine, shown here, were the graduates and Angela Kangas was a new member welcomed in. The program consisted of Sunday School songs, devotions by Vi Williams, president of the WMF, and

the story of Jesus calming the water, told by Nancy Langness. The graduates were presented Bible story books and lunch was served. Servers were the graduates' grandmothers and Vi Williams. Paul Nash is pastor of Hope Lutheran.

Elaine Eliason  
Cradle Roll Secretary

## Minneapolis District Women Meet at Morgan Avenue

On Saturday, October 13, the Minneapolis District Women's Missionary Federation met for the fall rally at Morgan Avenue Lutheran Church of Minneapolis, Minn., greeting and meeting each other with the theme word "Joy." The Scripture used for the day was Isaiah 51:11.

The ladies of Morgan Avenue served a Finnish bread as a pre-meeting lunch during registration. The morning session opened at 10 with our president, Mrs. Marlin Benrud, leading us in reading the theme verse together. The hymn "Holy, Holy, Holy" was sung. Mrs. Jeanne Brandt of Amery Lutheran Church of Amery, Wis., shared in devotions, using Isaiah 61:1-3. The welcome was extended by the local president, Shirley Johnson, who used John 15:9-11 in her greeting. The morning offering amounted to \$304.65.

A Bible study was given by Mrs. Esther Larson. Psalm 32 was broken into parts giving us a word picture of man. In order we saw a blessed man, a miserable man, a forgiven man, an urgent man, a protected man, a guided man, a free man, a trusting man and a rejoicing man.

The Seminettes, directed by Mrs. Curt Emerson, sang a number. Mrs. R. Snipstead brought a greeting.

In the business meeting it was reported that 135 were registered at the time. Fourteen churches out of 20 were represented. The newly amended district constitution was distributed to all

members present. The offerings of the day were voted to be used for Junior Missions and the In Memoriam and Honorary Membership projects of the WMF. Various local WMFs shared projects they are involved with and asked for some support.

Mrs. Amos Dyrud brought a greeting from our Bible School and Seminary. She reported that there are 89 students at the Bible School and 12 seminary students. She also introduced some staff and wives of faculty and seminary students.

Just before noon dismissal, Shirley Johnson came forward to award a sister member of her church, Alice Kinnunen, with a pin in honor of her many hours of stewardship. Congratulations to a busy wife, mother, community and church worker.

Rev. Chester Heikkinen led in the table prayer and we then attended a noon luncheon served by the Morgan Avenue women.

Our president opened the afternoon session by reading Isaiah 51:11. We all sang two short songs: "Heavenly Sunshine" and "If You Want Joy." Special recognition was given those attending who were over age 85.

Diane Moland led in devotions from Psalm 95:1-7. Mrs. Barbara Moland sang a solo. Our vice-president, Jeanne Brandt, brought greetings and information about their home mission church and school at Amery, Wis. A report from the Cradle Roll secretary,



Mrs. Raleigh, showed 103 enrolled. During the afternoon offering a piano-organ duet was played with Edelle Limmer at piano and Eldora Koski at organ. The offering was \$247.62.

Mrs. Moland presented the Bible study, using the theme "True Joy." We were reminded to speak positively, use fact over feeling, avoid using slang or making light of the Kingdom's work, and many other precious points from the Word as we pondered the eight predicate nouns found in Philippians 4:8.

Thanks were expressed to the host church and all those who shared in the program and in the preparations of the day. The closing hymn was "Now Thank We All Our God." Pastor Heikkinen had some closing remarks and prayer. A piano and organ duet was played in closing.

Eldora Koski was the organist for the day. Registrars were Lola Roesler and Irja Lewis, who were also ushers, along with Doris Jamsa.

The women also served a lunch following the afternoon session.

Ruthann Nelson  
Secretary

# "Channeled for Christ," Theme at Tioga Rally

"Channeled for Christ," based on John 7:38, was the theme chosen for the Eastern Montana-Western North Dakota District fall rally, held at Beaver Creek Church, of rural Tioga, N. Dak., September 22, beginning at 10:30 a.m.

Eighty ladies, five pastors, Missionary and Mrs. John Abel, and several men signed the guest book.

Mrs. Karl Stendal was pianist for the day.

Mrs. Arvey Hartsoch welcomed us and Mrs. Earl Hartsoch, district vice-president, responded. Hildur Nordin, our president, was unable to attend because of illness.

Mrs. Arley Hartsoch led in devotions, reading John 7:37 and 38.

Special music was furnished by Pastor and Mrs. Abel, singing "Fill My Cup, Lord," the Beaver Creek Ladies' Chorus singing "Give Me A Vision," Mrs. Fox and Mrs. Zurich singing "More Like The Master," and Mrs. Ted Thompson and Mrs. Gary Qualley singing "Jesus Leads."

Missionary John Abel was morning speaker, basing his message on Matthew 28:1-8, "Come and See" and then "Go and Tell."

Mrs. Abel also brought a greeting.

The business meeting and election of officers was conducted at the close of the morning session. Mrs. Don Sundhagen was elected vice-president, replacing Mrs. Earl Hartsoch who resigned.

Mrs. Jerome Rice was elected secretary to replace Mrs. Orville Qualley, who had served her limit of four years. Mrs. Marvin Tande was re-elected as Cradle Roll secretary.

The host ladies served a delicious noon meal and the offering for the meal will go to Church Extension.

The tables were beautifully decorated with fall flowers. Miniature bouquets with Bible verses, made by Mrs. Karl Stendal, were placed by each plate.

The afternoon session began with Mrs. Ron Gravgaard reading Matthew 4:18-22.

Rev. Kenneth Pentti, our new AFLC evangelist, spoke on the topic "The Leadership of Christ In a Spirit-Filled Life."

Mrs. Grace Syverson, a former district president, installed the new officers.

Mrs. Joe Gandrud, president of the Culbertson, Mont., WMF, passed the traveling attendance trophy on to the Beaver Creek ladies with 86% of their members in attendance.

Mrs. Clifford Hanson of the Norman WMF of rural Tioga invited us to their church for the Spring District Rally.

Rev. Einar Unseth told us about his work in beginning a new church, Calvary Lutheran of Bismarck.

The afternoon offering will go to the new mission work in Aberdeen, South Dakota.

We departed for home, after lunch, with a desire to "come and see" and allow God to fill us with His Spirit and then go out and become channels for Christ to reach others.

Mrs. Orville Qualley  
Secretary

## No Other Name

No other name but Jesus

Can heal our troubled hearts;

No one but Jesus only

Can quench sin's fiery darts.

No other love but Jesus

Can cleanse our sinful soul;

He bore our sins to save us

And make us new and whole.

No other hope but Jesus

When other lights go out

And we try to grope in darkness

Of fear, distress and doubt.

No other way but Jesus

Can lead us safely Home;

He is the only right way,

When far away we roam.

Only the Name of Jesus

Can save us from our sins,

Only the Name of Jesus

Gives peace and joy within.

Laura Norum  
Golden Age Manor  
Amery, Wis.

## ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard  
Minneapolis, Minnesota 55441

### BUDGET RECEIPTS

Feb. 1 - Sept. 30

Fund	Total Budget	Current Budget	Received in Sept.	Received to Date	% of Current	% of Total
General Fund	\$ 90,775.00	\$ 60,516.64	\$ 3,354.75	\$ 40,511.89	67%	45%
Schools	150,105.00	100,070.00	5,298.33	61,291.90	61	41
Home Missions	85,000.00	56,666.64	4,514.58	35,909.48*	63	42
World Missions	128,755.00	85,836.64	8,055.06	57,183.27	67	44
Praise Fund	27,000.00	18,000.00	512.28	15,193.26	84	56
<b>TOTAL</b>	<b>\$481,635.00</b>	<b>\$321,089.92</b>	<b>\$21,735.00</b>	<b>\$210,081.80</b>	<b>65%</b>	<b>44%</b>
<b>1977-78</b>	<b>\$445,332.00</b>	<b>\$296,888.00</b>	<b>\$17,468.21</b>	<b>\$182,474.79</b>	<b>61.5%</b>	<b>41%</b>

\*Past reports include amount of subsidies not included as budget 1979-80.





## 90 Years Celebrated

A 90th birthday celebration was observed recently in honor of Miss Agnes Longren of Thief River Falls, Minn. Friends and neighbors gathered at Our Saviour's Lutheran Church, Thief River Falls, to honor Miss Longren and to praise God for her Christian testimony and graciousness. Miss Judith Wold welcomed the guests. Pastor Eugene Enderlein led in devotions. Mrs. Sheldon Mortrud gave a reading and many friends reminisced happy memories of the Longren family. Pictured here, from left to right are: sisters, Mrs. Olga Larson, Miss Agnes Longren, Mrs. Anna Bjorge and Pastor Eugene Enderlein.

## NORTHERN MINNESOTA LAYMEN TO MEET

The Northern Minnesota Lutheran Laymen's Society will meet at Westaker Lutheran Church, Newfolden, Minn., on Sun., Nov. 18, at 2:30 p.m. The text will be Rev. 10. All are welcome.

**Art Joppru, Chairman**  
**Joe Jacobson, Secretary**

## Personalities

New address for *Pastor and Mrs. Dale Mellgren* is 1379 Church Drive, Kalispell, Mont. 59901. Pastor Mellgren began his work as pastor of Stillwater Lutheran Church Oct. 21.

*Rev. W. E. Klawitter* was the speaker at Calvary (ALC) and Dovre Lutheran Churches in Winger, Oct. 7-10. At the same time, *Rev. Arnold Stone*, former part-time faculty member of AFLBS, spoke at Grace Lutheran Church, Bagley, Minn. Both series were part of an area Lutheran Evangelistic Movement conference. Local pastors are Bruce Dalager and Mauritz Lundeen, respectively.

*Rev. Bruce Dalager*, Mentor, Minn., brought a series of messages under the theme "Walk Worthy of the Lord" during a Life in Christ Crusade at Our Saviour's Lutheran Church, Thief River Falls, Minn., Oct. 16-21. *Roy Hope* provided special music at the Saturday

night service. Eugene Enderlein is pastor of Our Saviour's.

*Rev. Raynard Huglen*, Newfolden, Minn., is presenting a series of six Bible studies in the Book of Galatians this fall at Badger Creek Lutheran Church, Badger, Minn., and Oiland Lutheran Church, Greenbush, Minn. The studies are held alternately in each church. The congregations are served by lay pastor Gust Nordvall.

*Rev. Chester R. Heikkinen*, Minneapolis, Minn., spoke at a prophetic conference at Our Saviour's Lutheran Church of French Lake, Minn., Oct. 14-18. Arthur J. Johnson is pastor of the church.

Address of the new home in Hatton, N. Dak. 58240, built by *Rev. and Mrs. Orville Olson*, is 1027 E. Railroad Avenue.

LEM evangelist in services recently in the AFLC was *Rev. Sterling Johnson* at Bethel Lutheran Church, Faith, S. Dak. (Ernest Langness), Nov. 4-8, and Drummond Lutheran, Drummond, Wis. (Richard Bartholomew), Nov. 11-15.

*Rev. Arnold Windahl*, Fergus Falls, Minn., editor of *Morning Glory*, spoke at evangelistic services at Bethania Lutheran Church, rural Newfolden, Minn., Oct. 28-Nov. 1. His brother, *William Windahl*, also of Fergus Falls, assisted him in the special music. The Windahl brothers were raised west of Newfolden. Merle Knutson is pastor of Bethania.

## Abels Left for Brazil on October 22

Pastor and Mrs. John Abel and his mother departed for Brazil from Minneapolis on October 22.

The new address of the Abels is:  
Rua Radre Agastinko, 653  
Apt. 5  
Curitiba, Parana Brazil  
80.000



# News of the Churches

## Pray for Our Evangelist

*Radcliffe, Ia.*

Salem Lutheran Church

Nov. 25-28

Donald Greven, pastor

Ev. Kenneth Pentti, speaker

*Kenyon, Minn.*

Emmanuel Lutheran Church

Kenneth L. Anderson, pastor

Dec. 2-6

Ev. Kenneth Pentti, speaker



Front row, left to right, Pastor Monseth, Arnold Hagen, Pastor Kjos, Gordon Newell and Clarence Olson; back row, Orrin Nyhus, Harry Bodsberg, Marvin Ness and Clarence Dimick.

## Seminary Inter-Term Plans Announced

Plans for the fourth annual Inter-Term at Free Lutheran Seminary have been announced by the dean, Rev. Amos O. Dyrud.

A two-week course, Jan. 2-15, on "Doctrine of the Word" will be taught by Pastor Francis Monseth. There will be consideration of inspiration and Biblical interpretation, with emphasis on the grammatico-historical approach (two credits).

Following the break for the pastors' conference the third week in January at the Osceola, Wis., facility, a third week of classes, Jan. 21-25, will feature a course on "The Book of Acts," taught

by Pastor Robert L. Lee. Historical content and doctrinal emphasis will be noted and application made to the church of today (one credit).

Pastors, lay pastors and laymen are invited to participate in the Inter-Term, as well as the regular seminary students. The doctrine course is a required course for seminary students.

Registration fee is \$15. Visiting students will be charged \$35 per credit hour. Those who audit will pay \$25 per credit hour.

Contact the Dean at 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441, for further information.

## John Kjos Installed at Cumberland, Wisconsin

In a setting of fall beauty, Section Ten Lutheran Church, rural Cumberland, Wis., was the scene of the installation of John Kjos, 1979 graduate of Free Lutheran Seminary, as pastor of Section Ten and Bethany Lutheran Churches, on Sept. 30.

The service began with an organ and piano prelude, "How Great Thou Art." The choir sang "We Will Shout His Praises." Pastor Francis Monseth, Minneapolis, Minn., preached the sermon and conducted the installation. In his message he called upon the congregation and new pastor to work together to build the Church, using John 21:15-19 as his text.

Pastor Kjos responded by echoing that theme and asked for prayer for himself and family. Pastor and Mrs. Kjos (Sherryl) have two children, Johnny and Julie.

After the service everyone was invited to a ham dinner in the church parlors. Flowers of the season were placed on the tables and it was truly a joyous day for all of us.

Pastor and Mrs. Kjos were presented with gifts to show our love and appreciation for them. Our praise and thanks to God who does all things well.

—Corr.

## Two Former LFC Pastors Die

Rev. T. C. Knutson, who once served the Mason, Wis., parish, passed away at the age of 76 on June 4, in Granite Falls, Minn.

Rev. L. B. Sateren, 92, one-time pastor of Chippewa Lutheran Church, Brandon, Minn., passed away on Oct. 8, at Augustana Home, Minneapolis, Minn. Ordained in 1911, he was perhaps the oldest living ordinand of the former Lutheran Free Church at the time of his death.

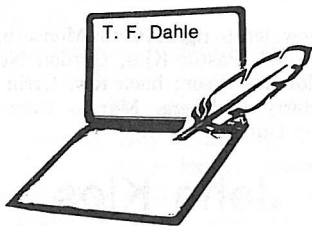
Pastor Knutson, a native of Ortonville, Minn., served parishes also at Edinburg, N. Dak., Eagle Lake (Willmar), Minn., Montevideo, Minn., New Effington, S. Dak., rural Fargo, N. Dak., and Dazey and Rogers,

N. Dak. His wife is the former Alice Rosacker, whom he married in 1935.

Pastor Sateren, who called himself a son of Saron Lutheran Church, Roslyn, S. Dak., was born at Grenville, S. Dak., and married Gertrude Swenumson in 1912. After a term as president of the former Bethany College, Everett, Wash., he served parishes at Piapot, Sask., Escanaba, Mich., Argyle, Wis., Brandon, Minn., and as an interim pastor. He also was treasurer of Oak Grove Lutheran High School, Fargo, N. Dak., for eight years. Among his survivors are his wife and a son, Leonard, choir director emeritus at Augsburg College, Minneapolis.

## About the Cover

The simple beauty of a child's thankfulness are shown on our cover, drawn by Rachel Monseth, seven-year-old daughter of Pastor and Mrs. Francis Monseth.



## Thoughts from Tryg

### THANKSGIVING

"I exhort you therefore, first of all, that supplications, prayers, intercessions, *thanksgivings*, be made for all men" (I Tim. 2:1).

We in the United States, above every nation in the world, ought to be very thankful to God for all His blessings. We have a job or occupation which provides for our livelihood. Even if we do not make as much as we would like, we have a living, while thousands elsewhere go to bed hungry every night. Our children have the opportunity of an education, while millions do not. Through living in a free country, we are free to choose a career, travel to and from school or work, church and stores in our own cars. We have liberty to think for ourselves and express our thoughts in speech or writing, without fear of prison or liquidation. We can buy anything we need of food, clothing or other necessities in nearby shopping centers.

There are no restrictions on travel anywhere in our country and, best of all, we can worship God according to the dictates of our conscience, without being spied upon or penalized for it. We can read the Scriptures in our homes and churches, at mid-week or on Sundays with no interference or governmental regulations. All these blessings we more or less take for

granted, while in some countries they are absolutely forbidden. We, of all people in the world, should thank God daily.

But with these blessings go also responsibilities. A lifeguard on duty on a beach of the Pacific Ocean one stormy day heard a faint cry for help. Yes, there it was again, a frantic call for help. Realizing that he could not rescue that person alone, he hastily tied a rope around his waist and told the people on the shore to hold the rope and when they felt a sharp tug on the rope to pull him in. Then he plunged into the cold water, fighting the waves and, nearly exhausted, reached the man, grabbing him by the hair. He gave a sharp tug at the rope, but, to his horror, there was no response from the shore. The people on the shore had been so busy watching the lifeguard that they forgot to hold the rope.

Dear friends, our missionaries in Parana and Rondonia, Brazil, and in Mexico are doing a heroic work, seeking the *lost* where they work, throwing out the life-line of the Gospel, depending on us at home to hold the rope by our prayers and gifts. Are we faithfully holding up our end of the work by daily praying for them, and giving to the work of the Lord as God has prospered us? We must not fail.

May we all fill our churches on Thanksgiving (the dinner can wait) and on Sundays, thereby expressing

## Thanksgiving

O Thou, whose bounty fills my cup  
With every blessing meet!  
I give Thee thanks for every drop—  
The bitter and the sweet.

I praise Thee for the desert road,  
And for the river-side;  
For all Thy goodness hath bestowed,  
And all Thy grace denied.

I thank Thee for both smile and frown,  
And for the gain and loss;  
I praise Thee for the future crown,  
And for the present cross.

I thank Thee for the wing of Love  
That stirred my worldly nest,  
And for the stormy clouds that drove  
The flutterer to Thy breast.

I bless Thee for the glad increase,  
And for the waning joy;  
And for this strange, this settled peace,  
Which nothing can destroy.

Jane Crewdson

our thankfulness to God for His manifold blessings to us. Remember the words of Jesus, "He that is faithful in a very little is faithful also in much." Also "Be thou faithful unto death, and I will give thee the crown of life." All God asks is that we give as He has given to us and pray for the workers who are giving their all. May God bless us all.

Trygve F. Dahle