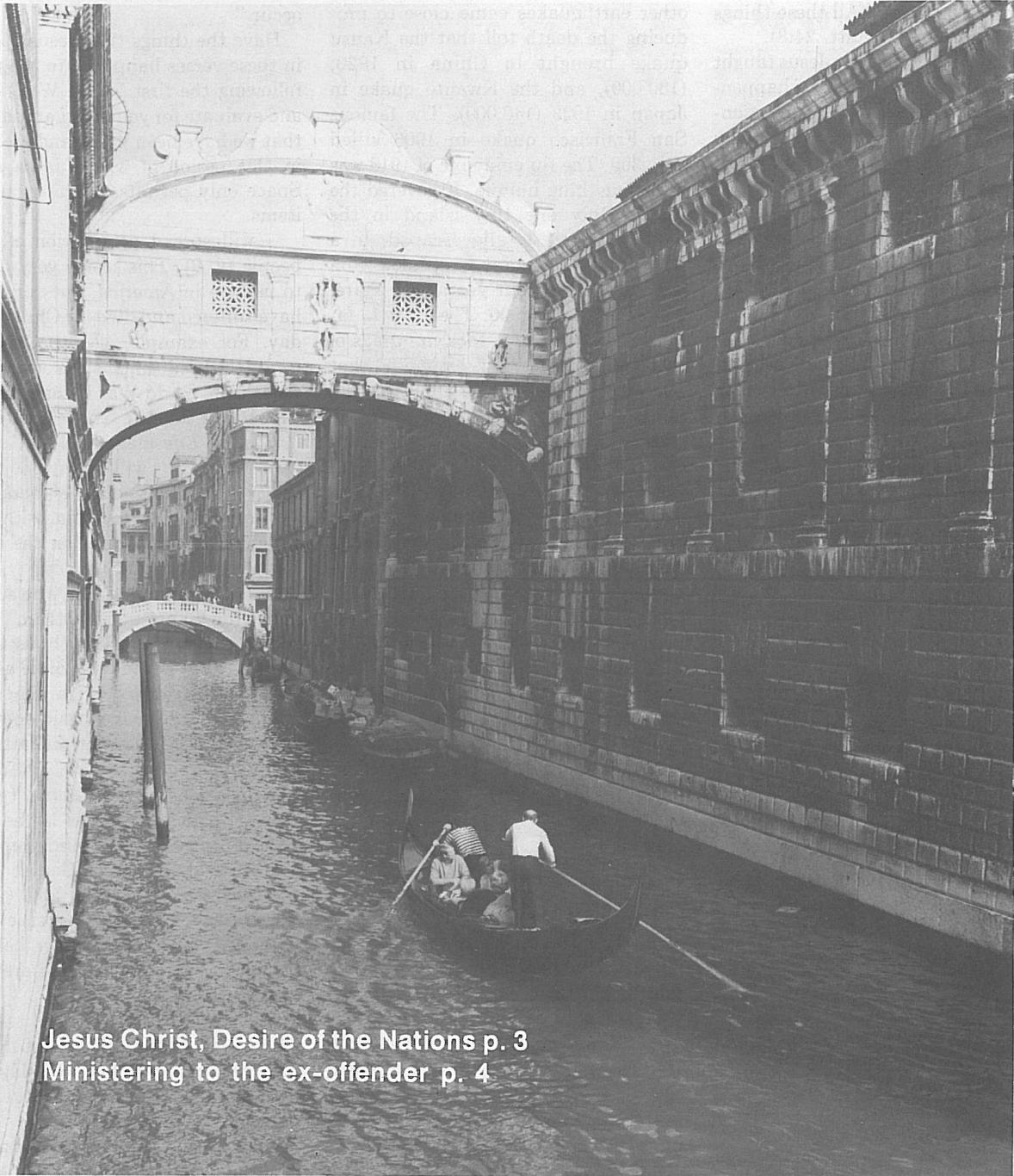


# THE LUTHERAN AMBASSADOR

November 24, 1981



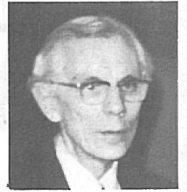
Jesus Christ, Desire of the Nations p. 3  
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Street Scene in Venice

Roger C. Huebner, D.D.S.

# AT THE MASTER'S FEET

by Pastor Harvey Carlson



## After the beginning

"When these things *begin* to take place" (Luke 21:28). "All these things are *the beginning*" (Matt. 24:8).

We noted last time that Jesus taught that a certain combination of happenings would be the start of a generation-long series of events that would lead up to and include His return in glory. That combination: (1) a great war (2) great earthquakes (3) pestilences (4) famines (5) terrifying things from the skies (Lk. 21:10-11). This very combination occurred in the decade from 1914 to 1923.

Some brief further comments: The very name, "World War I," tells us that something new came into human history. Practically all of Europe was involved, also the USA, Canada, Asian countries, New Zealand and Australia.

In the years between 1900-1960 no other earthquakes came close to producing the death toll that the Kansu quake brought in China in 1920, (180,000), and the Kwanto quake in Japan in 1923 (140,000). The famous San Francisco quake in 1906 killed only 390. The flu epidemic of 1918 was also something unique. It covered the world. Only one tiny island in the South Atlantic totally escaped. In a few weeks, very many more died from the flu than in four years of warfare. The total: 21,000,000. The 1920-21 famine in North China took hundreds of thousands of lives. It is estimated that five million died in the 1921 Russian famine.

It is very important to observe that Jesus said that "*All these things*" would mark the beginning. There has been a second *World War*, with the bombs ("the terrifying things") falling from the skies being much more numerous and powerful (including the A-bomb). But, during the period of the Second World War there was no worldwide epidemic nor earthquakes at all comparable to those of 1920, 1923. "*All these things*" were not present then, as in 1914-23.

And Jesus said, "When these things *begin* to take place . . . lift up your heads, because your redemption is drawing near!"

### THINGS TO FOLLOW

That what we have said above is a correct interpretation of Jesus' teaching is strongly encouraged by what He said in Matthew 24:9-14.

Please note carefully the words He uses. "Then" (v. 9), "at that time" (v. 10). These are words pointing to a specific period of time and must be taken in the context of what He has just said in vs. 7-8. "When 'the beginning' has come, then, 'at that time,' you can expect that these things (vs. 9-14) will occur."

pect that these things (vs. 9-14) will occur."

Have the things that Jesus spoke of in these verses happened in the period following the first World War? Study and evaluate for yourself. I am satisfied that we have been living and are living in this period of which Jesus spoke. Space only permits touching on some items.

— widespread persecution of God's people (v. 9). This seems very distant to us here in America, but very many have suffered and died for Christ in our day. For example, "More Christians were tortured and slain during 12 months in World War II than died under Rome in the early centuries" (*Christian Life* magazine).

— "many . . . will betray one another" (v. 10). Think of the elaborate spy system under Communism, with many watching and reporting on the activities of relatives and friends.

— many false teachers, who succeed in getting many to follow them (v. 11). Many within the church have turned away from accepting the Bible as completely trustworthy, with the consequent denial of many basic doctrines. Sect after sect has arisen and attracted many adherents.

— increase in lawlessness (v. 12). One of today's problems is the widespread rejection of and rebellion against the laws of both God and man.

— decrease in fervent love (v. 12). Love of self, pleasure and ease dominates in many lives. Many believers have lost their first love, and are reluctant to sacrifice.

— a world-wide witness of the Gospel (v. 14). While millions of individuals have not heard, in our day some witness to Christ has gone out to all parts of the world.

What Jesus said would follow the beginning has taken place!

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## An Advent Challenge

As we open a new year in the church calendar with the Advent Season, one of the hymns we will sing is:

"O how shall I receive Thee,  
How greet Thee, Lord, aright?  
All nations long to see Thee,  
My hope, my heart's delight!  
O kindle, Lord, most holy,  
Thy lamp within my breast,  
To do in spirit lowly,  
All that may please Thee best."

I am deeply disturbed, as a missionary, writing about the nations, "kindling a lamp within me," Jesus Christ's coming and doing what best pleases the Lord. In a world that missiologists tell us is composed of something like three billion souls, feeling people, who have yet to believe on Jesus Christ as their Savior, I am more than concerned about the return of Jesus Christ to judge the nations. Recently, in a joint fellowship retreat with friends of the Navajo mission work here in Arizona, I was moved to tears as I heard a native American worker share what God had laid on her heart about the hope of heaven and the terrible judgment. Then she broke into sobs saying, "Those who do not have Jesus will perish eternally, but my people—they do not want Him. Pray for me as I go out to my people, that God will help me to show them how to accept Jesus as their Savior." At that moment I sensed in her a deep burning love for her people and a concern that must bear fruit because it is a spiritual dynamic created in her by the Holy Spirit. This dynamic is already motivating her to action as she goes communicating in words and life style, under the direction of the Holy Spirit, the message of hope. As she sat down, her husband stood up, quoting Psalm 126:5, "Those who sow tears shall reap with joyful shouting." At least her people, the Navajos, are hearing about Jesus!

Praise God for the Navajo Christians who are going to their people to tell of the love of Christ! At least they can

# JESUS CHRIST, DESIRE OF the nations



by Pastor Richard W. Gunderson,  
Nogales, Ariz.

make a choice because they will have heard and will have been taught! But, what about the *three billion* more who do not believe and the great majority of them that have never even heard of the name of Jesus Christ? "All nations long to see Thee. . . ." Is that so? How can it be, if they have no idea of who Jesus Christ is? No one has come to them to announce to them the Good News. On the other hand, what right do we have to hoard the Gospel? The coming of Jesus Christ for us in the church will not be as exciting and joyful as it might be if we continue to neglect to make Jesus known to the nations and continue to slip on through life without doing something about it.

Yes, we are in Advent, the time of the church year when we think about the coming of Jesus, and I am distressed. I am distressed because Jesus so clearly commissioned the disciples, and the letters of Paul as well as the rest of the New Testament pick up the theme of our going out to preach-teach and disciple. Those two tasks are emphatic—do it! I am distressed because we as the church, the body of called-out believers, are not reaching the billions that continue to grow in number.

A black folks' story is told of Jesus' return to heaven following the ascension and He is met at heaven's gate by Michael, the archangel. Being excited at Jesus' return, Michael wants to hear

all about what took place on earth and the winning of the world. As Jesus tells Michael the story of His death and resurrection, sorrow and heaviness come upon Michael, so that he says, "Well, at least the world is now back with the Father, as it was in the Garden of Eden." "No," answered Jesus, "not the whole world, but I do have the twelve, although I lost one of them." "Twelve!" exclaimed Michael. "What is the hope of the world with only twelve?" Jesus answered, "I have left the task of winning the world to them." Michael thought a moment and again questioned, "But what if they fail, what other way can the world be won?" Jesus' response was brief and to the point, "There is no other way." And so the point is poignantly made, the propagation of the message of new life in Christ is the responsibility of every Christian. There is no other way! Salvation is given to us by Jesus Christ in His death and resurrection. That is done. Finished! But the ongoing task of going to the nations as ambassadors belongs to the church. It was Jesus Himself who said, "And greater works than these shall he (you) do. . . ." (John 14:12).

The day that God, in the person of Jesus Christ the Son, truly man, died on the cross outside the city walls of Jerusalem, a radical dimension was introduced into the world. It was no longer a yearly substitutionary sacrificial offering but rather Jesus Himself on the altar, a shame-related one at that. The cuddly, helpless infant in Bethlehem's manger now was a dying man, shedding His blood for the forgiveness of sins. More than that, it was for me!

"... I was moved to tears as I heard a native American worker share what God had laid on her heart about the hope of heaven and the terrible judgment."

## NATIONS . . .

Is for me! "This is My body . . . this in My blood . . . for you." Experiencing the miracle of miracles in the redemptive presence of Jesus Christ creates a radically new perspective as a new creature in Christ so that we have a radical change in our thinking. Meanwhile, the world continues to ring the bell of its stimulus even as Pavlov did with his dogs, and we are continually pulled in two directions. With good reason Paul wrote to the Romans, "So then, my brothers, because of God's great mercy to us I appeal to you: offer yourselves as a living sacrifice to God, dedicated to His service and pleasing to Him. This is the true worship that you should offer. Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God—what is good and is pleasing to Him and is perfect" (Romans 12:1, 2 TEV). Out of this radical commitment of surrendering my "me" and my rights as a living sacrifice, comes a radical transformation. The world says to get all the gusto that you can and Jesus repudiates this by saying, "Whoever does not carry his own cross and come after Me cannot be My disciple." Jim Elliot, the martyred missionary in Ecuador, wrote understandingly, "He is no fool who gives what he cannot keep to gain what he cannot lose."

I must express to you, reader, that it is time to face the facts about the need for a radical decision for the terrible task of winning three billion people to Jesus Christ. Yet, it is Advent, and Jesus is coming again, but we must reach these people because Jesus told us to do it, and not out of some fear tactic. At the same time, I cannot be at ease with the world population going from two to four billion people in twenty-five years and the percentage of non-Christians in the world growing so that there are now the three billion. It is past time for us to face up to our responsibility of seeing each and every Christian as responsible. The Body of Christ must stop the idea of evangelism by proxy and everyone must become mobilized. God has His plan and we must, in response and through His

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The Body of Christ must stop the idea of evangelism by proxy and everyone must become mobilized.

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transforming work, obediently walk in the way that He has set before us. No one can afford to stay home. No one can continue to excuse himself! Being mobilized might mean a radical change in your life style. Being mobilized might mean going next door to your neighbor, or it might mean talking to family and loved ones . . . one of the most effective means of evangelism. The facts are plain, that great numbers are needed to cross the cultural barriers and national borders to witness, preach-teach, and to disciple.

Gottfried Osei-Mensah, executive secretary of the Lausanne Continuation Committee, while speaking in Norway recently, said, "World evangelism, therefore, becomes not a matter of every person being converted, but a matter of every person being in a place where he or she can see Jesus incarnated in the lives of people about them. So there must be in every community of every cultural and language group of every nation a body of believers whose actions and words are a powerful witness to Christ. When this happens no person on earth is out of range of the Gospel." This is the mobilization that is needed.

God has seen fit to leave the Gospel to be lived out in the lives of His people. Love, today, is dependent upon us as its carriers to transport it in transformed lives to the three billion. Yes, God is calling for radical Abraham-types who pick up and leave what has been called home to go out, not knowing always what is ahead, but by faith responding to His leading (Hebrews 11:8, 9). What will stop that from being done? What has stopped it throughout the ages is disobedience, willfulness, mixed priorities and an evangelical rationalization that Juan Carlos Ortiz calls the "Fifth Gospel according to the Saint Evangelicals." He writes as follows in his book, *Disciples*: "We do not preach to lost souls because they are lost. We go to extend the Kingdom of God because God says so, and *He is the Lord*." Following these words, he goes on to say, "The Gospel according to the Saint Evangelicals is taken from verses

here and there in the other four Gospels. We take all the verses we like, all the verses that offer something or promise something—John 3:16, John 5:24 and so forth—and we make a systematic theology from these verses, while we forget the other verses that present the demands of Jesus Christ." And because of these rationalizations and mixed priorities, billions have not had the chance to have this Jesus, the "Desire of the Nations."

This total mobilization must begin at home, in the family. It must be a part of our congregational life. Then it must be a part of our attitude in the evangelical community. Our AFLC must commit itself as an outgrowth of the congregational and individual commitment. Our schools (Bible School and Seminary) must be geared for the mobilization and training of the total person to evangelize the world. Our budgets must reflect a commitment to have the funds available to

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They don't have to be repeaters

## Ministering to the ex-offender



By Allen D. Hanson

One of the most difficult tasks that any Christian can face today is ministering to an ex-offender. The social, educational and personal experience



mobilize the membership. Total mobilization will have to involve our attitude regarding the parochial vision we have to see evangelization only as an extension of the AFLC. While we love the Association and are fully convinced that this is the correct way to carry out the life of the church, nowhere in the Bible do we see the command to clone ourselves structurally in all corners of

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**“Let our congregations be the functional bodies that Jesus purposed them to be, encouraging, correcting, helping, strengthening, equipping and sending.”**

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the world. Many times it is legally impossible to do so. Other times it does not fit the cultural structure of the country. Let us not be found guilty by Jesus of disobedience as He sends us out because of fences we have built here at home, which we cannot transplant cross-culturally. At the same

time, let us be cautious not to be sidetracked and distracted by the many good and not so good activities that give an appearance of evangelism, but are not. Look carefully at the ministry of Jesus in the synagogues and among the religious leaders and professionals of His day. May God spare us from the same harsh rebukes but rather may He say to and of us, “Well done thou good and faithful servant.”

Let us assume our responsibility to teach and grow together in families, ministering to one another in our homes. Let our congregations be the functional bodies that Jesus purposed them to be, encouraging, correcting, helping, strengthening, equipping and sending. Let us, as an AFLC, get behind and help our schools as they train the young people for specialized tasks in this total mobilization. And while we work towards the time of the return of Jesus, let us each and every one respond to God’s leading and *be mobilized*. He gave the orders to go. It is His action that left the responsibility of propagation to us so that the nations will have Jesus as their fulfilled “desire.” †

## Thou Art Coming

*Thou art coming, O my Savior,  
Thou art coming, O my King,  
In Thy beauty all resplendent,  
In Thy glory all-transcendent;  
Well may we rejoice and sing.  
Coming! in the opening east  
Herald brightness slowly swells;  
Coming! O my glorious Priest,  
Hear we not Thy golden bells?*

*Thou art coming, Thou art  
coming;  
We shall meet Thee on Thy way,  
We shall see Thee, we shall know  
Thee,  
We shall bless Thee, we shall  
show Thee  
All our hearts could never say.  
What an anthem that will be,  
Ringing out our love to Thee,  
Pouring out our rapture sweet  
At Thine own all-glorious feet!*

Frances Ridley Havergal  
(from *The Church Hymnal*)

background of the ex-convict is so different that basic understanding and communication are hard to achieve. Both pastors and laymen alike often experience difficulty in relating to ex-convicts and in delivering their divine message without sounding like a New Testament pharisee. Sometimes even the otherwise most effective evangelists are the least likely to succeed in reaching these individuals for Christ. Simple social stigma along with complete lack of understanding and trust are the main reasons that well-meaning Christians fail to succeed in this difficult ministry.

Ministering to an ex-offender is much the same as ministering to a recovered alcoholic. Often the two are one and the same person. Many times an offender is caught and prosecuted because his drug or alcohol problem slowed his judgment or reaction time. Maybe he got the “nerve” to go ahead with a particular crime while under the influence of drugs or alcohol. Often we

are ministering to a combination recovered alcoholic and ex-convict who simply does not need to be reminded of his horrible past life. It is a common mistake to assume that all criminals are repeaters just like it is an error to assume that alcoholics cannot recover. Figures show that nearly two-thirds of all convicts released from the prison

system in the United States never return to jail. While there is no accurate national population census on ex-convicts, it is reliably estimated that there are over ten million ex-offenders in America today who are quietly forgetting about the past and hoping no one will remember or ever find out. It is easy to see how over 500,000 men and

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The writer, Allen D. Hanson, is the son of Rev. and Mrs. Albert M. Hanson, former missionaries to Madagascar under the Lutheran Free Church. He studied at Augsburg College in Minneapolis in 1948-49, where he was a schoolmate of the editor. He served in the Korean War, commanding an infantry company. Following his military service he went into business, where he rose rapidly until, by 1966, he was product manager for Uniroyal of one-fourth of the U. S. Later, in stocks and bonds, he had a seat on the world’s largest cash grain exchange. Some grain contracts into which he entered in 1975 proved illegal and he was sentenced to prison in Minnesota, serving a nine-month sentence. In prison he returned to the faith of his earlier years and came out a new man in Christ. Now he gives much time to writing and lecturing on prison ministry and prison reform. He and his wife, the former Jeanette Van Sickle, live at Ottertail, Minnesota.

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## EX-OFFENDER . . .

women in our prisons and local jails can quickly multiply into millions of ex-offenders when more than half of them finish their sentences and are released back into society each year and two-thirds of them never go back to any jail in the future.

The important thing about an ex-convict is that he wants to forget. He firmly believes he has paid his debt to society and he doesn't need to be reminded of his past failure. While he is "paid in full" in the eyes of the law, he still needs to accept Christ as his personal Savior in order to be forgiven by God. We can conduct a successful ministry if we understand this. Most ex-convicts never talk about their experience nor advertise their status as such, yet, they are in your neighborhood, factory, church or civic group and you simply don't know about it. They seldom discuss their past life with anyone. These ex-offenders present a distinct and different challenge for your evangelistic effort.

The average American citizen does not realize the basic problems that most ex-convicts face in everyday life. Normally they cannot make even small credit purchases without help from a co-signer or guarantor. Insurance companies sometimes hesitate to issue any type of liability insurance to them because they feel that an ex-convict does not make a "good witness" in court in future litigation resulting from the policy coverage. Many times the ex-convict faces family and financial problems as a result of his prosecution and incarceration. He knows he may never be able to win a criminal trial again even if he is innocent because most juries will not consider him to be a good and credible witness and accept his testimony in self-defense.

He is forever on his guard against the blunt and outspoken citizen who wants to verbally put him down because of his criminal record and he tries to avoid these obvious confrontations.

It takes an ex-convict at least one year after he is released to start thinking normally and some prisoners who have been locked up for several years need three years or even more to adjust their thinking to the outside. Prison life requires special defensive

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**"Figures show that nearly two-thirds of all convicts released from the prison system in the United States never return to jail."**

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thinking and self-preservation or loner attitudes that fit into the inmate culture of a penitentiary. After you have adjusted to life inside the prison walls, it takes time to readjust to the outside society. By outward appearance the ex-offender is normal and he obeys the law as he sets an acceptable daily schedule for himself, but the inner person is still emotionally tuned to prison life. The author is an ex-convict and can personally relate to these problems and needs. No one can ever adequately explain what it is like to be locked up month after month and year after year! You must try to understand incarceration to minister to the ex-offender.

There are three distinct areas that affect the attitude of the ex-convict toward your ministry. First: He lacks *self-respect* that obviously comes from being locked up in a social system that attaches a certain stigma to imprisonment; Second: He has a *mistrust for society* that comes from watching a system come down hard on him while missing many others who deserve punishment just as much as he does. He has viewed the many inequities in the justice system over the years and he is afraid it will "fail" again for him; Third: He usually *lacks* a secondary education to communicate with you and digest what you have to say. He also may not be able to read the regular Christian literature that you use in your ministry. Ex-convicts are well above the national average in basic intelligence, but they are well below average in literacy and grade level. As

such they present a good profile as a potential learning group, but they are not easily trainable because of the lack of self-respect, mistrust for society in general and a basic lack of reading ability.

The odds against us are great as we try to minister to these hard-to-reach people. Therefore an effective outreach must circumvent all of these difficulties and deal effectively with the real problems. A complete grasp and understanding of his prison lifestyle and thinking are very important. You face many of the same problems that a foreign missionary has in getting to know your subject.

Here are the ten most important things that you need to do to effectively minister to the ex-offender.

1. Pray for the ex-offender and pray for his family. Don't try this complicated ministry without prayer!

2. Build confidence through compassion and use a straightforward approach in ministering to him. Be aware of the fact that he may regard you as part of the "system" that went wrong for him.

3. Don't compliment the justice system, because he doesn't completely trust it. You can talk about it if you want to, but be objective and open to his side of the story.

4. Don't discuss his criminal case, because he would like to forget it and you should, too. Convicts have a saying in prison, "Get off my case," which means, "Leave me alone," in the legal sense.

5. Give him time to adjust to his new life on the outside. A prison experience can be a terrible thing and each passing month helps him forget about it more and more. He wants and needs to forget.

6. Give him your personal testimony about your faith in our Lord and Savior Jesus Christ. Don't be embarrassed! He comes out of a blunt prison society and he *expects* you to share your personal faith. Deep down inside he knows

[Continued on page 8]

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**"Ex-convicts are well above the national average in basic intelligence, but they are well below average in literacy and grade level."**

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### John Coleridge Patteson

*Famous English Oarsman, Then Bishop, and "Martyr of Melanesia," South Sea Islands (From about 1856 to 1871).*

A young man can be an athlete and yet become a missionary, and, very likely, be all the better missionary for it. Certainly a strong body is an excellent missionary asset.

John Coleridge Patteson was a leader in all athletic sports as a youth, and was a famous oarsman. He was a grand-nephew of the poet, Samuel T. Coleridge, and was born in London in 1927. He was finely educated, being graduated from Oxford.

The young man became a curate of the Church of England, but a year after he was ordained, sailed to the Melanesian Islands in the South Pacific. He went with the famous Bishop Selwyn, who, through a simple clerical error in making out the boundaries, was given the largest diocese ever assigned to a bishop.

On the voyage to the South Seas, Mr. Patteson studied the Maori language, and was soon able to speak it. He helped Bishop Selwyn for five years in conducting a native training school for preparing assistants. In 1861 he was made Bishop of the Melanesian Islands. After this he reduced to writing several of the island languages which had never before been written. This was a great service, for which his native ability as a linguist, and his wide studies, had prepared him.

Grammars in these languages were next prepared, and parts of the New Testament translated into the Lifu tongue.

The Bishop's headquarters were at Moto, in Northern New Hebrides, and from there he went about to other islands of his diocese in a mission ship called *The Southern Cross*. It might be said to have been fitted out by the point of a pen, for this was done by Miss Charlotte M. Yonge, the writer, with the proceeds of her book, *The Heir of Redcliffe*. Was it not a beautiful thing to do? It should be known by all who read the interesting book.

One day you might have seen the Bishop cruising among the islands, and nearing Nakapu. A boy has been stolen lately from this island by some white traders. The islanders are fiercely set upon revenge, but the good Bishop is unsuspicious. He lowers his boat from *The Southern Cross* and rows out to meet the men coming in their canoes. After their custom, they invite him to enter one of their boats, which he does, and is taken ashore. He is never seen alive again. Search is made for the unreturning friend, and his body is found pierced with five wounds. So, in the year 1871, the Martyr of Melanesia wins his crown.

His place among the hero-dead

Who still are truly living,

This martyr takes, whose hero-life

Gave cause for such thanksgiving.

He is but one, but he is one

Of that great host uncounted,  
Whose valorous souls, by sword and flame

To heights celestial mounted.

Why still the moving stories tell?

Because the tales are deathless,

And we should do far more this day

Than listen, thrilled, and breathless.

Not to their crowns may we aspire,

But to their quenchless, high desire.

—Julia H. Johnston, *Fifty  
Missionary Heroes Every Boy  
and Girl Should Know,*

Fleming H. Revell Company.

### OUR MEMORY VERSE

"Every athlete  
exercises self-control

in all things.

They do it

to receive

a perishable wreath,

but we an

imperishable."

I Corinthians 9:25

(RSV)

### The Winter Bible Conferences

February 10-13—Valley City, N. Dak.

February 17-20—Osceola, WI.

February 26-28—on the West Coast

Further details will be given later.

## ADVENT: PREPARATION

Who is He that cometh? and what is your relationship to Him? Having pondered on these questions we shall be better fitted to celebrate the Festival of His birth, and like the patriarch Jacob, who beheld the angel vision at Bethel, wait for His salvation until the angel chorus of Bethlehem resounds and proclaims, Immanuel, "God with us."

A. E. Viehe

## EX-OFFENDERS . . .

that God is very real from experiences he has had inside the prison.

7. Be satisfied with a good meeting and don't expect immediate results. Ex-convicts have a decision making "time-lag" developed in prison by many months of time to form new opinions.

8. Tell him your church wants him and really mean it! Go back and prepare your church to receive him. Your biggest problem could be the pharisees in your own congregation.

9. Don't expect him to act completely "normal" by regular congregational standards. He doesn't have a normal background so please try to accept him as is and let time heal the emotional injuries caused by incarceration.

10. Forgive and forget. Former inmates keenly feel that they have "done their time" and paid their debt to society for their crime. We need to regard it that way also. Our Savior tells us to forgive and this is a very good place to start.

As Christians we need to try to understand the emotional trauma of ar-

rest and incarceration and use compassion and understanding in ministering to the ex-offender. We need the *fruit* of the Holy Spirit in our own life as outlined in Galatians 5:22: love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control to effectively carry out this important ministry. We need to approach this ministry as outlined in Hebrews 13:3: "Remember the prisoners, as though in prison with them" (NAS). If we mentally put ourselves in prison with them, we will begin to understand their unusual needs.

Finally, expect success in your work, but be willing to accept some failures. When you succeed you have accomplished one of the most difficult tasks that any Christian can tackle as you minister to an ex-offender. Success in this area makes you a real professional, but, more than that, you have reached a new person in a difficult situation for our Lord and Savior. His changed life style will benefit society, but much more important is the salvation of another soul. There is not greater accomplishment.

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"Tell him your church wants him and really mean it! Go back and prepare your church to receive him."

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## Lessons learned from children

Matthew 18:1-3.

Having worked with children and loving every minute of it, most of my life, I have wondered just what these verses mean.

Yesterday while sitting in the back rows of our St. Paul's Church in Fargo (N. Dak.), I think I learned something I'd like to share with you. There were young couples with babies and small children all around us, darling babies, everyone a blessing from the Lord.

As the morning worship started, one or two of these precious little ones got tired or cranky, but their noise wasn't loud. But the thing I believe God impressed me with was these little ones themselves.

First, each child was so outgoing. It was as if they forgot themselves in the love and interest they showed in other small "bundles of joy." When one was tired there seemed to be only love and concern for that one who was tired and sleepy, or had some other problem, by the ones who were happy.

I thought as I sat there and watched, what would we as Christian adults do? Would we be critical of our fellow Christians? And maybe say it's their fault that they're in that trouble or if they were only more spiritual it wouldn't happen to them, and on and on. Could this be one meaning of these verses?

Then, too, as I saw young moms and dads giving all their love and tender care to their one and only, there wasn't the selfish, "I want all my parents' and friends' attention, too," from these little ones. Rather they seemed pleased to share what was theirs with other little ones.

What do you and I do with similar situations? When it comes to other people getting what we feel we should have? Are we happy for them?

I am asking myself as well as you.

Could this be the causes of lack of Christian unity in the Body of Christ? I wonder.

Mrs. Arnold Jodock  
Hatton, N. Dak.



# editorials

## JESUS CHRIST, JOY

There was to have been a companion article to Pastor Gunderson's article on page 3. It was to have been entitled "Jesus Christ, Joy of Every Longing Heart." However, the person contacted to write it was unable to complete the assignment in time. We are sorry.

You will recognize that the two titles or themes come from Charles Wesley's great Advent hymn, "Come, Thou Long Expected Jesus." In his first stanza, Wesley wrote:

"Israel's strength and consolation.  
Hope of all the earth Thou art;  
Dear desire of ev'ry nation,  
Joy of ev'ry longing heart."

We will leave it up to you to fill out that sermon. But the thought is this, where there is a heart-longing for Jesus, He will come to fill the heart with peace and joy. "Blessed are those who hunger and thirst for righteousness for they shall be satisfied" (Matthew 5:6).

The Advent season is upon us. May our hearts be open to the blessed Savior. May His joy be in our hearts. Let us help others to know Him, too.

## A THOUGHT WHILE SHAVING

Cedric Adams, the late newspaper columnist and radio newscaster, often used to include a section in his columns in the *Minneapolis Star* (In This Corner) called "Thoughts While Shaving." It was made up of little items of interest and questions Cedric had thought about.

We had a thought while shaving some time ago that we'd like to mention at this time. It is this: should a seminary and doctrine committee be revived in the Association? Really, we mean a doctrine committee. Perhaps the whole thing came about through some recent work we did in writing a brief history of the Association of Free Lutheran Congregations for the forthcoming book to be published by the Board of Publications and Parish Education. You see, there was a Seminary and Doctrine Committee at the very beginning.

That committee lived for a few years and was the forerunner of the Board of Trustees which was the agency for establishing Association Free Lutheran Theological Seminary. But the first ground-work was done by the Seminary and Doctrine Committee.

The first annual conference, in Fargo, N. Dak., in 1963, set up the President and Board of Administration (now the Co-ordinating Committee) as a colloquy committee to examine "pastors, missionaries and lay-workers who desire to work within our Fellowship."

And then the conference determined that the Committee on Seminary and Doctrine serve "as a council responsible to the Annual Conference to exercise oversight over the Seminary in the event of theological differences or digressions in Lutheran Doctrine or in the interpretation of the Scriptures beyond the power or inclination of the incumbent Board of

Directors to settle equitably" (Annual Report, 1963, page 50).

We are not here tracing the demise of the Seminary and Doctrine Committee. By common consent it was declared superfluous as time went on.

What might be reasons for reviving the Committee? The one uppermost in mind is the need for a group of men in the church to devote some time to studying serious questions which trouble both pastors and lay people and to come up with guidance that would weigh heavily in behalf of decisions that must be made at the local level.

We are thinking of such matters as attitudes toward Roman Catholics. Association pastors and congregations have been involved in ecumenical services which included Roman Catholic parishes. At what points are we consistent or inconsistent with our professed beliefs? The AFLC has taken a definite stand against the ordination of women into the ministry. As a growing portion of Lutheran clergy around us will be made up of women, how are we going to react to that on the congregational level. Can there be a uniform policy? The matter of divorce and remarriage is one which a Committee on Doctrine might well address. This is an increasingly troubling question. Still another area might be maintaining our Lutheranism in the face of the presence of other theologies on every hand. How can we be consistent? Are we distinctive? Some of us need some guidance and help.

Another reason for reviving the Committee is that it could serve as an adjudication committee in matters of doctrine if, God forbid, any pastor or congregations were charged with holding or abetting false doctrine. At present there are no procedures, to our knowledge, for dealing with these unpleasant situations. They haven't been needed, but that might not always be the case. Better to be prepared.

A third use could be as a colloquy committee to meet with the seminary graduates, thus replacing our current system of having five pastors meet with the graduates during annual conference, often literally hours before they are to be ordained. It is frightening to contemplate what would happen if an examining pastor should have doubt about a candidate's beliefs and have to withhold his blessing at such a late date. Of course, much faith must be placed in the seminary faculty's judgment. If a student has come that far, he must be all right. But a doctrine committee meeting earlier with the prospective pastor could go into much more detail than is presently the case under our procedure.

Who could compose such a committee on Doctrine? Certainly the regular seminary faculty could be in on it, or as an alternative, two or three of the members at a time, and with the dean having a permanent place on it. Then there could be two or three pastors of the church, among those best known for their theological scholarship. The church president, of course, would be either a regular or ex officio member of the Committee.

Such a committee would have to be set up by the annual

## EDITORIALS . . .

conference and could act only under its authority and guidance.

We didn't think of all this while shaving, but the main idea came then. And as usual, you, the reader, decide what happens from here on.

### JESUS IS COMING

Not even a committee on doctrine could resolve to everyone's satisfaction the differences of opinion which exist among us concerning the events leading up to and surrounding the return of Jesus Christ and the end of the world. Eschatology, the study of last things, is a subject on which there will not be agreement in all matters until the end of time. Like it or not, that is the case.

During the past summer we have read the book edited by Robert G. Clouse, *The Meaning of the Millenium*, published by Inter Varsity Press. Four views are expressed by as many writers: historic premillennialism, dispensational premillennialism, postmillennialism and amillennialism. Each writer makes his own case, then each writer has the opportunity to respond to what the others have written.

Two things happen, we think, to any fair-minded reader. First, he may well come away from the reading more committed to the position he held before he began. Secondly, he will realize perhaps better than before that earnest men and women have come to different conclusions than he has and that he had better respect their understanding of the issue.

Having said this, it is always good to get back to this truth that all Christians believe in the visible return of Jesus Christ some day, that there will be resurrection and judgment, that this world as we know it will end, and there is a heaven and a hell. So there is much which unites even though all do not have the same view of all matters involved in end things.

*The Lutheran Ambassador* has emphasized the Second Coming during the last half of this year through the devotional articles, "At the Master's Feet," by Pastor Harvey Carlson.

Then so often today world headlines are concerned with events in the Middle East, the cradle of civilization (and of mankind). Whatever view one holds regarding the Jews and Palestine, there is a focus on that part of the world and the potential for big trouble is real. Add to that the nuclear proliferation between the super powers. Many times it just doesn't look like things will go on forever in this world. You don't have to even be a "religious" person to say that.

So there is the potential for danger and cataclysmic events. But the believer in Jesus Christ is able to live in confidence. He is *in* Jesus Christ and Christ is *in* him. His future is secure no matter how things come out. Furthermore, he sees this as a time to work and he is about that work. Pastor Richard Gunderson has laid the challenge before us so well in his article "Jesus Christ, Desire of the Nations," on page 3.

"Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven" (Acts 1:11).

"We must work the works of Him who sent Me, while it is day; night comes, when no one can work" (John 9:4).

## Lord of Mercy and of Might

*Lord of mercy and of  
might,  
Of mankind the Life and  
Light,  
Maker, Teacher infinite,  
Jesus, hear and save.*

*Strong Creator, Saviour  
mild,  
Humbled to a mortal  
child,  
Captive, beaten, bound,  
reviled,  
Jesus, hear and save.*

*Throned above celestial  
things,  
Borne aloft on angel's  
wings,  
Lord of lords and King of  
kings,  
Jesus, hear and save.*

*Soon to come to earth  
again,  
Judge of angels and of  
men,  
Hear us now, and hear us  
then,  
Jesus, hear and save.*

*Reginald Heber  
(from The Church Hymnary)*



## Student outlook survey

It comes with each new school year: The Cloud. A thin veil of question.

Consider the facts: when students choose to attend Association Free Lutheran Bible School, they receive no college credit. They earn no prestigious degree. They are promised no future job placement. And to finalize it all? They pay money for it.

For what purpose? To study the Scriptures.

The Cloud lowers.

You have questions. Why go to Bible School? Who goes? What kind of people are at AFLBS this year? What's the story?

Come above the cloud for a moment. Peer into AFLBS's 106-member student body. See for yourself. In a late-October survey, this *Ambassador* reporter polled the entire student body concerning these questions. Of the 104 respondents, 69 were juniors and the seniors numbered 35.

First of all, in contrast to former years when women far outnumbered the men, AFLBS '81-'82 has a new look: the Men's dormitory is full. Fall quarter statistics find the women outnumbering the men only 55 to 51.

They all came to a school in its 16th year—a post-high school Bible school sponsored by the Association of Free Lutheran Congregations. However, not all the students are AFLC members. This year's body includes one-fourth non-AFLC members. Out of the Junior class, nearly one-third of the students come from outside the realm of the AFLC.

Ninety-eight percent of the students claimed to have previously made a "saving-faith commitment to Jesus Christ." Over half of these are relatively young Christians according to the survey, who made this commitment within the last five years. Nine students have known Jesus as Savior for less than one year.

Coming from nine different states—and three different countries—almost half of the students come from rural homes. Forty-nine percent either live outside of city limits or in cities with populations less than 1000. Only four students were drawn from cities with over 75,000 inhabitants.

Forty-three percent of the students are native Minnesotans, and of the other states, North Dakota ranks next, claiming almost one-fifth of the stu-

# What about the AFLBS student?

dents. Michigan, Washington, and South Dakota claim ten, nine and eight students respectively. Others come from Wisconsin, Iowa, Illinois and Montana, while two students are native Egyptians and another calls Guyana, South America "home."

Once in Minneapolis, most students need part-time jobs to help pay for school. Nine out of ten work while attending AFLBS.

Many others receive other forms of monetary benefit. Over one-fourth of them are given some kind of financial aid from their home church. One congregation this year paid the entire cost for one of its Bible School-bound members.

Seventy-one percent of those polled intend to graduate from AFLBS. Sixteen students were, as yet, undecided.

Once graduated? College or university lies in store for 56 percent. Seventeen percent plan on going to a vocational school and one-seventh of the students plan on working full-time after Bible School studies. Five percent hope to make nuptial vows within a year.

"And once you finish," ask the multitudes, "you're going to be a pastor?" Not according to the survey. Most will take their Biblical learning into the mainstream of society. Even though 46 percent have had "thoughts" of full-

Curt Twedt, McHenry, N. Dak., and Lynell Hartman, Dalton, Minn.

time Christian work (57 percent of the seniors), only seven students actually plan on attending seminary.

Nevertheless, poll results indicate that the home churches of these students will be blessed with many willing-to-serve alumni. "If asked," read the survey, "would you be willing to serve in your home church in the following areas?"

A show of hands resulted in the following: Sunday School teachers: 74 percent (85 percent of the seniors agreed). Six of ten would help lead a youth group and four of ten would be willing to lead some kind of Bible study. Need a director for some kind of choir? One-fourth of the students would agree to—if asked. Looking for help in visitation outreach? Four of ten said they would take part in such a ministry (catch the ending) if asked.

So consider the results. Consider the facts. And consider what goes into the make-up of a Bible School student. Find people, in your consideration, who are seeking to find God's will and place for their life. Overlook the Cloud. Find people seeking to become servants, changed daily by Jesus through God's Word.

They come with each new year.

James Lyell Johnson



# CAMPUS NEWS

## PARENT'S DAY AND CHRISTMAS CONCERT TO SHARE FESTIVE WEEKEND

The 16th Annual Christmas Concert by the Bible School students will be on Sunday, December 14, at 4:00. The supper following will be the final feature of the special weekend that will include Parent's Day. Parents' Day will open the festive weekend on Saturday and the highlight will be the banquet served that evening by the students in honor of their parents.

Karlis Kaufmanis will be the Parents' Day banquet speaker. He is famous for his historical reconstruction of the phenomenal astronomical events that led the Magi to Bethlehem after Jesus' birth. Dr. Kaufmanis, a Professor Emeritus of Astronomy at the University of Minnesota, has been making his remarkable presentation for 50 years all over the United States, Germany and his native Latvia.

The traditional Christmas concert will again include the Choir, Choral Club and Brass Ensemble. The Seminary Chorus will join them for the first time.

Other artistic talents of the students are also displayed in the huge painted mural that fills the chancel. Each year it is painted anew, depicting the special theme as the art and music harmoniously work together with the prophetic lessons and the Gospels to take us in heart and mind to Bethlehem to witness the blessed event once again.

Considerable effort goes into the Christmas concert and the result is an excellent worship service, one that uplifts the congregation as it glorifies God. The public is invited to share this experience.

## Cradle Rolls continue to grow



St. Paul's of Fargo recently inducted 20 new cradle roll children. Pictured are Mrs. Mark Erickson and Kari; Mrs. Jon Rognlie and Jennifer; Mrs. Gary Simons and Lindsey and Nichole; Mrs. Mark Thompson and Ethan; Mrs. Paul Olsen and Joshua; Mrs. Harold Pedersen and Kimberly; Mrs. Ron Strand and Justin. Members absent when picture was taken are: Kara Anderson, Luke Anderson, Chad Asleson, Jeremiah Bercier, Caleb

Berge, Jennifer Claus, Jared Kjelvik, Dennis Jorgensen, Colbura Miller, Jeremy Ritter, Lauren Pihlava, and Beth Zeltinger.



Hope Lutheran of Ishpeming, Mich., added Luke Anderson and Kara Luibakka while graduating five children. Pictured are: Gerine Jayakka and grandson Eric Trewnick; Barb Luibakka and Krystal; Betty Cody and Paul; Suzi Joki and Jeremy; Julie Racine and Sean.

## Pastor Raynard Huglen re-elected editor of the ambassador

Rev. Raynard Huglen, Newfolden, Minn., has been re-elected editor of *The Luthern Ambassador* by the Co-ordinating Committee of the AFLC. The term is for three years and began on October 1.

In other Co-ordinating Committee actions:

—the column "Life on the Edge of Town," which has appeared on an every-other-issue basis for approximately five and one-half years, was dropped.

—the last issue of this year (to be dated Dec. 22) was cancelled as an economy measure. There will be no general Index as in past years, but mimeographed copies will be available to those requesting them, for a nominal fee.

## Pray Always

How, then, can we pray always? It need not mean putting our prayer into actual words always, but is rather a habit of continual reliance on God's help, a thought, as it were, "at the back of our mind," even while we are thinking about our work or our play. Our soul can be always watching and always praying.

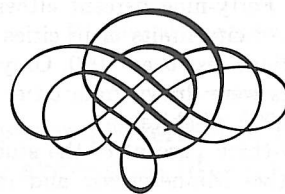
—M. V. Hughes

It is not too much to say that the plain man in the street who accepts the clear revelations of God knows far more about certain great problems of the universe than the keenest philosopher who closes his mind to such source of knowledge.

—Martin Hegland

Jesus is an agonizing Savior, but He is more than an agonizing Savior—He is a victorious Savior.

—Gerhard Lenski





### LAKE SUPERIOR

#### WESTERN N. DAK.—EASTERN MONTANA

Ninety-eight people registered for the rally at Zion Lutheran, Tioga, N. Dak., on October 31. Mrs. Earl Hartsock led the day of music, inspiration and business. Mrs. Wayne Vance, Mrs. Esther Nelson and the ladies chorus from Zion provided the music. Mrs. Virgil Hartsock shared a poem. Rev. John Reith of Williston and Missionary Connelly Dyrud challenged the ladies with their messages. Mrs. Grace Syverson, national WMF president, also brought greetings.

Elections were held and Mrs. Ernest Lee became vice-president with Mrs. Jerome Rice again serving as secretary.

—Mrs. Jerome Rice, sec.

#### EASTERN N. DAK

Zoar Free Lutheran Church, Hampden, hosted the rally on October 10. One hundred twenty-two guests heard Pastor Connelly Dyrud lead a Bible study and a mission challenge. Mrs. Darline Bjornson presided and Mrs. Beverly Flickenger was elected vice president with Mrs. Lynda Mohagen serving as secretary.

Music during the day was provided by Mrs. Curtis Logie, Mrs. Rodger Olson, Roxanne Stensland, Helene Olson, Phyllis Nikkenson, and Phyllis Peterson.

—Mrs. Vernon Russum

#### NORTHWESTERN MINN.

The United Free Lutheran Church of Greenbush hosted the rally on October 13. Mr. Don Johnson, Badger, was the guest speaker. Skits were given by ladies from Thief River Falls, and the Badger-Greenbush parish. Mrs. Connelly Dyrud, Mrs. Jim Olson, Mrs. Deborah Boen, and the ladies quintet from Oiland Church favored the guests with music. Mrs. Barbara Johnson presided.

—Mrs. Paul Flaten, sec.

#### NORTHERN MICH.

Hope Free Lutheran of Ishpeming hosted the rally on September 19. Nancy Anderson led the study on the fruits of the Spirit. Gerine Jayakka led the business meeting at which Mrs. Ken Pentti was elected vice-president with Lucy Johnson as secretary.

The Dietsche family of Osceola, Wis. provided the afternoon program. The host ladies presented a skit. Janet Tynner and Impie Maki sang solos.

—Mrs. Gladys Schauland, sec.

#### MINNEAPOLIS

On October 17, Victory in Christ Lutheran Church of St. Paul hosted 110 guests for the Fall Rally. Devotions were given by Mrs. Hubert DeBoer and Mrs. Burton Boyum. Pastor Connelly Dyrud spoke at both sessions on the theme, "So send I you."

Music throughout the day was presented by the Seminnettes, Diane Schmitt, Debbie Mellem, Mrs. Lyndon Korhanan, and Mrs. John Mundfrom. Missions and mission project reports were given by Mrs. Rao Dasari, Mrs. Gerald Mundfrom, Mrs. Eldon Kinnunen, Mrs. Ken Anderson and Mrs. Bob Dietsche. Mrs. Marlin Benrud led the day's activities.

—Mrs. Judy Horn, sec.

On September 26, fifty-seven ladies attended the rally at St. Paul's in Cloquet, Minn. Miss Laura Koskela of Cloquet led the morning Bible study. Pastor Herbert Franz spoke at the afternoon session. Musical numbers were presented by a quartet from Finlayson, Mrs. Rachel Tuura, Christine Hanson, and Mrs. Martha Hill.

Christine Hanson presided. New officers are: president, Mrs. Bonnie Roberts; treasurer, Mrs. Rosamond Lee; and cradle roll secretary, Miss Edna Kari.

The Martha Guild of St. Paul's presented Honorary Membership pins to Mrs. Wilmer Krohn, Mrs. Ilmer Niemi, Mrs. Robert Frank, Miss Stella Cook, Mrs. Arnold Reponen, Miss Aili Siltanen, and Mrs. Ida Knuttila (absent from picture).

—Aili Siltanen, sec.



#### WEST COAST

Ann Mayer of Lake Stevens gave the Bible study and Pastor Marlin Kruse, Everett, spoke to the 86 guests on September 22, at the Lake Stevens church. Mrs. Bonnie West, Kalispell, and Mrs. Elvira Ostlund, Kirkland led in devotions. Pastor and Mrs. Steve Odegaard and Mrs. Lyle Forde provided special music.

—Kathy Olson, sec.

## Bohlmann adjusts to new role as president

St. Louis—(LC)—As a trained systematic theologian the new president of the Lutheran Church-Missouri Synod prefers the studious and well-prepared to the off-the-cuff remark.

But in the whirlwind after his election last July as successor to the Rev. Dr. Jacob A. O. Preus, the Rev. Dr. Ralph Bohlmann has had difficulty finding time for such preparations.

"Since my election, I really haven't had time to think," Bohlmann, 49, said in a late-evening interview after his first full day in office, Monday, Sept. 28.

Bohlmann has had a full schedule of

meetings with various synodical boards and the synod's council of presidents the last few days, in addition to the installation ceremony Sunday, Sept. 27. Looking slightly tired, Bohlmann said he's surviving on about five hours of sleep a night.

The transition from a Preus administration, he said, has been going smoothly. The major adjustment for the former president of Concordia Seminary appears to be in getting a handle on other people's expectations of what a president of synod should say and do.

After his election in July, said Bohl-

mann, he told his wife Patricia of his being asked about his views on nuclear arms proliferation.

"You know, honey, one thing that's for sure in this position, I'm going to have to have the time to read a book, a magazine or to be part of some think tank, just to have informed opinions on the issues," he said.

Bohlmann appears to be willing to tackle some of the broader social issues that other Christian leaders have addressed—but from a Missouri Synod standpoint.

"The one thing Missouri lacks in terms of social issues is that we never developed a very deep involvement with the social issues of other countries," he said. Bohlmann specifically mentioned the South African-Namibian question as well as the Third World infant formula debate and the Nestle boycott.

"On specific social questions where Missouri doesn't perceive that there is a clear word of God to guide the church, we really have stayed out of it," said Bohlmann.

But he noted involvement by some members of synod in pushing for anti-abortion legislation on a national level.

"There are some of these issues where you don't have a clear word from God, but you do have a clear sense of injustice or suffering . . . I hope the Missouri Synod becomes more involved in global issues," said Bohlmann.

"I'm sure if issues arise where there's a clear Biblical mandate . . . I'll speak—after having done my homework," he said.

Study has been a deeply ingrained habit with Bohlmann, beginning in a one-room parochial school—an education like many a Missouri Synod Lutheran has had.

## Lutherans give thanks for surviving wreck

Jenera, Ohio—(LC)—St. Paul's Lutheran Church recently installed a 5-foot-long replica of a sailing vessel which hangs in the nave of the rural church two miles from this small, landlocked community in northwestern Ohio.

The symbolism of the ship—which would seem to be more appropriately placed in Nantucket, Mass., than in this farming community of 302 people—is not lost on the members of the American Lutheran Church congregation.

On Sept. 17, 1831, some of the German immigrant ancestors of members of the congregation made a vow to keep that date as a day of thanksgiving for being saved after a shipwreck off the coast of Virginia.

Sailing on a ship called the Famous Dove, the 149 German immigrants from the towns of Reichenbach and Reidelbach and 13 crew members got lost in a storm off the Atlantic Coast near Cape Henry, Va. The ship apparently hit a sand reef.

"They were just sure it was the end," said the Rev. Paul Frey, 59, who has been pastor of the approximately 400-member congregation for 16 years.

Then, in the midst of the wreck and storm, 13-year-old Margareth Arras reportedly said: "If Christ saved the disciples from the Sea of Galilee, he could save us, too" The girl was the daughter of John Peter Arras II, the leader of the immigrant group.

Though the ship was lost, it hap-

pened to be only a half-mile from the shore. Before the rescue, the following vow was made by the passengers: "If we're saved, the 17th day of September will be kept as a holy day by us and our descendants, even to the third and fourth generations."

And the vow has been kept.

Church bells rang at daybreak, Sept. 17, to celebrate the anniversary, and a church-sponsored bratwurst and sauerkraut dinner was held. Another church in the area holds its own observance. Trinity Lutheran Church, which belongs to the Wisconsin Evangelical Lutheran Synod, held a separate service Sept. 13. Attempts to bring the churches together for the thanksgiving festival have failed, said Frey, because of the theological difference between the ALC and Wisconsin Synod.

The shipwreck observance remains a special day for the townspeople.

Eva Grieser, 80, a fourth-generation descendant of John Peter Arras, said that as a girl she was often told the story of the shipwreck.

"When I was a girl growing up, the observance of shipwreck day was just like Sunday," she said. "It was a day of thanksgiving for the safety of our forefathers.

"I have always had a deep feeling about the day. The children are now more foreign to the feeling than I am, I am sure. But it seems to be as important and means as much in this community as it did when I was a girl.

## PREPARED

No, this is not the best way to be prepared for the great assize of the world. The best way is, first, to accept Christ by faith as our Saviour, and thus be justified, freed from the condemnation of the law, regenerated by the Holy Spirit through the Word; and then do His will, proving our faith by our works.

L. S. Keyser

# NEWS OF THE CHURCHES

## NW Minnesota District meeting set

There will be a meeting of the Northwestern Minnesota District on Monday, December 7, at United Lutheran Church, Greenbush, Minn., beginning at 8 o'clock in the evening. Present for the occasion will be Rev. Richard Snipstead, president of the Association of Free Lutheran Congregations. He will share with the delegates present the work and ministry of the AFLC.

All church members are welcome to attend. It is particularly hoped that local congregational council members will come.

At noon on Monday, Pastor Snipstead will meet with the district pastors and wives at the parsonage home of Lay Pastor and Mrs. Burton Rygh, Greenbush.

## THE DEPRESSED CHRISTIAN

Pastor Mundfrom is in the process of writing a new book, entitled *The Depressed Christian*. He has been inspired to write this book because of his experience with depression and because of blessings received in helping the depressed and in speaking on the subject.

The book will be in mimeographed form. If you should desire a copy you may order now by writing to:

Rev. Gerald F. Mundfrom

Route 1, Box 503

Osceola, Wisconsin 54020

A copy will be sent to you upon completion. The cost will be \$2.95 plus postage. Send no money now; you will be billed upon receiving the book. Orders sent now will help Pastor Mundfrom determine how many copies to make.

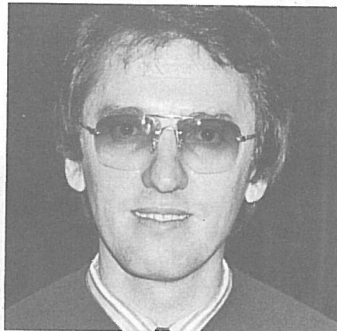
The book is divided into four major sections: Some Facts About Depression, How to Deal with Depression, True Christian Joy, and The Cost of Following Jesus.

Some of the chapter titles are: Definition of Depression, Some Reasons

## New pastor at Morgan Avenue

Sunday, Oct. 4, was a very special day, a Harvest Festival, at Morgan Avenue Lutheran Church, Minneapolis, Minn., when Rev. Yeddo Gottel was installed by Rev. Richard Snipstead, president of the Association, to the pastorate of our congregation. Truly it was a historic event in the annals of our congregation. The board members and deacons also pledged their cooperation and assistance to the pastor.

Mrs. Gail O'Neal, an accomplished violinist, played the prelude and the offertory, accompanied by organist Mrs. John Mundfrom.

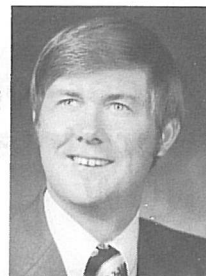


Rev. Gottel

Pastor Snipstead preached the sermon to a well filled sanctuary. Some were out-of-towners, ex-members of our congregation, also many from the church neighborhood, who are, so far, uncommitted to our membership, hence the field "white unto harvest." The Ruth Guild ladies prepared and served a delicious dinner, of which most of those present partook. Truly the Guild ladies deserve our most fervent thanks for a job well done. Too often the ladies of every group who are up to their elbows in the preparatory work these events entail are the unsung heroines whom we men are prone to take for granted. Let's remember this, in all

Why God Wills Depression, God Purges His Own, How Our Physical and Emotional Beings Compare, Self-Pity and Living in Past Regrets, Waiting on God, Do Not Let Depression Tempt You to Sin, Be Encouraged, Do Not Be Idle, How Fear Relates to Men-

## Men's retreat at Galilee camp



Rev. Olson

There will be a fall retreat for men at Galilee Lutheran Bible Camp, Lake Bronson, Minn., Dec. 4-5, beginning with supper on Friday evening. Guest speaker for the occasion will be Rev. Rodger Olson, Grafton, N. Dak. All men are welcome.

of our congregations, and starting from AFLC headquarters!

Most of all we ought to have a spirit of true thankfulness to the "Lord of the Harvest," who in His inimitable fashion seems to be leading the affairs of our church in the way acceptable to Him, in all *wisdom and truth*.

We have also purchased a parsonage in which the pastor's family will be housed.

Pastor Dennis Gray, Spicer, Minn., held evangelistic services at our church on four evenings, Oct. 25-28, with a fairly good attendance each evening. Special messages from Romans 1 to 8 were forcefully and objectively expounded and many moot points which the average lay person is often puzzled by were clarified by the inspiration of the Holy Spirit. Much inspiration was also received from the powerful singing of the Association Bible School's choirs, under the direction of the director, Don Rodvold, which is always superb!

We owe thanks to the choir director for enriching our meetings in a deeply meaningful way. May the Lord, whom you serve, bless you all and reward you with the sure knowledge of His presence in your souls. Five duly ordained "men of the cloth" attended our meetings plus an abundance of ebullient lay preachers.

Wm. J. Kangas

tal Health, How to Minister to the Depressed, A Word to the Pastors, Prayer and Bible Study.

Pastor Mundfrom is open for invitation to visit your parish and speak on depression.

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## Thy Kingdom Come

### The Grace of God

"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world" (Titus 2:11-12).

Grace, which has appeared bringing salvation to all men, is given us in Christ. Grace is not to be found in one place or another out in the universe, in thoughts, and human opinions. Grace is in Christ. It is hidden there, and there it is revealed for all men.

In Christ we meet God as the God of all grace, with grace enough for all men, and for all kinds of sinners. Grace is the justice that the criminal receives. But as it is the sinner who receives

grace, it is grace, too, that increases strength to him that has no might. Grace makes the dishonest person honest, the hard-hearted mild, the godless God-fearing, the evil good, the thoughtless wise, and the hot-tempered quiet.

By the grace of God we may become the first to forgive, the last to make trouble. Grace makes the stingy person generous, the weakest character strong, and of the greatest slave of sin it makes the most God-fearing and victorious Christian. Grace sets us free from sin itself, it gives us the desire and the power to hate evil and to love the good, it creates new life in the children of death, it cleanses and makes holy, gives peace in the soul, peace in the

home, and peace in life and death.

Be made strong by the grace which is in Christ! There is grace for grace, there is grace enough. Enough for you, for me, enough in life, and enough in death. Enough also to conquer the evil that will meet us today.

Thy grace alone, O God,

To me can pardon speak;

Thy power alone, O Son of God,

Can this sore bondage break.

No other work save Thine,

No meaner blood will do;

No strength, save that which is divine,

Can bear me safely through.

—Reprinted from *Thy Kingdom Come*, by Ludvig Hope, Augsburg Publishing Company.