

# THE LUTHERAN AMBASSADOR

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The J.P. Morgan, Jr. on Lake Superior

Roger C. Huebner, D.D.S.

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# AT THE MASTER'S FEET

by Pastor Harvey Carlson



## Know He is near

Last time we began a study of what Jesus Himself taught in regard to the time of His return. We saw that He taught that He would not come back for some time and that He definitely discouraged His disciples from expecting an immediate return. This time we want to see that He just as definitely encouraged watching for certain significant developments, which would give assurance that the time of His second coming was near.

This teaching is a part of a very important discourse or sermon that He gave just a couple of days before His death. We'll briefly look at that sermon as a whole and then come back to what He taught concerning the time of His return.

### THE LUTHERAN AMBASSADOR

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## The Olivet Discourse

This is recorded in Matthew 24-25, Mark 13 and Luke 21. One day in Jerusalem Jesus spoke of the coming total destruction of the temple. Afterwards, as He sat with four of His disciples on the Mount of Olives outside the city, they asked Him a number of questions about the future. (I won't put down exact verses for all of this. You can find these for yourselves.)

Jesus gave a very lengthy answer. In fact, in the Olivet Discourse we have by far the longest recorded presentation of what Jesus taught about the future that we find anywhere in the Gospels. We should study it very carefully.

In His answer, Jesus did three things: (1) told what would happen in the near future, in the lifetime of these disciples; (2) spoke of what would happen at the period of His return; and (3) gave detailed instruction as to what is required in order to be ready for His coming. Try to find these three things as you read these chapters.

## The Near Future

You can read what Jesus taught about the near future in Luke 21:12-24. The important thing to note is that what Jesus said would happen is exactly what did happen. His predictions were completely true and accurate.

What did Jesus say lay ahead? (1) Persecution—from Jews and Gentiles; (2) God's all-sufficient provision; (3) Preservation from any real loss; and (4) power to endure. Read in Acts to see how completely this was all fulfilled.

Jesus also told them how they could know the fall of Jerusalem was at hand (v. 20). The Roman armies surrounded the city, then withdrew for a time, giving those who heeded Jesus' words a chance to escape (v. 21).

All of this remarkable fulfillment should increase our confidence that all that Jesus said about the time of His return is just as totally reliable.

## The Distant Future

The one thing that we will note this time is that Jesus taught that we could know with certainty, within the life span or time limits of a generation, when He would return.

We don't want to go beyond Scripture, or take away from Scripture. If God says we can know something, we can know it. This is so regarding eternal life (I Jn. 5:13) and God's will for our lives (Eph. 5:17). We should note that God made it possible to *know* when the Messiah was coming the first time (Dan. 9:25), and to know *within a generation* when certain things would happen (Gen. 15:16, Lk. 2:26). He can do similar things again.

Study Jesus' words in Luke 21:29-33. (1) He uses an illustration from nature. (It was the spring of the year.) When you see the trees budding, you *know* that something else is about to follow, summer is near. (2) He draws a parallel: when you see certain things happening, you *know* something else is about to follow—the kingdom of God (or, Jesus' coming, Matt. 24:33). (3) He explains what He means by "near"—the generation that sees the start of a sequence of events will also see the coming of Jesus, "all things." (4) He backs up this startling revelation by the strong affirmation of v. 33. (5) He added the words found in Matt. 24:36. He is saying, "Keep your eyes open. Watch developments. Then you will know when My return is near. But, you can't pinpoint it to some exact day or hour."



by Pastor Franklin Rutherford,  
DeKalb, Illinois

In the article entitled "Organizing Laity for Outreach," Dr. Kenneth Van Wyk states that "when the church expends itself for the sake of others, it becomes healthy and grows. When Christ's followers lose themselves in something far bigger than themselves, namely Christ's work, they find themselves. When the people of God have a sense of mission things go well and the church is strong and healthy. When the church becomes introverted and loses its desire to minister in Christ's name to those who are in need, problems set in."

It is always disturbing to a pastor to see the finances of the local church fall behind in meeting expenses. Perhaps he is tempted to look elsewhere for another church. He may wonder where he is at fault in his ministry. Certainly he wonders how he can preach about freedom in Christ in a church strapped by poor giving.

Isn't the minister of the Gospel proclaiming a supernatural God who is able to hear and answer prayer? Doesn't he follow God the Father who performs wondrous works and meets the needs of His followers? The pastor may even quote from Philippians 4:19, "God shall supply all your needs according to His riches in glory by Christ Jesus." But when the members of a church and the people in the community do not see evidences of such a God in the finances of the church, they cannot help but conclude that God has even less power to meet their own personal financial needs. That kind of witness shows a lack of faith by the church members. It shows disobedience to what Scripture clearly states.

The Lord places a high priority on faithfulness. In I Corinthians 4:2 we are told, "It is required that those who

have been given a trust must prove faithful (NIV)." We have been given a sacred trust as members of the Body of Christ, and the local church has been created by God to be the basis for executing this trust. One cannot be faithful to the trust of the Gospel and be unfaithful to the local church.

A growing and healthy church is characterized by men and women who are freely giving of their time, their resources and their substance so that Christ might be honored and His ministry advanced. Where there is a growing church there is a church where members give freely and lovingly. There is a spirit of faithfulness and stewardship of time and talents.

In the area of financial stewardship incomes and possessions should be put

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**"One cannot be faithful to the trust of the Gospel and be unfaithful to the local church."**

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under a definite plan in order to get the most good out of them. Our God is a God of order and not the author of the confusion which seems to be so rampant in the financial lives of many Christians. Good stewardship in the Christian life demands that a man take good care of his financial affairs because he has been commissioned by Christ to manage those affairs for the Lord. There can be no success in the handling of finances for the person who persists in robbing God. The Bible clearly teaches that to refuse to give a part of what is earned to the Lord's work is the same as robbing God.

In the Old Testament money given to the work of the Lord works for the giver as well. Proverbs 3:9-10: "Honor

# WILL A MAN ROB GOD?

the Lord from your wealth, and from the first of all your produce; so your barns will be filled with plenty and your vats will overflow with new wine." Malachi 3:10 challenges us to bring one-tenth of our income into the storehouse, so there will be food enough in His Temple; if you do, God will open up the windows of heaven for you and pour out a blessing so great you won't have room enough to take it in! Here God actually challenges man to prove Him and His ability to give to us as we put His house and workers first.

We should be willing to give to those who are in need physically but our first obligation as Christians is to spread the Gospel of Jesus Christ. It is imperative that we see that our tithes and offerings are being used to feed the souls of men. For Jesus said, "But seek first His kingdom, and His righteousness; and all these things shall be added to you" (Matthew 6:33, NAS).

In the churches of Macedonia real Christian giving began after the tithe was paid. Paul spoke of them in II Corinthians 8 and told how "their deep poverty overflowed in the wealth of their liberality." "For I testify," he adds, "that according to their ability, and beyond their ability they gave of their own accord" (NAS). They gave because they wanted to, and not because of Paul's nagging. They begged Paul to take the money so they could share in the joy of helping the Christians in Jerusalem. For despite their deep poverty they insisted on giving far more than anyone could even think



# FACING TERMINAL ILLNESS IN YOUR FAMILY

by James C. Hefley

How much  
treatment should  
the terminally  
ill loved one  
receive?

Sooner or later most families will hear a doctor say that a loved one is terminally ill. The doctor may then ask, "How much treatment should I provide?" Most physicians have always been sensitive to a family's wishes at such a time. Because of an increase of court actions in so-called

"death cases," they are especially anxious now to work in harmony with the patient's loved ones. If the family wants treatment continued for what seems to the doctor to be a hopeless condition, he will usually cooperate if possible.

"Some families will run up bills of \$20,000 or \$30,000—all while the doctor is saying there's no use," observes Dr. Maurice Rawlings of Chattanooga, author of the best-selling *Beyond Death's Door*. "I remember a nurse whose son suffered a crushing head injury in a jeep accident. We kept him on all the machinery and finally he was taken home. He was just a vegetable, unable to see anybody, unconscious, having enemas for bowel movements, being fed intravenously, draining the resources of his mother. He died, and now she's paying off the bills. We can't understand why she would do that. But how are you going to overrule a mother?"

How, indeed. Thousands of terminally ill patients are kept alive by extraordinary life-support while expenses mount and family members agonize over the decision: when to "let go."

We have modern drugs and medical technology to thank for this anguish. Sixty years ago, little could be done to prolong the life of the terminally ill. Most people died at home while loved ones hovered nearby. When the "time" came, the doctor simply checked for vital signs (heartbeat, breathing, and reflexes) and pronounced the patient dead. There were no machines to unplug or tubes to pull. That was the experience of dying when life was simpler and shorter, when doctors were implicitly trusted and malpractice suits unthought of, and when electronic monitors and machines, new surgical techniques, and miracle drugs were far into the future.

We can cite many benefits of modern medicine. Many diseases, infections, and injuries which were almost always fatal in the old days can now be cured, or at least arrested. Life expectancy has climbed. The mixed blessing is this: the medicine which can add extra years of quality physical life can also extend the dying process so that some patients can be kept "half-alive" for an indefinite time.

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**ROB GOD.** . . they could give. They made a joy of robbing themselves.

Such giving as this reminds us of the widow Jesus spoke so highly of. When she dropped her last coin, all of her living, she gave herself into God's hands. She depended totally on His care. God was the only source in her life.

May God deliver us from ever becoming so blinded by self that we fail to see that true financial success means to use our money to spread God's Word and to help those around us. Let us adjust our sights to aim at true success. The spiritual benefit of others, because we give to spread the glorious Gospel of God's grace, is that true success. Anything short of that, regardless of how much money we have, would be failure.

We do not want to be as those Christians who had lost their sense of values. They had mistaken the material for the spiritual. They had said, "I am rich, and have become wealthy, and have need of nothing." But Jesus described

them as not knowing they were, "wretched and miserable and poor and blind and naked" (Rev. 3:17, NAS). He further said to them:

"I advise you to buy from Me gold refined by fire, that you may become rich" (Rev. 3:18). Let us lose ourselves in our giving to Christ and His church, in giving that comes cheerfully as a result of knowing that all we receive is from our heavenly Father. Our giving to Him builds our faith and tends our soul. Being obedient in generous giving is one area of your life where the practice of extremism won't endanger you or your relationship with God.

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## **“Thousands of terminally ill patients are kept alive by extraordinary life-support while expenses mount and family members agonize over the decision: when to let go.”**

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So the family of a terminally ill patient and the physician are faced with difficult questions: how much treatment should the terminally ill loved one receive during his last days? When should life support be withdrawn? Should the doctor hasten the death process when the terminal patient is in dire pain? Should the wishes of a dying person, as expressed verbally or in a “living will,” be honored? Is euthanasia—mercy killing—ever permissible?

“Terminally ill” is a judgment diagnosis. Doctors do make mistakes. They are more likely to err on the side of hope, however, and say that a patient has an outside chance when deep down they know the patient is almost certain never to leave the hospital.

Every physician has seen a few unpredictable, unexplainable recoveries. The unbelieving doctor will try to find a natural circumstance; the believer will simply say, “God must have wanted your loved one around a while longer.”

Devout physicians will not promise a dramatic turn-around in answer to prayer. Neurosurgeon Roger Veith of Chattanooga, a Presbyterian lay leader active in Campus Crusade for Christ, can point to only one case “that was without a doubt, in my judgment, a miraculous faith healing.”

The patient, according to Dr. Veith, was a woman in her fifties with an aneurysm, a weak spot in a blood vessel on the brain. He clipped the aneurysm; she did well and went home. About a year later she returned with another aneurysm in worse condition. He put her in intensive care. The aneurysm had ruptured; she was bleeding, her pupils were fixed, and he could detect no purposeful response from stimulation. Believing she was terminal, he moved her from intensive care to a regular room.

One evening she made an evident turn for the worst. Her respiration was

labored, and Dr. Veith felt sure she was going to die. That night and the next day she continued to deteriorate. Her blood pressure and pulse kept dropping, and she had trouble breathing. As Dr. Veith picks up the story, “I thought, for reasons unknown to me, I’ll just do a tracheotomy and make death a little easier. This allowed her to breathe a bit, but I told the family, ‘Well, absolutely, this is the end. She’ll certainly die within a day or so.’”

He came back the next morning and as is his custom with unconscious patients, put his hand in hers and spoke some kind words. “She squeezed my hand! I looked at her and called her name, and she opened her eyes and tried to talk to me! I have never seen anything like this and could not believe it. But she kept improving.”

About a year later, Dr. Veith learned her church had held an all-night prayer session for her.

Dr. Veith and other Christian physicians do not discourage prayer for persons judged to be terminally ill. They do note that death is inevitable at some time, and usually a doctor can tell when a patient has passed the point of no return. At this time the decision must be made about the continuation of life support.

A medical judgment is often based on the quality of life. The ability to communicate is a vital criteria.

A statement from the Bible helps surgeon Dr. Carl Wenger, also a

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**“Every physician has seen a few unpredictable, unexplainable recoveries.”**

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teacher at the Little Rock (Arkansas) Bible Church, decide: “‘And this is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent’ (John 17:3). I ap-

ply this principle of ‘knowing’ to the dying patient,” Dr. Wenger says. “If I have someone who can communicate and reciprocate love with his family, I will continue to support that patient with extraordinary means as long as he ‘knows,’ even though the end can’t be far off. He may not even be able to talk, but I’ll still give him support. I’ve known instances where the pressure of a hand on the hand of a loved one has been a real source of comfort. That to me is the name of the game, being able to know and be known.”

When he questions the necessity of life support, Dr. Wenger always consults with the family. “I tell them death is imminent and ask if they want heroic measures. They often ask, ‘Doctor, what do you think?’ I tell them that in my judgment we will gain little from it. Generally, we decide together not to put the loved one on a respirator, not to attempt to resuscitate when vital signs fail.”

Dr. Wenger recalls a mother dying with inoperable cancer of the pancreas. “When she began to bleed from her tumor, I told the family, ‘We have two options: One, we can give blood and try to prolong life. Two, we can not give blood and recognize that in a few hours her blood pressure will go down and she will die.’ One of the sons said to me, ‘Doctor, can’t we give her just a little blood?’ He was reluctant to take the responsibility for not giving any help, but he didn’t want his mother to suffer any more. So we did just that. He was at peace. He didn’t have to live with the decision that he had played a part in causing his mother’s death, and by the same token he didn’t have to watch her suffer for a protracted length of time.”

Not every family is fortunate enough to have a caring, Christian physician. Some doctors can be brusque and ask for a quick decision. Some may simply say, “Sleep on it, and let me know tomorrow what you want done.”

Here is where the Christian family can fall back on spiritual resources. They can seek their pastor’s prayers and counsel. Sometimes he can get information from the hurried doctor when they cannot. He can certainly assure them that they need not feel guilty by deciding to let God’s will be done.

Many hospitals follow explicit

## ILLNESS. . .

guidelines in treatment. Mt. Sinai Hospital in New York City, for example, has established four levels of care for critically or terminally ill patients.

At Level 1 the patient is deemed to have a chance of survival and is given full life support.

If his prospects appear remote, he is dropped to Level 2. He continues to receive full support, but his condition is reevaluated every twenty-four hours. If he shows improvement, he goes back to Level 1. If he worsens, he is dropped to Level 3.

The third level is for patients with no measurable chance of survival. They receive comfort care only. No blood transfusions are given in case of hemorrhage, no antibiotics for infections, no resuscitation for cardiac arrest. Mt. Sinai has recorded only two recoveries of patients placed on this level.

Level 4 is for the the brain dead. Even though breathing or heartbeat may be sustained, all life support is discontinued. Patients remain until sufficient time has passed for them to be declared legally dead.

This may seem cold and impersonal with little opportunity for human decision, particularly by the family. Actually it is not. The family may be consulted at various stages.

Even where expense is not a factor, the family's desire will not always prevail. A dying patient may be occupying space in a special care unit for which someone else is waiting with a better chance for survival. The terminal patient may be removed on grounds that he will die anyway. Another priority situation may result in the terminal patient being denied a life-extending transplant.

Withholding support is not as controversial as choosing to hasten death. The doctor can do this—after consulting with the family and the patient, if rational—by increasing the dosage and frequency of pain-killing narcotics. The sufferer dies sooner than he might otherwise, but he departs in more comfort. "This isn't a form of euthanasia (mercy-killing)," Dr. Rawlings insists. "It isn't sudden. It's just keeping the patient comfortable until the end comes."

Euthanasia is usually thought of as sudden, active intervention to end a

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## "Withholding support is not as controversial as choosing to hasten death."

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person's life. It is against the law in civilized countries to put a human sufferer "out of his misery" as might be done with an animal. The perpetrator can be charged with homicide. A patient who commits suicide may void pay-out of his insurance.

Calls for legalized euthanasia have mounted in recent years. The British Parliament rejected such a measure, after it was opposed by leading evangelicals. Euthanasia legislation has also been turned down in Denmark, Sweden and Switzerland. In West Germany, the idea is anathema because of memories of the Nazi program of ending 70,000 "worthless" lives. Euthanasia has never been seriously considered by the U.S. Congress and is strenuously opposed by evangelical groups.

"Euthanasia is wrong," declares one concerned physician, Dr. C. Everett Koop of Philadelphia, who has written and spoken widely on medical issues of life and death. The physician's moral stance is not blurry to him:

"To use nonreligious terms, the issue is motivation. It is his motivation or intent that a physician must keep uppermost in his mind. . . . Of course, at times he faces difficult decisions. Once he believes the technical gadgetry he is using is merely prolonging the experience of dying, rather than extending life, he can withdraw the extraordinary means and let nature take its course, while keeping the patient as comfortable as possible. This is what physicians have done for years, in the realm of trust between patient and physician or between the patient's family and physician. That is truly 'death with dignity,' and no mere manufactured euphemism for euthanasia.

"But this is not the question being debated today. It is not doctors with a biblical view of life who are debating

the cases in which death is imminent and inevitable. Rather, it is a whole new breed of medical and paramedical personnel for whom the issues go much further. With these individuals, the intent is to advocate the death of a patient either by directly killing him, or by doing nothing when there could be given help and support that would result in life—even though the circumstances might be difficult" (from *Whatever Happened to the Human Race?*).

With euthanasia unacceptable, families are left to struggle with the dilemma of when to let a loved one go. The decision may be easier when the loved one is rational or has previously expressed his wishes verbally or in writing, as in a so-called "living will." In this type of will the writer requests that in case of terminal illness he not be kept alive by extraordinary measures.

None of the Christian medical authorities interviewed for this article are in favor of keeping a terminally ill patient alive indefinitely with special equipment that impedes the normal dying process. Advises Dr. A. Kurt Weiss, professor of physiology at the University of Oklahoma School for Health Sciences, "When somebody comes to the end of his life, and his physician knows it, it is the end of his life. Don't drag it out. A Christian, of all people, shouldn't want to hang on to the old decaying flesh. He should be looking forward to the body which will not be subject to decay, a body like Christ's resurrected body. That's my hope."

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## *The Devil's Work*

*In other words the devil's activity in the church is inevitable and ineradicable until the Lord Himself puts an end to it at the end of time.*

—Charles J. Keppel



### Sheldon Jackson

*Pathfinder and Prospector in  
the Rocky Mountains  
and Apostle to Alaska  
(1958-1909)*

A man must needs be a hero to be worthy of such a long title as that. Do you not agree? But you will think that he earned it, if you will try to count up half the things that he did, and endured, in over 50 years of home missionary work, and in nearly a million miles of travel, filled with the wildest adventures and escapes imaginable. Indeed, you could not imagine them if you tried, and therefore you must hear about them.

The baby who was to become such a wonderful travelling missionary saw the light in the little village of Minaville, in the Mohawk Valley, New York State, May 18, 1834. His mother's maiden name being joined to his father's, he became Sheldon Jackson. He had two narrow escapes as an infant, once being saved from rolling into the big fireplace with logs ablaze, and once being carried from the house which was ablaze.

While Sheldon was still a baby, the father, Mr. Jackson, removed with his wife and child, to Esperance, ten miles from Minaville, between Albany and Buffalo. Here, when the little boy was about four, the parents united with the Presbyterian Church, and afterwards dedicated the child to God in baptism, and, in their own hearts, consecrated him to the ministry. The boy himself grew up with no other thought in his mind, and while he was a "genuine boy" and had fun as other boys did, the expectation of being a minister kept him from some boyish follies that he would have been sorry for afterwards. He said so himself, and thankfully, too. Very early the thought of being a minister was joined, in the boy's mind, with the hope of becoming a missionary.

When he was six, his father's health caused him to give up his business and move to a farm in Florida County, where the son grew up in a "house of plenty," and a happy home, giving

most of his time to study, but helping with the chores. For 18 years the family kept up membership in the Esperance church, and week by week drove to service over a rough and hilly road, often blocked with snow in winter for weeks at a time. With breakfast over at daylight in winter, the start was made, the buffalo robes, ax, shovel, lunch basket and all, packed in, with hot soapstones and thick oak planks. Lunch was eaten at noon, but the family did not get home on short days till dark. Sometimes they were upset in the drifts, but they always got out somehow, and nobody minded.

From his early childhood the boy Sheldon was familiar with stories of the Indian wars in the Mohawk and Schoharie Valleys of New York; and the fascinating histories of David Brainerd, and David Zeisberger, and their Indian work, charmed him. Besides these, he had Bunyan's *Pilgrim's Progress*. Washington Irving's works, and some of Walter Scott's stories to read. He enjoyed these very much, and early began to dream dreams of the great world outside, and to see visions of what was to be done, while wondering what his part would be.

At 15, the boy went to an academy at Glen Falls, N. Y., and afterwards to Union College, Schenectady, where he was "a conscientious student and a delightful companion." At 19... seemed to begin that great longing to help others and win them for his Master, which became his passion by and by.

This hero in the making, who was afterwards to brave perils by land and sea and snow, was far from being an athlete, and was never trained in what is called "the manly art of self-defense." As a lad he was slender, physically small, often suffered in health, and was troubled with weak eyes. He was naturally averse to "rough and tumble" exercise, and his

fitness for the mastery in dealing with Indians, with roughs in mining camps, and the frontiers far and near, did not depend upon physical prowess. In the 40th year of his unique missionary work, somebody described Dr. Jackson as "short, bewhiskered, and spectacled, but by *inside* measurement a giant." Anybody who tried to combat him, found him a "giant inside," but with a heart tender as a woman's. He never knew what it was to give up when he knew he was right, and wanted to win his way.

One time at a meeting the one in charge thought that a great giant of a Tennessean near was Dr. Jackson who was about to speak, and introduced him as "My stalwart friend from the Rockies." When the little doctor appeared almost everybody laughed, and so did he, saying, "If I had been more stalwart in height I could not have slept so many nights on the four-and-a-half foot seat of a Rocky Mountain stage." Maybe it was his capacity for doubling, up, that made a stage-driver say of him once, "He was the hardest and handiest traveller I ever was acquainted with."

Four days before his 23rd birthday, the student was licensed to preach, and for a few months served for the American Systematic Benevolence Society. But his heart was set on foreign missions, and he offered himself to the

### OUR MEMORY VERSE

"And He said unto me, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Corinthians 12:9).



# HOME MISSION NEWS

## God needs you and me

by Paul R. Flaten, Newfolden, Minn.

There is a name I love to hear,  
I love to sing its worth;  
It sounds like music in mine ear,  
The sweetest name on earth.

O, how I love Jesus,  
O, how I love Jesus,  
O, how I love Jesus,  
Because He first loved me.

The words of this hymn are the message heard increasingly by the Home Mission Board of the AFLC. Many are beginning to realize the need of soul-searching Bible teaching and preaching. We are thankful that God is still in the business of saving souls. However, if this is to be a reality, people must hear the truth. Prayer and Bible study followed by action is the key to estab-

lishing communities in the true Word. This action includes laborers in the work and hearts willing to support the cause of Home Missions.

Always remember God needs you to establish His work. I Corinthians 3:13-14 says, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward."

It is important that we take God's Word as it is. We often witness today that man is prone to bend and twist God's precious Word to fit his own whims. We must not be such people. Rather, let us be certain that by God's grace and guidance we follow the true direction of His Word, always remembering the cost of bringing salvation to mankind. That cost, of course, was paid by Christ's agonizing death on Calvary. John 3:16 says, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Furthermore, one of the last things Jesus told His disciples was Matthew 28:18-20: "Go ye into all the world, and preach the Gospel . . ." (Mark 16:15). As the Home Mission Board receives

requests from various communities for assistance, our response is to pray and go forth as God leads and provides available resources. Yes, it is prayer time in America. God has always used men and women of prayer to establish Christian homes and congregations in this great land. Now, as before, God is calling forth men and women of prayer to direct America down the path on which it was established.

I am grateful for the opportunity of serving the Lord as a Mission Board member for the AFLC. By the help of Almighty God I shall attempt to do as God leads, for only He can rightfully move ahead. I Corinthians 15:58 says, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." †

## MISSIONARY HEROES. . .

Board, hoping to be sent to Syria or Siam, or to South America. But the examining doctor said that his health would not allow him to go. "They thought I was not strong," he said himself, "but I had an iron constitution, with the exception of dyspepsia." Some folk would have thought dyspepsia a big enough exception to excuse a man from frontier work, but not so Sheldon Jackson. Later, a friend wrote of him, "Compared with what he has done, work in Siam would have been 'flowery beds of ease.' He can endure more hardship, travel, exposure, and hard work this minute, than half the college football players, and looks ten years younger than his 64 years." This is getting ahead of our story, but you won't mind. It seems to come in here, with the refusal to send the young man to the foreign field.

(To be continued)

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



"You take care of the place, Buster; I'm going to a Home Mission Board meeting."

## Saviour, Teach Me, Day By Day

Saviour, teach me, day by day,  
Love's sweet lesson to obey;  
Sweeter lesson cannot be,  
Loving Him who first loved me.

With a child's glad heart of love  
At Thy bidding may I move,  
Prompt to serve and follow Thee,  
Loving Him who first loved me.

Teach me thus Thy steps to trace,  
Strong to follow in Thy grace,  
Learning how to love from Thee,  
Loving Him who first loved me.

Love in loving finds employ,  
In obedience and joy;  
Ever new that joy will be,  
Loving Him who first loved me.

Thus may I rejoice to show  
That I feel the love I owe;  
Singing, till Thy face I see,  
Of His love who first loved me.

Jane Eliza Leeson  
(The Church Hymnary)

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# editorials

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## BATTLE AGAINST CRIME

The statistics are frightening. Violent crime is on the increase in the U.S., and the rise is rapid.

*U.S. News and World Report* states that violent crime rose 11 per cent from 1979 to 1980. But more startling is the fact that since 1960 the number of violent crimes in our country has more than quadrupled. That is, they have increased more than four times.

We shall not give the breakdown of figures as to murders, rapes, robberies and assaults. But be sure they are frightening and sickening.

In many non-American cities it is much safer to walk the street at night than in our own cities. We are to be strangers in our own communities.

There seems abroad a strong feeling that what is yours is mine if I can take it away from you.

The problem must be attacked on every front. First of all, as church people our responsibility is to see that God's Commandments are taught in our homes and Sunday Schools. It may not be possible to display the Commandments in our public schools, but in our homes and Sunday Schools we are free to teach and emphasize them. Let there be no failures there. And we should mention the preaching of the church also. Here the pastor can lend his strong support to the upholding of God's Law.

Parents and all adults have the further responsibility to set a good example of abiding by God's law and civil law. It is devastating for children and teenagers if they learn that father and mother are willing to be dishonest in business dealings or will shade the truth to secure or protect some gain. "Like father, like son" has a good deal of truth in it.

Secondly, there should be community support for efforts to alleviate social causes for many crimes, such as unemployment, poor housing, discrimination and so on. While we recognize that the absence of these doesn't guarantee peace and tranquility nor change the spiritual condition of men, it

is Christian to work for the betterment of conditions under which people have to live. It is right to help those less fortunate than we happen to be.

Thirdly, it is necessary to have a strong, effective and fair police and law enforcement departments. Sometimes it is more difficult to have impartial enforcement of law in small communities than in large cities. It is easier to throw one's weight around there, to pull strings. But that's really unfortunate when it happens. Sometimes, in young lives, a bent toward anti-social behavior might have been corrected if it hadn't been glossed over. Let us stand for fairness in the handling of violators of the law.

Fourthly, the judicial system must be strengthened. There should be a much quicker determination of cases. Justice can as well be served in a month or two as in two years. If pre-meditation can be proven in any crime, there ought to be the expectation of a penalty. If a crime is committed in the heat of passion, while the guilt may be less in the eyes of the law, there must still be a penalty exacted. And again, as the courts, we should seek that they be firm and fair at every level.

Finally, may we put in a word for prison reform, too. It is quite well known that our jails and prisons are breeding places for further crime. Ways must be found to better train and educate our prisoners in useful pursuits so they can make a go of it when they are released. The atmosphere of a prison has much to do with what happens within it. The whole administration of these institutions, from the warden to the guards, must be humane but firm.

We are encouraged by the increased efforts being made by individuals and groups to bring the Gospel of Jesus Christ to those in prisons. Association people, too, are involved in this in modest, but faithful ways. God bless you. Keep up the good work. Getting the greatest attention today is Prison Fellowship headed by Charles Colson. Men and women are being saved in prison. They won't add to the crime statistics when they get out. They will continue to serve the Lord instead.

We all have a place in the battle against crime. In what has been written, you and I will find several places where we can be involved directly and in the rest indirectly. God help us.

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## With our Evangelist- Youth Worker

Evangelism is listed as one of the gifts God has given to men. In the AFLC Pastor Kenneth Pentti has been called to serve the church full-time in

evangelism. But he must not go out without the prayer support of the church. Pray for these missions this fall, that God's will be accomplished through them.

**Tioga, N. Dak.**  
Zion Lutheran Church  
Nov. 1-5  
Rev. Allen Monson, pastor

**Kenyon, Minn.**  
Emmanuel Lutheran Church  
Nov. 8-12  
Rev. Kenneth L. Anderson, pastor

**Fergus Falls, Minn.**  
Calvary Lutheran Church  
Nov. 22-24  
Pastoral vacancy

**Bismarck, N. Dak.**  
Calvary Lutheran Church  
Nov. 29-Dec. 3  
Rev. Einar Unseth, pastor

**Brockton, Mont.**  
Faith Lutheran Church  
Dec. 6-10  
Rev. Edwin Kjos, pastor

# WORLD MISSION NEWS

## Open doors and adversaries in Curitiba

by Pastor John H. Abel

Are you interested in learning something about one of our latest church planting efforts in Brazil? In March, 1980, our AFLC mission in Brazil began its first public worship services and Sunday School in the capital of the state of Paraná. Here are some facts about this largest of all cities where we have missionaries in Brazil.

Curitiba is many different things: a university city, an industrial city, a city of stores and markets and warehouses, a city of many parks. The altitude of Curitiba is 2,800 feet and the city covers an area of about 270 square miles. According to statistics, there are some over 1,100,000 inhabitants who enjoy one of the highest living standards in Brazil. Many are descendants of European immigrants, mainly Italian, Portuguese, German, Ukrainian, Polish, and also Orientals. In the International School, where subjects are taught in English, all of these and a few more nationalities are represented.

Of course, like the rest of Brazil, Curitiba has four classes of people—very poor, poor, middle class and rich. There are perhaps much fewer in the very poor class here than in most cities of Brazil but they live in vacant areas or have become squatters on undeveloped city lands, living in shacks made out of bits of cardboard, plastic and wood. The main idea is to have a good roof as a protection against the rain. These areas are called "Favelas." The poor to middle class live in wooden houses or brick houses that are unfinished (in many places bricks are now cheaper than wood). They usually have tile roofs and are painted a bright color.

There are also residential areas where the wealthy Brazilians live. These homes are very lovely but it is interesting to note that most often the poor and rich can be found living right next door to each other in any part of a Brazilian city.

Perhaps most of you already know that the unit of money in Brazil is called the cruzeiro (the "southern cross"). Right now one dollar is worth a little over a 100 cruzeiros. The cruzeiro fluctuates in accordance with the international monetary system and with the value of the dollar on the world market. Presently the inflation rate in Brazil is over 100% per year, partly due to the fact that this is a country that is developing rapidly and has borrowed money from many nations to finance internal development, like the building of the Itaipu Dam on the Parana river, which reportedly will be the largest dam in the world when completed in about two more years. The government now has a strong program to cut back on development and government spending in order to cut down the inflation rate.

Curitiba is the capital of this state and as such it is a center for communication. Most major cities can be reached by dialing directly by telephone and it is just as easy to dial directly to all the major cities of the world. As a hub of communications it also has three television stations, 14 radio stations and five daily newspapers. Part of communications is transportation and for this and its lighting Curitiba is famous in Brazil. The bus system runs throughout the city and there are interstate and intrastate busses that leave several times a day. In contrast, however, the train system is very limited. Relatively few cities in Brazil can be reached by passenger trains, so bus and air travel are the most convenient modes. Brazil has three main airlines that crisscross the entire country. Our airport in Curitiba is located about 14 miles out of the city and is a municipal airport which means it cannot handle international traffic, so we have no custom authorities to check luggage.

The major product of Paraná is coffee, followed closely by soy beans. Most of these products are exported and so come through this state capital.



A partial view of downtown Curitiba. The state also produces sugar, bananas, cattle, wood, wheat, beans, rice, etc. In fact, Paraná is often called the "breadbasket of Brazil." Curitiba is ranked as one of the fastest growing cities in Brazil.

The Tropic of Capricorn goes through Paraná. This places Curitiba at about 25° So. latitude, but being about 700 meters high we have, like much of the state, a temperature that borders between the tropic and temperate regions. You will find palm trees next to pine trees. It can get very cold here at times, especially with the damp winter climate when the temperature for days is in the 40s. A few times a year we will get a light frost.

The reason for Curitiba's growth is its industrial development. An industrial area has been located about 20 miles out of the center of the city to



The heart of the city.



The New Life Chapel in Curitiba. The Abel family lives in the rear.



## How they spent the summer

May 23, 1981: So you're done with your first year at AFLBS. Take it easy. Relax. Sunshine.

Not so for three returning students at Association Free Lutheran Bible School. May 23 meant service. A whole summer of it under the wing of the Association of Free Lutheran Congregations.

For Jay Lund, Mark Olson and Mike Wagar, May 23 meant the beginning of a unique summer's experience acting

as assistants to Pastors Roger Krueger, Fred Carlson and Dennis Gray, respectively. It meant the start of a summer short of relaxation and taking it easy, and an overabundance of work, learning and spiritual growth.

Working under Lay Pastor Roger Krueger proved to be a confidence-building experience for Jay. "I learned a lot about myself," said the senior Bible School student from Stacy, Minn. "I left with so much more confi-

dence in handling responsibility."

Jay's responsibilities at Faith Lutheran varied as widely as did the Granite Falls church's needs. His services extended from painting fences to leading the entire Sunday service while Pastor Krueger was away.

He also headed a teen Bible study and led the liturgy each Sunday. And perhaps his most awesome responsibility? It was the one he brought upon himself. "I had to get up in front of people to speak," he explained, "and what I was speaking and saying—I had to live that, too."

keep pollution away from the residential area. Several international companies are located there, such as: Sperry—New Holland, Pfaff Industrial Sewing Machines, Volvo truck and bus division, etc. There are 25 square miles dedicated to industry in that area.

Curitiba is not far from the ocean. Seventy miles away is the large port city of Paranaguá where most of the coffee goes out to the world markets. In tonnage this port is the largest export port in Brazil and has been designated as a duty-free port of entry for Paraguay (which is a land-locked country in South America). Many tourists come from the three neighboring countries to enjoy the beaches near Curitiba. These countries are Argentina, Uruguay and Paraguay. This city itself has several interesting places to visit, such as the zoo and historical museums.

In regard to the evangelicals serving this city of over one million inhabitants, there seem to be about 50 churches, most of them not very large, but some numbering into the hundreds of members. There are areas where one can look in vain for a Protestant church. For traditionally this has been a very Roman Catholic city and not an easy place to do mission work. Perhaps the greatest hindrance to the Gospel today, as is generally the case in the cities of Brazil, is a great deal of materialism and pleasure-seeking. There are also hundreds of spiritualist groups meeting in their churches and homes. The horoscope of the day is a prominent thing in the newspapers and ra-

dios, bringing to mind the expression of St. Paul to the Athenians: "Ye men of Athens, I perceive that in all things ye are too superstitious" (Acts 17:22).

Into this capital city, then, with all its glamour, superstition and sin, we have come as a mission. We have found an area not far from the city center where the closest evangelical church is some eight blocks from us and we have set about quietly to visit families and preach to students and others who may enter our chapel doors. We have rented a large old home here which has two large rooms in the front that can accommodate over 100 people. We live in the rooms at the rear, and during Sunday School two of these are occupied also.

The situation of our days and world do not make it easy to win souls, but God has given us a faithful few after a year and a half of preaching here. Forty-one are matriculated in Sunday School and we have 23 communicant members, with evening services often attracting up to 50 people. Ruby has a women's Bible study that meets in various homes and has nine members. Deborah has a Saturday night youth group that has 15 steady members. So we pray and work and we trust you who know the Lord as your Savior back home will have a burden to hold us up in prayer. We close this article with the words of St. Paul, which seem very appropriate to this new work here: "For a great door and effectual is opened unto me (us), and there are many adversaries" (I Cor. 16:9).



Jay Lund, Mark Olson, Mike Wagar

In Wadena, Pastor Carlson also endowed Mark Olson with some important roles. It began when Mark was put in charge of starting a youth Bible study. However, the senior from Bloomington, Minn., soon found his "youth" group to be much larger than expected. What Zion Lutheran's group had that most churches' youth groups don't have is, very simply, adults.

It surprised him, besides broadening his own feeling of responsibility there. "They didn't want to be segregated," he said. Mark was thrilled to see "how all ages wanted to study the Bible."

And less surprising was how the Lord proved his faithfulness in the unexpected situation. "The Lord gave me the strength to be bold and to witness," he explained.

Other responsibilities for Mark included visitation, helping with Daily Vacation Bible School, and leading occasional services.

# THE WOMEN'S PAGE

## Take My Life and Let It Be

*Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise;  
Take my hands, and let them move  
At the impulse of Thy love;  
Take my feet, and let them be  
Swift and beautiful for Thee.*

*Take my voice, and let me sing,  
Always, only, for my King.  
Take my lips, and let them be  
Filled with messages from Thee.  
Take my silver and my gold;  
Not a mite would I withhold.  
Take my intellect, and use  
Every power as Thou shalt choose.*

## SUMMER. . .

Mike Wagar, working in Willmar's Zion Lutheran and close by Green Lake Lutheran, also had a widespread range of duties.

Under Pastor Gray and Lay Pastor Verle Dean, the Lake Stevens, Wash., native led two weekly Bible studies, helped in the liturgy, taught Vacation Bible School, and even "preached solo" at nearby Scandia Lutheran while its pastor vacationed for a Sunday.

In contrast to Jay Lund and Mark Olson, Wagar's ministry had a different personal ring to it. He was often responsible for taping the daily "Dial-a-Devotion" which came to be his own most cherished calling.

Other than that, the AFLBS senior learned another important facet in becoming a servant. "I learned how my actions were more important than anything that I could say," he stated. "The most important thing in life is your own commitment to Jesus Christ."

Perhaps it was that—above everything else—in which the three profited most from such a busy, serviceful summer, learning commitment to Jesus Christ through a unique summer ministry in a previously unfamiliar AFLC congregation.

And when September 14—AFLBS's first day of registration—finally rolled around, in came three Bible School-bound seniors bent on servanthood. And bent perhaps also on taking it easy, relaxing and catching some sunshine before classes began the next day—September 15.

—James Lydell Johnson

*Take my will, and make it Thine;  
It shall be no longer mine.  
Take my heart, it is Thine own;  
It shall be Thy royal throne.  
Take my love; my Lord, I pour  
At Thy feet its treasure-store.  
Take myself, and I will be  
Ever, only, all for Thee.*  
—Frances Ridley Havergal, 1836-1879

\* \* \* \* \*

After writing this hymn on February 4, 1874, Miss Havergal wrote, "I went for a visit to Areley House. There were ten persons in the house, and I prayed, 'Lord, give me all in this house.' Before I left every person had got a blessing. The last night of my visit I led both daughters to the Lord. I was too happy to sleep; so I passed most of the night in praise and renewal of my own consecration. Before long these little couplets chimed in my heart."

In spite of being an invalid most of her life, Miss Havergal kept a joyful spirit in all of her endeavors. God blessed her with unusual gifts. At seven she could write verse and in her youth she could quote the Psalms, Isaiah, the minor prophets and the New Testament.

On June 3, 1879, she realized death was near. At that thought she exclaimed, "It is too good to be true!" Fixing her eyes heavenward, she began singing, "Jesus, I will trust thee." While reaching for a high note, Frances Havergal slipped into heaven. By her request, her tombstone records, "The blood of Jesus Christ his Son cleanseth us from all sin."

—Mrs. W. Hjermstad

## CRADLE ROLL

### Slim Buttes, S. Dak.

Kari Johnson and Katie Lutz were recently enrolled. Those graduating were Waylon Sabo, Daron Tenold, and Jennifer Wilkinson.



Slim Buttes puppeteers are Terri Olson, Delta LaDue, Darcy LaDue, and Angela Tenold.

### Trinity, McIntosh, Minn.

Benjamin Faldet and Jonathan Randall were recently enrolled in the cradle roll.

### United, McLeod, N. Dak.

Two children were honored at WMF meeting. Jaimee Woodbury and Todd Woodbury joined United's cradle roll.

## HONORARY MEMBERSHIPS

### Bethel, Minot N. Dak.



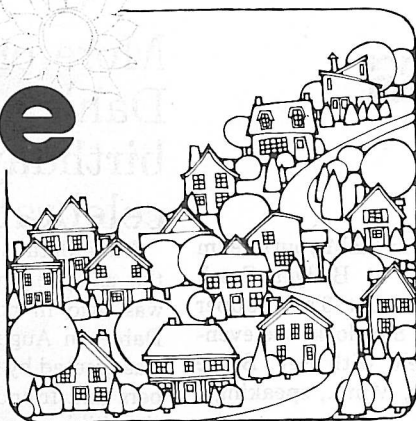
Helen Peterson pinned Miss Hildun Nordin at Bethel, Minot

### Calvary, Wallace, S. Dak.



Mrs. Mabel Nelson and Mrs. Sylvia Jameson were recently honored.

# Life on the Edge of Town



## Autumn Weather

It is that time again (Oct. 5) when the weather is uncertain. One day can be tantalizingly beautiful and the next can be wet and cool. But both kinds of days tell us that, in this northern clime, winter is moving inexorably toward us.

And so there is a rush to get the fall chores done. There are still potatoes to be dug (and the ground is very wet now). The storm windows must be washed and put on. There are some trees and logs I'd like to drag in for winter sawing and seasoned wood to be put in the basement. My sister bought an unassembled storage shed last spring and that still hasn't been put up. Nor has my purple martin birdhouse from South Dakota been readied for use. The list goes on.

There's something beautiful about the woods at this time of year. Sure, the colors are pretty in themselves, but when they are glistening from rain they have an especially appealing quality. And as leaves fall they expose the trees and bushes and make a walk through the woods much easier.

This year there are no acorns. Last year there was an over-abundance of them. What does it all mean? What will the squirrels do now?

## We Get a Dog

We had no intention of getting another dog after our last one, Coya, was struck and killed by a car. But get one we did, in August, when we agreed to take one of my brother's two temporar-

ily. But temporarily is getting to be permanently.

The new dog is actually the mother of Coya and is five years old. She bears the unlikely name of Chiefie. She was named by children who guessed, or hoped, wrongly, I suspect. Chiefie is part German shepherd and part Norwegian elkhound. A veterinarian thinks she has Australian shepherd in her also because she has a stub tail. She doesn't have the sharpness of temperament often associated with a German shepherd (although she looks most like one), but rather has a gentle nature.

It never seems quite right to have a dog when it must always be kept on leash, except for occasional runs. But that's the way it has to be.

## The Twin Cities

I was able to combine an editorial board meeting at Medicine Lake with a final visit to Metropolitan Stadium in Bloomington. The Met will be torn down in favor of the new domed stadium in downtown Minneapolis. One of life's simple pleasures is to watch a baseball game in summer sunshine or under the stars on a warm summer night. I find it hard to imagine baseball as an indoor sport. Like the comic strip character used to say, "I don't think I'm going to like it."

Before leaving the Cities, and after visits at my sisters' homes, I called on an old friend, Mrs. Johanna Gustafson, at the Crystal Care Center, just west of Hwy. 100, Minneapolis. (Members of Medicine Lake Lutheran Church conduct a service there each Sunday morning at 9:15). The Gustafsons lived

a short way south of Newfolden, along the railroad tracks. My brother and I were at their home many times and their son was at our home often. My first funeral was that of her husband Carl, just a few days after my ordination. It was a privilege to have prayer with Mrs. Gustafson before I left and after a pleasant conversation. She is confined to a wheelchair now.

I took the long way home, going by Mora, where I hoped to see a third cousin (our great grandmothers, Valborg and Martha, were sisters in Norway, but she, Mrs. Glen Bentson, was hospitalized in St. Cloud and possibly being released that day. In my student days I preached a couple times at Calvary Lutheran in Mora and Lakeview Lutheran in Isle. My sister and brother-in-law, the Rev. Merton Strommens, once lived in Mora and they were followed there by his father, the P. A. Strommens.

Between Isle and Wahkon I drove up to Mille Lacs Lake to the Hazelglade resort where, in 1946, after my graduation from high school, some of our family had spent several days. Had not been to the place since, but I had been reminded of it by a recent article in a magazine about the Frank Gudridges, who owned and operated it for many years.

Late that afternoon I had supper with Mrs. Olaf Boe in her senior citizens apartment in Deer Creek. Had not seen her since I was a boy. I recall being at her home in Elkhorn Twp., Divide County, North Dakota, with my dad, as a boy, when he made a pastoral call. We ate at her table then and now after 43 years I again sat at her table as she shared her supper with me. It was good to see her again.

Also, it was a pleasure, recently, to have a visit from Pastor and Mrs. Ejvind Neilsen, Winnipeg, who were on their way home from a visit with their daughter in the Cities. Mrs. Nielsen is a sister of our Pastor Lawrence Dynneson in Nogales, Ariz. Found out, too, that she is a personal friend of Mrs. Kenneth Rolf at McIntosh, Minn. I had known the Nielsens when I lived at Medicine Lake, Mont., and they lived in the rural parsonage at Daneville, near Westby, Mont. Had not seen them for about 23 years. They are retired now, their last parish having been at Fairy Glen, Sask.

—Raynard Huglen



# NEWS OF THE CHURCHES

## *from here and there*

**Bagley, Minn.**—On rally Sunday the families of Mr. and Mrs. Dick Davis, Mr. and Mrs. Jerry Mathison, and Mr. and Mrs. Gordon Jacobson were received into membership at Grace Lutheran Church. Also Mrs. Scott Nelson, Susan Ronning and Mayme Meyers. Rev. Mauritz Lundeen is the pastor at Grace.

**Minneapolis, Minn.**—Mrs. Emily Emerson of Medicine Lake Lutheran Church observed her 89th birthday in September. Pastor J. G. Erickson was the scheduled speaker for the devotional service that day, Sept. 23. She now resides at the Ambassador Nursing Home in Minneapolis. Mrs. Emerson was born in England.

Mr. and Mrs. Myron Pederson are new members of Rosedale Lutheran Church. The congregation is served by Rev. Ralph Rokke.

Rev. Yeddo Gottel was installed as pastor of Morgan Avenue Lutheran Church on Sunday, Oct. 4, by Pastor R. Snipstead, president of the AFLC.

**Wyoming, Minn.**—Jerry Lund is the superintendent of the Hope Lutheran Sunday School, which has an enrollment of 60 students. Rev. Wendell Johnson is pastor of the congregation.

**Ferndale, Wash.**—Marie Klausli of Triumph Lutheran Church has been visiting in South Africa. Her father there has been ill but is improved.

**Kalispell, Mont.**—The WMF of Stillwater Lutheran Church held a pantry shower for the church on Sept. 24.

Pastor Richard Bartholomew of Faith Lutheran conducted a "People Helper Seminar" Sept. 25-28 at his church. The purpose of the seminar was to learn ways of helping people who are "hurting."

**Roseau, Minn.**—The Couples' Club of Roseau Lutheran held its September fellowship at Hayes Lake State Park. Mr. Daryl Thompson gave the talk.

**Badger, Minn.**—An LEM youth team put on a program at Badger Creek Lutheran Church on Oct. 6 at a supper meeting. Later, at 8 o'clock, the evening service was held with Rev. Bruce Dalager of Mentor, Minn., speaking.

**Thief River Falls, Minn.**—Avis Dyrud is the director of the junior choir at Our Saviour's Lutheran Church this year, while Sherry Hauter is in charge of the Canticles of Praise and CoCo Erickson leads the senior choir.

## Personalities

**Rev. Gary Skramstad** is the home mission pastor in Escanaba, Mich., where the AFLC is beginning a congregation. For the past two years he was pastor at Our Savior's Lutheran Church, Bessemer, Mich.

**Rev. and Mrs. Forrest Swenson**, presently without call, are living at Route 3, Roseau, Minn. 56751.

**Rev. Herbert L. Franz**, Cloquet, Minn., is speaking at evangelistic meetings at Rose Lutheran Church, Roseau, Minn., this week, Oct. 24-28. Rev. Larry V. Severson is the pastor at Rose.

In a letter, **Pastor Hans J. Tollefson**, Astoria, Ore., writes that he and his wife Ruth spent three weeks in his home community of L'Anse, Mich., last summer. While his eyesight is not good, he helps out in his congregation, Bethany Lutheran, and preached at a Sunday service there recently in the pastor's absence.

**Rev. Stephen Odegaard**, pastor at Spencer Creek Lutheran Church, Eugene, Ore., since 1976, has resigned that pastorate to accept the call to Our Redeemer Lutheran Church, Kirkland, Wash. He will begin his work there in January.

## Preaching missions

**Newfolden, Minn.**

Westaker Lutheran Church

Pastoral vacancy

Nov. 21-24

Missionary Connely J. Dyrud, speaker

## More on Pastor Dahle's birthday celebration

More details have come concerning the early birthday observance which was held in honor of Rev. Trygve F. Dahle on August 23. At that time he was greeted by nearly 200 family members and friends, including five of his six children and 15 of his 22 grandchildren.

The birthday party was held at Green Lake Lutheran Church, Spicer, Minn., of which Pastor and Mrs. Dahle are members, and the local pastor, Rev. Dennis Gray, acted as master of ceremonies. Remarks and devotions were given by Leonard Stulen. Two songs were sung by a ladies' trio, a brief resume of Pastor Dahle's ministry was presented and a men's chorus sang. Ronald Dahle, a son, introduced other family members and sang his father's first of many compositions, "Father in Heaven." Greetings were given by Pastor R. Snipstead, president of the AFLC, and Mrs. Herbert Presteng, Grafton, N. Dak., a former parishioner of the honored guest.

The children present were Miss Adeline Dahle, Los Angeles, Calif.; Olaf Dahle, Grand Terrace, Calif.; Mrs. E. Zugschwert (Marjorie), St. Paul, Minn.; Mrs. Norma Knutson, Elbow, Sask., Can.; and Ronald Dahle, Maple Grove, Minn. Trygve F. Dahle, Jr., was

## IM MEMORIAM

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death, and the church in which he or she held membership.

### MINNESOTA

Strandquist

*Mr. Tilden Haugen*, 91, Sept. 16, Hegland

Stephen

*Mr. Daniel (Dan) S. Warnes*, 77, Sept. 7, Hegland, Strandquist

(Mr. Warnes was a long-time president of the Marshall County Temperance Society.)

Thief River Falls

*Mr. Dake W. Ayers*, 59, Aug. 29, Our Saviour's

represented by his oldest son, Trygve F. Dahle III, Bozeman, Mont.

Pastor Dahle began his ministry in Waubay, S. Dak., 58 years ago. In all he has served 17 parishes in six states and one province in Canada. His first wife, Agnes Tastad Dahle, died in 1963. He married Anna Marie Oppen in 1975. They live in Spicer.

Pastor Dahle's real birthday is Nov. 14.

—from a newspaper clipping

## November 22 is Bible Sunday

NEW YORK, September—November 22 is Bible Sunday, according to an official announcement by the American Bible Society.

This year's theme is "God's Word Open for All," and across the nation churches are being asked to recall that the Word of God, though plentifully available here, is in short supply in many countries around the world.

"Along with many other of life's essentials, the world is now faced with a crucial shortage of Scriptures," said Miss Alice Ball, an ABS General Secretary, adding that the African nation of Ghana was one example where the Scripture "cupboard" was almost totally bare.

This year's theme, said Miss Ball, expresses our desire to reach every man, woman and child on earth with the open Word of God.

"We are asking lay and clergy alike to focus on God's Word—to tell their congregations and friends that the Bible Societies are working with sister churches and mission agencies around the world to remedy the deficiency for millions who cannot immediately obtain a copy of God's Word," said Miss Ball.

There are millions of people in Indonesia, Eastern Europe, Ghana and the Dominican Republic among others, who do not yet know God's love and power, and our purpose is to give them every opportunity to find it through God's Word," she said.

"Despite our best efforts there are still millions of people who have not one piece of Scripture in a language they can understand, and we want to

## PREUS ERA ENDS; BOHLMANN INSTALLED

St. Louis (LC) — A era of doctrinal controversy ended and one of optimism began Sunday, Sept. 27, as the Rev. Dr. Ralph A. Bohlmann was installed as the ninth president of the Lutheran Church-Missouri Synod in ceremonies here.

Bohlmann, 49, replaces the Rev. Dr. Jacob A. O. Preus, 61, president of the synod for 12 years.

At the installation service at Holy Cross Lutheran Church, Bohlmann affirmed "the canonical books of the Old and New Testament to be the inspired and inerrant word of God and the only

infallible rule of faith and practice."

An overflow crowd of more than 1,100 people attended the nearly two-hour late afternoon service at which the Rev. Dr. Robert C. Sauer also was installed as first vice president of the 2.7-million-member synod, along with other church officials.

About 1,200 people attended an evening banquet for Bohlmann at the Chase-Park Plaza Hotel. Bohlmann, president of Concordia Seminary in St. Louis since 1975, was elected president of the synod in July. At the banquet, Bohlmann noted the upbeat feeling of earlier speakers and said "the Lutheran Church-Missouri Synod feels very good about itself."

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(See instruction on reverse)

## Denying the power thereof

I count it among the saddest experiences of a pastor to meet people who in outward appearance still present to the world the face of a saint, and with their lips make confession of the faith, but "the power thereof they deny"—men and women whom the materialistic tendency of the age and the love of the world has robbed of even the last vestige of spiritual energy. Affectionate worshippers of the world's idols, they are, though still retaining a place in the rank and file of God's children.

—J. F. W. Helmkamp

## BIBLE SUNDAY. . .

remedy that as fast as we possibly can," said Miss Ball.

Last year ABS helped to make possible the distribution of nearly 188 million Scriptures at home and abroad in partnership with fellow member Societies of the United Bible Societies.

Yet, according to reports reaching the American Bible Society, millions of people still do not have the Scriptures in their own languages despite the more than 500 languages into which the Word of God is currently being translated.

Bible Sunday is one of the country's great traditions. It seeks to focus attention on the world's spiritually impoverished. Thousands of lay people across

the country will share their experience of changed lives through the reading of the Bible. They will also call attention to the worldwide work of the American Bible Society.

For its part ABS has a large variety of Bibles, New Testaments, Portions Scripture Selections, cassettes and films to fulfill the needs of people everywhere. A guide for daily Bible reading throughout 1982 is also available.

The American Bible Society, founded in 1816, is a nonprofit, interconfessional organization whose sole purpose is the translation, publication and distribution of the Holy Scriptures without doctrinal note or comment.

For further information regarding Bible Sunday, write to Miss Alice Ball, American Bible Society, 1865 Broadway, New York, New York 10023.

# Thy Kingdom Come

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee" (Isaiah 43:2).

To pass through this world is not at all so simple a matter as we often thought in younger years—least of all for a Christian. The longer we live, the more fully we are woven into life's texture, and with that also into life's struggle.

We used to think that when we had only got past *that* difficulty and *that* time, we should see brighter times and be better off. But for many there were

more deep rivers to cross, and a new fire to temper the steel. We are slow at learning that the way is narrow to the very end.

But then there is something else that is true, too, namely, that God has promised to be with us and to carry us through both the fire and the water. The reason that we experience the fellowship of God most vitally when things look most hopeless, is that He is with us where we cannot possibly help ourselves.

In the den of lions Daniel got the assurance that God was with him, and in the fiery furnace one like a son of the gods walked with his three friends. When we behold God's face and get His help in that way, life's heaviest burden

## Through the waters

is transformed into its greatest joy. When we went through fire and water, and God was with us, we learned one of the most beautiful melodies to be found in a Christian heart, one that will be heard through all eternity in the song about the Lamb.

I was lost, but Jesus found me,  
Found the sheep that went astray,  
Threw His loving arms around me,  
Drew me back into His way.

Yes, I'll sing the wondrous story  
Of the Christ who died for me,  
Sing it with the saints in glory,  
Gathered by the crystal sea.

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