

August 13, 1974

The Lutheran Ambassador

Lighthouse in Door County, Wisconsin
Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

THE EARTH ALSO

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (II Peter 3:10).

The mountains do show us something of the majesty and power of God. These are the “eternal hills.” Their ruggedness, their majesty, their beauty all give us a picture of an almighty God. And there are other lessons that the Word of God gives us from these “everlasting hills.”

The living God is not only an almighty God, but is also a righteous God. In Psalm 97:5, we read, “The hills melted like wax at the presence of God, at the presence of the Lord of the whole earth.” The verses before this tell us that the Lord reigns, that righteousness and justice are the habitation of His throne, the earth saw this show of power and trembled. In verse 6, we see “the heavens declare His righteousness and all the peoples see His glory.” This note of the holiness and righteousness of God is often missing today. Many seek to ignore this vital part of God’s nature. We ignore this fact to our own eternal destruction.

In II Peter 3:7, we are told, “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” These same rugged, beautiful, majestic mountains, brought into being by the Word of God, will by the same Word of God melt like wax at the presence of

God. Judgment by God is brought on by the rejection of the holiness and righteousness of God. The next two verses in II Peter 3:8, 9 explain this so clearly, that God’s waiting or holding back of this judgment is because of His desire that all shall have a chance to come to repentance. Many say that any sort of judgment cannot be a part of a “loving” God. Actually, God’s holiness and God’s love are two sides of the same coin, both vital and integral parts of the same person—the Living God. To ignore the righteousness of God is to miss the whole reason and purpose of what God has done through the ages in promising and finally sending Jesus Christ as our substitute on the Cross.

God is not weak because He holds back His judgment upon sin in this final and dramatic way as these verses have described. It is rather a picture of His everlasting love to me, giving me the opportunity to come to repentance while there is still time. When I see these “eternal” hills in all their ruggedness, majesty and beauty I see God’s power and might. When I come to know that God is also a holy and righteous God and there will be judgment upon even these hills because of the sin of man, then when I look at these mountains I also see the love of God, who has still withheld His judgment because He loves me and is giving me Grace upon Grace, chance after chance, opportunity after opportunity, to come to Him to receive His grace and mercy, rather than His judgment. This is so because Jesus died in my place.

When we were in Yellowstone National Park in 1962 we heard park rangers tell of the big earthquake that had taken place just a few years before. We also bought a book describing the whole incident that created lakes, changed courses of streams, and did other amazing things to the earth in that area. I had two children in the recent earthquake in the Los Angeles area who have described the awesome feeling when the earth, which seems always to be the one stable thing, begins to move. This summer, in the LA area, I saw places where walls were broken down and bridges had collapsed by this moving of the earth. The Word of God tells of an increase of earthquakes and this has been alarmingly true. Whenever the earth shakes the feeling of power is overwhelming.

These same “eternal” hills, created by a word that God spoke, will melt like wax and be destroyed by this same Word from the almighty sovereign and eternal God.

When we believe this to be true these eternal hills have a very important message for each one of us to hear. These hills in all their majesty and ruggedness tell me, **by that fact they are still here**, that God loves me and is giving me another day of grace before the final day of judgment comes.

Praise the Lord for what He has done for me to be spared this eternal judgment by repentance and faith in the shed blood of Jesus Christ on the Cross.

—Laurel M. Udden

Evangelical Catholics and the Ignored Paradox

by Jacques Marcoux

In recent years Protestants have been riding a wave of optimism regarding Romans Catholics. This optimism is evident in Protestant literature. *Christianity Today*, for example, demonstrates this when it editorializes. "Big changes are occurring in the Church of Rome, and many of those changes are wholesome, the work of the Holy Spirit and a source of joy to Protestants." The emergence of a new Protestant concern for Catholics is comforting and understandable. Protestants see the changes in the Roman church following Vatican II as steps toward evangelical Christianity.

This optimism may be a subject of praise, but there is the possibility that it may prove to be the result of pure naivete. One must be careful that this attitude is not premature. One needs a keen insight into these changes and the so-called outworking of the Holy Spirit. To properly interpret these changes and developments, one must be thoroughly acquainted with the soul of Catholicism, not just with the external apparatus but also with the underlying theological basis of the religious system.

The Changes in the Catholic Church

Many Protestants believe the Holy Spirit to be genuinely at work in the Catholic Church. They are so convinced by external changes which have taken place since Vatican II, and mainly by the vigorous form of life which is taking place in many Catholics. When they examine individuals' experience and testimonies they suppose the Holy Spirit to be active in them. But to do so is to look at the Roman Church with Protestant spectacles, because the Catholic Church is not primarily "individuals."

What is the Catholic Church? It is first of all a religious system centered around a hierarchy. The Church's authority is found in the Pontiff, Bishops, Councils, and two thousand years of tradition. What constitutes the Catholic Church—its belief, its teaching, its dogma, its structure—comes from the hierarchy

which Catholics believe to have been instituted by Christ himself.

Individuals are Catholic only as far as they are connected with, and under the dispensation of the hierarchy. When a Protestant says the Holy Spirit is working in the Catholic Church, he must demonstrate that the Holy Spirit is working in the hierarchy, from the Pope down to the priests, not the layman only.

The Holy Spirit did work in an individual 450 years ago, but he did not work in the Church. Luther saw the complete truth of the Gospel but he was forced to begin the Protestant movement outside the Church. When the Holy Spirit works in individuals, it can only result in these individuals finding themselves outside the church as did Luther. If these individuals don't, a paradox becomes evident.

What changes are taking place in the Catholic Church? The Church's hierarchy has always adapted to changing attitudes. When Catholics were willing to submit themselves to Church authority, the Church took advantage of it. Catholics are now thirsty for more freedom so the Church gives them more freedom. After all, it is better to change than to lose members. This is illustrated in an interview of James Hefley with Rev. (Fr.) Romagosa, editor of the *Clarion Herald*, a Catholic newspaper in Louisiana. Rev. (Fr.) Romagosa was asked how he liked saying the Mass in English. He said, "I was never so pleased with anything in my life. But at my church we still have one mass for the people who want it said the old way. Some are so set in their ways that if we didn't have this, they might quit." Hefley then asked, "What has happened in the Catholic Church in recent years?" Rev. (Fr.) Romagosa answered, "It certainly is a renewal . . . The Church has had to adapt to the place and the times. If the seminaries hadn't relaxed a few years ago, we would have lost many more candidates for the priesthood than we did."

Included in adaptations by the Church is also a change in the Church's attitude. The priest does not speak of Hell as he used to do. The

woman is not urged to wear a hat in church as in former times. There is a new accent on love. There is a new accent on social action. But has the Church altered doctrine? In Hefley's interview with Rev. (Fr.) Romagosa he answers this question, "But there has been no change in basic doctrine."

What then are the changes? For Catholics these changes may not have the same importance as for Protestants. April Armstrong, a Catholic woman, in her book *What's Happening to the Catholic Church?*, summarizes the major changes. Catholics are no longer bound to avoid meat on Friday. The Mass is now said in the language of the people. Catholics are no longer bound to attend mass on Sunday. One can satisfy his religious obligation by attending on Saturday evening. Catholics are allowed to have dialogue and prayer with the Protestants. A new emphasis is placed on the Bible and there is more encouragement of lay participation in the Church.

For Protestants, the important change is the new emphasis on the Bible. "The Spirit of God is at work in the Roman Catholic Church today, and the Word of God is His tool," says Robert Coote in *Eternity* (Nov., 1971).

Some Protestants are so impressed to see Catholics with a Bible in their hands that when they see one, they are ready to hug him as a "Brother in Christ." Does the Bible make a person a Christian? If so, what about the Jehovah Witnesses, the Mormons? What about the Scribes and Pharisees at the time of Jesus? The Bible is meaningful as long as its teaching is not altered by the Creeds of a hierarchy. Catholics may have a new access to the Bible, but unless this access is accompanied by major changes in the Church doctrines, this access may prove to be meaningless.

What Has Not Changed in the Catholic Church

What is it that remains unchanged? Let us look at only a few things re-endorsed by Vatican II. Progressive

Catholics refer to Vatican II for support of their attitudes. Vatican II has become their authority. James Gallagher, a former president of Tombrock Catholic Women's College, is quoted by Coote in *Eternity* (Nov., 1971) as an example: "In his writing and speaking he (Gallagher) no longer feels bound to quote St. Thomas Aquinas and the Patristic Fathers. Now, his authorities are Vatican II and the New Testament. But when Vatican II is in authority, what is the remaining authority of the New Testament? Vatican II has done nothing but reaffirm the Church's position as established at the Council of Trent (1545-1563). Another paradox!

Vatican II reaffirmed the Supremacy of the Catholic Church in matters of salvation. "...Are saved those who are fully incorporated into the Church... Who accept the Church's entire system and all the means of salvation given to her." It also states Protestants can be called "Christian" because of their ignorance of the Catholic Church as the necessary institution made by God for the salvation of souls.

Baptism still carries the magical power of life. "By Baptism one becomes truly incorporated into Christ and he is re-born to a sharing of the divine life." The infant is born again at his baptism. He will never need that experience again.

The sacrament of Penance remains, "Confession of sins to the priest in order to obtain pardon from the mercy of God for his offenses against God and the Church."

The sacrament of the Eucharist (Transubstantiation) has not changed. Christ is still worshipped and eaten in the substances which by the magical words of the priest are transformed into the literal flesh and blood of Christ. Therefore the Eucharist is of extreme importance in the Church's life. "The Eucharist shows itself to be the source and the apex of the whole work of preaching the Gospel."

The Mass remains the renewal of Christ's sacrifice for the forgiveness of sins. Mary is still Advocate, Auxiliatrix, Adjutrix, and Mediatrix. She is the primary channel through which all graces flow. She continues to win for man gifts of eternal salvation.

Finally, Scriptural interpretation

remains subject to the final judgment of the Church's hierarchy. But, according to Vatican II, where does Christ fit into the plan of salvation? "By the preaching of the Word (Word was defined as: Tradition and Scripture) and by the Celebration of the Sacraments, whose center and summit is the most Holy Eucharist."

After having seen that the fundamental position of the Church has not been modified, can we expect real changes in the future? An editorial in *Christianity Today* answers: "But amid these many changes one must recognize that the Church of Rome had not changed and will not change in its essential theological position."

The Evangelical Wing in the Catholic Church

How is the term "evangelical" as claimed by Catholics reconciled with these unchanged doctrines? Is it possible that many Catholics have discovered the religious jargon of evangelical Protestants? Are they using the same language with a different connotation? How can a Catholic be evangelical and still give allegiance to these doctrines? Here is the paradox.

From all over the world flow reports about priests, nuns and laymen who claim to have had the kind of religious experience Protestants claim. Robert Evans, director of the Greater Europe Mission, meets with several priests for Bible study and flatly states: "I can detect no difference between their testimony of new birth in Christ and my own." It is true that many claim to have accepted Christ as Savior, they hold Bible studies, they even meet with Protestants... But what about the unchanged theological position in which they still believe?

Where are the evangelical Catholics who answer the paradox? In the Catholic and Protestant literature available, no instances are found where evangelical Catholics explain their allegiance to Church doctrine. This should cause the optimistic evangelical Protestant to pause before sticking an evangelical label on a faithful Catholic believer.

The evangelical Protestant can forget about the paradox and resort to rationalization. He may do like James Hefley did with his Catholic

neighbors. "I couldn't argue with their lives. They were the best neighbors we had ever known. My prejudice slipped a notch and I admitted to my wife, 'I don't know about other Catholics, but Joe and Jean are Christians.'" From here Hefley began to rationalize: "I began to think that He (God) might actually be working in the Catholic Church. Surely Satan would not be promoting Bible reading, prayer and works of charity in Christ's name."

But such rationalization is only superficial and does not solve the problem at all. Look at Hefley's conclusion in his book, *A Prejudiced Protestant Looks at the Changing Catholic Church*: "The Catholic Church has changed in style and attitude, though basic doctrines have not been altered." Hefley lost his prejudice but he did not find an answer to the Catholic-Evangelical paradox. The problem cannot be solved emotionally or rationally; it must be faced Biblically.

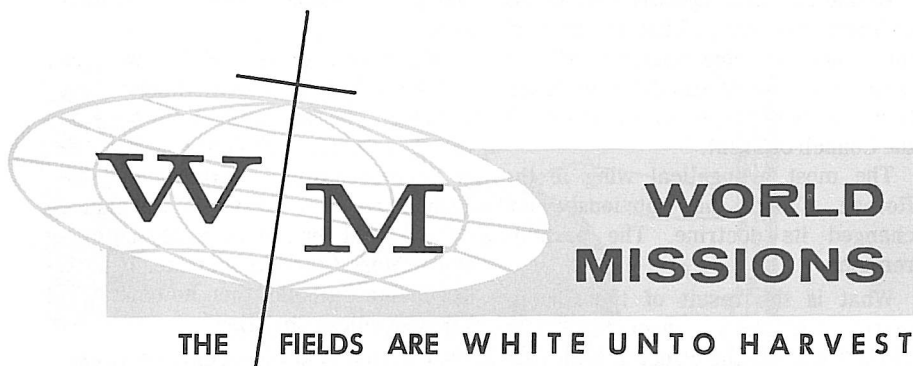
The Charismatic Movement in the Catholic Church

If one believes there are Evangelicals in the Catholic Church today, he must certainly expect to find them in the charismatic movement which is spreading rapidly throughout the United States and Canada. If there are evangelical Catholics who really resolve the paradox, they should be found in that group. The movement consists mostly of young people, eager for freedom, freshness and life. They are less formal and indoctrinated than older Catholics and they might certainly have found an answer to their Catholic allegiance.

What do we find? Look at the language they speak. Anne Sandberg, a "Steward" in a Catholic Pentecostal prayer group, reports in *Christian Life*, testimonies of Charismatic Catholics: "John's wife told her mother, who also found Christ;" "He fell to his knees, received Christ and arose a new man;" "He acknowledged Jesus Christ as his personal Lord and Savior." This is the language of evangelical Christians!

However, these people in receiving Christ, do not do it under the Holy Spirit's conviction of their lost state,

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ture reading and prayer in the home before we drove the baby out to the cemetery. It struck me as we were praying, how death is taken so for granted. Kids running around screaming and yelling and everybody else talking. Maybe it's because the people themselves are afraid of death and if they just take it as an everyday thing and don't think about it, it will maybe go away. Oh, if they only knew the One who can take away the fear of death and who can give them a New Life for today and forever.

THE BREVITY OF LIFE

The other day as I was preparing our noon meal, Ruby Abel knocked at our door. She had with her a lady from the village down below our home. She wanted to use our car to go to town and get the midwife. The lady with Ruby was pregnant and I thought it was for her, but found out it was for another young lady only seven months along. This young mother was feeling sick and having pains. So the midwife was asked to come. She is quite a lady. She has been doing this for many years and is very well known and liked around town. Her husband was one of the first mayors of Campo Mourao. She arrives at the homes with her black

bag and rosary, which she fingers all the time on the way to the patient.

The baby was delivered without any problems but I learned later that day that the baby died.

The next day Ruby and I went to the house to take the baby to the cemetery. As we drove down the road, I asked Ruby which house was the one and when she said, "It's this one," I just felt sick. I cannot begin to tell you about the sad way these people lived. I thought to myself that maybe it was a blessing this new little life had been taken, seeing the way the house was, dirt floor, two rooms for six children and maybe they go days without much food.

Ruby had a little service of Scrip-

The little box was put in the back of our car and with a car full of people we drove to the cemetery. That was another sad thing to see, just a small cemetery with no grass and little mounds of dirt with plain crosses all over. There was no service there. The box was put in the ground and each one took a handful of dirt and threw it in the grave; then it was covered over with dirt. We had a short prayer there and then took everybody back home and things went on as usual the rest of the day.

In that little village, since then another baby has died. Also a mother passed away after giving birth. Seeing life and death come to the very young and old in about the same hour one really stops to think about how everybody needs to know the Lord.

"Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth" (Ps. 90:3-6).

In His Service,
Mrs. Connely Dyrud

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard
Minneapolis, Minnesota

BUDGET RECEIPTS

February 1, 1974 to June 30, 1974

	<u>Proposed Total Budget</u>	<u>Current Budget</u>	<u>Received during June</u>	<u>Total Received to Date</u>
General Fund	\$ 56,000.00	\$ 23,333.35	\$ 3,213.06	\$15,693.57
Schools	82,830.00	34,512.50	2,997.79	20,169.73
Home Missions	50,000.00	20,383.35	2,663.42	13,188.11
Foreign Missions	57,370.00	23,904.15	3,113.28	15,039.33
Praise Fund	18,000.00	7,500.00	1,604.24	5,607.16
Total	\$264,200.00	\$109,633.35	\$13,591.79	\$69,697.80

1973-74 \$236,202.00 \$ 98,417.50 \$59,584.24

Total Legacies—\$79,841.25 (see news item in this issue)

Dorm Fund to Date

Unpaid pledges	\$ 21,675.50
Cash Received (through May)	156,625.54
Cash Received during June	<u>1,642.00</u>
	\$179,943.04

**REMEMBER THE FAMILY
BIBLE CAMP AT LAKE
GENEVA, ALEXANDRIA,
MINN.,
AUGUST 19 to 25. CAMP BEGINS
MONDAY AFTERNOON.
YOU ARE WELCOME!**

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but in order to become better Catholics. It is not a question of repentance, conversion and new birth, but a mere renewal of what they already possessed since infant baptism. Anne Sandberg explains the paradox in this way:

Catholics are not attempting to reconcile these (Charismatic experiences) with their centuries-old doctrines. Stephen Clark, in a pamphlet writes, "Baptism (infant) is the entrance into the church and involves the forgiveness of sins. In baptism a person begins to be a Christian."

Since a Catholic who has been baptized in the Spirit believes he had already become a Christian at the time of infant baptism, through his sponsors, then his subsequent acceptance of Christ is called a renewal of his baptism.

Likewise, Catholic charismatics believe they have already received the Spirit at confirmation. Kevin Ranaghan in *Catholic Pentecostals* explains: "The church already received the Spirit on the day of Pentecost . . . What this new Pentecostal Movement seeks to do is . . . to ask the Lord to actualize in a concrete living way, what the Christian people have already received." Other Catholic writers say that this Holy Spirit baptism, said to have been received at confirmation, is renewed at the time of the actual infilling of the Spirit.

Anne Sandberg is not alone in this explanation. She only reflects the theology of all the others involved. Father O'Connor, professor of Theology at Notre Dame University and the recognized Theologian of the Catholic Charismatic movement speaks the same language. In *The Pentecostal Movement in the Catholic Church*, he gives two examples of things which would be incompatible with Catholic allegiance.

"Rebaptism" is unacceptable because at baptism (predominantly infant) one is re-born and made a member of the Church. "Rebaptism" is an anathema for the Catholic. To undergo believer's baptism is heretical or, at the least, a scandal.

Concerning salvation, O'Connor feels no one, even through an experience of faith in Jesus Christ, can receive the knowledge that he is saved.

"No one can have certitude about his ultimate salvation. This is unscriptural and in contradiction with a firm and unanimous Catholic tradition, and with the formal teaching of the Council of Trent."

The most evangelical wing in the Roman Church has obviously not changed its doctrine. The paradox remains.

What is the result of the Charismatic Catholic's encounter with Christ? What is the effect in their religious life?

An important article by Killion McDonnell in *Dialogue* is revealing. McDonnell claims to write his article with scholarly perspective and bases it on observations accumulated during four years of research in Catholic Pentecostalism. He concludes: "Catholic Pentecostals tend to go back and cultivate all the avenues of contact with God that they had abandoned: Rosary, visits to the Blessed Sacrament, (The Eucharist exposed on the altar for worship), devotion to Mary . . . frequent confession, daily Mass and Communion."

The same conclusion was reached in the Report of the Committee on Doctrine of the National Conference of Catholic Bishops. The report reads: "They seem to grow in their attachment to certain established devotional patterns such as devotion to the real presence (Eucharist) and rosary." The report found the movement theologically sound, with a good Biblical basis.

All the information available is unanimous. In general, Catholics' experience with Christ makes them better Catholics within the structure of their former belief. What about the paradox? It remains unanswered.

Many Evangelicals have seen the paradox and have asked for an answer. James Hills in *Eternity* says: "It is especially disturbing to Protestant evangelicals to find Mary honored at times as Mediatrix, and to hear of cases where tongues are interpreted as a 'Hail Mary.'"

Edward Plowman in *Christianity Today* (June 23, 1972) asks evangelical Catholics: "What about church teachings on Mary, papal infallibility, absolution, the Mass and Sacraments, and other doctrines that are impalatable to evangelicals? These

things unexplained bother non-Catholics.

Is there an answer? Either we face a true paradox or something is not genuine. The evangelical Catholic is either a genuine Biblical Christian or a genuine faithful Catholic, but he cannot be both. If he is a genuine Evangelical then of necessity he cannot profess Catholic doctrine. If he is a genuine Catholic, then he cannot be an evangelical Christian.

The Evangelical Protestants' Attitude

The Evangelical Protestants' attitude should be reservation and moderation. Christians have a mission in the world. They are called to reach the lost for Christ. The Christian must always be conscious of the times and be able to relate to his world without being deceived.

Evangelical Christians have a responsibility toward Catholics. One of their responsibilities is to present to Catholics the Word of God in a language that is understandable. We need to meet them on their wave length and relate to them in a manner that leaves no room for such a paradox as we now face in many Catholics.

Evangelicals want to see Catholics being saved. This is normal and worthy of praise. But what about the paradox? It should not be a matter of blind hope that Catholics are at last turning to Christ within the Church, but a matter of reality. Are they, or not? We are dealing with souls of people. It is a matter of life and death. It is necessary that we ask our Catholic friends for an answer to the paradox. If the answer is Biblically acceptable, then praise God! But if not, it is our responsibility to help them. How can we help a self-deceived Catholic if we take for granted that he is an evangelical?

May the Lord our Master make us wise in these last days of religious subjectivity and irrationality and above all give us a responsible love for our Catholic friends.

—Reprinted by permission,
Christian Heritage magazine,
March, 1974

PERSONALITIES

New address for Rev. and Mrs. Hans J. Tollefson, retired, is 33 W. McClure, Astoria, Oregon 97103.

JOURNEY IN SASKATCHEWAN

By Raynard Huglen, Editor

Part II

In the first part of this account, I told about the beginning of a vacation trip this summer in the Province of Saskatchewan, where I lived for seven years as a boy. In this second installment we note some of the highlights of the next two days' journey, in diary-like fashion.

July 8

Election Day in Canada. In an election that had failed to generate much enthusiasm, Canadians were choosing members of Parliament. The parties they were to choose among, and their leaders, were the Liberals—Pierre Trudeau; the Progressive-Conservatives—Robert Stanfield; the New Democratic Party—David Lewis; and Social Credit—Raoul Caouette. The latter two are minority parties, that is, they do not have enough nation-wide strength at this time to have a real chance of controlling the government.

Back to Frontier in the early morning to find out something about the Jens Folden family who had left Newfolden, Minn., in about 1912 to homestead near Frontier. My mother had known them then and wanted me to find out what I could. None of the family lives there any more but I saw where the homestead had been, four to five miles north of Montana. The graves of Mr. and Mrs. Folden and her mother were not marked but the cemetery sexton, a Mr. Heggstad, told me of their location. At the home of the sexton I met for the first time Mr. Knute Heggstad, an evangelist with the Hauge Innermission Federation and who was home on vacation from the States.

In inquiring at Frontier about a friend of an aunt of mine, the friend having come from Deronda Wis., I met a man, Walter Thoring, who is a cousin of Mrs. (Rev.) Carl J. Carlsen, formerly of Tioga, N. Dak. He was also a nephew of Eugene Olson and Hank Williams of the Zahl-Appam, N. Dak., area, both of whom

I had known while serving in the Williston District of the Lutheran Free Church.

Still another contact in Frontier was a visit with an elderly man named Mike Inbjo, of whom I had heard while in Assiniboia. He had once lived by Clarkfield, Minn., but could tell me little of those days. He did play several songs on a small box accordion, even though he is now blind. He revealed his true spirit, I felt, as he played songs about heaven and the life beyond.

It is interesting to talk with people in Saskatchewan because many of them, or their parents, came from the States. Saskatchewan was opened for homesteading in the early 1900's. Many Americans took land at that time. My own maternal grandfather looked at a couple places in Saskatchewan, but my grandmother was reluctant to homestead twice and they did not move up from Newfolden.

After concluding my visit at Frontier and an outdoor dinner at the home of Mrs. Kristine Gilbertson, I headed for Swift Current, taking the long way to get there. Saskatchewan is a land of tremendous vistas. You can see further from mountain sides and great hills, but short of that there is no place where the eye can see further than in Saskatchewan. Also, in the southwest corner of the province I saw mountains in the distance. They must have been the Bear Paws south of Havre, Mont., but I may be wrong.

I drove to and through Robsart where Dr. Iver Olson spent a summer in the 1930's as a student pastor. It wasn't an attractive town at all. It was almost devoid of trees but the faithful carraganas grew profusely. The carragana should be the provincial tree or bush of Saskatchewan. In the dry years they grew if nothing else did. The Lutheran church in Robsart was small and un-prosperous looking, like the town. I had gone by a small country church, too, which I believe is called Concordia. It looked good to see the familiar Concordia Hymnal there.

It would have been interesting to have stayed a while at Eastend. It is in "dinosaur country." I couldn't get into the museum, which is supposed to be very good. Eastend is also noted for its white mud or clay. I saw a pile of it near the highway and it really is white. I understand that it is an inferior pottery clay but it has its good qualities, too.

In southwestern Saskatchewan, particularly, I saw many weather-beaten, abandoned farm buildings. There is a temptation to think that these are all a result of the Great Depression, which struck prairie Canada in such a devastating way, but this is wrong. Thousands of farms in Saskatchewan were abandoned before the Depression ever began, due to over-homesteading, and possibly particularly in the drier area of the Province. But those old weather-beaten farmsteads have a haunting aura about them, at any rate.

Through Shaunavon and on to Swift Current, a bustling little city and more attractive, it seemed, than in my other trips there. It has profited from industry and some years ago had a great motel-building boom along the highway, the likes of which I haven't seen in any American city of comparable size.

I took lodging at the major hotel in town because those motels were about filled and there caught up on the latest election news. The Liberals had won a clear majority of seats in Parliament and will now be in control without the aid of the New Democratic Party, as in the past several years. Pierre Trudeau remains the Prime Minister and he gave what I thought was a gracious victory speech, being magnanimous toward his opponents. But David Lewis of the NDP failed to be re-elected to his seat in the legislature and his leadership of the party was in doubt. So also was that of Robert Stanfield, who for the third time had failed to win a national victory for his party, the P-C's. Many thought that his advocacy of controls to halt inflation had been a large factor in the defeat of his party. John Diefenbaker, the former P-C prime minister,

from Saskatchewan, could take pride in his 12th election to Parliament, a record. He is from the Prince Albert riding or district.

July 9

Another beautiful day. After breakfast I went over to see the Tysseland brothers on Railway Street. I had never met them before but remember their father, Rev. Lars O., an LFC pastor at Swift Current or Waldeck. The two brothers, Luther and Olaf, suffer from muscular dystrophy but are managing alone thus far. Luther has written an account of his father's life and writes poetry.

At the large and beautiful agricultural research station east of town I called on Peder Myhr, who, with his parents and brother Lorriss, had been a member of my father's congregation at Viscount. Peder and I had not seen one another for soon 37 years and I am younger than he by some years, but he was most cordial. He encouraged me to go to Birch Hills near Prince Albert to visit his parents and I began to think seriously of that. Peder is the chief information officer at the research station.

Speaking of agriculture, grasshoppers have been a real threat in Saskatchewan this year. Farmers were combatting them with a spray highly dangerous if used wrongly and I heard various reports of injury and death from it.

North of Swift Current, near Stewart Valley, I called on the Trygve Sundbys at noontime. They are the parents of Lay Pastor Gene Sundby. I was kindly invited to join them and their son Erland for dinner. We had a pleasant visit together.

East of Stewart Valley, across a creek running through a deep valley which goes on to the South Saskatchewan River, I went to see the Nordland Church, once of the LFC but now served by the Church of the Lutheran Brethren. It was the only LFC congregation in Canada which did not enter the American Lutheran Church at the time of the merger. My father had been at Nordland on several occasions. They were having vacation Bible school while I was there that day. In the churchyard I saw the graves of Pastor and Mrs. Tysseland and of Mrs. Joe Hovdestad. Mrs. Hovdestad

(Lydia) was a daughter of Rev. and Mrs. Peder Overlid and she had passed away just over a year ago. I went over to Joe's home and had afternoon coffee with him. He is a well-known layman of the area. Incidentally, from the Nordland Church I could see, far off to the northeast, the rough breaks of the Saskatchewan River Valley.

Crossing the valley north of Stewart Valley, I soon saw the road leading toward White Bear, the vicinity where Rev. Marvin Undseth of Everett, Wash., had lived as a boy. But my destination was to the east and after going through Kyle I drove toward Beechy and Demaine. The LFC had once had work in that area and I wanted to find out what I could about it.

Unfortunately, I was racing the clock now, but at the Storebo home northwest on Beechy, I was given the name of an Ernest Bothner in town. He was not able to give me much help, but brought out an old church book for an Austervold congregation which had functioned in the territory from about 1915 to 1929. In it I saw the names of Pastors Knut Gjesfjeld, R. H. Hofstad and B. I. Land, names familiar to some of us. Later that day I was to learn that Pastor Land had a homestead near Demaine, but I was unable to go to see it. (At least two of Pastor Land's children belong to the AFLC.)

Mr. Bothner directed me to an Ernest Johnson in Demaine. A man of about 82 years, Mr. Johnson had been in the area for soon 70 years. He informed me that the Lands congregation of Demaine had never had a church building, but worshipped in a schoolhouse and in homes. He and his wife were about to leave for the cemetery which the congregation had begun, for a work bee, and I said I wished to see it.

As we talked out there, he said that they had visited Pastor R. H. Hofstad in South Dakota. I said I had lived near Sisseton. He said that he had lived near Sisseton years ago. He knew Fossums of the Sisseton-Claire City region and I know some of them, too. Again, I found that it is a small world after all.

Taking leave of them in the Water-side Cemetery, as it is now called,

I drove to Lucky Lake and had a sardine sandwich and a bowl of soup in a Chinese cafe, of which there are many in Saskatchewan. It was evening now and I went to Outlook where I visited the Gene Sundbys, as reported in my first article, and spent the night in a motel.

(To be continued)

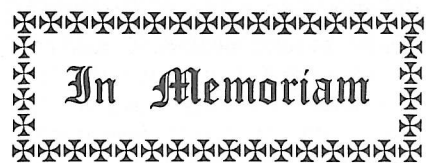
AFLC RECEIVES LEGACY OF \$71,000

The Association of Free Lutheran Congregations has received a legacy in excess of \$71,000 from the estate of Mrs. Carl Sando, Grafton, N. Dak. It was her wish, executed by her husband and with his full approval, that the proceeds from the sale of a 100-acre farm by Nash, northwest of Grafton, be given to the AFLC, a church in which they have had been interested since its beginning, even though they are members of Our Saviour's Lutheran Church (ALC) in Grafton.

Mrs. Sando passed away on April 26, 1973. The lease on the above-mentioned tract of land was to end this fall. Her will stipulated that it was then to be sold. But Mr. Sando, seeing no reason to delay the sale and the ultimate donation, petitioned the court, and advanced the sale so that it was finalized in April of this year.

Taxes and other expenses were deducted, but there was also interest gained in the waiting period and the total amount turned over by Mr. Sando was \$71,734. It has not been announced yet how this generous gift of money shall be used.

(Ed. Note: The AFLC is deeply grateful to the late Mrs. Sando and Mr. Carl Sando for this wonderful gift to the work of God's Kingdom.)



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.

- SOUTH DAKOTA**
Roslyn
Melvin B. Storley, 73, July 10, Saron
WISCONSIN
Boscobel
Carl G. Oppen, 88, July 20, Trinity

editorials

ON THE EVANGELICAL CATHOLICS

We are reprinting today an article from **Christian Heritage** magazine, the voice of a mission which seeks to help men who leave the Roman Catholic priesthood. The article is called "Evangelical Catholics and the Ignored Paradox."

This article is being reprinted because it discusses a matter which has given us no little concern and it does so in a scholarly and fair way. Our readers will have some problem with Jacques Marcoux' consideration of infant baptism, but we trust that this will not detract from the overall impact of what he is saying.

Many of us have wrestled with the question of what seems to be happening in an evangelical way among Roman Catholic people and yet there is no apparent dissatisfaction with their church's doctrines and position. In fact, there is often a greater devotion to the church, as Mr. Marcoux suggests.

Immediately we are faced with a dilemma because we see doctrines in the Roman Catholic Church which are contrary to the Scriptures. Why is this so obvious to us and not to them? Does the Holy Spirit lead to new life in Christ who is the Truth, and at the same time make one satisfied in continuing error? This must be impossible.

So there is a paradox and there is a problem. But Mr. Marcoux discusses these things and we shall not repeat them. It does seem clear, however, that an evangelical believer in the Roman Catholic Church should leave his church, for the paradoxes are too great for him to remain. "I am a Lutheran Christian because I believe the Lutheran Church correctly understands Biblical doctrine." This is the proper testimony. Can a member of the Roman Catholic Church say the same of his church? We think that a careful examination of the facts will lead him to say no.

THE LAUSANNE AFFIRMATIONS

This is being written with only sketchy knowledge of what happened at the recent World Congress on Evangelism at Lausanne, Switzerland. We want to have some other report from it later. But a couple of items that came through newspaper reports deserve mention now.

One is the affirmation to attempt to evangelize the

whole world in this generation. Even a casual follower of world mission conventions knows that every such gathering has made the same resolve—to win the world for Christ in its generation.

But even though that is so, it is a desire, a decision that must be made again and again. And as the years go by, and the time remaining to world history shortens, there must be a new endeavor made to bring the Gospel to all people **now**. And just think, when our forefathers pledged themselves to that resolve they didn't have the tools to work with that we have—radio, television, the automobile, improved methods of printing. True, there are many more people to reach today, but the job can be done.

Just how the work shall be accomplished is for the various church bodies and the various congregations to determine. And for the individual Christians. The important thing now is for us to bend to the task, to think that it **can** be done and **must** be done. Five year plans can be laid out, but there must be some thinking and planning done.

A fine article on evangelism will be printed in **The Lutheran Ambassador** sometime this fall.

Then we wanted to comment on the strong and good emphasis that was given at Lausanne to social concerns, to the idea that the winning of souls must be coupled with real concern for the physical and economic needs of mankind and for civic justice. It is not enough to say that we must get the Gospel out when thousands, even millions, face starvation, for instance. It is not enough to belong to an evangelistic, Bible-believing church if one is less than honest in his day-to-day activities in the market place or little concerned about social needs in his town or city.

Evangelicals had no choice but to speak out for social concern, too, while they discussed winning the world for Christ. They, we, are forced into this because of the way the world has changed. And we are to be involved in this, and we have been, but this concern must be more evident than ever. Jesus was involved in human misery and tragedy and His people must be also.

It is good that Lausanne spoke to this issue. In this area, too, we trust that we will consider what can be done, as a church, as congregations and as individuals. And then may we actually do more than we have up to now.

RALLY 'ROUND THE SUNDAY SCHOOL

This is our last **Ambassador** before the beginning of Sunday School. Yes, it is that time of the year again. Some of our Sunday Schools run throughout the summer, but many do not. But for all of them, September marks the start of new life in them.

We've just talked about evangelism. Could our congregations, in some attempt to do something for evangelism, make a new effort to bring in unchurched children to our Sunday Schools? Actually, there are thousands of children in the U.S. and Canada who don't attend Sunday School. Do any of them live in your community? Have you tried to reach them before? Will you make

the attempt again before the new term begins? No one can guarantee success, but God recognizes the desire and something good may just happen.

Is there anything that can be done in our Sunday Schools to make the environment more attractive? Some of our churches now have very excellent S.S. facilities. But where there cannot be individual rooms for classes, can something be done to assure greater privacy, to make conditions more pleasant? Give some thought to this.

Every Sunday School should seek to have the best teaching staff possible. People are looking for ways to

serve in the church. What better place to work than the Sunday School?

Secure good materials for teaching. Naturally we recommend the Ambassador Sunday School series. Materials for all but the very young are available.

Be proud of your Sunday School. Try to have a Sunday School you can be proud of. Support the superintendent, the teachers, the Christian education committee. When rally day comes next month believe that something important is happening, because it is.

God bless the teaching that is taking place in our Sunday Schools. May it bear fruit to eternal life.

Women For Christ

TORDENSKJOLD CHURCH SITE OF WOMEN'S GATHERING

The Southwest Central District of the Women's Missionary Federation held a spring rally at the Tordenskjold Lutheran Church, Underwood, on Tuesday, May 7, 1974.

The theme for the day was "Go Ye Therefore," with the theme verse being Matthew 24:14: "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." The rally opened with the singing of the theme song, "Jesus Is Coming Again" and other hymns led by Mrs. Elma Mattson and accompanied by Mrs. Ernest Walvatne. Mrs. Palmer Gafkjen led in devotions, reading from John 14. The Green Lake Lutheran Ladies Chorus sang "Must Jesus Bear the Cross Alone," and Rev. Wendell Johnson, host pastor, sang "The King Is Coming," for the morning musical selections.

Pastor Richard Gunderson led in Bible Study, dividing us into three discussion groups, and giving each group one agricultural law for discussion that comes forth from Scripture: The law of sowing — Matthew 13:1-23

The law of pruning—Luke 13:6-9

The law of harvest — Matthew 9:37-38

Each group was to think of themselves as a church and to plan a strategy for growth and the proclaiming of the Gospel of Jesus Christ in an effective way.

The morning offering was designated for "My Missionary for a Day" and the afternoon offering for the General Fund of the WMF: Pastor and Mrs. Johnson led us in the song "Come and Dine" before the noon lunch.

The afternoon sessions opened with a singspiration, and a prayer fellowship led by Mrs. Harry Molstre. The afternoon message was brought by Missionary George Knapp. He shared with us their activities in Brazil, telling especially about the bookstore and the youth work in Bible camps and the Bible Institute. Pastor Knapp used Isaiah 12:3 for his meditation: "With joy you will draw water from the wells of salvation." Water is an absolute necessity in our lives; so too, in our spiritual lives we need the living water, Jesus Christ. Pastor Knapp challenged us to go and tell others as the woman of Samaria did when she met Jesus at the well.

Mrs. Knapp also brought a greeting and told about the WMF work in Brazil. She invited each one to visit them this year at their mobile home in Os-

seo. She closed by reading the poem "Christ Has No Hands but Our Hands."

Elections were held and Mrs. Irene Torgerson was elected secretary and Mrs. Ted Aasness was re-elected vice-president. Mrs. Joe Nelson and Mrs. Richard Black were appointed to serve on the nominating committee for two years.

A group of ladies from the Dalton parish sang selections from the cantata "Hallelujah, What a Savior." The benediction was pronounced by Pastor Wendell Johnson. There were 145 in attendance at the rally.

Mrs. Harold Erickson
Secretary

WMF AWARDS GIVEN AT EAGLE BUTTE CHURCH



Emmanuel Lutheran WMF of Eagle Butte, S. Dak., recently awarded Honorary Membership pins to three ladies. A special program was given which concluded with a duet by Pastor and Mrs. Edwin Kjos. One In Memoriam award was also made at the meeting. Mrs. Arnold McCarlson, left, is shown making presentations to Mrs. Helen Schuler, Mrs. Russell Keckler, Mrs. Dale Brewer (who accepted for her mother, Mrs. Tilvert Iverson) and Mrs. Harold Brewer (who accepted the In Memoriam citation for the late Mrs. Nola Brewer). Mrs. Ray Bayless is partially visible on the left.

Verses 20 and 23 read, "And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake His people for His great name's sake: because it hath pleased the Lord to make you his people. Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way." Samuel tells the people in verse 20 that although they have sinned they should not turn aside from following the Lord. And how should they serve the Lord? With all their hearts.

It is so wonderful and reassuring to know that we serve a loving and forgiving God and that He will not forsake His people, for His great name's sake.

Samuel also reminds us of our responsibilities as Christians. That is that we should never cease to pray for each other and to teach the good and right way.

Again, in verse 24, Samuel repeats, "Serve Him in truth with all your heart." If we truly serve Him with all our hearts we will then and only then truly "consider how great things He hath done for us."

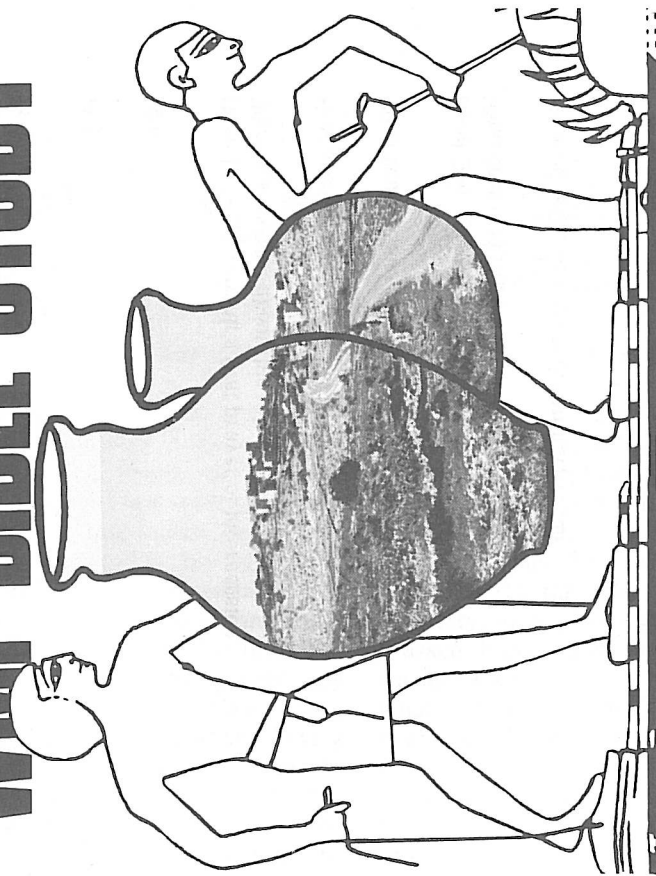
WMF REMINDERS

In August we have been honoring faithful members for their services and also those who have passed on through our project, Honorary Membership and In Memoriam. These gifts are used for housing of missionaries on furlough, so there is a continuous drain on this fund.

Church Extension is the project for September. Let us keep in mind that this is one project in which we did not reach our goal last year. Let us pray much about our giving to this project.

Mrs. Robert Dietsche
President, WMF

WMF BIBLE STUDY



WMF BIBLE STUDY

LESSON IX

JEREMIAH

September, 1974

JEREMIAH'S INTERCESSION

"A prolonged drouth had stripped the land of food. Though the people hated, ridiculed and mocked Jeremiah, and repeatedly sought to kill him, yet it made his heart ache to see them suffer. His intercession to God, in their behalf, to remove the drouth, as recorded in chapters 14, 15 is as near an approach to the spirit of Christ as is to be found anywhere in the Old Testament. He was persistent. God was immovable!" Halley's **HANDBOOK**

1. Note some results of the drought:
14:3

14:4

14:5

14:6

2. Read 14:7-9, Jeremiah's first prayer of intercession.
What has brought about this trouble? v. 7

How does he address God? v. 8

What is his request? v. 9

3. Read God's answer in 14:10-12.
What does God say about the people? v. 10a

So what is His answer to Jeremiah? v. 10b

v. 11

4. In Jeremiah's second intercession, whom does he blame for leading the people astray? 14:3

5. Read the third intercession in 14:19-22.
What does he pray for again? v. 20

Who alone can send rain? v. 22

6. God's answer is in 15:1-9.
Does the Lord relent? v. 1

Rather, what does He say of them? v. 6

v. 7b

7. Jeremiah's prayer now becomes personal. Read 15:15-18.
What are his four requests in v. 15?

In the midst of his sorrow, where does he find his joy and delight? v. 16

What picture do the words "I sat alone" of v. 17 give you?

8. Read the Lord's answer in 15:19-21.

Note the two "ifs" in v. 19.

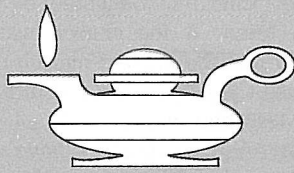
"Are there intercessors like Jeremiah in the world today? Are there Christian men and women who intimately feel the desperate plight of lost souls, who must unceasingly cry to God on their behalf for His mercy and forgiveness, who are assured that nothing is impossible with God. Vacant places of intercession plead today for occupation." JEREMIAH by Jensen

ALL YOUR HEART

"Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you" (1 Samuel 12:24).

In the preceding verses of this chapter we read how Samuel reminds the Israelites that they had insisted on having a king to rule over them "when," as Samuel reminds them in verse 12b, "The Lord your God WAS your king." Are we guilty of the same thing? Is the Lord God king of our lives or has **some one or some thing** become king instead? How important to us is "number one"—self, money, material goods? Can we truly say the Lord God is king of our lives?

Samuel reminds the people of the many times the Lord has delivered them from their enemies and also how many times they have rebelled against Him. In verses 16 and 17, he says, "Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest today? I will call unto the Lord, and He shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king." This season in Palestine occurs at the end of June or the beginning of July, when it seldom or never rains, and the sky is serene and cloudless. Verse 18 reads, "So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel."



SCHOOL NEWS

INTERIOR WORK PROGRESSES IN NEW DORM

Work on the roof of the new dormitory for boys at AFLBS made great progress the week of July 29. Even while that was taking place, metal studdings were being positioned as room dividers within the building. With the roof on interior work can be carried on without let-up and this is what is happening. Much remains to be done but it is hoped that all will be completed by the opening of school on Sept. 16.

Landscaping and roadwork will in all likelihood not be completed by the time school opens, but will be finished at the first opportunity.

BIBLE SCHOOL TO OPEN SEPT. 16

The new school term at AFLBS will open on Monday, Sept. 16, not Sept. 9 as previously announced. An error in calculation had given the earlier date.

All new and returning students are asked to take note of the later starting time and to plan accordingly. On Sunday, Sept. 15 there will be an opening service at 4 o'clock in the church building. Registration for classes will take place on Sept. 16 and classes will commence on Tuesday morning, Sept. 17.

Classwork at Free Lutheran Seminary will open on Monday, Sept. 16. The Seminary operates on the semester basis, while the Bible School has a three-quarter year.

WE NEED TO GO FORWARD IN FAITH

Phil. 4:19: "But my God shall supply all your need according to His riches in glory by Christ Jesus."

When we look at America and the world in general, it is obvious that we need economic, political, social and religious reform. These world

needs of such great significance are causes for concern by every responsible person. What can you do? Does the task of world reform seem hopeless or near hopeless to you? As concerned as you are about the present world situation, God is far more concerned. God wants to change the world by turning the hearts of men everywhere to Him. Every person who knows Jesus Christ as Savior from their personal sins has been commissioned by God to take part in this task.

Many people today see the need for world reform and the need for spiritual growth in this life. As a result, some seek special gifts from God to cope with life and make them more effective in service to the Lord. However, in such a situation, self-will can take preeminence over God's will. We do not need any more of this, as the world situation proves. We are presently suffering from the results of man's work throughout the centuries. What we need is the work that God would do in the world.

The above verse assures the believer that all needs shall be supplied. This does not mean that they will always be supplied in advance, whether physical or spiritual. It does mean that when the need arises, that is a genuine need, and not just a desire, God will meet that need. You cannot have a need which is greater than God's ability and will to meet that need. Doubtless, every Christian accepts this truth intellectually, but many fail to apply it to their daily lives. So often the needs of body and soul are placed on the level of human possibilities rather than committing them, by faith, into the care of our loving heavenly Father. God has told us that He is responsible for meeting these needs. When we assume that responsibility, we limit His work in our lives and through our lives. When, we, in faith, believe this

promise of God and trust Him to meet our needs, He does a great work in our lives and through our lives.

May God grant us grace as individuals and as an Association to always seek His leading and then go forward in simple faith with the full assurance that all of our needs will be supplied. We will then continue to grow spiritually ourselves and be a witness to a world that needs it so badly.

—Dale Mellgren
Seminary Senior

1973-74 ANNUALS ON SALE

Orders are being taken for the 1973-74 AFLBS school yearbook. The cost per copy is \$5.00. Something extra for postage will be appreciated. The annuals are recommended for individuals, families and congregations.

Send your order to:

Bible School Annual
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

REMEMBER THE SPECIAL PENSION OFFERING

The AFLC Board of Pensions has established a fund for the purpose of giving assistance to retired pastors, pastors' widows, or pastors with certain special needs due to circumstances beyond their control. Each case is reviewed separately on the basis of need.

It is right and good for our congregations to share in the needs of those pastors and widows who may have experienced unusual burdens, especially those who have faithfully served on salaries considerably lower than those given to our pastors today. Another case of need would be a pastor unable to serve his parish because of an extended illness or disability.

We are admonished in I Timothy 5:8: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."

Let us pray, and share what God has given to us so that we can "provide for our own" in their time of need.

The 1974 Annual Conference urged congregations to take up a special offering for this cause on some Sunday in October. We invite you to do this.

The AFLC Board of Pensions

NEWS of the Churches

BROWNIES AT EAGLE BUTTE CHURCH



These girls are Brownies from Troop 113, Eagle Butte, S. Dak., and attended services on Girl Scout Sunday in Emanuel Lutheran Church where they all attend Sunday School. Mrs. Arnold McC Carlson is the troop leader. The girls are, left to right, Wendy Brendt, Nancy Peacock, Jeanette Flom, Michelle Jensen, Eileen Bayless and Billie Jo Kekcler.

BETHANIA CHURCH, NEWFOLDEN, NOTED 90th ANNIVERSARY

The 90th anniversary of the founding of Bethania Lutheran Church, rural Newfolden, Minn., was observed on Sunday, July 21, in morning and afternoon services. Rev. Hubert F. DeBoer, Thief River Falls, is the interim pastor and he presided at both sessions.

In the morning worship hour at 10:30, the message was given by Mr. Ed Mathison, Bagley, Minn., who had served at Newfolden during another vacancy some years back. He used Prov. 22:28 as his text and called upon the congregation not to remove the ancient landmarks of the founding pioneers.

There were two special musical numbers, a duet by Martha Haugen and Eunice Rokke, "I Sing of Thee,"

and a duet by Vickie and Tami Bjorngaard, "Shepherd of Love."

Following a bountiful dinner in the church parlors and a time of visiting, the afternoon service was held at 2 o'clock. The song "Great Is Thy Faithfulness" was sung and Mr. Olger Rokke, chairman of the congregation, gave his greeting. Devotions were given by Missionary Andrew Lindgren of the Redby Indian Mission, Redby, Minn. He is married to the former Elsie Olson, a daughter of Bethania. Rev. John P. Strand, president of the Association of Free Lutheran Congregations, preached the festival sermon. His text was Phil. 1:9-11, Paul's beautiful prayer for a Christian congregation he had established. Pastor Strand challenged the audience with those same Christian goals of love, knowledge, discernment and righteousness.

Greetings were brought by Rev. Raynard Huglen, Minneapolis, Minn., formerly of Newfolden, and Lay Pastor Rodney Stueland, Buxton, N. Dak., the most recent pastor at Newfolden. Greetings from Lay Pastor Gene Sundby, Outlook, Sask., also a former pastor, and Rev. Robert L. Lee, Valley City, N. Dak., a student pastor, were read. Several other greetings were spoken by members of the audience.

Mrs. Lindgren and her sister Janice, Mrs. David Ramsey, sang "Follow Me" at the service and Mrs. Dennis Gray, Grafton, N. Dak., sang "I don't Know About Tomorrow" with her sister Naomi Rokke. Bethania is their home church, too.

The service closed with the song "Faith Is the Victory." Refreshments were served in the church parlors.

Bethania was organized on March

27, 1884, at a service attended by Pastor Christian Saugstad of Crookston, Minn. A log church was built in 1887 and the present church in 1904. It wasn't placed in its present location until 1940, however.

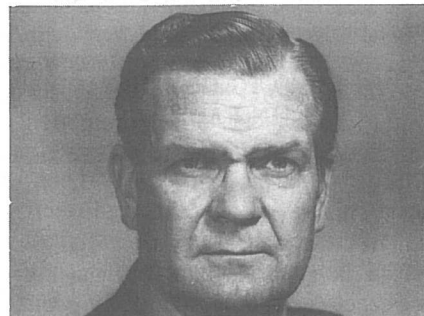
The following pastors have served at Bethania: Elias Aas, 1886-88; H. Ostgulen, 1889-1906; Martin Bjornson, 1907-1912; Albert Gilseth, 1912-19; John Hjelmeland, 1919-26; G. P. Ronholm, 1927-45; E. J. Raaum, 1945-52; Gordon N. Berntson, 1953-58; Elder Oscarson, 1958-62; Gene Sundby, 1963-69; Rodney Stueland, 1970-74.

In addition to Mr. Mathison, and Pastor Lee, Bethania was served by Pastors Karl Berg and Herbert Larson when there was no regular pastor. Pastor DeBoer has been with the congregation since January of this year, on a temporary basis.

Bethania forms a parish together with Westaker of Newfolden and Hegland of Strandquist. The three congregations sponsor a Sunday evening radio broadcast on station KTRF, Thief River Falls, and it is called "Trumpet of Truth."

CLIFFORD JOHNSON ENDS 14 YEARS OF SERVICE AT FINLAYSON

Clifford E. Johnson of Esko, Minn., who has served as lay pastor of St. John's Lutheran Church in Finlayson, Minn., for approximately 14 years, recently resigned. He was honored with a party at which time members expressed their gratitude for his faithful service and presented him with an album of pictures depicting those years, which included the rebuilding of the church following destruction by fire. The congregation of St. John's has been richly blessed by the service of Mr. Johnson and all join in wishing him joy and continued blessings in his work for the Lord.



Mr. Clifford E. Johnson

(Ed. Note: Clifford Johnson is a member of St. Paul's Lutheran Church in Cloquet, Minn., and serves as a member of the Co-ordinating Committee of the AFLC.)

OUR REDEEMER ANNOUNCES BUILDING PLANS

Our Redeemer Lutheran Church of Kirkland, Washington commenced a new construction program Sunday, June 2, in a formal groundbreaking ceremony. A new main sanctuary seating 350, offices, a library, a fellowship hall and a Christian education wing are included in the project. Architectural plans for the building have been rendered by Ollenburg/Gabbart Associates of Seattle.

The brief history of the church is typified by continuous growth. In 1967 a handful of families began meeting for regular worship services and a year later the current sanctuary was constructed. It soon became evident that these facilities were being sorely taxed, and serious investigation of a building project commenced.

Of the 11,000 labor man-hours required to complete the total project, 95% will be accomplished by the voluntary efforts of the congregation members. Financing of the project will be accomplished via contributions and loans of the membership and of friends of Our Redeemer. Scheduled occupancy of the new sanctuary building is Easter Sunday, 1975.

Pastor Robert Rieth has sum-

marized the project as a demonstration of faith on the part of the membership which is in keeping with the church motto—"God Is Able."

—Corr.

PASTOR INSTALLED AT ZUMBROTA LAST DECEMBER

Sunday, December 2, 1973, was the occasion of the installation of Pastor Curtis D. Emerson as full-time shepherd of Our Saviour's Lutheran Church at Zumbrota, Minn.



Rev. John P. Strand, left, and Pastor Curtis Emerson

Pastor Emerson had been serving Our Saviour's on a part-time basis, but on October 1, 1973, became full-time pastor. This congregation has grown from a charter membership of 35 members to its present total membership of 136.

Rev. John P. Strand, president of the Association of Free Lutheran Congregations, was the installing officer and delivered the sermon.

Carl J. Jorgenson, president

WOMEN IN GRAND FORKS ANNOUNCE COOKBOOK

The Trinity Lutheran WMF of Grand Forks, N. Dak., has published a cookbook. The cost is \$2.75 per book plus 40¢ for postage and packing. Send orders to Mrs. Albert Moen, 1510 S. 10th, Grand Forks, N. Dak. 58201.

NEXT AMBASSADOR DUE SEPTEMBER 10

In accordance with our policy, one issue in August each year is omitted. Hence, there will be no **Ambassador** on August 27 and the next issue will be published on Sept. 10.

Material for that issue should reach the Editor by August 24. We regret that some material now on hand will have to lay over until the next issue.

May the goodness of the Lord be very real to you during these coming weeks and until we meet again through the pages of **The Lutheran Ambassador**.

The Editor

NEW READERS PROGRAM KEYNOTES NATIONAL BIBLE SUNDAY

The American Bible Society invites all churches to participate in the 74th annual celebration of National Bible Sunday, November 24, 1974, and National Bible Week, November 24-30, 1974. National Bible Sunday has been named "Good News Sunday" to emphasize the work being done for new readers and to involve churches in the pressing needs of new readers throughout the world. To help churches plan their Good News Sunday celebration, the Bible Society is providing free Good News Sunday program packets for all churches upon request.

The Society's program, **GOOD NEWS FOR NEW READERS**, the largest and most dynamic program every conducted in the history of the Bible cause, has been chosen to keynote National Bible Sunday because of the urgency of the need to provide children and all new readers with the Gospel of our Lord Jesus Christ and the massive response required by the Bible Society. **GOOD NEWS**



Artist's sketch of the new Our Redeemer Lutheran Church; built around the original structure.

FOR NEW READERS is providing the printed Word of God for new readers, an entirely new audience, to enable them to read and understand the Scriptures—for the first time in their lives!

Since 1900, the American Bible Society has observed Bible Sunday as a special time for churches to unite and support the Bible cause. The program packet supplied by the Society contains ideas and examples for a church's active and vital participation in Good News Sunday.

To request more information about GOOD NEWS FOR NEW READERS or a free Good News Sunday program packet, please write to the American Bible Society, P. O. Box 4084, Grand

Central Station, New York, NY 10017.

**REV. R. L. LARSON, SERVING
ON FELLOWSHIP BASIS,
DIED AUGUST 7**

Rev. R. L. Larson, Hampden, N. Dak., serving in the Association of Free Lutheran Congregations on a fellowship basis since the first of January, died on August 7, several days after suffering a severe heart attack. Funeral services were held in Hampden on August 10.

A complete obituary will be published in the next issue of **The Lutheran Ambassador**. Our sincere sympathy goes to Mrs. Larson and the children in the loss of husband and father.

THE LUTHERAN AMBASSADOR
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