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Vol. 3

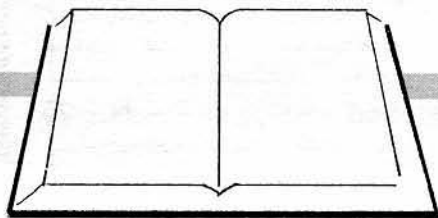
December 28, 1965

No. 25

LUTHERAN

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According to the Word

ARE YOU A CHRISTIAN?

Read Acts 11:19-26

“And the disciples were called Christians first in Antioch” (Acts 11:26). There was no organized “department of evangelism” in the early church. Rather, the entire church became a vital evangelistic force, recognizing the fact that men everywhere without Christ are lost and need to be saved. The vicious persecution in and about Jerusalem at the time of Stephen had scattered the believers and driven them into distant provinces, but their testimony was not silenced. In fact, they were more zealous than ever. Some travelled as far as Phenice, Cyprus, and Antioch, preaching the Word (Acts 11:19). The fields were indeed white unto harvest. What a day for evangelism and missions!

Wonderful things happened, particularly at Antioch. Here the Lord used His witnesses in a mighty way. “The hand of the Lord was with them, and a great number believed and **TURNT TO THE LORD**” (Acts 11:21). This is what gladdens the hearts of believers, and the heart of God. Someone has defined it thus: “Evangelism is winning men to Jesus Christ. It is bringing men to a consciousness of their sin and to a personal accept-

ance of Jesus as Lord and Savior.” In our present day, multitudes are being turned to the church, or to some new religion, or to certain religious leaders, yet not to the Lord.

So great was the response to the Gospel at Antioch that the news soon spread to distant cities. Jerusalem heard about it, and the church there decided to send additional workers to Antioch. Barnabas was appointed to go and to assist with follow-up work. When Barnabas came and saw for himself what God was doing, he was glad and proceeded to exhort the new converts that they should “cleave unto the Lord with all their hearts.” These men were not seeking to attract people to themselves. There is not so little of this today. The name of the evangelist is projected rather than the name of Jesus. Barnabas was a good and wise counsellor. “Cling to Christ alone!”, he exhorted them. This is good advice to young converts. The Apostle Paul similarly encouraged the Colossian Christians: “As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col. 2:6).

The revival in Antioch continued and more laborers were needed. Saul of Tarsus, the converted persecutor, was contacted and brought to Antioch also. What a thrill it must have been for him, as it is

for us, to be along where God is blessing and where souls are being saved. It can truly be said of the church at Antioch that it had its birth in a spiritual awakening and it continued to be a soul-winning church. Here also, the believers were designated as “Christians” for the first time. “And the disciples were called Christians first in Antioch” (Acts 11:26). While this term is often used today in its broadest sense, let us remember that a Christian according to the New Testament is one who has turned from darkness to light, from the power of Satan unto God. Only those who have experienced a consciousness of their sin and who have placed their trust in Christ alone, can truly be identified as Christians.

While you are reading these lines, may I ask, are you a Christian? Is yours a living faith in Jesus Christ? Do you know that you’ve been born again? Man is essentially the same today as in generations past. “All have sinned and come short of the glory of God” (Rom. 3:23). Therefore, with the Apostles of old, we must proclaim to this generation: “Repent ye therefore, and turn again, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19). May the times of refreshing come soon.

Jay G. Erickson

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The Law of Liberty

Pastor Knut Gjesfield
Thief River Falls, Minnesota

Read James 1:25

ARE we awake to the fact that Christianity is a revelation? No reasoning of man has invented it. It is planned and accomplished by God. "No prophecy ever came by impulse of man, but men, moved by the Holy Spirit, spoke from God" (II Pet. 1:21).

We have the law of Moses, written on tables of stone and, according to what we have read in Romans 7:10-12, this law kills. We read, "The very commandment which promised life, proved to be death to me. For sin finding opportunity in the commandment deceived me and by it killed me." The law killed me. What does it mean? The meaning is that the commandment has robbed you of all hope to reach heaven by trying to keep it. The natural man is ignorant of the teaching in the New Testament. They all think the way to reach heaven is to be good, or to do the best you can. They live under the law, but the law has not killed them.

How come that the law killed Paul, or maybe I should say Saul, yet it cannot kill many who live under the law? The law kills some people but others it can't kill! Why? It may be ignorance. It may be dishonesty. Saul had the revelation direct from God. He was honest, he acknowledged the truth, he was led by the light into the law of liberty. Now you have the same revelation that Saul had from God. Are you going to find out if you are

still under the law but not yet killed? Let me give you a verse from the revelation that Paul had. In Galatians 3:10 we have these words, "For all who rely on the works of the law are under a curse. For it is written, Cursed be every one who does not abide by all things written in the book of the law to do them."

Do you really think that you have kept all that is written in the law? If you have not you are under a curse. That is the same as to be condemned, the same as to be lost. You may say, "I do the best I can; can God expect more?" Yes, if you go the way of the law, then God demands: "You shall love the Lord your God with all your strength, with all your mind, and your neighbor as yourself" (Luke 10:27).

This talk about doing the best you can is the adulterer's life! To come to the Judgment Day and present your own good life, patched by the life of Christ, will not let you through the heavenly gate. We must tell you this now, today, while there is the opportunity to be corrected.

The New Testament tells us about the "perfect law of liberty" (James 1:25). We advise you to look into this kind of law. The Holy Spirit through the Word of God is able to make these things clear to you. Don't tumble along in confusion towards death and judgment in false thoughts and imaginations of your own! We have the revelation from God concerning salvation; it is in the Bible; read it yourself.

You know that according to the Word we are saved by faith. We are saved by the forgiveness of sin and by the act of God, in which He reckoned unto the sinner the righteousness of Christ. I should say that this is preparing for salvation, and it takes place in the heart of God. What we are trying to explain is "the perfect law of liberty." This law is something created in every believer. Because of forgiveness and because of the righteousness of Christ reckoned to you, the perfect law of liberty will be created in you.

This is a great change. This prepares you for heaven and for the heavenly company. Yes, this is really salvation. When this "perfect law of liberty" is created in a sinner, a new way of living is observed. A person gets a new interest, a new will, a sanctified emotion. Sure enough, these things are created by God, and the Word tells us how to get the experience and the power of it. This change was seen in the Old Covenant by the prophet Jeremiah and others. It is stated in the following words in Jeremiah 31:33: "I will put my law within them and I will write it upon their hearts and I will be their God and they shall be my people."

We all know that in the Old Covenant the law was given to Israel, written on tables of stone. In the New Covenant the law is written on the heart of every believer. There is the cause and the foundation of the "perfect law of liberty." How does it come to pass

that the law written on tables of stone can be written in the hearts of man? The Word of God tells us. Romans 7:1-3 gives an illustration from married life, and in verse four comes the application, as follows: "Likewise, my brethren, you have died to the law through the body of Christ, so that you may belong to another; to him who has been raised from the dead in order that we may bear fruit for God."

To die to the law by, or through, the body of Christ, have in mind that Christ had a body. He lived in Palestine under the laws of that country. But when He died He was no more under the control of the law of Palestine. He rose and went into another country to live with His Father the life of liberty. Bear in mind that Jesus is our substitute. He lived, He died, He rose for us. This was done for all humanity. "We are convinced that one has died for all; therefore all have died" (II Cor. 5:14). But only believers, only those who accept His work, get the benefit from it. Those who appropriate the death of Christ are united to Him. This union with the risen and glorified Christ takes place beyond the grave. It is the union with the risen, glorified Christ that creates the perfect law of liberty. The nature of Christ moves and operates and has become a force in every believer. "Sin will have no more dominion over you, since you are not under law but under grace" (Rom. 6:14). Why is grace a stronger agent than law? It is because the law, written on tables of stone, has become a force in the heart of every believer. The demands of the law, written in stone, are included in "the perfect law of liberty." The demand in stone has become the desire of the believer's heart.

If this is made clear to you, then you will understand the thought expressed in Romans 7:4b: "In order that we may bear fruit for God." Love for the brethren, love for the Word, love for God—these are impossible for the natural man, but when the perfect law of liberty has been created in him, then it is possible.

**WIFE OF LAY PASTOR
AT NEWFOLDEN
PASSED AWAY SUDDENLY**

Mrs. Gene Sundby, wife of Pastor Sundby of the Westaker-Bethania-Hegland Lutheran Parish, passed away unexpectedly at their home in Newfolden, Minn., on Wednesday, Dec. 8. She was 26 years old.

Funeral services were conducted on Saturday afternoon, Dec. 11, at the Westaker Lutheran Church in Newfolden, with Rev. John P. Strand, president of the Association of Free Lutheran Congregations, and Rev. Marius Haakenstad, Thief River Falls, Minn., officiating. Interment was made in the cemetery by Bethlehem Lutheran Church, Hawarden, Sask., following a service conducted by Rev. Vernon Roste of Hawarden, Dec. 15.

Ruby Sundby was born on August 12, 1939, at Saskatoon, Sask., to Mr. and Mrs. Oscar Olson. She spent her childhood near Hanley, Sask., where she attended elementary school. She was baptized and confirmed in the Bethlehem Lutheran Church, Hawarden.

She attended four years of high school and two years of Bible school at the Lutheran Collegiate Bible Institute in Outlook, Sask. After graduating she began working in a bank at Swift Current, Sask., and later at Moose Jaw, Sask.

She was united in marriage to Mr. Gene Sundby on April 18, 1960, in Bethlehem Church.

After their marriage they resided in Moose Jaw until 1962 when

they moved to Redby, Minn., where they served an Indian Mission. In October of 1963 they accepted a call to serve the Free Lutheran Parish at Newfolden.

Mrs. Sundby was active in various activities of the church—doing some parish work, teaching Vacation Bible School, working at Bible Camp, assisting in Ladies Aids, and whatever tasks she was called upon to perform.

Mrs. Sundby is survived by her husband, and three daughters, Heather, Carren and Michelle; her parents, Mr. and Mrs. Oscar Olson, Hanley; her maternal grandparents, Mr. and Mrs. Ole Thoen, Saskatoon; two sisters, Sylvia and Phyllis, both of Hanley; five brothers, Rudolph, Pasadena, Calif., Clarence, Lloyd, Merton and Paul, all of Hanley.

She was preceded in death by her paternal grandparents.

She was a wonderful mother and wife and will be greatly missed by all. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

—Corr.

(Readers of THE LUTHERAN AMBASSADOR join in expressing deepest sympathy to Pastor Sundby, his children, and all the family of Ruby Olson Sundby and commend them to the Lord's gracious care. We do not understand why this young wife and mother should be called from this life now, but God knows all things and we trust in Him.—Ed.)

TREASURER'S THIRD QUARTER REPORT (Plus Nov.)

Aug. 1 — Oct. 31 and Nov. 30

	Yearly Goal	Given to date	3rd Quarter Income	November Income
General Fund	\$29,465.62	\$30,247.37	\$9,807.43	\$4,372.52
Missions	32,000.00	26,013.42	7,482.76	6,659.00
Seminary	23,328.00	8,933.19	3,275.19	1,220.21
Parish Education	800.00	718.03	456.00	
Youth Work	500.00			
Stewardship	\$1,000.00			
TOTALS	\$87,093.62	\$65,912.01	\$21,021.38	\$12,251.73

In the first two quarters we reported income for Missions which was not included under the budget so we have reduced those figures for this report by \$336.50. (These figures pertain to radio income for the Roseau station, personal gifts to missionaries and repayment on car loan by John Abel.)

Contributions toward Pastor T. F. Dahle's expenses, as well as those expenses, are included under the General Fund.



WOMEN *for Christ*

Dear Women of the WMF,

"The earth is the Lord's and the fullness thereof." Now that I am back home and have had one week to catch up on my work, both in our home and at my nursery school at the missile base, I am taking time to reminisce and evaluate my trip to the West Coast and back. I am sure that I received more blessing than I could ever have been to anyone. It was a great joy to have fellowship with so many who are members of the true Christian Church, and by that I mean every person who has a living faith in a living Friend, the Lord Jesus Christ. How great it was to see and visit with the Christians in all our churches from Tioga, N. Dak., to Astoria, Ore.

God has called each one of you to a particular place as women of the WMF. We cannot be lazy but must work and endure hardness as we teach in our homes and in our churches. We must never feel that there is nothing we can do about the sin-sick world around us because God has called us to be His servants every day just where we are. The first great message of a living Savior was given to the women and we must continue to spread this message of a living Christ in our midst today. "The life that we live speaks so loud that the world can't hear what we say," says a songwriter, so it behooves us to let Christ so live and

rule in our hearts by the power of the Holy Spirit that folks will know that we have this new life in Christ.

How we should thank God for His Holy Spirit who will lead and direct our lives as we abide in Jesus and He abides in us. This is done by feeding on the Word of God. We need to read, study, meditate, memorize and pray the Word of God, for it is the power unto salvation.

It has been said before and I say it again that the greatest need in our world today is for sanctified Christians. If we are to make an impact on the world about us, then we need to take an inventory of our lives and see if we are really taking hold of the commands from God to us in His Word. Do we really hate sin and confess it or do we merely excuse sin both in our own lives and in the lives of those about us?

Do we really deny ourselves to give to our church? Do we take up our cross—speak a word for Jesus and hold fast the truth of the Bible even if it means persecution? Do we follow Jesus or do we follow the world. Do we stay away from every appearance of evil?

Are we willing to lay aside every sin that would hinder us from running this race to the finishing line so that we can say with Paul, "I have fought the good fight, I have finished the course," and so look forward to the crowns that are

laid up for us in glory? How we need to pray for one another, as God commands us to do in His Word, first for all those who are children of God and then that others may be saved too.

Someone has said that a Christian home is like a vestibule to heaven, but let us not set our eyes so much on the things of this world that we forget to lay up treasures in heaven.

It was my pleasure to be received and escorted by men and women of faith in every town in which I stopped. This, and the undergirding of prayers, made my whole trip something out of this world. Words cannot convey to any of you the feeling I had of never being alone or afraid. I really felt the "everlasting arms underneath." Thank you all, my dear praying, Christian friends. My jet plane flight home was also a thrill and it made me feel like a speck of sand. To think what a great God we have whose "eyes go to and fro over all the earth, to show himself strong in behalf of them whose heart is perfect toward him" (II Chron. 16:9). As I looked at the earth below and thought of the power of the jet plane to keep us in the air (great as it is) yet the power of God to put the world in space, to raise His Son from the dead and give us His Holy Spirit is not to be compared with any man-made power.

Have you let this Holy Spirit power convict and cleanse you of all sin and fill you with power to serve a living Savior? I thank God for the high calling to serve you as president of the WMF of the AFLC, but most of all for the high calling that I have as a child of the King, for the Spirit of God called me into a living faith in Christ and so by faith I take my stand to follow Him.

In closing I must say that as arrangements are made for me to present Bible studies and the work of the WMF, I feel much like the little child who picked flowers and

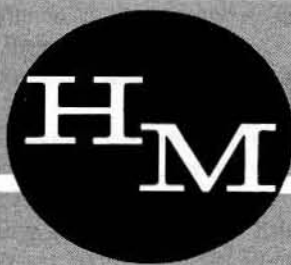
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THE LUTHERAN AMBASSADOR SCHEDULE FOR 1966

1. The first date given is the date on which the *Ambassador* is printed every two weeks.
2. The second date is the deadline at which material for that issue must reach the editor.
3. Material which arrives late will not be included in the next issue unless it is of an emergency nature.
4. Unsolicited material is welcome, but will be used at the discretion of the editor and as space permits.
5. Observe that one deadline in the summer varies from the standard procedure.
6. The Christmas issue deadline is November 1.
7. In sending notices of meetings, keep in mind that subscribers receive their papers up to a week following the publication date.
8. All material must be sent to the editor for his decision.
9. Regular writers for the *Ambassador* are asked to note the special issues so that they may write concerning those topics if they desire.

PUBLICATION	EDITOR'S DEADLINE	SPECIAL	WMF BIBLE STUDY
January 11 January 25	December 25 January 8		Yes
February 8 February 22	January 22 February 5	Lent Lent	Yes
March 8 March 22	February 19 March 5	Lent Easter	Yes
April 5 April 19	March 19 April 2	Mother's Day	Yes
May 3 May 17 May 31	April 16 April 30 May 14	Pre-Convention Memorial Day and Pre-Convention Father's Day	Yes
June 14 June 28	May 28 June 11	Convention Reports	Yes
July 12 July 26	June 25 July 9	Convention Reports	Yes
August 23	July 23		Yes
September 6 September 20	August 20 September 3		Yes
October 4 October 18	September 17 October 1	Reformation	Yes
November 1 November 15 November 29	October 15 October 29 November 12	Thanksgiving Advent and Universal Bible Sunday	
December 13 December 27	November 1 December 10	Christmas	Yes

PLEASE SAVE THIS SCHEDULE FOR FUTURE REFERENCE!



HOME MISSIONS

MISSION EXTENSION FUNDS NEEDED

There are many requests from different congregations to borrow money for the building of new buildings and the remodeling of the old ones. There are so many requests that the Mission Committee cannot begin to help as many as we would like because of a lack of funds.

Perhaps you would love to put your money to work for the extension of God's kingdom and receive a good interest rate besides. You may do this through a Mission Extension Fund Certificate. When your money is loaned to this fund for a five-year period, you receive 5% interest annually and this money in return is loaned to congregations for building purposes. The terms are more specifically spelled out on the Mission Extension Fund Certificate which is pictured on this page. You may even clip the bottom part from this paper and mail it to 3110 East Medicine Lake Blvd., Minneapolis, Minnesota 55427, with your check for the amount you intend to invest. This will start the paper work so the completed certificate may be sent to you.

Do not leave your dollars idle or doing partial duty when they could be helping build the kingdom and return a good rate of interest as well. All investments are backed by the assets of the Mission Extension Fund.

Pastor Harold Schafer
Mission Director of the AFLC

(5 YEAR CERTIFICATE)

\$ _____

No 11498

Mission Extension Fund Certificate

of

The Association of Free Lutheran Congregations Mission Committee
3110 East Medicine Lake Blvd.
Minneapolis, Minnesota 55427

On the _____ day of _____, 19____, the Association of Free Lutheran Congregations Mission Committee will pay the owner or _____

the sum of _____ dollars, with the interest rate of 5% payable annually. This money may be withdrawn after one year, for emergency purposes, upon 90 days notice. The interest rate shall be 4% per annum for any portion of a year on which interest is payable, during the year in which the money is withdrawn before the maturity date. This certificate is issued by the Association of Free Lutheran Congregations Mission Committee and is backed by the assets of its Mission Extension Fund. This certificate is valid when signed by its president and countersigned by the secretary.

This Certificate is issued on the _____ of _____, 19____.

Countersigned: _____ Signed: _____
Secretary President

APPLICATION

Mission Committee
Association of Free Lutheran Congregations
Fargo, North Dakota

Mailing Address:
3110 East Medicine Lake Blvd.
Minneapolis, Minnesota 55427

Dear Sirs,

Date _____

Enclosed find \$ _____ for investment with the Mission Extension Fund of the A F L C. Please send me a Certificate for the amount enclosed, and make Certificate payable to:

Name _____

Street _____ City _____ State _____

Signed _____

BIBLE VERSES

"Oh, how I love thy law! it is my meditation all the day" (Ps. 119:97).

"Thy testimonies are my delight, they are my counselors" (Ps. 119:24).

"Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (II Tim. 2:15).



Luther League Activities

A Time to Think

Well, the logical question to begin with is this: What is the Luther League Federation?

This isn't as simple a question as might be expected. Basically, it is a name given to the youth auxiliary of our AFLC, and includes all the local Luther Leagues in our fellowship. Three national conventions have been held, officers have been elected, funds have been gathered for the Nogales Mission, and a committee has been entrusted with the responsibility of presenting a first-draft constitution at our next convention.

The question, in a sense, remains unanswered. What is the Luther League Federation—an abstract idea, an actual organization, or does it go no farther than the national officers, whose duties are summed up in planning the next convention? Surely there are differing ideas about this within our fellowship. The same situation faced the old LFC youth organization also. Pastor Clarence Carlsen, one of the first LLF presidents, expressed the following sentiments in November, 1923: "So far the Federation has centered its work about the annual conventions of young people held each year. The aim has been to make these evangelistic and edificational in nature, with very little business to transact. Several tracts have been published, some articles written in the papers.... Aside

from that, we have lived for the conventions.... It seems to me, however, that the time must come and possibly has come when the Federation must look towards greater usefulness on its part...."

Doesn't this clearly sum up the situation we are in today? (Who says that history doesn't repeat itself?) Perhaps our opening question ought to be rephrased to "What should be the Luther League Federation?" It must honestly be admitted that very few of us had any more than a "nodding acquaintance" with the inner workings of the old LLF. Is it our intention to be a continuance of the youth work in the Lutheran Free Church? The name and the framework seem to have been retained without much thought as to the implications. Does our AFLC want an active, purposeful Luther League Federation, or is it content with things the way they are?

Let the following be a suggested guideline for the Youth Board and for the Executive Committee of the LLF (not to mention the Constitution Committee) as they frame our youth organization of the future. Some of it is the author's own, but most is drawn from a program prepared by a former LFC youth director to meet similar need.

What is the purpose of our LLF? To assist the local youth organizations through programs on evangelism, discipleship, and fellowship.

Youth evangelism: to help develop a creative and ongoing evangelism program which is effective in reaching not only the youth within the church but also those outside the congregation.

—by developing the potentialities in the Bible Camp movement as a means of reaching all types of youth with a program which is always Bible-centered and Christ-centered.

—by organizing and encouraging our youth in such evangelistic activities as youth caravans, etc.

—by making youth evangelism the primary project in our local, district, and national Luther Leagues.

—by developing a strong mission concern through projects which participate in the evangelism of the world.

Youth Discipleship: to provide an ongoing program which challenges individual leaguers with disciplines found helpful in developing discipleship.

—by promoting spiritual growth through projects which bring leaguers into good habits with respect to regular reading, studying, memorizing, and meditating on God's Word. (Example—Pocket Testament Movement).

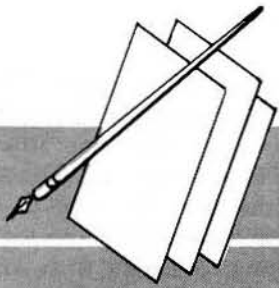
—by promoting the concept of Christian service in such a way that our youth may become sensitive to the needs of others and will come to regard the helping of others as a part of a Christian's normal use of his time and energies.

—by promoting such forms of Christian stewardship of money which will develop good patterns of response to the obligations a Christian holds towards his treasures.

Youth Fellowship: to assist in promoting conventions and such gatherings of youth which will encourage one another in the faith.

—by developing within youth a greater sense of the communion of saints by bringing them to-

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EDITORIALS

THANK YOU, PASTOR ERICKSON

With today's issue the series of devotional articles by Pastor Jay Erickson, Radcliffe, Ia., is completed. The series has been based on the Book of Acts.

In a vigorous, yet devotional manner, Pastor Erickson has led us through some of those dramatic events of the early Christian Church. He has given us something to think about, something to emulate, through the meditations of July-December.

We are certain that all our readers join in thanking him for this fine service rendered to us. May the Lord bless this effort also to His own glory and honor.

Beginning next month we are pleased to present Pastor Richard Snipstead, Ferndale, Wash., as our devotional writer. He is the secretary of our church and a past president of the Luther League Federation. We know that he, too, will have much of value to share with us.

While we are at the business of expressing appreciation, may we also declare our gratitude to Miss Eula Mae Swenson, Hatton and Fargo, N. Dak., for her very fine WMF Bible studies of 1964 and 1965. The knowledge that hundreds of women have become involved in Bible study because of her work should be quite a reward in itself.

The new WMF writer now is Mrs. A. L. Hokonson, busy pastor's wife from Faith, S. Dak. We look forward to her series this coming year on hymns of the church.

RETROSPECT

Retrospect, a contemplation of something past. With only days left of 1965, as this is written, it is natural to take the backward look. As we face a new year we must look back to see where we have been, what way we have come. Only in this way can we set the course for the new year.

1965 has been marked by three developments: (1) consolidation of our work as an association, (2) a turning toward our own problems rather than toward merger grievances, and (3) the presence of some tensions within the fellowship over interpretation of policy and principles. Now, let us discuss these points in a little detail.

First, the year has seen a settling, a consolidation of the total work of the Association. By this we would

not infer that our fellowship has found a comfortable rut. Rather, a plateau has been ascended from which both the past can be seen and the future viewed. We must not linger here over long, but at the same time a measure of accomplishment can be enjoyed in knowing that the work has been strengthened in every quarter, before pressing on toward even more ambitious goals.

Briefly, what are the concrete accomplishments of 1965? The sending out of a second missionary couple to Brazil, the securing of an executive secretary for parish education, and the strengthening of the seminary through the addition of a fine junior class and another teacher, Dr. Iver Olson. To these could be added the welcoming of new congregations and pastors, the continuing good financial support of the churches and the inspiration of church-wide and area conferences of one kind and another.

To go still another step further, what of the work in our many congregations? Each one has had moments of inspiration, of blessing. Souls have been saved, Christians have been edified. Yes, there is much for which to praise God.

Second, 1965 has witnessed the fellowship turning from the problems of the recent merger (American Lutheran Church and a part of the Lutheran Free Church) to consideration of internal matters. This transition, not yet complete, is a mark of the maturation taking place. Not that having problems is a sign of maturity, but dwelling on the past is even less so. We are looking at the present and the future, and and at the same time desirous of learning what the past has to teach.

Third, some tensions have been present in the fellowship over interpretation of policy and principles. We cannot help but feel that much of this has arisen because of misunderstanding as to what the Lutheran Free Church was and what the Association is. If some have found the Association different, or less, than they had expected, we are at one and the same time sorry and not sorry. Sorry because the misunderstanding has made it so difficult to work together and in some cases gives evidence that there can be no meeting of minds. Not sorry, because the realization of incompatibility now opens the way for new possibilities for those who may feel that the Association is not what they could have hoped. Let us be charitable toward those who feel that they must choose paths other than the one set before us. After all, many of us so recently asked the same of others.

This latter point could, of course, be discussed at great length. It is an involved thing and even a lengthy treatment wouldn't do justice to it.

Even what has been said here may have been news to some, but still others will know what it is about. We only recognize the existence of this problem now. May the Lord grant wisdom, love and understanding to us all.

PROSPECT

Prospect, a future probability based on present indications. What will 1966 hold for the Association on the evidence at hand as the old year closes? We can, of course, only give educated (?) guesses.

1966 will be a year in which adjustments are considered in the structure of the agencies which serve the congregations. Next summer's annual conference will take a look at the inherited set-up (from the Lutheran Free Church) and enact changes which are deemed necessary to our situation. Furthermore, the committee system may be altered in one way or another.

In 1966 our mission endeavor in Brazil will be greatly expanded, both because of having two couples in active work and the benefit of having been engaged in the labor that much longer. And at Nogales, Ariz., the developing mission there will make major gains.

The Seminary will add its third class in 1966. This will be a source of special joy. Once again we look for the Lord of the church to prompt a fine class of young men to join the other two. And surely 1966 should be the year in which to begin a Bible school work at Medicine Lake. Young people are waiting for this school to begin. We must have a very good reason for *not* making this beginning.

1966 must be a year of increased evangelism effort in the congregations. It must be a year of special attempt to appeal to those in the congregations who "are not, in every instance believers." And a year in which to present the claims of Jesus Christ also to the untouched, the unchurched, the unclaimed in every community where we work. God help us to that end.

Two separate movements among Lutherans bear

watching in 1966. The first is the "Lutherans Alert" venture among some pastors and people of the American Lutheran Church. It is, as we see it, an attempt on the part of these people to gain the ear of leaders, pastors and professors of the ALC, in order to call that church back to a more conservative theological position. It will be interesting to see to what extent the Word Alone group in the ALC participates in Lutherans Alert.

The other thing is this. As 1965 draws to a close, plans are in the making to open an independent Lutheran seminary in Minneapolis at the end of January, 1966. It is a bold venture, to be sure, and faces a rocky road with many hurdles. The idea of an independent seminary is a noble one in many respects. But the fact that it is being started at this particular point, and at the initiative of some who have so lately worked with us, cannot but cause some wonderment as to reasons behind the move, and cast some aspersion on our school.

Our school, Free Lutheran Seminary, will lose the services of Dr. Uuras Saarnivaara, and perhaps several students, but these losses will not be fatal. There will, in fact, be some salutary benefits. We have long believed that people work best in the atmosphere most congenial to them. And if the independent seminary can provide that for some, well and good. Still others, notably those preparing for service in Association congregations, will find the school which we operate the logical place to get their training. We don't fear for the future of our school. The future is as bright as it has ever been. It will succeed.

But in facing 1966, watch both these movements. Their presence will certainly add interesting sidelights to a year destined to be a busy, challenging one for the Association of Free Lutheran Congregations.

Women for Christ

[Continued from page 5]

weeds for her father.

"A child, desirous of presenting his father with a bouquet, goes into the garden and gathers a lapful of flowers and weeds, all mixed together. His mother selects, arranges, and binds the flowers, and makes the gift acceptable. So Christ makes even our poor service acceptable to God as a sweet-smelling savor" (Ambrose).

Thanks be to God for His unspeakable gift to us.

A sincere and heartfelt thanks to every one who in any way made my trip such a wonderful experience, for the homes I stayed in and where I rested so well, for the many good meals, and all the means of

transportation; and not least to my family who kept up the work at home and allowed me the plane fare home.

Mrs. Herbert W. Presteng
WMF President

(Ed. Note—We regret that this article appears long after Mrs. Presteng's trip, but we know that it will also be welcomed by our readers now.)

Luther League

[Continued from page 8]

gether for district and national gatherings.

—by inspiring youth with the realization that there are other youth who have not "bowed their knees to Baal."

—by giving youth opportunity to exhort one another in the faith through verbal witness and Christian example.

Youth Assistance: to give specific aids to Luther Leagues which will stimulate the local program.

—by providing leadership for the entire program.

—by organizing training schools and by writing and editing helpful publications.

—by making available such materials which are necessary in a local league program.

"She will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matt. 1:21).

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CHURCH-WORLD NEWS

GLEANINGS

Many believers pray for the fulness of the Spirit. But they do not seem to think that their prayers are answered.

For they experience something that they had never expected. They pray for the fulness of the Spirit, but receive instead a fulness of sinfulness. And they do not see that this is a fulfillment of their prayer. According to the words of Jesus the Spirit shall convict of sin. Note that this is the *first* thing that Jesus mentions.

The first and surest sign of the fulness of the Spirit is therefore a *sensitive conscience* which feels even the least sin as a bitter pain and desires to become aware of all unfaithfulness and disobedience to the Spirit of God.

—Dr. O. Hallesby

God's Word for Today

Augsburg Publishing House, 1937

This statement (Heb. 9:28) is not peculiar to the letter from which it is taken. It is the teaching of the whole of the New Testament. To the man who has given up the New Testament as final, authoritative, and infallible, I have no appeal. We have no common ground. If you are attempting to erect a Christian structure upon your philosophizing I have no time to argue with you. I respect your conviction, I believe in your honesty, but I part company with you. To me the New Testament is the living, final, absolutely infallible Word of God.—G. Campbell Morgan in *The Westminster Pulpit*, Vol. I, Fleming H. Revel Company, 1954.

So far, this little stewardship sermon which I am preaching may sound like something out of Benjamin Franklin, like a "penny saved is a penny earned," or "how to get rich by giving your money away." It really must go deeper. To give away money, at least in more than token amounts, can really be

painful to a lot of us. We think of all sorts of attractive ways in which to spend the money on ourselves. But by doing this we teach ourselves to be selfish people and our desires multiply faster than our resources.—Elson Ruff in *The Lutheran*, Dec. 8, 1965.

If the Pontiff felt restrained by his UN audience to speak a clear Christian witness, he certainly could have spoken it to the thousands of fellow Roman Catholics who assembled for Mass in Yankee Stadium. Yet even with our Lord's greeting of peace as his text he did not speak the Christian Gospel. If the church—any church—has nothing more to say than the message Pope Paul brought with him to the New World, it is no wonder that no one really listens anymore.—Editor in *American Lutheran* (Missouri Synod-oriented) Dec., 1965.

I question very much whether it is right for us to propound and defend notions about the mechanics of inspiration. To do so is to transpose the Bible, however uninten-

tionally, from the area of faith to the area of reason, and in this respect to place it under man instead of under God. Just at this point, it seems to me, fundamentalists have developed a somewhat frantic rationalism of their own and tend, all unwittingly, to conduct their warfare from the same ground as the radicals whom they oppose. Not, however, that the radicals are models of consistency; for, though they are avowedly rationalistic in their approach, yet it is their custom to seek support by quoting passages from the Bible, as though from the authoritative Word of God, when it suits them to do so.—Philip Edgecumbe Hughes in *Christianity Today*, Nov. 19, 1965.

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"For I would have you know, brethren, that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ" (Gal. 1:11, 12).

ATTENTION, PLEASE

A number of important proposals are to come before the Annual Conference of 1966 from committees created to study the Rules for Work and the committee structure of the Association of Free Lutheran Congregations.

Other items of major importance will also be considered by next year's conference.

In order that delegates to the conference may act as intelligently as possible, we would like to list in *The Lutheran Ambassador*, well in advance, all committee proposals and important matters to be discussed.

To that end, we announce the deadline of April 15, 1966, for such material to be submitted to the editor. May we have your cooperation?

Thank you.

The Editor

MRS. IDA KOLDEN

Mr. Ida Kolden, 81, of the Bethany Home, Everett, Wash., passed away on October 9 after a brief illness. She was born Ida Hansen in Blanchardville, Wis., May 31, 1884. For 55 years she had lived in the state of Washington, the last 15 at the Bethany Home. Mrs. Kolden was a member of Calvary Lutheran Church in that city.

She leaves to mourn her passing two sisters-in-law, Mrs. Sophie Hansen, Marysville, Wash., and Mrs. Tolena Hansen, Bethany Home; one nephew, Loren Hansen, Marysville; a niece, Mrs. Nellie Disrud, Blanchardville; and other nieces and nephews. Mrs. Kolden was preceded in death by her husband, Pastor Arne O. Kolden, to whom she was married in 1904. They served parishes at Silvana, Poulso, Spokane and Everett, all in Washington.

Mrs. Kolden was a sincere Christian worker wherever she has been. She was deeply interested in the work of the Association of Free Lutheran Congregations and had attended the Annual Conferences, even the one last June.

Funeral services were held in Calvary Lutheran Church. Pastors Albert Hautamaki and G. Rundstrom officiated. Burial was in the Evergreen Cemetery.

She is greatly missed at Bethany Home and Calvary Lutheran Church. Blessed be the memory of Mr. Ida Kolden.

Mrs. Minnia Lande, Corr.

(Yes, we remember Mrs. Kolden from the conferences, notably the one in Fargo in 1963. How we shall miss the interest and counsel of those who have departed, but may the Lord raise up new counselors and enthusiasts for the work.—Ed.)

WELCOME TO WILLMAR

On behalf of the Free Lutheran Mission Congregation, Willmar, Minnesota, we wish to extend to readers of *The Lutheran Ambassador* a warm invitation to attend the Fourth Annual Winter Bible Con-

ference, sponsored by the Association of Free Lutheran Congregations, Feb. 10-13. The conference begins with the evening service on Thursday, Feb. 10, and continues through Sunday afternoon, Feb. 13.

Lodging will be available in public accommodations and in a few private homes. For those who wish to bring their folding cots, bedding, etc., there are a large number of private Sunday school rooms in church that can be used for lodging and they could also use the kitchen facilities to make their breakfast. The church is located at West 5th Street and Minnesota Avenue, just three blocks from the main business section of town.

Kindly write to Leif Fostervold, Registrar, Atwater, Minnesota, stating the number of people in your party, when you expect to arrive, and what lodging accommodations you prefer. We would like this information as early as possible in order that we might be better prepared to make your stay with us a pleasant one.

Pastor Morris Eggen
 Spicer, Minn.

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 STANLEY HOLMAAS
 NEWFOLDEN MINN

BIBLE CONFERENCE LODGING

Please reserve the following at a downtown hotel
 (4 blocks from church)

- Single \$3.50 per night _____
- Double \$5.00 per night _____
- Room with bath or shower \$2.00 extra _____

Please reserve the following at a motel
 (closest one 10 blocks from church)

- Single \$6.00 per night _____
- Double \$8.00 per night _____
- 2 Double Beds \$11.00 per night _____

We would like to stay at church, and will bring our own cots, bedding, etc.

We wish to reserve the above checked accommodations for _____ nights, beginning _____.

The above reservations to be sent to
 Mr. Leif Fostervold
 Registrar
 Atwater, Minnesota

Name _____
 Address _____
 City _____
 State _____ Zip code _____