

THE

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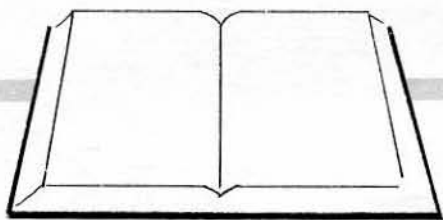
LUTHERAN

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PRAYING FOR A SICK SISTER

—RNS Photo



According to the Word

"The Channels of Joy"

Read I Peter 1:8, 9

The world today is in a pell-mell search for joy, and the tragedy of it is that real joy can be found, but they do not want to find it in a person, the Lord Jesus Christ. Nevertheless, some do find it because they have come to faith in Him. The pilgrims to whom Peter is writing were converts of the apostles. Though they had not seen Jesus in His incarnate form, yet they loved Him. How had this come about? The Holy Spirit had presented Jesus on the canvas of their spiritual vision. They had had a real spiritual experience through the Word, and Christ was real to them. They believed, and because they believed they had an inner joy which Peter describes as "unspeakable." This is a true characteristic of joy.

The picture of an earthly Jesus was supplanted by a Holy-Spirit-painted vision of the glorified Savior in the faith-perception power of the saint. This is always true. They had looked up into His face and had drawn their power in a direct fusion of three great fundamentals of the Word and Christian life—love, faith and hope. These are the channels of joy.

1. Through *love*: "Whom not having seen, ye love." This love is a wonderful subduer, because in its need it is the hunger of the heart. How people yearn for this today and they can find its fulfillment only in Jesus. "We love him because he first loved us." God sees the love in your heart for Him. He recognizes it and brings it out—in the pattern of the cross. The power of Christianity is a spiritual love-power because it is a cross-power. It is wrought by the Holy Spirit. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

2. Through *faith*: "In whom though now we see him not, yet believing." Faith is a spring of joy because it makes Christ real. These pilgrims were beset on every hand with persecutions and trials, yet they had the inner joy of faith. It is as Lincoln once said: "The probability that we may fail in the struggle ought not to deter us from the support of a cause which we deem to be just." And then Lincoln also said, "Let us have faith that right makes might." How true! This has also been the experience of our church, the Association of Free Lutheran Congregations.

3. Through *hope*: "Receiving the end of your faith, even the salva-

tion of your souls." A real hope appropriates the object and makes it one's own. That is why Peter says these pilgrims should have this joy. They lived on, each day receiving this salvation. Paul voices this hope when he says, "Now the God of *hope* fill you with all joy and peace in believing, that ye may abide in hope in the power of the Holy Spirit" (Rom. 15:13). The Christian must dwell deep in the joy of the Lord through the practice of love, faith and hope. He lives above circumstances by means of joy in the Lord. "J" stands for Jesus, "Y" stands for you, and there is nothing between. Nothing between my soul and Jesus—that is *joy*. Oliver Wendell Holmes once said, "There are songs all written out in my soul which I could read if the flash might pass through them, but the fire must come down from heaven." For the Christians, the fire has come down from heaven and the result is joy. George Mathison expresses it thus: "O Joy that seekest me through pain, I cannot close my heart to thee. I trace the rainbow through the rain, and feel the promise is not vain, that morn shall tearless be." Yes, Jesus has paid it all. And that is the joy of the child of God—the salvation of his soul.

—A. L. Hokonson

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Up to Jerusalem

BY REV. E. EDWARD TORNOW,
FARGO, N. DAK.

Luke 18:31-43

As we approach the season of Lent, is it not in order that we ask ourselves the question, "Do I really understand what Lent means for my life, or will this be just another season of the church year when I shall merely go through the motions, trying somehow to find something to enliven my religious boredom?" For many people in our churches Lent means just another period of forced solemnity, a time of so-called denial of certain enjoyable pursuits, and the rather begrudging duty of making it to mid-week Lenten services. Much of this comes from a misunderstanding of the blessings intended for us in the Lenten season.

The heart of Lent is the Passion of Christ, and the focus of His passion is the atonement! If we do not understand His atonement and redemptive work, neither will we understand Lent. It will have no dynamic for us, no strong and urgent appeal to the soul. Rev. Paul Hoh said in a Lenten sermon some years ago, "Lent is the season for the Church of Christ to find itself, its soul, its strength, in secluded communion with God."* This would call for days and nights of praying—desert praying, upper-room praying, Gethsemane praying, Calvary praying.

Christ set His face toward Jerusalem. Our text outlines the four-fold course that He is to follow. As He took His disciples with Him to face these things, so would He take us. Let us journey with Him.

First, the prophetic Word is ac-

complished. "All things that are written by the prophets concerning the Son of man shall be accomplished." Make no mistake about it, dear friend, every prophetic promise of God is fulfilled, whether infinitesimal man believes it or not. The truth is not dependent upon my acceptance of it. The truth comes out of the heart of God and is revealed to us through His holy Word. Jesus said, "Thy word is truth" (John 17:17). That's good enough for me. As every promise made concerning the Son of God was fulfilled in His first coming, so will every promise, prophetic or otherwise, be fulfilled for our lives now and for His coming again! It wasn't just by chance that He set His face toward the task of reconciling the world to God. This was in the design of God from the beginning. Rejoice in it, friend, and make all that it involves yours by faith.

Second, we see Christ in His passion on the road of suffering. "For he shall be delivered unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon." Remember, my reading friend, He did this for you! He laid down His glory in heaven and became identified with your sin and mine in order that He might take our place before a just and holy God. His suffering was for no wrong that He had done. He had no sin! It was for my disobedience and yours that He was led like a lamb to the slaughter, not complaining, never opening His mouth. Read about it in Isaiah 53. But don't be led into the sentimental confusion that He desires your sympathy because of this shameful road of suffering that He walked as the servant Son of God. "Don't weep for me," He said, as He trudged up to Calvary (Luke 23:28). "Weep for yourselves!" "I don't need your

sympathy, your sentimental tears that for the passing moment come from the mood of the season. God help you if you do not see that what I do here is for you—for the salvation of your precious souls!"

Third, we see Him as the eternal sacrifice. "And they shall scourge and kill him!" That's plain talk, isn't it? Strange, but some folks, wise and otherwise, can't perceive this awe-inspiring and glorious truth. *Christ died for you!* There was the need for the shedding of blood, "for without the shedding of blood, there is no remission of sin" (Heb. 9:22). Gruesome? Yes, of course! If Calvary is horrifying in its base brutality, it is but a picture of the awfulness of sin; and sin is couched in your heart by nature, friend of mine! *It was your sin and mine that placed Him there.* It was for the filth of your heart and mine (Jer. 17:9) that He must become a sin-offering in order that a just and holy God might righteously justify us poor sinners from the condemnation of our sin. And His sacrifice was sufficient, complete! Isn't that wonderful? Have you thanked God, my friend? Our salvation is bought not with the transient filthy lucre of this world but with the precious blood of the Lamb, and that without spot or blemish. "*It is finished!*" (John 19:30).

Fourth, we see His triumph and victory! "And the third day he shall rise again!" Ah, the blessed resurrection in which every promise, every act of the Son of God, is sealed in triumph and victory! The thread of triumph and victory must run through all the observance of His passion during Lent. *He lives!* Yes, it is true! As I view His suffering, His shame, His death, I remember that the grave could not hold Him. *He rose from the dead!* Everything is true. He is Jesus Christ,

* *Gospel Preaching for the Day*, Vol. 1, p. 147.

the victorious One! He has life to give every needy sinner who will come unto Him in true repentance and faith.

He won the victory over the world, our flesh, sin, the devil, death and the grave. This victory was won for you and for me. It is ours by faith. Though our hearts be wrenched and melted as we view His suffering and death for us, yet these same hearts are warm and glowing with the eternal fact of His triumph and victory. Never in the true observance of Lent do we fail to "Rejoice in the Lord!" If Lent is real, our conviction of sin is real! We cannot view Him in His suffering without seeing our sins. But we do not have all that He wants for us if we just stop there. He died that we might live! He came to set us free! Hence, we must see His victory, too.

But, alas, do we understand this? The disciples didn't! "But they understood none of these things; this saying was hid from them, and they did not grasp what was said." We may say, "How sad that they did not understand." Yes, sad indeed! But, my friend, do you understand? Is His passion real to you? Were you there, with your sin in His death, when they crucified the Lord? Have you accepted His gracious gift of forgiveness and life by accepting Him? (I John 5:11, 12). Is His victory real in your life day by day? Are you assured that you are saved and belong to Him?

These questions cannot be separated from our observance of Lent. Be assured of this fact, that Christ wants each of us to be able to say yes to these questions. He wants us to understand! What He did in His suffering and death is not to be hid. Rather, it is the "good news" to be broadcast to the whole world.

But you say, "How can I understand these things?" By faith, my seeking friend! By faith! Just come to Him with all your need and claim as your own what He has done for you. Open your heart to Him and He will make it real to you that you might both "see" and "know"! (Rev. 3:20).

PASTORAL CONFERENCE

**For Pastors of
The Association of Free Lutheran Congregations
St. Paul's Lutheran Church, Fargo, North Dakota**

March 1-3, 1965

Monday, March 1	8:00 p.m.	Communion Service Pastor E. Edward Tornow, Leader Pastor Fritjof Monseth, Preacher
Tuesday, March 2	8:30 a.m.	Devotional Service, led by Pastor Morris Eggen
	9:00-10:00 a.m.	Lecture No. 1 on "Ordo Salutis" by Dr. Uuras Saarnivaara
	10:00-10:30 a.m.	Discussion
	10:30-10:45 a.m.	Coffee Break
	10:45-11:35 a.m.	"Church Discipline in a Free Congregation" by Pastor Karl Stendal
	11:35-12:00	Discussion
	12:00- 1:30 p.m.	Lunch
	1:30- 1:45 p.m.	Devotions, Mr. Melvin P. Walla
	1:45- 2:40 p.m.	Lecture No. 2, "Ordo Salutis"
	2:40- 3:00 p.m.	Discussion
	3:00- 3:45 p.m.	"Pastoral Ethics" by Pastor Raynard Huglen
	3:45- 4:00 p.m.	Coffee Break
	4:00- 4:50 p.m.	"A Free Congregation Faces the Divorce Question" by Pastor Karl G. Berg
	4:50- 5:15 p.m.	Discussion
	6:30 p.m.	Banquet Master of Ceremonies—Pastor Arvid L. Hokonson Message—"The Association Faces the Future" by Pastor John P. Strand
	8:30 p.m.	Fellowship Hour
Wednesday, March 3	8:30- 9:00 a.m.	Devotional Service led by Pastor Jonas Helland
	9:00- 9:50 a.m.	Lecture No. 3, "Ordo Salutis"
	9:50-10:30 a.m.	Discussion
	10:30-10:45 a.m.	Coffee Break
	10:45-11:40 a.m.	"A Brief Analysis of the Most Prominent Versions of the Bible" by Dr. Saarnivaara
	11:40-12:00	Discussion Closing of conference



Luther League Activities



Left to right: Pastor E. Edward Tornow, Fargo, N. Dak., Bible teacher and newly elected LL president, Pastor Harold Schafer, DeKalb, Ill., mission speaker, and Pastor Richard Snipstead, Ferndale, Wash., past LL president.



The convention choir is shown in practice in the church auditorium. Note the convention banner in the background.

Pastor Snipstead and the gang from Ferndale and Everett, Washington—the group that came the farthest.



Pastor Clair Jennings, Minneapolis, preached the evening messages at the convention.



Luther League speakers on Friday afternoon were: left to right, Erling Aaserud, Portland, N. Dak., Connie Broden, Fertile, Minn., and Grant Torgerson, McIntosh, Minn.

EASTERN NORTH DAKOTA DISTRICT BIBLE CONFERENCE

**ST. PAUL'S FREE LUTHERAN CHURCH
1603 - 5TH ST. N., FARGO, N. DAK.**

MAR. 3-5, 1965

THEME: "OBEDIENT TO THE HEAVENLY VISION" (ACTS 26:18-19).

WEDNESDAY

- 6:00- 7:30 p.m. Registration
7:30 p.m. Song Service led by Pastor E. Edward Tornow
8:00 p.m. "The Prophetic Vision!" Pastor Arnold M. Stone, Fridley, Minn.
Leader: Pastor Monseth

THURSDAY

- 8:30 a.m. Prayer Fellowship led by Pastor Ernest J. Langness
9:00 a.m. "In Doctrine and Teaching"—Dr. Uuras Saarnivaara
Leader: Pastor Langness
10:15 a.m. "In the Missionary Vision"—Mr. Odell Kittelson, South America
Leader: Pastor Tornow
11:45 a.m. DINNER BREAK
2:00 p.m. "In Doctrine and Teaching"—Dr. Saarnivaara
Leader: Pastor Hans Tollefson
3:30 p.m. "In Church Administration"—Pastor John Strand, President, AFLC
Leader: Pastor F. B. Monseth
4:30 p.m. Annual Business Meeting of the Eastern District—Pastor Langness
7:30 p.m. Song Service led by Pastor Tornow
8:00 p.m. "The Prophetic Vision!"—Pastor Stone
Leader: Pastor Tollefson

FRIDAY

- 8:30 a.m. Prayer Fellowship led by Pastor Langness
9:00 a.m. "In the Missionary Vision"—Mr. Kittelson
Leader: Pastor Langness
10:30 a.m. "In Christian Education"—Pastor Everald Strom, Moorhead, Minn.
Leader: Pastor Tornow
11:45 a.m. DINNER BREAK
2:00 p.m. "In Our Homes"—Pastor H. Albert Larson, Tioga, N. Dak.
Leader: Mr. Roy Quanrud
3:30 p.m. "The Prophetic Vision!"—Pastor Stone
Leader: Pastor Monseth

COFFEE HOUR

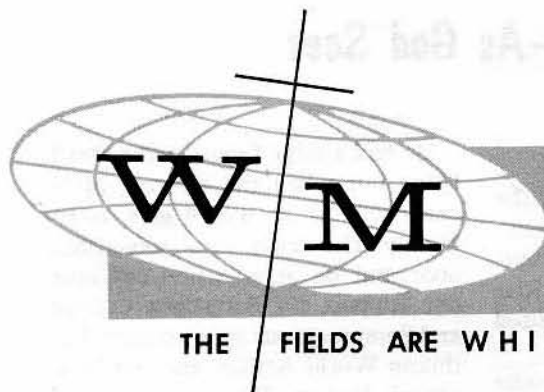
FELLOWSHIP

HOMEWARD BOUND!

SPEAKERS:

Pastor John Strand, Minneapolis, President of the Association of Free Lutheran Churches; Dr. Uuras Saarnivaara, Minneapolis, Professor, Association Theological Seminary (AFLC); Pastor Arnold Stone, Fridley Lutheran Church, Fridley, Minn. (formerly at LBI); Pastor Everald Strom, Triumph Lutheran, Moorhead, Minnesota; Mr. Odell Kittelson, World Mission Prayer League, Bible school, Bolivia, South America; Pastor H. Albert Larson, Tioga, North Dakota, formerly of Mountain Lake, Minnesota.

A most hearty welcome to everyone in the precious name of Jesus Christ! Special music will be provided from various participating parishes of the Eastern District. Fine hotel and motel accommodations are available to all those who would desire to come and stay for all of the conference. The local committee in Fargo will be glad to arrange registrations for folks who request such help. All sessions will be held in the St. Paul's Free Lutheran Church, 1603 - 5th St. N., Fargo, North Dakota, a member of the Association of Free Lutheran Congregations of America. Welcome to this good fellowship in Christ Jesus!



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

*"Could a mariner sit idle if he heard
the drowning cry?
Could a doctor sit in comfort and
just let his patients die?
Could a fireman sit idle, let men
burn and give no hand?
Could you sit at ease in Zion with
the world around you damned?"*
—Ravenhill

Today I became rather rudely awakened to the fact that this world around me is hell-bound. Here in the heart of this greatest of all industrial cities of South America, under the shadow of hundreds of sky-scrappers, walk the dying—dying physically from lack of proper food, clothing and medical care; dying mentally and morally in vicious habits of sin; dying spiritually because they were born that way and the regenerating Gospel has never reached their ears or souls.

Near one of the large overhanging viaducts or bridges that cross the eight-lane avenue is a small park. On two sides of it they are now tearing up the streets, and so, while this area is closed off from traffic, they are allowing parking. I usually park in this area as there always seems to be room here and the price is less than half of that of a regular parking lot. In fact, I've gotten to know the colored Brazilian fellow who takes charge of the place quite well, having given him many Gospel tracts. This little darky's brother-in-law has become a believer, so there is a family influence at work. But though he himself now listens to Gospel programs on the radio, he hasn't as yet looked up an evangelical church.

My parking lot friend is an honest little fellow, though as yet not a Christian.

Today, walking back to my car from the post office, I passed four young teenage girls walking through the park. They were sniffing something in their handkerchiefs. One was sniffing a bottle. As I passed close to them the smell hit me. It smelled something like benzine or some other very strong odor. One of the girls looked up at me and laughed as she saw me pause a little and stare, trying to determine in my mind what these girls were sniffing. She said: "Ele gosta d cheirar nosso perfume." (He likes to smell our perfume.) To this I replied, "What you call perfume is very dangerous and harmful for you." They laughed and one half-dizzily responded, "Nao, nao, faz mal nenhuma." (No, no, it



A Brazilian teenager

doesn't hurt you at all.)

With about this much conversation I passed on, crossing the street to the parking area and called to my little darky friend. "Say, I said to him, "do you see those girls over there? Do you know what they are doing? And look, do you see that they are now being joined by several boys and they're all sniffing handkerchiefs stuffed up to their noses?" My friend replied, "Look here, senhor, they're a bad and dangerous lot." "Look," I replied, "if I left you some tracts would you have an opportunity to give one to some of them when they pass by here?" The darky replied, "Who, me? Give those kids something? Not me, I don't want nothin' to do with them kind. I don't get mixed up with the likes of that crowd. They've all gone to the devil and no one can help." And so our conversation went, as we watched the gang across the street and about a quarter of a block away.

He told me how just the other day they had lured a young fellow back among some nearby buildings and beaten him up, robbed him and left him half dead. He said none of the gang seemed to be over 16 or 17 years of age and most of them made their money by house-breaking, prostitution and thievery. I noticed that his own teenage daughter had just brought him lunch, and that as she was preparing to go home he gave her clear instructions on how to avoid getting near that gang and to get on the bus and go straight home. Finally as we were parting he said to me, "Well, if it's a young person that is being tempted toward such things I give them my advice and would also give them some of your tracts, but those kids over there, they're hopelessly ruined, lost, sold to the devil, and I don't want nothin' t'do wit that bunch."

In a way he was right. He works pretty much alone down there in the heart of this big city, and has the responsibility all day for many cars parked around the area and

Great--As God Sees

by Roger Ose

left to his care. Of course, he cannot expose himself to contact with such a gang. It would be dangerous. On the other hand, does it not sadden the heart to see teenagers seeking kicks out of things which the devil uses to "hook" them and destroy them in a few short years? Perhaps some day, some how, the Gospel, which alone can liberate such lives, will be brought in the power of the Holy Spirit to unshackle them. How thankful each one who reads these lines ought to be for the blessings with which he was born and the countless blessings that the Gospel has brought. St. Paul was profoundly thankful and expressed it in many ways in his writings. Among other things, he said, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. [I owe them a debt—God has given me something that I owe to them.] So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also" (Rom. 1: 14, 15).

C. T. Studd, member of a rich English family and a famous college athlete who became in the previous generation an equally famous missionary to China, said, "I must go. If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him."

Here in Brazil we are now ready to begin our work out in the frontier area. Our desire is to evangelize and train youth so that they in turn may catch the vision and feel the burden that born-again men and women down through the ages have had. Will you continue to be collaborators in our Association mission effort? Will you help us pay your debt and ours to the lost here in South America? Over one-half of the world's souls have never heard the name of Jesus, and someone has said, they will not hear the name of Jesus until Christians personalize God's commands as they do His promises.

Let us not be at ease in Zion with the world around us damned. Rather, keep looking up and marching onward for a glorious tomorrow.

No flags flew at half-mast the day of Ingval J. Wold's funeral. No heads of state came to his burial. No business places in Thief River Falls, Minnesota, were closed for the service.

In contrast, the small white church was filled with common people, most of them farmers, who were gathered for a service of worship. Men, women, boys and girls were sad as they saw their friend on earth for the last time. Yet they were happy that he had entered eternal rest. They praised the living Lord with saints on earth and in heaven during that funeral service.

Mr. Wold was a man whom I greatly admired. I remember vividly one day when he looked at my hurt fingers in church. I was about six at the time and that morning my fingers were pinched in the door of our 1936 Chevrolet. They were swollen and purple and I had tears in my eyes. I sat in the pew beside Mr. Wold and he looked at my little fingers. Then he reached in his pocket, pulled out a little brown bag, and gave a round peppermint candy to me. Almost twenty-five years have passed, but I have not forgotten the healing power of his kind look and that peppermint.

He would sit in the second pew in front of the pulpit for every church service. Then several of us boys decided that we would like to sit there. He moved back a pew and commented that he would gladly make room for boys who chose the front of the church instead of the back. His watchful eye helped to keep order in that second pew for many years.

The church prayer meetings were as natural a place for him as his farm. I can remember he would ask all of us to kneel in prayer as the meeting closed. When Mr. Wold prayed, I felt he was talking with his best friend.

He had a large family and a small farm. But when the offering plate came around, he would give sacrificially. The crops were sometimes poor, but he urged us to continue our support for Augsburg College and Seminary, our missionaries, Lutheran World Action, and our local church budget. He was concerned that the Good News should be told around the world.

My father bought a quarter of land near his farm. Quite often Mr. Wold or his children would drive past our farm to watch us clearing away the trees and rocks. The first harvest on our new field was as great a joy to him as it was to us.

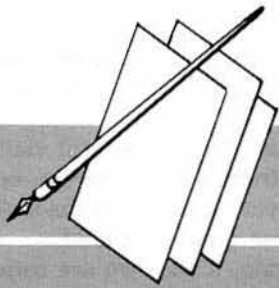
I preached for our Sunday morning worship service shortly after I had started college. I wasn't used to being in front of a congregation and I was nervous. Mr. Wold gave encouragement to me that day as he thanked for the sermon. His words were few but genuine. Several months after his funeral his widow shared with me her husband's joy at hearing a son of the congregation preach.

Not long before he died he gave the devotions for our worship service. He prefaced the Scripture lesson with these words: "I'd like to say a few words for my Jesus." Now he is living in eternity with the Lord he loved in life.

He left behind a small farm and a mortgage, yet he left a great estate. His wealth can be measured best in terms of kindness to friends, encouragement, generosity, and the joy he experienced as he served the one who said, "Follow me."

"For the LORD sees not as man sees; man looks on the outward appearance, but the LORD looks on the heart" (1 Sam. 16: 7).

Roger Ose grew up on a farm near Thief River Falls, Minnesota. He is now a student in the Department of Religious Education at New York University.



EDITORIALS

RESTATEMENT

The old saying that time flies has never seemed more true than in remembering that the merger of part of the Lutheran Free Church and the American Lutheran Church took place two years ago last Feb. 1. And the merger of the old American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church occurred on Jan. 1, 1961. Not wanting to slight anyone, the United Lutheran Church, the American Evangelical Lutheran Church, the Suomi Synod and the Augustana Lutheran Church merged to form the Lutheran Church in America on Jan. 1, 1963. Strange, isn't it, how those older names are receding into history, but may we never forget them.

But what we intended to say is along this line. *The Lutheran Ambassador* has deliberately refrained from dwelling on the disagreements and arguments prior and subsequent to the merger of Feb. 1, 1962. We haven't kept from it entirely, but we have looked toward the future as much as possible.

Yet it seems that at this point it might be well to refresh our own minds and to inform those more newly acquainted what the reasons for remaining apart were. Before doing that, it is of interest to note that some who participated in the early struggles later left the cause and others have joined it, also from other fellowships, and have enriched the whole.

Bear in mind that what follows refers to the merger of Feb. 1, 1963, but may apply to any other named mergers where applicable.

Some reasons for maintaining a separate existence were, and are:

1. The desire to give every safeguard possible to the freedom of the local congregation, to the extent of not asking the congregation to "delegate" authority and power essential to carrying out the purpose of the Church as set forth in a constitution (see ALC Constitution, Article V). In passing, it could also be stated that the Association does not concur with those who have testified that the polity of the LFC was the same as that of the new ALC, and never will concur.

2. The intention to avoid centralization of church government in favor of a congregation-centered au-

thority. In this connection it is interesting to read E. Clifford Nelson's article, "Does American Lutheranism Need a New Form?" in *Dialog*, Winter, 1965, in which he suggests that any new mergers among Lutherans in the United States should emphasize the regional unit of the church, giving great power to them, even though there would be two national legislative bodies under his plan.

3. The belief that in the Association structure we may better guard against the inroads of neo-orthodoxy, liberalism and dead orthodoxy. Let care be taken to notice that we have not hereby made a blanket accusation against any particular organizations. (Together, the congregations, pastors and seminary of the AFLC emphasize the necessity of personal Christian experience through awakening or conversion).

4. The conviction that membership in the World Council of Churches is not justified doctrinally nor desirable. The existence of the AFLC is, in effect, a vote against such membership. The WCC, admittedly beset by many uncertainties, does not give evidence that it will promote unity *solely* on the basis of a common affirmation of the faith once for all delivered to the saints, in other words, on the Bible.

5. The refusal to accept social dancing as a normal and natural part of the life of a Lutheran church college. This involves, too, the refusal to support such institutions financially, no provision for exemption being provided. In what might be called another practical concern is the suspicion that the merged church (or churches) will not take a public stand against the alcoholic beverage industry, which industry we consider a dangerous enemy of our national life.

These, then, are some of the reasons for the existence of the Association of Free Lutheran Congregations. There are those who deny that these are valid reasons for her existence, or even that they are reasons at all. And if they choose to so think, that is their business.

On the other hand, it would not be fair to insist that all who are a part of the Association are so because of any or all of these points mentioned. (Nor is it safe or correct to say that all who are a part of the ALC or LCA are so because they believed merger to be right or essential.) But Lutheran Church history in America justifies the Association's action, even, we think, for our day.

CATHOLIC-LUTHERAN MARRIAGE

It would come as no surprise to find an increasing number of Lutheran young people contemplating "mixed marriages" with Roman Catholics. This would result from the widespread publicity that church has received in the past few years, the reports that it is changing, and the talk about unity, also now by the World Council of Churches.

Therefore, we ought not be surprised if our youth begin to ask anew, "Why can't I consider marrying

a Catholic?" From some of the material we've read, young people have every right to, for the first time, consider such a marriage and to move toward it. But keep in mind that we said, "From some of the material we've read."

Actually, our youth should remember that to this day, after three sessions of the Second Vatican Council, the only thing which has changed that would affect such inter-marriage is that many Catholics do not look upon Protestant Christians as quite as misguided and lost as before. Otherwise, all the barriers and irritants which have been present before remain.

The Catholic partner would believe in praying to the Virgin Mary and other saints. This might include placing a statue of St. Benedict on the dashboard of the family car. The Lutheran partner would see no sense in these things.

The Catholic partner would be required to refrain from eating meat on Fridays and other holy days. The Lutheran partner would not understand this prohibition.

The Catholic member of the relationship would, in addition to having the children attend his church, seek to place them in a parochial school if at all possible. The Lutheran mate would find herself increasingly estranged from her own children.

The Lutheran member of the marriage would chafe under his mate's almost unquestioning obedience to prescribed regulation of her religious life and to requirements he could not understand.

The Lutheran member, if a Christian, would find it almost impossible to maintain the "family altar" to which he was accustomed. He would not be "in" with regard to the religious usage in which the rest of the family was trained.

The Catholic partner would be bound by authority derived from the Scriptures and his church under the leadership of the pope. The Lutheran partner would

be bound only by the Scriptures and would constantly fret under the other's obedience to rules for which she finds no real reason.

No, the problems remain. There are still radical reasons why two people from such different communions who are serious about their own faiths should not marry, but should choose their own kind.

Nothing but trouble (again, if the two are serious about their own faiths), irritation and heart-rending loneliness await those who try to make a go of such wedlock. Especially is this so if you can have no part in the religious upbringing of your own children.

And what of the barrier which will always be present between husband and wife, pledged to each other until death yet unable to worship the Lord Jesus together? We hope that you see the better course to take.

IS EVOLUTION THE KEY?

The news report, "Evolution Called Key," found on page 15, should cause evangelicals who hold to a theistic conception of evolution (God creating through evolution) to stop and think.

Lutheran theistic evolutionists would hardly hold the position set forth by the Rev. Harrington, that God's cosmic evolutionary process is leading us toward a goal of "ever increasing harmony and perfection of relationship." And yet, like it or not, they find themselves with some strange and dangerous bed-fellows. And there are those who say that the evolutionists such as Mr. Harrington are the real evolutionists when you analyze the system to the fullest degree.

"Conservative" theistic evolutionists had better take steps to disassociate themselves from statements such as that of Mr. Harrington, which is really the old adage that "day by day we are getting better and better." That idea is a deadly one because it does away with the need of the Lord Jesus Christ.

CORRECTION

Please make the following change in *The Lutheran Ambassador* schedule for 1965 found on page 12 of the Dec. 29 issue. The October 19, 1965, issue will be the Reformation number rather than that of October 5.

Also make note of the fact that the May 4 issue will be a Mother's Day number.

"Having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross" (Col. 2: 14).

PLEASE NOTE!

Effective immediately, all subscriptions to *The Lutheran Ambassador* should be sent to 3110 East Medicine Lake Blvd., Minneapolis, Minnesota 55427.

The subscription cost remains the same, \$2.50 per year in advance.

Please allow 3 weeks for delivery of your first copy following the placing of your subscription.

BIBLE CAMP DATES SET

The 3rd Annual Association Family Bible Camp will be held August 9-15 at the Assembly Bible Camp, Alexandria, Minn., site of the first two camps. Only one week will be held.

A committee has been named to make preliminary plans for the camp. Members are Mrs. O. K. Ose, Francis Monseth, Rev. E. E. Tor-now, Rev. H. C. Molstre, Rev. Julius Hermunslie, Robert Knutson, Kent Quanbeck and Rev. Karl Stendal.

Fargoan Builds Camp for Youths



obtained by writing Box 281, Fargo.

This spring the campsite was still primitive woods, covered with gnarled, picturesque oaks. During the camp's rapid development, the trees remained undisturbed.

Duncan supervised the construction of the seven buildings for use by youth groups. He is planning to add more cabins and improve the waterfront facilities.

The winding gravel road between the camp and U.S. Highway 10 makes the site easily accessible, although it is far enough away from the highway to be peaceful and secluded. There are no other buildings on the entire lake.

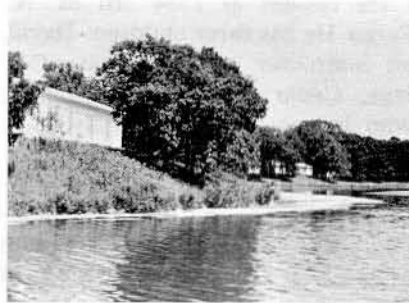
The camp's center is the chapel-dining room, with a seating capacity of 250. It is winterized, so that winter activities such as skating parties can be held. The chapel is furnished with an organ, piano and an altar.

Of the six cabins on the campsite, four are completely equipped for family living, while the other two are used for dormitories housing 20 persons each.

Lakeshore development has not been completed. At present a dock, several boats and two rafts are available, along with other recreational game facilities.

Duncan is looking for an old country church to move onto a hillside overlooking the lake.

Duncan's desire to provide spiritual guidance to young people stems partly from his wide-spread travels abroad. He has visited 20 countries, many of them behind the Iron Curtain.



But as founder of the Russell Duncan Foundation, he sows another kind of seed—and he finds this activity richly rewarding.

His newest and most ambitious undertaking is the "Moments of Meditation Retreat," a camp located on Duncan's private lake about 2½ miles west of Lake Park, Minn.

Dedicated to youth, the Foundation was formed 20 years ago for educational purposes. Each year the foundation aids young people active in 4-H work by providing scholarships, most of them to NDSU.

The foundation also sponsors "Moments of Meditation," a program of sacred organ music produced by Ruth Fossum and heard over WDAY radio at 9:30 p.m. each Tuesday.

The Moments of Meditation Retreat comprises about 10 acres of Duncan's 194-acre farm on the Becker County line.

Its facilities, which include six cabins and a combination chapel and dining room, will accommodate up to 75 campers. They are open free to church youth groups on a non-denominational basis as well as to 4-H, scouting and homemakers groups. Information concerning use of the camp may be



Mr. Russell Duncan looks at the Bible Camp he has built near Lake Park, Minn.

Here is the interesting story of what one member of the Association has done. Mr. Duncan is a member of St. Paul's Lutheran Church in Fargo, N. Dak., and is a member of the Board of Administration of the AFLC. Bear in mind that the article was written last summer.

NEAR LAKE PARK, MINN.

by George Grimsrud

Russell Duncan of Fargo is a sower of seed in more than the literal sense.

As proprietor of Russell Duncan and Sons Seed Co., he processes and promotes marketing outlets for seeds for Fargo area farmers. He is an important seed producer, operating the 3,200-acre Duncan Farms in Cavalier County and in western Minnesota.

In 1963 he was a member of the Minnesota Agricultural Leaders Goodwill People-to-People delegation that toured five European countries and the Soviet Union.

Observing Russian youth, he commented, "Young people are just numbers. There is no chance for them to act as individuals."

He said that the Russian youth, having been indoctrinated throughout their lives, are convinced that Communism will someday control the world.

He told of their efforts to convince him of the non-existence of God, using material proofs.

But Duncan was not convinced. Instead, he decided to plant some of his own seed.

"I gave Bibles to 23 Russian young people, the hardest atheists I could find," he said.

The results were gratifying. Duncan said he received letters from Communist youth who had been totally uninformed about Christianity. They said that the Bibles had opened up "a whole new world" to them.

Duncan made a similar tour of Latin America this spring, and again expressed concern with the youth in many of the poverty-stricken countries.

"The young people have no vision. They don't plan their future," he observed.

Duncan thinks that American youth should be given a chance to pursue individual talents and cultivate spiritual growth.

He feels that the Moments of Meditation Retreat provides a place for young people to relax and reflect in a quiet, peaceful setting.

Duncan is active in other religious affairs. He is a member of St. Paul's Free Lutheran Church, the Gideon Society and the Fargo Union Mission.

He is also on the Board of Directors of Radio Station KFNW. The station, sponsored by Northwestern College in Minneapolis, is part of the Mid-America Inspirational Network, aimed at providing Christian ministry via radio.

Born near Calvin, N. Dak., in Cavalier County, Duncan moved with his parents to Wyndmere, N. Dak. He returned to the Calvin area in 1930 to start farming on his own and was married in 1934. He came to Fargo in September 1951, and established a small seed cleaning plant which he later expanded into the present seed firm.

He is a candidate for the House of Representatives from the 9th District in Cass County.

He resides at 1534 3rd St. N., Fargo. He has three children: David, an instructor at Iowa State College, Cedar Falls, Iowa; Marvin, who is operating the family farm near Calvin; and Marilyn, Mrs. Darrel Mce, of Grafton, N. Dak.

—The Fargo Forum
August 23, 1964

O DARKEST WOE

*O darkest woe! Ye tears forth flow!
Has earth so sad a wonder,
That the Father's only Son
Now lies buried yonder!*

*O sinful man, it was the ban
Of death on thee that brought Him
Down to suffer for thy sins,
And such woe hath wrought Him.*

*Behold thy Lord, the Lamb of God,
Blood-sprinkled lies before thee,
Pouring out His life that He
May to life restore thee.*

*O ground of faith, laid low in death!
Sweet lips now silent sleeping!
Surely all that live must mourn
Here with bitter weeping.*

*Yea, blest is he whose heart shall be
Fixed here, and apprehendeth
Why the Lord of glory thus
To the grave descendeth.*

*O Jesus blest! My help and rest!
With tears I pray—Lord, hear me;
Make me love Thee to the last,
In the grave be near me!*

Johann Rist
(from *The Concordia Hymnal*)

ATTENTION, PLEASE!

The transfer of our subscription department from Grafton, N. Dak., to Minneapolis, Minn., has resulted in some delay in processing new subscriptions. Please be patient. If your subscription has not begun as early as you would have liked, please ask for the issue(s) you missed.

If you are a member of an Association congregation, please do not renew your subscription separately. Send it through your congregation group. This avoids so much trouble for our office.

All communications intended for the editor should be sent directly to the editor at Roslyn, S. Dak. If they are sent some place else first they will have to be forwarded to him there. Subscription communications are properly sent to 3110 E. Medicine Lake Blvd., Minneapolis. If they are sent to the editor, he will have to forward them to Minneapolis.

If anyone should desire envelopes which can be used in gathering subscriptions, please write to our Minneapolis office and request the number you can use.

Thank you.

The Editor

"And taking the twelve, he said to them, 'Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished. For he will be delivered to the Gentiles, and will be mocked and shamefully treated and spit upon; they will scourge him and kill him, and on the third day he will rise.' But they understood none of these things; this saying was hid from them, and they did not grasp what was said" (Luke 18:31-34).



WOMEN *for Christ*

HIS CROSS AND OUR CROSSROADS

*When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

Christ's infinite Lent began "when the foundations of the world were laid" and when "the morning stars sang together." At the beginning of time, the Father, Son and Holy Spirit laid the plans for the universe and for humanity. In those plans there loomed a problem which only a perfect sacrifice and a cross could overcome. In eternity's morning, Jesus our Lord, sharing the glories of heaven, actually *chose to die*—to come to a sin-cursed earth and die on the cross for your sin and my sin. Even though divine, He chose to be born as a man and live a life of selflessness, sacrifice, heart-rending spiritual concern for people, and then to face the cross. With the total sin-guilt of the world on His shoulders, He suffered until great drops of blood emitted from His body. Even worse, He had to experience the awful interval of being forsaken by God, but in that moment atonement was made for a lost human race! But the cross could not hold Him, and He arose triumphantly over death and sin. He arose that we, too, who believe on Him might some day rise unto eternal life. May this great truth grip our hearts and revive the glow

of appreciation and gratitude to God. May also those who do not really know Him as their Savior, or those who have ceased to walk with Him, turn again and seek pardon, peace and life eternal.

In humble gratitude you and I also need to come to the cross. It will mean a parting of the ways—from self-love, the old life, and the old habits, but also a parting of the burden of unforgiven sin. How much better to choose the cross and its Christ and live a new life for Him. But what of the cost? Jesus did not hesitate to pay the price of redemption for a sin-cursed people on an agonizing cross. What about us? This daily dying to self with its love of ease, comfort, flattery, and prestige is not easy; in fact, it is "killing." But God has also given us the source of power and strength to overcome if we really are willing.

Think of the demonstration of this selflessness and dedication to God in the life of Elisabeth Elliot, widow of one of the five slain missionaries in South America! In her the world today has seen a follower of Christ in action. With a forgiving spirit and deep love of Jesus in her heart, Mrs. Elliot, together with her little daughter, returned to the vicious Indian tribe that had speared her husband. She lived in a mud hut, ate fried monkeys with the Auca Indians, slept in a rain-soaked hammock, and told these people about Jesus and His death on

the cross for their sins. The Auca Indians listened while God protected these missionaries. Until now, the philosophy of these Aucas had been "kill before they kill you." In time, through the work of the Holy Spirit, many of these primitive people came to see themselves as sinners and accepted Jesus as their only hope of salvation. The power of the Gospel transformed their lives from bitter fear to happiness and forgiveness in the Lord. For Mrs. Elliot, the joy of seeing the people for whom her husband had prayed being won for Christ far outweighed the discomforts of eating fried monkeys and sleeping in a rain-soaked hammock. The deep joy of the soul comes from doing God's will, not in pampering our fleshly desires.

"And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." Our Savior did not die on the cross that we might dodge the cross, but that we might die with Him there. The marks of the cross mean death to our own plans and purposes, death to our own right to our lives, that Jesus might have His way with us and ours. It is relatively easy to give up things that are *wrong*. The really hard thing to do is to give up our *rights* to security, comfort, and many other things Christians take for granted. When we give our lives to Christ, we actually have no more "rights" except to do His will. In this day of apostasy, the world needs to see a real difference between living Christianity and dead churchianity, so they will not be confused. Living Christianity means a life of great blessing and inner joy, watching God do the impossible. Mrs. Elliot had no comforts or security in Auca country, but she had the only real security found on earth—that of giving her life into the hands of Christ. Thus it is His life and transforming power that we want to make known to others. To be sure, there will be Red Sea experiences, but the Lord will make a way across on dry ground. Overcoming power is avail-

able to those who will but draw from His wells of sustaining grace.

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). Yes, the cross of Calvary cost our Lord everything. How could He love us so? Should not we in love and gratitude as Christians gladly become "bond servants" of the Lord Jesus Christ, not to do our own will but His will?

*Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*
—Isaac Watts

—Mrs. Jay Erickson
Radcliffe, Iowa

EDITOR'S NOTE

We are giving serious consideration to printing a larger, more beautiful Christmas issue of *The Lutheran Ambassador* next Christmas.

A determining factor will be whether we can get enough original compositions—both prose and poetry—on the subject of Christmas from our readers to make it worthwhile.

Personally, we think there are enough talented writers among our readers to provide sufficient material to fill an expanded Christmas *Ambassador*.

If you can contribute something—something that you have written, or will write—please send it to me by Nov. 1, at the very latest (sooner, if you can). Then we'll determine whether or not we can go ahead with plans for a special Christmas number, 1965.

Don't hide your light under a bushel basket. Let others benefit from it, too.

—The Editor

Letters TO THE EDITOR

In my article in the Jan. 26 issue of this magazine (The Traditional Idea of Creation), I mentioned that the sun and moon were not created until in verse 16 of chapter one of the book of Genesis. Yet we read, "and the evening and the morning were the first day" and so on the "second day" and again the "third day."

This suggests to me that the nebulous masses (verses two and three) were in orbit and rotating even before the sun and moon were created, hence we read of the first day and the second day and so on.

Also, those who are experimenting with the carbon 14 testing method for dates find it almost impossible to find anything organic upon which to test carbon 14 that goes back beyond the flood. As the Bible says, the world that then was, "perished" (II Pet. 3:6).

In the book, *The Genesis Flood*, the Nobel prize winner who discovered the carbon 14 test method, Dr. Walter Libby, is quoted at some length. The normal rate of human population explosion from the flood to date gives us something over 3 billion people on the earth at the present time. If there were people on the earth 20,000 or 30,000 years ago, as some people insist, there would not be standing room on the earth now. "Abraham believed God and it was accounted unto him for righteousness."

Also in the excellent book, *The Genesis Flood*, one scientist is saying, "Pillings driven into the ground for foundations for buildings, and are not too many hundred years old, have turned into coal by the force of sheer weight." This was discovered in Europe, so you see it did not take 40,000 years to produce anthracite coal.

R. W. Linder
Fargo, N. Dak.

I have read the articles written by our seminary teacher, Dr. Uuras Saarnivaara, in *Morning Glory* and also in the *Ambassador* of Jan. 26. I marvel at his courage and clear view of the situation the Church of today is in. I am thankful to God who sent us the man we need for the occasion. He is the right man for the position he is in, the teacher of our seminary and a leader of our Association. Clear-sighted in his view of personal salvation, he is given the duty to use the pointed and appropriate expression for the object in mind.

According to the stand that we have taken as an Association of Lutheran Free Congregations, we have great responsibility, not only for our own group, but for churches, individuals, and church leaders everywhere, when we see them going astray. The responsibility has been laid bare and open to us through his articles in different public papers.

There is no doubt that the Christian people will very much appreciate, read and approve these articles in the columns of the *Ambassador*.

Rev. Knut Gjesfjeld
Thief River Falls, Minn.

Would you please send me the following information? Are there congregations or groups of the Association of Free Lutheran Churches in Cedar Falls, Iowa, or in Waterloo, Iowa, or any rural congregation close by?

Would it be possible to have your congregations and their locations listed in your next Annual Report? If we take a trip or have friends and relatives move, it would be good to know where they are located.

Name withheld
Sidney, Mont.

(We agree that it would be good to have such a list. But we must trust that the Board of Administration will make such a list available just as soon as it is wise and possible to do so.—Ed.)

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

Since then I have lived to see state after state extirpate its wolves. I have watched the face of many a newly wolfless mountain, and seen the south-facing slopes wrinkle with a maze of new deer trails. I have seen every edible bush and seedling browsed, first to sickness, and then to death. I have seen every edible tree defoliated to the height of a saddlehorn. Such a mountain looks as if someone had given God a new pruning shears, and forbidden Him all other exercise. In the end the starved bones of the hoped-for deer herd, dead of its own too-much, bleach with the bones of the dead sage, or molder under the high-lined, juniper.—Aldo Leopold in *South Dakota Conservation Digest*, January-February, 1965.

When this mobility is combined with the increasing urbanization, it has far-reaching implications for the parish ministry. First, it means that ministers must recognize that the more or less traditional congregational parish-community idea inherited from Europe in an earlier century exists hardly at all. It has been said that 'people no longer live where they live.' By this is meant that major areas of life have been separated from the local community where one has residence. The daily decisions are reached away from home in the context of the great power structures of modern society: government, business, education, and religion. Consequently, our anxieties take shape and our energies are disbursed away from home, and the church tends then to become a refuge or retreat from the world, and the ministry becomes group counselling from the pulpit. Even the relatively stable communities of America's broadly rural Midwest

are experiencing the erosions of this kind of modernity.—E. Clifford Nelson in *Lutheran World*, Oct., 1964.

In what we call Christendom, I think soul winning is more complicated and delicately difficult today than perhaps in any generation heretofore. Certain developments have now beset us. I mention four in particular.

First, there is the changed attitude toward the Bible which no longer regards it as a divinely inspired court of appeal.

Secondly, there is an appalling increased ignorance of the Bible which gives added difficulty in imparting its truths to the unconverted.

Thirdly, we are harrassed by the misleading nature of much that goes by the name of Christianity but really is a perversion of the Christian message.

Fourthly, we are living in times of many distractions that have never been experienced before; on the one hand, multiplied worldly gaiety, and on the other hand, unprecedented gravity.—J. Sidlow Baxter in *Moody Monthly*, February, 1965.

Let us by all means welcome into our churches people of whatever color. But let us not do this as blind men, but as Christians who now see that God, in making us black or white or yellow or brown, fashioned *man* in His own image, and that *all* men, therefore, are entitled to share the benefits and opportunities—yes, and the responsibilities—of their God-given equality.—Roger Winship Stuart in *Christian Herald*, February, 1965.

CHURCH UNITY ADVANCED BY COOPERATION IN NLC

The National Lutheran Council has served for nearly a half century as the cooperative agency of American Lutheranism in matters of common interest and responsi-

bility. Its 47th and possibly penultimate annual meeting is being held in Hollywood, Calif., February 8-10.

Throughout its history, the NLC has been prominently identified with Lutheran union and unity developments and has played a major role in bringing about closer relations between the several branches of the Lutheran Church in the United States.

Cooperation in the Council since 1918 led in recent years to organic unions that have reduced its membership from eight to two participating bodies—the 2,545,000-member American Lutheran Church, established in 1960, and the 3,277,000-member Lutheran Church in America, organized in 1962. Both are the product of four-church mergers.

Now in the process of formation, as successor to the NLC, is a new and broader association that would put most of the nation's 8,600,000 Lutherans under one cooperative banner without actual merger. To be known as the "Lutheran Council in the United States of America," the agency would pursue a joint program of theological study and Christian service.

Involved in the proposal are the ALC and LCA, the 2,684,000-member Lutheran Church-Missouri Synod and the 20,000-member Synod of Evangelical Lutheran Churches.

A constitution for the new agency was approved by the ALC last October and will be acted on by the Missouri Synod in June and the SELC in August of this year, and by the LCA in June of 1966. If approved, it would begin to function Jan. 1, 1967.

Cooperation in the Commission for Soldiers' and Sailors' Welfare during World War I convinced many Lutheran churchmen that their various church bodies could work together and that large re-

sponsibilities—too great for any single group to undertake alone—could easily be borne by a common cooperative agency. After two exploratory meetings, the National Lutheran Council was organized in Chicago on Sept. 6, 1918.

EVOLUTION CALLED KEY

Man's salvation depends on whether he is willing to co-operate with the living God of evolution, according to one of the most prominent spokesmen for liberal religion in the United States.

The Rev. Donald S. Harrington said God's cosmic evolutionary

process is leading us toward a goal of "ever increasing harmony and perfection of relationship."

Mr. Harrington, minister of the Community Church of New York City, shared his thoughts at a convocation in Chicago which launched a new experimental center for theology and the sciences at Meadville Theological School, Unitarian Universalist-oriented graduate school at the University of Chicago.

He called upon liberals of all denominations to formulate a "new faith" with the best insights of both science and religion.

"I suspect that the principle of evolution may provide the key to the long sought new synthesis," he said, noting that great strides in this direction were made by the late Roman Catholic priest-paleontologist, Father Pierre Teilhard de Chardin.

The French Jesuit scholar, he explained, "suggests that the principle of evolution is not just one of the great universals, but the great universal, the key that unlocks the meaning of the universal powers."

—Summary by Willmar Thorkelson
Minneapolis *Star*

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"Even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt. 20: 28).

"That is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (II Cor. 5: 19).

The 1964 Annual Report is now available.

This valuable document contains the following information concerning the work of the Association of Free Lutheran Congregations:

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Members of AFLC congregations should inquire of the pastor whether he has ordered a supply for that church.
First come, first served, while the supply lasts.