

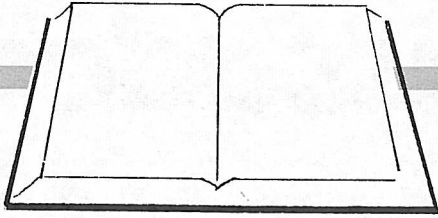
February 29, 1972

The Lutheran Ambassador



PASTORAL SCENE

Roger C. Huebner, D.D.S.



According to the Word

LENTEN QUESTIONS— IT'S YOUR CHOICE

“What then shall I do with Jesus who is called Christ?” (Matthew 27:22)

“Jesus is standing in Pilate’s hall—
Friendless, forsaken, betrayed by
all;

Hearken! what meaneth the
sudden call:

What will you do with Jesus?”

Poor Pilate! Perhaps history has been too harsh towards the memory of this man. Not even Judas the betrayer, the High Priest and his henchmen, nor the Jewish people themselves are mentioned when the creed sums up the last days of our Lord: “suffered under Pontius Pilate, was crucified, dead and buried. . . .”

Pilate is a picture for all time of the man with good intentions. “I find no fault in Him,” said he of Jesus, and he tried in every way possible to avoid passing judgment on Him.

First he tried to pass the whole affair off as just another Jewish religious argument. “Take ye Him, and judge Him according to your law.” But he was soon reminded by the crowds that the Roman government had deprived the captive Jewish nation of the right to pass the death sentence on anyone.

Then Pilate thought he saw another way out. The crowds were becoming

more fierce, shouting new accusations against Jesus, when suddenly someone made mention of Galilee. “And as soon as he knew that He belonged unto Herod’s jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.”

But Herod sent Him back to Pilate. And how strange to read (Luke 23:12) of the friendship between these two men which resulted from this day’s episode.

At first Pilate must have been at his wit’s end as to what he must do next. And then the final solution to his dilemma dawned on him.

There was a custom among the Jews, he remembered, that during the Passover feast the governor would order the release and pardon of any one prisoner whom the people would choose. He would offer them Jesus, and as the alternative, in order to make the crowd’s choice even more certain, he selected a notorious criminal named Barabbas.

“Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?” We know their response.

Thus, in spite of all of his good intentions and vain attempts to avoid any responsibility, Pilate arrived at the crossroads of decision.

“Jesus is standing on trial still—

You can be false to Him if you
will;

You can be faithful through good
or ill:

What will you do with Jesus?”

There are three main responses to this question that the human heart can make.

The first is the response of **faith** . . . “that whosoever believeth in Him should not perish, but have everlasting life.” God grant that there were some among the crowd that day, even though they were unheard, who gave the answer of faith.

The second is the response of **rejection** . . . “Let Him be crucified!” The echo of this same cry today often sounds less offensive, but its spirit is unaltered.

Finally, from Pilate comes the response of **indifference**, for he is “a picture of that vain and shallow indifference, which is too weak to believe in the truth, and yet too fearful to deny it altogether.” This response is just as fatal to the soul as the second, since he who is not for Christ is against Him.

“What will you do with Jesus?

Neutral you cannot be;

Someday your heart will be asking,
‘What will He do with me?’”

(A. B. Simpson)

What is your response to this Lenten question?

Robert L. Lee

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn. Volume 10, Number 5

BOOK OF JONAH BASIS FOR WINTER CONFERENCE STUDIES

Rev. Eugene W. Enderlein, Minnewaukan, N. Dak., chose the Book of Jonah as the basis for the Bible studies during the 10th annual Winter Bible Conference held Feb. 3-6 at Bethel Lutheran Church, Grafton, N. Dak.

Speaking at two sessions each on Friday and Saturday, Pastor Enderlein gave the book the overall theme "The Importance of Obeying God." He traced the story of God's command, Jonah's disobedience, followed by his change of heart, and the sparing of Nineveh upon the repentance of the people.

Pastor Enderlein concluded the study of the book by stating that Jonah was silenced in his complaining by God's great mercy to the city. Can we not close the study, he asked, with the hope that Jonah experienced a real spiritual victory? Obey God and you will find the greatest joy. "Arise—Go" was God's command to Jonah and also to us, he declared.

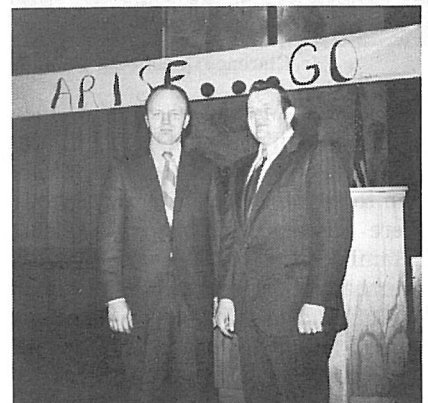
Evening Messages

The three evening messages were preached by Rev. Francis Monseth, a teacher at the Association Schools. On Thursday night, to a partially-filled church, he talked about backsliders, using II Thess. 2 as his text. After inquiring about the listeners' present spiritual state, Pastor Monseth said that it is possible to fall away from the Lord. He listed four reasons this might happen: the desire

to go back to the bondage of good works as a means of salvation, being overcome by other things, drifting into self-satisfaction and rejection of the truth. Eternal punishment will be the reward of the backslider, he warned, but there is good news for those who turn again to the Lord. He will heal them (Jer. 3).

On Friday night the church was filled as Pastor Monseth used Matt. 24:35-44 as his text and spoke on the Second Coming. Much of the Bible is concerned with prophecy, he asserted; the prophecies of the First Coming all having been fulfilled, with yet others pointing to the Lord's return. The Bible teacher reminded the audience that as there was great wickedness in Noah's day, so there is today. He spoke of the judgment to come and how good moral people will share the same eternal torment as those lost in gross outward sins if they know not the Christ. Pastor Monseth went on to show how a sinner can prepare to meet God and how those who know Him through Christ must live lives worthy of the Lord in these perilous times.

The Judgment to come was more fully developed by Mr. Monseth in his final sermon, on Saturday night, again to a filled church. With John 5:21-29 as his text, he declared that Jesus gives us great opportunity for escape from judgment ahead of time. Only two possible verdicts are possible in that courtroom—free through the blood of Christ or guilty. No retrial will be given by this Judge,



Rev. Francis Monseth, left, and Rev. Eugene Enderlein

Pastor Monseth warned. All deserve condemnation, he said, and the only reason any can miss it is because of Jesus. He closed the message by stating that the issues are simple: repent or perish; Jesus Christ or chaos.

Other Conference Sessions

The morning devotional periods were led by Lay Pastor Sidney Swenson, Fergus Falls, Minn., on Friday and Rev. Forrest Swenson, Winger, Minn., on Saturday. The former used I Tim. 2:1-6 as the basis for his remarks and the latter Psalm 105.

"Free and Living Congregations" was the topic Mr. Clarence Quanbeck, McVile, N. Dak., businessman and a member of the Association's Co-ordinating Committee, considered on Friday morning. He spoke of the Haugean revival in Norway and how that also had its impact on Lutheran

church life in America. Hans Nielsen Hauge, he said, stayed within the Lutheran Church, pointing out its faults and seeking to renew it from within. Mr. Quanbeck then went on to discuss the Guiding Principles of the Association.



Mr. Clarence Quanbeck

Mrs. Aini Myking, dean of women of the church's Bible School in Minneapolis, Minn., spoke on the Christian Home on Friday afternoon. While there are many problems in raising a family, Mrs. Myking said, the joys overshadow the heartaches. Christian parents should go over the children's Sunday School lessons with them, she declared, because it is a poor testimony when children from Christian homes are unprepared when they come to class. Also, Mrs. Myking stated, children who do not know the authority of a parent, or respect it, will have trouble accepting the authority of the Lord. She shared with the Bible Conference gathering a deeply personal experience, the sudden passing of her husband Bernard several years ago. She pointed out how the Lord gave strength to come through such a large disruption in the family structure.

"Establishing Free Congregations" was the subject of the second hour on Saturday morning. Rev. John P. Strand, president of the AFLC and chairman of the Conference, and Mr. Joel Rogenes, Buxton, N. Dak., farmer and a member of the Board of Home Missions, conducted the session, telling of opportunities the church faces in various areas of the U.S.

God has given the Association the task of preaching repentance. Rev. Amos Dyrud told the Conference on

Saturday afternoon, as he discussed "The Need for and Nature of Repentance." Let us be faithful to this task, the dean of Free Lutheran Seminary in Minneapolis added. Pastor Dyrud devoted much of his presentation to a word study of Hebrew and Greek terms which are translated as "repentance" or related words, in the Bible.

Mrs. Myrtle Hove, mother of Mrs. Connely Dyrud, showed slides of the Brazil mission field, which she has visited, on Saturday night preceding the evening service.

A workshop for women of the church was conducted on Friday afternoon and over the supper hour in the Federated Church of Grafton by the Women's Missionary Federation.

Sunday Program

The host pastor of the Conference, Rev. Dennis Gray of Bethel, led the Bible study in the Sunday School hour. After looking at some of the names of Jesus in the Bible, Pastor Gray focused attention on Jesus Christ as the great High Priest. As High Priest, he became the perfect sacrifice. It is not enough, the pastor stated, to believe intellectually in Jesus. There must be a total acceptance of what Jesus has done and what He gives.



Rev. Dennis Gray

Rev. Albert Hautamaki, Negaunee, Mich., a member of the Co-ordinating Committee, used the Parable of the Sower and the Seed for his text at the Sunday morning worship service. The drama of the four kinds of soil, he advised, takes place at every service where the Gospel is preached. He went on to look at a "gallery of hearts," all in one frame, and depicted the hearts as being the hard-hearted (pathway), the faint-

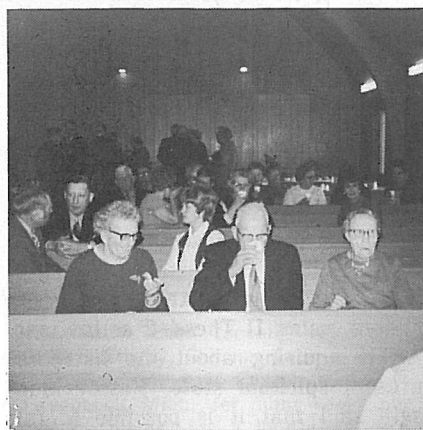
hearted (rocky), the half-hearted (stony), and the true-hearted (good soil). Mr. Hautamaki called upon the audience to be good hearers, to take the Word into their hearts and then to arise and go, proving that they had been good hearers.

Two Gospel Teams from the Bible School, and perhaps several other students, gave the program at the closing session of the Conference on Sunday afternoon. Many musical selections were given and testimonies shared by the young people. Opportunities for sharing were given to the congregation also. Mr. Ragene Hodnefield, Radcliffe, Ia., a student at the School, gave a talk, basing his remarks on verses in Psalm 40.

A Conference choir was organized on Saturday by Mrs. Henry Hanson of Portland, N. Dak. The choir sang at the service that night, accompanied by Mrs. Bernhard Nelson, also of Portland.



A noon meal in the church



Coffee Break at the Conference

I took his hand



Sketches from a hospital ministry by the late Pastor Wm. Hagen

SIDE BY SIDE

What contrasts one meets in life! Consider, for example, the two patients lying side by side in P—Hospital. You can easily see, I said to myself when I first saw them, that there must be a great difference between them. The one, still a young man, is so unusually large and heavy-set that he must weigh at least three hundred pounds. And the other one, now over seventy years—what has become of him? Curled up near the pillow, he makes only a slight bulge in the bed covers. Yes, I thought, it would be an outright sin to pass lightly by these two widely contrasting men.

I began by feeling my way into a closer acquaintance with the little bundle of humanity, as he was one of the very few who had a radio, indicating a desire to keep in touch with the outside world. There lay also a newspaper on his bed, fresh from New York.

Since our first evening hour together we have not run short of interesting and often confidential topics for conversation. He is happiest when our conversations end with a little prayer for rest and peace for his restless spirit and suffering body. "Yes," he says with a husky voice, "life would be a dark and troubled nightmare if I could not keep in my mind and heart a picture of a wise, loving and almighty God who united all things into the great plan and purpose which will, according to His design, issue into absolute perfection."

It is wonderful to see the loving

concern his family in the East has for him, sending him a constant stream of letters, papers, magazines and other reading matter. But, they do not take the place of actual fellowship with his dear ones. Now he has arranged that I am to serve him as a sort of substitute in discussing the more intimate confidences of a family circle. That is a satisfactory arrangement with both of us.

"Oh, yes," he sometimes says, "I shall move some day, but the best part of me has moved already—." He looks up. "If it weren't for Him, I would despair."

The contrast between the small man and the large man is not only external; there is an inner, far greater contrast. The outward size of the large man is almost an insoluble problem for the doctors and also for the man himself, since his large body requires such large clothing and so much to eat and drink. His inner person, however, is even more of a problem, on account of his view of life, his religious thoughts and beliefs.

"Most people imagine that the ten tribes of Israel were lost and disappeared from history," he asserts, "but that is far from the case. The ten tribes and their religion are more alive today than ever before—and I am one of their adherents," he adds confidently.

It sounds so distant and strange when he explains his peculiar ideas and religious convictions to me that I have difficulty following him.

"Are you a Christian minister and cannot understand these things?" he breaks out indignantly. It does not seem to help much toward a better understanding of his elaborate explanations of these peculiar doctrines

when he loses his patience and says: "If you cannot understand what I am saying, then you cannot understand any earthly thing!"

There is no other alternative. I have to admit my inability to understand and at the same time try to respect his great zeal for defending and clarifying his faith.

—Wm. Hagen

In Memoriam

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

MONTANA

Scobey

Elmer E. Anderson, 80, Nov. 23, 1971, Lebanon, Leeds, N. Dak.

NORTH DAKOTA

Leeds

Theodore H. Halvorson, 74, Nov. 25, 1971, Lebanon

Minot

Clarence Torgerson, 82, Nov. 27, 1971, Antiochia, Churchs Ferry, N. Dak.

MINNESOTA

Spicer

Laura Betsy Gunderson, 80, Feb. 2, Green Lake

HOUSEKEEPER WANTED

Widower needs housekeeper to maintain home and care for children, girl age 11 and boy age 9. AFLC church in town. If interested, contact Thorvald Lee, Newfolden, Minn. 56738. Write or call 218-874-5655.

PERSONALITIES

Rev. Jerome C. Nikunen, who has been serving the Roseau (Minn.) Lutheran Parish since April 15, 1971, on an interim basis, has accepted a call from the parish to serve it on a regular basis. The parish consists of Roseau, Norland, Spruce and Rose congregations.

WOMEN for Christ

VICTORY IN THE CROSS

by Mrs. Reuben Gunderson
Strandquist, Minn.

As we again observe this most blessed time of the year, Lent, our thoughts turn to the cross on which Jesus died. Everything that God has to say to us, from Genesis to Revelation, centers in the cross. Throughout the Old Testament we see the stream of blood pointing forward to the Lamb of God that was to be slain. It was in the mind of God from the beginning as Jesus is the Lamb "slain from the foundation of the world" (Rev. 13:18).

Jesus came and in the center of His life stood the cross. The angel said to Joseph, "Thou shalt call His name Jesus; for it is He that shall save His people from their sins" (Matt 1:21). The cross was the heart of His ministry. It was the Father's will for Him, from which He never turned aside (Heb. 10:7).

The cross was a necessity, and it was my sin that made it so. Your sin and my sin shaped the cross and nailed the sinless Christ to Calvary's cross (II Cor. 5:21). Peter could not understand why Jesus must go to Jerusalem and be killed. But after Pentecost Peter understood and preached Christ's death and resurrection and led many souls to salvation. Paul's motto was, "For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). "God forbid that I

should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

The agony of Gethsemane and the cry on the cross, "My God, my God, why hast thou forsaken me?" reveals that the load of sin laid on Him rose up between the Son and the Father (I Pet. 3:18). Christ carried the heavy cross until He staggered and fell beneath it on the way to Calvary. It was the invisible load of the sins of men upon Him that caused the burden. "Jehovah hath laid upon Him the iniquity of us all." He that bore away our sins also cleanses the soul through the blood (I John 1:7). The little Irish boy, when asked if there was anything which God could not do, answered, "God cannot see my sins through the blood."

It was a long, lonely journey to Calvary. Every step was prompted by a love that was willing to die in our place. Who else could bear the burden of our sins and atone for them? God alone knew that sin could not be atoned for except that He send His Son to the cross. Remove Calvary from the Scriptures and our hymns and a Christian's experience of the new birth and nothing remains but a hollow shell. Then men must live and die in their sins. "It is finished," meant for the Savior not the end of life, but the completion of the task of giving His life a ransom for all.

There is a legendary story concerning Mary Magdalene and the cross. She stood with the other women

at the cross and wept. She cried out, "O nails, why art thou so heartless as to pierce His hands and feet?" They answered, "We were but iron that slept in the mountain. Your sins, Mary, made us into nails for His hands and feet." Again she exclaimed, "O thorns, why were you so merciless as to pierce so holy a head?" They replied, "We were a bush that grew by the way of Jericho and bore the finest roses every spring. It was your sins which plaited us into a crown of thorns for His head." In anguish she finally spoke, "O cross, how could you bear my Savior to death?" The cross answered, "I grew as a flourishing tree in the wood, and the wind blew through my branches, the birds built these nests there, and sang their songs. Your sins made a cross out of me." Then she lifted up her eyes, filled with tears, to her dying Lord and confessed, "My sins are without number." His reply was, "Count not your sins, but just number My wounds, and through My stripes you are healed." Then peace filled her heart.

As sure as He came the first time, He will come the second time. "So Christ was offered to bear the sins of many; and unto them that look for him shall He appear the second time without sin unto salvation" (Heb. 6:28).



Honored for their many years of faithful service to the WMF at the September meeting of the organization at Green Lake Lutheran Church, Spicer, Minn., were, left to right, Mrs. Roy Flickinger, Mrs. John Gehrke, Miss Ellen Thompson, Mrs. Nicholas Sonnenberg and Mrs. Carl Ostby. All were presented with Honorary Memberships in the WMF and pins. Pictured at the extreme right is the president, Mrs. Arthur Hegreberg. Leslie Galland is the pastor of Green Lake Lutheran.

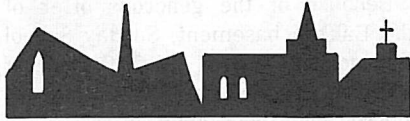
MEET

the

Churches

OF OUR

FELLOWSHIP



Today: **St. Stephen's Lutheran Church, Duluth, Minn.**

A Swedish Methodist Church, built around the turn of the century, is the home of St. Stephen's Lutheran. It is located at 1931 West Third Street. The Swedes built well and the church is in good condition and has beautiful stained glass windows.

But some changes have been made by the congregation, organized on Dec. 15, 1967. For one thing, a rather treacherous and steep front entrance stairway was taken out and a ground level entrance with decorative iron railings was made in its place on the north. Inside, the entire front of the church was remodeled to eliminate the baptistry of the previous owners, Church of Christ. Carpeting for the front area was purchased, as was an electric organ.

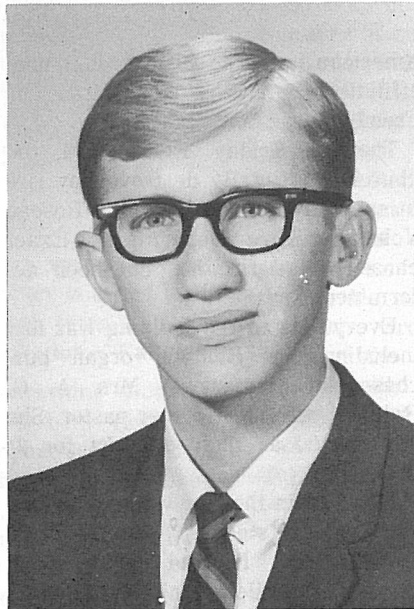
Phillip Haugen, a seminary middler from Portland, N. Dak., serves St. Stephen's at present. He has since Sept., 1971. Rev. Herbert Franz of nearby Cloquet gave service from Feb., 1968, to June, 1969. Rev. Fred Carlson, then a student, spent the summer of 1969 at St. Stephen's. Another seminarian, Henry Johansen, took care of the work for two years, Sept., 1969, to 1971.

Mr. Kenneth Sortedahl, now a seminary senior, gave early encouragement to the people who planned the congregation and encouraged its organization. Also giving assistance at that time was Mr. Lyle Twite of Cloquet.

Some of St. Stephen's members are of Lutheran Free Church or other Lutheran background. Others came from the Roman Catholic and Presbyterian Churches.

Ann Eletson of the congregation attends the AFLC Bible School in Minneapolis, Minn.

The congregation feels that God has blessed in many wonderful ways. Since its beginning the church has had only three months of Home Mission support. But come next summer, when it is hoped that there can be full-time work done, some assistance will likely be needed.



Mr. Phillip Haugen, Student Pastor of St. Stephen's



St. Stephen's Lutheran Church

CALVARY

I did not see Thee lifted high
Amid the savage mob;
I did not hear Thy rending cry,
"Forgive them, O my God!"
But, Lord, I know it was for me
Thy blood and tears were poured;
And now, through weeping eyes, I see
My wounded, precious Lord.

I did not see the awful night
That hid Thee, O my Lord;
I did not see Jehovah smite
The Shepherd with the sword;
But now I know the judgment fell
Upon Thy sacred head,
To save my guilty soul from hell
And raise me from the dead.

I did not hear Thy loud last sigh
When love's great work was done,
That rent the veil, the earth and sky
And told that life was won;
But, Lord, I know that Thou has died
And tasted death for me;
Exalted at Thy Father's side,
My Lord, my God I see.

—Elias Newman

OH LORD, HOW LONG?

Oh Lord, how long shall I defy,
Refuse Thy Spirit control?
That I could know Thy wond'rous
peace,
Thy rest unto my soul?

Lord, grant me pow'r when Satan
comes,
That I resist his plea
To disobey Thy loving call,
Neglect Thy will for me.

Thy grace, oh Lord, can make me
clean.
This let me ne'er forget,
That on the cross Thou sufferedst long
So vict'ry is mine yet.

Oh take my sins and make me pure,
That I Thy child may be;
To know Thy love this moment now,
Through all eternity.

Stan Miller
Binford, N. Dak.

To expect defeat is nine-tenth of de-
feat itself.

—F. Marion Crawford

NEWS of the Churches



SPRUCE CHURCH, ROSEAU, BURNED FEB. 4

Tears filled the eyes of the members of Spruce Lutheran Congregation as they sang "Built on the Rock the Church doth stand, even when steeples are falling," when they met for worship with their sister congregations just two days after they lost their church building by fire on Friday, February 4.

This congregation which will observe its 60th anniversary in July was organized by settlers, mostly of Norwegian descent who, because of their deep faith in God, desired to organize and build a Lutheran church for themselves and for those who would come after them.

For a number of years they met in homes. Then in 1916 their church building was erected near the Spruce Cemetery.

Because of its poor location, the building was moved one mile west and one mile south in 1932 to where it stood prior to the fire. This was accomplished during the winter by bobsled and bulldozer.

In 1948 the church underwent extensive remodeling, including the making of a new basement. Recently water was brought into the building making it no longer necessary to bring water in milk cans for social gatherings.

Throughout the years the Spruce congregation has maintained an active Ladies Aid, Mission Society, Luther League and Sunday School. Once a member of the Lutheran Free Church, which merged into the

American Lutheran Church, it is now affiliated with the Association of Free Lutheran Congregations.

Then on Friday, February 4, the church was totally destroyed by fire in spite of the efforts of the Roseau Volunteer Fire Department. Exact cause of the fire has not been determined.

Everything in the building was lost including the Baldwin organ purchased in memory of Mrs. A. C. Rykken, wife of a former pastor. She had served as their organist for 24 years.

Also lost in the fire was the lighted cross on the steeple, given in memory of Oscar Helstad, which could be seen for miles at night reminding all of what God has done for man through His Son, Jesus Christ, as well as a number of other fine memorials.

Three days later the congregation met and decided to continue as a congregation for the present, replacing the burned structure if possible. Final decisions were made at the congregational meeting on February 28. Although their sister congregations in Roseau Lutheran Parish, Rose, Norland and Roseau, offered the use of their facilities for worship and Sunday School, the congregation decided to maintain its own identity and accepted the offer of the Torris Bakkens for the use of the basement in their home located across the road from its former building.

Norland donated their old altar, Roseau loaned small chairs for the children. Old kitchen chairs and folding chairs were rounded up. Wooden

planks were set up on sawhorses. An organ was loaned by a member. Another member constructed a lecturn. A cross for the altar was made by two members of the local hospital staff. Old Methodist hymnals were borrowed. A cut glass bowl was given to be used as an offering plate. The pastor loaned a Bible and candle holders for the altar, and the congregation met for worship on Sunday, February 13, just two weeks after the fire with twice its normal attendance.

Because of the generous offer of the Bakken basement, Sunday School was not interrupted. With the use of borrowed materials and equipment classes have been held as usual even on the Sunday following the fire.

Yes, the Church goes on. The Spruce congregation has come to realize that they have not lost their Church, they lost only a building.

"Built on the Rock the Church doth stand,
Even when steeples are falling;
Crumbled have spires in every land,
Bells still are chiming and calling;
Calling the young and old to rest,
But above all the soul distress,
Longing for rest everlasting."

—Mrs. Jerome Nikunen

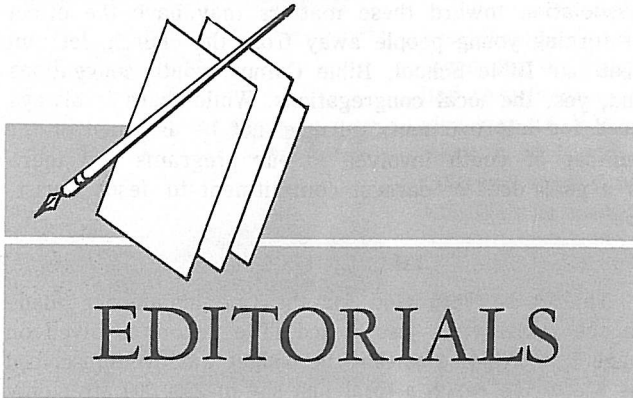


Spruce Lutheran Before the Fire



Fire destroying Spruce Lutheran

(Continued on page 13)



SIMPLICITY IN WORSHIP

“We believe the earliest Christians were extremely simple in their order of service. Whatever is added to the service carries the danger of becoming only form.”

Declaration of Faith, V:2

Little is said in the Scriptures concerning liturgy or orders of service. At the synagogue in home-town Nazareth, Jesus stood up to read the prophet Isaiah and sat down to speak to the assembly (Luke 4). In the Upper Room, on the night of His betrayal, we have the brief ceremony of the instituting of the Lord's Supper. A hymn was sung to close that fellowship service before Jesus and the eleven went to Gethsemane's garden (Matthew 26). Preceding Pentecost a company of about 120 believers held a prayer meeting in the Upper Room (Acts 1) and following the manifestation of the Holy Spirit we are told that the now enlarged company of disciples “devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers” (Acts 2:42).

From the meager evidence given in these and other places, we see the elements of worship: reading of the Scriptures, preaching, prayer, singing and the use of the Sacraments. On these elements all Lutherans agree, but the use of each and the emphasis to be given each have been sources of difference through the ages. It is our contention that early Christian worship was simple in nature but most Lutheran congregations in America, and in the world, embellish the service with enough liturgy so that they may be classed as having high-church tendencies as opposed to being simple in their worship.

There is nothing wrong per se (in itself) in an involved liturgy, but there are three arguments which may be used against it. First, only a very few church attenders get anything out of lengthy and/or numerous responses. For most, the service could be simplified without any loss to the value of their worship experience and some would feel it enhanced. Second, there is the danger of

the liturgical service becoming only a form, a strong possibility for some in view of the first objection, and even for those who claim to appreciate much liturgy. Consider the difficulty in concentrating on something as simple, word-wise, as the Lord's Prayer, as one prays it. And the third argument against lengthy liturgy is that it takes away from time which should be devoted to the sermon. The importance of the sermon in the service will be discussed at a later time.

Whatever has been said about liturgy is not meant to be unkind to those who think differently. We speak merely as representative of the dominant spirit in the AFLC concerning these matters.

Most AFLC people do like some form or liturgy in their worship services. Order of Service No. 2 in *The Concordia Hymnal* as is or with variations is used by a majority of congregations. Its “altar service” contains a prayer of confession of sins with the response, “O God the Father in heaven, have mercy upon me,” etc.; a prayer (collect); the reading of the Scripture Lesson for the day, followed by the response, “God be praised for His glad tidings;” and the confession of faith, after which the Gloria Patri is sung.

Variations include the omission of the collect and the inclusion of a declaration of grace after the response after the confession of sin. Some pastors choose to begin the service with a prayer, either a set one or free. But whatever, Order No. 2 includes the basic elements of worship, the confession of sin and confession of faith, together with the reading of Scripture.

Some congregations in the AFLC don't want to use even as much liturgy as is in Order No. 2 and they are free to do so. Some few, with a more liturgical background, prefer to follow that with which they are accustomed. They are free.

Concerning the use of vestments by the pastors of the church, the majority of Association people prefers that the pastors conduct the services in business suits. The only thing which sets the pastor apart from the people is that he is called of God to minister His Word in the congregation and it has called him for that purpose. He doesn't need any distinctive garb as he teaches and preaches God's Word. But if he doesn't need a robe, he should be careful to dress conservatively in the pulpit so as not to call attention to his own being and that the Word he preaches may be dominant. It goes without saying that his clothing should be neat and his appearance well groomed.

Again, what has been said here is not meant as an offense to those whose traditions and preferences may be different than those portrayed. Freedom of choice is permissible, but we must here set forth the convictions of the majority of our fellowship, which comes out of a low-church tradition.

MUCH GOOD AT GRAFTON

Each year the Winter Bible Conference is a pleasant interlude in the cold months of winter. That was no less the case this year in the conference held at Bethel Church in Grafton, N. Dak. There was much good for the soul in the sessions and in the visiting between sessions. The

Lord decked a bountiful table of spiritual blessings from which all could partake.

Again this year the program contained Bible study and preaching, on the one hand, and some discussion on the congregation as a local fellowship and as a member of the larger fellowship. All was helpful and necessary.

It was an inspiration to have the group of young people from the Bible School give the program on Sunday afternoon. In their testimonies and songs they pointed to the Lord, whom they serve. They are enthusiastic, they are serving Christ now and they are waiting upon His leading so that they may be where He wants them in future years.

One can only say good things about the hospitality experienced in Grafton. Pastor and Mrs. Gray and their people went out of their way to make their guests feel at home. They literally opened their homes. (One family took in 13 guests, count 'em, 13, for the conference!) Meal-serving in the church was handled wonderfully. Not only was the food tasty but it was served in a very efficient manner even though the church doesn't have a separate dining room.

The weather was cold, cold. But the absence of any wind to speak of made conditions much more bearable. The closing day, Sunday, was an exceptionally fine day.

Sunday seems such an impossible day for so many people (they leave on Saturday) that it seems as if holding the conference during the week would be better. Many people have such a strong feeling that they must be home for Sunday in their own churches that they will not stay over. They can't be faulted for that but it does work havoc with a conference which is only three days long to begin with.

It was a blessing to be in Grafton for the Winter Bible Conference. It continues to be our hope that many more of you can find it possible to share in one in future days. It would be a richly rewarding experience.

UNSIGNED LETTER

A Lutheran pastor in Minnesota, likely from the Twin Cities area, has written us a letter taking strong exception to our editorial "Billy (Graham) Makes It Hard" in the January 4 issue of **The Lutheran Ambassador**.

But the letter is unsigned and we shall not use it. Editors must constantly stick their necks out and they

feel that others should be willing to do the same.

It was to be expected that not everyone would agree with the position taken here on Billy Graham's use of a dance orchestra singer in his evangelistic crusades. Not all think alike. We expressed our convictions. Others will voice theirs.

Permit one comment. If the writer mentioned above thinks that a generally more conservative attitude in the Association toward these matters may have the effect of turning young people away from the church, let him visit our Bible School, Bible Camps, youth conventions and, yes, the local congregations. While there is always need for improvement, we need not be ashamed of the number of youth involved in our programs and there is a good deal of earnest commitment to Jesus Christ, too.

THANKS TO GOD

Thanks be unto God for the fine ingathering made in the fiscal year just closed. The report is given on page 12 and indicates that the budget was oversubscribed by \$38.78. To reach a total just shy of \$200,000 after only nine full fiscal years is very fine. Sincere thanks should also go out to the congregations for their effort. The response in the last two months was terrific. And we would not forget the considerable number of contributors from outside the Association who take interest in our work and share their offerings. A heart-felt thank-you to all.

The rejoicing we feel is tempered a little by the failure of three of the goals to be subscribed, Schools, Home Missions and the Praise Program. The first two failed by little, the last one by much. The Praise Program deals with debt retirement, a subject no one likes very much, but which the church must take a greater interest in if it is to maintain credibility. There is to be a special offering in the Association for debt retirement in the spring, but the goal for that will have to be exceeded by over \$8,000 to be where we would have been if the Praise Program goal had been reached this year. And where debt is concerned you never really stay the same because there is always the interest.

But take this in the right spirit. More money came in for Association work by means of regular contributions this past year than ever before. This is real cause for thanksgiving to God.

BOOK REVIEW

Title: **PONTIUS PILATE** (biographical novel), by Paul L. Maier. Reviewed by Rev. Dale Battleson. Price \$2.95 paperback; \$5.95 cloth.

The reader is led into the public and private life of Pontius Pilate and his spiritual and emotional struggles after standing before Jesus the Truth. Pilate is plagued with guilt and fear and experiences horrid nightmares, visions and dreams. In his search for truth he deteriorates mentally and

commits suicide.

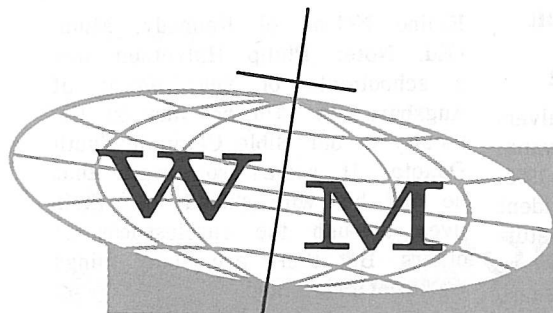
Pilate is the picture of many people searching for the true meaning of life, who have been close to the truth (Word of God) but failed to accept the truth.

According to the author, "There is too little source material on Pontius Pilate for a biography, yet too much for recourse to mere fiction. "These pages attempt a compromise which might be called the 'documented historical novel.'"

The author with the material available and with what the Scripture testifies about Pilate speculates on what life may have been like for Pilate and those closest to him after his experience with Christ and the demand of the crowd who wanted His death.

This book is good Lenten reading for young adults and anyone interested in the life of Pilate after his encounter with the Christ.

See page 14 for the address of the Bible Book Nook.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

AQUA FRIA

There is a little frontier village about thirty miles from Campo Mauro named Aqua Fria (Cold Water). It was just cut out of the jungle three years ago. This little village is different from most other frontier settlements because it is situated around cold mineral springs from which its name comes. These springs have brought great medical results to persons ailing with liver and stomach problems. The water has a rather nauseating taste because it contains sulfur and many other minerals. But that it brings back physical health is the fact that counts.

But the real facts that have been counting up in Aqua Fria and elsewhere are that Jesus Christ is the very source of living water that quenches our thirst for time and eternity, as found in John 4:14: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

We've been carrying on regular Sunday morning open-air services



Pastor Connely Dyrud in Jeep with the tent and supplies loaded in the trailer. Nathanael, a Bible School student, stands in the trailer.



Our tents pitched in the middle of Aqua Fria. The small sleeping tent made the trip from the States with the Abels and is very useful here.

twice a month in this village for some six months and finally got the chance to put up our tent right in the middle of the town to have a week of special meetings. The mornings were dedicated to the children. The Daily Vacation Bible School course was on "David," which is always loved by children. The results for the week were amazing. The little children poured into the tent to learn brand new things about the Bible, which is still a closed book to most of the people here. There were 68 children matriculated and with visitors it ran over 100.

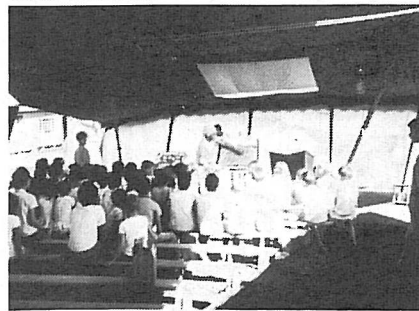
Then in the evenings the tent was nearly filled each night, with between 175 to 200 people as Rev. John Abel brought the messages. This, too, is remarkable because this town boasts a population of 300 (more or less) people. And close to 90% of these people are Catholics, who kept coming back again. There were decisions made for Christ during the week, but it was all so new to these people. This was the time for planting the Word.

We are also so thankful to the Lord for the fact that there are ten young families that want to build a church there and start a work. On the last Sunday of the meetings, ten of their little children were baptized, which makes a good start in forming a congregation.

These ten families are Christians who have moved in from a more settled area that already had a church. And God prepared the way for us by making it possible to get two free lots of land on a hill in the town. The location is ideal, overlooking the little town.

But with the joys came the times of testing—like the day we were invited out to the country to visit one of the church families. It started to rain buckets of water like only these summer rains can do. So we waited the rain out at the farm because it was impossible to see (like the good old North Dakota blizzards). Anyway it didn't last too long, about an hour. Finally it let up so we could get going. The road was slick and bad making the way back slow and treacherous. As we were arriving in the little town, we were met on the road by a passerby who said our tent had gone down in the rain. So when we got to the tent site we were worried, but were quite relieved to find only one mast had gone down and the rest was still standing.

Those of you who know ropes, know that when they get wet they shrink and get tight. Anyway, during the rainstorm the ropes on the tent shrunk and pulled up one of the main stakes so one mast fell in on the tent but the rest stood fast, thanks to the Lord. It didn't take long to get all in place again and the week continued on as normal.



Maria, our parish worker just graduated from the Bible School, gives the flannelgraph study as the other students look on.

As we packed and left, the people were sad to see us go and presented us with an offering of two sacks of beans, which brings good money in the markets.

This has been a brief summary of just one of our tent campaigns. Besides Aqua Fria we have been in Iretama, Campo Mourao, Lar Parana and Herveira; with Umuarama, Santo Rei, Alvorado and Cianorte left to go. Already we have matriculated 506 children in our daily vacation Bible Schools with four more locations to go. Many decisions have been made for Christ in every town that we've been in. Wherever we go people are thirsty for the springs of living water which are in Christ Jesus. Pray much for us in these campaigns, that the Lord would continue to prepare hearts for His Gospel message and that the Lord would continue to bless us with good health.

A very special "Thank You" to each person who has remembered us on the field with cards and letters throughout the year. And then we pray God's blessing on those who have remembered us in prayer and financial support. It is a fact that "United in Christ we stand, alone we fall."

We on the mission field are also very much gratified and thankful to you who have supported the Brazilian endeavors so generously by giving beyond the budget in "Foreign Missions" this year. It's a good indication that our Association people are very mission-minded and the Lord has been, and will continue to bless, a mission-minded church. Let us continue to move forward ever pressing on to higher ground, remembering the words of Paul in Phil. 3:14: "press toward the mark for the prize of the high calling of God in Christ Jesus."

Joy In His Service,
The Dyruds



Rev. Abel, left, with the families and the ten children who were baptized at the one service.

FORMER PUKWANA PASTOR AND WIFE LOSE LIVES IN ACCIDENT ON FEB. 12

Rev. and Mrs. Philip J. Halverson, who served the Pukwana, S. Dak., parish from 1954 to 1958, were killed in an auto accident involving four vehicles on Saturday evening, Feb. 12, as they were returning home to Perley, Minn., where they had lived since 1964. The accident took place near Kragnes at about 8 o'clock.

Funeral services were conducted at Kirkebo Lutheran Church in Perley on Feb. 16. The couple is survived by six children, two of whom are yet at home.

Pastor Halverson, 58, was born at Rosholt, Wis. He studied at Lutheran Bible Institute in Minneapolis, Minn., and at Augsburg College and Augsburg Seminary, both in Minneapolis, and was ordained into the ministry of the Lutheran Free Church in 1954. His first parish was at Pukwana, where he organized a church at Chamberlain and also served one at Hamill, while serving Pukwana and St. Olaf churches. From there the Halversons moved to Pembina, N. Dak. Pastor Halverson served in the U.S. Armed Forces for four and one-half years.

Mrs. Halverson was the former

Elaine Nelson of Kennedy, Minn. (Ed. Note: Philip Halverson was a schoolmate of your editor at Augsburg. In 1970 he was on the faculty of our Bible Camp in South Dakota. It seems so tragic that he and his wife should lose their lives through the carelessness of others. But there are many things we do not understand.)

O LORD, I WANT TO FOLLOW

O Lord, I want to follow
Where Your blood-stained feet have
trod,

For I know the path You take
Is the only one to God.

But there is that within me
That would cause my steps to stray;
For part of me is angel,
And the rest of me is clay.

The desires of earth beckon,
The call of the flesh is strong;
Yet my soul strains with longing
For the Resurrection song.

The choice is mine. I am free,
Yet bought by Your blessed blood—
How could I keep myself from
Such a miracle of love?

Marlene Moline
Lansing, Iowa

FINAL BUDGET RECEIPTS

February 1, 1971-January 31, 1972

	Proposed Yearly Budget	Current Budget	Total Received
General	\$38,250.00		\$ 40,694.40
Schools	61,424.00		59,551.09
Foreign Missions	36,000.00		45,731.15
Home Missions	34,245.00		32,199.78
Praise Program	30,000.00		21,781.36
	\$199,919.00		\$199,957.78

Amount received last year, same period—\$188,001.56

Percentage of budget reached this year—100% plus

Percentage above receipts for last year—6.4%

One Grand Fellowship—\$500.00

Library—\$59.00

Legacies—\$1,133.20

(Continued from page 8)

NEW PARSONAGE BEING BUILT AT ASTORIA

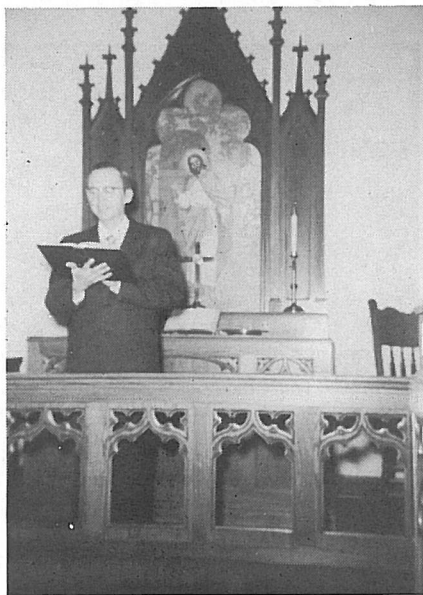
Bethany Lutheran Church of Astoria, Oregon, is presently engaged in the building of a new parsonage. The new structure will be comprised of 1500 square feet of floor space with a full basement that will contain a study, a radio broadcasting room and recreational facilities. It will have a fireplace on each level. The present parsonage will be used for Sunday School rooms. The parsonage is a first unit of a proposed new church complex.

—Corr.

PASTOR INSTALLED AT BLUE GRASS

On Sept. 12, 1971, our president, Pastor John Strand, conducted installation services for Pastor Fred Carlson who was called to serve Bethany Lutheran Church, Blue Grass, Minn., on June 1. At this time the congregation had just completed the installation of a 12' x 60' trailer house which will be used as a parish house. After the service a pot-luck dinner was served by the Ladies Aid in the church parlors and an hour of fellowship was enjoyed by all.

Mrs. Ernest Thompson, Secretary



Rev. Fred Carlson, Pastor of Bethany



Bethany Lutheran Church with the new parish house at the rear

REV. STRAND TO SPEAK AT FERNDALE

A Lenten Bible Week is announced at Triumph Lutheran Church, Ferndale, Washington, beginning Sunday Marcy 12th. Guest speaker for the five-day conference is the Reverend John Strand, president of the Association of Free Lutheran Congregations. The nightly sessions, beginning 7:30 p.m., will be centered on the Cross and the Atonement. A special presentation of the First Decade of the AFLC will be included in the program of the week. Choral music from the local church and from surrounding churches is being prepared for the event.

The Ferndale congregation is looking forward to the coming of Pastor Strand, who will also include visits to the other churches in the District while here.

Pastor J. G. Erickson



New members honored at a fellowship dinner hosted by the Charter Members of Trinity Lutheran Church of Minnekaukon, N. Dak. A total of 29 adults and 21 children have been received into the church since its charter membership service on May 17, 1970. The occasion also served as Trinity's welcome to Pastor and Mrs. Enderlein and family.

FOR ME

I see the star, a guide to be,
To early travelers but a few,
To mark the place where they
could see—
The Son of God.

I see the life He lived while here
below—
In humble service, His Father's
will to do;
Just seeking those in need, the
way of life to show,
The way of peace.

I see the road, He walked, on
hill and bend,
With those who really did not see
The purpose or the plan, that it
would end
At Calvary.

I see Him tried in court with men
of high degree,
Not understood; they found no
fault in Him.
He stood the test alone, and proved
to be
The truth.

I see the crown of thorns they
placed upon His head,
To add to weight already borne
for man.
He died for sin and for it bled,
He gave His all.

I see the cross upon a lonely hill,
Where Jesus died between
transgressors two;
This was for sin His Father's plan
and will,
To sacrifice.

I see the borrowed tomb they laid
Him in,
The stone to seal; the guards set
there to watch.
The tomb now empty, death could
not win:
He arose!

I see these, yet I cannot understand
it all.
In faith, with joy within, a tear
in eye,
I know that though my faith be
very small,
It was for me.

George V. Johnson
Eben Jct., Mich.

BOOK REVIEWS FROM THE BIBLE BOOK NOOK

Contest of the Ages

by G. Christian Weiss

Price .20

Reviewed by Mrs. Reuben Gunderson

The conflict began when Satan, the prince of the power of the air, revolted against the power and authority of God. This spiritual battle is still being fought. Creation itself is a story of conflict—light against darkness, etc. God created man in His own image and gave him rule of the earth. Satan was determined to challenge this and man became his target. Satan appeared to Adam and Eve in the Garden of Eden to try to corrupt men and bring his downfall. Satan is still determined that man shall go down and so he causes the first child born, Cain, to be a rejecter of God and a murderer. Sin continues to grow until God sends judgment upon the people in the flood. He spares one godly man to be the leader of a new generation—this man was Noah. So on all through the Old Testament time. On the cross Jesus triumphed over Satan.

Is Capital Punishment Christian?

by John I. Paton

Price .15

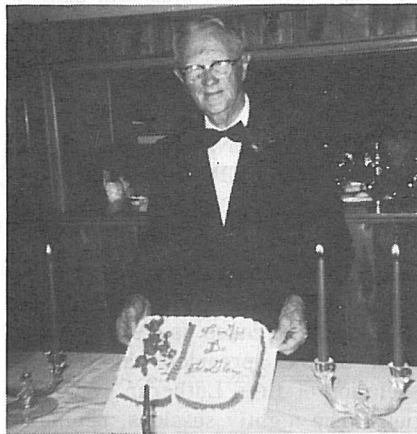
Reviewed by Mrs. Reuben Gunderson

This book bases its arguments on Scripture. The first passage in the Bible on capital punishment is Gen. 9:5, 6). God established some guide for man and one of these had to do with protection of human life. The life of the individual is sacred in the eyes of God, and it is on this that He has based capital punishment. God emphasizes that He created man especially and in His image. So for a man to take the life of another by premeditated violence is to, in effect, assault God. Both the Old Testament and the New Testament support capital punishment. Since it is Biblical it is Christian.

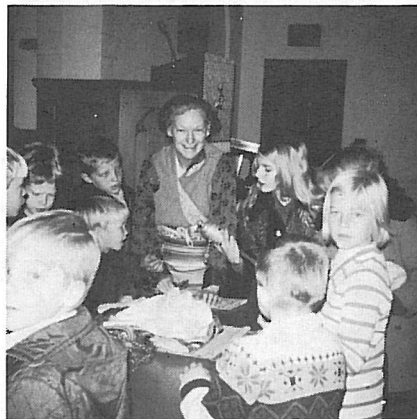
The Bible Book Nook, Inc. (809 McHugh Ave.; Grafton, N. Dak.) highly recommends the NEW AMERICAN STANDARD BIBLE. Cloth binding—\$10.95
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Pastor Trygve F. Dahle is shown with the birthday cake baked for the observance of his 80th birthday on Sept. 5, at Green Lake Lutheran Church, Spicer, Minn. There were many pastors, former parishioners and some members of his family who gave greetings during the program which started at 2 o'clock. Pastor Dahle served the Green Lake Church from 1947-51. We are grateful for his continued service in our midst as he makes his retirement home in Spicer.
—Corr.



Sunday School pupils at Morgan Avenue Lutheran Church had the privilege recently of meeting personally and visiting with one of the missionaries, Dorothy Christianson, who works with Tibetan refugees at the India border, whom Morgan Avenue Church supports. Such an opportunity makes missionary stories and letters seem real exciting.
—Corr.

MINNEAPOLIS DISTRICT PARISH EDUCATION WORKSHOP SET FOR THIS WEEKEND

Morning and afternoon sessions will be held at the annual Parish Education workshop of the Minneapolis District at Medicine Lake Lutheran Church, Minneapolis, Minn., on Saturday, March 4.

The opening meeting will be at 10 o'clock and Pastor Laurel Udden of the faculty of the Association Schools will be the speaker. In the afternoon, Miss Judith Wold, Thief River Falls, Minn., executive secretary of Parish Education in the AFLC, will make a presentation.

Other plans for the day include a Gospel Team from the Bible School and hopefully a display from a local bookstore on latest VBS material and teaching aids. There will be a buzz session in the morning as ideas are shared and at noon the lunch will be served by the WMF of the host church.

District Parish Ed officers are Robert Dietsche, president; Mrs. Oscar Christopherson, vice-president; Mrs. Leslie Iverson, treasurer; and Mrs. Wally Hanke, secretary.

All interested persons are invited to attend.

—Mrs. Wally Hanke, Secretary



Mrs. Nettie Lund recently celebrated her 95th birthday. She has been a member of Zion Lutheran Church southeast of Greenbush, Minn., for many years and served as pianist for a long time. She has been a resident of the Greenbush Nursing Home for the past six years.

CHURCH-WORLD NEWS

DR. G. ELSON RUFF DIES AT 67; LONG EDITOR OF THE LUTHERAN

Philadelphia—(LC)—Dr. G. Elson Ruff, for nearly 28 years editor of **The Lutheran**, twice-monthly magazine of the Lutheran Church in America, died at his residence here on January 22 after a long illness. He was 67 years old.

Dr. Ruff, "the most re-elected man" in the LCA, was completing his 14th two-year term as editor. First elected in 1944, he assumed the post in November of 1945, serving nine terms under the former United Lutheran Church in America and the last five terms under the LCA. He was due to retire at the Church's sixth biennial convention at Dallas in June.

Failing health restricted Dr. Ruff's activity during the past year. While he had relinquished his editorial duties, he continued to write an occasional column for the magazine.

He was also director of the LCA's Commission on Church Papers, a post from which the Executive Council last fall granted him a six-month leave of absence. Named as acting director was Dr. Albert P. Stauderman, executive editor of **The Lutheran**, who has been associated with the magazine for 20 years.

Born in Dunkirk, N. Y., in 1904, Dr. Ruff graduated from Thiel College in 1923 and from Lutheran Seminary at Philadelphia in 1926, in which year he also earned an A.M. degree from the University of Pennsylvania. Both Thiel and Wagner Colleges awarded him honorary doctorates.

Dr. Ruff, whose wife died in 1967, is survived by two sons, Dr. George E. and Jan A.; a daughter, Mrs. Peter Bracher, and 12 grandchildren. A memorial service was held January 26 at Lutheran Church of the Ascension in Philadelphia.

LUTHERAN EDITOR DEFENDS CHURCH AS INSTITUTION

Geneva—(LWF)—Criticism of the institutional church which maintains that it is "so bad that it is not worth

bothering about" denies the "empirical necessity and inescapability of institutions." editor of **Lutheran World** maintains in the current issue of the journal of the Lutheran World Federation.

Also, says Dr. LaVern K. Grosc, such criticism "seems to imply that those who state this are so good that they are fearful of sullying themselves" by institutional involvement.

In an editorial on "The Acceleration of History and the Church," the editor of the theological quarterly calls attention to the critical stance of youth, the growth of the "Jesus revolution" and the expansion of "straight line conservatives" and asks:

"What will be the response of the institutional church to these movements?"

After noting the possible tendencies for the institutional church to "drag its feet so as to try to retain the status quo" or to "try desperately to keep pace or catch up," the editor suggests that "perhaps the church ought to be a step ahead"—even with the implied risks and possibilities of error.

"Much of the present anti-institutional twaddle," Dr. Grosc says, "is more rhetoric than reality. Human life is just not possible without institutional forms and organizations."

At the same time, he stressed the need for institutional openness to change and said their "form... must facilitate the function and not hinder it.

"The triumphalism, the self-preservation in terms of brick and mortar and of private pastoral kingdoms, the attempts to manipulate and be served rather than serve—all these are abuses and retrogressive of what the function of God's people is.

"While forms are inevitable, no form is sacrosanct—they are means to an end. Thus as the pace of history accelerates so will the different forms of the institutional church need to be multifaceted and varied."

The current issue of the theological quarterly carries main articles on the theme of "Lutheranism in an Asian

and African Context." The material is drawn from papers presented at the spring 1970 consultation in Tokyo sponsored by the LWF Commission on Church Cooperation.

YOUTH ROLE EXPANDS IN FINNISH CHURCH

Helsinki—(LWF)—Youth will have an opportunity in the future to play a more influential role in the Evangelical Lutheran Church of Finland, as a result of administrative reforms voted at a recent Synod of the church.

It was decided by a large majority to lower the voting age from 21 to 18 years and the age limit for eligibility for election to church offices was dropped from 25 to 20.

Among other actions, it was decided to convene the Synod annually instead of every five years. The number of Synod delegates was decreased from 139 to 108, with a majority of laymen.

Considerable discussion on the question of religious instruction resulted in a proposal to broaden the right to teach. At present, instruction in the Lutheran religion may be given by non-members of the church only with the special permission of the President of Finland, who is first to hear the opinion of a church official.

NEW RELATIONSHIPS WITH CHINA TO BE PRAYER SUBJECT IN ALC

Minneapolis—(LC)—A request that the entire membership of the American Lutheran Church engage in special prayers dealing with potential new relationships between the United States and the people of China has been transmitted to the ALC's 4,822 congregations.

The request is signed by Dr. Kent S. Knutson, president, and the Rev. Morris A. Sorenson, Jr., executive director for the church's Board of World Missions. It points out that the ALC has had "a long and significant missionary relationship with China," continuous since 1890.

Reference is made in the document to drastic changes which have oc-

curred in recent months affecting the relationships between the U.S. and mainland China.

A suggested form of prayer, also being distributed, proposes petitions that the "doors of China" be opened to the Christian Gospel, that the peoples of the two nations may be brought to "reach out toward each other," that the people of Taiwan be blessed and "helped to understand their role in this hour," and that wisdom, courage and understanding may come to "the leaders of our own nation."

WHY DID YOU DIE?

Why did You die, beloved Son?
How was Your glory lost?
Where is the greed, the hate, the
pride,
That brought You to the cross?

How did You rise, rejected Son?
What is this death so strong?
What is this joy, this peace, this love
That fills my heart with song?

—Lyle Hansen
Everett, Washington

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