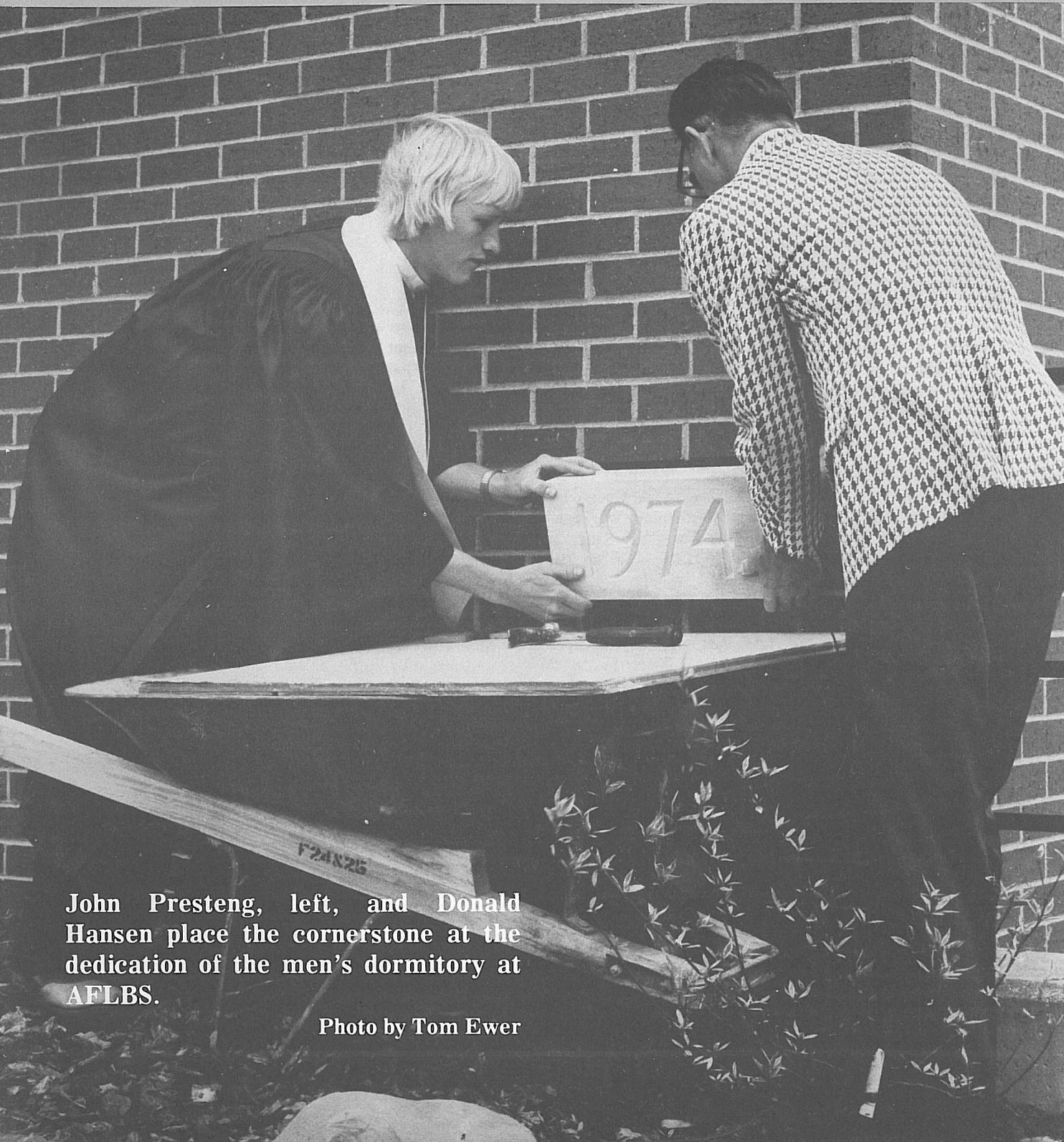


July 15, 1975

The Lutheran Ambassador



John Presteng, left, and Donald Hansen place the cornerstone at the dedication of the men's dormitory at AFLBS.

Photo by Tom Ewer

MEDITATION MOMENTS

A GREAT KING

"For I am a great King," says the Lord of hosts, "and my name is feared among the nations" (Malachi 1:14b).

Some years ago a song was sometimes sung, "Life is like a mountain railway, climbing o'er the steep of time. Blessed Jesus, Thou shalt guide us to that place forever more." Criticism was sometimes made in regard to lowering Jesus to the station of a greasy, old, engineer. However, God is sometimes referred to as a pilot, a potter, a shepherd, a sower, etc. So it might be an insult had not God said it Himself, "I am a great King." For kings and rulers have often been something besides the most noble in character.

Sometimes God styles Himself a father, sometimes a master, and sometimes a king. There are kings by right, and kings in fact. The king by right has a claim to the throne, though he may not possess it. The king in fact actually possesses the throne, though he may have no right to it. He alone who has both the right and the possession can properly be called a king. And such a king is Jehovah. His kingdom is the whole created universe, and of this kingdom he is in actual and full possession. He is the rightful sovereign of the universe. All men were born into the dominion of Jehovah. Men cannot cease to be His subjects without ceasing to exist. He has a throne, a crown, royal robes, etc.

Great is the Lord, and His greatness is unsearchable. See the greatness, duration and stability of His empire.

As King He makes laws for His subjects. Being it is His duty to make laws for his subjects, it is their duty to obey them. He is under obligation to make the wisest and best laws possible, that do, indeed, have the best interests of His whole kingdom.

It follows that there shall be just penalty to every violation of His law. A law without a penalty cannot answer to the purpose of a law. God cannot act unjustly; therefore, he bears not the sword in vain, but is a terror to evil doers.

We may learn the necessity of an atonement for sin or else all is lost. Thank God, our sovereign King, for a plain way opened to come to Him, a great King, with all the majestic attributes befitting the King of Kings and Lord of Lords. Love, mercy and justice combined to open the way in and through our Lord Jesus Christ. "Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need" (Hebrews 4:16).

The Jews in Malachi's day were acting as though God were a small God, giving Him the worst of their lives and offerings. But the fact was, "My name is feared among the nations."

It is rather impressive the way Vance Havner writes a sermon on the

text of II Samuel 19:10. "Why speak ye not a word of bringing the king back?" This is one of many rather sad chapters in the Bible. David had fled as Absalom took over, but now Absalom is slain so why the delay in calling back their rightful and appointed king? God's great books of nature and greater Book, the Bible, have spoken so much and so very plainly concerning our great and rightful King. We have driven Him aside, dishonored Him on every side. Can we, indeed, not see it is time to speak regarding the return of the great King. First, into our lives, our homes, our worship and, above all, as King of Kings and Lord of Lords. "My God, how wonderful Thou art, Thy majesty how bright. How beautiful Thy mercy seat in depths of burning light."

And further, the return of the great King; why so much silence about that, when He himself spoke of it much? And the Apostles did speak of His return to rightfully reign. Oh, the many little kings today, many so good looking, as well as deceiving like an Absalom. But they will all be set at naught when He, the great King, shall appear. Why does He tarry? Could it be the Church? "Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?" (II Samuel 19:11). "Let's talk about Jesus, the King of Kings is He."

—Lawrence C. Dynneson

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REPORT OF THE THIRTEENTH ANNUAL CONVENTION OF THE WOMEN'S MISSIONARY FEDERATION June 11-12, 1975

"There shall be showers of blessing—precious reviving again; Over the hills and the valleys—sound of abundance of rain. Showers of blessing, showers of blessing we need; Mercy-drops round us are falling, but for the showers we plead."

Those who were privileged to attend this year's WMF Convention at Medicine Lake can appreciate the words of this song, both literally and figuratively speaking. I feel that all who were there were greatly refreshed, strengthened and challenged to grow in their Christian lives because of these showers of blessing received at the WMF sessions as well as during all of the Annual Conference. One sensed how the Holy Spirit had led in that the messages, the songs, the devotions, all fit so beautifully together, even though the participants came from all parts of our dear country and thus had not themselves planned it together.



Mrs. Don Olson was the singspiration leader at the convention.

Surely NO one could come home from this convention without the theme ringing in one's heart: "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58 KJV). The beautiful banner with the motto: "Be ye . . . STEADFAST-UNMOVEABLE-ABOUNDING" (made by Mrs. John Strand) was ever there to remind us.

The Prayer Service, led by Mrs. Harvey Carlson, was a quietly powerful opening to the day's activities. It was good to see how the attendance of this Prayer Service has grown.

The singspirations, devotions, welcomes, special music, and everything that made up the program, united our hearts in praise to God and in the longing prayer so beautifully expressed in the theme song, "O Master Let Me Walk With Thee."

Each and every one who took part deserves mention in this report, but will you instead refer to the detailed program as given in the June 3rd issue of *The Lutheran Ambassador*.

Two of the ladies who led in devotions have this past year experienced the sudden deaths of their husbands (Mrs. Reuben Wee and Mrs. Amos Hinderaker) and we sensed the fruit of their having walked in the valley with the Lord as they shared God's Word with us.

The Bible study, led by Mrs. Melvin Walla, also was made even more meaningful to us as she shared how this assignment had come at a very crucial time for her—she was just to enter the hospital for a second cancer surgery. She had found much comfort in the verses preceding our theme verse on which she was to teach. (Read I Cor. 15:5-58.) She said, "God has not promised all good days BUT He has promised grace for the day—'My grace is sufficient for you' . . . Study, memorize, let yourself be saturated with THAT WORD. Then it will be part of us when we need it." She stressed "Rejoice." We say, "Yes, it is easy to rejoice when all is well," but she pointed out that when Paul wrote that we should rejoice always, he was in PRISON. . . . "Yes, our joy must be in the Lord. One of Satan's tricks is to fill us with doubts, and all we need is one little seed of doubt and it can grow to a mountain—'Hath God said?' asked Satan, and look what happened!" She continued to stress

all the parts of our theme verse—to be STEADFAST, unmoveable, ALWAYS abounding. We must be concerned about ALL people, not just foreign missions, but our neighbor near us, fellow church members, ones we work with. Witness to what Christ is for us. Share it. In the Lord your labor is NOT in vain.

The Memorial Service, led by Mrs. Julius Hermunslie, was again an impressive service as we remembered the ones from our fellowship who have passed on to eternity this past year. Two women who have played a specific role in our WMF were specially remembered. Mrs. Herbert Presteng led in paying tribute to Mrs. Ole K. Ose, who was the first WMF president of the AFLC. She also called to our attention certain interesting events from during those very first formative years (1962 and on) and rejoiced in the way the Lord has been blessing the work and caused it to grow, mentioning the first budget of \$6,000 and now having grown to the one adopted that morning of \$32,500. A \$10 memorial was given honoring the memory of Alma Ose.

Mrs. Amos Dyrud led in paying tribute to the memory of Sister Milla Pederson, long-time missionary to Madagascar. Due to her not being able to return to the field because of lack of funds in 1934 when she was home on furlough, the idea of support through a project like *My Missionary for a Day* was born. (That conference in Duluth, by the way, was the one at which Pastor Hermunslie was ordained, so it is most fitting that our dear Mrs. Hermunslie led the service!) This project has been retained from that time and into our AFLC. Sister Milla followed the work of the AFLC through reading *The Lutheran Ambassador* during her retirement years until her death this past year. A \$10 memorial gift was also given in her memory.

As Miss Orpha Flaten so beautifully

played a medley of hymns on the organ, the district presidents or representatives placed carnations in a vase in honor of the women from their districts.



Mrs. Robert Dietsche, WMF president

The annual business meeting was held and a brief summary of action is as follows:

Elections: President—Mrs. Robert Dietsche re-elected; 2nd Vice-Pres.—Mrs. Ronald Knutson, Drummond, Wis.; Secretary—Mrs. Reuben Wee, Granite Falls, Minn.



WMF officers, left to right, front row, Mrs. Reuben Emberson, Miss Judith Wold, and Mrs. Reuben Wee; back row, Mrs. Palmer Haugen and Mrs. Ronald Knutson.

Proposed budget of \$32,500 for 1976-77 was approved

Nominating Committee for 1976: Mrs. Rodney Stueland, Buxton, N. Dak.; Mrs. Ray Oscarson, Wahpeton, N. Dak.; Mrs. Naomi Bry, Northwood, N. Dak.

Resolutions Committee for 1976: Mrs. Stephen Odegaard, Winger, Minn.; Mrs. Haldor Hegg, McIntosh, Minn.; Miss Ona Broden, Fertile, Minn.

Schools was added to our list of projects through accepting by vote of secret ballot the resolution passed last year pertaining to this change to our constitution.

Total number registered—206.

The speaker at the afternoon session was Pastor Herbert Franz. Before the message, our thoughts were lifted heavenward as he sang "I shall know Him by the print of the nails in His Hand." As his text, he used, II Peter 1:9. "For whoever lacks these things is blind and shortsighted and has forgotten that he was cleansed from his old sins." By just listing some thought-provoking snatches from his message, I pray that you will grasp some of the challenges, too. "Missions is nothing more than being in the place where God can use us in service to others," he said. He then gave an interesting summary of the places where money is needed for churches to be built at this time, and he told of the churches that have received help and are now on their own without home mission help. "But we need more than money—'Lay up treasures for yourselves in heaven.' We need vision. We need souls born to Jesus Christ. God has given the AFLC certain areas to reach out to and bring to Christ. We need men to go out. In every area are churches where the Gospel isn't preached. Some churches are deep freezers with steeples on them! We need to get the light out. Some saved ones have gotten shortsighted and don't see the needs near them. Where is your vision? Is it blurred? Shortsighted?" Then he stressed the need to pray men into the harvest fields. He advocated a 24-hour prayer vigil within the whole AFLC to pray men into the seminary. He then gave some reasons why we might lose our vision: sins of disobedience can cause impaired vision; when we start placing the temporal over the spiritual; when one questions the Word of God; conformity to the world; being afraid we will be considered fanatics. "Does Jesus have ALL of you?"

Mrs. L. C. Dynneson and Mrs. Leonard Swanson brought heartwarming greetings from Nogales, Ariz. Mrs. John Abel, who was here in USA due to the death of her father, brought fresh greetings from Brazil. She was able to bring fresh greetings from our convention to Brazil, too, as she was to leave the following day to return to her family there.

106 ladies assembled at 7 o'clock on Thursday morning for the Women's Fellowship Breakfast. Each year we look forward to this informal and inspiring time we have learned to cherish. Mrs. Esther Farrier, the writer of this year's Bible Studies, led in devotions. She spoke on our duty to "adorn the Gospel" or make the Gospel appealing to others by following Paul's admonitions in Ephesians 4:1, 2, 32.

Informative and interesting reports were given by both our president, Mrs. Dietsche, and our treasurer, Mrs. Emberson. Many took part in the sharing time with a variety of blessings and ideas. Some "first-timers" expressed real joy in being there. Mrs. Swanson told of the good uses made of the Nogales bus. Several told of the blessings of their local prayer groups. And there were many others. At the end of the time, there was even a spontaneous vocal duet which seemed to bring the session to a fitting close as "The Blessed Gospel Light" was sung. What a delight to have this warm Christian fellowship and unity!

* * * * *

A filled church at Medicine Lake, singing under the direction of Mrs. Don Olson, was indeed a good way to set the atmosphere for the Festival Service on Thursday night. As at all the previous sessions, the special musical numbers, too, added so much to our worship.

The newly elected officers were installed by Pastor John Strand.

An Honorary Membership pin and certificate was presented to Mrs. Kenneth Johnson for having written the Bible Studies used in the WMF during 1974.

A plaque bearing the inscription of this year's WMF Conference theme was presented to Mrs. Dyrud for having served as secretary during this interim. (This came as a complete surprise and she wishes to thank most heartily for this gift which carries with it so many sentiments.) A greeting from Mrs. Oscar Christopherson, who resigned from the post of secretary when she and her husband moved to Arizona, was read at the business meeting on Wednesday.

(Continued on page 10)

* * * * *

THE LORD'S DAY

by
Rev. Gerald F. Mundfrom
Grafton, N. Dak.

Part I

"Remember the Sabbath Day," says the Bible, **"to keep it holy!"**

Years ago the keeping of this commandment was not nearly the problem which it is to the average person today. On the farm, as a boy, it was needful that we milk the cows and feed the animals on Sunday, but there was no field work on that day.

Main street, in the nearby town, where we did our shopping, was like a ghost town on the first day of the week. All the business places were closed. If you needed anything, because of an emergency, you would have to contact the owner of the store and get him to open up just for you.

It was a natural part of life to go to church. There were only two things, sickness and bad weather, that ever upset this way of life.

But now it is different. Life has become much more complicated for everyone. Man is much more dependent upon his neighbor and fellow men for his everyday needs in life. Man is much less independent. For everything to close down on the Lord's Day does create some real problems for man.

We may conclude that stricter laws should be made and enforced, such as not allowing business places to be open on Sunday, in the hope that a greater respect for God's day might be realized by all.

However, if such laws were made, where would one draw the line? We know that we cannot close the hospitals on Sunday. And, of course, this creates no problem because the Bible says it is all right for us to take care of the sick on that day.

But then there are eating places of business. Some of the restaurants do their biggest business on the Lord's Day. Many people, including Christians, enjoy eating out on Sunday. Is it a sin for a Christian to patronize a restaurant on Sunday? Some would conclude that it is. (It may be a sin

for a Christian to operate such a place of business on the Lord's Day, especially if it should rob his soul of spiritual food by neglecting church and Bible study. But the Bible does not definitely speak out against patronizing such a place.) Personally, I have found such places of business to be very convenient, especially when travelling and when occupied with the Lord's work on Sunday. As yet, at least, I have not felt convicted or had any remorse in so doing.

And there are the gas stations. Should they be forced to be closed on Sunday? We have had a taste of what that would be like. It was not without problems. Again, in doing the Lord's work, I find that my gas tank does not always hold as much gas as is needed on a particular Lord's Day. Should we permit the Lord's work to suffer rather than buy gas on Sunday?

We could go right down the line. In our day, just about every business place that wants to be open on the first day of the week can find a valid reason for doing so. Even grocery stores can argue that people need to have a chance to buy food so that they can eat on Sunday. Some people find that Sunday is the only convenient time they have for grocery shopping. Then there are all kinds of sporting events through which great profits are made which take place on Sunday, drawing many people.

The church does suffer because of this. The time that is rightfully hers is being robbed from her. It is no longer just sickness and weather that keep people from church. Work and pleasure, more and more, are keeping many from God's house on Sunday morning.

And though we would like to enforce some laws which would cause society to again have the respect it once had for the Lord's Day, such becomes quite impossible within the complex age in which we are living.

This means that the keeping of the

Lord's Day becomes an individual matter, rather than a social way of life accepted by all society. The non-Christian world, which has no love for Christ and little respect for God, is no longer bound by custom or tradition to keep the Lord's Day. The world is now free to do what it pleases on the first day of the week.

To a large extent, the world has made Sunday a play day with all of its sporting events, travelling, going to the lake, and whatever appeals. (If we want to make laws which will again gain respect for the Lord's Day, we need also make a law that will curb play as much as work. Truly, play and pleasure have robbed God in having His rightful place on His day, more than what work has.)

This means that the Christian alone is left to keep the Lord's Day as best he can, in the midst of worldly pressures, and as his conscience dictates to him. Society today has become like one big machine with everyone a small part of this vast machine. And when the machine turns, every part and every person turns with the machine. The individual in today's society has become very dependent upon the turning of this machine (not excluding God) for his needs in this life. The Christian, too, is caught up in this, and has to try to find time for God in a society that thinks it can get along without Him.

What, then, is the Christian to do? Give up in despair, concluding that it is no longer possible to remember the Sabbath day to keep it holy? By no means! God has given us His word to be a light upon our path through life and to give guidance on the way.

Some feel that the light that the Bible has to give is not adequate for the problems of this modern age. They feel that it is too old a book, written too long ago. They feel that its light does not reach into our modern times, the problems of today being far too complex for the wisdom of God's Word to solve.

But this is not true. God also had this age with all of its complexities in mind when He wrote His book. He has a definite Word, and some definite guidance just for our age. The Word of God is very capable of throwing light upon our pathway (or highway) even in our times, if we let it.

There are problems in doing and being all God wills of us in our modern day. There are problems in observing the Lord's Day in a way pleasing to God. Many are enslaved in such a way by work and other pressures that it does become an impossibility for them to keep the Lord's Day in a Christian way. The question now is: How is one to become freed from this kind of enslavement?

Whenever we face the problem of freeing someone from some type of enslavement, we must first find out if the enslaved wish to be set free. There are those who thoroughly enjoy their enslavement, and deep within their hearts have no desire to be set free. There are those who find it impossible to remember the Sabbath Day in a way that would be pleasing to God, but truly like it that way. They feel that their own condition frees them from this commandment. Because of work and other problems, they cannot get to church. Some of these same people cannot read the Bible in a way so that it becomes meaningful to them. The Holy Spirit does not teach them. They know not how to pray. These people are truly enslaved and their souls are starving to death. They are far from God, and the way to God is closed for them because they are enslaved, but they like it that way. They love the darkness they are in. They have a valid excuse for not going to church because everyday circumstances do not permit it.

These people firmly stand on their excuses, believing that these excuses, though valid in themselves, will save them. But the truth is, these people are lost and on their way to hell. It still takes Jesus, and not an excuse, to save one's soul from hell.

Now God has a way out of such enslavement if the person enslaved wants to be freed. (However, let me re-emphasize that when the enslaved are content in being enslaved and alienated from God and from God's house, there is no hope of ever being set free. Neither is there any hope for salvation.)

David at one time was so enslaved. When Absalom drove him from his throne and into exile, he was denied the privilege of worshipping in the tabernacle of His Lord. But David greatly missed this fellowship with his

God, and with God's people. He was not content in staying away from God's house because he was denied the privilege of going. In desperation he cried out to his Lord in prayer to again restore this privilege to him. Psalm 84 expresses the loneliness and the homesickness that David had in his heart for God's house. He does not ask to have his throne restored unto him. He only asks to again be allowed to meet God in His house. God heard David's prayer. The problem was solved. David was again given the privilege to be in God's house.

Many people, like David, are in exile from God's house. They have problems that keep them from observing the Sabbath in a God-pleasing way. Work and other conditions keep them from God's house. They cannot help that they have the problem. But do they rejoice in their problem, or do they wish things to be different so that they could attend church regularly? There are those who are happy for an iron-clad excuse so they do not have to sit under the preaching of God's Word.

But God has given a promise to all who would like to draw closer to God by coming to church and finding a place at Jesus' feet, but have problems in so doing. The promise is found in Matt. 17:20, where we read: **"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."**

The problems we face in drawing closer to God, including the observing of the Sabbath in the right way, are like immovable mountains to us. They stand in our way. But here God promises to work with us in removing such mountains, if we ask Him to and sincerely want Him to.

But God will not do it alone. We have to take some initiative, as this verse implies. There must be a willingness on our part to sacrifice and adjust our life so that first things might be first in our life. It depends on just how important being able to meet God in His house is to us. If it is not so very important to us that the mountain be removed, it may not be moved.

One Sunday morning back in the later Fifties, I noticed a new family

with a father, mother and a number of small children all in the front row of my church. They had just moved into town. Later they joined our church and became very faithful in attending every Lord's Day.

Years later I found out what brought this particular family to our church. The father was a railroad man. His job was track inspector and this involved Sunday work. One Sunday morning, as he was riding his little handcar through a small town, he heard the church bell ring. Looking up he saw a number of cars parked by a church and people going in.

"I became so homesick for church," he said, "and had such a longing to take my family to church, that I stopped my car and knelt beside it in prayer. I pleaded with God and promised God that if He would make it possible for me to have a different schedule of work, so as to be free on Sunday, that I would take my family to church every Sunday."

Within a very short while this man was transferred to the town where I was serving as pastor. He was still track inspector, but his hours were such that he was free on Sundays. With joy in his heart he now came to church bringing his family with him. The mountain had been moved.

(To be continued)

SEMINARY SHORT COURSE BEGINS JULY 28

The Association Free Lutheran Theological Seminary faculty will conduct a Short Course beginning on July 28. The two-week session will end on August 8.

Courses will be offered in Selected Psalms, Ephesians, Acts and Theology and Anthropology, a total of 40 class lecture hours. In lieu of examinations, papers will be assigned in each class, due Feb. 1, 1976.

Lodging is available in the Bible School dormitories and meals may be obtained in area restaurants.

The normal registration deadline has passed, but last-minute contacts will be considered. Write or call the Dean, Rev. Amos O. Dyrud, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Telephone: 612-545-5631.

Wonderful Experiences in the Work of God's Kingdom

LIGHT IN DEATH

During my pastorate in the city of Duluth, I received two invitations at various times from our Norwegian Lutheran congregations in Ishpeming, Michigan, to come and conduct a series of Gospel meetings.

One evening at one of these meetings, as several persons asked for intercessory prayers, a well-known man who recently had come from a mining town about twenty miles away arose and told the following story, as the events had happened to him two weeks previously. He had been an eye-witness. The case involved a widow, a Christian woman, whose husband had been killed in a mining accident. The widow had a son, twenty-five years of age, who now was the mother's only provider. He worked in the same mine in which his father had been killed. His mother lived about six miles from the mine on a small piece of property, where she kept a cow and a few chickens; there was also a small garden of vegetables. Her son John usually visited the mother every other week to clean up and eat some extra good food. The mother used to talk with her son about the need of turning to God and being at all times ready to meet God, especially at the thought of the dangerous work in which he was engaged. Although John loved his mother and was willing to listen to her prayers and warnings, it still seemed to the mother that there were no results. The last time John was at home and had said good-bye to his mother, he walked off. When he had gone a short distance from the house he heard his mother calling; he thought that he must have forgotten something, turned around and went back. When he got into the house, he asked his mother what she wanted.

"John, my son, I have become anxious about you as though this is the

last time I shall see you. You know that your father was killed in the mines and you know that your work is dangerous, but still you are not saved. John, come here and kneel down with your mother in prayer to God."

John obeyed and knelt with his mother on the floor while she prayed to God for the son's salvation. Then John said good-bye and walked away.

Five days later there was a terrific explosion in the mine where John worked. Eighteen men, of whom John was one, were deep down in the mine. It took four days before the victims were reached and then all were found dead. The unhappy widow walked about the mine entrance wringing her hands in despair and grief. "Oh, my dear John, now I have lost everything that was dear to me on earth, but I could bear it all if only I knew that John was saved."

As the dead miners were hoisted out of the mine, one by one, the mother would stand watching for her son. A young man was being hoisted up. He was in a sitting position; in the convulsion of death his fingers were closely drawn together. The mother threw herself over the dead body of her son and screamed: "Oh, my son, my poor son John, if only I had a sure hope that you are saved."

When the right hand was wrenched open a lead pencil was found in the hand while in the left hand a crumbled piece of paper was enclosed. The writing was difficult to read as it had been written in the dark. By deciphering letter by letter the slip of paper was found to contain the following message: "Mother, two days ago I was saved. It is dark here but Jesus is the Light in death. Farewell, Mother, we shall meet again in heaven."

Dear reader, has Jesus become your light?

—Pastor E. B. Sletterdahl

ERRARE HUMANUM EST

Two items in the last issue of the *Ambassador* need correction. First, Elmer Gravgaard was correctly listed as having been elected to the Budget Analysis Committee for next year, but he lives at Spicer, Minn., not Tioga, N. Dak. (His brother Melvin lives there.)

We also regret that the meeting of the Northern Minnesota Lutheran Laymen on July 20 was listed for a Minneapolis church when it should have been Golden Valley Lutheran Church, south of Wannaska, Minn. The time is 2:30 p.m.

While we are at it, the Directory on page 16 needs several changes and these will be noted shortly.

The Editor

AVAILABLE FOR PASTORAL SERVICE

Rev. Hubert F. DeBoer, 527 Spruce Avenue South, Thief River Falls, Minn. 56701, who has served the Hampden, N. Dak., and Newfolden, Minn., parishes on an interim basis and conducts the Sunday Morning Devotional Hour on radio station KTRF, Thief River Falls, is available for interim pastoral service within a reasonable distance, for pulpit replacement and special meetings.

HOLT CHURCH TO NOTE ANNIVERSARY

Immanuel Lutheran Church, Holt, Minnesota, will observe its 75th anniversary on Sunday, August 10, at an 11 o'clock service. A noon luncheon will be served.

The congregation has been served most recently by Rev. David C. Molstre, now of McIntosh, Minn.

Everyone is invited to attend the anniversary festivities.

To be well-born, one needs to be born twice (Jn. 3:3).

Those who are born only once must die twice (Rev. 20:6, 21:8).

Those who are born twice do not die at all, but fall asleep (Jn. 11:26, II Pet. 1:4, I Pet. 1:23).

HOW MANY TIMES HAVE YOU BEEN BORN?



NEWS

of the Churches

CHURCH IN ST. PAUL BUYS BUILDING SITE

Victory in Christ Lutheran Church of St. Paul has recently completed the purchase of two and one-half acres of land in the northern suburb of Maplewood. The new property is immediately adjacent to a beautiful eight-acre park. The location is ideally suited as a near-central point for the present church membership and in its being on the southern edge of a large area of new development, commercial and residential. It is easily accessible from all parts of St. Paul, since it is just north of an east-west four-lane highway system and east of a north-south major freeway. The congregation was assisted in the purchase through a loan from the Home Missions Church Extension Fund of the AFLC.

Easter Sunday, 1974, was the "charter membership" Sunday for the congregation. Fellowship meetings had been started the previous Easter in a home until this arrangement was outgrown. The meeting room of a large restaurant on the east side of St. Paul became the new worship cen-

ter and served as such until December, 1974, when a move was made to the East Area Community Services building. The congregation continues to meet for its Sunday schedule at this location. The mid-week Bible study and prayer meeting meets in alternating homes of the members.

The congregation has witnessed the marvelous supply of every need it has had. God's faithfulness has been shown again and again in the life of the congregation.

Two matters that occupy major attention presently in both prayer and planning are the calling of the congregation's first full-time pastor and the consideration of future building needs. The congregation would invite the prayer support of fellow AFLC congregations in these special concerns. The congregation desires to do the will of God and in so doing, glorify His Name.

The congregation is being served presently in a part-time way by Pastor Francis Monseth of the AFLC Schools and Mr. Ralph Rokke, seminary student.

—Corr.

COMMITTEES FOR THE 1976 ANNUAL CONFERENCE

Nominating Committee

Carsten Grundyson, Buxton, N. Dak.
Melvin Gravgaard, Tioga, N. Dak.
Harold Kilness, Plainview, S. Dak.
Philip Grothe, Thief River Falls, Minn.
Roger Rasmussen, Pennock, Minn.
Rev. Herbert Franz, Cloquet, Minn.
Mrs. Amos Dyrud, Minneapolis, Minn.
Rev. Kenneth Pentti, Bessemer, Mich.
Ron Reiner, Nogales, Ariz.

Rev. R. Snipstead, Ferndale, Wash.
(after Sept. 1)

Committee No. 1 (Administration)

Charles Mascotti, Bessemer, Mich.
Rev. Frank Miller, Boscobel, Wis.
Rev. Gerald F. Mundfrom, Grafton, N. Dak.
Carl Jorgenson, Zumbrota, Minn.
Ernest Thompson, Verndale, Minn.

Committee No. 2 (Schools)

LeRoy Knutson, Newfolden, Minn.

Miss Margaret Anderson, Sand Creek, Wis.

Joseph King, Boscobel, Wis.

Rev. Hans Tollefson, Ferndale, Wash.

Rev. Terry Olson, Radcliffe, Ia.

Committee No. 3 (Missions)

Mrs. Herbert Presteng, Grafton, N. Dak.

Rev. Eugene W. Enderlein, Minnewaukan, N. Dak.

Otto Kaschube, Brockton, Mont.

Walter Riihiluoma, Forest Lake, Minn.

Lay Pastor Walter Beaman, Shevlin, Minn.

Committee No. 4 (Publications, Parish Education and Youth Work)

Olve Willand, Ferndale, Wash.

Lawrence Dahlgren, Lake Park, Minn.

Rev. Ronald Knutson, Drummond, Wis.

Rev. Stephen Odegaard, Winger, Minn.

Mrs. Robert Bilden, Bagley, Minn.

Committee No. 5 (Stewardship and Pensions)

Eldor Sorkness, Sand Creek, Wis.

Roger Strom, Minneapolis, Minn.

Rev. Marvin Haara, Brooten, Minn.

Robert Samuelson, Faith, S. Dak.

John Polley, Winger, Minn.

Colloquy Committee

Rev. Julius Hermunslie, Fergus Falls, Minn.

Rev. Herbert Franz, Cloquet, Minn.

Rev. Leslie Galland, Spicer, Minn.

Rev. Karl Stendal, Greenbush, Minn.

Rev. Robert L. Lee, Valley City, N. Dak.

NEW ADDRESSES

Ragene Hodenfield, to be ordained on August 3, is living at 8409 Lakeshore Avenue, Vancouver, Wash. 98665. He is serving Our Saviour's Lutheran Church in Vancouver.

The address of Pastor and Mrs. John Rieth, Jr., and son, in Kalispell, Mont., is 98 No. Lights Blvd., 59901.

Pastor and Mrs. R. S. Persson are residing at 1220 Minnesota Avenue, Bemidji, Minn. 56601.

Rev. and Mrs. Gary Skramstad and family live at 112 West Milner Avenue, DeKalb, Ill. 60115. Parsonage phone is 758-8727.

editorials

THAT 1976-77 BUDGET

Delegates to the recent Annual Conference voted a healthy increase in the budget for 1976-77, topping what was recommended by the Budget Analysis Committee by \$39,300. If a home missions director is named by next Feb. 1, that amount would climb to \$54,300. Bear in mind that even the Budget Analysis Committee's proposal was \$52,259 above the one we are currently contributing toward. All in all, it means that the Association is taking great strides toward the half-million dollar mark.

Personally, we feel that an increase in our minimum goal that could go over the \$100,000 level in one year is too ambitious for our church at this stage in our growth. If we are proven wrong, we will be the first to say, "Praise God," We have been proven wrong before.

On the other hand, there are some factors to consider. If the annual increases in the budget get too large, contributions will fall considerably short and eventually the goals voted by the annual conferences will bear little relationship to the income which can be expected. This is what happened in the later years of the Lutheran Free Church. If this occurs, then the AFLC agencies had better not be planning on spending all the money a conference votes or deficit spending will result. It is true that even up to now we have had to operate on faith, and always will have to, but contributions have very nearly matched the goals in our church's brief history. It is when goals get too far ahead of us that the problems would arise. That could be where we're heading now. But if we're proven wrong, fine.

A second reason why our church-wide goals shouldn't advance too rapidly is that we are entering an era in which local parish expenses are going to rise dramatically, too. We have in mind the rising cost of gasoline for the pastor's business driving and of fuel for heating parsonages and churches. Pastors will need either larger salaries or driving and utilities allowances to meet these demands. Parish expenses are going to be greatly increased at home.

In the agencies of the Association, too, more money is going to have to be diverted to travelling expenses for administration and board meetings. Whether the various boards have taken this into consideration in drawing up their budgets for 1976-77 we don't know.

Added to all of this is the economic loss some of our people have suffered because of extremely wet conditions this year in parts of the Midwest. Crops for some will be considerably less than what had been hoped.

All in all, then, there is a big task ahead of us. The ingathering this year has been going well, as the trea-

surer's report in this *Ambassador* will attest to. Income was running well ahead of last year as June ended. May this response continue. We have not yet done more than could have been expected or more than we should have.

Our concern is that we move ahead in orderly fashion. That, too, is an honoring of faith. Let us give some credit to those people we elect to serve on our Budget Analysis Committees.

THE LORD'S DAY

Quite some time ago we received a manuscript on the Lord's Day from Pastor Gerald Mundfrom. The first part of that discourse is presented today, the second in two weeks. It is being presented for your consideration and comment.

No commandment of the Lord God is more difficult to preach on today than the Third, "Remember the Sabbath Day, to keep it holy." In his article, Pastor Mundfrom mentions some of the problems that arise concerning the Commandment in our modern age.

The Third Commandment is one which deserves and, we think, **must have** more attention from today's Church. It is, after all, one of those which deals primarily with love to God. If we do not get it right, and understand it rightly, we will have trouble with all the rest.

Perhaps you will not agree with all of Pastor Mundfrom's interpretations and insights. You are invited to respond to what he has written, as you are invited to respond to anything that appears on the pages of the *Ambassador*. The columns of Letters to the Editor are open to you as long as you use them to discuss issues and ideas, not personalities.

We are glad to present the article "The Lord's Day" for your study.

HEARTS OPEN WIDE

It was good, at our recent annual conference, to have some discussion on the re-settlement of refugees from Vietnam. It was good to have all the opinions set forth favorable ones to the question. It was good to hear the expressions of hearts open wide to displaced persons who need new opportunities, and, for most of them, better opportunities than they've ever had before, in our country.

After the first blush of publicity about the refugees, there may be a tendency to forget about them and their need. Some could conceivably be left behind in the camps for months, even years. But may that not happen. May all who present no security risk be welcomed into American life and society.

What Association family or congregation will be the first to sponsor one of the Vietnamese families? It would be good to learn of these efforts, these expressions of brotherly compassion, that they may be shared with our readers.

We remember how a congregation in Iowa brought in two German families in 1952 to help them get a new start (in one case it may have been a church family which did the sponsoring). Whenever something like this is done, the people being helped are warmed in their hearts and those who do the helping are rewarded in blessings to their hearts, when they do it out of love to Jesus.

The same conference resolution which encouraged the sponsorship of Vietnamese refugees also urged prayer for and financial support of starving and malnourished peoples of the world. This remembering of the starving was a good thing for our conference to do also. May the concern not have been left behind in Minneapolis, but be carried out in generous sharing as we have the opportunity, through World Relief Commission and other reputable agencies.

And let us not forget prayer, although in this case let us not stop just with prayer.

THE PRAYER VIGIL

This *Ambassador* has in it an article on a 24-hour Prayer Vigil sponsored by the Women's Missionary Federation. The idea of it grew out of a concern for more prayer for workers in God's harvest field, the world of spiritually needy people.

It is too bad that this message won't get out more in advance of the suggested date for the vigil, August 1. But another date can be chosen that would better suit a local situation. However, there would be a sense of encouragement and support if everywhere in the church the vigil was being kept on the same day.

As our president stated in his annual report to the

Association, "We do not 'promote' seminary enrollment as such. We pray." Yet, if we pray our men out, there must be more prayer because the laborers are few for our needs at the present.

A prayer vigil can do much for those who participate, too. There is a blessing which comes from taking part in a prayer watch that covers every minute of the day. Local schedules should be drawn up so that each hour is occupied. If the day is divided into half-hour segments, 48 people will be needed. If only 24 can be secured, they will have to take one hour each. But if a group is very small or few are found who will participate, then occupy as many hours of the day as you can. God will understand.

God is not reluctant to send forth workers into the harvest field. He desires the salvation of all more than we ever can. He wants the Gospel of Christ proclaimed more than we can begin to desire it. But in a way we poorly comprehend, when there is much prayer, the Spirit of God is able to move in hearts so that God's call to service is clearly heard and barriers and hindrances to obedience are broken down. It is to this service of intercession that the 24-hour prayer vigil calls us as a church fellowship. Let us attempt this venture for Him and expect great things in return.

May we hear reports of how the prayer vigil worked in your congregation and of blessings received.

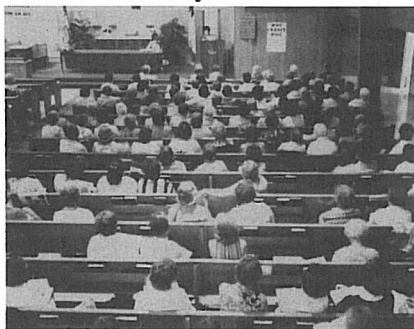
(Continued from page 4)

Pastor John Strand gave the message of the evening. Would that all the readers of *The Lutheran Ambassador* could have in its entirety the message given by Pastor Strand! It is very difficult to do any justice to a sermon by just giving some snatches, but again I pray that by giving some quotes and scattered thoughts you will receive something, too. He spoke on the assigned text, our theme, I Cor. 15:58. He said we are involved in the struggle for the undying souls of the world. Not only Brazil—not only here—the whole world. Yes, we are involved in struggles. We know of the struggle with our sins. Some know nothing but defeat in this struggle. He called our attention to the verse preceding our text: "But thanks be to God, who gives us the victory through our Lord Jesus Christ." That is our greatest motivation. Christ conquered death and the grave... In speaking of victories, he said there are various kinds of victory celebrations. Celebrations with exuberance and zeal. But we need STEADFASTNESS. There are some who had zeal, victory, and yet lost out. There are some who are unnoticed, quiet, are doing the work

that needs to be done, they are steadfast. "Be ye steadfast in your victory celebration!" he admonished. Steadfastness is rooted in the Gospel. Real steadfastness is when we have our roots in what Christ has done for us. We must be rooted in the Gospel. We must be unmoveable. When folks ridicule and question God's Word, be unmoveable.

He mentioned that the evening offering was for the Seminary Library. He stressed that we need the RIGHT books, books that make our men more humble. He stressed the importance of having victory in Jesus, of being unmoveable, abounding always.

Yes, after that message we felt humbled and we felt the need to cling to Jesus for victory.



Part of the audience at the WMF convention.

The convention offerings on June 11 and 12 were as follows: Church Extension Fund, \$2,092.58, and Seminary Library, \$2,096.75. Other offerings have been received later.

* * * * *

We are thankful to Almighty God for a good convention. Our prayer is that we will be steadfast, unmoveable and always abounding in the work of the Lord.

Mrs. Amos Dyrud, Secretary

THE CONFERENCE PRAYER HOURS

Rev. Alvin Grothe, Stacy, Minn., and who will be moving to Astoria, Ore., this summer, was the leader of the prayer hours at the 1975 Annual Conference.

On Thursday morning he used Joshua 1:5-9 and Deuteronomy 1:28-30 as the basis for his meditation. Fear has no place among us as a Christian church fellowship, he said, even though many fearful things are happening in our world. Joshua faced dis-

(Continued on page 14)

WALK ACCORDING TO THE LIGHT THAT YOU HAVE

There is another thought to be brought out here. Each Christian has a measure of enlightenment by the Spirit of God within. But each Christian differs from every other Christian in capacity, in natural ability, in obedience, in opportunity, in submission. And so each one has light of a slightly differing intensity, a different angle, a varying emphasis. But, of course, God knows this! And He does not instruct me to walk according to the light you have. Neither does He ask you to live in the light that I may have.

He does, however, ask that you walk according to the light you have—walk according to the beam on your path. And if the beam of the Word has shown up some uncleanness, some arrogance, some selfishness, some pride, then you'd better go back to I John 1 and get the light restored or either you will be unable to go further with the Lord or you will stumble in humiliation because of a lack of light.

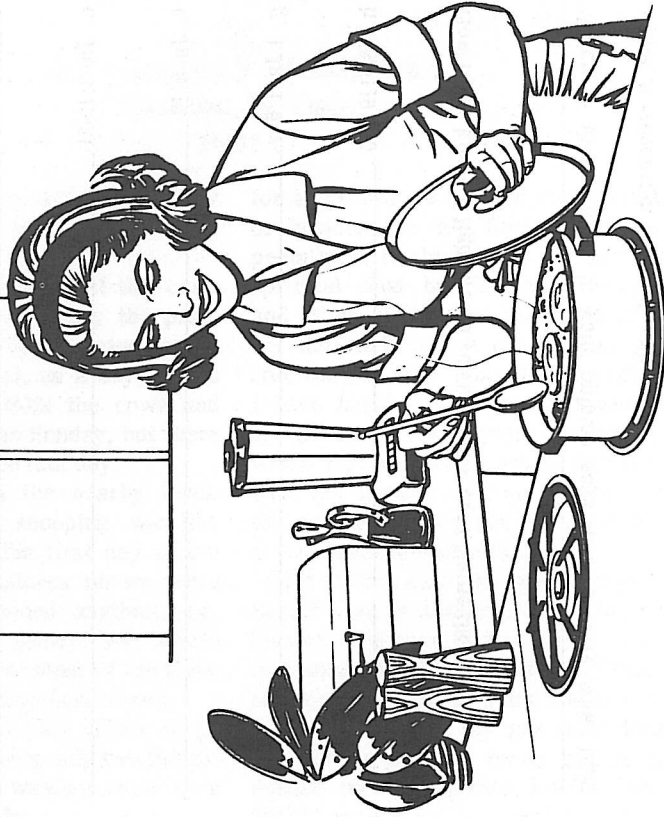
ONLY THE ONE WHO IS WALKING IN THE LIGHT CAN WALK CIRCUMSPECTLY

13. Therefore Paul writes (Eph. 5:15-17), be careful, and be _____
14. The circumspect walker will be characterized by three things:
- a. _____
- b. _____
- c. _____
15. Speaking of the coming again of the Lord, Paul, in I Thess. 5:1-11, calls Christians to leave off copying the world in its stupor and drunkenness.
- He calls us to be _____ and _____ (v. 6).

Dear Lord, our Lord of Light,
Do what You must to wake us out of sleep. Bring us to new and sharp understandings of You and of Your plan for us and for our world. Help us not to grow drowsy or careless. Give us understanding and wisdom in living with each other and with You. Amen.

—Mrs. Esther Farrier

DMF Bible Study



GOD IS FOR WOMEN . . . GOD IS FOR YOU

Lesson VIII

August, 1975

GOD IS FOR YOU—HE GIVES LIGHT FOR WALKING

Ephesians 5:8-17

Memorize Eph. 5:8

Using each of these references as background, write a short sentence about LIGHT:

1. a. Gen. 1:3 _____

b. II Cor. 4:6 _____

c. Matt. 5:14-16 _____

d. Acts 13:47 _____

e. Jn. 3:19-21 _____

f. Jn. 8:12 _____

g. I Jn. 1:5 _____

h. Ps. 119:105 _____

2. How many kinds of light would you say there are? Name them _____

3. Which of these words in your opinion says most clearly what light does:

a. shine; b. reveal; c. glory; d. penetrate

4. Give a reason for your choice: _____

5. Scripturally, there is one word which declares what light is (Jn. 8:12):

6. So, then, walking in light is walking in _____

WHAT IS IT TO WALK IN LIGHT?

7. In Jn. 3:19-21 you read about sinners who refuse to come to the light because then everyone, including themselves, would be able to see their sin clearly and they would rather remain in the darkness where sin does not show up as readily. From this account we can gather one thing useful if we are to walk in light. What is that? _____

8. In Ps. 119:105 (which we memorized in Sunday School) we are told that the Word of God is a light and a lamp on the journey of life. So we have another indication of how one will find the way to walk in light:

9. In I Jn. 1:6 we have a negative word—if we claim to be following Jesus, yet demonstrate that there is unforgiven sin in our lives, and if we are ignoring the Word, the naked truth is that we are liars. In verse 7 John mentions two things that will be evident if we are indeed walking with Jesus:

a. _____ and b. _____

10. Is there a connection between these two evidences? Would one be apt to have one and not the other? _____ Why, or why not? _____

11. How could one reconcile what Jesus says in Jn. 8:12 with what He says in Matt. 5:14? _____

12. Jesus Christ is the LIGHT of the world (and the Light of heaven and the Light of the new heaven and new earth). Today the Light of Jesus must come into the world through those who will receive Him. Only those who have Jesus Christ the Light within their hearts can be lights in the world. They are lesser lights; they reflect the True Light. What would you guess dims

this light as it comes through the Christians into the world? _____

Women For Christ

24-HOUR PRAYER VIGIL AUGUST 1, 1975

At the last executive board meeting of the WMF, it was decided to encourage all congregations of the AFLC to participate in a 24-hour prayer vigil on August 1, 1975.

Luke 10:2—"Therefore said He unto them, the harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."

Each congregation should have a Prayer Vigil Chairman—pastor or layman. The chairman should see to it that someone is praying every hour during the 24-hour prayer vigil. Have a schedule made up and get the people to sign it. As people come into the church to pray and meditate, have prayer passages and requests either listed on a large blackboard or printed

for them to use as references. If the church is open all night, make certain men are there during the hours from midnight to 6 A.M. If desired, have coffee and cookies available in the kitchen for those who desire fellowship after their prayer hour.

Appropriate prayer passages are Psalm 32, Psalm 51, Psalm 66:18, Isaiah 59:1-2, Mark 11:24, Hebrews 11:6.

Passages for meditations: Matt. 9:35-38; Dan. 9:3-27; II Chron. 7:12-22; Jer. 29:13; Jas. 5:16; I Jn. 3:22; Ps. 91:15; Is. 58:9; Is. 65:24; Lk. 11:1-13; Lk. 18:1-14; Matt. 26:41; Jn. 15:7; Jn. 16:24; Eph. 6:18; Eph. 1:3-23; Col 1; I Thess. 5:17; Rom. 8:26-27; Acts 1:24-26; II Cor. 4; II Cor. 6:1-10; II Tim. 2:1-20; Acts 9:15; Jn. 15:16; Ps. 32 and 51; Ps. 66:18; Is. 59:1-2, Mk. 11:24.

Specific suggestions for prayer:

1. Pray for penitent hearts—deep conviction of sin—sincere confession

of sin and glorious absolution of our sins in the redeeming blood of Christ. Confession of sin always begins with us. Psalm 32 and 51, Psalm 66:18; Isaiah 59:1-2.

2. Pray for full, complete surrender of hearts and lives to the Lordship of Jesus Christ. Romans 10:9-10; John 1:12; Mark 11:24.

3. Pray for the Holy Spirit to work mightily in our midst and in our lives.

4. Pray for a personal faith in a personal God who comes to us in the Person of Jesus to meet everyone of our personal needs in person.

5. Pray for a deeper sense of the worth of the human soul as recognized when we watch the Cross and see what God paid to redeem us and how much He thought we were worth.

6. Pray for a greater hunger and deeper need for the Word of God.

7. Pray for every member of our Church family—individual churches and then congregations in our AFLC. Pray for their homes and loved ones. Pray for those bereaved and burdened that the radiant Christ may be the Answer for them, the Friend who never fails.

8. Pray that a mighty spiritual revival may begin in the Church of Jesus Christ, to spread to the ends of the earth. May it begin with our own individual churches and our whole AFLC.

9. Pray for a Church reborn and reawakened by the power of the Holy Spirit so that this may be our finest hour of Christian service and sharing in our AFLC.

10. Pray for World Missions. Pray for our work in Brazil... for our missionaries... for our Bible School and for not only our own missionaries sent there but for the native missionaries as well.

11. Pray for a real burden for lost people everywhere.

12. Pray for Home Missions... for every Home Mission congregation. Pray in the selection of a full-time Home Mission Director that he might be God's man for this hour. Pray that as fields open to us, we might move in.

13. Pray for our Evangelist-Youth Worker who will begin his work this fall. Pray for his wife and children that God will sustain them while father is gone these many weeks. Pray

WMF REMINDERS

Mission Scholarship was the project for July. This fund makes it possible for seminarians to receive help with their education. We also had a SPECIAL PROJECT for July this year, our AFLC SCHOOLS. Let us generously support both of these projects.

Our project for August is Honorary Membership and In Memoriam. Through this project, we honor women in our group for their faithful service to their Lord and the WMF. We also honor the memory of faithful women who have passed away during the past year. These gifts are used for housing of missionaries on furlough, so there is a continuous drain on this fund. Last year \$4916.33 was received for this project. However, only \$2000.21 was received from our monthly project and the remaining \$2916.12 was received at our convention offering last year. We must, therefore, make a greater effort to reach our goal in our monthly project this year as we have committed ourselves to pay \$225.00 towards this project monthly.

Be sure and read this page today for information regarding the 24-hour prayer vigil.

—Mrs. Robert Dietsche

also for him as he labors, that God will use him mightily to the salvation of souls and the building up of the family of God. May our congregations and youth programs in each church be revived as a result of our prayers and God's servant being found in God's will.

14. Pray the Lord of the harvest that "He would send forth labourers into His harvest field." Jesus gave us the prescription for fulfilling the Great Commission of going out and spreading the Gospel. Our task as a church is to pray the Lord of the harvest field that He might call forth laborers into His harvest field. We do the praying and God does the calling. But as He calls, we pray that those called will obey the call of the Master and go. "Here am I, send me," should be the response of each one called. The promise is "And, lo, I am with you always, even unto the end of the world."

15. Let us also pray that as Home Mission areas open to us and increased financial obligations are placed upon us that we, as the family of God, will also increase our giving so that the work of the kingdom is not curtailed or slowed down.

16. Let us pray for family altars in each home. Pray for Christian fathers and mothers. Pray that parents who compromise and lead their children on the road to death and destruction may surrender to Jesus Christ before it is too late.

17. Let us pray for our national leaders in this crucial hour, that they may have humility before God and a sense of dependence upon Him for wisdom.

18. Let us pray for our AFLC president—workers in the office—teachers, deans of schools—workers at headquarters—auxiliary officers of our many organizations—students in Bible School and Seminary—and all those laboring for the Kingdom of God at home and abroad. Pray for each congregation, pastor and laborers in each church.

19. Let us pray for those of the world who are hungry, homeless, the forgotten men of the world. Pray that God would forgive us our sins of lack of concern for those in need—the starving, the homeless, the displaced, the disillusioned, the helpless and

hopeless, the sick and the bereaved. How can we so calmly and easily enjoy our luxuries and so quickly forget those who suffer. Pray that God may sensitize us at Calvary's Cross. Pray that we as an AFLC may go all-out for Christ and His Way of Life, even willing to suffer and endure for His sake and for the fulfillment of His plan and purpose.

20. Let us pray for the "forgotten men," the veterans of other wars, the armless, the legless, the sightless, maimed men who fought for freedom and peace, and now spend their lonely and haunted days in disillusionment and pain.

THERE IS ENOUGH TO PRAY ABOUT FOR NOT ONLY ONE HOUR BUT FOR TWENTY-FOUR HOURS FOR EACH ONE OF US.

—The WMF

(Continued from page 10)

couragements in his time, too. God wants His people to be an army marching as to war. Though the foe is great, Pastor Grothe declared, he has been conquered by Christ. There are many dismayed and fearful Christians, but we should trust God and claim his promises for victory, Mr. Grothe asserted.

Special musical numbers on Thursday at the prayer hour were a duet by Rev. and Mrs. Trygve F. Dahle, Spicer, Minn., "Father in Heaven, I Come to Thee," written by Pastor Dahle, and a duet by Rev. and Mrs. R. Snipstead, "He Giveth More Grace."

A ladies' trio, the Grace Notes, of DeKalb, Ill., sang at the Friday prayer hour. One of their songs was "The Longer I Serve Him." Rev. and Mrs. Bruce Dalager, Bagley, Minn., sang "My Faith Still Holds."

On Friday Pastor Grothe considered Heb. 11:32-12:3. Only simple childlike faith will keep us, he told the delegates at the close of the morning's session. God commands faithfulness unto death. Would we die for the sake of Jesus? he asked. The "heroes of faith" are our great example. Evil spirits surround us to oppress us and make us weary, the Stacy pastor avowed, but then urged all to look to the Lamb of God in childlike trust.

"Prayer for Power" was Pastor Grothe's topic on Saturday morning, based on the story of Jacob wrestling with the angel. Genesis 32. Do we make prayer a work or is it only a convenience? he asked. It is difficult to be quiet, to sit at the feet of Jesus, but think of the power at our disposal in prayer, Pastor Grothe reminded the assembled group. We need more prayer warriors, more concern for God's will, he declared.

Special music that day was given by Rev. Amos O. Dyrud, Minneapolis, Minn., as he accompanied himself on the solo, "Lift Me Up That I Might See Thee," and by Rev. and Mrs. Stephen Odegaard, Winger, Minn., who sang "He Wore a Crown of Thorns."

Each prayer hour contained a session of free prayer in which a number took part each day.

DEVOTIONAL LEADERS

Devotional leaders during the conference business sessions last month are as listed, with the Scripture passages used, where available:

Thursday morning: Rev. Ronald Knutson, Drummond, Wis., Eph. 3:10-21.

Thursday afternoon: Ernst Thompson, Verndale, Minn.

Friday morning: Rev. Einar Undseth, Lyle, Minn. (later, Ortle, S. Dak.), Col. 2:20.

Friday afternoon: Mauritz Lundeen, Brandon, Minn., I Pet. 1:3-9.

Saturday morning: Adrian Hamann, Kalispell, Mont., Matt. 19:13-14; 18:2-3.

Saturday afternoon: Emerson Anderson, Cleveland, O., Ps. 133.

VISITORS AT ANNUAL CONFERENCE

Among the visitors at the recent annual conference of the Association of Free Lutheran Congregations were several former missionaries of the Lutheran Free Church: Rev. and Mrs. Lester Dahlen, Miss Lenorah Erickson and Mr. and Mrs. Arthur Robert.

Also visiting at the conference were Dr. Bernhard Christensen and Rev. and Mrs. Paul Haugen and family, the latter of Lake Mills, Ia.



The congregation walking to the men's dormitory for the service of dedication.



The congregation at the dedication ceremony. Pictured in the foreground are, left to right, Pastor R. Snipstead, Steven Snipstead, and Pastor John Strand.

Photos by Tom Ewer

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS
3110 East Medicine Lake Blvd.
Minneapolis, Minnesota 55441

BUDGET RECEIPTS

February 1 to June 30, 1975

	Total Budget	Current Budget	Received in June	Total Received to Date	% of Current	% of Total
General Fund	\$ 64,250.00	\$ 26,770.80	\$ 3,411.24	\$16,288.91	60.8	25.3
Schools	102,000.00	42,500.00	5,144.13	33,185.34	78	32.5
Home Missions	53,000.00	22,083.30	5,446.50	16,020.74	72.5	30.2
Foreign Missions	66,840.00	27,850.00	3,976.71	16,982.39	70	25.4
Praise Fund	18,000.00	7,500.00	678.03	4,825.26	64	26.8
TOTAL	\$304,090.00	\$126,704.10	\$18,656.61	\$87,302.64	68.9	28.7
1974-75	\$236,202.00	\$ 98,417.50		\$59,584.24	60.5	25.2

Legacies: \$371.56

Dorm Fund (this year): \$2,525.90

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427

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