

July 3, 1973

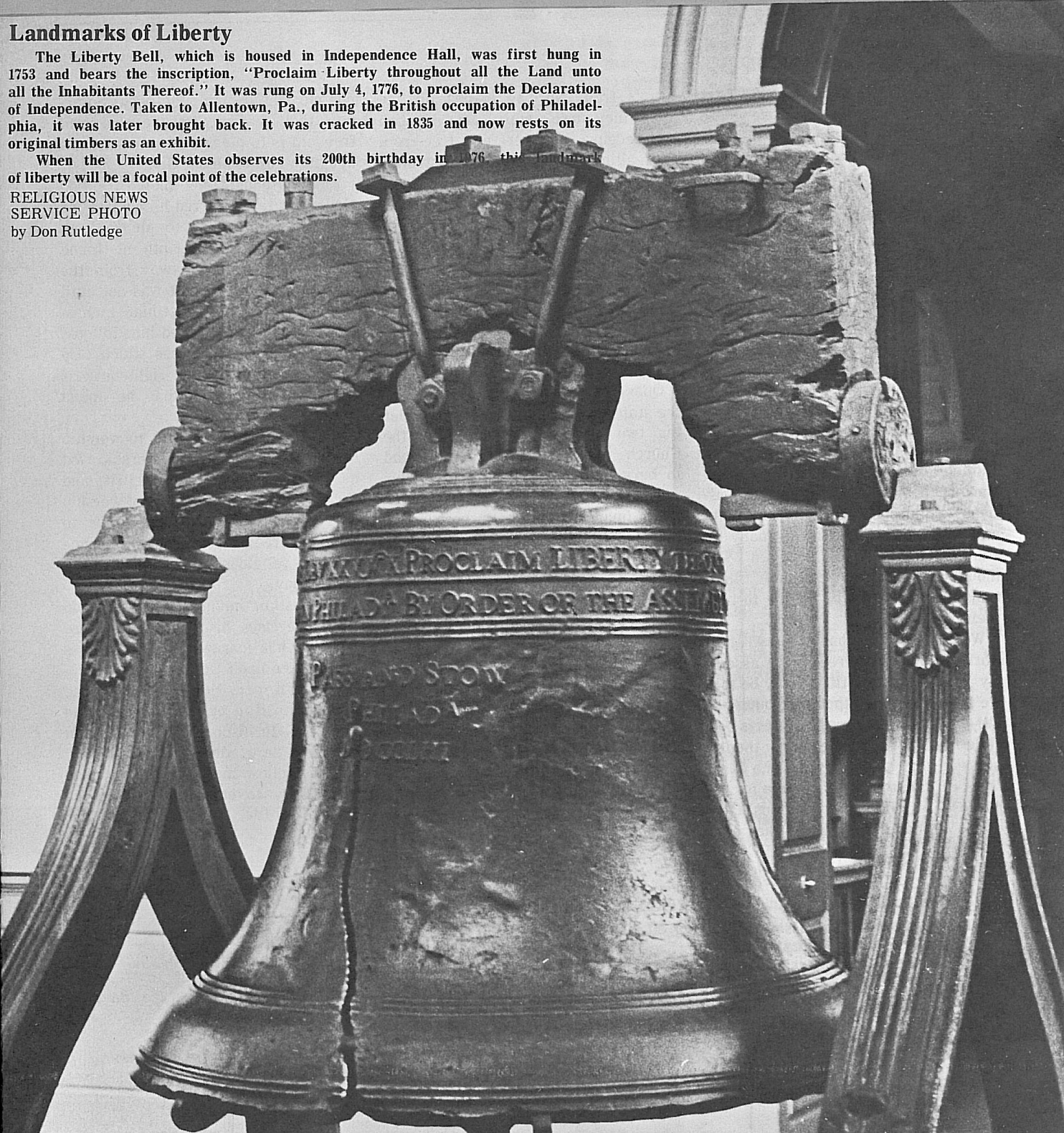
The Lutheran Ambassador

Landmarks of Liberty

The Liberty Bell, which is housed in Independence Hall, was first hung in 1753 and bears the inscription, "Proclaim Liberty throughout all the Land unto all the Inhabitants Thereof." It was rung on July 4, 1776, to proclaim the Declaration of Independence. Taken to Allentown, Pa., during the British occupation of Philadelphia, it was later brought back. It was cracked in 1835 and now rests on its original timbers as an exhibit.

When the United States observes its 200th birthday in 1976, this landmark of liberty will be a focal point of the celebrations.

RELIGIOUS NEWS
SERVICE PHOTO
by Don Rutledge



MEDITATION MOMENTS

THE FIRST FREEDOM

It is frequently said that the first freedom is to worship God as we please and according to one's own conscience. Such an assertion has meaning only against the background of a tyrannical power which compels one to worship an alien God, or the true God in an alien manner. It also happens that powers which place all manner of restrictions on any and all forms of worship whatever. Such is the situation in the Communist countries today. While the leaders may boast of religious freedom, the actual situation is quite different. Christians may gather quietly and secretly to worship; but there are many restrictions. Services must not be announced publicly; no effort must be made to convert people who are not Christians; children must not be taught anything about God, and in many instances may not be baptized. The thought is that when the older Christians die there will be no one to take their places.

We are thankful that in the western world we have the freedom of assembly and of worship still. It may be that we have concluded that our country is the only one on earth where this is possible. We are sometimes given the impression that all the people who came from Europe to America came for the purpose of obtaining religious freedom. We have even heard that emi-

grants from Norway leaped for joy when they first stepped on American soil because they were now free from the galling restraints and constraints of the state Church of Norway. Such statements are fabrications indeed.

Much passes for persecution, however, which is nothing other than illicit results of illicit behavior—then and now. Norwegian emigration to America began in 1825 ostensibly because of religious persecution in the homeland. What really happened was that Elias Tastad of Stavanger, having become a Quaker, nourished such a dislike for the state Church that he refused to let his two children be buried in the Church cemetery—choosing instead to bury them on his own farm. This was contrary to what we now call zoning ordinances, and the authorities refused to let him carry out his plans. And this was called religious persecution. English persecution of our Pilgrim Fathers was not much more than this. If many of the Quakers in England were in prison, it was not for what they believed but for how they behaved.

As for freedom to worship God according to the dictates of conscience, the heathen people have for a long time had that freedom. Yet they have found little satisfaction from it. Conscience is a relentless taskmaster which goads them on to increase their

non-pleasing worship activity. Somehow they realize that the secret of freedom is to please God; but they do not know how to please God.

Luther thought he knew. He had God's law, and exerted himself to the limits of his ability to please God. With each passing month he found himself ever farther away from the goal of pleasing God. It was not until the abbot of the Augustinian monastery at Erfurt counselled him to look, not for the righteousness which God requires, but for the righteousness which God confers, that he found peace with God.

Our first freedom is not to worship God as we please, but to worship God as He pleases. God is a Spirit, and they who worship Him must worship in spirit and truth. To do so is to be really free. Here lies the difference between religious freedom and Christian liberty.

A Christian, having thus been made free, exercises his liberty to please God. He has learned that freedom is dependence upon God and interdependence with men. He rests in God and is bound to Him by bonds of love and gratitude. In discharging this debt of gratitude he gladly serves both God and his fellow men. His only regret is inability to serve as well as he would like to do.

Iver Olson

The **Lutheran Ambassador** is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 11, Number 14

CONFERENCE RE-AFFIRMED SCHOOL DORMITORY; UPPED WORLD MISSION BUDGET

After a lengthy discussion which generally favored the beginning of construction of the boys' dorm at Association Free Lutheran Bible School in Minneapolis, Minn., this summer, the Annual Conference of the AFLC voted, by secret ballot, that the dorm be built as soon as the Board of Trustees deems it possible. The vote was 153 to 28.

The decision was a go-ahead sign from the church that the fact that building costs will be about \$70,000 higher than suggested a year ago when initial approval for the project was given should not prevent the building of the dormitory as soon as work can be started. Many delegates expressed the conviction that waiting any longer will only mean higher construction costs due to increasing inflation.

A few delegates questioned the need for a new boys' dorm at this time, suggesting that other ways could be found to house students and that perhaps the school should not seek greater enrollment at the present. But when the vote was taken it was over five to one in favor of providing more facilities now.

Approximately \$125,000 in cash and pledges has been raised to date out of a project that will cost in the vicinity of \$325,000.

Remaining to be ironed out before building of the boys' dorm can begin is the securing of a building permit from the Plymouth Village Council. The Council has tied the request with their desire to secure some of the School's property for use as bike trails and other recreational use. The Board is reluctant to do this and is presently negotiating the matter.

Under no circumstances will the dorm be ready for occupancy when the new term starts in September.



Rev. R. Snipstead, Vice-president-elect



Rev. Robert L. Lee, Secretary

Boys are presently housed on the third floor of the existing building.

In another conference action of note, the \$7,370.00 which had been cut from the Foreign Mission request for 1974-

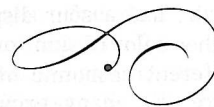
75 by the Budget Analysis Committee was restored, making the budget for world missions \$57,370. This raised the Analysis Committee's total budget for the church from \$256,830 to \$264,200.

In the discussion which preceded the decision, the mission people pointed out that while they were not asking for restoration of the cut, it was, at the same time, pointless to talk of sending out new workers unless the church allows the money for it.

Rev. R. Snipstead, Minneapolis, was elected vice-president of the AFLC, a position he has held before, to succeed Rev. Kenneth L. Anderson, McVie, N. Dak., who had served for three years. Rev. Robert L. Lee, Valley City, N. Dak., was returned as secretary.

The annual conference was held in Ferndale, Wash., June 13-17. Next year's conference will be in Thief River Falls, Minn., June 12-16.

Other annual conference reports will be given next time.



No sinner ever had an idea that his sins were greater than they are. No sinner ever had an adequate idea of how great a sinner he is. It is not probable that any man could live under the full sight of his sins. God has, in mercy, spared all His creatures on earth that worst of sights, a naked human heart. The sinner's guilt is much more deep and damning than he thinks, and his danger is much greater than he thinks it is, and if he should see them as they are, probably he would not live a moment.

Charles G. Finney

Women For Christ

LOVING AND FORGIVING ONE ANOTHER

by Mrs. Floyd Dressen
Minnewaukan, N. Dak.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Praise the Lord! Isn't that wonderful that God loves all so very much that He gave His own Son to die for us. It's really astounding how much God loves us when we stop to think about it.

As Christians we should also try to have a little piece of that great love in our hearts and love one another and all our fellowmen. When we do not have Christ in our hearts, it's not always possible to overcome our own prejudices and love a person just because he is a fellow human being. Maybe a person does not rub us the right way; maybe he or she has long hair, has a sour disposition or has another color of skin; or comes from a different economic or social group; there are many excuses for not liking a person but with Christ in our hearts He gives us the reason for loving one another.

Sometimes we women and men, too, like to get together and gossip about one another. We like to find faults and hear "dirt" about others and forget about your own sins. We do not always realize that we are hurting the other person and also ourselves when we gossip about another person. Remember Jesus said, "He that is without sin among you, let him first cast a stone at her," (John 8:7) and "Judge not, and ye shall not be judged: condemn not, and ye shall

not be condemned: forgive, and ye shall be forgiven" (Luke 6:37).

We are all guilty, I think, of judging one another without seeing the other side of the story. Wouldn't it be wonderful if instead of finding faults with our neighbors we would look for good things about them and remember that Jesus loves them as much as He loves us?

There is a greater love than just loving. There is the love and art of forgiving.

From the cross, as Jesus was being crucified, He said, "Father, forgive them; for they know not what they do" (Luke 23:34).

It is not always easy for me or anyone else to forgive someone for some kind of hurt, either physical or mental, that someone has inflicted upon us. The way I look at it, if Jesus can forgive me for my sins, I can surely forgive another person. He set the example for us. Let's try to follow it. Holding grudges and hating one another only hardens our hearts and makes us bitter and unhappy. With Christ in our hearts, we can forgive one another and a great burden can be taken off our hearts. You can also help the person who had hurt you or a loved one by praying for that person, so that Christ can come into his heart and change his life, too. Praying for that person will also help you to forgive more easily.

I know about the burden being removed from the heart when Christ comes in. Before I accepted Christ, I was too proud to forgive and my heart was filled with hate and bitterness. I was too blind to see my own faults and saw only the faults of others.

Praise God, I have Christ in my heart now and pray that I may always see others through His eyes!

NOMINATING COMMITTEE FOR THE 1974 ANNUAL CONFERENCE

Roy Mohagen, Grafton, N. Dak.
Lay Pastor Verle Dean, Culbertson,
Mont.
Arlo Kneeland, Ortley, S. Dak.
Irvin Schmitke, Thief River Falls,
Minn.
Rev. Henry A. E. Johansen, Virginia,
Minn.
Rev. Wendell Johnson, Dalton, Minn.
Robert Dietsche, Sand Creek, Wis.
Dr. James Gerdeen, Chassell, Mich.
Rev. L. C. Dynesson, Nogales, Ariz.
Howard Johnson, Astoria, Ore.

ANNUAL CONFERENCE ELECTIONS

Vice-President

1-year term
Rev. R. Snipstead
Minneapolis, Minnesota

Secretary

1-year term
Rev. Robert L. Lee
Valley City, N. Dak.

To the Co-ordinating Committee by the Committee

5-year term
Rev. Kenneth L. Anderson
McVile, N. Dak.
Other Committee members are:
Rev. Robert L. Lee, Valley City,
N. Dak.
Sheldon Mortrud, Thief River Falls,
Minn.
Clarence Quanbeck, McVile, N. Dak.
Rev. Harry C. Molstre, Fergus Falls,
Minn.
Clifford Johnson, Esko, Minn.
Ernest Miedema, Valley City, N. Dak.

To the Board of Trustees of Association Schools by the Corporation

5-year terms
Rev. Robert Rieth, Kirkland, Wash.
Amos Hinderaker, Radcliffe, Ia.
4-year term
Orville Qualley, Brockton, Mont.
Other Board members are:
Rev. Ernest Langness, Ishpeming,
Mich.
Rev. Leslie Galland, Spicer, Minn.
Raymond Jacobson, Minneapolis,
Minn.
Stanley Holmaas, Newfolden, Minn.

A FIRM FOOTING

TO YOU WHO CANNOT GET A RIGHT REPENTANCE

Many awakened and seeking souls are in distress because they cannot work up a deep and true sorrow for sin; they cannot attain to a broken heart.

Sin is raging in the flesh, in thoughts and desires, yes, in words and actions also. "I ought to be ashamed of myself and humble myself thoroughly"—they lament. But I feel so hard and cold. How I wish I had sorrow for sin and true longing after God.

If I only had the right repentance!

It is very important to come to a true repentance. Not all repentance is true. Even Cain repented and complained about his sin and said: "My iniquity is greater than I can bear." But his repentance did not lead to conversion. He went away from the presence of the Lord.

Esau wept over the loss of the blessing—he even sought it with tears—but he found no room for true repentance. His weeping was over the consequences of sin, not over sin itself.

Saul broke into weeping over his unrighteousness toward David, and even confessed that he was in the wrong. I Sam. 24:18. But he did not want to break away from sin, and he never was saved from it.

He had no right repentance. Only regret.

In our days repentance is made superfluous. Sin is being polished and given attractive names and is made as innocent as possible, that no room is left for true repentance and conversion. Just a little improvement here and a little coat of paint on the outside there—that is sufficient in these days.

"Flee the serious, shun repentance," says the poet.

Yes—

For sin is not sin these days.

But true repentance will never be

at rest with this. It shuns the hollow and false appearance. First of all it wants to know the truth. Here I shall mention a few ear-marks of true repentance.

1. True repentance acknowledges and confesses sin.

True repentance will never cover up sin or seek to excuse it. It comes before God with an honest confession of sin—confess it to God just as it is. It is without guile: comes to God and acknowledges how dishonest and false the natural heart is.

2. True repentance wants to be set free from sin.

It is not only forgiveness it seeks, but it also seeks to be set free from the bondage and power of sin. False repentance wants forgiveness, but not deliverance from the power of sin. Therefore it never leads to a full surrender and experience of salvation.

Old man Kjelland, on the Litchville-Valley City Prairie, once told an experience from his younger days, when he was a sailor: On a trip to India they anchored at a small island near Sumatra. The natives had small monkeys for sale. They told how they had caught them. They bored a hole in some big nuts that grow there, took the meat out and spread sugar on it, put it back and tied it inside the nut. The little apes liked sugar and came to help themselves—putting the little hand in through the hole and filled it. But the hole was not wide enough for them to pull the hand back filled. They pulled and shrieked when caught, but they did not have sense enough to let go of the sugar. So they were caught.

Many awakened souls go at it in the same way. They are in distress and long for peace with God. But sinful things are binding them which they don't want to give up. Certain things hinder them, which they will not denounce; things are in the way,

which they will not humble themselves under.

Then when the time of revival is over, they little by little sink down into carelessness and worldliness, held fast in the chains of the devil to their own eternal perdition.

My friend: Let go of the sugar!

True repentance breaks with sin.

3. True repentance cannot see itself.

This often makes it bitter for the seeking soul. He feels condemned and unhappy. When he seeks in his own heart for grief and sorrow for sin, he cannot find it. Instead of feeling broken-hearted, he feels sinful desires deep down in his heart.

He feels perplexed and comfortless.

This is distressing.

But this disappointment over himself is really the best thing for the awakened soul. If he could find a deep sorrow in his heart, he would be apt to build his faith on his own repentance and not on Christ alone.

"If I only could feel broken-hearted! Just so I was rightly converted! If I could only attain to a real faith! Then there would be help and a way out for me to be saved. But no matter how much I pray, I don't get any different."

My dear seeking friend:

It is really your good fortune that it has gone to pieces for you. It is the Holy Spirit that has done this. He wants to turn you away from a dangerous side-track, which your own deceitful heart was leading you in on. Therefore does He want you to experience the fourth ear-mark of true repentance.

4. True repentance goes to Jesus.

Jesus said: "Come unto me all ye who labor and are heavy laden, and I will give you rest."

He said it. The one who is of the truth is coming. He accepts the invitation. He obeys the invitation.

In Romans 10:16 the apostle speaks of someone who did not obey the Gospel. Therefore they never came to a living faith.

True repentance obeys the Gospel. It renounces its own thoughts and accepts God's thoughts. It places God's Word above its own feelings.

True repentance goes to Jesus and obeys the Gospel. When Jesus says: Come unto me! Then the repentant

(Continued on page 14)

LUTHER LEAGUE ACTIVITIES

SEE YOU AT
MEDICINE LAKE!

Wayne Pederson

As I sit to write about the Luther League Convention in Minneapolis this summer, my mind goes back to the convention of two years ago. Many of you remember how clearly the Lord spoke to young lives in those days. And we remember, too, how the Lord spoke through young lives in changed lives and testimonies.

By God's grace, we pray this convention, too, will be a significant meeting with God and His will for our lives.

This year we're combining the convention with a meeting of the National Luther League Federation Council. This Council is comprised of the District Luther League officers and advisors from each district in the Association, plus the National Luther League officers.

We will begin the day before the actual convention program begins, Tuesday, July 24. At 9:00 a.m., Bob Bilden of the youth board will share a devotional. Ken Moland, president of the National Luther League will talk about how the national, district, and local leagues are to work and cooperate together. At 10:30, your youth worker will talk about principles of Spiritual leadership. There will be a panel discussion with a pastor, an advisor, and a teenager as participants. Rev. Richard Snipstead, of the Youth Board, will explain "How to Have a Christ-Centered League." There will also be discussion times and business meeting in the afternoon.

We encourage all youth leaders, youth pastors and advisors to attend these practical sessions. We want to help you to have an effective, Christ-centered youth program on the district and local level.

We hope that by having it with the convention, this will save you an extra trip and help many more leaders to attend.

The Convention itself starts that same day, Tuesday evening, July 24. Registration will be from 4 to 6 that afternoon. If you are planning to be a counselor, Ken Pentti will be having a counselor training session at 3:00. At 8:00, Tuesday night, there will be a singspiration, informal sharing time, and prayer preparation for the week ahead.

You'll notice that each day's activities revolves around a theme. For example, Wednesday deals with the problems and joys of Sex, Dating and Marriage. The Bible studies, discussions, films, and evening message will all be centered around this theme.

Thursday will deal with knowing God's will, and how to chose school and vocations. Pastor Snipstead will talk about "How to Know God's Will." Missionary Connely Dyrud will talk about the "Challenge of Full-Time Christian Service." A high school counselor will talk about the various options available after high school.

Friday's topic is Satan and His Tools. Rev. Victor Ernest will deal with Satan and his methods. Al Palmquist of Midwest Challenge will bring along several former drug addicts and they will give us the true picture of drug use and abuse.

Saturday will be devoted to equipping the Christian for personal evangelism and sharing his faith. We all feel the need to be ready to share our faith with our friends and fellow students and workers.

Our evening speaker for the week will be Rev. Robert Rieth from Kirkland, Washington. The other Bible teachers will be men from the Association qualified to deal with these issues as they apply to youth. By the way, the program topics were planned on the basis of the Luther League survey we took about a year ago. These are topics youth said they wanted discussed.

Of course there will be an afterglow

each evening after the rally, a time of prayer, testimony, and singing and this was so meaningful to everyone two years ago.

I'm not able to tell you everything. It's going to be a full and meaningful week. If you want to know more about what the convention is like, just ask someone who was there two years ago.

And so with that... see you at Medicine Lake!

SOUTH DAKOTA DISTRICT LUTHER LEAGUERS MET AT WEBSTER FOR THEIR CONVENTION

The Ninth Annual South Dakota District Luther League Convention was held on April 27-29 at Tabor Lutheran Church, rural Webster, S. Dak. The theme was "Hope for Tomorrow." The out-of-town delegates arrived Friday evening and early Saturday morning. Rev. Howard Kjos, host pastor, Mike Rudebusch, Ortley, district president, and Marilee Davidson, local league president, gave welcomes on Friday night. A short devotional program was held with the Wallace league having devotions. The leaguers then adjourned to their lodging places.

On Saturday morning the convention got underway in earnest as Pastor Larry Severson of Wallace presented a Bible study. The leaguers then divided into discussion groups and discussed the book of Joel.

Mike Rudebusch led the business meeting. An invitation from Pukwana to hold the convention there next year was accepted. The new officers for the coming year were selected. They are: Jean Ann Waters, president; Jeannie Cummings, vice-president; Mike Cummings, secretary; Cindy Cummings, treasurer; and Warren Swanson, devotional life secretary. All are from Pukwana.

The business meeting was followed by the Bible Quiz competition, which was the fifth such event held. The team from Tabor won the Bible quiz on the book of Colossians. Members of the team were Marilee Davidson, Jim Baumgarn, Cathy Nilson, Lorilee Davidson and Alan Tvinnereim. Other teams competing were from Faith-Eagle Butte, Pukwana and Ort-

(Continued on page 13)

The President's Report to the Church Part II

It is not easy to maintain the correct balance in Christian life today. It is not easy for the Association to maintain its doctrinally sound positions on living faith and living congregations. Satan is intent to destroy us. Only God's Grace has kept us to this hour. God is opening even greater doors of opportunity for us. What is our basic need and task?

There is a tremendous need in these days of confusion for a greater stress on the teaching ministry. Christ commanded His disciples to make disciples by baptizing and teaching. Disciples can be made only as we obey the Lord's method by baptizing and teaching.

There needs to be a greater stress on teaching God's Word in our homes. Parents must teach by word and life. The catechism and the Bible ought to be familiar necessities in the lives of our children. Our Christianity must not only be "fun" but also the hard work of study and teaching. It is not up to the pastor to teach the children everything. They should be well taught before they come to confirmation instruction.

The congregations need to give greater emphasis to their teaching ministry. Again, the task of the congregation is not to entertain our youth but to teach them, thus assisting the parents. Some try to compete with the world by entertaining youth and by only giving them a "good time." Disciples are not made that way. Let the church have this blessed difference of giving what is not given anywhere else except in the Christian home, solid training in the Truth of God's Word. Only good teaching material is to be used in the congregation.

The pastor must give greater attention to his teaching ministry. It is not enough to scratch the "itching ears" in the congregation. He must teach. Expository sermons are needed. Well-planned Bible studies must be offered. Lay leaders must be taught

to effectively teach. Bible conferences are to be encouraged. Evangelism that reaches the mind and will is necessary.

The Association must continue to provide advance training in our schools. We must not succumb to that which is easier, more appealing, and cheaper. The hard work of study is what is needed by those who would "grow in grace." Our Bible School and Seminary must continually receive adequate support. Faculties and libraries must continually be strengthened.

The Association does not have a college. Many of our youth desire training beyond high school and Bible School. College training is an essential prerequisite for seminary enrollment. College training in a Christian atmosphere is preferred. Not all Christian colleges are that. Many have fallen prey to isms, and become sidetracked to minor movements. It appears that it is better for Christian youth to receive their college training in a state school than to be exposed to spiritual dangers prevalent in so-called Christian schools. If the youth are grounded in God's Word, are active in good congregations, and have a good devotional life, the state school atmosphere will not harm them, but may challenge them. It is a good ground for witness.

A Spiritual Movement

The Association is basically a spiritual movement. We are dependent on God's Spirit working in individuals and congregations. God's Spirit works through God's Word. As the Word is humbly taught and preached, spiritual life grows. We are in need of an awakening. We pray for awakening. Using God's Word, submitting to it, an awakening will come, if possible. We must not be satisfied with a man-made awakening. The genuine work of the Spirit through the Word is the only work that really

blesses. May all our work together be Spirit led. Then and only then can the Association endure.

A Good Year

This past year has been a good year for the Association, too. God has blessed. There are signs of spiritual awakening and renewal in several congregations. Congregations are growing. There have been several building programs completed. New congregations joining the Association have shown real appreciation and understanding. Some are putting to shame congregations with longer affiliation with the Association. There is a universal support of the Association and our corporate work.

The Association did not reach its budgets this past year. The total giving to our total program was much greater however. The drive for the new boys' dormitory, and the anniversary offering, evidently made our budget goals too high for our people at this time. Undoubtedly the money was there, but the vision was lacking. Our vision for the total work of God's Kingdom must be more enlightened. There is much impulsive giving. What is needed is prayerful systematic giving.

There are so many appeals for support from Christian people today. Not all of these appeals are legitimate. There is much "quackery" receiving aid from sincere, concerned people. We must be careful what we support. God has given our Association a tremendous task. Our support should largely go to the established and approved budgets of our Association, that these tasks be completed. We need not fear what money given to the Association budgets will be used for.

It is easy to build up a case for limitless budgets for the Association. The needs are great. We could justify million-dollar budgets each year.

Budgets do not do the work of the Christian church. The purpose of the budget is to guide as to where the work is to be done, and what is to be done. Budgets divorced from reality become meaningless. Unmet budgets may create frustrations, and bring a temptation to seek support circumventing the budget, and even the Association. This would certainly have a destructive effect. Our budgets must be realistic, challenging, and meaningful, both to our congregations and our boards. Our people have shown consistent cooperation and generosity and must not be discouraged by unrealistic goals. The key to all financial needs is a deepening of the spiritual life.

The Association has received not so little support through wills and legacies. This kind of support is encouraged. This kind of support is needed to make up deficits that occur when budget goals are not met, as well as to encourage expansion of facilities as needed.

SHORTAGE OF PASTORS

The Association is experiencing a critical shortage of pastors. Congregations are frustrated in their attempts to get a pastor. Some have to wait a long time.

Our Lord has admonished us to pray that "the Lord of the harvest would send forth laborers into His harvest." We must have failed here. Let us now determine to obey our Lord's admonition to pray for workers, pastors and teachers, for the harvest standing white. Pray that God would call out humble men of God who have "servant" hearts, hearts of compassion and love. Pray that God would call out men for the hard discipline of preparation and self-denial. Pray that God would call out men who have submitted to God's Will for their lives. Then, as they come, continue to pray for them. Unless God supplies these workers, the "field" of opportunity for the Association will become more and more restricted.

The office of pastor is unique. The pastor is called of God and by the congregation. He has definite responsibilities towards God, and towards the congregation. He must serve

the congregation that called him, and he cannot serve the congregation unless he serves God properly. He must not lord it over the congregation but be an example to it. The congregation also has definite responsibilities toward the pastor. Surely it must understand, guide, pray for, and support the pastor. Is the shortage of pastors a result of congregations not supporting their pastors properly? This is at times suggested.

There must be a good relationship between the pastor and the congregation if the work is to go forward. The congregation has definite responsibilities before God to pay their pastor an adequate salary, according to the standards of the community. In these days of inflation, congregations should be aware of the monetary needs of their pastor and his family, and make salary adjustments when necessary.

The Association will be having its first short course this summer, planned particularly for laymen who serve or desire to serve congregations; pastors, too, are welcome. We have several laymen serving effectively in the Association. This course should encourage them, and make them more effective. It appears that older laymen will be needed to serve in parishes for some time to come. Younger men, if called to full-time pastoral ministry in the Association, must go to Seminary for training. Remember this seminar in your prayers.

RE-ALIGNMENTS

Re-alignments are terrifying to most people. In the past, re-alignments have brought hardships and disappointments to so many. Sometimes, however, they do serve a purpose. There are times when people want to re-align their parish for very good reasons. There are times district boundaries ought to be changed, for good reasons. The initiative must be in the hands of the local people. The decision must be a local decision. The leadership of the Association refuses to become involved in such local matters, unless requested by all the people involved. Even local matters, unless requested by all the people involved. Even then they are very reluctant.

The district boundaries of the Association were set up about ten years ago. There has been great growth and many changes. It is apparent to some that some of the district boundaries, particularly as far as Minnesota and Wisconsin are concerned, should be changed. Boundaries are determined to give the parishes involved greatest advantages. There is no method at present by which boundaries can be changed. Perhaps some guide-lines can come from this conference. If parishes proceed without an overall view of the larger work, damage can be done to the parishes as well as the Association. It would seem wisest that there be some coordination in these matters, too.

NECROLOGY

Rev. Knut Gjesfjeld, Thief River Falls, Minnesota, passed away on September 29, 1972. Burial was from the Our Savior's Lutheran Church, Thief River Falls, with Pastor David Mollstre officiating. Dr. Iver Olson, Minneapolis, Minnesota, gave the sermon.

Pastor Knut Gjesfjeld was a pioneer pastor in northern Minnesota and was active in his concern for living Christianity until his death. We thank God for his continuing witness and remember Pastor Gjesfjeld's scriptural concerns. May God comfort the bereaving family.

(The Special Events section of the Report has been omitted here.)

APPRECIATION

Again we wish to express our thanksgiving to God for His guidance and help during this past year as I have served as your president. We also wish to thank all the people of the Association for their understanding as we seek to work together to build God's eternal kingdom. May God continue to lead and guide us all.

Sincerely in Christ,
Pastor John P. Strand

editorials

WE CAN SAY AMEN

It was our privilege to travel to the West Coast with the Bible School Gospel team in June prior to the Annual Conference. While there we visited most of our churches in Washington and Oregon. We did not get to the one at Gull Harbor, Washington, and the team stopped in Spokane on the return trip and after this writer had left them. However, on the way west we did drive by Olivet in Spokane and so saw its location.

We can say Amen to the things Pastor Strand wrote about his trip West this spring. Our congregations aren't large but they evidence good determination, warm fellowship and a will to serve in their communities. In most of them the average age of the membership appears to be lower than is true of some of our older congregations in the AFLC. The future looks promising and the potential for outreach is enormous.

The pastors in the West Coast district are hard-working. They work in a very beautiful part of the country but it is people they have come to serve and they aren't there for a vacation. They are bringing the Gospel of Jesus Christ and are having the joy of seeing results from their labors.

It was a real inspiration also to travel through mountain country again. It was our good fortune to travel from Lake Stevens to Astoria on a day when Mt. Ranier and Mt. Hood were visible almost perfectly. Later, at Ferndale, we were unable to see Mt. Baker, that other peak of the North Pacific triumvirate. Speaking of the Pacific, this was our first visit to the shores of that great ocean. We had heard of the beauty of the Oregon coast and found it to be just that. On the trip back up from Eugene we stopped for noon lunch at a rest stop dotted with giant evergreens, Douglas firs, I believe. A truly idyllic place. Of an entirely different nature is the area around Wenatchee, Washington. It is desert territory with a strange and haunting loveliness. We should like to see it again, too.

The trip began in South Dakota. From the cultivated lands of the east we moved to the ranching country around Faith. You may not be able to use the word "spectacular" about them as you would about the areas from Montana and Idaho and westward, but they have a fascination all their own and it was good to see them once again. God's world is beautiful.

The Gospel team is visiting most of the parishes of the AFLC this summer. They are doing a good job. Pray for these young people as they make this strenuous tour in behalf of Christ first and the Bible School in Minneapolis.

The Annual Conference took note of the invaluable service rendered to the Association of Free Lutheran Congregations by Rev. Julius Hermunslie, now retiring as a member of the Co-ordinating Committee after serving as its chairman from the beginning. He has served two full terms and was not eligible for re-election.

Pastor Hermunslie is indeed worthy of recognition for his faithful, diligent and effective service to the church. His has been a steady hand and an encouraging voice. He has given much of himself in the work but yet he could say a year ago when he addressed the conference in Minneapolis, "These have been the best years of my life."

In the days of the organization of the AFLC, Pastor Hermunslie emerged as a natural for the position of chairman of the Co-ordinating Committee. In the government of our church it is the second most influential one, next to that of the presidency. He has given stability to the work. He has been for progress, and the record in that speaks for itself, but he has always wanted reasons for change to be good ones and true to the Word of God. Whenever he has been assured that they were, his support has been steadfast and sincere.

The fact of his leaving the Committee now doesn't mean that he cannot serve there again. Indeed, he could, after a year's absence. But for the present he will not be a member of the Committee and it will seem strange without him in that capacity when we have known no other.

The Association owes a debt of great gratitude to this big man for all that he has done to perpetuate the idea of a Lutheran free church made up of congregations independent, yet united, and always with the goal of being spiritually alive. Thank you, Pastor Hermunslie, for a job faithfully and efficiently done.

LOOKING TOWARD '76

In 1976 the United States will observe her bicentennial or 200th anniversary. That will be a special occasion and very few people are living today who were born before the centennial was observed, even fewer who can remember anything about it.

Even though the event is two and a half years away, national and state preparations are being made for it. We have already heard a report that on the national level valuable time has been lost and it may be too late to conduct an observance worthy of the occasion.

It is to be hoped that every community will do something special to mark the bicentennial. Old-fashioned parades, programs and picnics would be in order. Let there be an outpouring of patriotism.

What can the churches do to observe the anniversary? They have shared in the freedom of worship guaranteed by the Constitution. Great liberty has been offered them. They have been able to carry on without let or hindrance from the government. It would be appropriate for the Christian churches, our congregations among them, to plan some special activities for the year 1976, if the Lord tarries.

It isn't too early to begin thinking about this. We don't think it's already too late if nothing has been done yet. But at this Independence Day, 1973, begin discussing what can be done in community and church to rightly observe the 200th anniversary of this country in which God has graciously permitted us to live.

SOME CONFERENCE RESULTS

This *Ambassador* contains some reports from the 1973 Annual Conference in Ferndale, Washington. Some of the preparation for this issue took place there. More material from the conference will be presented next time when we have had more time to prepare it.

The conference had better attendance than expected, located as it is away from the population center of our church. In fact, at the opening business session there were more delegates registered than there were at the corresponding time a year ago in Minneapolis. Truly amazing!

A good spirit of fellowship marked the conference. Everything possible was done by the host congregation, Triumph Lutheran, to make our stay in Ferndale comfortable. Pastor (and wife) and congregation are to be commended for the excellent preparations made for the conference and the very fine hospitality extended during the week. A hearty thank-you to you.

We trust that having all the visitors with them will be a continuing inspiration to Triumph Lutheran and to the whole West Coast District.

EDITOR TO NEW ORLEANS

When you read this we will be in New Orleans attending the biennial convention of the Lutheran Church-Missouri Synod. We appreciate greatly the assistance given us

to help make possible this visit to the deliberations of one of the three major Lutheran bodies in the United States. Such attendance will be part of our education and will also help to enlarge the background out of which we carry on our work of editorship.

It had been our intention to write an introductory article to the convention, but time just did not permit this. Suffice it to say that this convention is considered an historic one because the Missouri Synod is embroiled in a great theological struggle. This conflict between the conservative and moderate-to-liberal elements in the Church will come to a head at two main points.

The first is in the election of the president. The incumbent, Dr. J. A. O. Preus, is the conservative, representative of Missouri's traditionalism. He is opposed by a handful of candidates, all of whom would be more acceptable to the moderate-liberal faction of the Missouri Synod. But the list does not contain the name of the man they most wanted to oppose Dr. Preus, Dr. Oswald C. J. Hoffmann.

Then the second point on which the controversy in the Church will swirl is on the question of the orthodoxy of the Church's seminary at St. Louis, Missouri. No less than 272 memorials have been sent to the convention from the Church's members concerning this issue. Debate has raged throughout the past two years. Missourians do not back away from a fight and something should come out of this one way or another.

The convention handbook is as large as that of a telephone book for a city of 200,000 people. There is a plethora, or massive, amount of material available bearing on the issues coming up before this convention. We haven't been able to come to grips with it, but, God willing, we shall be present as the drama of New Orleans, 1973, unfolds.

We shall try to convey the spirit of it and some of the results in later issues of *The Lutheran Ambassador*.

GOD'S WORD IS A LAMP

Thy Word is a lamp unto my feet and a light unto my path (Ps. 119:105).

We are on the way to eternity. But there are two ways leading to eternity, and how should we in the deep darkness of this world be able to find the right way—the way that leads to heaven—if we had no light to guide us through the darkness? The light that serves best when one is traveling a dark and unknown path is a lamp, a lantern. It does not compare in brilliancy with the powerful lighthouse, but it is just what the traveler needs to light his pathway, step by step, until he reaches his destination. Such a lamp or lantern is God's Word.

Heaven is our goal. It is yours, too, dear reader, is it not? But heaven is not reached by a single bound. We are not at our destination when we have barely made a start. Our journey to our heavenly home is accomplished step by step. And what will meet us at each step of that journey none of us knows. Never has the whole way been lighted up for us at any one time. But when we let the light of God's Word shine upon our pathway, step by step, as we travel homeward, we shall not miss our way but arrive in safety. But, oh, how many pilgrims have gone astray on this pathway of life and have perished because they have scorned the light of God's lamp—His

Holy Word!

No doubt you have this lamp in your possession. You have a Bible, or at least a Testament. But the lamp must be lighted, or it cannot help you. Your lamp must not be only an ornament on your table or on your bookshelf. You must use it. You must read it diligently and prayerfully, asking God's Holy Spirit to enlighten you. Oh, what joy your Bible will give you, and how it will light up your way for you if you use it rightly!

“Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth” (John 12:35).

—Courtesy, Tract Mission

Tall Maxine Vail Has Dreams

In Buckner, Illinois, teeth braces are strictly for the girls whose fathers own the mines. If it was your father who carried his lunch pail on the 7:00 a.m. shift, you could be sure your teeth would stay the way they came in. Mine came in "buck," and I found out the only remedy for buck teeth when you haven't the cash to pay for braces, is to keep your mouth shut. This may be fine for the teeth, but it's withering for the personality.

In those days, stories of six-foot-tall glamour queens hadn't seeped into Buckner. It wouldn't have helped if they had. I wasn't six-foot; just tall enough and a gawky girl. At school dances, the dwarfed fellows always were stuck with me for a partner, and we lurched and bobbed across the floor together. But I worked out a dandy cure for my height; I curved my shoulders into a mound and developed a walk that was a cross between a glide and a hunch.

The nice ladies on our street said over their teacups, "Pity about poor Maxine, isn't it? Her brother's so good-looking and poor Maxine. So tall and awkward, and oh, those protruding front teeth! Couldn't something be done about them?"

But it wasn't as if the fellows didn't ask me for dates. Not at all; one did. He asked me to go to church and Mom said No.

"Look, Mom," I pleaded, "if you want me to be friendly, like you're always talking about, you'd better let me to to church next week with Bob and his girl and—Bud."

"No." Mom couldn't be persuaded. "You're too young. You absolutely cannot have a date with that boy."

"But, Mom, all the other girls can go to church with a boy, and my own brother, Bob, will go with me. Mom, Bud is the only fellow who ever asked me for a date. Please, please let me go."

Mom still said No. "Absolutely no."

"O.K.," I told her. "Right here and now, I swear I will never go inside a church again as long as I live. Never, never, never."

For a thirteen-year-old girl, that was dramatic. But I meant it, and I kept my word, too, for a long time.

About four years later we moved to Chicago. I still had chipmunk teeth and fancy dreams. Maybe business school and then a job out in the world, where surely I would meet a man who would love a girl for what she is, not for what she appears to be.

My dreams must have stuck out as my teeth did, because one of the business school teachers fixed me up with a blind date.

My date's name was Ray Vail. I remember very well the first time that we went together to a Chicago dance hall and Ray Vail held me close. The band was playing "Dancing Cheek to Cheek." There was a cloud of my dreams swirling around us when out of the cloud I heard, "Why, you're tall enough so we can dance cheek to cheek. I don't think I ever danced with anybody as tall as you are."

I tripped over one of my dreams then and stepped solidly on his toe. "Excuse me," he said in my ear. "Say, let's start home early and talk about when we can get together next."

About that time I think it was that I began idling in front of furniture store window displays on my way home from business school. How many girls have been guilty of such loitering?

Maybe the story books weren't wrong. We were married.

From the start, the marriage went "sour." I couldn't transform Ray into a home-loving man no matter what I did. Most likely it was my face he objected to spend his evenings with.

Even when I told him he was going to be a family man, he reached

for his hat.

"Baby, huh?" he said. He twirled the hat around on one finger. He buttoned his coat and tucked his red-and-black striped scarf around his neck. "Well, I sure hope it don't yell its head off. The place is too small for a man to relax with a baby yelling at the top of its lungs."

I watched him go. "There goes my good-looking, smooth-dancing husband," I thought. "The one that married a horse named Maxine." I wanted to jerk his hat down good and tight.

The rest sounds like those confession stories where the heroine gets a bad deal. It was all bad—the time in the hospital, the way that Ray looked at baby Sylvia when I brought her home, the nights he threatened to sleep in the park because she cried too loud.

Sure she cried. She heard nothing but loud talk and bickering from her dad and mom; raising her voice came natural.

One night, when she was about three, she screamed louder than ever.

"There, darling, try to sleep now. Mother'll put you back in your bed."

Ray woke up. "Aw, for the love of Pete, Maxine, can't you do something with her? I work all day; she's your job. For my money, I'd like to fire you."

There he sat on the edge of the bed with his hair twisted and ruffled, lighting a cigarette. I finally made up my mind and pulled on my bathrobe.

"You just got what you asked for. Brother. I'm leaving," I said.

The only suitcase we owned was under the bed. I scraped it across the floor, folded up my two wool dresses and laid Sylvia's clothes on top of them and sat on the cover. Ray watched me. He rubbed out his cigarette and lit another. With his thumb nail, he flipped the match toward the ash tray.

"What am I supposed to do with all this furniture and junk?" he asked. As if I cared. I wanted to get away, the quicker the better.

For the next two years, Sylvia and I lived in a furnished room, with light house-keeping privileges. The bed had a faded chintz spread, and the easy chair served us well. In a closet was a hot plate and an ice-box. It's amazing what you can do without!

Now I wasn't just poor Maxine who never had any dates; I was Maxine Vail who hadn't held her husband, whose marriage had failed. You know, Maxine Vail with the dreams of love and a home.

I got a job days and dragged Sylvia over to Mother's while I was working. Nights I brought her back to the room with me. It was a merry-go-round of work and cooking on a hot plate and washing clothes at midnight, hanging them up to dry on a string across our only room.

Sylvia was growing up to be a nervous, confused little youngster; and the night the notice came that my divorce had gone through uncontested, I was much too tired to cry.

I jumped from job to job—a factory, a massage parlor on Sixty-third Street, operator of a freight elevator. The freight elevator was as low as I could get, I thought.

"Why shouldn't I complain?" I crabbed to my mother. "I don't know what I ever did to deserve a life like this. You know what I'm doing now? I'm on that elevator and I'm hauling the freight off and on it, myself. I tell you I'm quitting, I'm going to find something else."

I found something else, all right. Piece work at the canned soup plant, where I was a carrot scraper—fifteen minutes to the bushel basket!

I thought the job would suit me fine. You didn't need brains. You sat at a long table with fifty women and scraped carrots.

Every fifteen minutes I got another basket of carrots shoved at me. I had to scrape all of them, toss them in the bin and be ready for the next basket in fifteen minutes flat.

But my hands got tangled up. All around me streaks of orange whizzed through the air. The other women could do it; what was wrong with

Maxine Vail?

Pick one up, scrape, scrape. I hitched up my shoulders into more of a mound, and with a vengeance in my soul I tried harder. Pick it up, scrape, scrape, toss it in the bin, pick another, faster, faster.

"Hey, girl, take it easy."

A small redhead crowded in beside me on the bench. It was Gladys Anderson from across the room.

"Don't be funny," I said. This was none of her business. Pick up the carrots, scrape, scrape.

She wasn't trying to be funny, she said. She'd been watching me from across the room, thought if I didn't stop trying so hard I'd crack up. "Move over a couple of inches. I'm through with mine and we've still got almost six minutes left to finish yours."

But the sight of her helping me was painful. "How do you think it makes me feel to have a little thing like you helping a big cow like me?"

What she said then puzzled me. It was something about God making me tall. All the time she was scraping the carrots, she talked.

"If you ever want to talk anything out, no matter what, you can come around to me," she said.

"Thanks," I told her. "There's nothing wrong with me that one decent break wouldn't fix."

"You feel pretty sorry for yourself, don't you?" Her hands were skimming down the sides of the carrots.

"I'm bored with the whole mess," I told her. "I think I'll have a big stiff drink after work."

Then she flung more words at me, about not needing a drink if you're a Christian.

Right then, the foreman jumped us. "All right, all right, get with it, Maxine. You're one of the slowest girls in the place. Get a few more of those carrots out of that basket or you'll get out."

That did it. I threw down my scraper and I stood up and I yelled, "No big lug like you is going to tell me what to do. I'd like to see you scrape just a dozen of your filthy carrots. I'm going to scrape the things out of my hair and get out of here right now. And as far as I'm concerned, brother, you know where to go."

I got as far as the time clock when

I started to cry. But Gladys had left the carrots and followed me out. She gave it to me straight, told me I was my own worst enemy. I knew that. But I didn't get it when she said I could die, be born again, and begin to live in Christ.

Sounded like religion and I hadn't been in church since back in Buckner where those nice ladies said over their teacups, "Poor Maxine."

"Maxine, you're so tired trying to do it all. You're so 'heavy-laden' you're weighed down with enough self-pity to sink a battleship. But listen, friend, I've good news for you if you're at the end of your rope."

I leaned on the time clock and kept listening.

"You're tired, right?" she asked.

"I don't think I'll ever get rested."

"But you can, friend. Listen, Christ said, 'Come unto me all ye who labor and are heavy-laden and I will give you rest.'"

"Gladys, this had better all be true. Look me straight in the eye. You had better know this is all the truth. I'm at the end of my rope."

Then I said Yes, I'd go to church with her that night. It wasn't really a church. It was a mission, the Pacific Garden Mission.

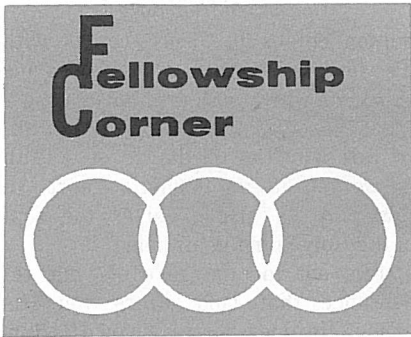
After the sermon, I wanted to go up front for prayer. But I couldn't walk down the aisle. "Horsey" Maxine walk down in front of all those people, all those men? The piano was sending forth a sweet song I remembered from childhood. Gladys was beside me. In the prayer room, she kept whispering, "For God so loved Maxine that He gave His only begotten Son that if Maxine believes in Him, she should not perish but have everlasting life."

That was ten years ago. I'm still no beauty, but I can laugh now because I found the only relaxed way to live. I'm resting in Jesus, my Saviour.

Sylvia, my daughter, is no longer a nervous girl; she's a healthy, normal teenager.

I'm still supporting her, and we still live a simple life. Pity myself? No, why should I? I have everlasting life and belong to the Son of God.

UNSHACKLED: Courtesy,
Pacific Garden Mission,
Chicago, Ill.



BITTERNESS FORGIVEN

As I attended the Institute on Basic Youth Conflicts for the second time, I was convicted by the Holy Spirit of wrongs in many areas of my life. (BYC is a week-long series applying Scripture to common problem-areas in the Christian's life). The first and most important was that I had not given my will to God, since I had been afraid to—for fear He'd hurt me, or ask me to do something or give up something that I didn't want to do or give up. I also realized that I was bitter against God for putting me into the home I had as a child, with no love, much strife and hatred. I was bitter because He put me into such a setting and then expected me to be a normal, loving person. I realized I was also bitter against my father and step-mother. I was in terrible anguish also, since I realized that my father had broken my spirit due to his strictness and punishing out of blind rage. He had a low opinion of me and therefore I adopted this same self-opinion. So I was also bitter against God for the way He had made me. The one thing my father hadn't broken was my will, for I am a very strong-willed person.

As I cried in deep sorrow, Psalm 51, David's beautiful prayer, came to mind, especially verses 6-10. So I asked God to renew a "right spirit" within me. But this wasn't enough, as I soon found out. The tears just wouldn't stop and I slept fitfully.

The next morning, Sunday, Pastor had chosen Psalm 51 and Ezekiel 34 to read. Verse 16 of Ezekiel 34 was such a comfort—He will bind up that which was broken: my heart, and my spirit. God will heal. What joy I felt as I then turned to Him in prayer and asked Him to please receive

my stubborn will and my WHOLE heart, unreservedly. That evening I went to the altar and dedicated myself afresh to Christ and asked Him to use me as a channel for His love to others.

I realize that we give Him our will on a moment-to-moment basis in obedience, but with me there had to be this major commitment. Perfect love casts out fear and for the first time in my life, I want to do God's will and have His best for my life because I love Him and trust Him. The Holy Spirit guides us into all truth, and when one sees the truth, he is actually thankful for all the disappointments and sorrows he's had, lest he wouldn't need God's healing touch, nor experience the awakening realization that God is Love.

Before I went to the altar, I felt the need to call my step-mother and ask her to forgive me for my bitterness toward her, among other things. She did forgive me and then surprised me by apologizing for the kind of mother she'd been to me. I can only praise our Lord for that, since never in a million years did I expect to hear these words. My father passed away two years ago, so I cannot go to him, the restitution is out of my hands.

I accepted Christ three-and-one-half years ago and found a reason for living. Now I feel I am living, yet not I but Christ living in me, to echo Paul. I only pray that the whole earth could or would experience the joy and peace I'm experiencing in this life hid in Christ. He still has a long work to do in me, but maybe He can work more effectively now, and with God all things are possible. If you don't believe it, look at me!

(The testimony of a member of Elim Lutheran Church, Lake Stevens, Washington. The writer wishes to remain anonymous.)

(Continued from page 6)

ley. The Tabor team was awarded a wall plaque which they will keep until next year.

The afternoon recreation on Saturday consisted of softball, in which the two teams ended in a tie!

At 4 o'clock, Student Pastor John Rieth of Ortley conducted a workshop for all interested persons.

The banquet was held at 6 o'clock. Mr. Roger Strom, Minneapolis, Minn., spoke on the convention theme. A delicious meal was served by the Tabor mothers. Music was presented by the Ortley league.

The theme chorus, "Yesterday, Today and Tomorrow," was sung at the evening program. The Tabor Youth Choir also sang. A Christian youth film, "To Be Somebody," was shown.

On Sunday morning Pastor Edwin Kjos of Faith presented a Bible study. Mrs. Reuben Nelson of Webster led the convention choir in singing "Amazing Grace" at the Sunday worship service.

The final service of the convention was an installation service for the newly elected officers. Bible verses and testimonies were given before the service concluded. The theme chorus was sung and a closing prayer was given by Pastor Howard Kjos.

The retiring officers of the district were Mike Rudebusch, Lorilee Davidson, Cathy Nilson, Kevin Tvinnereim and Sheila Almos.

Again, the 1974 District Convention will be held at Pukwana, Dale R. Battleson, pastor.

Cathy Nilson
Secretary

ANNUAL CONFERENCE ELECTIONS

To the Board of World Missions by the Corporation

5-year term

Rev. Eugene Enderlein,

Minnewaukan, N. Dak.

Other Board members are:

Robert Knutson, McVile, N. Dak.

Rev. Alvin Grothe, Stacy, Minn.

Roy Mohagen, Grafton, N. Dak.

Chester Dyrud, Thief River Falls,

Minn.

To the Board of Home Missions by the Corporation

5-year term

Paul Flaten, Strandquist, Minn.

Other Board members are:

Rev. Herbert Franz, Cloquet, Minn.

Rev. Hubert DeBoer, Thief River Falls, Minn.

Joel Rogeness, Buxton, N. Dak.

Rev. Larry Severson, Wallace, S. Dak.

Other elections will be reported next time.

The Maker of Men

"Already ye are clean because of the word which I have spoken unto you" (John 15:3)

To the sinful woman by Samaria's well He speaks of worshipping God in spirit and in truth—and a whole village is stirred by her message.

To Zaccheus the despised publican of Jericho, He speaks of a love that breaks down every barrier—and from that day the exploiter of his people becomes a friend of man.

To the lepers whose life is but a hideous living death He speaks of health and cleansing—and their flesh is made pure and radiant again like that of little children.

To the rich young ruler He speaks of the joys of generosity of the great needs of the poor—and the young man goes away sorrowful, for he has seen a vision of what his life ought to be.

To the woman taken in adultery He speaks of a new life in which she should sin no more—and we dare not believe that she ever went back to the pathways of shame and darkness.

To Peter, the impulsive and fickle, He speaks of building upon an unshaking rock—and gives to him the strength that at last does not flinch even in the face of cruel death.

To the sons of Zebedee, eager for their own honor, He speaks of drinking a cup of suffering and of being baptized with a baptism of blood—and neither death nor exile can alter their passionate devotion to their Lord.

To Martha, troubled with many cares, He speaks of the need of inner calm and prayerful peace—and she learns the wondrous secret of choosing the better part amid earth's numberless distractions.

To Nicodemus, the learned ruler of his people, He speaks of being born from above and again as a little child—and he who had come at first by night is willing to endure the scorn of his earthly friends for the sake of the Kingdom of Heaven.

To the lame and palsied He speaks of walking, to the blind of seeing; to the hungry multitudes in the wilder-

ness of bread from heaven, to the impotent man at Bethesda of being whole after thirty-eight years of helplessness, to the demon-possessed of going home and proclaiming the wonderful works of God—and by His Word each wonder of which He speaks becomes living experience for the hearer.

Even to false and cowardly Pilate He dares to speak of the Kingdom of Truth—that he too may have an opportunity to know the peace of God which passeth the understanding of men.

Yea, from His very cross of shame He speaks to a dying thief concerning Paradise and victory—and the doors of Heaven swing open to receive another son returning from the far country.

And after His resurrection, on the Damascus road, to Saul the cruel persecutor, He speaks of world-wide fields of service and the fellowship of His suffering—and the Hater of Christ becomes the Prince of Christian Missionaries.

Still today He speaks to the souls of men, in every land and clime, of every people and nation—and they who hear His Word are transformed into messengers of the Cross and the Kingdom.

Soul of Mine, hast thou heard His voice?

—The Lutheran Messenger

It is sometimes impossible to deal effectually with youth who are anxious, in the presence of their parents, because they have so much more compassion for their children, than regard to the honor of God.

Charles G. Finney

JOHN WESLEY'S RULE

Do all the good you can
By all the means you can
In all the ways you can
In all the places you can
At all the times you can
To all the people you can
As long as ever you can.

Newsletter, Dalton, Minn., Parish

person comes to Jesus—comes with his sin and sorrow, comes with his shortcomings, failings, discouragements and accusations, with it all. In this way the obedience of a faith is worked in the sinner's heart. In this way he also receives the seal of the Holy Spirit in his heart.

It is not for the sake of your repentance that God offers you His grace. He does not give you His forgiveness in exchange for your sorrow.

God saves you for Jesus' sake only. And Jesus was broken and crushed for your sins—and for mine. He wept over them and knew to the full the anguish of penitence in Gethsemane and Calvary—your and my sorrow—a sorrow that we cannot produce. But Jesus knew it and felt it. His soul knew anguish and sorrow—even unto death. This sorrow was sufficient in the sight of God. He requires no more.

Our Iowa friend, Alvald Støle, once told about a beggar who came to his father. When his father wanted to put something into his bag, it came to light that the beggar was so poor that he did not even own a bag.

So the beggar had to receive both the gift and the bag.

The law in the kingdom of God is, that the poorest receive the most. He filled the hungry with good gifts, but the full and the rich he sent empty away.

The hungry who are so out-and-out poor, that they do not even find sorrow for sin in their own poor hearts—even such are filled with good gifts—especially these.

"The whole do not need a physician, but they who are sick (sin-sick). I have not come to call the righteous, but sinners to repentance," Jesus said.

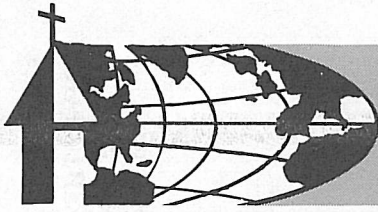
Blessed are they who hunger and thirst after righteousness, for they shall be filled.

They shall be filled.

—Peder Fostervold

There is no such preaching as the experience which a man gives who has just realized the sinfulness of his soul. I often hear myself out-preached by some new convert who can hardly put words together. Some say experimental preaching is shallow. Shallow! It is deep as the soul of God.

—Henry Ward Beecher



CHURCH-WORLD NEWS

THE CHURCH AROUND THE WORLD

** The Spirit of God is working mightily in Bolivia. Churches are growing rapidly: a suburban church near LaPaz has jumped in attendance from four to 200. Bible sales are phenomenal, and evangelistic rallies are enjoying unprecedented attendance. A 20-year-old Bolivian layman is reportedly preaching to some of the largest crowds ever gathered in Bolivia.

** The deaths in Vietnam of missionaries Betty Olsen and Henry Blood were not in vain. Former prisoner of war Michael Bengé told of their capture and the medical negligence leading to their deaths. "I was not a confirmed Christian when I was captured, but now after meeting these missionaries, my faith is very strong," Bengé declares. "When the Montagnard (tribal) people saw the quality of the missionaries' faith and how they were prepared to die for their faith, they turned to the Lord in large numbers."

** Billy Graham preached recently to the largest multiracial crowd ever gathered in South Africa. Graham has refused to conduct crusades in South Africa in past years because attendance by some races was forbidden.

** Part of the Bible is now available in the Navajo language, but many older Indians cannot read. Consequently, Navajo Missions is distributing cassette tape players and tapes of Bible readings in Navajo.

** The first printing ever of the New Testament Scriptures in the Somali language of Africa has now been completed.

COLORFUL RITE MARKS INDUCTION OF DAVID PREUS AS ALC LEADER

Rochester, Minn.—(LC)—Expecting much of God, of each other and of ourselves, the American Lutheran

Church accepts the challenges placed before it," Dr. David W. Preus said at the conclusion of his formal induction into the office of the presidency here on May 31.

The colorful contemporary service of worship was attended by more than 1100 people in Zumbro Lutheran Church with President Emeritus Fredrik A. Schlotz officiating. Members of the ALC Church Council, district presidents, and other associates participated.

Preaching the installation sermon, Dr. Alvin A. Rogness, president of Luther Seminary, said "Being called to be servant of us all, the new church president will be upheld by our prayers for him, but more importantly by the promises of God."

The church, though facing difficulties in this age of "wistful agnosticism," could be on the threshold of its finest hour, Dr. Rogness said. His scriptural text was the familiar passage Isaiah 40:28-31, which says "They that wait upon the Lord shall renew their strength. . . ."

The induction service was held on the eve of the opening of the ALC Southeastern Minnesota District convention.

Dr. Preus, who has been vice president, assume the presidency of the church upon the death March 12 of Dr. Kent S. Knutson, who was stricken by a mysterious disease last October.

LCMS COMMISSION SCORES 'UNOFFICIAL' FELLOWSHIP

St. Louis—(LC)—Congregations of the Lutheran Church-Missouri Synod have been urged to refrain from practicing altar and pulpit fellowship with churches with whom the synod has not yet declared fellowship.

The request came from the Synod's influential Commission on Theology and Church Relations which said here that "current initiative in church re-

lations seems to be shifting from the church body to the field." The CTCR sees this move as threatening to "the very cohesiveness and solidarity implied in the concept of the Synod itself."

LCMS Lutherans have generally been reluctant to worship with or commune with churches which are not in full doctrinal agreement with the conservative Lutheran denomination. It has declared fellowship with the American Lutheran Church, but slowed down implementation of that fellowship in 1970 when the ALC approved the ordination of women. It has not declared fellowship with the Lutheran Church in America, the other large Lutheran denomination in the U.S.

The CTCR cited the LCMS handbook which states that member congregations have united in a fraternal agreement to determine fellowship with other church bodies through convention action rather than individually.

In recent years, many congregations, individual pastors and LCMS members have openly practiced altar and pulpit fellowship with other Lutherans and even non-Lutherans.

The Synod's 1967 convention has already resolved to urge parishes not to take independent action with regard to fellowship.

DR. HOFFMANN HONORED AS CLERGYMAN OF YEAR

Washington, D.C.—(LC)—Dr. Oswald C. J. Hoffmann, accepting the "Clergyman of the Year" award here, said that he interpreted the honor as "a little word from you telling ministers all over this land of ours to stick to their guns."

Dr. Hoffmann, speaking at the Religious Heritage of America's National Awards Banquet in early June, emphasized that acceptance of the award on his part, in turn, was "an affirmation of my faith in Jesus Christ

and in the Gospel as the good news of Jesus Christ.”

The International Lutheran Hour speaker and immediate past president of the Lutheran Council in the USA observed that what the world needs today is “some of that good news of God. We have people all over the place hanging crepe.”

Dr. Hoffmann pointed out that people’s faith in many contemporary in-

stitutions has been shaken. They include the government, press, school, the family, even the church.

“Perhaps we’ve been putting our faith in the wrong things,” he said.

“We are not saved by the church,” the popular radio speaker stressed, “nor by any other institutions in human society, no matter how hallowed the ground. We are saved by the grace of God.”

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

Second-class postage
paid at Minneapolis, Minn.

Directory of the Association of Free Lutheran Congregations

OFFICERS

President

Rev. John P. Strand
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

Vice-President

Rev. Kenneth L. Anderson
McVille, N. Dak.

Secretary

Rev. Robert L. Lee
1033 S.W. Fifth St.
Valley City, N. Dak.

Business Administrator

CO-ORDINATING COMMITTEE

Chairman

Rev. Julius Hermunslie
832 W. Stanton Ave.
Fergus Falls, Minn.

Secretary

Mr. Sheldon Mortrud
715 S. Tindolph Ave.
Thief River Falls, Minn.

ASSOCIATION SCHOOLS BOARD OF TRUSTEES

President

Rev. E. J. Langness
858 N. Pine St.
Ishpeming, Mich.

Secretary

Rev. Leslie Galland
Spicer, Minn.

Dean of Free Lutheran Seminary

Rev. Amos O. Dyrud
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

Dean of the Bible School

Rev. R. Snipstead
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

WORLD MISSIONS

Chairman

Mr. Robert Knutson
McVille, N. Dak.

Secretary

Mr. Roy Mohagen
Grafton, N. Dak.

HOME MISSIONS

Chairman

Rev. Herbert L. Franz
1301 Wilson Avenue
Cloquet, Minn.

Secretary

Mr. Eldor Sorkness
Sand Creek, Wis.

PUBLICATIONS AND PARISH EDUCATION

Chairman

Rev. Raynard Huglen
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

Secretary

Miss Eula Mae Swenson
1643 Elm St.
Fargo, N. Dak.

Executive Secretary

Miss Judith Wold
324 N. Arnold
Thief River Falls, Minn.

YOUTH BOARD

Chairman

Rev. Forrest Swenson
Box 161
Winger, Minn.

STEWARDSHIP

Chairman

Rev. Wendell Johnson
Dalton, Minn.

Secretary

Mr. Robert L. Dietsche
Sand Creek, Wis.

BOARD OF PENSIONS

President

Mr. Eldor Sorkness
Sand Creek, Wis.

Secretary

Rev. Jerome Nikunen
805 2nd St. N. E.
Roseau, Minn.

WOMEN'S MISSIONARY FEDERATION

President

Mrs. Melvin Walla
Box 6, May Lane
Edgewood Court
Fargo, N. Dak.

Secretary

Mrs. Amos Dyrud
4509 Jersey Avenue North
Minneapolis, Minn.

Treasurer

Mrs. J. C. Eletson
2130 East Superior St.
Duluth, Minn.

Executive Secretary

Miss Judith Wold
324 N. Arnold
Thief River Falls, Minn.

LUTHER LEAGUE FEDERATION

President

Rev. Kenneth Moland
Kenyon, Minn.

Secretary

Miss Linda Moan
3110 E. Medicine Lake Blvd.,
Minneapolis.

Treasurer

Mr. Ralph Peterson
St. Michael, Minn.