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Vol. 4

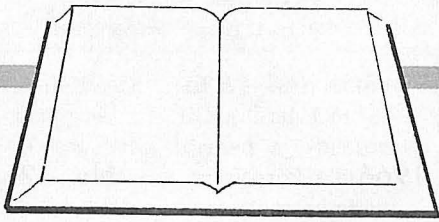
June 14, 1966

No. 12

LUTHERAN

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According to the Word

A PRESCRIPTION FOR HAPPINESS

“What man is he that desireth life, and loveth many days, that he may see good?” (Ps. 34:12).

What is it that men strive most for in life? It is happiness, is it not? Name whatever other objective you may, it becomes only a means to obtaining happiness. Happiness, then, becomes the end product of realizing certain objectives, or it may be the result of certain conduct in one's life.

In this Psalm David supposes that all men sin to be happy. “What man is he that desireth life?” he asks. He is not referring to life in the common, external sense, but in the higher sense of a happy life. He adds to the desire for a happy life the desire for a long life, filled with good. Having assumed that the aim of all men is for happiness, David goes on to point out to us so clearly that which makes for happiness.

There is only one way of life and happiness for the child of God, and it lies in the trusting exercise of the fear of God. The fear of the Lord is not that feeling of terror that would make us shun Him, but rather that childlike fear that desires to please Him and is afraid of offending Him by any wrongdoing. Having mentioned the blessings connected with the fear of the Lord in the seventh and ninth

verses, he sums up the instruction to the believer regarding his conduct in the fourteenth verse as he declares, “Depart from evil, and do good.” This according to the previous verse includes everything from bridling the tongue to a diligent and careful striving after peace.

The apostle Peter quotes from this Psalm as he gives instruction concerning Christian conduct. “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him shun evil and do good” (I Pet. 3:10, 11a). Is it surprising that the bridling of the tongue is mentioned here to the exclusion of many other things? How often do we not speak amiss to the dishonor of God and the hurt of our neighbor? We need the guidance of the Holy Spirit that we might be upright and sincere in everything that we say. The Scriptures also tell us that it is “out of the abundance of the heart that the mouth speaketh.”

But not only are we to shun evil, we are also to “do good.” It is not enough that we do no hurt in this world, but we are also to study to be useful, and live to some purpose. It is true that positive virtue does promote negative virtue. He who seeks to do good, will also seek to avoid evil. That which the Psalmist is telling us here is

that holiness is essential to true happiness. Andrew Murray says, “If you would have joy, the fullness of joy, and abiding joy which nothing can take away, be as holy as God is holy.” The only thing that can interrupt and darken our joy is sin. We need more of the fear of God which Joseph demonstrated when he cried, “How then can I do this great wickedness, and sin against God?”

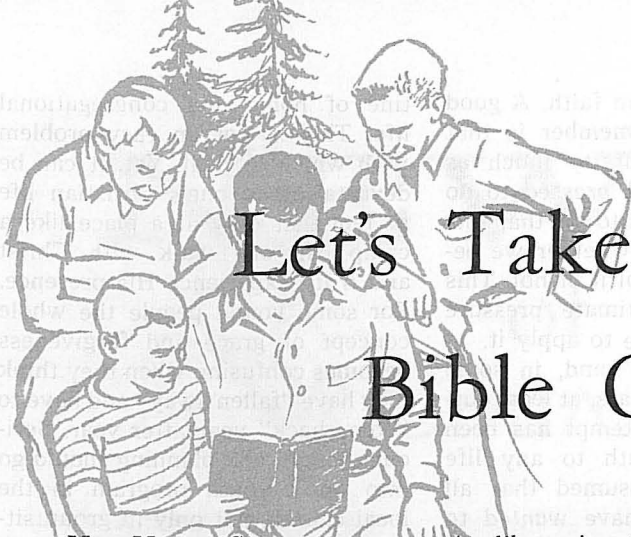
If we are to live happy lives, they will be had only by living holy lives. But lest the child of God be led back into a straining, sacrificing, and sighing under the difficulty of keeping the law, let us remember that our holiness is found in Christ. The holy life will follow when broken in heart and contrite in spirit we yield to the will of the Spirit within.

Parents are never satisfied with mere obedience to commands from their children. They look for a willingness and desire in their children to do their part. So it is for you and me, too. It is only when we are standing in the joy of the Lord, in His love, in His power to deliver from sin, that we have the power to obey and serve.

“Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore” (Ps. 16: 11).

—R. Snipstead

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Let's Take a Look at Bible Camping

**Mrs. Merton Strommen
Minneapolis, Minn.**

IN a way I am not the right person to write an essay on Bible camp, for I never really attended one until I was a pastor's wife. Even though I was a teen-ager in the late 30's, we did not live in an area where such camps had begun to flourish. In fact, I can remember some very fine pastors, sincerely interested in the personal commitment of their youth to Jesus Christ, who questioned the value of Bible camps for young people.

I suppose few people would argue now against the statement that the last thirty years have proven that the Bible camp movement does have great worth. Yet, as in all of life, strengths and weaknesses have emerged as part of the pattern. I have no intention of posing as an authority on Bible camp when I share my thoughts with you. Rather, I do this because I feel it is good for us to sit down and thank God for blessings of Bible camp, and it is also good for us to ask, "Where have we failed? How can we, under God, make this movement even more effective for His kingdom?"

My suggestion to you is that after you have read this article, you take a pen in hand and write down your own evaluation of Bible camps as you have known them.

Some of Its Strengths

1. It has provided, usually in an attractive natural setting, a place for recreation together with other young people—often outdoor activi-

ties like swimming, volleyball, softball, or just plain walking. Somehow, for youth who like physical activity, there is a fellowship experience in playing together. A boy who attended a Christian Athletes' Retreat, for instance, came back with this report, "I can't explain it, but there is a sense of oneness in playing ball together. You feel as if these guys are your friends even if you have never known them before." Let me insert here a parenthetical phrase about beauty of setting. This has usually been considered essential for a good camp. But over and over again it has been proven that there is something deeper than this that determines a good camp, unless, of course, it is attended merely to get a good vacation. You and I can remember wonderful camp experiences in a spot where there was no nearby lakeshore, or where the weather was so uncooperative that it rained for a whole week!

2. It has provided a place where young people can meet with others who share their faith in Christ, or who are seeking for answers to questions: How can I know when I am a Christian? What do I do when I have so many doubts about my faith? The list of questions that trouble youth is long, longer than we many times realize. To eat, play, worship, study—in short, live—with others who have common concerns and faith, provided a strengthening process even in a week's time. Most Bible camps I have known have provided many opportunities for discussing problems and sharing inspiration in

cabin or dormitory devotions, campfires, and evening services. Judging from what youth themselves say, informal conversations may have been as meaningful as any other in accomplishing this sense of fellowship. Here I might add, too, that youth learn to know their pastor and other adults on a more informal basis, one which makes it easier for them to approach the pastor, for example, and ask about problems that trouble them.

3. It has provided a place for concentrated Bible study and meditation. Every young person (and the older one, too) remembers times when he has gone to a group meeting in church and come away inspired and challenged. But by the next week when the group met again, much of the impact, the drive, the enthusiasm was lost. All the week's activities had tended to crowd out thoughts and questions aroused by the study. It was hard to remember just what had made that meeting so special. Studying the Word of God each day and sometimes several times a day has the power to make a more definite impression, gives chances for the questions to be asked and answers to be sought within the group. If the person has been battling a decision, the concentration makes him face the issue, think it through, *do something*. Many young people owe a debt of gratitude to their Bible camps for helping them come to the great decision of living for Christ and the work of His kingdom. Those of us who are adults remember rebellious and disinterested youth who came to camp de-

terminated to cause trouble for teachers and fellow-campers. But the Spirit of God began a work within them at camp which resulted in a permanent change.

4. It has provided a chance to get away from the ordinary chores, unhappy situations at home, friends who might pull one away from thoughts of Christ. Sometimes we need to get away in order to see things in the right perspective. This is true, even when a boy or girl comes from a Christian home. Often Christian parents, in their strong desire to have their child live and grow as a Christian, hover over him too closely, not giving the young person ability to breathe freely, make his own decisions, stand on his own feet. Getting away is good for many reasons.

Some of Its Weaknesses

1. Sometimes judgments have been formed on who is the "good guy" and who is the "bad guy." The most surprising people may be struggling with the deepest questions. Unfortunately, youth are no different from us. Perhaps they are even more sensitive to the attitudes of others. They know very quickly when someone has a critical attitude towards them, and they shut the door for help.

We like to see tangible "results" at Bible camp. Because of this, there are sincerely interested dorm counsellors, pastors, other adults, and youth who apply various forms of pressure to get decisions verbalized. What is often forgotten is that there can be a negative reaction from this which is more devastating to the person and the work of the church than the state of a rebellious youth in the first place. If the pressure is obvious, a negative reaction can set in right at camp. This is easy to see. All of us have seen it happen. But if the pressure is more subtle, the reaction sets in after the youth comes home. He has the definite feeling that he has been manipulated and the resentment that can follow turns him against both the individual involved and what that person said, which means he turns

against the Christian faith. A good point for us to remember is that youth will react pretty much as they do at home if *pressed* to do something. It seems to me that this is where we show whether we believe in the Holy Spirit or not. This power is the legitimate pressure and we do not have to apply it.

2. On the other hand, in some Bible camps, it appears, at least outwardly, that no attempt has been made to help youth to any life decisions. It is assumed that all youth who come have *wanted* to come, are happily settled as to whether or not they are Christians, and have no major questions that trouble them. The week, then, becomes one of recreation, sessions that have no personal application, or are geared only to those who have a real dedication to Christ. This camp has missed the seeker, the troubled, the uncommitted. It has missed a glorious opportunity to challenge youth to be soldiers, to get into the thick of the battle. Here, it must be mentioned that I am not making reference to Bible camps for pre-teens. It seems to me that this requires a different kind of program and I have had no contact with this group.

3. In some Bible camps, there has been lack of a creative program where from year to year new types of sessions may be tried and a real attempt made to meet the needs of each particular group which comes. A program that worked well for several years may not do so indefinitely. Pastors will readily agree that over a period of years they see great differences between one confirmation class and another, between one Luther League and another. So it is with campers. Some attempt should be made either before camp begins or on the first day to *know* the interests and problems of the campers. Lack of a creative program may account for the lack of interest on the part of teenagers in the middle age group.

4. In some cases, and I think this problem plagues us all, very little attempt is made to bridge the gap between experiences at camp and the more ordinary, humdrum rou-

tine of home and congregational life. This is not an easy problem with which to deal. Yet, it can be devastating to one's Christian life to feel that only at a place like a camp can one walk with Christ and *truly* experience His presence. For some young people the whole concept of grace and forgiveness becomes confusing when they think they have "fallen away" and have to "come back" year after year. Serious thought and planning should go into one's youth program in the local church, not only in group situations, but also as far as work with individuals is concerned. Somehow, we must help our Christian youth to see that life with Christ includes both the low and the high moments, the valleys and the mountaintops. We learn to walk through both, confident of the never-failing love of God.

Do you have your pen and paper handy? Are you ready to make out your own list to supplement mine? We have a serious responsibility to make the Bible camp a more effective instrument for the work of the kingdom.

NORTHERN MINNESOTA DISTRICT TO HOLD CAMP AT LAKE BRONSON

The Northern Minnesota District of the Association of Free Lutheran Congregations is holding their third annual Bible Camp at Galilee Lutheran Bible Camp, Lake Bronson, Minnesota, from June 20-26, 1966. The speakers for the camp will be Rev. Lars Stalsbrotten, Eugene, Oregon, and Rev. Sterling Johnson, Minneapolis, Minnesota. We hope that the young people of 10 years and up will take advantage of this wonderful opportunity. The public is cordially invited to attend the evening services which begin at 8:30 p.m., and the Sunday services on June 26. Pastor Lars Stalsbrotten will bring the morning message at 11:00 a.m., and Pastor Sterling Johnson will speak at the closing service at 2:30 p.m. Sunday dinner will be served to all visitors at an announced charge.

"I'll Always Love You"

Ruth Vaughn

DEAR Mother and Daddy:
At seven o'clock tomorrow evening an organ will play the wedding march in a small chapel. Little girls in pink rustling formals will march down the aisle to light the candles in the tall candelabra. There will be ushers in white coats; bridesmaids in fluttering, radiant pink; and flower girls with tiny satin baskets. And in the vestibule there will be a bride in gorgeous lace and satin, watching the lovely panorama as she awaits her turn to walk down the aisle to become a married woman, to begin the fulfillment of a lifetime of dreams.

I will be that bride. But for tonight, I am still at home with you. I am still your little girl. I look about me and see all the familiar surroundings: the rocking chair with Daddy's Bible on the table beside it; the piano where I learned to play my scales; the bookcases filled with worn, well-read books; and the record cabinet, filled with the music I've always loved.

All of this room, all of this house, where I have lived and laughed, played and cried, read and prayed, dreamed and planned, where I have grown up—it all surges around me. My heart nearly bursts with the warm, loving memories that this house holds. And suddenly I know I want to write you a letter and tell you—tell you thank-you for the happy life you have given me.

Mother and Daddy, thank you... for bringing me into the world... for soothing me when I was sick and never uttering a word of complaint during the all-night sleepless

sessions...for the big red tricycle you gave me on my fifth Christmas. When I saw it, the strings of my heart played songs of joy.

...For never complaining when I made mud pies in your best dishes and broke off the heels of your shoes while playing dress-up.

...For caring for my cats and burying them when they died.

...For listening gravely to my opinions and making me feel important.

...For fixing all the flats on my bicycle and mending the basket when I ran into a telephone pole.

...For being proud of me when I made good grades.

...For letting your love caress me in your laughter when I proudly told you that I got more valentines than any other girl in the fourth grade.

...For biting your tongue and bearing my numerous parties filled

with giggles, songs, and whispers.

...For not complaining when we left the stove sticky with taffy or spilled hot fudge all over your clean floor.

...For liking my friends and enjoying them with me.

...For teasing me till I came back to earth when I became conceited.

...For building me back up when my dreams lay in pieces.

...For the tears of love and pride that flashed in your eyes when I won honors.

...For the love and understanding with which you enveloped me when I lost.

...For giving me plenty of clean recreation so that I never had time for anything that was evil and wrong.

...For the way your eyes hugged me the night I walked across the

[Continued on page 14]



And the two shall become one



Luther League Activities

SOUTH DAKOTA LEAGUERS MET AT FAITH FOR ANNUAL CONVENTION

The second annual South Dakota District Luther League Convention was held in Faith, April 23-24, at the Bethel Lutheran Church, Rev. A. L. Hokonson, host pastor. The theme of the convention was "Looking Unto Jesus" (Heb. 12:1, 2).

Housing for the leaguers was provided by the Faith people and delicious meals were served by the ladies of Bethel Lutheran Church and Immanuel Lutheran Church, Eagle Butte.

Sessions began at 9:30 on Saturday morning with a song fest and then a welcome by local president Tom Duncan and Pastor Hokonson. Pastor Raynard Huglen of Roslyn brought the morning message on the convention text from Hebrews 12. The special music was from the Lake Region parish and devotions were by Eagle Butte. Refreshments were served in mid-morning and then the choir was formed under the direction of Mrs. A. L. Hokonson.

Noon dinner was served by Immanuel Church. During the afternoon session we viewed a film entitled "Christian in Communist China," which was followed by a discussion of the film.

A business meeting was held. The convention is to be held at the Ta-

bor Church of rural Webster next spring and the new officers were chosen from the Lake Region parish. They are as follows: president—Donna Tvinnereim; vice-president—Darwin Tvinnereim; secretary—Julie McCarlson; treasurer—David Wik, all of Tabor, Webster.

The remainder of the afternoon was spent in planned recreation at the new school gymnasium directed by Dr. Wayne Sletten and Mrs. Hall Lee.

A banquet was served by the ladies of Bethel in the church parlors with Miss Beatrice Long, missionary to Japan from Chamberlain, as speaker. Special music was sung by the Jeffries trio (Jane, Julie and Joy) of Eagle Butte. A declamation was given by Bobby Jo Slinger of Opal.

The leaguers enjoyed a film from Pacific Garden Mission in Chicago, entitled "Out of the Night," which was followed by evening devotions conducted by the St. Olaf league of Pukwana.

Sunday morning the Lake Region parish had charge of devotions, led by Joseph Bosmoe of Pierpont. Music was furnished by the Faith league. The morning sermon was preached by Rev. Gerald Mundfrom of Pukwana, using a text from Isaiah 6. The Luther League convention choir sang and so did the Bethel Junior Choir.

Dinner was served by the Bethel ladies. The afternoon session was a panel discussion under the title "What Does God Want Me to Do With My Life?"

Special music was by the Lake Region youth group and devotions were by the Pukwana Luther League.

After the Sunday afternoon session the leaguers left for their homes, grateful for the spiritual blessings and the fellowship with leaguers and friends.

Andrew O. Dalager
Webster, S. Dak

YOUTH CAMP SET NEAR FARGO

There will be a youth camp at Moments of Meditation Camp near Fargo, June 28-July 4. The camp will close on the 4th with a service for the whole family at 10 o'clock, DST.

Mr. Richard Gunderson, student pastor of St. Paul's Lutheran Church in Fargo, after June 26, will be the dean. Faculty members set thus far are Mr. David Molstre, student pastor at Grand Forks-Grafton, and Miss Eula Mae Swenson, Fargo. Mrs. Ray Jacobson, Sebeka, Minn., will give a mission talk on Saturday night.

Moments of Meditation Camp is located about two and one-half miles west of Lake Park, Minn.

PERSONALITIES

Mr. Orville T. Olson has been received on the Association clergy roster on a fellowship basis and is serving the Greenbush, Minn., parish. The address of Pastor and Mrs. Olson is Greenbush.

Mr. Sidney Swenson, lay pastor at Greenbush for several years, is now residing in Fergus Falls, Minn., at 514 E. Hampden Ave.



**4TH ANNUAL
FAMILY
BIBLE CAMP
August 8-14**

**PLANNED ACTIVITIES
FOR THE
WHOLE FAMILY
LAKE GENEVA
BIBLE CAMP
Alexandria,
Minn.**

- | | |
|------------|-------------------------|
| Recreation | Spiritual Growth |
| Music | Bible Study |
| Prayer | Christian Fellowship |
| | Inspirational Preaching |

Speakers: Vern Lavik, K. C. Grundahl,
Chester Heikkinen, Iver Olson



PRE-CAMP REGISTRATION

Mr. Mrs. Miss _____ Age _____

Address _____ City _____ State _____

If family, give children's names

_____ Age _____

_____ Age _____

_____ Age _____

_____ Age _____

John Arlen Johnson, Registrar
Sacred Heart, Minnesota
Make checks payable to Association Family Camp

Registration fee per family	\$2.00
Registration fee per person	1.00
Cost per week:	
Adult	16.00
Teenager	11.00
Child (2-12 years)	5.00
(Under 2 years no charge)	
Special family rate	60.00

IT HAPPENED IN A COFFEE SHOP

Celestine Sibley

THE lunch counter had that stainless steel and nickel shine indigenous to lunch counters—and in the soft early morning light it looked clean and impersonal but sort of cheerful.

We sat there listening to the hiss of the waffle iron, watching the steamy breath of the coffee urn spiraling upward and wondering if Dr. Thornwell Jacobs had thought to include such a place in his Civilization Crypt.

No future civilization can get any idea of what life in the 20th century was like unless it could see the 20-odd citizens lined up on stools at a gleaming eatery early in the morning.

We looked at these, shoulders hunched over the two-fresh-eggs-and-buttered-toast special, faces reflected here and there in coffee urns and stainless steel panels.

There were college students, fugitives from fraternity house cuisine, a somber-looking man with a briefcase (could it be his wife was a late sleeper?), two young nurses, a little rumpled and hollow-eyed after a night on duty at the nearby hospital, a family with a little girl, and a sullen teen-ager.

The lunch room was quiet except for the occasional sharp crack of an egg shell in the counterman's expert hand, the sputter of frying bacon and the bored voice of a customer, ordering more coffee.

The counterman turned a radio on a shelf up a little and news clattered out. Abruptly he switched it off and stood absently wiping the

already spotless counter.

We thought of his customers, 20-odd people, each engrossed in his own thoughts, encased in his own shell—inconspicuous, anonymous, brought together by nothing more binding than the tribal custom of eating in the morning. They did not even have real ravenous hunger in common... just eating because people do.

And then at the end of the counter the little girl said in a carrying voice, "Mother, don't we ask the blessing here?"

The counterman stopped wiping and grinned at her suddenly.

"Sure we do, sister," he said. "You say it."

She bowed her smooth little head. The young counterman turned and glared briefly at the customers and bowed his head, too. Up and down the counter heads went down, the nurses, the students, the man with the briefcase and then, slowly, the teen-ager.

The breathless little voice was loud in the room:

"God is great, God is good. Let us thank him for our food. By his hand we are fed; he gives to us our daily bread. Amen."

Heads went up along the counter. Eating was resumed, but somehow the atmosphere had subtly changed. The man with the briefcase smiled and remarked to the nurses that he had a new baby in their hospital.

Conversation became general. The counterman smiled at the students and said, "Well, I won't be seeing you after this week. I reckon I'm going into the Army." They

paused, paying their check, to talk with him about it.

Somehow, a tenuous bond of friendliness and mutual confidence had grown up in the room and the little girl, oblivious to what she had done, lathered her waffle with syrup and ate it happily.

(This article first appeared in the *Atlanta Journal-Constitution* and is reprinted with the author's permission.)

DANISH PASTOR DROPS HIS DISPUTED BAPTISMAL RULE

Copenhagen (LWF)—A Danish Lutheran pastor has decided to give up his controversial self-made regulation denying baptism to infants whose parents would not agree to attend church once a month until their child was confirmed.

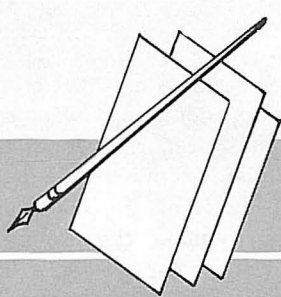
The Rev. Ludvig Husum's statement that he would drop this private requirement because it was contrary to existing Danish Lutheran church law was read to his Sebber congregation in Vesthimmerland by his ecclesiastical superior, Bishop Christian Baun of Viborg.

The statement also noted, however, that authorities of the Church have expressed agreement with the basic concern that lay behind his rule which aroused lively public comment after it was introduced last autumn.

Meanwhile, however, leaders of a movement of conservative churchmen formed a little over a year ago have taken up Mr. Husum's cause and supported the position he held until recently.

The movement is called "The Church's Yes and No" after a manifesto of the same title that was issued in late 1964. Among its pioneer supporters are Bishop Baun himself and the prominent University of Aarhus theologian, Prof. Regin Prenter.

Although the organization defends the necessity of infant baptism, it has also emphasized that it must be accompanied by the parental obligation to raise baptized children in the Christian faith.



EDITORIALS

Another in a series on the Apostles' Creed

THE THIRD DAY HE ROSE AGAIN FROM THE DEAD

Resurrection! Word of hope, word of victory!

"Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said" (Matt. 28: 5, 6).

"And as they were frightened, and bowed their faces to the ground, the men said to them, 'Why do you seek the living among the dead?' " (Lk. 24: 5b).

"It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification" (Rom. 4: 24, 25).

"Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God" (I Pet. 1: 21).

"But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead" (I Cor. 15: 20, 21).

Hallelujah! Jesus lives!
He is now the living One;
From the gloomy house of death
Forth the Conqueror has gone,
Bright forerunner to the skies
Of His people, yet to rise.

C. B. Garve

IS THE MATTER COVERED?

Two Lutheran publications, *The Lutheran Standard* and *One*, have contained the same article in recent issues, entitled "Now May I Marry a Roman Catholic?" by Pastor Oscar J. Ice, student pastor at Mankato State College in Minnesota.

The mention of Oscar Ice's name brought back memories of a Lutheran pastors' fellowship we both attended in Zion Lutheran Church in Tioga, N. Dak., some years ago when he was campus pastor at Minot State Teachers College.

In the above-mentioned article, friend Oscar Ice poses, in a letter to a former student, barriers he would still find for himself in contemplating marriage with a Roman Catholic girl. (He does say that he could bless a change to the Roman Catholic faith

that came out of conviction and careful thought, providing that one did not "underestimate the value of the Lutheran church being left behind and the value of the nurture in Christ it gave.") The barriers Mr. Ice lists are these: concept of authority, the claim to be the only true church, attitude toward clergy and laity, authority of tradition, exaggerated devotion to Mary, indulgences, understanding of marriage and understanding of Holy Communion.

Now, his discussion of these points is good *as far as it goes*. But it seems to us that the article by-passes or touches very lightly what ought to be the main barrier of all—the Roman Catholic concept of salvation. And this omission or de-emphasis is occurring all too frequently in Lutheran quarters today.

In what may be a reference to this matter, the author mentions indulgences (drawing upon the extra merits of the saints), but does not go into detail and gives this point the briefest space of the eight points (barriers) he considers.

This is paying scant heed, indeed, to an issue which was among the major ones giving birth to what is called the Protestant Reformation. And from our observation the Roman Catholic Church has not changed her basic approach toward the manner and means by which salvation comes to an individual, the Second Vatican Council notwithstanding.

In a statement prepared by Dr. Mario Colacci, himself a former priest, on the main differences between Roman Catholicism and Historical Protestantism, we find the following:

Roman View

"Christians, no matter how good they are, cannot reach a complete salvation in the sense of an absolute forgiveness of their sins, which forgiveness only could give them the privilege to enjoy eternal happiness with God in heaven soon after death. Even though their sins are forgiven through Auricular Confession, they must still expiate their sins through a temporary fiery punishment after death. By Auricular Confession they get the remission of eternal punishment (Hell), not of the temporary one (Purgatory).

Protestant View

"Justification is a gift of God which gives absolute forgiveness of sins. There is no punishment at all after death for all those who live and die in Christ. Christians, justified through faith in Christ, will reach their eternal salvation with God in heaven soon after death. The doctrine held and taught by the Roman Catholic Church on the matter flatly contradicts the teachings of Christ and the essential economy of the New Covenant."

For a summary even more to the point we refer you to the chapter on "Faith, Justification, and Good Works" in Mr. Colacci's book, *The Doctrinal Con-*

flict Between Roman Catholic and Protestant Christianity (1962). There, on page 131, he points out that the Roman Church teaches that man's justification is not a completely free gift but is dependent upon man's cooperation through good works. On the other hand, he says that evangelical Protestants hold that man in no way earns or merits his own justification or eternal salvation.

If all of this is correct, and we believe that it is, the concept of salvation, the manner and means by which salvation comes to an individual, is tremendously important. It is a matter of life and death. It seems to us that if salvation is by grace and faith alone, key points in the Reformation (see Eph. 2:8, 9, Rom. 1:17, 5:1, etc.), then it cannot also be the product of a certain degree of man's faith plus his good works. Or of his faith, good works and the merits of the saints. How can the two approaches be true at one and the same time?

And whenever we enter the realm of good works as a part of salvation, what confidence can one have in the standards man sets up, and by what authority does he do so? Who knows how many indulgences will suffice for what sins? Who is wise enough to know how many days in purgatory (a mythical place) should be spent by whom? Who is so omniscient as to ascertain what merits such and such a godly person had left over which may be appropriated by one less diligent and praiseworthy? Friends, in all these areas it is a matter of conjecture, pure and simple, and contrary to the Word of God.

How much better to accept the teaching of Scripture that Jesus has borne the sin burden of the whole world and the one who believes in Him is saved!

Why aren't these differences pointed out much any more? The papacy is seen as a barrier to Roman-Protestant fellowship. A wary eye is cast in the direction of prayers to Mary. Some theologians are piqued by the condescending attitude of the Roman Church toward other communions (churches). But where is the concern for the preservation of another of the truths for which Martin Luther risked his life, and which was basic to the whole Reformation? We sense the absence or obscurity of this in the article in question, and that this is typical of many articles on the relationship of Protestants and Roman Catholics today.

What is happening in the Lutheran Church?

We are not trying to raise barriers or to fan old antagonisms, but we are baffled and dismayed by the ignoring of this basic difference between the churches and this trend bodes no good, even if ecumenism takes giant steps forward as a result.

SUPPORT BIBLE CAMPING

It was clean-up day at our Bible Camp today (as we write). About 30 persons from member congregations came to help out with many needed chores:

hauling brush, sawing, digging, pounding, washing, mowing, raking, sweeping, and preparing food for the workers.

Many hands made quick work of the countless tasks that needed to be done to make the premises ready for the summer. Again this year we were impressed especially to see those people working who had lived their own teen years before the camp was started and some who no longer had children of their own to make use of the camp. They were working on clean-up day, not because they were going to derive very much personal benefit, but because they cared enough for young people in general. This was good to see.

Well could we imagine today the young people who would use the camp this summer. Youth in the decision time of life, hearing some word, touched by some Christian personality, moved by some hymn or chorus, and choosing to go Christ's way.

That makes it all supremely worth while, the work, the effort, the prayer. The results are not discernible many times. Some lives turn out to be real failures. But a good many Lutheran youth look back upon Bible camps with real gratitude and mark them as times in their lives which determined the course they took—for God. Therefore, we should support our camping efforts, being strongly concerned that they be Bible camps, without apology.

May the summer of 1966 be fruitful in commitments for Jesus Christ among Lutheran young people and in the building up in the faith of those already determined to walk in the Master's footsteps.

GREETINGS FROM THIEF RIVER FALLS

The Annual Conference is in session as this is being written. Presently being debated are the *Revised Rules for Work*, and this issue appears to be generating some enthusiasm after a rather dull first day in which the report of Committee No. 1 went through the convention very smoothly, almost too much so.

The elections were held yesterday (Thursday) and found a very popular president, Pastor John Strand, returned to office for a second full term, receiving over 90 percent of the votes cast. He therefore has a mandate, as much as presidents can have a mandate in a fellowship like ours, to carry on the leadership of the Association for these next several years, which are yet very formative ones in our new organization. May the Lord grant him the needed strength, wisdom and grace to discharge his considerable responsibilities.

Elected vice-president was Pastor Richard Snipstead, Ferndale, Washington, and as secretary, Pastor H. C. Molstre, Dalton, Minnesota.

In the next two or three issues of *The Lutheran Ambassador* we shall endeavor to give quite a complete report of this Conference. A wonderful spirit of unity prevails and it is uplifting to be here. Greetings from Thief River Falls in Jesus' name.

“LOVE IS THE HEART OF STEWARDSHIP”

- ♥ **LOVE** began with God. I John 3:16
- ♥ **LOVE** brought Jesus to Calvary. Rev. 1:5, 6
- Rom. 5:6 and 8
- ♥ **LOVE** led Christian followers to share the Gospel. Acts 5:42
-
- ♥ **LOVE** will move us to worship God. Ps. 26:8
- Acts 2:46, 47
- ♥ **LOVE** will give us a proper sense of values in life. I Jn. 2:15
-
- ♥ **LOVEST** thou me? I Jn. 3:17, 18
- Jn. 21:15–18
- ♥ **LOVE** sets a high standard of giving. II Cor. 8: 2, 5
-
- ♥ **LOVE** is best proved in life’s relationships. Rom. 12:9–21
- I Tim. 5:3, 4, 14
- Ex. 20:12

What shall be *my* response to the new goals of stewardship adopted at our Annual Conference in June?

“Take my silver and my gold, not a mite would I withhold” was not an idle prayer with Frances Havergal. Even her jewelry and jewel cabinet were sold and the money sent to the church missionary society. Mal. 3:1–13 proved a blessing to the Old Testament Church

..... Perhaps we ought to memorize verses 8, 10, 11

..... May II Cor. 8:1–6 and 9 be true of each one of us to His glory.

WMF Bible Study

JULY



“OUR STEWARDSHIP OF LIFE AND SERVICE”

“Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.
Take my will and make it Thine;
It shall be no longer mine;
Take my heart, it is Thine own;
It shall be Thy royal throne.”

—Frances R. Havergal, 1874

Even during busy summer and vacation days, as women of Christ's Body, we are concerned about the devotional life of our homes and families, our friends, neighbors, our church and world community. To nourish that spiritual life, and share it with rejoicing, will lead us into God's holy Word, prayer, sacred songs and Christian fellowship. May we think of our Bible studies as an *aid* to *that* end, rather than as a duty or reluctant task, in learning more of God's way and will for our lives. God bless and enrich each one of us as we live with Him and with each other. May our lives truly be channels for His Spirit's blessed ministry day by day.

David, in good and evil days, sang psalms of praise to our great God. Psalm 138 and 145, among many others, are examples of the "ceaseless praise" which Miss Havergal mentions in her hymn of stewardship. Shall we read them with devotion? Verses 3, 7 and 8 of 138 are pertinent for our nation and world today, aren't they?
 What conditions found in God's Word would you say must be met to make God's wonderful promises effective for us?
 In Lk. 13: 1-7 we find our major need, don't we?
 Jn. 20: 30, 31 suggests what?
 Acts 16: 25 to 35 implies that prayer and *praises* come before deliverance at times
 Col. 2: 6 to 10
 Ps. 1: 1, 2
 Jn. 14: 6, 13, 15, and 21 are surely necessary, aren't they?

Instead of printing all the verses of our theme hymn this time, may we suggest using our Concordia Hymnal (page 406) to read their message? Our Concordia (page 453) lists five other hymns by Miss Havergal—their titles: "O Savior, Precious Savior," "Golden Harps Are Sounding," "I Could Not Do Without Thee," "Lord, Speak to Me That I May Speak" and "Thy Life Was Given for Me." All of these suggest her intimate walk in thought, desire, and deed with her risen Lord. Most familiar of all, perhaps, is the hymn:

"I gave My life for thee,
 My precious blood I shed,
 That thou might'st ransomed be,
 And quickened from the dead.
 I gave, I gave My life for thee,
 What hast thou given for Me?"

Frances R. Havergal is often called "the Consecration Poet," and it is said that she *lived* her hymns before she wrote them. She was born in England in 1836 and early became a brilliant pianist and language student. She had mastered several modern languages and read Greek and Hebrew, but the study of the Bible was one of her chief joys. She was able to repeat from memory the four Gospels, the Epistles, Revelation, all the Psalms, and before her death at 42 added Isaiah and the minor Prophets to the list. God rewarded her stewardship of talents by making her a channel of blessing for His Spirit in hymns, poems and deeds. Blessed be her memory. She would be the first to tell us, as another has said, that:



NEWS of the Churches

NEW MEMBERS RECEIVED IN CULBERTSON

"This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:23, 24).

It is now a year since Pastor and Mrs. Knute Jore arrived in Culbertson to begin their work with the Association of Free Lutheran Congregations as pastor of Zion Free Lutheran Congregation of Brockton, Montana, with services also being conducted in Culbertson and near Westby.

On April 24, at 11:00 a.m. in the chapel in Culbertson, we witnessed the first fruits of their labor among us. At this time eleven people were received into membership in the group during a solemn parish service with 60 people in attendance.

Pastor Karl Stendal, now of Kalispell, Montana, began the work in Culbertson with the first worship services being held in the

homes. The group has since secured a joint parsonage and chapel.

Following the morning worship the new members were welcomed into the group and all enjoyed a potluck dinner at the Legion Hall.

At 2 p.m. an informal program was presented with Orville Qualley in charge, using Psalm 118:23, 24 as a theme. After a hymn sing with Mrs. Erling Brekke of Antelope at the piano, Mr. Bennie Stave of Fairview led in devotions, using Psalm 27:1-9. Other program numbers included a song from the Culbertson Sunday School, a song from Zion Sunday School, readings by Mrs. Clifford Berglee, Mrs. Donald Dahlberg and Mrs. Orville Qualley, two musical numbers by Mr. Clifford Berglee, and a greeting from Mr. Melvin Walla of Sidney.

After a time of sharing Bible verses and greetings and a brief financial report, the group surprised Pastor and Mrs. Jore with a cash gift in appreciation for the blessings

which the group had received through their services the past year.

As we left to return home we could say with the Psalmist, "O give thanks unto the Lord: for he is good: because his mercy endureth for ever" (Ps. 118:1).

THIRD LUTHERAN FREE CONFERENCE SLATED FOR COLUMBUS

For the third time in three years, Lutherans of a wide variety will gather in a Lutheran "free conference" in order to discuss at some depth a theological topic of common interest in an effort to obtain full unity in the understanding of the Lutheran Confessions.

This year's conference will be held in Columbus, Ohio, at the Nationwide Inn at 4101 West Broad Street (U.S. 40 and Georgeville Road), July 12-14. Subject for the meeting will be "The Holy Christian Church and True Ecumenicity."

Registration fee for the conclave is \$5.00. Husband and wife pay only the one fee. Observers pay a registration fee and receive all materials. For \$1.00 a visitor may attend but receive no materials.

Dr. Iver Olson, professor at Free Lutheran Seminary, Minneapolis, Minn., will serve as a panel member at the Conference. A number of essays are presented to the conference and each is followed by a panel discussion, then open discussion.

The first Lutheran Free Conference was held in Waterloo, Iowa, in 1964. Last year's conference took place in Cedar Rapids, Iowa.

The need for the conferences arose out of a concern for the liberalism which has invaded Lutheran thought today and the dilution of the doctrine of inspiration by neo-orthodox influence.

Since the Conference will be composed of Lutherans from various bodies not in fellowship, no joint worship will be held. A moment of silence will provide opportunity for all to implore the Lord's blessings upon the Conference.



The audience in attendance at the service on April 24 in Culbertson, Montana.



Pictured here are the eleven persons who joined the congregation in Culbertson. Pastor and Mrs. Jore are pictured at the extreme right.

LUTHERAN GROUP PLANS NATIONAL MEETING IN TACOMA

Lutherans Alert-National, a fellowship of Lutheran people, but in which only members of the American Lutheran Church hold the right to vote, will hold its first annual convention in Tacoma, Wash., June 29-July 1. Sessions will be held at the Central Lutheran Church, 409 North Tacoma Ave., Rev. Reuben Redal, pastor. Mr. Redal also serves as the organization's president.

Scheduled speakers for the event are Dr. Carl O. Pedersen, Seattle, Wash.; Dr. Paul G. Vigness, Tacoma; Dr. Gerhard Gelgum, Lakewood, Calif.; and Mr. Redal, who will preach the convention message at the opening service on Wednesday night. Liturgist for that service will be Rev. Kent Spaulding, Tacoma, editor of the association's biweekly paper, *Lutherans Alert*.

Theme of the gathering will be "God's Word Stands Sure." In announcing the convention, the organization calls attention to paragraph 301 of the By-Laws, which states, "The purpose of Lutherans Alert-National is the promulgation within The American Lutheran Church of pure, Biblical, historical doctrine as expressed in Confessional Lutheranism and to warn against all false doctrine."

Other officers of Lutherans Alert-National are 1st vice president—Rev. Ray Larson, Mentor, Minn.; 2nd vice president—Rev. W. H. Lindquist, Plainfield, Ia.; secretary—Rev. David Sieberg, Austin, Tex.; and treasurer—Rev. Kent Spaulding.

Convention housing will be provided at Harrington Hall on the campus of the University of Puget Sound, but arrangements and remittance are to be handled through the convention. Address: Registration Desk, Central Lutheran Church, 409 Tacoma Ave., Tacoma, Wash.

SYNOD MEMBERSHIP IS 2,788,241

ST. LOUIS, May 17—A gain of 43,667 baptized members was recorded by the Lutheran Church—Missouri Synod in the United States and Canada last year.

The increase brought total membership to 2,788,241, according to figures issued by the Synod's Department of Research and Statistics.

The Missouri Synod is the second largest Lutheran body in North America. The largest is the Lutheran Church in America (LCA), which recently announced a total membership of 3,265,205 after an increase of 12,114 last year.

The 1965 growth figure for the Missouri Synod is about 17,000 below the increase in baptized membership in 1964. Synodical officials said the figures reflect in part the continuing decline in the birth rate. Child baptisms, for example, declined by 6,610 last year.

The gain in communicant members last year nearly equaled the increase in baptized members, the statistical reports showed.

Communicant membership totaled 1,819,936 after a rise of 42,751. This represented a 2.4 percent increase.

The Synod had 5,948 congregations with 4,636 pastors.

Parishes lacking the services of a full-time resident pastor numbered 424.

Contributions by Synod members climbed to \$194,111,141, an increase of more than \$9.7 million above 1964 giving.

This meant that each communicant gave an average of \$106.66 last year. The figure compares to \$103.75 in 1964, \$95.36 in 1960, and \$51.96 in 1950.

Work at home by the congregations absorbed \$150,466,887 of the total contributions, while work at large, including District, Synod, and nonbudget items, accounted for \$43,644,254. This meant increases of \$7.6 million for home purposes and \$2.1 million for work at large.

Contributions to the synodical

treasury totaled \$24,290,668, or an average of \$13.35 for each communicant member. In 1964 contributions for synodical activities amounted to \$23,953,269.

I'll Always Love You

[Continued from page 5]

stage to get my high school diploma.

...For the smile on your lips and the shaky gaiety of your talk as I boarded the bus to go to college that first time, and for those tears that trembled behind your eyelids unshed until the bus roared away.

...For liking Bill, and when you saw we were falling in love, for accepting it and loving us both.

...For helping me plan my wedding and for paying the bills.

...For giving us your blessing.

Mother and Daddy, thank you.

...For the love and happiness with which you have filled my world.

...For keeping your marriage so lovely and radiant that I lived in the splendor of it all my life.

...For living such beautiful Christian lives that I wanted to follow in your footsteps.

...For giving me such a wonderful home that I shall have a perfect pattern by which to mold mine.

Although our home didn't have the wealth and culture of Fifth Avenue, thank you for keeping it close to the portals of heaven.

And when, tomorrow night, I kneel in a candlelit chapel and ask God's guidance and blessing upon my marriage, I shall also thank Him for letting me be your little girl and share your love and your lives for these nineteen years. And I shall ask Him to make the home that we shall build as warm and close and filled with love as the home which you have given to me.

This is the last night that I shall be at home with you, just as your little girl. And on this night, I want to say: Dearest Mother and Daddy, I'll always love you!

Your daughter, RUTH
—Home Life

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

We witness to the truth as it is in Jesus, and we witness to the Christian experience as this transforms our own lives. If you take only the truth, and leave out the experiences, you will probably become dogmatic and hard. If you take only the experience and leave out the truth, you will probably become woolly and amorphous and sentimental. But when you take both, and are watered by the streams of grace, you have authentic spiritual power. Truth plus experience equals spiritual power—that is the formula.—Samuel Shoemaker in *Extraordinary Living for Ordinary Men* (Zondervan Publishing House, 1965).

In the second place, I wonder about the *advocacy* of our cause. Is it because we have exalted the evangelical instrument to the status of an idol that we are growing morally careless and calloused? The cause has become so holy that it sanctifies unethical propaganda and contempt for personality. Courtesy, truthfulness, love—these are sentimental principles which must be scuttled when you are crusading for a holy cause. Anything goes when you are fighting a Communist, a liberal, or maybe a neo-evangelical. Be sarcastic! Slant the facts! Stoop to vilification! Caricature your enemy! Stir up hatred! In God's name resort to ungodly tactics!

No. The advocacy of our cause must be in harmony with the truth and love and justice of God. If not, we are committing idolatry.—Vernon Grounds in *Eternity*, June, 1966

In many respects we stand far removed from what would have pleased the apostles and need desperately to bring ourselves under the searching scrutiny of the New

Testament. If the conciliar movement [roughly, the *World Council of Churches*—Ed.] were an open invitation to that kind of engagement, evangelicals would welcome it. Or at least, evangelicals had better pursue that kind of engagement, in the midst of their uncertainty about the conciliar movement, lest they declare to all the world that their greatest concern is a mere promotion of evangelical self-satisfaction, rather than a burning zeal to serve Christ. In that case, evangelicals will simply be painting themselves into a corner, and the twentieth century will pass them by. But if they resolutely determine to find for themselves the Biblical renewal whose absence elsewhere they lament, they can yet restore to twentieth-century Christianity in its last decades the bright luster that has faded in the past.—Editor in *Christianity Today*, May 27, 1966

When my friends steal a car, break a window, go on an all-night drunk or take part in a riot, they are saying, "Look at me! I'm really here!"

When they engage in premarital sex, and the percentage of illegitimate babies goes up, they are saying, "We need love."

When they rebel and seem to have no respect for adults they are saying, "We don't know where we are going. We don't know whom to pattern our life after. We see you adults doing many of the things we do, and you seem just as unhappy as we are, so why should we respect you?"—Jeannie Brown in *Christian Life*, June, 1966

But it is proving to be very difficult to set up new forms of worship deliberately, for a service of worship must be experienced, not just said or sung. Struggling to find an answer, some modern religious

leaders have been trying to bring the essence of the contemporary world into the pulpit. One Maryland priest complained that a Catholic service he had attended had been turned into a "hootenanny"; and a reporter for the *Baptist Freedom*, a denominational magazine, returned in wrath from a worship conference of his denomination where, among other things, the conference had been asked to listen to a jazz interpretation of Scripture and meditate on a passage of Norman Mailer's that cited Ernest Hemingway and Marilyn Monroe as models to follow.

"If this is the wave of the future," he said, "the gates of hell need not quiver."—Ardis Whitman in *Redbook*, June, 1966

BIBLE SOCIETY UNHAPPY ABOUT CLOWN ON STAMP

There is a clown instead of a Bible on the commemorative stamp issued this month by the Post Office Department and the American Bible Society isn't happy about it.

More than a year ago, the Bible distribution organization had requested a May stamp honoring its 150th anniversary, which has been noted in proclamations by President Johnson and governors of the 50 states.

"If the stamps of this nation can portray such things as a clown, a day, or a rooster, then certainly it is not unreasonable to expect at least one stamp to illustrate a Bible—or perhaps a founder of the American Bible Society," an official of the society said.

He said the Post Office Department's last reply placed the request for a Bible stamp on "the agenda to be considered by our Citizens' Stamp Advisory Committee as the remainder of the 1966 stamp program is developed."

—Willmar Thorkelson
Minneapolis Star

GERMAN LUTHERANS ORGANIZE AGAINST "MODERN THEOLOGY"

HANNOVER (LFW)—An Action Committee for Bible and Confession has been formed by pastors of the Lutheran territorial Church of Hannover who are alarmed about the direction being taken by modern theology.

The move was the latest of several in the Evangelical Church in Germany (EKD) to organize the growing opposition to such trends as reflected by Rudolf Bultmann's "demythologizing" of the New Testament.

A few weeks earlier, 100 of the 250 pastors of the Lutheran Church of Brunswick established a similar action committee and issued an 18-point declaration "on the doctrine and the mission of the Church."

The Hannover group also sent out to all the pastors of the Landeskirche a statement signed by 58 clergymen. It stressed a need to counteract the "threatening dissolution of Christian faith through the so-called modern theology by sounding our veto based on Scripture and confession and thus strengthen the faith of confused parishioners."

Furthermore, the Hannover committee aligned itself with the document issued by the Brunswick group, which asserted that the Gospel was being "undermined and falsified by modern theological teachings into a purely existentialist philosophical message."

It also upheld the historical character of the New Testament, including the virgin birth of Christ, His physical resurrection and His miracles.

Meanwhile the "No Other Gospel" confessional movement, which is also campaigning against the "alarming falsification of the Gospel," announced it will broaden its activities to become a supraregional group for all of West Germany. It scheduled another mass meeting at Siegen (Westphalia) in October,

similar to a rally held recently in Dortmund.

Adherents of modern theology have denounced the confessional movements as "unjustified" and have asserted that modern theology does not constitute a danger of creating "another Gospel."

"If current theology tries to interpret the Gospel's message into the language and concepts of our time and thus sometimes questions familiar theological ideas, it still is absurd to say that the faith is at stake," the adherents declared.

A proponent of the modern theology movement, Prof. Eberhard Heubner of Dortmund, said it was "intellectual dishonesty if results of scientific research are rejected only because they do not fit into beloved traditional theological patterns, and if confessional movements denounce critical Bible research as a danger to the faith."

Both sides of the controversy have been urged by EKD leaders to show patience and an open mind in the dispute. These have included Lutheran Bishop Hanns Lilje of Hannover and President Joachim Beckmann of the Evangelical Church in the Rhineland.

They have stated that the clash between the traditional and modern existentialist theology was bound to come sooner or later, and that an open fight should be avoided as a danger to Protestant theology and to church unity.

However, Bishop Lilje said at a press conference in Amsterdam that the "No Other Gospel" movement should be taken very seriously, noting that a large part of German Christianity is becoming concerned lest the essence of the faith in the crucified and risen Christ be watered down through modern exegesis.

Although he did not fear the danger of a split in the EKD, the Hannover churchman foresaw that its council and synods would have to wrestle with questions related to this theological divergence for a long while to come.

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REV. ANKER DAHLE PASSED AWAY

Pastor Anker Dahle, 78, Minneapolis, Minn., passed away on Fri., June 10. Funeral services were conducted on Mon., June 13, at the Elmwood Lutheran Church, Minneapolis, which is served by his brother, Pastor Ernst Dahle. Burial was at Aitkin, Minn. Among other survivors are two more pastor brothers, Viggo, of Minneapolis, and Trygve, of Spicer, Minn., currently serving at Grand Forks and Grafton, N. Dak. Anker Dahle was a pastor in the Association.

A complete obituary will follow in a future issue of the *Ambassador*.

RADIO BROADCAST

A laymen's association of the Tioga, North Dakota, Free Lutheran Parish is sponsoring a radio broadcast called "The Free Lutheran Hour." This program is aired on station KEYZ, Williston, at 2:00 (CST) Sunday afternoons. Friends in the listening area are invited to tune in.