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Vol. 4

June 28, 1966

No. 13

LUTHERAN

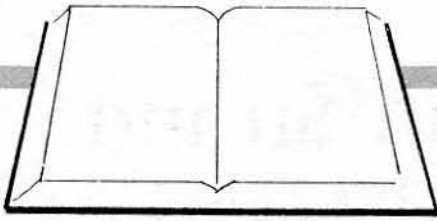
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Old Glory



Containing the first reports
of the Annual Conference

—Luoma Photos



According to the Word

GOD'S PURPOSE IN AFFLICTIONS

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Ps. 34:19).

Every child of God has his afflictions. They may vary in form, but they come to every believer. They may cause anguish and distress to the one who does not realize that God permits them for some very specific reasons. The Psalmist also was afflicted, but he saw the hand of God in each affliction, and he experienced the deliverance of God in every trial. The afflictions may come in the form of temptation, sickness, sorrow or some fiery trials. We all have them in some form or other, and will continue to do so as long as we are in this house of clay awaiting the trumpet sound, calling us from this world of sin and woe.

One is not a Christian long before he begins to experience the conflict between the old nature, the old flesh, and the new nature which he has received through the quickening of the Holy Spirit. We read in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things ye would." Paul was not discouraged because of this experience. He rather rejoiced because he knew that it was evidence that God was working within his heart.

Temptations are bound to come to the child of God, even as they came to Jesus. But through every temptation and deliverance we grow in the Christian experience of the grace of God. Many are afflicted with the temptation to doubt. Satan would lead us to doubt God's Word, and even our own salvation. Other believers are engaged in struggles against the temptations from the world, the lust of the flesh, the lust of the eyes, and the pride of life. Some temptations, such as rebellion, wilful disobedience, or spiritual pride, come directly from Satan himself. In all these things how good it is to know that the "Lord delivereth him out of them all." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

It is important to understand that God permits His children to be afflicted for a purpose, and that He will not permit us to be tried above that which we are able to bear. Hallesby says that "the hardest lesson for God to teach us is that of suffering."

The Bible tells us that Jesus learned obedience by the things which He suffered. God employs afflictions to the same end in us. Surely we cannot learn obedience at a lesser cost than Christ! The writer of Hebrews declares, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It is because God loves us that He permits suffer-

ing and trials to come our way. He wants to mold us and make us as He sees fit. "Before I was afflicted I went astray: but now I have kept thy word" (Ps. 119:67).

Jesus pointed out another purpose for afflictions in John 15:2b, when He said, "And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." God desires much fruit from our lives, that His name might be glorified. We would not wish to have the purging cease until God has gotten out of us all the honor which we can possibly yield to Him. The very fact of trial proves that there is something in us very precious to our Lord; else He would not spend so much pains and time on us. Christ would not spend so much time testing us by temptations, sickness, or trials if He did not see the "precious ore of faith mingled in the rocky matrix of our nature." "But he knoweth the way I take: when he hath tried me, I shall come forth as gold" (Job 34:31).

Let us rejoice in afflictions. May we even look upon them as "blessed trials." Through each one may we find that "the Lord delivereth him out of them all."

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

—R. Snipstead

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to *The Lutheran Ambassador*, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn.



Rev. John P. Strand

Re-elected president of the AFLC

Rev. John Strand Re-elected Head of The Association

The 4th Annual Conference of the Association of Free Lutheran Congregations gave the Rev. John P. Strand, Minneapolis, Minn., a resounding vote of confidence by returning him to the office of president for a second full term. He received over 90 percent of the more than 200 ballots cast. A term is three years.

Mr. Strand was first elected president at the Special Conference in Thief River Falls, Minn., in October, 1962. He was then serving the parish at Tioga, N. Dak. He was elected to his first full term in June, 1963, in Fargo, N. Dak. Pastor Strand moved to Minneapolis in the summer of 1964 and has since served in the dual capacity of dean of Free Lutheran Seminary and church president.

This fourth conference was held in Thief River Falls at the invitation of Our Savior's Lutheran Church, the Rev. Marius Haakenstad, pastor. All sessions, except for the Sunday morning service of Holy Communion, were held in the Knox Elementary School Auditorium.

That auditorium was full for the Sunday morning worship hour at which time Pastor Strand preached on the Gospel text for the day, Luke 12:13-21. He sounded the call to be "rich toward God" and not waylaid by the snares of earthly wealth, as the rich fool was.

On Sunday afternoon the auditorium was jammed by at least 500 persons in a special closing service. A choir of some 30 voices from Cloquet, Minn., rendered the cantata by Eugene Clark, "Let the Earth Hear His Voice." The theme of the cantata was missions and the pastor of St. Paul's, the Rev. Herbert Franz, continued that idea in his message. To know Jesus Christ ourselves and to witness of Him to others are the most thrilling things that we can do, he said.

Over 300 individuals registered for the conference business sessions. Still others registered as weekend visitors. The delegates came from ten states and approximately 70 congregations. Not all of these congregations are affiliated with the AFLC.

Chief interest in the convention settled in two main areas, the revised *Rules for Work* and the proposed Bible school. The *Rules for Work* were given first reading this year and the major portion of it should be ready for final action at next year's parley. Several paragraphs, however, were referred back to the revision committee and those sections may have to wait until 1968 before they become binding. The issue drawing the most spirited debate was that of whether or not there should be a limitation of terms for constitutional officers.

The committee wished to place no restriction, but some delegates were inclined to place a 3-term limitation.

The Bible school debate was provoked by a resolution from Committee No. 2 concurring in a decision by the Seminary Board of Trustees to open the Bible school this fall. Some conference members questioned the wisdom of beginning the school this year when not more advance plans had been made. But an amendment which would have given the Trustees an exit if plans fail to materialize was defeated and the original resolution was passed. It also calls for prayer that the Lord will provide teachers for the school and "move us to provide the means."

The Bible school and the seminary, which will operate as separate units, will hold registration on Sept. 10, and begin classes on Monday, Sept. 12.

The conference accepted a capital investment budget of \$46,500, to be included in the Praise Program. In a later action, the convention established the Praise Program as a permanent part of the Association's budget and set a goal of \$30,000 for that item in 1967-68. Other budget items are General Fund, Seminary (Schools), and Missions. The total budget adopted was \$139,980.

The Stewardship Board is to present a plan to the next Annual Conference detailing the mechanics of an on-going Praise Program in the church. The Program is to collect funds for expansion of facilities and to reduce debts otherwise incurred.

A pastors' banquet was held on Friday evening at the Rex Cafe. The Rev. A. B. Anderson, Virginia, Minn., addressed the group. The 40th anniversaries of the ordinations of Jonas Helland, Trygve Dahle and Carl Ostby were recognized. Pastor Ostby was unable to attend.

Mr. Richard Gunderson, seminary student, spoke at the Women's Missionary Federation-sponsored mission night on Thursday. The Rev. L. C. Dynneson, Nogales, Ariz., gave a greeting and Mrs. Dynneson and the four daughters, Karla, Miriam, Pauline and Lois, provided special music. So did a youth choir led by Mrs. Hanson of Portland, N. Dak. Mrs. Robert Rieth, Stacy, Minn., played the marimba.

Mr. Melvin Walla, Sidney, Mont., spoke at a laymen's service on Friday night, led by Mr. Joel Rogenes, Buxton, N. Dak. Testimonies were given as a part of the meeting.

The Luther League Federation was in charge of the Saturday evening service. The Rev. Richard Snipstead, Ferndale, Wash., preached the sermon. Earlier, a banquet for Luther Leaguers had been held at the Rex Cafe.

Th Rev. Hans J. Tollefson, Hatton, N. Dak., led the forenoon prayer hours of the conference. Following his meditation on a portion of Scripture there was a prayer session.

Dr. Iver Olson, Minneapolis, professor in the seminary, brought the message at the conference's opening service on Wednesday night. He spoke on the convention theme, "Our Precious Faith" (I Pet. 1:3-9).

Other officers elected at the conference included the Rev. Richard Snipstead, vice-president, and the Rev. Harry C. Molstre, Dalton,

Minn., secretary. Chosen for the Co-ordinating Committee were the Rev. J. G. Erickson, Radcliffe, Ia., and Mr. David C. Hanson, Minneapolis, the latter to fill the unexpired term of Mr. Harvey P. Dyrud, Newfolden, Minn., who resigned due to a work conflict.

1966 CONFERENCE ELECTIONS

PRESIDENT (3 years)
Rev. John P. Strand
Minneapolis, Minn.

VICE-PRESIDENT (1 year)
Rev. Richard Snipstead
Ferndale, Wash.

SECRETARY (1 year)
Rev. Harry C. Molstre
Dalton, Minn.

CO-ORDINATING COMMITTEE
5 years
Rev. J. G. Erickson
Radcliffe, Ia.

1 year
Mr. David C. Hanson
Minneapolis, Minn.

MISSION BOARD (elected by the Mission Corporation)
5 years
Mr. Robert Knutson
McVillie, N. Dak.

2 years
Mr. Melvin Gravgaard
Tioga, N. Dak.

STEWARDSHIP BOARD (5 years)
Mr. Robert Dietsche
Sand Creek, Wis.

BOARD OF PUBLICATIONS AND PARISH EDUCATION (4 years)
Rev. Raynard Huglen
Roslyn, S. Dak.

YOUTH BOARD (5 years)
Mr. Gordon Johnson
Grand Forks, N. Dak.

BOARD OF PENSIONS (5 years)
Rev. John DeBoer
Villard, Minn.

[To be Continued]

LUTHERANS MEET IN SOUTH MINNEAPOLIS

The first worship service conducted by Lutheran people in south Minneapolis who are interested in eventually becoming an Association congregation was held on Sunday evening, June 5, at 4816 Nicollet Avenue South. Pastor John Strand, president of the Association of Free Lutheran Congregations, brought the message. There were twenty in attendance.

The group, known as the South Lutheran Mission, will hold services each Sunday evening at 7:30 and everyone is welcome to attend.

Prayer is requested for this work.

FRED PAULSON PASSED AWAY THIS SPRING

Fred Paulson, 97, well-known figure in Lutheran Free Church circles in the Twin Cities area for many years, passed away in April.

He was active in the work of world missions, Augsburg College and Theological Seminary and the Lutheran Deaconess Hospital.

The Oak Grove Lutheran Church in Richfield was organized in his home as a Sunday school in 1934. Mr. Paulson had served as treasurer of the Sunday school for many years.

Survivors include his widow, Emma; one son, Caspar, Hermiston, Ore.; one daughter, Mrs. Elon Skagerberg, Cloquet, Minn.; seven grandchildren and seven great-grandchildren.

BIBLE VERSES

"Honor your father and mother" (this is the first commandment with a promise), "that it may be well with you and that you may live long on the earth" (Eph. 6:2, 3).

"The unfolding of thy words gives light; it imparts understanding to the simple" (Ps. 119:130).

Demas, the Modern Man

THE Bible presents men and women as they really are in their hearts and experiences. The Bible does not palliate or compromise, but reveals their true state. Because the Bible is the WORD OF GOD and tells the truth, it pictures each individual as he or she stands before God in life and experience. And so there is a Peter and a Judas, a David and a Saul, a Paul and an Ananias, a Ruth and a Jezebel, and a Timothy and a Demas. Each is presented faithfully as life unfolds them as individuals.

One of the most unknown and possibly one of the most promising of Christian characters is the man known as Demas. Scripture mentions him only three times, but one of these is revelatory. As we scrutinize him, we find

I. Demas, a Personable Character

He was one of Paul's valued co-laborers. Scripture speaks of him in Col. 4:14, II Tim. 4:10 and Philemon 24. In II Timothy 4:10, Paul regretfully imparts the information, "Demas hath forsaken me, having loved this present world." This is a poignant remark about a once beloved co-laborer, and because it is not enlarged upon reveals much about the man. It is the Christian charity of Paul that he only mentions the defection. We find this treatment of a Christian defector by the Apostle is not only Christian in kindness and love, but is also the means of healing a tender breach of fellowship. To forget him and go forward with the faithful

co-laborers is a principle of Paul, for he writes, "forgetting those things that are behind, and reaching forth unto those things that are before" (Phil. 3:13). And so, though the hurt was deep and the grievous nature of the defection was an effrontery to the tender conscience of Paul, yet he summons the ineffable grace of Christ to overcome in his heart a raw wound that only a Benedict Arnold could inflict. Demas had been a trusted lieutenant, one who had shared the intimacies of the open heart of Paul in Christian prayer and fellowship in Christ. Demas and Paul were well known to the churches that Paul had established. The association of these two had always been that of a deep fellowship and was well known. Congregations looked forward to their arrival, Paul imparting a sense of spiritual depth with his presence, and his younger companion, Demas, personable, likeable, attracting the younger set with his enthusiasm and magnetic ways. It was a duet of witnessing which electrified congregation after congregation. The Christian communities looked forward to their appearances. It was counterpoint presentation of the Gospel that left the congregations breathless in blessings.

II. "Hath Forsaken Me"—A Piti-ful Defection

One of Paul's most faithful and dependable co-laborers was Timothy. Much could be written of this young man and the value that Paul placed upon his companionship in

the Gospel. How shocked Timothy must have been when verification of the rumors about Demas came in Paul's own words, "Demas hath forsaken me, having loved this present world" (II Tim. 4:10). That was all. It was then true. This young man with his insatiable ingredient for popularity, with his intelligence and adaptability had fallen prey to the wiles of the world. Talent unhumbled had responded to the illicit solicitation of worldly enticements. Demas was truly the personification of modern man. "Demas hath forsaken me." Paul's use of the word "forsaken" speaks volumes of the hurt inflicted upon the sensitive conscience of the Apostle. Demas had not only left; he had deserted Paul and the kernel of the Gospel, Jesus Christ. Would he come back? There might have been that hope in the heart of Paul.

Such also is the prayer and hope of many Christians today for those who have been drawn into the inexorable vortex of neo-orthodoxy and modernism. Think of the many young pastors who have fallen prey to the plaudits of men because of neo-orthodox teachings in some of the present-day seminaries. Another manifestation of this defection is the rise of folk-singing in some Lutheran churches. I have before me a copy of such a song which is rank blasphemy of Bible characters.* The defection of Demas in the very midst of the blessings of Gospel-sharing of Paul's day is being repeated many-fold today because of the toleration of neo-orthodoxy and modernism in the church. The overwhelming power of this defection is yet to be experienced if stringent action is not taken to obliterate it. Its strength is due to the instability of congregations, infiltrated by seminary teachings of neo-orthodoxy and modernism. The protest of congregations is unavailing because of the power of Protestant popery.

III. "Having Loved"—A Polluted Desire

What a man loves is an index

to his destiny. As someone has aptly written, "Life is a grindstone, and whether it grinds a man down or polishes him up depends on the stuff he is made of." Paul's description of Demas, "having loved," shows that the temptations of this world are almost axiomatic in scope. The words "love" and "sex" today are the banter and base of society as the world whirls its way into the judgment scenes. The days of Noah are upon us and the Demas contingent of society waits exhilaratingly for the doom of self-imposed judgments. The WORD says, "Love not the world, neither the things that are in the world," etc. I John 2:15-19 is an apt phrenology of the present mind of mankind and the "having loved" diagnosis of Paul describes the downfall of Demas. Once a Christian yields to this desire and becomes palsied in the forbidden fruit, his dimmed love for Christ recedes into the enveloping demands and desire of the world and is obliterated. The subsequent release of all hindrances of former virtues of Christian impact (Phil. 4:8) is the last obstacle to the state which Paul describes in the words "forsaken me," to the absolute of "Demas having loved." His downfall is complete. Demas knew his state, but loved it. Like so many others today, he lacked the courage, prodded by pride, to turn from it. He is a Pilate-character. He is the property of Satan (I John 3:8). He lives a wasted life with futile attempts to live better. And yet how the Lord would have forgiven if a sense of repentance had been evident.

IV. "This Present World"—A Palatable Delight

When Paul speaks about "this present world" he is thinking of it in contrast to the world of Jesus Christ, and so he realizes and sees the awful gulf between the two. He expresses it best in I Cor. 2:9, when he says, "Eye hath not seen nor ear heard, neither hath entered into the heart of man, the

things that God hath prepared for them that love him." This is not only the future, but also is the present experience of the Christian who is fully yielded to Christ. This walk with Jesus in this life by grace is the walk that Demas had now forsaken. Instead he has chosen "to eat and drink and to be merry" (Luke 12:19). Christianity had just begun to make its impact upon the world, and so no matter how bad we may think the world is today, the "present world" of Demas was worse in perspective because we today have Christianity as a fruit of many labors, and its impact is the "mercy of God" in delaying judgment that more might be saved. The Gospel today is a "leaven" which was just embryo in the day of Paul. How pregnant thus this repressed cry of Paul! This world as it is, is not fit for the kingdom of God. There shall be a new heaven and a new earth. Yet how attractive this world is to the mind and heart that is without Christ! It is a palatable delight. It gives variety, and variety in sin is intriguing. Its panoply is seemingly endless in either riotous or compromising living. What are some of these evidences that hold such a fascination for the youth of today?

There is the world of impure movies and magazines. Love, sex, crime and mystery is the lure. Among the characters are thieves, drunkards and prostitutes. In the days of Paul, Rome, Athens and Corinth were the meccas of such scenes. There is the world of the dance and liquor to enflame the passions of men and women. And within the organized church, the world of false doctrine, modernism and neo-orthodoxy. Add to this the world of the lodge, the overwhelming emphasis of sports, drug addiction and just plain worldliness, and you have a mixture that is the riot of the age. The power of Satan cannot be minimized. Remember how God looked down on the world of Noah. "And God saw that the wickedness of man was great in the earth and that every imagina-

tion of the thoughts of his heart was only evil continually" (Gen. 6:5). But the final verdict also belongs to God. "Be not deceived: God is not mocked, for whatever a man soweth, that shall he also reap" (Gal. 6:7).

This tragic picture of the defection of Demas found its epilogue in Thessalonica, for Paul adds regarding Demas, "and is departed into Thessalonica" (II Tim. 4:10). Among the Thessalonians there was a group of "the disorderly" (II Thess. 3:6-15). Paul, writing to the Thessalonians asks that the Christians "note" the man who is disorderly and have no company with him. Possibly Demas may have attached himself to such a group to cause unrest among the brethren. But again Paul in Christian love writes, "And yet count him not as an enemy but admonish him as a brother" (II Thess. 3:15). Then we see Paul in a positive reaction to the defection of Demas and other afflictions. He writes to faithful Timothy, "Nevertheless the Lord stood by me" (II Tim. 4:17), and "The Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom" (II Tim. 4:18). This is a comfort for Christians today who, engaged in the work of the Lord, likewise experience defections of the type of Demas. How wonderful the grace of the Lord to be enabled to pray for such brethren and to commit them to the Lord. "Great is the Lord and greatly to be praised" (Ps. 48:1).

Rev. A. L. Hokonson

*One stanza of the folk-song to which Pastor Hokonson refers is given below as an illustration of the type of song it is.

"Esau was an ancient man of wild and wooly make,
Half the farm belonged to him and half to brother Jake.
Esau saw his title to the farm was not too clear,
So he sold it to his brother for a sandwich and a beer."

—Ed.



WOMEN for Christ

CENTRAL MINNESOTA WOMEN MET AT HENNING

"Declare his glory among the heathen, his wonders among all people" (Ps. 96:3).

With this Bible verse the Women's Missionary Federation of the Central Minnesota District began their spring rally.

We met in the Henning Chapel, in Henning, Minn., on May 11, 1966.

We all joined in the hymn "Christ for the World We Sing," after which Mrs. Harry C. Molstre led in devotions from Psalm 89:1-18.

Mrs. Stanley Christenson favored us with a solo, "The Great Judgment Morning."

A poem and flowers were shared in memory of Bertha Anderson who has gone home to be with her Lord.

Mrs. Raymond Jacobson brought forth some very interesting facts from the mission field in Nogales, Ariz., how it began and how the Lord has blessed the continuation of it to this day. It is wonderful to realize the will of God.

Mrs. Herbert Presteng led us in a Bible study on the 96th Psalm from which our theme was taken. Why study the Word? Two reasons: (1) The enemy is always trying to get us. (2) We want to be fruitful because it is the Lord's will in our lives. What is our promise in verses 10 and 13? The Lord comes. He shall be the judge and judge righteously. Is there any prayer for me to echo? Yes, thanks to God. The Word of God gives

power and authority to pray (Ps. 90:2).

"We Give Thee but Thine Own" was sung, followed by an offering to "My Missionary for a Day."

After another solo by Mrs. Christenson, our business session was called to order. Mrs. Harry Rorvig of Dalton, Minn., was elected president. Mrs. Ted Aasness was re-elected as secretary.

We closed our morning session with the Doxology and table prayer. Potluck dinner was by the ladies of the Henning Chapel.

We opened our afternoon session at 1:30 p.m. Pastor Molstre opened with prayer fellowship, reading from Mark 11:24. Without faith it is impossible to come to God. When we claim the promises of God, we know that God will never go back on His word. Let us claim His promise.

"O Zion Haste, Thy Mission High Fulfilling" was sung, after which Mrs. Martin Christenson led in devotions, reading I John 14:7.

Pastor Molstre and Mr. Alfred Lassesson of Dalton sang "All the Way My Savior Leads Me."

Mr. David Rinden, a student attending Lutheran Brethren Schools in Fergus Falls, brought the message for the afternoon session, reading Psalm 96:1-4. Jesus Christ gave our challenge to us (Ps. 96:3). We should take this exhortation to heart. What is our task? Shape evangelism so it can reach souls for Christ. Prayer is a means for us. Evangelism shaped by the Gos-

pel dares (Matt. 9:38). The message of Christ will always need a witness. Let us witness not only with our lives but also with our lips.

May the Lord bless David as he continues in the work of the Lord.

Mr. Lassesson favored us with a solo, "Anchored in Love Divine."

There was an offering for the general fund, after which Pastor Molstre and Mr. Lassesson sang "He Died of a Broken Heart."

After the hymn "O God of Mercy, God of Might," we closed with the Lord's prayer and benediction. Coffee was served.

We were ninety in the presence of the Lord that day and He blessed the giving. \$206.00 was received toward "My Missionary for a Day," and \$80.20 toward the general fund.

"O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8). I thank the Lord for these rally days, that together we can taste of the Lord, that the fellowship with Him and other loved ones in the Lord strengthens us and gives us encouraged spirits to go forth and live a life acceptable to God. Praise His holy name.

We thank the Lord for Mrs. Jacobson and her leading in the past. May she continue the use of her life for the Lord. May the Lord bless our new president as she takes over this office.

Mrs. Ted Aasness, Secretary

PLEASE NOTE

The article in *The Lutheran Ambassador*, June 14, 1966, "I'll Always Love You," by Ruth Vaughn, should have carried the following credit line: From *Home Life*, copyright by The Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee. Used by permission.

COOKIES WANTED

Cookies for Family Bible Camp are needed. Can you bring some when you come? Family Camp dates are Aug. 8-14. The place is Alexandria, Minn.

INTRODUCTION (in full)

To the Annual Conference and the congregations of the Association of Free Lutheran Congregations. Grace and Peace!

From October 25 through 28 in 1962, a group of pastors and laymen, mostly of the former Lutheran Free Church, gathered in a conference here in Thief River Falls, Minnesota. They gathered to unitedly make decisions to form a fellowship of free and independent congregations. Not desiring to have a part in the merger of Lutheran bodies then taking place, they met to plan their future. Out of this Conference came the Association of Free Lutheran Congregations.

Again we are meeting in Thief River Falls. We have returned here with the same basic convictions that brought us here in 1962. Our goal and desire is still free and living congregations.

Much has happened since 1962. I am sure that most of us are amazed at God's blessings showered upon us since our beginning as an Association just a short three and one-half years ago. Instead of the 40 congregations originally foreseen, we are about 100 congregations and groups. Our church paper, *The Lutheran Ambassador*, has been published regularly since February, 1963. We have a mission field in Brazil and another on the Mexican border. We are also giving aid to many congregations at home. We have our own seminary from which will come the first graduating class next spring. We will be establishing a Bible school this coming fall. We have a Luther League Federation to give inspiration and opportunity for our youth. We have a Women's Missionary Federation very actively working, inspiring and giving opportunity to the women of our congregations. We have a fine pension and hospitalization program available for our pastors. We have a parish education department giving guidance and help in the field of parish education. We have two residences and our own headquarters building with grounds adequate for

A SUMMARY OF THE PRESIDENT'S MESSAGE TO ANNUAL CONFERENCE, 1966

whatever expansion the future will hold. While there is a debt on this property, our equity is substantial.

Much else could be said. But, the greatest value is in the souls that have been brought into God's kingdom through the teaching and preaching of the Word and the administering of the Sacraments. These things cannot be measured. The value of our Bible camps and conferences, to say nothing of congregational work, no man can measure. Yes, much more could be said. And, all this since October, 1962. To God alone belongs the glory. "This is the Lord's doing: It is marvellous in our eyes."

So, we come back to Thief River Falls, Minnesota, with hearts filled with gratitude to Almighty God. He has tremendously blessed us. It has not always gone the way we wanted it to go, but we are grateful for that, too. Tribulations are necessary if a solid work is to be built. We have made many mistakes. We can see that as we look back. Hindsight is always better than foresight. We do not blame God for these errors, but pray for His grace and forgiveness. Yes, thank God we must here in Thief River Falls, 1966.

OUR TIMES

"The times certainly remind us of the signs of the end days of history."

Confusion always has been a mark of the political world, but today it seems to touch the more common areas in a greater way than ever. There is confusion in the field of morality and in social areas. The laws of the Lord and of the land

are flaunted. Many problems result.

The war (in Viet Nam) has no end in sight. Our country is divided on how to approach this war. Patriotism is waning.

There is much confusion in theology. Lack of respect for the authority of God's Word has caused much of this. The redemption of the individual is made secondary to social betterment. Churches mistake oneness of organization for the spiritual unity of which Christ spoke.

The picture is not pretty, but these are great days of opportunity for the Gospel. We live now and we have a debt to our generation.

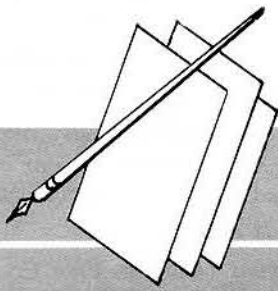
THE CONGREGATION

The chief duty of the congregation is to proclaim the Gospel. Each congregation must do this, no one else can do it for it.

The Gospel is central, but the dangers and sins of today must be revealed. We have avoided a "negative, condemning approach," but there is need for more polemics on our part. It is not easy to know just how to go about this. It is easy to fall into negativism and so we must be careful.

The ministry is an awesome calling. The pastor is not to "lord it over the church." He is to command respect by his life and faith. The ministry is not always respected in our day. This has been caused by such as are pastors in name only. Let us pray that God will supply pious pastors. And let the congregations take care of them adequately regarding physical

[Continued on page 12]



EDITORIALS

Another in a series on the Apostles' Creed

HE ASCENDED INTO HEAVEN

Jesus was gathered with His disciples on Mount Olivet one day, forty days after the resurrection. After some last minute conversation and the impartation of a blessing, Jesus was lifted up into the air. The disciples watched, spellbound, until a cloud blocked their sight of the Lord.

From this graphic description in Acts 1 and the testimony of Paul (Eph. 4:9, 10) and Peter (I Pet. 3:22), it is difficult to have sympathy for those who contend that we are not to be bound by a belief that Jesus went "up and out" from this world in His departure.

It is enough to say that He disappeared, they declare. But we believe that the resurrected, triumphant Christ rose up from the earth and went to be with God the Father "out there." His earthly sojourn over, His mission accomplished, He went to the right hand of God (I Pet. 3:22), there to await that last great drama, His coming again to earth.

And while He waits, He does the works of God and He prays (makes intercession) for us (Rom. 8:34). The ascension of Jesus does not speak of a Savior who has withdrawn from the affairs of men, but of one who anticipates the day when His own shall fully and finally know the completeness of His redemption.

REASON FOR OPTIMISM

It is difficult not to be optimistic about the future of the Association of Free Lutheran Congregations in the after-glow of a very fine Annual Conference in Thief River Falls, Minn.

When one compares the post-conference climate of one year ago with that which obtains today, there is a vast difference. Then we were heading into stormy seas as internal problems were on the rise. Today these problems are so diminished as to give promise that their influence will be minimal in the coming year.

The Annual Conference will be remembered by the wholesome spirit which prevailed. The pleasant

fellowship of Thief River Falls almost causes one to ask, "Lord, how is it that we have been favored with such a goodly fellowship?" But so it is, and we rejoice in it.

This is not to say that the convention was an assemblage of faultless people. Far from it. And were there not reminders of the need for penitence and repentance? But it was, we think, a gathering of people who, by and large, were seeking the advancement of God's kingdom, as they are involved in it, and who found joy in associating together during the days of conference.

The optimism of which we speak now arises from the reasoning that a fellowship which has unity and seems to enjoy itself will be able to accomplish great things, insofar as a church of our size can be said to have a right to the word "great." It stands to reason that a fellowship which is united will accomplish more than one which is divided. And there is a good deal more unity in the Association today than there was in the summer of 1965.

Time and again convention-goers said to each other, "Isn't this a wonderful conference?" If this was the expression of only some selfish realization, then it was not so wonderful after all. But if that statement meant—I sense God's presence here and that He is laying a burden on my heart and the hearts of my brethren, and I believe that together we can do great things—then it was truly a wonderful conference.

And we think that history will judge that for many the latter interpretation was true.

A RESURRECTED CONVENTION

The business sessions of the Annual Conference of 1966 got off to a slow start, the challenging message of President Strand and the comprehensive report of Pastor Julius Hermunslie notwithstanding.

First, in the call for nominations for the Nominating Committee for the next annual conference, three of the eight districts could not produce more than one candidate each where there ought to have been two.

Then, in the presentation of the report of Committee No. 1 there was so little discussion that it looked as if this might be one of those conventions where everyone could just as well have stayed home.

Not until the *Rules for Work* were brought to the conference floor late on Thursday afternoon did activity and interest perk up. (Even the election of a president had failed to stir the convention as Pastor John Strand swept to a nearly unanimous endorsement.) Throughout the discussion of that document and carrying over into other matters of business, interest was greatly increased and what could have been a boring conference became exciting. The change in spirit was so noticeable that we like to think of this as a "resurrected" conference.

A point is raised by this, though. How can convention business sessions be kept interesting when there is no *Rules for Work* discussion before it or no debate on whether to open a Bible school in the fall, for sure? Three days of business which turns out to be only a congress of rubber-stamping can get to be pretty dull even if the fellowship is sweet. It is good to have unity of mind and spirit, but this ought not to lead to boredom in considering the Lord's work on earth.

Well, the convention of 1966 came to life fortunately. And the one next year already has some grist for the mill, in several debatable points in the *Rules for Work*. But looking beyond, how can participation and debate be furthered? That is a question about which we ought to give some thought.

We hope to write concerning some of the conference actions next time as we conclude our coverage of this another annual conference of the Association.

PASTOR ANKER G. DAHLE

The passing of Anker G. Dahle has historical significance in this that he is the first ordained pastor to be removed by death from the clergy roster of the Association of Free Lutheran Congregations. In his retirement years throughout the life of the Association, Pastor Dahle chose to identify himself with our pastors. We had nothing to offer him of a material nature for his years of ministry in the church, but we gave him the right hand of fellowship. From him we received his interest and his prayers. And his prayers were considerable, for he was a man of prayer.

It is going on twenty years since we first met Pastor Dahle. One of his sons was our roommate that first year at Augsburg. Over the years we met a number of times at the conferences and other occasions.

Pastor Anker Dahle was keenly interested in the eternal welfare of the people he ministered to and whom he met along the way. He will be remembered for that.

Now faith has become sight for him and we rejoice in his translation to that land which is fairer than day. By God's grace, may we all assemble there one day.

OF UNUSUAL INTEREST

Two Lutheran conferences are taking place this summer which are of unusual interest in our beloved church. They are both in the nature of protest movements, one within the American Lutheran Church

and the other largely within churches which made up the Synodical Conference a few years ago.

The former, then, is the 1st Annual Convention of Lutherans Alert-National. This convention will be over before some of you read this. It is being held in Tacoma, Wash.

The second is the 3rd annual Lutheran Free Conference in Columbus, Ohio. Unofficial representatives of most every Lutheran body in the United States will attend this one in July.

Both of these conventions are being held because there are Lutherans, pastors and laity, who sense that all is not well within the major church bodies. There is the conviction that constitutions and creedal statements regarding the Word of God (the Bible) are not being adhered to and these "protesters" want to know the reason why.

While the Association is not directly involved in these movements and has the role of bystander, we nevertheless follow these efforts to get the ear of the churches with keen interest. These movements are not going to fade away. We pray that they will not. In these days of accelerating theological change it would be tragic if anyone even wished them that fate.

This is not to say that every evangelical Lutheran Christian will feel that the Lutheran Free Conferences and the Lutherans Alert-National organization speak for him on every point. But he will find a great deal that strikes a responsive chord in his heart.

We cannot be at Tacoma or Columbus, but we are interested in what happens at those widely separated points. May the Lord guide.

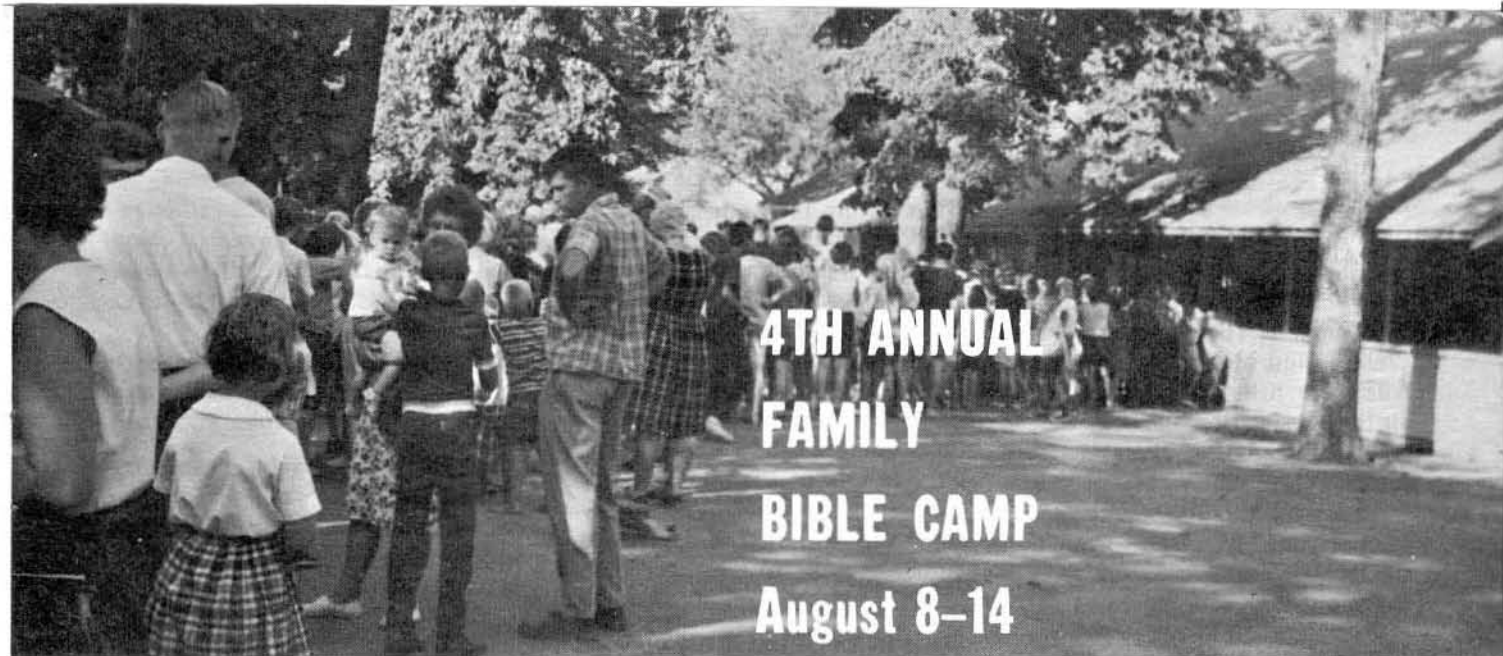
THANKS, PASTOR SNIPSTEAD

With this issue of *The Lutheran Ambassador*, we conclude the series of devotional writings by Pastor Richard Snipstead of Ferndale, Wash.

His articles, under the heading "According to the Word," have been very practical and down-to-earth. They have spoken to many hearts, of that we are sure.

We express our thanks to Pastor Snipstead for this contribution to our church paper and trust that we may hear from him again. Please feel free to write him your own personal appreciation.

With the next issue of the *Ambassador*, we shall commence a series of devotional sketches by Pastor Harold R. Schafer, DeKalb, Ill. Our mission director, he will also speak out of a wealth of personal Christian experience and a number of years in the parish ministry. We welcome Pastor Schafer to this assignment.



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President's Message

[Continued from page 8]

needs.

LEGAL MATTERS

We have been denied the use of the name "The Lutheran Free Church—Not Merged." This denial will have little detrimental effect on the Association and may indeed result in good. That decision against us in Minnesota was concerned with the Association's use of the name. It seems to me that the issue is still in question regarding individual congregations.

CONFERENCE AND CAMPS

Our family Bible camps have been of real blessing. Our area Bible camps could co-ordinate their work to the benefit of all. We want our local camps to continue wherever they serve a real purpose.

A very fine Bible Conference was held in Willmar, Minn., last winter. There was much unity, good teaching, preaching and fellowship.

The officers and boards met in Minneapolis last September. The flip-chart used there was subsequently used in a good number of our parishes by Pastor T. F. Dahle and myself. We thank Pastor Dahle for his services. Perhaps another workshop for officers can be held this fall.

PASTOR SUPPLY

We share a pastoral shortage with most all church bodies. Our older pastors, serving beyond retirement age, are helping us immensely. Most of our seminary students are working in parishes at least part of the summer.

We look forward to our first seminary graduating class next summer. Let us pray for more young men answering the call to the ministry.

Two of our full-time workers in the vineyard departed this life in the past year. They were Mr. Roy Quanrud, lay pastor at Hampden, N. Dak., and Mrs. Gene Sundby, Newfolden, Minn., wife of the pas-

tor there. "Their ministry will live on for years here on earth, and in heaven forever. May God give His comfort to the bereaved."

"With great joy we welcome to our fellowship Pastor Herbert L. Franz, Cloquet, Minnesota; Pastor E. Albert Hautamaki, Everett, Washington; Pastor Gerald F. Mundfrom, Pukwana, South Dakota; Pastor Marvin S. Undseth, Shevlin, Minnesota; and lay-pastor Orville T. Olson, Greenbush, Minnesota. They are enriching our fellowship, and we trust our labors together may be to the glory of our Lord."

LOOKING FORWARD

Our opportunities are tremendous. The danger is that we may attempt too much. We must discern between faith and foolishness, though this is not always easy. Whatever we decide at conference must be done in the hope that our people will support it.

We encourage congregations not to forget the Association in spite of local building programs and problems.

This conference will take a look at the *Rules for Work*. Also, we should consider what to do with the Seminary and Doctrine Committee. Should it be abolished or some other arrangement made?

The committee studying the divorce issue is not ready to report to this conference.

We have decided to open our Bible school this fall. Some great hurdles stand in the way of fulfillment. Unless God provides, it will be impossible. Pray for and support this new step. "The seminary must remain our initial responsibility."

Further capital investments are needed. What shall be done about this in relationship to the Praise Program?

The past year has been difficult. A very few persons have caused crosscurrents which have hindered the work. Some expected work has had to wait because of this. I trust that this situation is over. I express my thanks for your

support. This conference is to elect a president. "I have little personal ambition or desire to continue as the president, and would rather return to the parish ministry. May God so lead that His will be done, that the Association might ever become what God intends."

I Peter 4:7-11.

Respectfully submitted,
Pastor John P. Strand

(This above is only a summary of the President's message. The full message can be read in the Annual Report which will be available in late summer.—Ed.)

MY PRAYER

Lord, my life is so full of sin,
I can find no peace within.
I know, for sin—You have the cure,
So cleanse my heart and make me pure.

As Thou hast given Thy life for me,
In humble service upon the tree—
I ask that I may of service be
To others that they may follow Thee.

So wash me clean that I may share
The blessings of Thine with those
unaware
Of Thy great love you've shown
to all,
As You took our sins, both great
and small.

—Doris L. Johnson
Carlos, Minn.

MORE MISSION SLIDES AVAILABLE

A set of slides is available which show the Alvin Grothe family landing in Brazil and contains more shots of the area around Campo Mourao where the John Abel family is working. These slides are free to be used by any Sunday school, Ladies Aid or at Sunday evening services. They may be had by contacting Pastor Harold Schaffer, 112 West Milner Ave., DeKalb, Ill.

The Most Unforgettable Person I've Met

LIFE consists of the genuine and the counterfeit, the dedicated and the shallow. Accordingly, when we meet someone who stands out so distinctly from the rank and file, he seems a little peculiar, even among Christians. In 1949, we met such a person and our paths crossed a number of times until his homegoing to the Lord in May of 1952.

Charles Crouch was an orphan boy who, at the age of sixteen, gave his heart and life completely to the Lord. His conversion took place in an orphanage of the Lutheran Free Church in Minnesota, and soon thereafter he, being poor, began to work his way through college and seminary. While living on his meager income, his love for missions was so intense that he began to limit his meals to one or two a day in order to help support two missionaries. He took seriously this Scripture, "Make no provision for the flesh," in order that spiritual life might grow more abundantly.

After completing seminary training, he was disappointed at not being able to go to a foreign mission field because, although his health was good, it was not sufficient to stand the rigors of an extreme climate. He then went into pioneer home mission work here in the States. His first call was to New York and because of his dedication to the work there, his body became seriously fatigued. As a result his doctor advised him to "dig in the dirt a while until you learn not to tax your body so strenuously." He then bought a little chicken farm and during the seven years he farmed, it paid for itself. With more self-discipline he returned to

home mission work, in which he continued until the time of his death.

One of his many exciting experiences in the Lord's work concerned a man whom he had invited to church a number of times but with no success. One day he went to call on this man and found him chopping wood in the backyard. Pastor Crouch noticed another ax lying on the ground and proceeded to spend the rest of the afternoon chopping wood with this man. Later as he was leaving for home, the man wanted to pay Pastor Crouch for his labor, but he said, "No, but you can do me the favor of coming to church next Sunday." The man promised to do this and kept his word. The message that Sunday touched his heart, and he continued to attend church regularly. After a few months, he accepted Jesus as his personal Savior and not only became a Christian but an ardent supporter of missions. "The Lord works in mysterious ways His wonders to perform."

While serving a parish in western South Dakota, Pastor Crouch often drove 40 miles in blizzard conditions for Sunday services and prayer meetings. His car was old and not too dependable, but he would often hazard his life to bring the Word of God to hungry souls. The Lord took care of him, however, and he never suffered even a frostbite.

The last time we met Pastor Crouch he gave us this sage advice, "Why don't you two quit looking for some other pastor to go to western South Dakota? Go there yourselves and see what GOD CAN DO through you, for 'with God

nothing is impossible.'" Four years later such a call came to us and we went. While working in this parish where Pastor Crouch had been some years before, we could feel the power of his prayers. The day the church at Eagle Butte was dedicated in 1959, his widow came from New York to be with us. In her greeting she said, "I just know how happy Charles is today because this was one of his unfulfilled dreams—to have a Lutheran church in this place." She also sang the inspiring hymn, "I Heard the Voice of Jesus Say." Pastor John T. Quantbeck, then Director of Home Missions of the Lutheran Free Church, gave an outstanding message. The Holy Spirit was very near. An offering given that day cleared the church of its indebtedness, another miracle of the Lord. From its beginning a number of people have found peace with God, the greatest blessing any church can experience.

In 1952, we were privileged to attend the funeral of Pastor Crouch. His widow was even given the special grace to sing his favorite song before the message, as he had requested of her before his death. This was the same hymn Mrs. Crouch sang seven years later at the church dedication service.

"I heard the voice of Jesus say,
'Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live!'

I came to Jesus and I drank
of that life-giving stream.

My thirst was quenched, my
soul revived, and now I live
in Him."

As the message was being given, we wept for joy because a true saint had gone Home. Perhaps the Lord arose to greet him on arrival as He had done when Stephen died. Pastor Crouch was great in the kingdom of God because he was so "nothing" in himself, but the Lord had all of him, from the time of his conversion. He simply put himself as clay in the Master's hands to be used as He saw fit during his earth-

[Continued on page 16]

THESE ARE NOT LOST

The look of sympathy; the gentle word

Spoken so low that only angels heard;

The secret act of pure self-sacrifice, Unseen by men, but marked by angels' eyes;

These are not lost.

The silent tears that fall at dead of night

Over soiled robes that once were pure and white;

The prayers that rise like incense from the soul,

Longing for Christ to make it clean and whole;

These are not lost.

The happy dreams that gladdened all our youth,

When dreams had less of self and more of truth;

The childhood's faith, so tranquil and so sweet,

Which sat like Mary at the Master's feet;

These are not lost.

The kindly plans devised for others' good,

So seldom guessed, so little understood;

The quiet, steadfast love that strove to win

Some wanderer from the ways of sin;

These are not lost.

Not lost, O Lord! for in Thy city bright

Our eyes shall see the past by clearer light,

And things long hidden from our gaze below

Thou wilt reveal, and we shall surely know

They are not lost.

—Author Unknown

(from *The Old Testament and the Fine Arts*)

THE GREATEST OPPORTUNITY

The greatest opportunity

That God has ever given me

Was not when that suggestion came To show any easy road to fame;

Was not the day when fortune smiled

And claimed me, for a time, her child;

Nor yet the chance that I must hold

To turn some talent into gold;

The greatest one of all, I say,

Is now, always here—today.

Today, my opportunity

Is just as great as I can see;

It is my privilege to live,

To learn, to earn, receive, and give;

To do the little task assigned,

And smile the while, nor leave behind

Regrets or flaws in what I build;

But do the work as God has willed

And see in the small part I play

My opportunity—today.

—Author Unknown

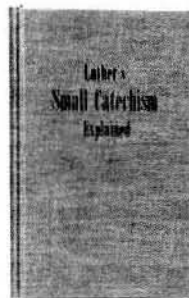
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CHURCH-WORLD NEWS

DR. SCHRAMM TO RETIRE; NEW EDITOR NAMED FOR STANDARD

MINNEAPOLIS (NLC)—Dr. Edward W. Schramm will retire next January as editor of the American Lutheran Church's biweekly publication, *The Lutheran Standard*.

Succeeding Dr. Schramm as editor will be Dr. George H. Muedeking, professor of functional theology at Pacific Lutheran Theological Seminary at Berkeley, Cal., who will begin work here on Sept. 1.

The retiring editor has held the post since the inception of *The Standard* five years ago when the present American Lutheran Church began its operations as the merged body of three churches.

Prior to that, he edited for 30 years the old ALC's publication of the same name, which spanned 117 years of history.

Dr. Muedeking was born Aug. 19, 1915, at Arcadia, Wis. He received a B.A. from Capital University in 1936, an M.A. from Indiana University in 1938, a B.D. from Luther Theological Seminary in St. Paul, Minn., in 1941, and a Ph.D. from the University of California in 1961.

Ordained by the old ALC in 1941, he served congregations in four California communities before joining the faculty at Pacific Lutheran Theological Seminary seven years ago.

Another editorial staff member, the Rev. Lewis Holm, associate editor of *The Standard*, has accepted a call as director of public relations at Capital University, later this summer.

CLAIMS BISHOP "NOT A CHRISTIAN"

A prominent theologian of the Episcopal Church has charged that California's controversial Bishop James A. Pike "is not a Christian."

Prof. J. V. Langmead-Casserly of

Seabury-Western Theological Seminary said that Bishop Pike's views "disqualify him from continuing to act as a bishop" and that he should either "leave the church altogether" or at least revert to the status of a layman.

Bishop Pike announced recently he will resign in September as head of the California Diocese, but said he will retain the office and title of bishop while serving as a "scholar-teacher" on the staff of the Center for Democratic Studies, Santa Barbara, Calif.

Dr. Langmead-Casserly, writing in *The Living Church*, emphasized he was not accusing Bishop Pike of "moral turpitude." He expressed admiration for the bishop's "staunch support" of civil rights and other unpopular social causes.

—Willmar Thorkelson
Minneapolis Star

LUTHERAN THEOLOGIAN URGES RETURN TO CATHOLIC CHURCH

NEW YORK (NLC)—A Lutheran theologian has called upon Protestants to focus their efforts on a return to their "ecclesiastical homeland"—the Roman Catholic Church.

Dr. Carl E. Braaten, a professor of the Lutheran School of Theology at Chicago, rejects the notion that the hope of reunion with Rome is utopian and asserts that "we do not have to wait until doomsday."

Reunion with Rome, he says, "is predicated on the knowledge that the sixteenth century schism was an historical event, and as such is susceptible of being superseded in the stream of history itself."

His views are expressed in the June issue of *Una Sancta*, an independent liturgical and ecumenical quarterly edited by Lutherans "in the interest of the life and worship of the church."

"The Reformers," Prof. Braaten

says, "made their protest against Rome on behalf of the Church, out of love and loyalty to the truly catholic Church... The farthest thing from Luther's mind was to make his reform movement into an independent church, named after him, that would exist permanently outside of and in competition with the Roman Catholic Church..."

"The tragedy is that what was intended to be only a temporary church, has become a permanent arrangement... The Reformation was not intended to bring about a Protestant church, much less a collection of Protestant churches... The Reformation was necessary, but Protestants have made a virtue out of necessity."

Noting "a new birth of catholicity" in Protestantism, Prof. Braaten says it is manifest in "a recovery of catholic substance and principles that have been lost in Protestant history."

Also, he adds, the important aspect of this catholic renewal is that it is not intended "merely to revitalize the Protestant communities for prolonged separate existence, but to renew in them the longing to be integrated with their Roman brethren in the one catholic Church."

LUTHERAN PASTOR ASKS "COMPASSIONATE INVOLVEMENT" IN FIGHT AGAINST POVERTY

NEW YORK CITY, June 3—A Lutheran pastor on the lower East Side has challenged Americans generally and Christians in particular to a more "compassionate involvement" in the battle against poverty in America. He labels poverty "as an unnecessary suffering" and "an injustice—deeply entangled with its other forms, notably racial prejudice."

The Rev. Arthur R. Simon, pastor of Trinity Lutheran Church, Manhattan, issued the challenge in

5/66 W-1
STANLEY HOLMAAS
NEWSPLETEN MINN

a book *Faces of Poverty*, recently published by Concordia Publishing House, St. Louis, Mo.

Compassionate involvement "will not come easily for Christians who have a strong churchly tradition of separation from everything political," the Lutheran Church-Missouri Synod pastor warns. He contends that the church must learn "to recognize both the truth and the untruth in statements like 'the church must keep out of politics' and 'the church's job is to preach the Gospel.'"

The author agrees that the church is not a political organization. Nor is it the "church's task to offer top-minded pronouncements on all sorts of complex issues" much less "to lobby for its own institutional interests." "Its proper function," Pastor Simon writes, "is to share the Gospel with the world."

However, he argues that this function dare not be reduced to "slogan-making." "The church is called to *live* the Gospel in the world as well as to proclaim the Gospel to the world."

From the vantage point of one who lives with and ministers to the poverty stricken, the author explodes for the American reader such popular myths as: "Why are the poor lazy?" "Can't they make it the hard way, like I did?" "Aren't they too well off on relief?" "Can't they at least clean up?" and "Why don't they move out of the slums?"

The answers are not provided in any stereotyped way. Through authentic case histories he strips away the anonymity of poverty as a massive problem of nameless, lazy people.

The challenge to America is "to decide whether we want to support poverty or get rid of it. Either way it is going to be a costly venture." Author Simon contends that supporting or financing poverty can be done only "at an accelerating price in human suffering and in dollars." "Bigger hand-outs" are not the simple answer.

The challenge to Christians is "to be the servant church," engaging in its proper work "not of be-

coming a successful institution, but serving the world unto death." In this framework he reminds his fellow Christians, "Our Lord's description of the last judgment in Matthew 25 is overpowering. There he has no time for year-end reports; he simply says, 'I was hungry and you fed me...I was naked and you clothed me...I was a stranger and you took me in'... and explains, 'As you did it to one of the least of these my brothers, you did it to me.'"

This, he concludes, "is, first of all, not a matter of doing certain things, but of being a certain kind of Christian and a certain kind of church." His criteria are:

1. To get rid of a deplorable sense of superiority and condescension toward the poor.

2. To know the poor as people...and see them as equals in worth to God and to man and to repent of every phony excuse which seems to justify a lesser understanding.

3. To see that there is no Christian answer apart from living among the poor, sharing life with them, and planting the Gospel among them.

4. To learn so that we look upon issues such as unemployment and slum housing and discrimination not as unwelcome intrusions in the church but as a part of the guts of the life to which the man of Christ must relate.

Most Unforgettable Person

[Continued from page 13]

ly sojourn. He truly lived as a pilgrim and a stranger in this world, the most selfless person we have ever met.

We also wept tears of sorrow because if more Christians had his spirit of dedication, there would not be millions who as yet have never heard the name of "Jesus," who alone can transform lives from hopeless despair to real peace and joy. During their lifetime Pastor Crouch and his wife not only themselves worked for the kingdom

of God, but they lived on as little materially as possible, even buying second-hand clothes, in order to give large sums of money to missions and to their churches. Because he lived so closely to the Lord, he could even afford NOT to save anything. The Lord took care of his widow by increasing the value of that little chicken farm they had bought many years ago for \$5,000. At the time of his death it was worth over \$80,000.

We are living in a day of much superficiality, but thank God there are those whom God sends into our lives to inspire us and draw us closer to Him. The time is short and so many are lost. May the Lord give more of us Christians the Spirit and dedication, at least to some degree, that Pastor Crouch had. "Blessed are the dead which die in the Lord...and their works do follow them."

Mrs. Jay Erickson
Radcliffe, Iowa