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Vol. 7

March 18, 1969

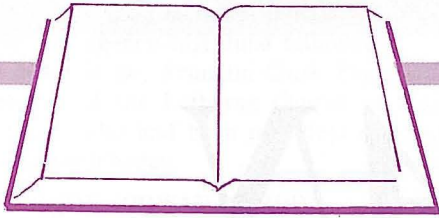
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According to the Word

THE EASTER MESSAGE — CHRIST IS RISEN

Mark 16:6

As people look at the world today with all its problems, heartaches and seeming hopelessness, they say, what's the use? Is there any hope, is there any way out, is there any solution to the mess we find the world in today? Yes, the Christian says, our hope for this life and the next rests on the foundation of the resurrection of Jesus Christ. If it could be proven that Jesus did not rise from the dead there would be no hope and no purpose for living. Without the resurrection there would be only darkness, fear, sorrow, and loneliness for each of us.

But He has risen. Because Christ is risen, Easter becomes a day of triumph, of victory, of joy, and of hope. Yes, the reality of the resurrection is our great hope. Because of the resurrection we, too, shall some day rise from the dead on that great day when Christ shall call forth everyone from the grave. Because He is risen from the dead you and I can also have victory over sin, death and the devil. Because of this three-fold victory of Christ, you and I can daily experience this same victory. We do not have to live defeated lives, but

we can live victorious lives every day.

Yes, for nineteen hundred years countless multitudes have thrilled with hope and joy at the words of the angel, "You seek Jesus of Nazareth, who was crucified. He has risen; He is not here; see the place where they laid Him!" Ever since these words were first spoken, the Christian's hope has been based upon the empty grave of the risen Lord.

By far the best proof of the resurrection is the existence of the Christian church. Nothing else could have changed sad and despairing men and women into people radiant with joy and flaming with courage. While no one saw the Savior rise, no event of history is better attested. Among the familiar proofs are the empty tomb, the appearance of Jesus to His followers, and the history of His Church.

The men who wrote the Gospel accounts of the empty tomb were not deceived by their own religious fanaticism. They were thoroughly competent witnesses, men of integrity on whose testimony we may rely. They were reasonable individuals, reluctant to believe that Christ had arisen until all logical doubts had been settled, and, even then, "some doubted." They had known Jesus intimately, they knew that He had really died and they knew that He had come back to life! They did not see His

Spirit, but they saw Him, talked with Him, ate with Him, and touched Him.

These men were not impostors who deliberately invented a resurrection "story." They were men of character, men whose lives were holy, men whose preaching was not the preaching of hypocrites. They were sincere, and they suffered martyrdom gladly, not to perpetuate a lie but to defend the truth. Yes, we know that He is risen, and that He lives today, and that He dwells within the heart of every child of God.

What you do about the message of Easter does not alter the facts, but it does make a difference in your destiny. Have you placed your faith in this crucified, risen, and living Savior? Remember, the message of hope in the Easter message is only for the Christian. There is no message of hope, of eternal life, etc., for those outside of Christ. For those outside of Christ there is only the hope of eternal death. If you have not accepted Jesus Christ as your Lord and Savior, remember, you are still living in the day of grace. To such Jesus is saying, "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in." If you haven't let Him in, why not let Him in now and let Him take possession of your life? I trust you will.

— Marvin S. Undseth

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.

I Know That My Redeemer Lives!

Rev. Robert L. Lee, Tioga,
North Dakota

How the heart of the Christian can thrill to the message of this most familiar Easter declaration: I know that my Redeemer lives. The hymn-writer continues, commenting,

“What comfort this sweet sentence gives.

He lives, He lives, Who once was dead;

He lives, my ever-living Head.”

This joyful exclamation could have been uttered by Mary Magdalene as she fell down at the feet of her risen Lord. It could have been prayed by Thomas as all his doubts were dispelled. Even Peter could have shouted it when the resurrected Savior appeared before his eyes.

And yet this most familiar of Easter messages was spoken many, many years before Christ was even born, by a man named Job.

The story of this man's life is a moving one. We read in our Bibles how this righteous man was deprived of home and family, of health and possessions. In the 19th chapter of Job, it tells of the vocal abuse which he suffered from his so-called friends. In verses 18-22, he cries out against their reproaches.

And then Job faced them with these words, “Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever (vss. 23-24).”

He had some important words to say to them now, words that were so important that they would last forever. He would have liked to chisel them on a rock, and then to fill the empty place in the rock with molten lead. These words were to be the most important that his listeners had ever heard.

“For I know that my redeemer liveth . . . (v. 25)”

Job's Redeemer was the coming Messiah, the Lord Jesus Christ. This Old Testament saint was saved by grace through faith in the Promised

One, even though the Savior was not yet crucified on the cross. And Job could look ahead by faith to the day when his Redeemer would stand upon the earth.

Yes, and even though Job's body must go the way of all flesh, and suffer physical death and decay, nevertheless, his Redeemer would raise him up in his body to be with his Lord forevermore.

Surely he is speaking here, by divine revelation, of that great event of which we read in I Thessalonians 4: 16-18, “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”

Do you know of a more wonderful comfort than this?

Every time the Word is preached, but in a special way on Easter Sunday, each one of us is confronted anew with the miracle of the empty tomb. He lives, we declare, and yet there are always those who would seek to disprove this great truth.

The chief priests and the elders bribed the guards that first Easter morning to falsely declare that Christ's disciples had come by night and stolen the body away. One of the popular notions today is that He was given a dose of some mysterious drug which fooled the soldiers into believing that He had died. It was all a big hoax, the unbelieving world wants to declare, just a “passover plot” by a Jewish fanatic and his followers.

But let's examine the evidence. How can one explain away the empty tomb? Those soldiers were ordered to stand guard there for a reason, because an attempt to remove the body was feared. The sepulchre was made sure, the stone was sealed, and the watch was set (Matt. 27:66).

Is it reasonable to believe that

every one of those soldiers was so foolhardy as to disobey Pilate's orders and take a nap? Is it reasonable to believe that the disciples were able to sneak up to the tomb and roll away that heavy boulder without disturbing at least one of the guards?

Let's take another look at the evidence. How can one explain the changed lives of Christ's followers? The Gospel accounts tell us that, of all the disciples, only John the Beloved followed his Master to the cross. Filled with fear, they had no idea what their next move should be. Perhaps they would be the next ones to be arrested and executed. When the excitement died down, then they could probably leave Jerusalem under cover of darkness.

Something did happen to these men, only not what they expected. They were **transformed**, from fearful, defeated fugitives, into bold, victorious witnesses of the Risen Christ.

Does this sound like the result of a man-made plot? Has a lie the power to perform such a miracle?

No, it is an inescapable fact that our Lord Jesus Christ rose from the dead, on the third day, just as He Himself had prophesied.

But suppose now that each Christian, with these facts firmly in mind, were able to sit down with every skeptic and unbeliever, and convince them of the truth of the Resurrection.

Would this knowledge save them?

When Job confessed his knowledge of the Living Redeemer, he was speaking of something greater than human wisdom. This was more to him than a fact which he had been taught as a child, than a logical conclusion which he had drawn.

Job's knowledge of his Redeemer was founded upon personal experience. He **knew** that his Redeemer lived, because he had found in the Lord a comfort and a strength which carried him through his time of troubles, which gave him peace in the midst of pain.

We are not saved by **what** we know,
[Continued on page 13]

EVANGELISM

The Evangelism Committee of the Association met on Feb. 14th at the Winter Bible Conference at Grand Forks to discuss the work of evangelism in the Association. Although we are called an evangelical church, the committee feels that there is still a great need for more emphasis on evangelism in the local churches of our Association. We should not be satisfied with just keeping the church work going with a lot of activities. Some congregations, especially in Lutheran circles, are just run ragged with all their activities and may appear like very active churches, but they are dead. Satan has been keeping them so busy with all their clubs, societies, etc., so that they have not had any time for that which is most important, real evangelism. So many churches today are like the church in Sardis of which Jesus said, "I know thy works, that thou hast a name that thou livest, but thou art dead."

Although it is very important to "feed the flock" and to help the Christians to grow in their faith, the greatest task of the church is to win the unsaved for Christ, both within the church as well as outside of the church, and to the uttermost parts of the world. In the sight of God one soul is worth more than all the world, and in most churches there are many unsaved souls within the congregation who do not know the Lord. Our greatest concern should be for these unsaved souls, for each day they are one day nearer to going into eternity lost forever in the torments of hell. If we do not meet the Lord at the cross and learn to know Him here on earth, then He will not know us when we one day shall meet Him face to face, but will have to say, "I know thee not; depart from me."

We believe that most churches or parishes in our Association have at least one series of evangelistic meetings each year. We of the committee would like to suggest that when you have had such meetings that you let it be known in the Ambassador, and that you share the results of the meetings with the rest of us also so that when souls are saved we may rejoice together with you. We believe that

these meetings should also be announced beforehand so that we may also join with you in praying for these services.

I was also asked by the committee to give a brief synopsis of the wonderful message on "Congregational Evangelism" which was presented to us by Pastor Franz at the Conference. If I had known that I was going to be asked to do this I would have taken more careful notes, but I shall, in brief, give what I have.

He began by giving a little distinction between evangelistic and revival, as these meetings are called. Christians are to be revived at these meetings, and the evangelist should present Jesus Christ in the power of the Holy Spirit in such a way that unsaved sinners are convicted of their sins to such an extent that they will seek the mercy and forgiveness of God through Jesus Christ. The objective and task of evangelism is to win souls for Christ. "Be ye reconciled to God." We are to make each one conscious of his personal decision for Jesus Christ. Go home and not only tell what Jesus has done for you, but show what Jesus Christ has done for you. Salvation is a matter of life and death. If we are saved we have eternal life; if we are not saved we will experience eternal death. We are to counteract permissiveness which is so prevalent in our day. The greatest field of evangelism is in the organized church, and we need a real revival in the Christian, organized church. The heart of the Gospel which we should preach is the cross of Christ and the empty tomb.

The pastor's attitude towards evangelistic meetings means a great deal and determines much also as to the temperature of the meetings. Without this preparation the evangelist may as well not come. We must pray down the blessings from above.

Pastor Franz then gave six pointers as to what to pray for before the evangelistic meetings and which we should all take to heart.

First we should pray that God might be glorified at these meetings, and God is glorified when we bear much fruit and when souls are saved. It is the Holy Spirit's task to draw souls unto

Christ. We can present the Gospel, but the Holy Spirit does the work in the hearts of men.

Secondly, we should pray that the church might be revived both as individual Christians and as a body. We cannot expect souls to be saved unless Christians are revived and have a great concern in their hearts for lost souls.

Thirdly, we should pray for the evangelist that he might be empowered from on high, that his lips might be released to proclaim the Gospel in the power of the Holy Spirit, under His direction, pleasing unto God.

The fourth thing he mentioned that we should pray for is that Satan should be bound. He wants to disrupt the meetings, and to remove the Good Seed of the Word that it does not fall in fertile soil. He wants to hinder the Word from having free course in our hearts, for the Word of God says, "Hear and your soul shall live" (Is. 55:3).

Then, in the fifth place, after all these things have been prayed for, we should then pray for the lost, that they might be saved. Pray for a concern in the hearts of the Christians for lost souls. Pray for concern in the hearts of the unsaved for their soul's salvation.

Then lastly, in the sixth place, we are to pray that the saved may be kept for the Lord, sanctified and grow in the likeness of Jesus Christ.

Christians should be challenged to go out before and during the meetings to visit and invite people to the meetings and if they have no way of coming, to offer to take them. We cannot expect results if we are lazy.

The evangelist is not to compete with but to supplement the work of the pastor. He should know of any specific needs and conditions of the people and community. He should always also give the invitation and press for decisions at the close of the service. Those who hear the Gospel are making a choice to accept or reject Jesus Christ. The pastor and the evangelist should get together as to how to close the service, but there should be a reliance on the Holy Spirit not only to lead

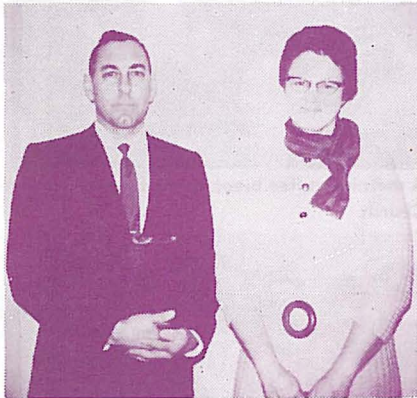
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A Report of the Seventh Winter BIBLE CONFERENCE

Sessions Were Held at the New Trinity Lutheran Church in Grand Forks, N. Dak.

Mr. and Mrs. George Knapp, with previous experience as missionaries in Brazil, were commissioned to work in the Association's field in that country at the closing service of the Winter Bible Conference on Sunday afternoon, Feb. 16. Together with four of their children they have already taken up work in Campo Mourao, Parana, Brazil.

Members of the Board of World Missions participated in the service. Pastor A. L. Hokonson, Faith, S. Dak., read a greeting from Board chairman Robert Knutson, McVille, N. Dak., who was unable to be present. Returned missionary Alvin Grothe led in Scripture reading and prayer.



Mr. and Mrs. George Knapp, who were commissioned as missionaries on Sunday

The sermon was preached by the president of the Association of Free Lutheran Congregations, Rev. John Strand of Minneapolis, Minn. He used I John 2:1-6 as his text. He pointed out that while man could do nothing toward his salvation, God has done something. He has provided a remedy for sin, His Son Jesus. God has given the Christian Church the command to go out to all the world with the news of the remedy. Pastor Strand reminded the missionary couple that

they must be wise enough not to try to do what they want to do, but to remember that they will be able to do all that God wants them to do.

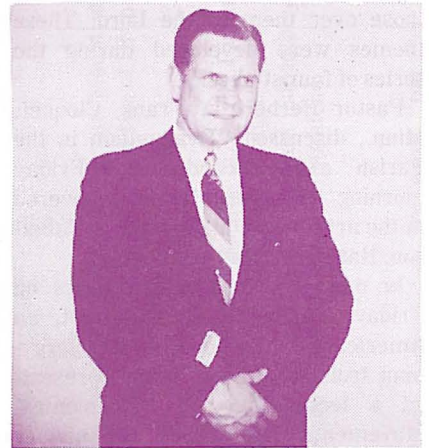
A large audience of 300-400 persons crowded Trinity Church's first unit for the closing service. There was great joy in every heart over these new workers for God's assignment for the AFLC in the largest nation of the South American continent.

At the Sunday morning worship service, Rev. Richard Snipstead, Minneapolis, dean of Association Lutheran Bible School, delivered the message. He used the Gospel text for the day, Luke 18:31-43, and entitled his sermon "Christ Loved the Church." We remember blind Bartimaeus, Pastor Snipstead declared, because of his faith. He is the fulfillment of Jesus' purpose in going to the cross. He is a symbol of the church. Mr. Snipstead stated that if Christians live near the cross it is not difficult to die daily unto self and sin. When this is done, the sanctification of the believer, which is Christ's desire, can take place.

At a morning Bible hour prior to the worship service, the pastor of Trinity, Rev. David Molstre, conducted the study from Colossians 2.

Evening evangelist for the Conference was Mr. Clifford Johnson, an Esko, Minn., businessman and lay preacher. He is also a member of the Association's Co-ordinating Committee. Mr. Johnson had chosen "The Conflict of the Ages" as his over-all theme, but he said that that was really just a dressed-up name for the simple term "Sin and Grace."

On Thursday night he referred to a number of conflicts which rage in the world today. But the great conflict, Mr. Johnson stated, is that of God versus the devil. And this conflict is centered in people. God's highway, a reference to Isaiah 35 from which his text was taken, is the safe way through the conflict, he said. Will the Father be waiting for us as we come to the end, Mr. Johnson asked.



Mr. Clifford Johnson, evening speaker at the Conference

"Backsliders" was the evangelist's topic on Friday night. He spoke about the Prodigal Son and said that the parable tells about someone who was in the Father's House and then left it. Most of the prodigals today are in the church, Mr. Johnson averred. In emphasizing that now is the day of salvation, he urged that no one wait until he feels like it to repent or for a more opportune time. Nor should he try another way, for Christ is the only way to the Father. In order to come back to God, Mr. Johnson declared, it is necessary to have a knowledge of sin and a knowledge of God's grace and to believe the Gospel.

On Saturday night Mr. Johnson based his message on Romans 6:23. He called it a wonderful and horrible verse and said that there is both Law and Gospel in it. Against the background of physical, spiritual and eternal deaths, all the product of sin, Mr. Johnson pointed to the gift of God which is eternal life.

The Bible teacher for the Conference was Pastor Fritjof Monseth, Osseo, Minn., an instructor in both the Seminary and Bible School. The book of I Thessalonians was the basis for the study. He indicated that the reasons Paul had for writing the letter were six-fold: to answer accusations

against his character, to encourage the church in persecution, to warn against immoral practises present in Thessalonica, for doctrinal reasons, to discuss the question of the time of the Lord's return and to stress the need for respect and honor for those over them in the Lord. These themes were developed during the series of four studies.

Pastor Herbert L. Franz, Cloquet, Minn., discussed "Evangelism in the Parish" at the second hour on Friday morning. His presentation is covered in the article by Pastor Hans J. Tollefson, Hatton, N. Dak., on page 4.

In one of the afternoon hours on Friday, Pastor G. L. Halmrast, an American Lutheran Church clergyman from Moorhead, Minn., presented a lecture on the "Ecumenical Movement." He traced the history of this Movement, including the merger of the International Missionary Council with the World Council of Churches at New Delhi in 1961 and the Fourth Assembly in Uppsala, Sweden, last summer. Rev. Halmrast said that to the Ecumenical Movement the great sin is divisiveness and that for many in it the aim is the renewal of social structures, not the salvation of individual souls.

The attention of the Conference turned to Parish Education on Saturday morning. Rev. Raynard Huglen, chairman of the Board of Publications and Parish Education, discussed Christian education in the parish in general terms, considering the essential elements of pupils, teacher, lesson material and meeting place. He also reported to the Conference on plans and hopes to fill the vacant position of executive secretary for parish education in the Association.



Mrs. Vernon R. Nelson, secretary of the Board of Publications and Parish Education

Mrs. Vernon R. Nelson, Grand Forks, secretary of the Board, continued the hour by telling the audience about the progress being made in preparing Sunday School materials for the churches. Courses for every class will not be ready this fall, she said, but there should be material for some of the upper classes. A question and answer period closed the session.

Finally, a presentation by Rev. Reuben Wee of Tioga, N. Dak., was given on Saturday afternoon. As a former legislator in Minnesota he was qualified to speak on the subject "The Christian and Politics." It was his contention that Christians should be involved in politics. They can be attractive in the world for Christ. Our prime purpose should be to influence people for the Lord Jesus Christ, the former lawmaker avowed. He further stated that government is no better than the citizens wish. As a whole, the people he met in government were honorable, Mr. Wee said.

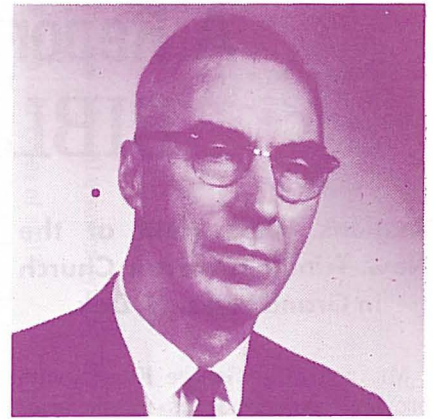
Various pastors and others took part in the sessions of the Conference. Special music was provided for many of the meetings.



Mr. Joel Rogenes, left, and Mr. Julian Harstad, of the Hatton, N. Dak., parish, who provided some of the special music at the Conference

Noon meals and coffee breaks were served by the ladies of Trinity.

The Conference was well attended. Some rather stormy weather was experienced on Friday but this didn't have a great effect on the attendance. People were present from most of the Upper Midwest states in which our church is located. A Bible Conference was held the same week in the West Coast District of the Association.



Rev. Fritjof Monseth, Bible teacher



A chat during a coffee break



A morning coffee break in the foyer of Trinity Church



One of the Sunday dinner tables



Dinner being served on Sunday

MEET

the

Churches

OF OUR

FELLOWSHIP



TODAY: The Abercrombie-Doran Parish

BETHANY LUTHERAN CHURCH

Situated five miles southwest of Abercrombie, N. Dak., which in turn is near historic old Fort Abercrombie (with its blockhouses), Bethany Lutheran Church was organized on August 12, 1881, under the leadership of Pastor Christian Wold. There were 64 members. Synodical affiliation was with the Norwegian-Danish Conference. That, in turn, was followed by membership in the United Church, 1890; the Friends of Augsburg, 1893;

the Lutheran Free Church, 1897; and the Association of Free Lutheran Congregations, 1964.

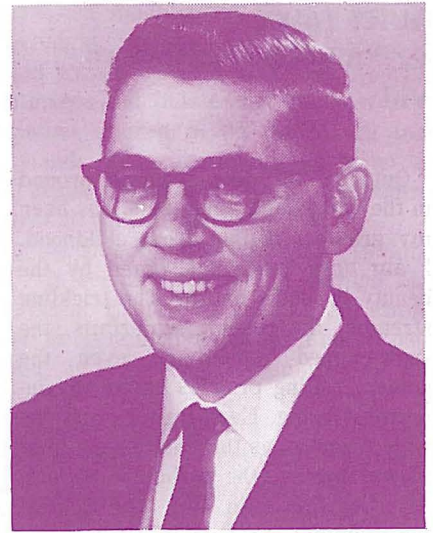
Larry V. Severson, a student pastor who will be ordained at the Association's Annual Conference in June, is the present pastor.

Other pastors at Bethany have been the aforementioned Pastor Wold, 1881-83; L. C. Hill, 1883-84; Gustav Oftedal, 1884-90; J. J. Heie, 1891-93; O. L. Torvik, 1895-1901; H. O. Helseth, 1901-06; T. Rorstad, 1907-12; W. B. Dahl, 1912-17; V. L. Peterson, 1917-36; Hans Upstad, 1937-64; Mr. Francis Monseth, 1965-67; Mr. Sidney Swenson, 1967; and Mr. Larry Severson, 1967—.

Hexagonal in shape, Bethany Church was built in 1885. A balcony was built in 1896. In 1906 an extra room was added. A storm destroyed the steeple in May, 1925. In 1966 a spire and cross were placed on the belfry and these were dedicated at the 85th anniversary festivities in August of that year. A full basement was put under the church in 1939. The basement floor has recently been tiled.

Women's work at Bethany began in 1883 when an Aid was organized. A Dorcas Missionary Society was started in 1897 with its chief purpose being to interest young women in home and foreign missions.

Earliest Sunday School records go back to 1891. The first Bethany choir began practise in 1895. Today Bethany



Larry V. Severson is the pastor of the Abercrombie-Doran parish. He will graduate from Free Lutheran Theological Seminary in May and will be ordained in June. He and his wife, the former Maureen Hartsoch of Ray, N. Dak., are living in the parsonage now. Mr. Severson is from Walnut Grove, Minn., and did parish work in both Minnesota and South Dakota before beginning work in this parish.

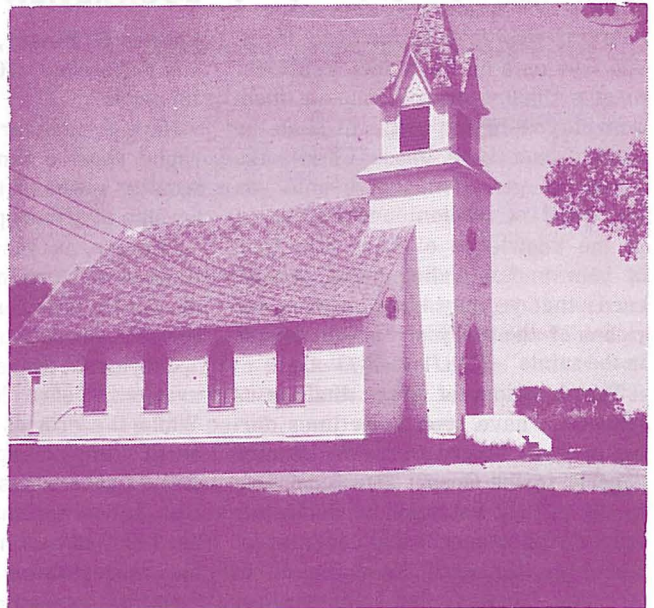
has adult, youth and junior choirs. Luther League work also goes back to the early days of the congregation.

Two sons of Bethany are in the Lutheran ministry. Rev. Julius Hermunslie is the AFLC pastor in Fergus Falls, Minn. Rev. Elder Oscarson (ALC) is serving in Long Beach, Calif. Three daughters of the church are Lu-

[Continued on page 13]



Bethany Lutheran Church



Stiklestad Lutheran Church

QUIET TALKS

by Pastor Lars Stalsbroten

VIII

Outdoor life, like scouting around in the woods and mountains, has been my greatest delight from childhood. I am very much fascinated by the beauty in God's nature. The trickling streams, the rushing waterfalls, the snow-capped mountains, even the golden, rolling prairies excite my innermost being. Each time I cross the wide Atlantic, as the great ocean liner plows through the turbulent waters, my soul fills with awe. The land of the midnight sun both in Norway and Alaska has a music all its own. Then I step outside my door and there to greet me are the daffodils peeping up from the cold frozen earth, bursting into sun-filled cups of gold.

Each of us, in our own way, has captured these unforgettable transparencies of God's creation and we are deeply moved.

But there is something in the spiritual realm on earth that far exceeds all the beauty in God's nature.

Nicolai F. S. Grundtvig has expressed it in poetical words as follows: "Most wondrous is of all on earth The kingdom Jesus founded.

Its glory, peace and precious worth No tongue has fully sounded."

Paul is expressing the same truth in his prayer for the Ephesian church: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know . . . what the riches of the glory of his inheritance in the saints" (Eph. 1:15-18).

This kingdom of grace that Jesus founded I have seen sometimes during revivals, in great crowds listening eagerly to the Gospel and responding to the call of salvation, under bitter tears of repentance. I will never forget when the Lutheran Free Church in Arendal, Norway, had joint services with the State Church (Trefoldighets

kirken), seating capacity, 1800. We had noonday meetings. The church was filled to the doors. People were kneeling and sobbing all over the church. What a glorious sight! Heaven and earth rejoicing.

I have seen some of the glory of this kingdom in my confirmation classes, when the young people under the instruction of God's Word blossomed out into full assurance of faith and became living witnesses in the home and in the church.

Other times I have seen this kingdom in small prayer groups where fathers and mothers prayed and wept over their unsaved children. God puts such tears in his bottle, and writes them in His book (Ps. 56:8). I pity the son or daughter who refuses to let God's love and the prayers of his parents lead him to repentance. Those tears will meet them at the judgment throne, and what weeping and wailing!

Again, I have seen this kingdom in sickly, suffering, lonely saints. They could smile through tears and rejoice in the hope of the glory of God, under the most excruciating pain.

Indeed, there are boundless riches of glory in His inheritance—the saints: "The glory, peace and precious worth No tongue has fully sounded."

Sometimes it is a hidden glory and only those who have been enlightened by the Holy Spirit can see it.

(End of a series)

BOOK REVIEW

Charles G. Finney, Basil Miller, Bethany Fellowship, 1966. \$1.50, paperback. 137 pages.

Here is another reprint of a biography about a famous Christian personality given to us by Bethany Fellowship of Minneapolis, Minn. **Charles G. Finney**, as was the case with **John Wesley**, was originally written by Basil Miller for Zondervan Publishing House a generation past.

Charles G. Finney was an American evangelist of a hundred years ago. While the crowds he spoke to would seem skimpy compared to those which Billy Graham has addressed, Finney was active for many years and was used of God in a notable way to reach his own generation.

In fact, in reading about Finney one is troubled by the recurring question,

why don't we see the spirit of revival so manifest itself as happened in his day? It is said that it happened that a casual observer approaching a town where a revival was in progress sensed the presence of God in a remarkable way even before he spoke with anyone.

If a person is not a student of another's life, it is pretty difficult to determine how accurate a biography is. And I haven't been a student of Finney, although I have read his **Revivals of Religion**, considered a classic on that topic. Nevertheless, the book by Basil Miller gives the impression of being factual. It contains a great many quotations, some from the evangelist himself.

Charles G. Finney is an easy-to-read book. It isn't long. It won't tell you everything about this tremendously effective evangelist-pastor-author-professor (Oberlin College in Ohio), but it will introduce you to or reacquaint you with a most remarkable man.

Raynard Huglen

BIBLE VERSES

"This Jesus God raised up, and of that we all are witnesses."

Acts 2:32

"The God of our fathers raised Jesus whom you killed by hanging him on a tree."

Acts 5:30

"For we know that Christ being raised from the dead will never die again; death no longer has dominion over him."

Romans 6:9

"But thanks be to God who gives us the victory through our Lord Jesus Christ."

I Corinthians 15:57

"As seen in the working of His infinite might when He displayed it in Christ by raising Him from the dead, and seating Him at His own right hand in the heavenly realms, high above all other government and authority and power and dominion, and every title of sovereignty used either in this age or in the age to come."

Ephesians 1:19b-21, Weymouth

"If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God."

Colossians 3:1



MAKING EASTER MEANINGFUL

The great festival in Christendom is Easter, the day of the Resurrection. The resurrection of Jesus was the sign of victory over sin, death and the grave. During the past weeks of Lent we have walked the sad **Via Dolorosa** with Jesus in order to see Him die on skull-shaped Calvary. What a mournful thing it is and how much more difficult it would be if we knew that our creed ended with the words "He was crucified, dead and buried." But the knowledge that there is more—"On the third day He arose again from the dead"—gives us courage and hope.

To those first disciples of Jesus, on-the-scene participants in the drama, the way of sorrows seemed to be leading to a dead end. They had received the prophecies of resurrection from the Master but they were dull of heart and didn't grasp them. Crushed by defeat, they even forsook the dead body of Jesus and left burial to secret followers of the Christ. Their numbed minds fumbled only with thoughts of what might have been and an uncertain future.

But what a change occurred on the first day of the week! The finding of the empty hewn-out tomb and Jesus' touching revelation of Himself to Mary Magdalene brought the first stabbing sensations of joy to the disciples and other close followers of the Lord. Then, over a period of forty days in various appearances to several hundred persons the fact of the resurrection was indelibly stamped on hearts and lives.

Further, the conviction that Jesus had burst the bonds of death transformed a dispirited band of followers into a courageous company willing to risk even martyrdom to herald the truth that through faith in the risen Christ

men might also surmount death and need not go "like the quarry-slave at night, scourged to his dungeon." The story of Christian witness is a thrilling one, covering generations and centuries. And **finis** has not been written to it yet. The Christian Church in the world, all that is good about it, stands as a testimony to belief in the resurrection of Jesus Christ and to the subsequent raising from the dead of all who fall asleep in Him.

That brings us to the title for this editorial, "Making Easter Meaningful." It seems in order to remind one another that the truths of Easter, as well as Christmas and Pentecost, must be personally appropriated if they are to be meaningful. It is so easy, when we see the world paying lip-service to Easter and Christmas, to think that simple outward recognition of religious truth is enough. Sometimes not only the communications media but even preachers give indication that the Resurrection gives blanket coverage at least to everyone in America. This is sweet talk and popular but it is not Biblical.

May we remind you of these words of the Savior: "And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever **believes** in him may have eternal life" (John 3:14, 15). And these: "I am the resurrection and the life; he who **believes** in me, though he die, yet shall he live, and whoever **lives** and **believes** in me shall never die. Do you **believe** this?" (John 11:25, 26). So the question comes, not only, "Do you believe this?" but also, "Do you believe--in Jesus?"

Easter is meaningful only in such a confrontation with the Christ. Apart from this Easter is only words and pageantry and some family fun-time. In Jesus Christ it becomes living truth which sets a man free from caring about his own safety in order that he might serve his victorious Lord and his fellow men. And he is sustained by the conviction that "neither death, nor life--nor anything else in all creation" will be able to separate him from God's love in Christ Jesus.

WINTER TURNS TO SPRING

The last time we wrote about the beauty of snow ("London Snow" Mar. 9, 1965) certain areas of the Upper Midwest proceeded to be deluged with several heavy snowfalls and a great many difficulties ensued for many people.

Snow is still beautiful, albeit the great amount of it this past winter has brought many problems, not least to those of us who live on the coteau (Sisseton hills) in northeastern South Dakota. By the end of February eight Sunday services had been cancelled in our three-point parish and numerous other meetings or classes as well, cancelled or postponed. School bus routes have often been blocked. Some farmers have experienced difficulties in providing feed for livestock. Snowmobiles, still an oddity around here before this winter, became more common as they proved to be necessities rather than playthings.

All of this in a "snow winter." Is it any wonder

then that progress toward spring is welcome more than usual this year? Unfortunately, the thaw will produce flood problems for some people, but looking beyond them there is promise of warm weather, new life springing up, seedtime and harvest.

Before we leave winter, however, let it be said that this was a good winter in which to read Walker Chapman's fascinating book *The Loneliest Continent*. Dealing with Antarctica, the last continent to be discovered and which some thought would be lush with foliage and verdure, the book told of some things we had once heard but had forgotten and brought out many things which were undoubtedly new to us.

Today there are very few new worlds to conquer on this earth. Perhaps that is why men reach out into space. Perhaps the world is poorer today because there are fewer opportunities to test man's courage, we speak of physical matters, than in a more simple day.

Consider the attempt to reach the South Pole in the day before mechanized equipment was of any real value in such climes. Ernest Shackleton, the intrepid Englishman, made the first effort with three companions in the winter of 1908-09. They came within 97 miles, then had to turn back because they knew that they could not both reach the Pole and get back alive. Plagued by dysentery from infected pony meat on the return trip, the party managed to get back to their base without loss of life.

It remained for the Norwegian, Roald Amundsen, to reach the South Pole first. He and his party of four did so in December, 1911. Their venture was well planned, the men were fit and experienced no special hardship. But consider the fact that they travelled 1,860 miles in 99 days of Antarctic summer where a wind at two below zero felt "summer-like." The trip had been made by dog-sleds and skis.

Robert Falcon Scott and his English party were not so favored. They set out from a different base that same winter in an attempt to reach the South Pole first. Five men comprised the group and they, too, travelled by sleds (dog and pony) and skis. The last part of the journey out and the return trip were to be accomplished with the men pulling the sleds. One man, without skis, travelled afoot. Scott and his men did not reach the Pole until January 17, 1912, over a month later than Amundsen. Now it was the middle of Antarctic summer and they would have to race against time in order to get back before autumn weather would be a hazard. However, an added problem was their physical condition. One man died a month later and another perished in early March. The three survivors struggled to reach home base. They came within 11 miles of the last food cache and 140 miles from their starting point. There severe March blizzards kept them confined to their tent and with their food supplies gone they both starved and froze to death. In October their bodies were found in the tent. Scott's last diary entrance had been March 29. Among his notes that day were these, "We shall stick it out to the end, but we are getting weaker, of course, and the end cannot be far."

We aren't sure what all of this means for us today, but there is a call here for us to remember those who broke new ground in a time when doing that wasn't as easy as it would be today. There is a suggestion here about the idea of being debtors to those who have lived before us.

And this is true also in reference to spiritual and Christian concerns. Chief of all is the Lord Jesus Christ, the "Author and Finisher of our faith" (the Leader and Perfecter, the Pioneer and Perfection) (Hebrews 12:2). And then there is Paul and the other Apostles, Martin Luther, Augustine, John Wesley, Hans Nielsen Hauge, Paavo Ruotsalainen, and others. We are debtors to many.

As winter turns to spring and ice and snow give way to warmth and renewed life, let us not forget that no progress has been made without sacrifice and exposure to the cold which chills men's souls.

PLEASE, MR. PRESIDENT

The President of the United States has recently returned from a trip to a number of European countries which, we pray God, may lead to a greater sense of understanding and co-operation among our nations and work toward the larger goal of peace with justice and honor for all peoples.

The President's journey included a stop at the Vatican in Rome. Not only was Pope Paul honored by a visit but he was probably purposely singled out to be the last person the President visited in Europe. The first and last positions hold special significance.

Actually, we don't think it's necessary for an American president to call on any pope and we don't want American presidents to get the idea that if they get anywhere near Rome they have to pay their respects. The pope is a religious leader, the head of a church. In our country we have freedom of religion. Each church is supposedly equal to another. American presidents shouldn't pay state visits to the heads of any churches as is obviously necessary for anyone who approaches the Vatican in Rome.

Presidents are certainly free to meet and confer with religious and spiritual leaders. It certainly wouldn't be out of the way for a president to confer with his own pastor or his church president or bishop. But let there be no favoritism shown one church over another, even if it is a large and powerful one.

In this connection, we oppose the granting of diplomatic status to the Vatican or the sending of a personal representative by the President. It isn't necessary that our government have diplomatic relations with a church, surely not one church to the exclusion of others. The Pope is free to speak to the world and has a forum hardly equalled in the world. He does not need the special ear of the U.S. government.

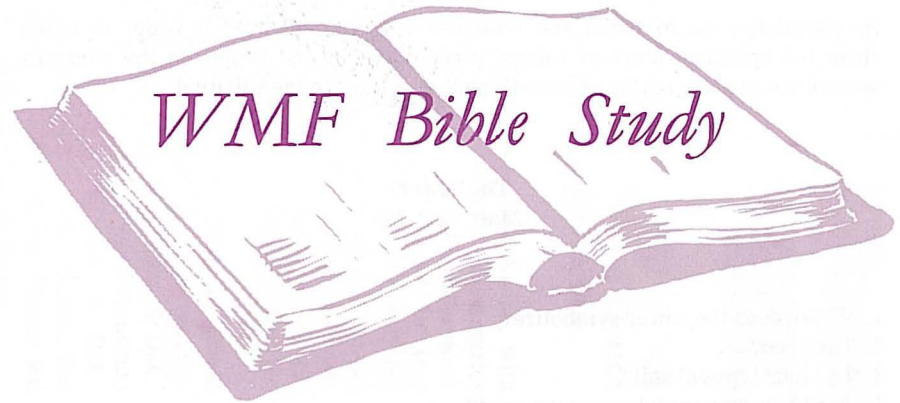
Our domestic tranquillity is best served by refraining from any official government connections with the Vatican.

- a. What did the father take for granted in his son now that he had come back?
- b. If we sin and come back to God, are we again His children?
- c. Can we take our sonship for granted if we remain in the far country?
9. What gifts did the father give his son?
 - a. What does the ring symbolize?
 - b. The robe?
 - c. The shoes?
 - d. The banquet?
10. Of what did the older son accuse his father?
 - a. Was this a just accusation?
 - b. If we do not have a blessing from God, as was the case with the older son, whose fault is it?

In I John 1:9 we are told that if we confess our sins, Jesus will forgive us our sins, and cleanse us of all unrighteousness. The mistake that man often makes here in applying this to himself is that instead of confessing sin, he in his prayer only begs God for forgiveness. How can God forgive if there is no confession of sin? Neither has God said that we need to beg Him to forgive us. If we confess or name our sins God will automatically forgive them (I Jn. 1:9).

Did the prodigal son need to beg the father in order to be forgiven? Note how easy the father made it for his son to come home. He went out to meet him and he dressed him in his own clean, rich garments so his son could come home not as a tramp, but with great respect as his own son. Do we make it this easy for those who have wronged us to seek our forgiveness in case they should want to have it?

What a blessing forgiveness of sin is to the weary sinner. Not only does it again unite the sinner in fellowship with Jesus, and assure him of a place in heaven, but it also clears the conscience of the sinner. Forgiveness as found in Christ gets rid of all guilt feeling and guilt complexes. There is nothing so tormenting as the feeling of guilt. Jesus alone can remove any and all guilt. How foolish to put off coming to Him with our sins, when doing so can lighten the burden and remove the sin load. Have you come to Jesus?



April 1969

NEW TESTAMENT BIBLE HISTORY QUESTIONS

Lesson Four The Parables of Jesus

Introduction

Jesus stands out as the great teacher of all times. He had (and still has) an outstanding subject to teach. He taught the way of salvation or how man might gain heaven. But Jesus is known not only for what He taught, but also for the way He taught.

In Lesson Three we studied the Sermon on the Mount which is known for many great sayings of Jesus. Today we shall study two of His parables.

Jesus is known for His parables. This was primarily His method of teaching. By means of the parable, Jesus was able to make clear to man in a very simple manner great spiritual truths which would indeed be difficult to explain and make clear by the use of doctrinal statements alone.

The word "parable" comes from the word "parallel." Jesus paralleled the known with the unknown in order to be able to make the unknown known.

He paralleled the material and temporal with the spiritual in order to make clear the spiritual. Various things, places, events and people in the parables symbolize spiritual truths or something that relates to the spiritual.

The Sower
(Matt. 13:1-23)

1. Whom does the sower symbolize?
2. The seed?
3. The four types of soil?
4. The birds who snatch away the seed?
5. The stones in the rocky soil?
 - a. The scorching sun?
6. The thorns?
7. The good soil?
8. What do hundred, sixty, and thirty-fold symbolize?
9. What would you say was the one thing necessary in order to understand the things of God?
10. According to the teaching of the parable, do all who hear the word of God accept it and become Christians?
 - a. What does Jesus mean by, "Who has ears to hear, let him hear?"

Jesus told this parable to a large crowd of people along the seashore. His disciples were also there. When He finished the people dispersed and went to their homes, much as people do after a church service. However, a few remained. The disciples of Jesus and Jesus remained, and perhaps a few others. These few said to Jesus: "That was a wonderful parable or sermon you preached today, but what does it mean?"

Jesus, answering them, said, "The rest of the people that were here today also heard this parable as you did. They asked no questions about it. It might seem that they understood it, and therefore did not bother to ask about the parable. But the truth is that they didn't understand it either. They gave the impression that they understood, but they did not. They heard a wonderful parable today, but it had no meaning to them.

"But as for you, since you have come to me with an open heart seeking

the meaning of this parable, you shall not only know the meaning of this parable, but you shall also know of the deep mysteries of the Kingdom of God."

In other words, Jesus promised these few who came inquiring the meaning of this parable that they would some day be an authority on the spiritual things of God. We realize how this came to pass. It was some of these same men—Matthew, John, Peter and James—whom God later used to write much of the New Testament.

It is well to note that though Jesus told this parable to many, yet there were only a few who remained to hear the meaning of it.

Today also we have many who come to church to hear God's Word. Few stay afterwards to talk about what was said. Do all who come understand? Or are many of the people who come to church today like the crowd that heard this parable by the seashore. They hear a sermon (possibly a good sermon) but they do not understand what it means or how it applies to them.

The Prodigal Son
(Luke 15:11-32)

1. Whom does the father symbolize in this parable?
2. The sons?
3. What does the property of the father symbolize?
4. The far country?
 - a. Was the father able to advise, protect, and bless his son while his son was in the far country?
 - b. Can God save our souls and give us eternal life if we live far from Him and for the things of the world?
5. What is meant by the younger son's "coming to himself" as mentioned in v.17?
6. What conclusion did the younger son come to in v.19?
 - a. What position did he decide to ask his father for?
7. What made it easy for the son to return?
8. What did the son plan to say to the father that never got said? (vss.19 and 21)

[Continued from page 7]

theran pastors' wives: Marit Flaa (Mrs. Julius) Hermunslie; Naomi Gunness (Mrs. Leonard) Nypen; and Beatrice Nash (Mrs. Daniel) Faust.

STIKLESTAD LUTHERAN CHURCH

The Stiklestad Church, located 3½ miles east of Doran, Minn., began in October, 1894, when new settlers would gather around in farm houses and schools to have devotional meetings and services. Some times they had a visiting pastor and sometimes a layman would speak.

This was a Norwegian settlement, most of the people coming from Trondheim, Norway. They named their church Stiklestad, after St. Olav (Heraldson), as Stiklestad is the place in battle where he fell. St. Olav died in battle as he was fighting to introduce Christianity into Norway.

Stiklestad originally used the Norwegian language exclusively and records were also kept in the Norwegian language.

The church was built in 1896, the work being done by the members of the church with S. Christianson acting as foreman. The ground for the church and cemetery was donated by John Christianson. The church was dedicated in June, 1904, the cost of the building being \$2500.

Some of the charter members were Martineus E. Skrove and his wife Martha; John and Martha Christenson; O. M. Aasness and wife; Sigurd Christenson, Lars Ostrund, John Bjerkness, Berut Ness, and J. Oksness and wife.

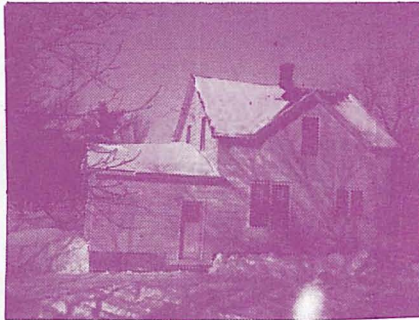
When the church was built the congregation was a member of the United Church and affiliated itself with this organization until 1906, when it attached itself to the Lutheran Free Church.

The first pastor was Rev. A. J. Hultang 1892 - 95. Other pastors serving since are: Elias Berlie, 1896-98, Peter Steen, 1898-1903, Anton Larson, 1903-07, John Paulson, 1908-10, Ludvig Pederson, 1911-12, Andrew Olson, 1914-33, Joseph Melby, 1934-36, Rev. R. H. Hofstad, 1937, Jacob Andreasen, 1937-38, E.M. Strom, 1938-48, Rev. Eldor Evenson, 1949-53, Mr. Marvin Tungseth,

1953-56 and 1962-63, Alfred Knutson, 1957-62, Mr. Francis Monseth, 1964-66, Mr. Sidney Swenson, 1966.

Presently, in 1968, the church is affiliated with the Association of Free Lutheran Congregations and served by student pastor Larry V. Severson, who will be ordained in June.

The Ladies Aid and Sunday School were started at approximately the same time as the congregation.



The Abercrombie-Doran parsonage. Bethany, Abercrombie, and Stiklestad, Doran, organized a parish on June 28, 1968, and called a pastor. This house was purchased in Abercrombie as a parsonage and has been remodelled. The addition on the left contains the pastor's study.

[Continued from page 4]

the service but also in the closing of the service.

We hope and pray that this will be a blessing to you out in the congregations of the AFLC. Let us pray for one another in our evangelistic endeavors, and for evangelism throughout the world.

For the committee,
Pastor Hans J. Tollefson, Secretary

[Continued from page 3]

but rather by **Whom** we know. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

He lives! Our Easter celebration is built upon a firm foundation, the sure fact of Christ's resurrection from the dead. Nothing can shake that.

But may we not stop there, but rather proceed to make this truth the most important fact in our lives. Only then can we understand Job's assurance.

Only then can we echo with St. Paul, "Christ liveth in me" (Gal. 2:20).

REV. CHRISTIAN G. OLSON PASSES

Rev. Christian G. Olson, 67, longtime pastor in the Lutheran Free Church and later in the American Lutheran church, passed away on Monday, Feb. 24, in Renton, Wash. He had suffered injuries while repairing his automobile and they proved fatal.

Funeral services were held at Zion Lutheran Church in Kent where he was a visitation pastor. He held a similar position at the Lutheran Church of Richmond Beach at the time of his passing. Burial was in Washington Memorial Park.

Retired from full-time ministry since 1967, Christian G. Olson was born at Brainerd, Minn., and was graduated from Augsburg College and Theological Seminary in Minneapolis, Minn. He received a Master's Degree in Systematic Theology at Hartford Theological Seminary. Pastorates which he served were at Lamberton, Minn., Pontoppidan in Fargo, N. Dak., Calvary in Willmar, Minn., and Lakeridge in Seattle, Wash.

In 1929 he was married to Borghild L. Bromstad. She survives him, as do three daughters, Mrs. Donald Compaan, Seattle, Mrs. John Lundy and Mrs. James Read, Salem, Ore.; and three brothers, Rev. Martin Olson, Mora, Minn., Andrew in Iowa, and Oscar, St. Petersburg, Fla.

"But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep."

I Corinthians 15:20



In Memoriam

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

IN MEMORIAM
NORTH DAKOTA
Valley City
Mrs. Carl Monson, 65
Feb. 18
Grace

1969 CHOIR TOUR ITINERARY



THE ASSOCIATION LUTHERAN BIBLE SCHOOL CHOIR
Mr. Donald Rodvold, Director

Sun., March 23—Roslyn, S. Dak.
Mon., March 24—Faith, S. Dak.
Tues., March 25—Absarokee, Mont.
Wed., March 26—Genesee, Ida.
Thurs., March 27—Astoria, Ore.
Fri., March 28—Kirkland, Wash.

Sat., March 29—Everett, Wash.
Sun., March 30—
11:00 a.m., Everett, Wash.
8:00 p.m., Ferndale, Wash.
Mon., March 31—Spokane, Wash.
Tues., April 1—Kalispell, Mont.

Wed., April 2—Culberston, Mont.
Thurs., April 3—Tioga, N. Dak.
Fri., April 4—Grand Forks, N. Dak.

The time of each concert is set locally,
but will usually be at 8:00 p.m.

BEGINNING NEXT TIME

Beginning next time, *The Lutheran Ambassador* will carry a three-part travelogue by Albin Hilding Fogelquist, Jr., Spokane, Wash., about his recent trip to the Holy Land, with stops at other places, such as Copenhagen

and Rome. The trip was under the auspices of a class at Whitworth College in Spokane which he attends.

A pre-seminary student, Mr. Fogelquist is a member of Olivet Lutheran Church and wrote the article about his church in the *Ambassador* of Feb. 4.

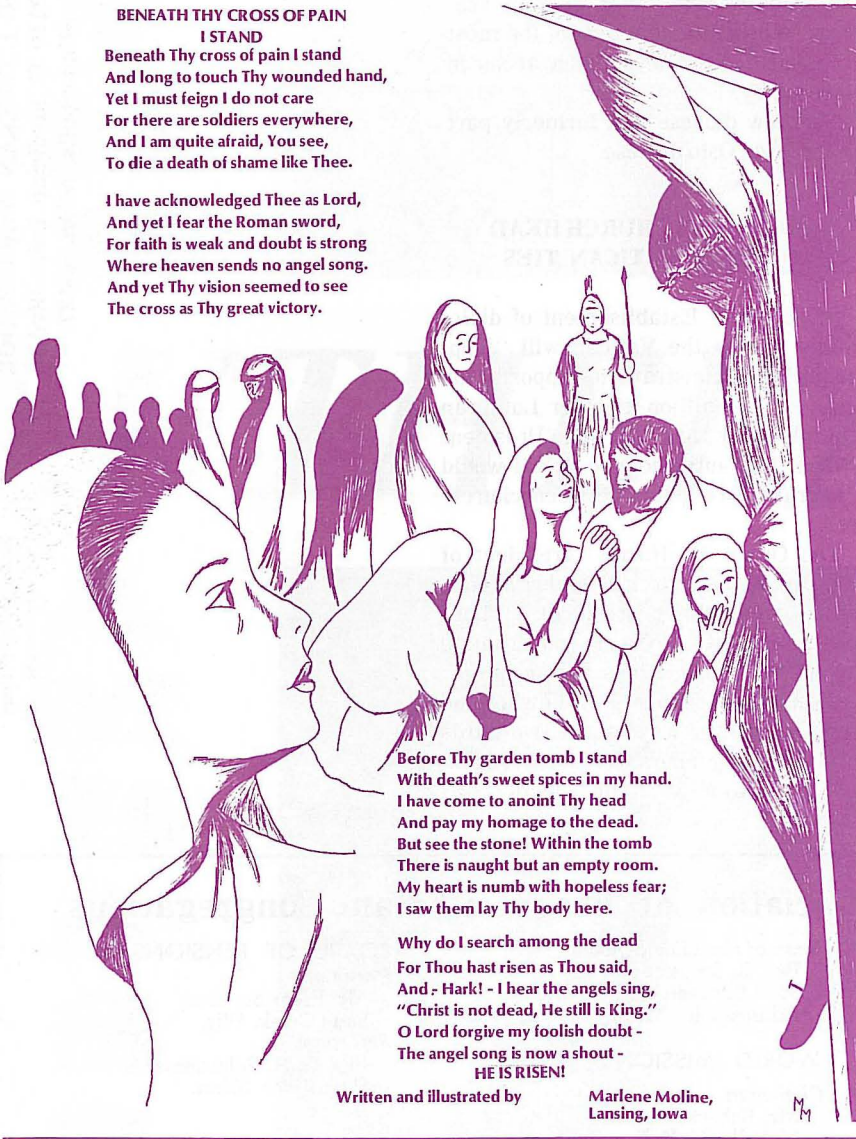
RELIGIOUS EMPHASIS MEETINGS HELD IN KIRKLAND

Pastor Jay Erickson, Ferndale, Wash., was the speaker at Religious Emphasis Week in Our Redeemer Lutheran Church in Kirkland, March 2-6. Rev. Robert Rieth is the pastor of the church.

**BENEATH THY CROSS OF PAIN
I STAND**

Beneath Thy cross of pain I stand
And long to touch Thy wounded hand,
Yet I must feign I do not care
For there are soldiers everywhere,
And I am quite afraid, You see,
To die a death of shame like Thee.

I have acknowledged Thee as Lord,
And yet I fear the Roman sword,
For faith is weak and doubt is strong
Where heaven sends no angel song.
And yet Thy vision seemed to see
The cross as Thy great victory.



Before Thy garden tomb I stand
With death's sweet spices in my hand.
I have come to anoint Thy head
And pay my homage to the dead.
But see the stone! Within the tomb
There is naught but an empty room.
My heart is numb with hopeless fear;
I saw them lay Thy body here.

Why do I search among the dead
For Thou hast risen as Thou said,
And - Hark! - I hear the angels sing,
"Christ is not dead, He still is King."
O Lord forgive my foolish doubt -
The angel song is now a shout -
HE IS RISEN!

Written and illustrated by

Marlene Moline,
Lansing, Iowa

NOTED EVERETT MUSICIAN SUCCUMBS

Henry W. Ringman, director of the choir at Calvary Lutheran Church in Everett, Wash., and known in his community as Mr. Music Man of Everett, passed away on February 6 at his home in Everett. He was 74.

Funeral services were held at Calvary on Feb. 8, with Pastor Francis Monseth officiating. Burial was in the Evergreen Cemetery Mausoleum.

Mr. Ringman is survived by his wife, Orla; three daughters, Mrs. J. A. (Norma) Brevik of Tacoma, Wash., Mrs. Donald (Janice) Kane, Everett, and Mrs. Erick (Diane) Antila of Washington, Pa.; nine grandchildren; a sister, Mrs. Leo Christensen, and

a brother, Edward, both of Everett.

Born in Eau Claire, Wis., Mr. Ringman was a machinist by trade but had been retired for several years. He came to Everett in 1905. He was a charter member and vice president of the Everett Civic Music Association for 25 years. He served seven times as director-in-chief for the Pacific Coast Singers, and as associate director for 30 years.

Director since 1923 of the Everett Norwegian Male Chorus, the county's oldest choral group, he also directed the Weyerhaeuser Chorus and the Swedish Tercentenary.

A high point of his life was receiving the St. Olav medal in 1962 from the king of Norway for his work in promoting Norwegian music and culture.

—Taken from the *Everett Herald*

MORNING BREAKS UPON THE TOMB

Morning breaks upon the tomb;
Jesus scatters all its gloom;
Day of triumph, through the skies
See the glorious Saviour rise.

Ye who are of death afraid,
Triumph in the scattered shade,
Drive your anxious fears away,
See the place where Jesus lay!

Christians, dry your flowing tears,
Chase your unbelieving fears;
Look on His deserted grave,
Doubt no more His power to save.

William Bengo Collyer
(from *The Hymnal*)

AGREES WITH EDITORIAL ON DANCING

I am in full agreement with your editorial on "Concordia's Decision" regarding the matter of social dancing, Feb. 18, 1969, issue, Vol. 7, No. 4. I feel strongly that the Church of Jesus Christ, namely the ALC, should in no regards tolerate or accept such an activity within the church or its church-related institutions. Let the non-believer conform and compromise with the things of this world, but may those who claim a living and personal relationship to Jesus Christ abstain from those things in question.

I believe that there will be many who from this point on will not support the college in any way because of this most unfortunate decision. How sad that not even one school of the ALC could abstain from it. Even though we be few and in a minority among Lutherans concerning dancing, let us hold fast to our stand and convictions against it.

Rev. John Skeie, ALC
Fosston, Minn.

Letters TO THE EDITOR

LWR NAMES DR. EMPIE TO NEW TERM AS HEAD

New York (LC) — Dr. Paul C. Empie of New York, general secretary of the USA National Committee of the Lutheran World Federation, has been elected to a new term as president of Lutheran World Relief.

The widely-known churchman was first named head of the overseas material aid agency last June following the death of Dr. Franklin Clark Fry, president of the Lutheran Church in America, who had been president of LWR since it began.

NEW NORWAY BISHOP SETS EARLY PLANS

Fredrikstad, Norway (LWF) — Newly-appointed Bishop Per Lonning of the Diocese of Borg, which has its seat here, announced his first order of business will be to establish close relations with church and secular institutions and authorities throughout the area.

The 40-year-old churchman, the youngest bishop in Norway since the early 1800s, said he also will encourage

“the church to follow the people during summer and other holiday seasons.” The diocese has one of the most frequented coast and beach areas in the country.

The new diocese was formerly part of the large Oslo diocese.

LUTHERAN CHURCH HEAD OPPOSES VATICAN TIES

St. Louis — Establishment of diplomatic ties to the Vatican will “jeopardize” administration support, the head of a 3 million-member Lutheran church body has advised President Nixon. He cautioned also that it would “aggravate relations between churches.”

Dr. Oliver R. Harms, president of The Lutheran Church-Missouri Synod, wired the nation’s president, “There are better ways to seek and promote concord among nations and peoples.”

He pledged support in following and finding a better way. About two-thirds of LC-MS members voted for Nixon, according to informal pre-election surveys.

THE LUTHERAN AMBASSADOR
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