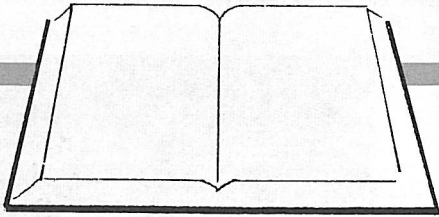


May 11, 1971

The Lutheran Ambassador



The chancel of St. Paul's Lutheran Church, Cloquet, Minnesota, site of the 1971 Annual Conference of the AFLC



According to the Word

WHAT WAS YOUR EXPERIENCE?

Text: Isaiah 64:6

“For we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

The prophet Isaiah had analyzed himself and his people. He had looked into his nature, and the nature of those around him. He had observed his sin and the sin around him. He came to a most true and profound reality, the reality of sin. Isaiah had been touched by the Lord, and had been forgiven and cleansed (Is. 6:6). Now he prayed that God would come down and touch his nation, even all the people thereof. “Oh that thou wouldest rend the heavens, that thou wouldest come down. . . as when the melting fire burneth. . . to make Thy name known to Thine adversaries, that the nations may tremble at thy presence!” (Is. 64:1,2).

Facing the reality of Scriptural truth and human experience, man still searches for an answer to the dilemma of the race. What is his condition? SIN, ah yes, that we can see. What is his need? To find a new nature, a right relationship with a holy God,

a way to overcome sin, and to blot out the past record. The heathen who have time to stop and be a little introspective, and meditative, have come to this conclusion, in every tongue and tribe and nation. But now, how to find the answer? The response is that man will never find the answer, for never in thousands of years of human history has human, inductive reasoning thought up a God who can love and forgive, spiritually recreate and communicate. No, man has no answer, but then Jesus came!

Creation and forgiveness are always Divine prerogatives. To be acceptable to God, man must receive new life from God. The words of Jesus are: “. . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jn. 3:5).

The Word of God is used by the Spirit of God to wash, and to produce in the sinner a new nature: “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever” (I Pet. 1:23).

Have you come to Jesus to let Him apply His divine remedy to your lost condition? Receive the Word, which is able to save your soul (Jas. 1:21b). Paul said it this way: “. . . the

gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved. . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures” (I Cor. 15:1-4).

Christ, then, dear friend, has done it all! We sing, “All to Him I owe; Sin had left a crimson stain, He washed it white as snow.” Do you believe this record from God? When you do, you will be saved. Yes, saved, as you fall down before the Lord Jesus confessing your sin and your desire to be saved. Isaiah confessed and was touched by God’s grace. You also, dear friend, may be touched by God if you will receive by faith what He did for you in Jesus’ death, burial and resurrection. You also, by believing and asking, may become partaker of this new life, a spiritual life which originates in God. You also may be born again, right now as you meditate and pray to Him, believing His Word. Come, then, to the Savior and be born . . . “not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jn. 1:13).

—John H. Abel

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. Volume 9, Number 10

THE NINTH ANNUAL CONFERENCE
OF
THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS
JUNE 9-13, 1871
HOST CONGREGATION: ST. PAUL'S EVANGELICAL LUTHERAN CHURCH
CLOQUET, MINNESOTA
HERBERT L. FRANZ, PASTOR
THEME: "CHRIST, THE POWER FOR TODAY"
CONFERENCE TEXT: EPHESIANS 3:14-21

WEDNESDAY, JUNE 9, 1971

- 10:00 a.m. The Conference Committees meet for devotions, instruction and room assignments.
- 8:00 p.m. The opening service of the Conference with the sermon on the Conference text being brought by Pastor Karl Stendal, Pukwana, South Dakota. The opening of the Conference by Pastor John P. Strand and the appointment of the necessary committees. Offering to the General Fund

THURSDAY, JUNE 10, 1971

- 9:00 a.m. Devotions
 Report of the Credentials Committee
 Election of the Nominating Committee for 1972
 President's Report
 Report of the President of the Co-ordinating Committee, Pastor Julius Hermunslic
 Treasurer's Report
 Report of the Budget Analysis Committee
 Report of Committee No. 1
- 11:30 a.m. Prayer Hour. The prayer hours will be led by Pastor Amos Dyrud, Minneapolis, Minnesota
- 2:00 p.m. Devotions
 Report of the Credentials Committee
 Report of the Nominating Committee
 Election of nominees for the Mission Corporation and the Mission Boards
 Election of nominees for the Association Free Lutheran Theological Seminary Corporation and Board
 Continuing discussion of the report of Committee No. 1
 Election of nominees to the Co-ordinating Committee
 Election of the Vice-President and the Secretary of the Association of Free Lutheran Congregations
 Election of Committee No. 1 for the 1972 Annual Conference

- 6:00 p.m. Meeting of the Seminary Corporation
 8:00 p.m. Mission Festival Service conducted by the Women's Missionary Federation. Message by Pastor Roy Bredholt, Grand Forks, North Dakota. Installation of WMF Officers.

FRIDAY, JUNE 11, 1971

- 7:00 a.m. Mission Corporation Annual Meeting (Breakfast), St. Paul's Evangelical Lutheran Church
- 9:00 a.m. Devotions
 Report of the Credentials Committee
 Report of the Dean of the Theological Seminary, Dr. Iver B. Olson
 Report of the Dean of the Bible School, Pastor Richard Snipstead
 Report of the Chairman of the Seminary Board, Pastor Ernest Langness
 Report of Committee No. 2
 Election of the Dean of Association Free Lutheran Theological Seminary
 Election of the Dean of Association Free Lutheran Bible School
 Report of the Nominating Committee
 Election of Committee No. 2 for the 1972 Annual Conference
- 11:30 a.m. Prayer Hour
- 2:00 p.m. Devotions
 Report of the Credentials Committee
 Report of the Chairman of the Foreign Mission Board, Pastor Arvid L. Hokonson
 Report of the Chairman of the Home Mission Board, Pastor Herbert Franz
 Report of the Chairman of the Commission on Evangelism
 Report of Committee No. 3
- 6:00 p.m. Banquet for the pastors and their wives
 8:00 p.m. Worship service conducted by laymen of the Church. Message by Mr. Edwin Mathison, Bagley, Minnesota. Offering to the Praise Program—Debt Reduction.

SATURDAY, JUNE 12, 1971

- 9:00 a.m. Devotions
Report of the Credentials Committee
Continuing Discussion of the Report of Committee No. 3
Report of the Nominating Committee
Election of members to the Commission on Evangelism
Election of Committee No. 3 for the 1972 Annual Conference
Report of the Chairman of the Board of Publications and Parish Education, Pastor Raymond Huglen
Report of the Executive Secretary of the Department of Parish Education, Miss Judith Wold
Report of the Chairman of the Youth Board, Mr. Sheldon Mortrud
Report of the President of the Luther League Federation, Pastor David C. Molstre
Report of Committee No. 4
- 11:30 a.m. Prayer Hour
- 2:00 p.m. Devotions
Report of the Credentials Committee
Report of the Nominating Committee
Election of members to the Board of Publications and Parish Education and the Youth Board
Election of Committee No. 4 for the 1972 Annual Conference
Report of the Chairman of the Stewardship Board, Mr. Robert Dietsche
Report of the Chairman of the Board of Pensions, Mr. Eldor Sorkness

- Report of Committee No. 5
Report of the Nominating Committee
Election of the members to the Stewardship Board and the Board of Pensions
Election of Committee No. 5 for the 1972 Annual Conference
Report of Special Committees
Election of the Budget Analysis Committee for 1972
Report of Committee No. 1 as the Committee on General Resolutions
- 5:30 p.m. Youth Banquet, Bruce Dalager, Speaker
- 8:00 p.m. Youth Night at the Conference with the Luther League Federation and the Youth Board in charge of the service. Ken Moland will bring the message and there will be special music by the Narrow Road Rejoicers as well as other special music. Offering to Home Missions.

SUNDAY, JUNE 13, 1971

- 8:00 a.m. Communion Service with the meditation to be given by Pastor Larry Severson, Abercrombie, North Dakota.
- 10:30 a.m. Worship Service with the message by Pastor Herbert L. Franz, Cloquet, Minnesota. Offering to Foreign Missions.
- 2:00 p.m. Ordination Service led by Pastor Julius Hermunslie. Message by Pastor John P. Strand. Offering to the Bible School and Seminary. Closing of the Conference.

Conference Committee
Pastor John P. Strand
Pastor Robert E. Rieth

RADIO LOG

The following radio programs are sponsored by AFLC congregations or individuals. You are invited to listen in and to tell others about them.

Astoria, Oregon

KVAS, 1230kc. 8:15 Sunday mornings (15 min.) Sponsored by Bethany Lutheran, R. S. Persson, pastor.

Roseau, Minnesota

KRWB, 1410kc. 8:30 Sunday mornings (30 min.) The Lutheran Ambassador, sponsored by the Roseau, Greenbush and Salem Lutheran parishes.

Valley City, North Dakota

KOVC, 6:35 Sunday evenings (25 min.) The Lutheran Fellowship Hour. Sponsored by Grace and Zion Lutheran Churches, Harry C. Molstre, pastor.

Webster City, Iowa

KJFJ, 8:00 Sunday mornings (30 min.) The Salem Lutheran Hour. Sponsored by Salem Lutheran Church, Radcliffe, Kenneth L. Anderson, pastor.

Williston, North Dakota

KEYZ, 1360kc. 1:30 Sunday afternoons (30

min.) Free Lutheran Meditations, sponsored by a league of interested friends and members of the Tioga Lutheran parish, H. Morris Borstad, chm.; Hjalmer Ives, treas.

Tioga, North Dakota

KTGO, 1090kc. 10:00 Sunday mornings. The Zion Lutheran Hour (morning worship service). Sponsored by Zion Lutheran Church, Robert L. Lee, pastor.

Everett, Washington

KWYZ, 9:05 Sunday mornings (25 min.) The Bible Lutheran Hour, sponsored by Calvary Lutheran Church, Francis W. Monseth, pastor.

Thief River Falls, Minnesota

KTRF, 7:00 Sunday evenings (30 min.) Trumpet of Truth, sponsored by Newfolden Lutheran Parish, Rodney Stue-land, lay pastor.

Wadena, Minnesota

KWAD, 920kc. 1:00 Sunday evenings (30 min.) The Lutheran Ambassador, sponsored by Bethany Lutheran Church of Blue Grass, Minn., Fred Carlson, student pastor.

Ashland, Wisconsin

WATW, 1400kc. 12:30 Sunday afternoons (30 min.) The Lutheran Ambassador, sponsored by the Drummond-Mason Lutheran parish, Eugene W. Enderlein, student pastor.

Pipstone, Minnesota

KLOH, 1050kc. 1:30 Sunday afternoons (30 min.) Association Free Lutheran Hour, sponsored by interested friends, Rev. Karl Stendal, Pukwana, S. Dak., chm.

Blue Earth, Minnesota

KBEW, 1560kc. 2:00 Sunday afternoons (30 min.) The Association Free Lutheran Hour, sponsored by interested friends; Rev. Karl Stendal, Pukwana, S. Dak. chm.

Other programs will be added to this list as they are made available to us.

SEMINARY CORPORATION (SCHOOLS)

The Nominating Committee of the Annual Conference will present two names for every vacancy on the Schools Cor-
[Continued on page 8]

I took his hand

THE PRODIGAL DAUGHTER

Those were bright and happy days on the idyllic farm in Sørlandet, Norway. A quiet, heavenly spirit permeated the new home. Skillful hands were busy both indoors and out; united hearts blended in a crescendo of prayer and praise to God.

Time slipped by so imperceptibly, so quickly. Already the oldest child had seen ten summers. And what a little butterfly she was, fair and beautiful, perhaps a bit unsteady. They wondered if she would become vain and proud. Then one day the first tears appeared on mother's cheek—tears for this child. The child was ill!

How quickly time changes things! The child had now become a young lady, who had lived through almost every imaginable kind of childhood disease. For her sake her mother had labored, stayed up nights, and wept more than for all the other children. But for just that reason mother's love for her seemed to grow especially tender and strong. Likewise, too, the mutual confidence and earnest prayers of both father and mother grew up around her.

Then again things seemed to be quite calm and peaceful; no sleepless nights, no conflicts of thought or spirit, as there had been formerly. Only a certain weary though grateful memory remained of that which lay behind, and a dawning happiness in anticipation of the fuller life that lay ahead. The home rejoiced in hope.

But again something happened; for mother, a terrible thing. Her daughter, this child of her tears, took sick with fever again. This time it was the worst kind of fever—"America fever." All attempts to lessen it failed. Even mother's burning prayers and tears were in vain. Against her father's will and still more against her mother's, she departed hurriedly for America.

She came to Minneapolis, where

she soon heard from home that her mother had wept inconsolably for two weeks after she had left. Her mother had been practically heart-broken. But this message she tried to forget by working hard and having a good time with new-found friends.

However, illness was destined to overtake her here, too. First she had to have her tonsils removed; then all her teeth. Expenses exceeded her income. After these doctor bills were paid, she found that she had to have an operation on her nose. She was allowed to go home directly from the hospital after the operation, but the bleeding refused to stop, so she bled almost to death. It took a long time for her to recover sufficiently from the loss of blood to return to work. Alas! She had scarcely gone back to work when she again took sick and had to undergo an operation for a serious stomach ailment. That was when I first met her.

In time she became well enough to enjoy a stay with some friends in the country, after which she came back to the city and tried several kinds of work: first in a factory, then in a restaurant, finally in a boarding house. The work proved too heavy for her weakened condition; she contracted pneumonia, which in turn soon developed into tuberculosis. Once again I saw her in the hospital.

Later she was transferred to a sanatorium. Here she was at first quite sick and worried. She wanted to have communion right away. Of course, one could not deny her that, even if much was lacking in her confession. Remarkably enough, however, she seemed to come through the first stage of her sickness very nicely. She became quite active and sometimes seemed cheerful, though she was never truly happy. She was absolutely confident of getting back into life's busy struggle some day. Things continued this way for about a year's time, during which we had several

talks together about the soul's need for God.

I often wondered how she could remain so unmoved, so cold and indifferent toward spiritual matters. It led me to self-examination. One time with a note of evident anger in her voice she said: "I don't care to go to heaven or to Jesus."

I answered rather abruptly, "But Jesus is anxious to come to you and He does not want to lose anyone He has redeemed at such cost."

For a while after this I made my visits quite short. She had started making some decorative little paper dolls that were really little works of art, her fingers having evidently been trained in earlier life to do intricate fancywork. I took to buying first one, then several of these attractive little dolls which gladden the hearts of little girls—and perhaps big girls, too. At such times I would often say something like this: "More beautiful than this even, God would like to make you and your soul. He would like to robe you with Christ and His righteousness."

She grew steadily weaker. One after the other her air castles and ambitions fell like birds shot on the wing. At last the Word seemed to take hold—the Word of judgment. Her unsaved soul began to see and to feel her sins, to recognize God as a righteous Judge.

One day she sent in a "hurry" call for me. For the first time in her life she sobbed out her story. What a confession! Among other things these two stand out: "I left my mother against her wishes—oh, how my mother has wept over me! And I have rejected Christ's love." She was eager to know if there was forgiveness, the remission of sins.

Towards evening when I left, she was a different person. Transformed from a restless sinner, struggling under bodily pain and spiritual anguish, she lay there quietly, a released soul, resting in the assurance that Jesus would soon come and take her home to God. She would have liked to slip out of this world just then, but the Lord let her live another week. She experienced several stormy struggles that week, but not without the help and comfort of God's Word to strengthen her faith in Him who alone

[Continued on page 10]

BIOGRAPHICAL SKETCH OF THE AUTHOR OF "I TOOK HIS HAND"

William Martin Hagen, son of Peter Hagen and wife Ingeborg Anna Jensen Wang, was born June 5, 1872, at Sandvik, Gravvik Parish, Namdalen, Norway. Losing both parents in his fifth year, he was reared by a family in the same parish under conditions later described by his older brother as "bordering on the tragic" not only with respect to bodily hardship, hunger, cold, and burdensome work, but also with respect to mental and emotional environment. He seldom saw or heard of his ten brothers and sisters, though they lived in various homes in the same parish. Once when but a little boy he wept so bitterly and inconsolably that his older brother was called to comfort him. This brother taught young William to pray to God as his Father. This seemed to help him a great deal.

The distressing conditions of his boyhood forced upon his nature struggles with the realities of a sinful world both within and without and made of the lonesome mountain boy a melancholy, inwardly burdened lad. It was not strange that these struggles left a permanent mark on his life. A spiritual awakening among the children at the school that he attended and faithful confirmation instruction by the Rev. R. Moe in the home church also left their impression on his young heart, however.

Nature seemed almost kinder than man to the lad. He loved the forest, the river, and the mighty ocean, all of which were close to him as he herded goats on the rugged hills. He found great delight in reading books. Music was to him an early source of joy. In his youth he acquired many useful skills—he could even knit, repair shoes, and trim hair. Going to Trondheim after his confirmation, he learned the trade of painter and decorator under Erlandsen and Malmedal, working also for a time under Holst, an artist of some local note. Later he learned the trades of butcher and baker.

He emigrated to the United States at the age of seventeen and practiced his earlier trade in Albaton and Sioux City, Iowa, for three years. An

intense spiritual struggle during the Christmas of 1893 led him into studies at Augsburg Seminary, Minneapolis, Minn. He attended Augsburg from 1894 to 1903, with the exception of 1898-1899, when he taught at the Northwestern Mission School in Belgrade, Minn. After completing his studies in theology, he helped to found Bethany (Bethania) College, Everett, Washington, 1903-1904. He had a strong urge for foreign mission work and travelled extensively in the interest of the Lutheran Board of Missions' Madagascar work during the fall and winter of 1904-1905. The way did not open for actual foreign missionary service, so he served pastorates in Vang, North Dakota (1905-1907); Elbow, Saskatchewan, Canada (1907-1910); and Hatton, North Dakota 1910-1913. From May, 1913, to June, 1919, he was pastor of Trinity Lutheran Church in Minneapolis. The remaining eighteen years of his life he worked under the Lutheran Free Church Hospital Mission, making visitations to the sick in Park View Sanatorium, Glen Lake Sanatorium, U.S. Veterans' Hospital at Fort Snelling, University Hospital, and other institutions for the sick, aged, and needy in Minneapolis and vicinity. He also made regular visits to the Norwegian Deaconess Hospital until a full-time rector was installed in that institution in 1923.

Rev. Hagen was a stately figure, tall and strong, with an expressive countenance and winsome ways. I well remember the first time I saw him. It was in 1894 at the table in the Refectory on the ground floor of Augsburg Seminary's Old Main Building. He was arguing with a group across the table. His strong face, set in relief by a luxuriant growth of thick jet black hair, beamed with mirth as he plied his native logic and caused the "boys" to laugh at his goodnatured bantering. This Viking—shades of Socrates, Holberg, Kierkegaard, thought I—at least a man of originality.

We knew he could paint. But one day he surprised the whole school with a portrait of Hans Nielsen Hauge,

done in crayon. It was immediately given a place on the front wall of the theological auditorium. Later he surprised us again with portraits of Sven Oftedal and Georg Sverdrup. These were given places in the lecture hall. He was a fine artist, as the samples of his etchings included in this book reveal. His studies and interest in the portraits of Christ were unique. One of his life-long favorites was the etching done by Millard Thomson of Hatton, North Dakota, reproduced on page 61.

His interest in beauty showed itself also in the field of music and song. He sang bass in choirs, octets and sextets under Theodore Reimestad and F. Melius Christiansen. He was intensely fond of the symphony orchestra and as a student would save on food and walk miles to obtain a ticket for admission to one of its performances. In the descriptive portions of his letters, hardly anything was given more attention than music. In later years he often sat enrapt in soul and body before a radio during Sunday afternoon concerts by the New York Philharmonic Society.

His hymnal, *Salmetoner* (Minneapolis, 1915, 639 pp.) was the result of much thought and labor. The book was intended for use at missionary and young people's gatherings. Besides a varied selection of hymns for general purposes, the book gives place for songs commemorating Luther, Hauge, Børresen, Skrefsrud, and Eielsen. Very touching are the six hymns reminding youth of their obligations toward the aged. Hagen was especially fond of the hymns of Jonas Dahl. With much animation he would recite Dahl's "Vaer god mod de gamle, de traenger det saa . . . det er ikke godt at bli gammel,"* incorporated also in *Salmetoner*. To Hagen a hymn was a prayer of thanksgiving, praise or petition, set to music.

Hagen married Christine Samuelson in 1903. He had a large family, five daughters and three sons, to whom he was much devoted. "Our children are our best friends," he would say to me.

[Continued on page 10]



Luther League Activities

IS HE A SUPERSTAR?

"Jesus, are you really who they say you are?" People have been asking that question for centuries, both in honesty and in criticism.

The rock-opera, "Jesus Christ: Superstar," asks that question, too. Youth are wondering about this work portraying Jesus Christ. Even some churchmen are praising the rock opera.

Today's people are interested in the person of Christ. People are asking questions about Jesus. But the answer they get is largely determined by the fairness in which the question is asked and the point-of-view of the one giving the answer.

"Jesus, are you really who they say you are?"

How are people going to answer that question after hearing "Jesus Christ: Superstar"?

The Gospels present a very striking picture of Christ, God's Son. He had power to dramatically change lives, even as He changes lives today.

Although "Superstar" seems to answer the question of who Jesus is, it leads the listener to the authors' own slanted belief—or should I say, unbelief. The rock-opera relates none of Jesus' miracles. His life-giving works so vital a part of His earthly life are completely left out.

Jesus is portrayed only as a weak-minded, weak-willed, disoriented person. To those who have read the Gospel account of Christ, such a picture of Christ is blasphemous in its dishonesty and unfairness.

Most tragically, the opera leaves Jesus in the tomb. Like so many pictures and statues of a dead Christ on the cross, it emphasizes the Jesus of humility and defeat. In asking who Christ is, the authors completely ignore the resurrection.

But Christ lives! We've just celebrated His victory. We know that the grave is not the end. "Why seek ye the living among the dead? He is not here. He is risen!" Jesus is alive! He is today making us friends of God. I Corinthians tells us how central the Resurrection is to the hope of the Christian.

"If our hope in Christ is good for this life only, and no more, then we deserve more pity than anyone else in all the world. But the truth is that Christ has been raised from death, as the guarantee that those who sleep in death will also be raised" (I Corinthians 15:19, 20 TEV).

"Jesus Christ: Superstar" asks an important question, but isn't honest in supplying the facts for a correct answer. It leaves out the most important facts of Christ's life. To look

at Christ's life without His miracles and resurrection is dishonest and unscientific. It's like evaluating Abraham Lincoln's life without considering his years as President.

But perhaps this is not so dishonest as saying Christ was a good man, a great teacher, and nothing more.

Jesus didn't claim to be a good man or a great teacher. He claimed to be much more. He claimed to be God, the Creator, the Redeemer.

This leaves us one of two options. To say He is merely a good man is foolish. Either He was much less or He was much more. Either He was true God, who He claimed to be, or He was the greatest lunatic or imposter the world has known.

Anytime we say Jesus is less than God, it is blasphemy. "Superstar" is blasphemous and dishonest because it fails to picture Christ realistically and factually.

What do **you** say about Jesus?

Have you reacted to Him with snobbish historical detachment, like the rock-opera writers? Or have you honestly read the Gospel narrative of Christ and discovered by what He did and said that He is the Lord of all and the Savior of mankind?

I invite you to read through the Gospels. You'll be impressed by their straight-forward, factual, concise expression.

Just as Christ by His divine power changed lives of men and women 2000 years ago, He will perform His miracle of forgiveness and new life in you today.

And when the same Holy Spirit that raised Christ from the dead lives in you, His power is available in your life and He will someday raise you to eternal life.

Praise God that Jesus is not a "Superstar." Praise God He is so much, much more. And praise God He lives today as Savior of the world. And praise God that we have a message of life and power to give to the needy world asking, "Jesus, are you really who they say you are?"

Wayne Pederson

SIXTH BIENNIAL LUTHER LEAGUE CONVENTION

MINNEAPOLIS, MINNESOTA
JULY 20-25

[Continued from page 4]

poration. Nominations may also be made from the floor. The Corporation elects its own members. Members of the Board of Trustees must come from the membership of the Corporation. Failure to be re-elected to the Corporation while serving an unexpired term on the Board of Trustees automatically excludes one from membership on the Board.

TERMS EXPIRE IN 1971:

Mr. Philip Grothe, Thief River Falls, Minnesota*

Rev. Julius Hermunslie, Fergus Falls, Minnesota

Mr. Amos Hinderaker, Radcliffe, Iowa*

Rev. Raynard O. J. Huglen, Roslyn, South Dakota*

Mr. George Johnson, Eben Junction, Michigan

Mr. Even Ose, Thief River Falls, Minnesota

Mr. Orville Qualley, Brockton, Montana

Rev. Lars Stalsbrotten, Eugene, Oregon

Rev. Karl Stendal, Pukwana, South Dakota

Mr. Olive Willand, Ferndale, Washington

TERMS EXPIRE IN 1972:

Mr. Paul Bjornstad, Duluth, Minnesota

Rev. Trygve F. Dahle, Spicer, Minnesota

Rev. Leslie Galland, Spicer, Minnesota*

Mr. Lester Hanson, Ferndale, Washington

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Rev. Ernest Langness, McVile, North Dakota

Mr. Vernon Madsen, Virginia, Minnesota

Mr. Arthur Olson, Tioga, North Dakota

Mr. Clarence Quanbeck, McVile, North Dakota

TERMS EXPIRE IN 1973:

Rev. Kenneth L. Anderson, Radcliffe, Iowa

Mrs. Robert Bursheim, Winger, Minnesota

Rev. Arvid Hokonson, Osseo, Minnesota

Mr. Raymond Jacobson, Minneapolis, Minnesota*

Mr. R. Martin Konsterlie, Willmar, Minnesota

Rev. Robert Lee, Tioga, North Dakota

Mr. Howard Lieder, Minneapolis, Minnesota*

Rev. David Molstre, Minneapolis, Minnesota

Rev. Richard Snipstead, Minneapolis, Minnesota

Rev. Hans Tollefson, Eben Junction, Michigan

* denotes present Board member

The terms of the following expire on the Board of Trustees this year. The Conference will nominate candidates for the two positions and the Corporation will elect the members of the Board. Both of the present office holders are eligible for re-election.

5-year terms:

Mr. Raymond Jacobson

Rev. Ernest J. Langness

MISSION CORPORATION

The Nominating Committee of the Annual Conference will present two names for every vacancy on the Mission Corporation. Nominations can also be made from the floor. The Corporation itself will elect its members. Members of the World and Home Mission Boards must come from the membership of the Corporation. However, any Board member whose term on that Board has not expired is allowed to finish his term even if his membership on the Corporation is not renewed.

TERMS EXPIRE IN 1971:

Mr. Erling Brekke, Antelope, Montana

Mr. Robert Bursheim, Winger, Minnesota

Mr. Chester Halvorson, White Earth, North Dakota

Mr. Nels Jodock, Northwood, North Dakota

Lay Pastor Knute Jore, McIntosh, Minnesota

Mr. Oliver Landsverk, Fosston, Minnesota

Mr. Oscar Olson, Kalispell, Montana

Mr. Joel Rogenes, Buxton, North Dakota

Mr. Eldor Sorkness, Sand Creek, Wisconsin*

Mr. Edwin Swanson, Pukwana, South Dakota

TERMS EXPIRE IN 1972:

Mr. G. N. Arneson, Fargo, North Dakota

Rev. Herbert Franz, Cloquet, Minnesota*

Rev. Marvin Haara, Virginia, Minnesota

Mr. Clifford Johnson, Esko, Minnesota

Rev. Howard Kjos, Hampden, North Dakota

Rev. Harry Molstre, Valley City, North Dakota

Rev. G. F. Mundfrom, Grafton, North Dakota

Dr. Wayne Sletten, Faith, South Dakota

Mr. Iver Solberg, Ray, North Dakota

Miss Judith Wold, Thief River Falls, Minnesota

TERMS EXPIRE IN 1973:

Mr. Obert Berg, Hatton, North Dakota

Mrs. Morris Borstad, Tioga, North Dakota

Rev. Hubert DeBoer, Willmar, Minnesota*

Mr. Fred Ferguson, White Earth, North Dakota

Rev. Arvid Hokonson, Osseo, Minnesota*

Mrs. Birdeen Holt, Fosston, Minnesota

Rev. Edwin Kjos, Faith, South Dakota

Mr. Torkel Ose, Thief River Falls, Minnesota

Mr. Philip Peterson, Sand Creek, Wisconsin

Rev. Robert Rieth, Kirkland, Washington

TERMS EXPIRE IN 1974:

Mr. Andrew Anderson, Radcliffe, Iowa

Mr. Alver Christopherson, Grand Forks, North Dakota

Mr. Paul Flaten, Strandquist, Minnesota

Mr. Alvin Grothe, Stacy, Minnesota

Mr. Edwin Mathison, Bagley, Minnesota

Mr. Roy Mohagen, Grafton, North Dakota*

Rev. Francis Monseth, Everett, Washington

Mr. Daniel Oien, Binford, North Dakota

Lay Pastor Gene Sundby, Culbertson, Montana

Rev. Reuben Wee, Granite Falls, Minnesota

TERMS EXPIRE IN 1975:

Miss Pearl Aanstad, Hampden, North Dakota

Rev. Trygve F. Dahle, Spicer, Minnesota*

Mr. Chester Dyrud, Thief River Falls, Minnesota*

Mr. Sheldon Mortrud, Thief River Falls, Minnesota

Mr. Marvin Quanbeck, McVile, North Dakota

Mr. Harry Rorvig, Dalton, Minnesota

Rev. Larry Severson, Abercrombie, North Dakota*

Rev. Gary Skramstad, Kalispell, Montana

Rev. Forrest Swenson, Winger, Minnesota

Rev. Marvin Undseth, Shevlin, Minnesota

* denotes present Board member (Mr. Robert Knutson, McVile, North Dakota, is the other member of a mission board and is not presently a member of the Corporation.) His term on the Board of World Missions expires this year. He cannot be re-elected to that position without also being elected to the Corporation.)

The terms of the following expire on the two Mission Boards this year. The Conference will nominate candidates for the positions and the Corporation will elect the members of the Boards. Present office holders are eligible for re-election.

Foreign Mission Board (5-year term)

Mr. Robert Knutson

Home Mission Board (5-year term)

Rev. Larry Severson

NOMINATIONS COMMITTEE FOR 1971

Mr. Orville Qualley, Brockton, Montana

Rev. Leslie Galland, Spicer, Minnesota

Mr. Stanley Holmaas, Newfolden, Minnesota

Rev. Harry C. Molstre, Valley City, North Dakota

Rev. Francis Monseth, Everett, Washington

Mr. Kenneth Rolf, McIntosh, Minnesota

Dr. Wayne Sletten, Faith, South Dakota

Mr. Leonard Swanson, Nogales, Arizona

Mr. Sidney Swenson, Fergus Falls, Minnesota

Rev. Hans Tollefson, Eben Junction, Michigan

ANNUAL CONFERENCE ELECTIONS

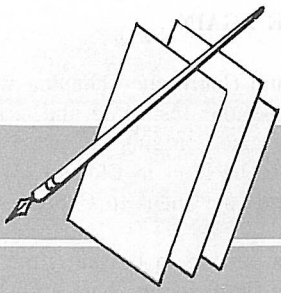
Vice-President (1 year)

Rev. Kenneth L. Anderson, Radcliffe, Iowa*

Secretary (1 year)

Rev. Robert Rieth, Kirkland, Washington*

* denotes incumbent. Both men are eligible for re-election.



EDITORIALS

DEFINITION OF A CHRISTIAN

"He who believes in and accepts the sufficient work of Jesus for his salvation and is baptized is a child of God."

Declaration of Faith, II:1

There are a variety of definitions of what or who a Christian is. Those which define him as the spiritual product of his own efforts or works, even partially, are erroneous definitions. All descriptions which make Christ the complete source of salvation are good ones.

And such a one is the first statement of the second section of the **Declaration of Faith**. Furthermore, it is basically the same definition as that given in Mark 16:16: "He who believes and is baptized will be saved; but he who does not believe will be condemned." The immediate context of that verse shows that it is the "Gospel" which is to be believed. And any study of the New Testament will show that the Gospel is the good news of God's love to the world through Christ. The Gospel, then, is Jesus Christ, as the Scriptures reveal Him. He who believes in this Jesus Christ, and is baptized, will be saved.

Let us note other passages where the necessity of believing is emphasized. "Believe in the Lord Jesus, and you will be saved, you and your household" (Acts 16:31). "But to all who received Him, who **believed** in His name, He gave power to become children of God" (Jn. 1:12). "For God so loved the world that He gave His only Son, that whoever **believes** in Him should not perish but have eternal life" (Jn. 3:16). "Because if you confess with your lips that Jesus is Lord and **believe** in your heart that God raised Him from the dead, you will be saved. For man **believes** with his heart and so is justified, and he confesses with his lips and so is saved" (Rom. 10:9, 10). Eph. 2:8,9 do not use the word "believe," but that is certainly the idea conveyed through the words "grace" and "faith"; "For by **grace** you have been saved through **faith**; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast."

Believing, when used in reference to Christ, carries with it more than the idea of mental assent. In fact, an essential element of it is always commitment, surrender and obedience. This is graphically portrayed in John 3:36: "He who **believes** in the Son has eternal life; he who does not **obey** the Son shall not see life, but the wrath of God rests upon him." Again, Jesus made this plain when He

issued that unforgettable call, "If any man would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24). Unmistakably, then, Jesus links discipleship with death to self and believing to the assumption of the cross.

If we may be allowed one more verse, let it be this one: "And He died for all, that those who live might live no longer for themselves but for Him who for their sake died and was raised" (II Cor. 5:15). The one who "lives" (that is, believes and is a Christian) is therefore committed to live unto Christ who was Himself the Man for others.

The one who truly believes in Christ thereby also accepts His work at Calvary as **sufficient** unto salvation. To require more than the broken and contrite spirit as an offering to the Lord is an affront to the sufferings and death of Jesus at Calvary. We reject all religious systems which have the audacity to suggest that man knows what else must be done to effect peace with God or, on the other hand, declare that there can be no certainty of salvation in this life.

As to baptism, we have already, in **Declaration of Faith**, I:3, affirmed our adherence to the Lutheran understanding of that Sacrament as found in Luther's Small Catechism and the unaltered Augsburg Confession. Suffice it to say here that baptism is accepted in the Lutheran Church as a Means of Grace. Hallesby says "that in Baptism man becomes a partaker of all the saving grace which God has put into the world" (**Infant Baptism and Adult Conversion**). He further points out that the New Testament writers connect the forgiveness of sins and the gift of the Holy Spirit with baptism and that Paul declares that "through Baptism we become united with Christ (Rom. 6:4-5, Col. 2:12)."

Dr. Iver Olson states it in this manner: "The Lutheran Church holds that baptism is a means of grace, God's agent of regeneration, and that it is necessary for salvation" (**Baptism and Spiritual Life**).

Jesus gave the command to baptize (Matt. 28:19-20). The Apostle Paul called baptism "the washing of regeneration" (new birth). Mark 16:16, referred to earlier, without refutation calls it an ingredient of salvation. Therefore, it strains credibility that anyone who claims faith in Jesus as Savior would refuse baptism or much less seek it. And yet some do.

It is much safer to accept this definition of a Christian: "He who believes in and accepts the sufficient work of Jesus for his salvation and **is baptized** is a child of God."

SOMETHING OLD

What is that saying—Something old, something new; something borrowed, something blue? Well, whatever, we use a phrase of it to introduce a series of special articles in **The Lutheran Ambassador** beginning in this issue. The Articles under the title "I Took His Hand" are from the pen of the late Pastor Wm. Hagen. That saint of God wrote a number of articles for **Folkebladet** about his work as a hospital missionary in Minneapolis, Minn., and area. His son, Dr. Kristofer Hagen, one-time missionary to India, translated some of them into English and had them published under the title given above, **I Took His Hand**.

The booklet has long been out of circulation. The events of which Pastor Hagen writes are many years past. But because something is old does not mean that it no longer has value for today. The sick to whom this godly man ministered had the same fears and hopes, doubts and sins, and suffered from the same illnesses which people know today. The Word of God which Pastor Hagen applied to needy hearts forty to fifty years ago is the same Word which can solve problems and change hearts in the 1970's. Thus, we think the series "I Took His hand" and the sketch of Pastor Hagen's life by Dr. J. O. Evjen will be appreciated by many readers of the *Ambassador* and we are pleased to present them.

And from time to time we will be using other writings out of the past, as we have done before. An example of this was the sketch "The Christian Church" by Dr. George Sverdrup, which appeared in the *Ambassador* for April 13. The name of Dr. Sverdrup is a revered one to many of us and what he had to say about the Church interests us today also.

But whether the writer is known or not, what had validity in yesteryear may be just as applicable for our time. And so where that is the case we will occasionally bring back "something old" for our readers. We are sure that those who once wrote what we present now would not mind their inspiration being brought to light for influence and blessing upon another generation.

Information about the Annual Conference housing was carried in *The Lutheran Ambassador* last time and is repeated in this issue. This copy also contains the program for the Conference, which is to be held in Cloquet, Minnesota, and some lists of names pertinent to Conference delegates particularly.

All of this means that it is getting to be that time of year again, Annual Conference-time. Some of us grew up in homes where the yearly meeting of the church body certainly ranked in importance with other special events in the year, if not quite with Christmas and Easter. We wonder if that aura of excitement about the annual meeting is found in as many homes today. May it be so.

It is our intention to bring what advance information we can through the pages of the *Ambassador* before the Conference begins. We wish that more could be done to prepare delegates and all interested persons for the business which will come before the Conference.

The names of members of the corporations of Schools and Missions are to be found in this issue. They were printed prior to the Conference last year, too. Yet the question as to who the members were was raised at the meeting in Valley City. They are presented here. Delegates should thus familiarize themselves with the lists so that they can act accordingly.

[Continued from page 5]

can save from sin unto eternal life. In this faith, we believe, she passed on at last, insofar as we human beings are able to understand these wonderful things that take place between sinners and Jesus.

Again there were tears back in the childhood home, but this time mingled with some of that joy that there is among the angels of God when a sinner repents.

—Wm. Hagen
(See the editorial "Something Old" on p. 9)

[Continued from page 6]

Books of his like *Seierherren* (Minneapolis, 1913, 20 pp.) and *Faderhjemmet* (Minneapolis, 1922, 79 pp.), a guide book for candidates for confirmation, reflect his concern for spiritual nurture in family life. The essays in *Faderhjemmet* were written by various ministers and teachers; but the quaint artistic setting of the book, replete with miniature pictures and symbols, and the careful editing of the essays were Hagen's own.

He was for some time co-editor of *Luthersk Tidsskrift*, to which he

contributed articles, as he also did to other periodicals, especially *Folkebladet*. The present book contains, in English translation, excerpts from some of the sketches about his work as hospital pastor written for the *Folkebladet*. They give us intimate glimpses of a real spiritual shepherd.

It was some months after resigning from Trinity Church in 1918 that Hagen entered upon this broader service among the infinitely larger parish of the sick in hospitals. He served them not only with the Word, but also "at the tables" (Acts 6:2). The latter kind of service included transporting people by Ford, helping the sick and their anxious friends with telephoning, letter-writing, purchasing, and doing other errands related to this work. He became the trusted friend of the sick. He could sympathize with them. The path behind him had never been one of roses; he was acquainted with poverty, sickness, care, and the craftiness of man. He had faced complex problems which some men, after the fashion of Jewish thinking, would say were wrought by God on the plan of earthly reward and retribution. He would, however, often find a more satisfactory explanation

in the word of the Son: "An enemy hath done this." (Matt. 13:28). Hagen clung to I Peter 5:7** and pursued his way quietly.

His outlook on life, though serious, remained sweet. Advancing years found him the same, companionable, compassionate Hagen as of old, erect in carriage, meek in heart; his native dignity and honesty, charming smile unchanged, his velvety dark hair turned to silver.

The devotional gift, dominant in Hagen, found its fullest expression in the work he did for the Hospital Mission. His income was pitifully small—and often uncertain. At intervals he had to take to painting and interior decorating to help make ends meet. The situation imposed a certain reserve upon him, but there was wisdom in his reserve. "It is easy to become enthusiastic about an ideal; but only he acts rightly who every time wills what is possible, and accomplishes what is necessary."

[To be continued]

* Freely translated: "Be kind to the aged, their need is so great...old age is not easy to bear."

** I Peter 5:7: "Casting all your anxiety upon him, because he careth for you."

12. Why are there numerous afflictions for the righteous in this world?
(II Tim. 3:12 and Jn. 15:18-19)

If a vine is not pruned, there will be no fruit, only foliage. And if the Lord did not prune us, we would first become spiritually barren and thereafter die. We should thank the Lord that He does not hear all of our many prayers to be spared everything that is hard and heavy to bear.

13. In verse 20, when was the Messianic fulfillment of this prophecy about Christ accomplished? (Jn. 19:32-37)

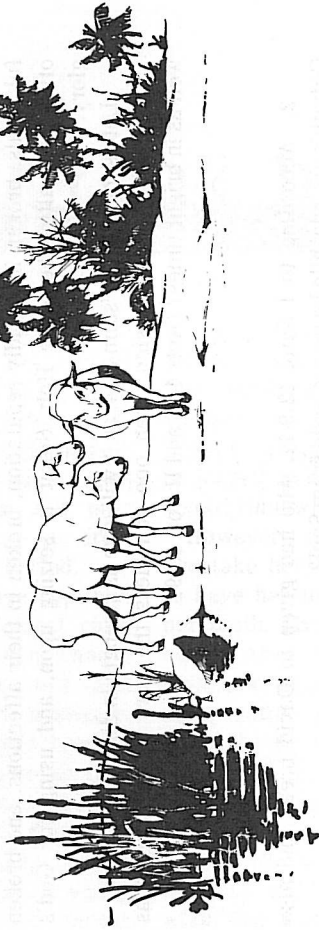
14. Often the wicked are proud and prosperous in this life, but what shall be their destiny in eternity? (Psalm 9:17; Jude 14-16; Rev. 10:15)

15. What does the present tense of "redeemeth" signify in verse 22? (I Pet. 5:7 and Matt. 6:30-34)

16. What personal blessing to your own soul has this Psalm brought?

The day when Jesus stood alone
And felt the hearts of men like stone,
And knew He came but to atone—
That day "He held His peace."
They witnessed falsely to His word,
They bound Him with a cruel cord,
And mockingly proclaimed Him Lord;
"But Jesus held His peace."
My friend, have you for far much less,
With rage, which you called righteousness,
Resented slights with great distress?
Your Savior "held his peace."

WMF BIBLE STUDY



Psalm 34

June, 1971

KEEP THY TONGUE WITH ALL DILIGENCE

This psalm of David was written when he was fleeing from Saul. The theme of the Psalm could be summed up in I Peter 3:10, "For He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." We need not rise up in self-defense or answer false accusations. Let us refrain our lips, hold our peace, as Jesus did, and go on doing what is right and good. God will see to it that our cause is vindicated, that our enemies are silenced, and that our soul is redeemed.

Do you feel unworthy to claim the designation of "righteous"? Remember, Paul was ready to reject his own righteousness in order that he might be clad in Christ's righteousness. This must be our chief concern. "And be found in Him, not having mine own righteousness, which is of the law, but that

which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9).

The Psalmist reminds us that we are not kept from trouble, but we are delivered out of it. We find that God uses for His glory that which is utterly broken. The sacrifices He accepts are broken and contrite hearts. It was the breaking of Jacob's natural strength at Peniel that prepared him to be clothed with spiritual power. Breaking the surface of the rock at Horeb, by the stroke of Moses' rod, let out the cool waters to thirsty people. Those who are broken in wealth, broken in self-will, broken in their ambitions, broken in their beautiful ideals, broken in worldly reputation, broken in their affections, and broken often in health—these the Holy Spirit is seizing upon, and using for God's glory.

Let us memorize Psalm 34:4, as it will give us strength in difficult days.

1. Of what is it a sign when one can bless the Lord in dark times as well as in bright times? (Acts 4:33 and II Cor. 12:9)
2. According to I Sam. 22:9-11, who had given to David bread and also Goliath's sword while he was in exile from Saul?
3. In spite of David's life being in danger, why was he able to praise the Lord? (I Sam. 7:19-26 and II Sam. 8:6)
4. How does the Lord deliver us from our fears? (Jn 6:37; Psalm 37:25 and 37:3-5)
5. According to Acts 12:6-12, whom did the angel of the Lord deliver from prison, and why did the angel do it?
6. How is it possible to have knowledge about the Lord, and yet not to have become a partaker of His grace? (Jas. 2:19; Jas. 1:22; II Cor. 5:17)

Some things in life must be experienced first before they can be understood. Even then they often cannot be expressed because of the unspeakable joy. Yet, however rich the provision of God's goodness and grace, it will avail us nothing until our spiritual eyes are opened.

7. What gracious provision had the Lord promised His people? (verse 10; Phil. 4:19; and Matt. 28:20)

8. According to verse 11, what important things do we need to teach our children? (II Tim. 3:15 and Deut. 6:5-9)

9. What great issue is involved in loving life and seeing many good days? (verse 13, I Pet. 3:10 and Jas. 3:6-10)

Your most important testimony is that which issues forth from your daily life and walk. "Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Peter comforts some wives with the fact that they may gain their own husband's salvation without words by their chaste behavior coupled with fear, by a meek and quiet spirit, which is in the sight of both God and man of great price.

10. Who are the "righteous" as recorded in verse 15? (Phil. 3:9 and I Cor. 1:30)

The "righteous" are those who stand before God accepted in the atonement of Christ, and in whose hearts his Spirit is working righteousness.

11. What comfort is there in verse 17 for troubled believers? (II Cor. 1:10; Prov. 11:8; and Prov. 12:13)

Human happiness does not consist in avoiding adversity, suffering, sorrow, and bereavement, but in knowing that I am occupying the place in life which God intended for me and in being permitted to do my work and make use of my talents in accordance with the will of God, whether it be in serving or in suffering. (Hallesby)

HOUSING INFORMATION FOR THE 1971 ANNUAL CONFERENCE

Lodging in Private Homes

Members of St. Paul's Lutheran Church and the community will open their homes to delegates. In making your reservations please state the number in party, ages of children, when arriving and departure date.

Mail reservations to Mrs. Aini Myking, 733 Laurel Street, Cloquet, Minnesota 55720. Telephone 879-9237.

Area code for all numbers given is 218.

Tax not included on listings.

ALL MOTEL RESERVATIONS REQUIRE A \$5.00 DEPOSIT.

Please make motel reservations directly to motels.

Sunnyside Motel

897 Sunnyside Drive, Cloquet, Minnesota 55720. Telephone 879-4655.

Twin beds (2 people) — \$14.00

One double bed (2 people) — 13.00

Golden Gate Motel

1302 Broadway, Cloquet, Minnesota 55720. Telephone 879-6752.

Junction of Highways No. 45 and No. 61.

1 double bed — \$13.00

2 double beds — 16.00

2 twin beds — 14.00

Unit with 1 double and 1 twin bed — \$16.00

Unit with 2 double beds and 1 twin bed — \$18.00

One room for 1 person — \$10.00

Ga-No-Me Motel & Restaurant

Route 1, Box 262 A, Saginaw, Minnesota 55779. Telephone — Duluth 729-9933.

Junction of Hwys. No. 2 and No. 33, 9 miles north of Cloquet

Double bed (2 people) — \$10.00

Two double beds (4 people) — 12.50

Twin beds (2 people) — 11.00

Connecting units for families (4 people) — \$16.00

Single roll away — \$1.00 per night

Double roll away — 2.00 per night

Crib — 1.00 per night

Olson's Motel

Route 1, Box 416 A, Carlton, Minnesota 55718. Telephone 384-4987.

Junction Int. No. 35 and Hwy No. 210 — Across from Sinclair Truck Stop.

Units include 1 double, 1 single bed.

1 person — \$8.00

2 people — 10.00

3 people — 13.00

Two double beds (4 people) — \$14.00

Family unit (2 connecting rooms) (6 people) — \$18.00

Driftwood Motel

1413 South Highway 33, Cloquet, Minnesota 55720. Telephone 879-4638.

Double bed (1 person) — \$9.00

Double bed (2 people) — 11.00

Twin beds (2 people) — 13.00

Three double beds (3 people) — 16.00

Three double beds (6 people) — 20.00

Roll away bed — \$2.00 per night

Camping Area

Camping area is in town off Highway No. 33 by the St. Louis River. \$2.00 per night. Electrical hook-ups. Shower and bathroom facilities.

MISSION EMPHASIS WEEK HELD AT MINNEAPOLIS CHURCH

Morgan Avenue Lutheran Church, Minneapolis, Minn., C. R. Heikkinen, pastor, observed its annual Mission Emphasis Week, March 21-28.

Violet Anderson of the home office of the World Mission Prayer League told of her observations and experiences of missions from that vantage point, on the first Sunday evening.

On Tuesday night, Rev. Amos Dyrud, teacher at the AFLC Schools and a former American Lutheran Church missionary to Madagascar, spoke about that mission work.

Rev. Harold Riber, long-time missionary to the Santals in India, addressed the congregation on Thursday evening.

Concluding session of the mission week was held on Sunday night, March 28, when Sunthi Chookiat-sirichai, a native of Siam studying at Northwestern Lutheran Seminary in St. Paul, Minn., gave the mission message.

(Ed. Note: The bulletin at Morgan Avenue Lutheran for March 21 gave the title of the pastor's sermon as "How Are Things in the Flock at Mora?," an obvious reference to the strange goings-on of a new religious sect at Mora, Minn.)

A REMINDER ABOUT SUBSCRIPTIONS

Congregations are reminded that


now is the time when many churches are to renew the subscriptions of members to **The Lutheran Ambassador**. Your cooperation is asked in reducing as much as possible the time needed for checking the list of subscribers, mailing it back to our office and remitting for renewals and new subscriptions when the statement has been received.

We are grateful for the fine way in which this entire process has been handled this year. Your continued assistance is requested.

Is **The Lutheran Ambassador** going into the hospitals, rest homes, libraries and clinics of your community? Why not include these places on your church subscription list?

Thank you.

The Editor



WOMEN *for Christ*

CHRISTIAN LITERATURE

By Mrs. Ray E. Oscarson
Abercrombie, N. Dak.

Reading is a favorite pastime at our house. How often the question has been asked, "What is there to read?"

At one of our Sunday School teacher's meetings, one person started telling about an excellent book she had read; soon someone else was enthusiastically telling about a book she'd received. Then our thoughts turned to the meager supply of books in our church library. For quite some time we have talked of enlarging the library but ready funds have never been available and so it seems that it was a project that had fallen by the wayside.

From listening to this conversation, we found that we had a wealth of excellent Christian literature within the homes in the congregation. Then quite clearly God seemed to say to us, "Begin by sharing what you already have..."

One Sunday morning, the Sunday School children and teachers were asked to bring good Christian books which could then be placed in the church library on a loan basis. It was a thrill to see the table filled to overflowing with books. It is a greater thrill to see young people checking out these books and reading them.

Priscilla Wold, a member of our church now serving as a teacher to missionary children with the Brazil Inland Mission, in speaking to the assembled Sunday School group, told that Christian fiction books could receive credit in leading her closer to the Lord.

Do you have good books tucked away in the corner of an attic or on a seldom used bookshelf? Would you be willing to share these books? If so, check with your pastor. Ask if

these books could be used in your local church library. Perhaps God may be speaking to you to assume the responsibility of serving as a librarian... maybe you should be the one to collect and catalogue the books.

Many homes also receive Christian magazines and devotional booklets. These, too, could be placed in the church library if space allows.

We are a small congregation and it is not feasible to set up "library hours." We've kept it very simple by posting the rules for the use of the books on the door of the bookcase. Anyone may check a book in or out by himself.

Another area you may want to consider is the tract ministry. Do you have a tract rack in your church? Is it filled with eye-appealing tracts or is it nearly empty, holding the same tracts which have become faded or torn through the years?

Do the families in your church have access to good devotional books? Many devotional booklets are available. How we can rejoice that God provides talented writers who can help us better understand His Word! Acts 8:30-31 reads, "... understandest thou what thou readest? And he said, How can I, except some man should guide me?"

God Christian literature may be the means God has chosen to guide someone in your community to closer fellowship with Him!

BOOK REVIEWS FROM THE BIBLE BOOK NOOK

THE LATE GREAT PLANET
EARTH by Hal Lindsey
price \$1.95

Reviewed by Mrs. Delbert Jones
Wyndmere, North Dakota

This is a book that should be read by all. In recent years there has been

a growing interest in knowing the future. Astrology, palm reading and spiritualism have become prominent in the world. The author, using the Word of God, interprets what he feels the prophets have foretold concerning present world events and the future of mankind.

As the world becomes more chaotic, those who have accepted Jesus Christ as personal Savior have nothing to fear. God is in control. So let us seek to reach others with the Gospel. The time is short.

WHAT IS A JEHOVAH WITNESS?

by John S. Wimbish, D.D.

price \$.25

Reviewed by Mrs. Vernon R. Nelson
Grand Forks, North Dakota

It lists a brief history of Jehovah's Witnesses and then tells the major points of the Jehovah's Witnesses belief with Scripture verses to prove them in error. Also some of the major titles of Jehovah's Witnesses are listed. It gives some real information regarding the subject and also the Scripture to deal with it. This book is a help to those who wish to lead others away from this cult.

LIFE AND LOVE

by Clyde M. Narramore

price \$.95

Reviewed by Mrs. Delbert Jones
Wyndmere, North Dakota

Life and Love is an excellent book for both teenagers and adults. It covers the important subjects of love and dating, marriage, and child-birth, with a Christian discussion on God's masterpiece, the body of man: how it grows, the function of the various glands and cells, etc. It has a chapter on special problems of sex. This is a book that gives a truly Christian view of sex. This book pictures the beauty of a new life when it is begun in love for a married couple.

These books may be secured from Bible Book Nook, 809 McHugh Ave., Grafton, N. Dak. 58237.

CHURCH-WORLD NEWS

NEW STOCKHOLM BISHOP NAMED

Uppsala, Sweden — (LWF) — The Rev. Ingmar Strom, director of the Central Council of the Church of Sweden for Parish Service, has been named bishop of Stockholm.

The 50-year-old clergyman succeeds the Rt. Rev. Helge Ljungberg, who has been bishop the past 17 years and also has served as chairman of the steering committee of the Swedish Ecumenical Council.

Bishop-elect Strom is known beyond traditional church circles as a preacher and discussion panel member, particularly on radio and television.

He has been director of the Central Council the past 12 years, is a former editor of "Var Kyrka" and has been active in Christian education programs.

CAPS AND GOWNS A MUST AS TRADITION TRIUMPHS

Sioux Falls, S. Dak.—(LC)—All students and faculty members participating in the Augustana College baccalaureate and commencement exercises here on May 30 will be required to wear the traditional caps and gowns.

An ad hoc committee from within the senior class had earlier raised the question of eliminating the wearing of the academic garb in favor of using the cap and gown fee for scholarship purposes. A vote taken late in March (not involving the scholarship question) showed 125 seniors opposing and 121 favoring the wearing of gowns.

Dr. Charles L. Balcer, college president, in a letter sent to the members of the Class of 1971, said he felt the need for additional reaction from other members interested in these annual events. Accordingly, a random sampling of parents of class members was taken which revealed that 74 per cent of the respondents favored the wearing of caps and gowns with 12 per cent indicating no preference

and 14 per cent voting to eliminate them.

While requiring the wearing of caps and gowns for participants, Dr. Balcer left class members with the option of participating or designating that their cap and gown fee be used for the senior class project (no decision has been made by the class whether this would be a scholarship as yet).

Students were asked to notify the student's office by April 25 of their decision in the matter. Students choosing not to participate in the ceremony will be listed in the program as graduating "in absentia," Dr. Balcer said.

The Augustana president said in the conclusion of his letter, "It is obvious there is no clear majority point of view in this matter, at least as far as the Class of 1971 members who voted. Someone once stated, 'The most successful college is the college which holds on to the old just as long as it is good and grabs the new just as soon as it is better.' I believe the traditions of caps and gowns—the old—is still good."

LUTHERAN COUNCIL TO MEET IN MINNEAPOLIS IN 1972

New York—(LC)—The Lutheran Council in the USA has changed the time and place of its sixth annual meeting in 1972.

Using its discretionary powers, the council's executive committee changed the date from the first to the last week in February and the site from New York to Minneapolis, where the two-day session will be held next February 28-29.

Bylaws stipulate that the place of the annual meeting shall be in the city of the council's principal office and that it shall convene on the Tuesday of the first full week in February unless otherwise determined by the executive committee.

At its spring meeting here, April 15-16, the committee scheduled next year's annual meeting to begin at 2 p.m. on Monday, February 28, and

to continue through Tuesday afternoon, February 29. Monday morning will be devoted to a session of the committee. The change was agreed upon to avoid meeting during a Wednesday in Lent.

NO "URGENT NEED" SEEN FOR NEW LUTHERAN CONFESSION OF FAITH

New York—(LC)—A new Lutheran statement of faith "may be possible in our days," but no existing document calls for adoption as a formal confession by Lutheran churches in America today.

That was the judgment expressed by the Division of Theological Studies of the Lutheran Council in the USA in passing on to its executive committee a report dealing with "the confession-making process for Lutherans today."

The report itself emphasized that "the occasions which call forth a formal confession are almost always serious crises over the clarity of the church's message of salvation."

And while "we did not discover an urgent need for a new Lutheran confession today," it said further... "it is conceivable that our church at some later date may elevate to confessional status a statement now in existence."

The findings were submitted to the Lutheran Council's executive committee for transmittal to the presidents of its three participating bodies as "a report indicating the direction of the discussion and not as a statement of consensus" on the subject.

LUTHERAN CHAPLAIN KILLED; SECOND TO DIE IN VIETNAM

Washington, D.C.—(LC)—The war in Vietnam has claimed the life of a second Lutheran chaplain in the U.S. Army, the Rev. Merle D. Brown, 32, of the American Lutheran Church.

Chaplain Brown, according to word received here by the Division of Service to Military Personnel of the Lutheran Council in the USA, was

aboard a helicopter which burned and crashed during one of its evacuation missions on Easter Sunday. Presumably it was hit by enemy fire.

In mid-December of 1969, Chaplain (Major) Roger W. Heinz, 33-year-old pastor of the Lutheran Church-Missouri Synod, was killed when the helicopter carrying him from one field worship service to another crashed into the side of a mountain southwest of Danang.

A native of Butler, Pa., Chaplain Brown graduated from Capital University in Columbus, Ohio, in 1961, and from Evangelical Lutheran Seminary, also at Columbus, in 1965, when he was ordained.

While serving a pastorate in Gran-

ville and Norwich, N. Dak., he was attached to a National Guard unit at Minot, N. Dak., and entered the U.S. Army Chaplains School at Fort Hamilton, N.Y. in 1969. He also served in Walson Army Hospital at Fort Dix, N.J.

Sent to Vietnam in August of 1970, Chaplain Brown's tour of duty there was scheduled to end in July of this year. He had been home on leave recently and had preached in his home congregation, St. Mark's in Butler, on March 14. Funeral services and burial will take place in Butler.

During Chaplain Brown's service in Vietnam, his wife, the former Betty Jean Parsons, and their three children lived in Columbus, Ohio.

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