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Vol. 6

May 14, 1968

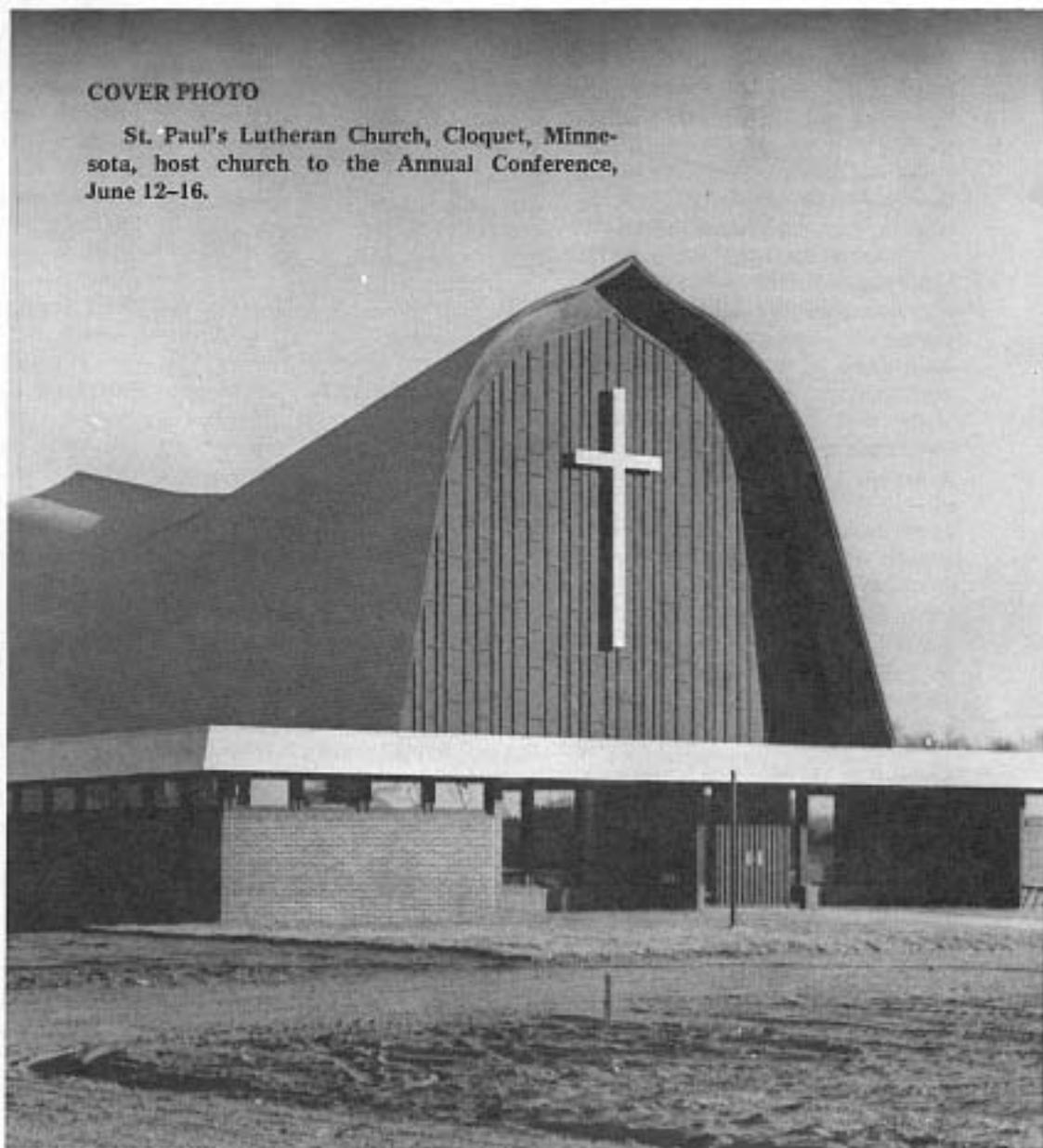
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LUTHERAN

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COVER PHOTO

St. Paul's Lutheran Church, Cloquet, Minnesota, host church to the Annual Conference, June 12-16.





According to the Word

OUR REAL HOME

John 17:24

May 23 is Ascension Day. How many of you dear readers know what that day stands for in the Christian Church? You know that this holy day of the Church has been forgotten in our busy church year calendar. As a boy I remember it was a day as important and equal to Christmas, Easter and Pentecost and it still is whether we keep it or not. Perhaps, because we have forgotten Ascension Day, we have somewhat forgotten heaven, our real home. I wonder if this is not true that we have become so involved in our earthly life, our earthly businesses and in the fervor of church work that we have come to the point where we are thinking so much of these things that we have lost the glorious vision of the Father's house in heaven.

This was the deep concern of the Lord Jesus in His High Priestly prayer. It seems that we can almost hear Him: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

Surely every born-again child of God can hear Him pleading and can know that He is leading him on to see this glory "which shall be revealed in the last time." This is a most wonderful request that Jesus utters to His Father in heaven, that they (the believers) might see the real home, that they might be

with Him there, and see His glory, undimmed by any smoke screens of the world and unmolested by all the plans and plots of the devil. This Christ, our Saviour, asks that we may be with Him in heaven, in the real home He has prepared.

Yes, Jesus spoke often about heaven. Remember that in Luke 10, when Jesus had sent out the 70 disciples to do evangelistic work and upon their return they rejoiced in the fact that even the devils were subject to them, Jesus said to them, "Yet it is not your power over evil spirits which should give you such joy, but the fact that your names are written in Heaven" (v. 20, Phillips).

No earthly success, even in the spiritual realm, could begin to compare with the joy that His children should know in their real home in heaven. Perhaps most familiar to all of us is that beautiful statement of Jesus in John 14: "In my Father's house there are many mansions. . . . If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is the same thought in much the same words and reveals the passion of His request that His believers be with Him. And that is heaven. That is the real home. Are we forgetting it? Is that becoming a minor claim in our joy of salvation? Surely, if you are a true Christian, how can you forget? Some so-called Christians live on this earth as though here is their permanent eternal dwelling place. Their homes, their bank rolls,

their insurances, all point to the fact of staying on earth for eternity.

Pastor Ray Martin, Director of the Finnish-English Bible Society, said, "Christians are not gift-wrapped and labeled 'Send to Heaven.'" Note the hymn-writer as he sings, "Am I a soldier of the Cross. . . ? Must I be carried to the skies on flowery beds of ease, while others fought to win the prize?" The Christian is in the militant church. He must fight the good fight of faith, as the Apostle Paul said.

Dear reader, is your name written in the Lamb's Book of Life? If it is, then you have reason for rejoicing. Then you are a stranger, a pilgrim here upon the earth. You're merely passing through.

Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." The Finnish hymn writer Wilhem Malmivaara expressed our earthly pilgrimage in the words of a song: "Lord, as a pilgrim on earth I roam, by foes surrounded, far from my home; whate'er betide me, walk Thou beside me, Shepherd divine!

Lord, let Thy presence lead all the way,

Until the dawning of that great day,

When I shall see Thee,

Throned in Thy glory,

God blest for aye!"

May this be our prayer as we journey on to that real home, in heaven. Let us go on our way rejoicing.

—Albert Hautamaki

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.

SIXTH ANNUAL CONFERENCE OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

June 12-16, 1968

St. Paul's Lutheran Church
Cloquet, Minnesota

Conference Theme: "Working Together with Him"
Conference Text: II Corinthians 5:20-6:10

Wednesday, June 12

10:00 a.m. All conference committees will meet for a devotional session and room assignments.

8:00 p.m. Opening service with a message on the Conference text by Rev. Jay G. Erickson, Radcliffe, Iowa. Opening of the Conference by President John P. Strand. The appointment of necessary committees.

Thursday, June 13

9:00 a.m. Devotions

The report of the Credentials Committee
The election of the Nominating Committee for 1969

The President's message

The report of the President of the Co-ordinating Committee

The Treasurer's Report

The report of Committee Number One

11:30 a.m. Prayer Hour. The Prayer Hours will be led by Rev. Lars Stalsbrotten, Eugene, Oregon

2:00 p.m. Devotions

The report of the Credentials Committee
The report of the Nominating Committee
The election of nominees for the Mission Corporation and the Mission Board
The election of nominees for the Free Lutheran Theological Seminary Corporation and Board

Continuing discussion of the report of Committee Number One
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 Number One for the 1969 Annual Conference

The report of the Committee on the Order

of Business for the Annual Conference of the Association of Free Lutheran Congregations

6:00 p.m. Supper meeting of the Seminary Corporation

7:45 p.m. Mission Festival Service conducted by the Women's Missionary Federation

Friday, June 14

7:00 a.m. Breakfast meeting of the Mission Corporation

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 Acting Dean of the Bible School, Rev. John P. Strand

Report of the Chairman of the Seminary Board, Pastor George Soberg

Report of Committee Number Two

Report of the Nominating Committee
Election of Committee Number Two for 1969 Annual Conference

11:30 a.m. Prayer Hour

2:00 p.m. Devotions

The report of the Credentials Committee
The report of the Mission Director, Rev. Harold Schafer

The report of the Chairman of the Mission Board

The report of the Chairman of the Commission on Evangelism

The report of Committee Number Three

6:00 p.m. Banquet for the pastors and their wives

7:45 p.m. Worship service conducted by laymen

Saturday, June 15

9:00 a.m. Devotions

The report of the Credentials Committee
Continuing discussion of the report of Committee Number Three

Report of the Nominating Committee

The election of Committee Number Three for the 1969 Conference

The report of the Chairman of the Board of Publications and Parish Education, Rev. Raynard Huglen

The report of the Executive Secretary of the Department of Parish Education, Mrs. David Hanson

The report of the Chairman of the Youth Board, Rev. Jay G. Erickson

The report of the President of the Lutheran League Federation, Mr. Robert Lee

The report of Committee Number Four

11:30 a.m. Prayer Hour

2:00 p.m. Devotions

The report of the Credentials Committee

The report of the Nominating Committee

The election of members to the Board of Publications and Parish Education, and to the Youth Board

The election of Committee Number Four for the 1969 Annual Conference

The report of the Chairman of the Stewardship Board, Dr. Iver B. Olson

The report of the Chairman of the Pension Board

The report of Committee Number Five

The report of the Nominating Committee

The election of members to the Stewardship Board, and to the Pension Board

The election of Committee Number Five for the 1969 Annual Conference

The report of Committee Number One as the Committee on General Resolutions

7:45 p.m. Youth night at the Conference with the youth in charge of the service

Sunday, June 16

8:00 a.m. Communion Service

10:30 a.m. Worship service with Pastor Herbert Franz as the liturgist and preacher

2:00 p.m. Ordination service led by Pastor Julius Hermunslie, with President John Strand bringing the message

Conference Committee

Rev. John P. Strand

Rev. Harry C. Molstre

A Baccalaureate Sermon

THE FIVE URGES

Philippians 4:8

by Pastor A. L. Hokonson

Faith, South Dakota

Events reveal that we are living in the midst of tremendous changes in society. These changes are disturbing. They point to a laxity of manners, involving honor and truth and a subsequent breakdown of home life. Contributing factors to these conditions are magazines, books, movies and their pornography. School textbooks are infiltrated with communist viewpoints and cleverly camouflaged. Dress and codes of honor in some of our schools and universities, even in some church colleges, have become atrophied in worldly disregard of higher principles of conduct. The questionable of years ago has become the permissible of today.

Young children have boy friends and girl friends and imitate and emulate the affinity of worldly elders for one another. Parents think it is cute and so label it. Animals

talk on television and in the comics and the gift of life is given to the inanimate. All this is contrary to the law and Spirit of God in Christ. The sacred things of life have been made casual and adultery in word, pictures and deed has become commonplace.

And so under these conditions our children meander through eight grades of schooling and four years of high school, and we come to the time of Baccalaureate. What shall I say? Let us read again these words of the Apostle Paul and note that he exhorts to higher standards: "Think on these things." The Word of God brings us back to reality. Will you walk with me down the corridors of life and think on these things? Back of all our experiences, whether we classify them good or bad, there are in our beings "urges," and tonight I would like to share with you five of them. The five urges which we find so strong in the youth of our day are presented as follows:

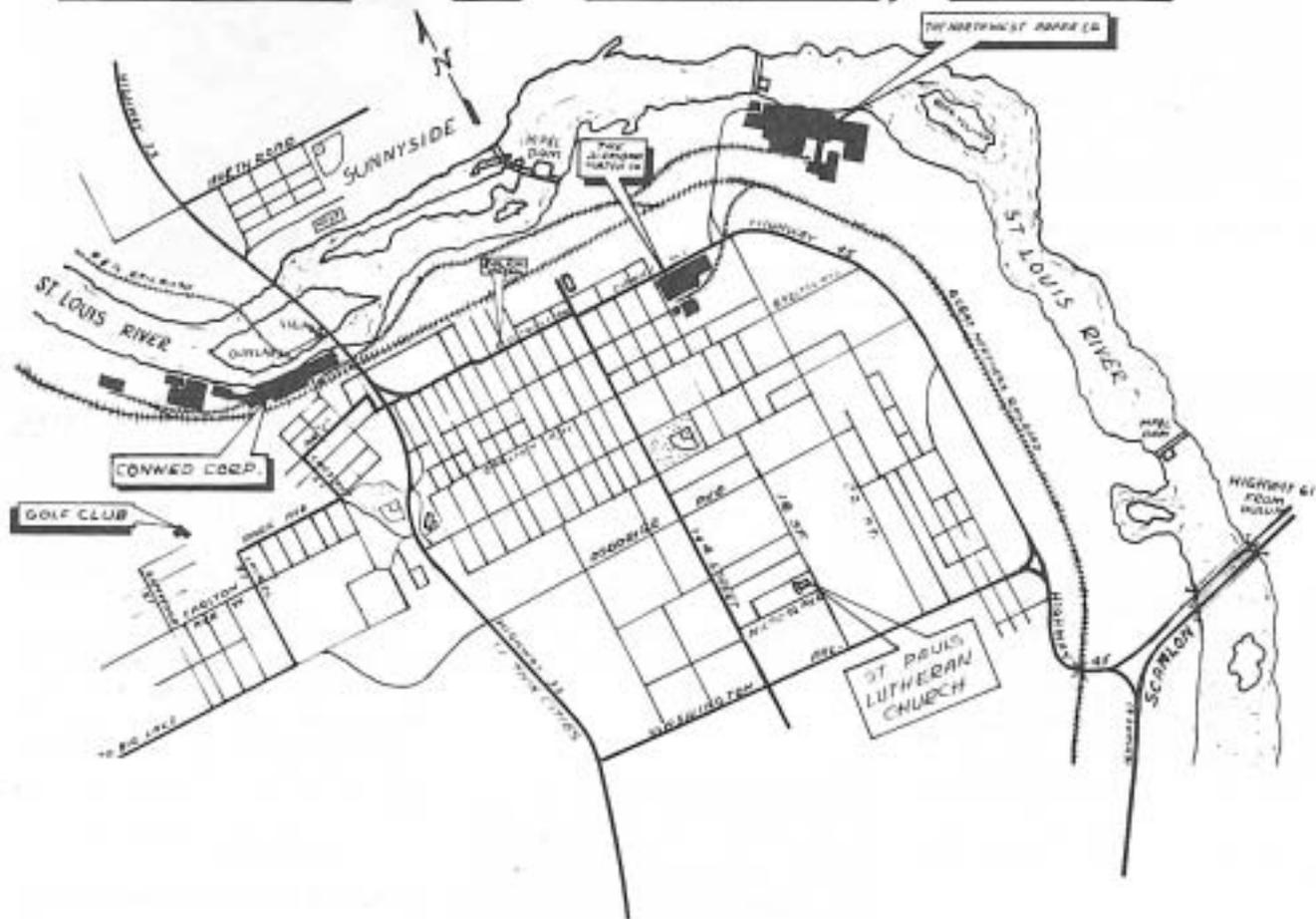
I. The Urge to Life

Jesus said, "I am come that ye may have life and may have it more abundantly" (John 10:10). There is a divine law in nature that says, "What is capable of strength must be made strong." The tree sinks its roots deep to withstand the stress and storms of life. The glory of God is to have sons and daughters who can endure. Those who ask, "Is life worth living?" answer by living on. You learn, trust and endure by the experience of living and enduring. It is part of human nature that is God-given. But in youth, too often it explodes in the desire to "live it up" without thought of responsibility to God or others. They may give rein to desires which lead to the unnatural and against the laws of God or man. But God has revealed an orderly approach which is sacred to Him and an example to man. To illustrate:

Beans grow up a pole from left

(Continued on page 13)

WELCOME TO CLOQUET, MINN.



PRE-REGISTRATION

For the 1968 Annual Conference of AFLC, to be held at St. Paul's Lutheran Church, Cloquet, Minn., June 12-16

NAMES _____

ADDRESS _____ (State) of _____ (Congregation)

We would like to stay in a motel (Motel arrangements will be made on a first-come, first-served basis)
(Motel prices range from \$8.50 to \$16.00) We would prefer staying in a private home

We will be coming with a camper

We plan to attend _____ (dates)

Registration Fee of \$2.00 per adult voting member enclosed _____



SCHOOL NEWS



One of the churches we sang in was Pukwana Lutheran in South Dakota.

tian fellowship shared with the people of the congregations.

Along the way on the bus we enjoyed Bible studies and discussion. We were learning that by ourselves our choir could do nothing. Our Saviour has promised that He will supply every need of ours and truly that was so. He gave us a song in our hearts according to Galatians 6:14: "But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world."



At the school we boarded the bus bearing the sign "Association Lutheran Bible School."

ALBS CHOIR TOUR

After much anticipation and prayer and many hours of rehearsal, the Bible School Choir was finally off on tour. We remembered our purpose from II Corinthians 5:20: "We are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God." This was truly our prayer as we left the school Friday noon, March 29, for ten days of concerts in South Dakota, Montana and North Dakota.

Our first stop was Tabor Lutheran near Webster, S. Dak. After the concerts and a time of fellowship, the people took us into their homes all along the tour to stay with them. One of the greatest blessings of the tour was the Chris-



Along the way the students toured the Badlands of North Dakota.

Also in Pukwana, S. Dak., we arrived for supper and sang at eight. Leaving early on Sunday, we stopped at Midland, S. Dak., to sing at their morning service and were at Faith, S. Dak., that evening for the concert and a very rewarding time of fellowship with the people.

Monday we crossed the border of Montana to Culbertson. The next morning we found ourselves in a

snowstorm, but that blew over shortly after we left Tioga, N. Dak.

The rest of our journey included Churchs Ferry, Hampden, Fairdale, Grand Forks, McVile, Valley City and Abercrombie, all in North Dakota.

The tour was a very rewarding one to us students, especially as we claimed Philippians 4:4: "Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand."

—Diane K. Rasmussen, reporter

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.

NORTH DAKOTA

West Covina, California
Oscar Fjeld, 78, March 17, Aspelund Lutheran, Vang

Fairdale
Mrs. Martin Arneson, 77, April 15, Aadalen

MINNESOTA

Greenbush
Claud W. Hogen, 54, April 16, Zion
Leonard Omdahl, 54, April 26, Bethania

THE DEAD SPEAK YET

Hebrews 11:4

by Pastor Francis Monseth
Everett, Washington

One hundred years have passed since the first formal observance of Memorial Day. It was first observed in 1968, when General John A. Logan, commander-in-chief of the Grand Army of the Republic, designated May 30 as the day on which to honor Union soldiers who had given their lives in the war between the states.

James A. Garfield spoke in the National Cemetery in Arlington, Virginia, saying, "For love of country they accepted death... with them the conflict ended, the victory was won when death stamped on them the great seal of heroic character and closed a record which years can never blot."

Memorial Day, still observed on May 30, is a legal holiday in the northern states, while several southern states set aside other days for the same commemoration. It has become the custom to decorate other than soldiers' graves on Memorial Day as well.

We need a Memorial Day because it reminds us that ours is a world of conflict. The year 1968 is as tense militarily as many other years have been. While the world's attention is focused primarily on Viet Nam, hot and cold wars have been erupting throughout the world.

There has been a perennial struggle for peace, for freedom, for individual dignity, and for sacred ideologies by various countries throughout most of human history. Our nation's leaders have felt that America now has just cause for aiding South Viet Nam in its resistance against international Communism.

Such a struggle calls forth the best in men and impels them to

sacrifice. Not only precious time invested but scars and memories received are part of the cost of such sacrifice. Many men in this past year, too, have paid the supreme service to our country with their lives. Our hearts go out in sympathy for all who mourn the passing of a serviceman this Memorial Day.

Memorial Day is becoming more appropriate with the passing of years. Since freedom is becoming increasingly difficult for a nation to maintain, international strife will continue to accelerate and with it the number of our war dead increases.

In our text (Heb. 11:4) we read that Abel's righteous death at the hands of his brother, Cain, did not silence the message that Abel stood for. Likewise those who died on the battlefields of the world have left a message behind. They, being dead, yet speak! They speak of courage. They speak of nobility. They speak of human dignity. How sorely we need to listen to their message this Memorial Day.

To pay them no heed and no honor is to despise the price they paid for freedom. To fail to make their attributes our own is to make of no avail their supreme sacrifice.

While we as a nation have set aside a solitary day to remember the war dead, there are many homes across our nation and in our Association where no reminder is needed. Every day has become a "memorial day" for many aching and lonesome hearts.

We acknowledge that loved ones are a gift from God. We thank Him for this gift regardless of how long it is ours to enjoy. Wise men learn early in life that an individual is worth more than worldly treasures. Our heavenly Father gave evidence of that worth when He gave Jesus Christ to redeem

mankind from sin and eternal damnation. Indeed, every soul is precious in the eyes of God! We read in the Gospel of Mark, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37). In the light of God's love for our souls, how we should guard and keep them from sin by His power!

God's love for the individual is also an impelling motive for spreading the Gospel to every creature. Whatever our means of earning a living, our main vocation as believers is to witness for Christ by word and deed!

Memorial Day has also become a day of remembering other loved ones who have passed away. What wonderful memories are indelibly traced in the hearts of those who recall a Christian father or mother, brother or sister, son or daughter, who left a ringing testimony of faith in Christ. Far exceeding any money or status that one could leave behind for the loved ones is a consistent and clear affirmation in word and deed of Jesus as Lord of one's life. That is what really counts!

We remember, in the spirit of Benjamin Franklin, who said, "A man is not completely born until he be dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy society?" How good to be assured of the blissful state of the redeemed now present in God's beautiful Heaven. What comfort this can bring to lonely hearts who mourn the passing of one dearly loved! Our loss is Heaven's gain.

Many are able to sing as their own personal experience this song,

"Faith of our fathers, living still
In spite of dungeon, fire, and sword.
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word:

Faith of our fathers, holy faith,

We will be true to thee till death."

What kind of a memory will you leave behind for your loved ones when you pass into eternity? Will those who are now under your influence be challenged by the life you leave behind? Will they remember that you sought the Kingdom of God first in all your activities? Will they be encouraged as they think of your devotion to the study and application of the Word of

God? Will they be inspired as they recollect the radiance that shone on your face as you emerged from your prayer closet? Will they be stimulated by calling to mind your concern for the salvation of souls—whether next door or in distant lands? Will they be encouraged by your testimony as a sinner saved by grace?

Yes, the writer of the letter to the Hebrews indicates that a person's testimony, whether for good

or bad, is not necessarily silenced by death. "...he being dead yet speaketh."

May we who are left behind be attentive to the message that has been bequeathed by our servicemen who have died—the message of bravery, of nobility, and of human dignity. May we who remain also be listening to the message of devotion, of living faith, and of Christian love. Are you and I listening?



WOMEN *for Christ*

WMF SPRING WORKSHOP HELD AT ZION LUTHERAN CHURCH

The Western North Dakota-Eastern Montana District WMF Spring Workshop was held at the Zion Lutheran Church of Tioga, North Dakota, on April 5, with the St. Olaf Ladies Aid as hostess. The theme for this meeting was "For God So Loved the World." An organ prelude was played by Mrs. Kenneth Nylander, followed by the singing of the hymn "Beneath the Cross of Jesus." Mrs. Alfred Sundhagen welcomed the women on behalf of the St. Olaf Ladies Aid. A response was given by Mrs. Roy Syverson, the district president. Mrs. Knute Jore, vice-president, led in devotions and prayer. A solo was then sung by Mrs. Ted Thompson of Culbertson, Montana.

Pastor Robert Lee gave the Bi-

ble study from Matthew 26:57-60. He told us that the way we live our lives shows what we really are. Many times pride, popularity and positions keep us as secret disciples of Jesus. We are to live our lives for Jesus and to be free in talking about God in our homes. The Lord has given us so much of His love. Are we being missionaries to show that love to the world?

Mrs. Lester Mickelson and Mrs. LeVern Jorgenson sang "Jesus Paid the Price for Me."

Missionary Alvin Grothe brought the message with his text from I John 3:1, 2. He told us of the work that is being done in the four new churches in Brazil—how the buildings were progressing and how happy they were for the Bible School students. Prayer meetings were held in homes and the lay people were so willing to help with these

meetings and also to study God's Word. He continued, "We need laborers badly as there is so much work to be done. The opportunities are there. They are asking us to come, but when we cannot do all the things they ask, the burden becomes very great on our hearts." Jesus said, "Ye are the light of the world." We have this light but what are we doing with it? Let the light shine in our hearts today and may we get a vision of the unreached multitudes.

Our district president reported on the National Workshop held at McIntosh, Minnesota. After this the Literature Committee gave a short summary of each of the monthly projects of the WMF. The Wednesday offering at the Annual Conference is designated for the Dormitory furniture fund and the Thursday evening offering is for foreign missions.

Mrs. Mickelson and Mrs. Jorgenson sang another duet, "No One Ever Cared for Me Like Jesus." Mrs. Roy Syverson presided at the business meeting and the reports from the secretary and treasurer were read and approved. The following committees were appointed: Nominating Committee—Mrs. Eilert Haakenson, chairman, Mrs. Fred Ferguson, Mrs. Joe Gandrud and Mrs. Ingman Iverson; Auditing Committee—Mrs. John Sundhagen and Mrs. LeVern Jorgenson. At the fall rally there will be election for president and treasurer. An invitation was extended by the Culbert-

(Continued on page 14)

Death has stilled the voice of one of the best known radio preachers to date, Dr. Charles E. Fuller. He must have had a huge following of loyal listeners.

Dr. Fuller's messages were very simple. Usually they seemed to be little more than a running commentary on the passage of Scripture at hand. He made frequent references to the judgment to come, but his invitations to flee to the Rock of Ages for safety were so kindly and winsomely given that his ministry was as successful as that of any other. We mean that the Spirit of God was able to work effectively through him.

We had the opportunity to hear him in person in May, 1947, in Minneapolis, Minnesota, when he spoke at the graduation exercises of a local school.

The theological outlook of Dr. Charles E. Fuller was hopelessly archaic in the eyes of a new young breed of theologians, but it remains to be seen whether the "Gospel" they preach can ever bring the peace and joy of conscience which that of the Old-Fashioned Revival Hour brought to thousands over the decades.



ROW UPON ROW

Row upon row of white stone crosses. Neat rows, carefully clipped grass, borders of trees around eight lots. Over 14,000 graves in all.

One cemetery in peaceful rolling country. The guns have long been silenced. Life has been taken up again by survivors, but the memory of the departed lingers on, will never be forgotten.

Last summer we visited the Meuse-Argonne American cemetery near Verdun, France. It was a moving experience. One American cemetery out of many dotting the world. Freedom has been dearly bought.

At this Memorial Day, 1968, may we remember the sacrifices which have been made, which are being made even now. Brave men offer themselves that others may live. As James J. Kilpatrick, the columnist, wrote recently, "In war, men die. It is the awful sacrifice society must pay for its own preservation." All of us wish the success of the search for peace in our time, but we do not desire stopgap solutions that will make only more fearful a future war.

Above all, let us pray for a greater sense of dependency upon the Lord as a nation. We need leaders who will be aware of this. The "average citizens" need to be gripped, too, by the conviction that true deliverance and security lie in what God can do and give.

"A king is not saved by his great army; a warrior is not delivered by his great strength. The war horse is a vain hope for victory, and by its great might it cannot save. . . . Our soul waits for the Lord; he is our help and our shield" (Ps. 33:16, 17, 20).

PENTECOST OBSERVANCE

Some months ago we offered the thought that Pentecost Sunday is a Christian festival that ought to be emphasized more than it has been. And Pentecost is a day which hasn't been commercialized so that secular interests cannot detract from the day as they do at Christmas and Easter.

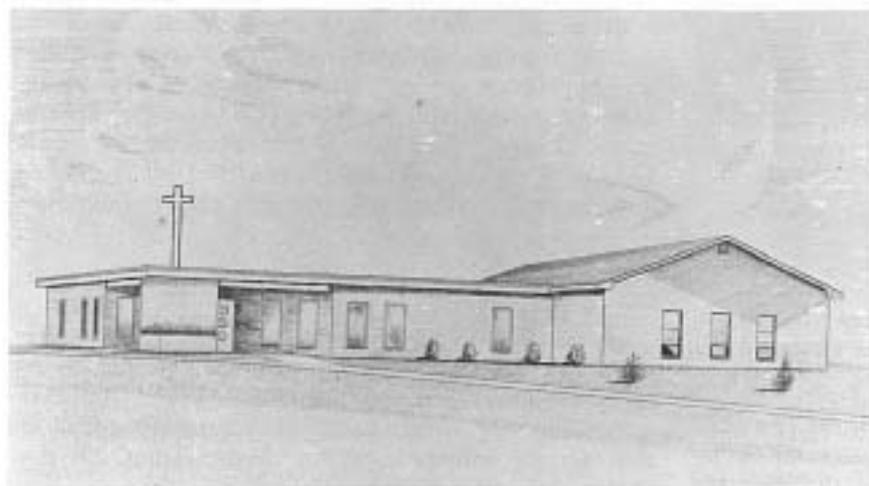
Pentecost is the festival of the Holy Spirit. The Holy Spirit came upon the gathered faithful in Jerusalem seven weeks following the Resurrection. He was not created that day, for He is eternal, as are the Father and the Son. But He came in a new and greater way.

This year Pentecost falls on Sunday, June 2. Will the day pass with no more than ordinary interest, with many church members unaware that it is the birthday of the Church until they take their places in the pews that day? In our town one year the local citizenry (nearly all Lutheran) carried out spring clean-up on Pentecost Sunday. And this is supposedly the third chief festival of the Christian Church.

Even now it is late to plan a special observance of Pentecost for this year, but perhaps something can yet be done to awaken interest in what should be a special day. In the event that you and your congregation might want to make some arrangements for Sunday, June 2, we respectfully bring up the subject again.

If it is true as Martin Luther wrote, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him, but the Holy Spirit has called me by the Gospel—," then we ought to do more to commemorate His bestowal in the days of the Apostles.

NEWS of the Churches



An artist's sketch of Trinity Lutheran Church in Grand Forks

TRINITY LUTHERAN CONGREGATION OF GRAND FORKS DEDICATES SANCTUARY

Dedication ceremonies for the new Trinity Lutheran Church at 3426 Chestnut Street, Grand Forks, North Dakota, were held on Sunday, May 5.

Members and friends of Bethel Lutheran Church of Grafton joined with Trinity for a joint morning worship service to begin the day's festivities. Rev. David C. Molstre, pastor of the congregations, delivered the message. Following the service, a meal was served by members of the Trinity Women's Missionary Federation, with Mrs. Albert Moen, Mrs. Robert Rokke and Mrs. Gilbert Anderson in charge of the arrangements.

Ceremonies for the placement of the cornerstone began at 1:30

p.m., with Rev. John Strand, president of the Association of Free Lutheran Congregations, Pastor Molstre, Gordon Johnson, president of the Trinity congregation, and Lyle Voiss, past president of the congregation, performing the official functions. At two o'clock the dedication service was held in the new sanctuary, with the message delivered by Pastor Strand. Musical selections were presented by the Trinity male chorus, Trinity girls' trio, and by Luther Frette, vocal soloist.

Following the afternoon service, women of the church served a fellowship tea with Mrs. David Molstre and Mrs. John Strand presiding at the reception table.

Trinity Lutheran congregation had its beginning December 14, 1962, when a group assembled to discuss a growing concern in the

area for the preservation of conservative Lutheranism. Six months later, arrangements were made to rent a church property at 424 Belmont Road in Grand Forks, where the work of the congregation was carried on until the new sanctuary was built and ready for occupancy in December, 1967.

The congregation was incorporated under the laws of the State of North Dakota in 1964. Subsequently, it became affiliated with the newly formed Association of Free Lutheran Congregations with the aim to preserve the principles of the old Lutheran Free Church and to insure the rights of the individual congregations within the Association.

Rev. John Abel, student pastors Gary Skramstad and Robert Lee, and Rev. Hans Tollefson conducted worship services for the group until Rev. George Schuster, first full-time pastor, assumed his duties in December, 1964. Following the resignation of Rev. Schuster in the following year, Rev. Trygve Dahle became interim pastor until Rev. David Molstre assumed parish duties in May, 1966.

The sanctuary is a brick structure consisting of a chapel seating 285 people, a large lobby area, Sunday School rooms, kitchen and office area. As the need arises, the long range program calls for the addition of the main sanctuary and additional Sunday School rooms, and conversion of the present chapel into a fellowship hall and dining area.

The congregation, which had its latest acquisition of thirty-four members on Palm Sunday, has grown to ten times its original size in the six years of its existence.

Among the organizations of the church are the Women's Missionary Federation, the Men's Fellowship, Luther League, Sunday School classes for all ages, weekly Bible classes, Junior Choir, Senior Choir, and the Men's Chorus.

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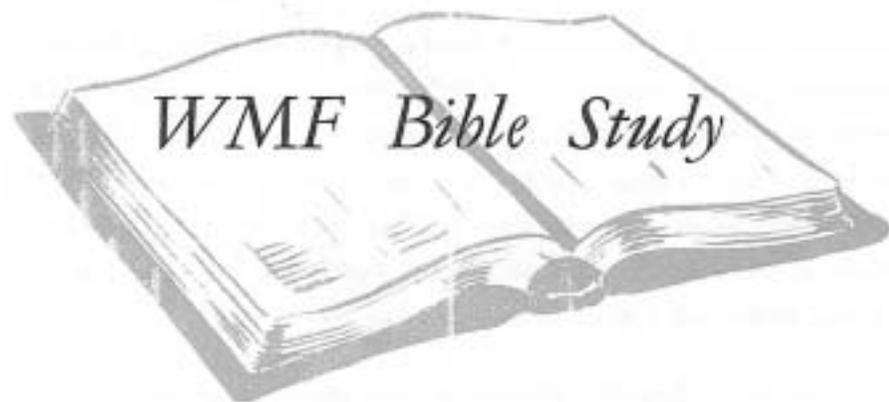
Moses) God was their king and their ruler. The people now wanted to be like other countries, which had a supreme human authority or king to rule over them. For some reason the children of Israel now thought this would be better and would give them greater security and greater recognition as a people and as a nation.

Samuel felt hurt when the people asked to have a king. He felt that they must have been disappointed in him as God's chosen judge. God made it clear to Samuel that by their asking for a king they were not rejecting Samuel, but they were rejecting Him as their God. But God told Samuel to appoint a king for them since this is what they wanted.

God is like that. God never forces Himself (either His goodness or His rule) upon anyone. God will rule us and bless us only if we want Him to.

This demanding of a king on the part of God's people proved to be a grave mistake. At times and at first it proved to be somewhat satisfactory. It did not work out too badly when godly men like David ruled. But as years went by, more and more ungodly men, men who were not chosen by God but by the evil one (or through war and poor politics), became king. These kings led the nations away from God and into idol worship. Sin was ever on the increase. Murder was often committed so that some wicked king could gain the throne. All of this led to God's judgment of the total scattering of the ten northern tribes, and still later to the exile of the two southern tribes.

The next lesson is on David whose time was at the close of this fourth period—about the year 3100 to 3145 after Adam or about 1025 years before Christ.



Lesson Six

June 1968

INTRODUCTION

We are moving on in Old Testament time. We are moving on in years from the beginning or the time of Adam, and we are moving closer to that fulness of time when God sent Jesus into the world to redeem man from sin, from hell and from doom.

Our lesson today is on Samuel. Our last lesson was on Moses, who lived approximately between the year 2600 and 2700 after Adam (or about 1500 years before Christ). As we come to Samuel we move ahead about 400 years to the year 3050 after Adam or about 1100 years before Christ. We are still in the fourth major time period (2238 to 3148 after Adam—a period of 910 years).

Much happened in these 400 years. During this time the children of Israel were led by Moses, Joshua and the Judges. During the time of the Judges, each tribe had its own government and were to a large extent like states, quite independent of each other.

In the time of a national emergency (such as war) God would

raise up a leader (one man) who temporarily served as ruler until the crisis was over. These temporary leaders were called judges. After the emergency the judge would lay down his power and each tribe would revert back to independent rule. A period of time usually elapsed between a certain judge and the one that followed. There were eight such judges in all. The names of the first seven are: Othniel, Ehud, Shamgar, Deborah, Gideon, Jephthah and Samson. Of the eight judges, Gideon, Samson and Samuel are the best known.

It would be somewhat difficult to trace the time-line through this period of the judges, because the judges did not immediately follow each other. However, this is not necessary because I Kings 6:1 tells us that it was 480 years from the time that the children of Israel left Egypt until the beginning of the building of the temple which was in the fourth year of King Solomon's reign. (See time-line—period four.)

Samuel was the last and greatest of these judges. The Philistines were the national enemy or national emergency that created the need for a judge or national leader.

Samuel was especially called out, and especially dedicated to the Lord God for a special work.

SAMUEL

I Samuel 1, 3, 4, 5, and 8

1. What was Hannah's disappointment?
2. What did she do about it? (1:10)
3. What did she promise God?
4. What did she do with Samuel when he was three years old?

5. What kind of men were Eli's sons? (2:12)
6. Who did Samuel think was calling him?
7. Who did call Samuel?
8. What did God tell Samuel?
9. What did Eli say when he had heard it? (3:18)
10. What enemy came up against the Israelites at this time? (4:2)
11. What was brought into battle in hopes that it would bring victory? (4:3)
12. a. Who was in charge of it? (4:4)
b. Did it help to bring victory?
13. Why do you think the Ark failed to bring victory?
14. a. What happened to the sons of Eli? (4:11)
b. What happened to Eli? (4:18)
15. Where did the Philistines take the Ark? (5:1, 2)
16. What happened to Dagon (the god of the Philistines) and what did this imply?
17. What plague came to the Philistines because of the Ark?
18. What did the Philistines decide to do with the Ark? (5:11)
19. What did the elders of Israel require of Samuel? (8:5, 6)
20. What did Samuel do about it? (8:6)
21. What answer did God give Samuel? (8:7, 8)

CONCLUSION

After Samuel there were no more judges. A different (national) form of government was set up. Up to this time (since the time of

Dedication of Sanctuary

[Continued from page 10]

In these days of conflicting Lutheran voices, the congregation of Trinity is thankful to God for His powerful guiding hand upon them and are ever admonished by God through II Timothy 3:14: "But as for you, continue in what you have learned and have firmly believed knowing from whom you learned it, and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus."

May God continue to bless us all in the Association, and may we faithfully proclaim His Word to our generation.

CHURCH DEDICATED FOR CONGREGATION AT WYOMING, MINNESOTA

Dedication services for the church building of Hope Lutheran Church, Country Road 17, Wyoming, Minnesota, were held on Sunday, March 31. The dedication was performed by Rev. Julius Hermuns- of the Co-ordinating Committee of the Association of Free Lutheran Congregations. He also delivered the dedicatory address.

Student pastor Leslie Galland serves the congregation. He will be ordained in June.

The history of the young congregation shows that it was in the fall of 1965 that a group of interested people gathered at the Coon Lake Community Clubhouse to hold their worship services under the direction of student Robert Rieth.

Sunday school was started on Nov. 7, 1965. The choir and mid-week Bible study were also organized that fall. Because of the approaching winter, the services were moved to the basement of the Robert Berg residence.

The congregation was organized at a meeting in January, 1966. Officers elected were Alvin Oletzke, president; Esther Kolbow, secretary; Ernest Brown, treasurer; Er-

nest Brown, Roger Berg and John Berg, deacons; and Leroy Kolbow, Alvin Oletzke and William Mahnke, trustees. Hope Lutheran joined the AFLC in 1966.

Special evangelistic services were held in March, 1966. Pastor Jay Erickson was the speaker. The first Vacation Bible School was held that summer.

The Women's Missionary Federation was formed on July 12, 1967. Mrs. Roger Berg is the present president.

Mr. Rieth served the congregation until June of last year. At that time Mr. Galland accepted the call to serve.

Ground-breaking ceremonies were held June 1, 1967. The present church was moved on its foundation on July 12, 1967.



Hope Lutheran Church



Interior view of Hope Church

The Five Urges

[Continued from page 4]

to right, while the morning glory grows up a pole from right to left. Seeds may be dropped into the ground upside down or sideways, and yet the plant comes dutifully to the surface. One grain of corn will produce a stalk with two ears with 742 grains in each ear. A light crop of wheat will produce approximately 30 grains on each stalk; good crops, 60 grains; and a bumper crop, 100 grains—**always an even number of grains.** An ordinary watermelon has 10 stripes; larger ones may have 12 to 16 stripes—**but always an even number.** A potato bug hatches in 7 days, a sparrow egg in 14 days, a hen egg in 21 days, a duck egg in 28 days, an eagle egg in 35 days, a parrot egg in 42 days, and a snake egg in 49 days. **Notice each hatches in a multiple of 7 days.** The hind legs of an elephant bend forward, while the hind legs of other quadrupeds bend backwards. Water will travel from the roots of a tree to the topmost leaf even if it is 264 feet high, and no one understands how. **Every form of life has a predetermined set of characteristics, a masterplan, perfect in detail, made by the Lord.**

Young people, God has a plan for your life. God has given you talents, each peculiar to yourself. If you don't develop them they will be lost. Will you return a crop for Him? And thus for others? **Are you willing to go God's way?** And thus bring forth your life into true bloom! You have to be willing to give your all to that effort in His way. We make a living by what we get, but we make a life by what we give. John Wanamaker, the well-known businessman, once said, "A man is not doing much until the cause he works for possesses all there is of him." Scripture pictures life as threefold: animal, intellectual and spiritual. It is not enough to live the animal. It is not enough to live the intellectual and emotional. These can be the keenest of exercise, yet you

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WMF Spring Workshop

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son Ladies Aid for that rally.

The offering was given to Church Extension, and the lunch proceeds were given to the Brazil Mission. Prayer partners were exchanged at this time.

The meeting closed with the singing of "Christ for the World We Sing" and praying the Lord's Prayer.

—Mrs. Vernal Arnstad

THE GOLDEN KEY

Alma Moland

Maple Bay Lutheran Church
Mentor, Minnesota

When Alma enrolled in evening school at the Bible Institute on North LaSalle Street in Chicago, Illinois, she was given two practical work assignments in addition to her five Bible subjects. One of the assignments was as a member of "Group 8," which went out and held street meetings and conducted services in rescue missions on Skid Row. The other was to teach Sunday school in the primary department of the Home of Hope Mission which was located in a slum of Chicago's "Upper Lower North Side." It is of this Sunday school she would like to tell you.

This mission was a cheerful place, with bright flower-decorated cards on the wall, proclaiming God's love for all mankind. It was operated by John Van Wyck, a rough-spoken, burly Hollander with a heart of gold.

When Alma and her co-worker, Evelyn, arrived on their first Sunday there, Mr. Van Wyck told the children that these were their new teachers and that they must be good children (he pronounced it "shildren") and obey their new teachers. With that he left the two teachers to manage as best they could, while he went into the upper department.

The children were very good and very lovable. After that first Sunday, when they had overcome their initial shyness in the presence of

new teachers, the work went forward pleasantly.

The children came from poor homes, but were clean and neatly dressed, with maybe one or two exceptions. But they all seemed to be hungry for affection rather than food. The hour or so spent with them on Sunday afternoons passed very pleasantly for the teachers.

The little ones would pull their little chairs as close to Teacher's chair as they could, and sometimes a shy little hand would reach out and stroke the silken fabric of Alma's only Sunday dress, taking their hands quickly away when they were noticed; but on receiving a reassuring smile from Teacher, would go on stroking the silk.

But Alma had a baffling problem in her class. There were two little sisters among her pupils and never were two sisters more unlike. Alice, the seven-year-old, was a beautiful child; she had curly, flaxen hair, pink cheeks where dimples played hide-and-seek, and smiling blue eyes. Whatever Teacher asked her to do she was happy and anxious to do.

Julia, nine years old, had nondescript dark hair and slate blue eyes, as hard as slate. And with a little face that seemed closed to any attempt on Teacher's part to draw her out. Try as she might, there was no response.

Julia was not a trouble-maker, she was not noisy; she just would not respond. What was more, she wouldn't let her sister do anything either. When Teacher asked questions, Alice would eagerly start to reply, but Julia's hand on her arm, and a headshake would stop her. It was the same when it came to learning Bible verses. Julia would not try to learn any, and she would not let Alice do so either. She wasn't hostile; she just wouldn't co-operate.

It just seemed to Teacher that she was up against a locked door to which she had no key. She prayed earnestly, but it seemed as if there

was no response there either. She had yet to learn that we are made to wait for our prayers to be granted in order that we may learn patience.

Months went by; then one bitter cold day in January Alma hurried along the six long blocks from where she lived to the Sunday school. When she entered the warm mission, she found most of the children there, as well as Evelyn, the other teacher. But little Alice was in tears. Teacher asked her what was the matter, and she sobbed out that her feet hurt.

"Her feet are cold," Julia said. Teacher asked permission to take the shoes off the cold feet; when told that she might, she was glad to see that Alice had warm, clean and whole stockings on her feet. Teacher started rubbing the little feet as she held them in her lap; but that was too slow, so drawing her chair closer to Alice, she took the little feet and held them against her own warm body, covering them with her own warm coat. Alice laughed through her tears as her feet grew warm again. Julia helped her put her shoes back on, and the Sunday school came to order.

All this time Julia had been watching Teacher and when the class settled down to study and recite, Julia was not only willing, but eager to respond and learn Bible verses, and she helped her sister with hers. From that time on not one of the children responded more willingly and eagerly to instruction than Julia.

No outlay of money, no heroic deed. Just a tiny, big-sisterly act of kind concern, proved to be the Golden Key that unlocked the door to that hard little heart. God alone knew what had happened to close it.

As Alma walked the six long blocks against that bitter wind on her way home to her room, she didn't mind the cold, because her heart was singing.

The Five Urges

[Continued from page 13]

yourself be dead, separated from Christ, and therefore dead, God wants you to have Christ, the truly spiritual life. He says, "I have come that ye may have life, and may have it more abundantly." He has given it in nature. It is also free to you from the cross of Calvary, from Jesus Christ. Linked with this urge is another.

2. The Urge to Power

This urge to power God recognizes as part of the individual and He has given us a governor for it, the Holy Spirit. "But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). History has produced men propelled by an urge to power, but not of the Holy Spirit. Examples of men who have exercised this power in national and international phases of life totally ungoverned and misguided are Castro and Hitler of recent history and many others in the distant past. This urge to power our Lord wants to be exercised in you in lawful and Christian ways. This is Christianity in action. It is given to the believer in Christ, as seen in John 1:12. Without Christ, this power can become a ready tool of Satan. Witness how a mere child can become a tyrant in a home if his parents do not exercise parental discipline. This urge to power is yours to use in the Spirit of Christ. "For it is God who worketh in you, both to will and to work for his good pleasure" (Phil. 2:13). The Word of God is your guide. There must be discipline throughout the life to harness this power for good. Its means is prayer. Andrew Murray prayed and the Lord supplied the funds for the construction of children's homes. Beethoven prayed and the Lord gave power to overcome obstacles. Paul prayed and overcame Satan to display the power of an endless life. If you will align this urge in you **with Christ,**

you will reap a blessing for yourself and others. Another urge which complements it is:

3. The Ego Urge

The urge to excel is natural and legitimate and can be a great means to progress. But when it becomes just a matter of mind and natural strength, and without heart, it becomes a tyrant and eventually self-destructive. It, too, must be guided, governed and controlled. In answer to the question, "May we love ourselves?" Luther answers, "Yes, for God has made us, but we must beware of selfishness." Too often we go to the extreme of loving ourselves more than our neighbor. This is the ego urge within us. We find we always want to surpass; to be in the limelight. The first is legitimate. The second is questionable. Too often it expresses itself in making demands. Do you make demands upon others? For instance, upon mother and father, upon brother and sister?

When this ego urge is turned into the realm of service, it finds its true fulfillment. Too many today take things from the world for self and find immense sorrow with them. For the Christian, these same things, received from God's hand, are robbed of their sorrow and become a source of pure joy. Complementing these urges is the next one that is so publicized today.

4. The Urge to Sex

Today the urge to sex can be likened to the Black Death of the Middle Ages when we think of its ravages in lost souls. A price has been put upon it by the publishers of pornographic literature. The result: perversion and crime, broken homes and lost souls. The sex urge, which the Lord has placed in our being, is meant to be the most holy, beautiful and blessed to all, and is such in the Christian life. Romans 12:1, 2, expresses it beautifully. The Christian home is the beautiful ultimate of this urge.

But how can we combat the onslaught of sex all about us? We

need to go back to the basic practice for the respect of sex. To make this urge respected and controlled, we must provide the outlets that our fathers and mothers taught us and which today seem to be ignored. I refer to good manners on the part of both boys and girls and adults that inculcate respect. Boys, do you doff your hat when you enter a home? Do you tip your hat when you meet one of the opposite sex? Do you rise to your feet when a lady enters a room? Do you offer a lady your seat? Do you show assistance in seating a lady? Do you open the car door? Are you always ready when these opportunities arise?

And, girls, what about your manners? Do you command respect? Many of these niceties of the past have become lost in the maelstrom of the sex urge today. I can vividly remember my early grade school teachers emphasizing manners to us and practicing them in the schoolroom. If parents and teachers today would continue to place the same emphasis, the sex urge would be encouraged to take its normal place in the lives of our young people and in the rising generation.

Young people and teachers, the future morals and standards of our nation are in your hands. The Word says, "Whatsoever things are pure . . . think on these things" (Phil. 4:8). And, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). These are promises from the heart of God. He expects great things from you. Don't let Him down. Finally, there is the urge of these steeples dotting our landscape.

5. The Urge to Worship

This urge is the beautiful climax to all the others and takes its place in service. The church is an instrument in God's hands. Our Lord has established it for you. Be loyal to your church. Above all, seek Christ in fellowship there. Also in prayer. The urge to worship is in every human being. We see it being practiced even in ignorance. The heath-

en worship something, be it a stick or a stone, or the sun, moon and stars. People respond to this urge according to knowledge. Paul found this when he came to Athens. It is true today also. Millions today follow false gods. May I point you to Jesus Christ and His Word, the Bible. Here is the answer to your every urge. He speaks of life, power and ambition controlled, manhood and womanhood controlled. The ultimate is communion with Him through Word, faith, and prayer.

Young people and parents, in a few minutes this auditorium will be empty; the lights will be switched off, the doors closed. You have met the Lord through His Word. Will you leave Him behind? He wants to go with you, to guide you in your further education or vocation. He has more to impart to you. He says, "This is the way, walk ye in it" (Isa. 30:21).

PRAY AND PRAISE

(Based on Psalm 125)

Great God, there is none like unto Thee—
Thy love, Thy power, Thy majesty,
Are vast and boundless as the sea.
As mountains 'round Jerusalem stand guard
Thou art round about Thy people,
Lord;
Thou hast given us Thy Word—
our Sword.
All they who put their trust in Thee
Shall abide forever—from sin set free;
Thy hand in all things they shall see.
Keep me from turning to crooked ways.
Open my lips to show forth Thy praise,
That I might serve Thee all my days.

Mrs. Alvin Holmstrom
Strandquist, Minnesota

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