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Vol. 5

May 16, 1967

No. 10

# ***LUTHERAN***

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Foreign Hall on the campus of Oak Grove Lutheran High School, Fargo, N. Dak.  
Site of the Annual Conference in June.



## PENTECOST IS PERSONAL

Acts 2:38, 39

We are so thankful that St. Luke portrayed Pentecost so graphically in the first chapters of the Book of Acts—the miracle of the power of God in the lives of men. He tells of strange and mysterious things which happened to the disciples on that day so long ago. He told of the sound of a mighty, rushing wind which accompanied tongues as of fire which rested upon the heads of the assembled saints. Thus the Holy Spirit came to the people who were assembled and they spoke in various languages.

Many folks think that the miracle of Pentecost is seen in the flames as of fire, or the sound as of a mighty, rushing wind, or the speaking in the languages of the assembled people. No, in none of these; the true miracle is seen in the fact that the Holy Spirit came into individuals' hearts and transformed their lives!

Obedient to the command of the ascending Lord, the disciples assembled in the Upper Room in a continuous prayer meeting. But they had no idea what was about to take place. Their departed Lord told them to "win the world for Him," and they were too fearful to assume responsibility for their own spiritual states. Surely, if they looked at themselves and at their own abilities, each must have decried the Lord's wisdom in calling them to service because they were nobodies, untrained, fearful, fumbling, indecisive.

But, with the coming of the Holy Spirit, all this was changed—simply by His coming into their

lives and hearts personally.

Often people wonder why Peter was singled out so emphatically for such a prominent place on the first Pentecost. As we see the cringing, blubbing, denying disciple in the High Priest's garden, it's difficult for us to associate that person with the courageous person on Pentecost, whose soul-searching sermon brought 3000 souls into a living relationship with the living Christ! And the marvelous miracle of Pentecost happened to all the disciples, not only to Peter. And what was the miracle? It was that, being filled with the Holy Spirit, these men went everywhere, fearlessly proclaiming the saving Gospel of Jesus Christ. Nothing stopped them. They got the reputation of being those "who turned the world upside down"!

Pentecost must become a personal experience again! There's no doubt about it, what happened on that first Pentecost was wonderful. But we need a rebirth of that Pentecostal power in each of our lives.

As we look about us in the church today and observe the general apathy and dirth of zeal by those who wish to be known as God's children, we can hardly believe that these are the inheritors of that powerful demonstration of the Spirit of some 2000 years ago! What has happened to the fires of enthusiasm which burned so brightly then? (They have been traded for symbolical abstractions.) What has happened to the people of the church who were willing to risk everything for the excellency of the knowledge of Christ Jesus the Lord? (They have become satisfied with a "working knowledge" of the church—without power.)

# According to the Word

What has happened to the Christians' hunger and thirst after righteousness? (The congregation is fortunate if half the group shows up for Sunday services, etc.)

There was a time when the Christian would welcome death rather than deny his Lord—now, if "it is convenient" and not likely to "offend" his neighbor, he "may" invite him to church, etc. There was a time when Christians gave freely of the best that they had. Now, it's a sad commentary on our times that Lutherans are spending more on liquor and tobacco than on foreign missions! The church has become flabby and lazy!

Pentecost is a personal experience! Pentecost is timely; Pentecost is for today! We need to hear God's proclamation as uttered by Peter, "Repent and be baptized, and receive the Holy Spirit." Unless there is a returning to God, we cannot expect the promise to apply to us, "For the promise is to you and to your children, every one whom the Lord our God calls."

How can it happen? How can the Holy Spirit work His work in our lives? Through worship and faith. God, in His wisdom, has instructed us to assemble together for worship; and if we do, we shall edify one another in our prayer and praise and instruction in God's Word. The Holy Spirit works through the means of grace—the Word and the Sacraments.

Pentecost can happen again! Pentecost is personal! It can, it must happen to change your life and mine—from fumbling indecisions, nobodies, with no goal, to disciples who are walking epistles—courageous in proclamation and devotion, in direction and in stamina.

—Hubert F. DeBoer

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# Fifth Annual Conference of the Association of Free Lutheran Congregations

June 14-18, 1967

St. Paul's Lutheran Church  
1603 Fifth Street North  
The Rev. Trygve F. Dahle, Sr., Pastor  
Host Congregation

Sessions at Oak Grove Lutheran High School

Conference Text: II Cor. 9:8

Conference Theme: "Our God Is Able"

Program for the Annual Conference of the Association  
of Free Lutheran Congregations.

## WEDNESDAY, JUNE 14

9:00 a.m. Registration for the annual Women's Missionary Federation Convention

10:00 a.m. The Women's Convention begins

All Conference Committees are to meet at the Oak Grove Lutheran High School dining hall for a devotional session and room assignments

8:00 p.m. Opening service with a message on the Conference text by Reverend Julius Hermunslic, Spicer, Minnesota

Opening of the Conference by President John P. Strand

The appointment of necessary committees

## THURSDAY, JUNE 15

9:00 a.m. Devotions

The report of the Credentials Committee

The election of the Nominating Committee for 1968

The President's message

The report of the President of the Coordinating Committee

The Treasurer's report

The report of Committee Number 1

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

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 1

Election of the Vice-President and Secretary of the Association of Free Lutheran Congregations

Election of Committee Number 1 for the 1968 Annual Conference

Report of the committee on revising the Rules for Work

Election of one member to the Coordinating Committee

6:00 p.m. Supper meeting of the Seminary Corporation at a place to be announced

7:30 p.m. Mission Festival Service conducted by the WMF of the Association of Free Lutheran Congregations, Rev. Herbert Franz, Cloquet, Minnesota, speaking

**FRIDAY, JUNE 16**

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

9:00 a.m. Devotions

Report of the Credentials Committee

Report of the committee on the observance of 450th anniversary of the Protestant Reformation

The report from the acting dean of the Theological Seminary, Dr. Iver Olson

The report from the acting dean of the Bible School, Rev. John P. Strand

The report of the chairman of the Seminary Board, Pastor George Soberg

Report of Committee Number 2

Report of the Nominating Committee

Election of Committee Number 2 for the 1968 Annual Conference

11:30 a.m. Prayer Hour

2:00 p.m. Devotions

The report of the Credentials Committee

The report of the Missions' Director, Rev. Harold Schafer

Report of the chairman of the Mission Board

Report of the chairman of the Commission on Evangelism

Report of the Nominating Committee

Election of Committee Number 3 for the 1968 Annual Conference

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

8:00 p.m. Worship service conducted by laymen

**SATURDAY, JUNE 17**

9:00 a.m. Devotions

The report of the Credentials Committee

Report by the chairman of the Stewardship Board, Dr. Iver Olson

Report of Committee Number 4

Report of the Nominating Committee

Election of one member to the Stewardship Board

Election of Committee Number 4 to the 1968 Annual Conference

Report of the chairman of the Board of Publications and Parish Education

Report of the Executive Secretary of the Department of Parish Education

Report of Committee Number 5

Election of Committee Number 5 for the 1968 Annual Conference

Election of one member of the Board of Publications and Parish Education

11:30 p.m. Prayer Hour

2:00 p.m. Devotions

The report of the Credentials Committee

Report of the Youth Board

Report of Committee Number 6

Election of one member to the Youth Board

Election of Committee Number 6 for the 1968 Annual Conference

Report of the Pension Board

Report of Committee Number 7

Election of one member to the Pension Board

Election of Committee Number 7 for the 1968 Annual Conference

Report of the General Resolution Committee

Election of the General Resolution Committee to the 1968 Annual Conference

8:00 p.m. Youth night at the Conference, with our youth in charge of the service

**SUNDAY, JUNE 18**

8:00 a.m. Holy Communion Service at the St. Paul's Lutheran Church with Pastor Albert Hautamaki bringing the meditation

10:30 a.m. Worship service at the Oak Grove auditorium. Message by Rev. Ernest Langness, McVile, North Dakota, Rev. Richard Snipstead, vice-president of the Association of Free Lutheran Congregations, liturgist

2:00 p.m. Ordination Service in the Oak Grove auditorium. Pastor George Soberg, chairman of the Seminary Board, leading the service, message by Rev. John P. Strand who will officiate at the Ordination

Closing of the 1967 Annual Conference

Conference Committee  
Rev. John P. Strand  
Rev. Harry C. Molstre



St. Paul's Lutheran Church, Trygve F. Dahle, Sr., Pastor, Host Congregation to the Annual Conference. The church is located at 1603 Fifth Street North in Fargo.

# Revival and Awakening

Rev. Knute Gjesfeld  
Thief River Falls, Minn.

**W**HAT do we mean by revival? There is more than one definition. Following is one that I think quite clear and short. "A service effecting a religious awakening." One minister was heard to say, "We do not want revival but we want awakening." If the definition we referred to is correct, then such a statement will cause confusion. Sad to say and sad to behold, we have lots of confusion in our churches today. Anyone with spiritual discernment acknowledges that the ministers and church leaders are, to a great extent, the cause of it!

In many churches we have had no evangelist or preacher working for revival for twenty years or even more! Who is to blame for it? Blind or dead ministers! The blind or dead see no need for awakening!

They think they are pretty good people;  
they take good care of their families;  
they go to church every Sunday and pay church dues;  
they have done nothing to be ashamed of;  
they depend on their own good works;  
they even hire a minister to preach;  
they are sleeping in peace;  
they are not afraid to die,

because they have never seen their own sin, never seen the need of accepting a Savior! No doubt the minister should shoulder the blame (or part of it) for such a spiritual condition!

However, there is more than one way to be deceived. False teaching and false preaching is another way, to be sure. The minister has been to school for many years, studying the Bible. He should know the way! But still one preaches this and an-

other teaches that. One teaches sinlessness, another is against it. Some teach that we are all saved; others that only a few are saved! And so forth and so on! But the Word does give us warning.

I am inclined to think that the most common sin among church people is self-righteousness. All self-righteousness is a protest against the righteousness of God. It is the sin that is the most difficult to get the sinner away from.

From the time of Christ and from the beginning of the church a continual fight has been going on against self-righteousness. Still it is as rampant and common in our day as it ever was. Yes, in spite of many sincere warnings—warnings from the prophets of the Old Testament, but more especially, by evangelists and apostles in the New Testament. Why is it that Paul, in the middle of speaking of Christ and the freedom of the Spirit, comes in with the warning, "Work out your own salvation with fear and trembling"? Why is fear and trembling necessary? If we are awake and aware of the many temptations to be led astray and also awake to our own weakness, we will understand why we need "fear and trembling."

The next sentence gives you the explanation, short and clear. "For God is at work in you." The work of God is just the opposite to the work of man.

In Philippians 2:3, we read, "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." This is Spirit and language from heaven! In connection with this thought Paul tells us how the Son of God left heaven and the glory with His Father and came down to earth, became a man to suffer and die for us. Yes, He rose for our justification and took abode in the sinner's heart. From the day of salvation God is leading us on

the narrow way to heaven. But God's leading is done through His Body, the Church.

Do we understand the responsibility of being a church member? In the church all the adult members should be workers. We know they cannot all be preachers but they can all be workers. Listen to what God says: "first apostles, second prophets, then teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues (1 Cor. 12:28). These are quite a few gifts! Maybe you have one of them. Helpers are mentioned; could you come in there? Oh, yes, you can, if love is the force motivating you! Love is increased by practicing. Love is inventive. I Corinthians 13 is called the "Love Chapter." Here we are informed that ALL gifts, without love, are nothing. This is a revelation from God. This is awakening. When we are complaining of not having revival, don't you think that the real cause of it is lack of love?

I have read about it and also heard about it, that children born into this natural world do not thrive without love! In spite of the best of care in every other way! The care done in love with a real mother is necessary to get the prosperous growth and best of development.

When a baby arrives into a home it makes some work and responsibility, especially to the mother. The baby must be kept clean, clothed, and fed. The temperature must be watched, it must be kept at a certain degree. When the mother does it, it is a work of love.

Yes, it is work and even bother, but the mother-disposition likes that kind of work, even though it sometimes becomes a bother. The baby feels the tender touch and the loving spirit, thrives, grows, and develops physically and spiritually. The mother is cheered to see the first smile, and happy to hear the first word of talk and gradually forming sentences, although it is far from correct according to grammar.

[Continued on page 15]



## I HAVE A QUESTION

**Question:** Is there any difference between the "soul" and "spirit" in man?

**Answer:** Some interpreters of Scripture think there is a difference, but disagree over what the difference is. The passage which is usually quoted is I Thess. 5:23: "I pray God your whole spirit and soul and body be preserved." From this it is supposed that man is a trinity—just as God is. The body is that part of man which is related to the material world; the soul is that part of us which makes us conscious of ourselves and other people; and the spirit is that part by which we communicate with God. The spirit and soul are two different entities, because the Word of God is sharp, "dividing asunder the soul and spirit." Some people go so far as to think that the "spirit" part of man is that which comes into being when man is born again. If that is so, the unregenerate have no spirit—only soul and body.

But now we read in the Bible that Christ went and preached to the spirits who were in prison (I Pet. 3:19). These unregenerate ones are said to be spirits. And John saw "under the altar the souls of them that were slain for the word of God" (Rev. 6:9). Shouldn't it rather be spirits he saw there?

Lutherans have generally held that man is composed of two parts only, soul and body. That the soul is not merely the life principle of the body is indicated in Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul." Soul and spirit appear to be synonyms for the same thing—like the expression "might and main." We can use either soul or spirit; and we mean the same thing by each, and one and the same thing when we use both words together.

But we may find ourselves in deep water if we proceed to make hairline distinctions between the two. The soul can be split by the Word of God; so can the spirit; so can the body. But the passage in which Paul prays that the spirit, soul and body may be preserved is that the whole being—all that they are—of these people may be preserved. In this manner we must also understand the command that we should love God with our whole heart, mind, soul and strength—in other words, with all that there is in us—rather than with four parts which make up our being.

**Question:** Was the cross used as a symbol of pain and sorrow before Christ was crucified on one? Jesus Himself said, "If any man will come after me, let him deny himself, take up his cross, and follow me."

**Answer:** At least many of the people who were present at the trial of Christ before Pilate were acquainted with the practice of crucifixion, for the mob demanded that Christ be crucified.

Actually, this method of execution was used for several centuries before the time of Christ. From history we learn that it was used by Assyrians, Scythians, Carthaginians, Egyptians, Macedonians, Persians, Greeks and Romans. The last two used it only in the case of slaves, and then only in instances of serious crimes meriting severe punishment. Crucifixion came to be associated with ignominy and shame, as well as with excruciating pain and suffering. It was shameful because it was reserved for the outcasts from society; that it was painful is self-evident. In the thinking and speaking of the people the cross symbolized shame and suffering; so it was when Christ lived.

After the death of Christ on the Cross, His Cross stands for salvation, redemption, hope and life. We glory in the Cross, place it on church steeples and wear it on the lapels of our coats. To us there is nothing shameful about it. Non-Christians may find it offensive at times, but there is little of that in our land. But there is a cross which Christians bear. What may that be? It is the ostracism, opposition, persecution, pain and privation which a person is called upon to bear and endure because he is a follower of Christ.

If you have a question, send it to Dr. Iver Olson, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55427. Write "Question Box" on the envelope.

### LIFE ETERNAL

I lay on the hospital bed quite ill,  
The shadows thickened and all was still.

When suddenly there appeared a  
halo of light;  
With amazement I looked at the  
puzzling sight.

As I was pondering what it could  
be,  
The light encircled a canary on a  
branch of a tree.

The little bird's beak tilted up to  
the skies,  
And sang so gleefully there came  
tears to my eyes.

I said to the bird as he sang with  
such glee,  
"Little bird, that you are happy  
is easy to see."

"Yes," replied the bird, "I am very  
glad;  
The world is mine, so I'm never  
sad.

I fly, I eat, I rest at will,  
So I sing my song 'Tu whit tu whit,'  
"But when I die, my life is o'er,  
For you, life continues, so your  
joy should be more."

The vision faded, but the song  
filled my soul,  
A glorious heaven—the saved sin-  
ner's goal!

Mrs. Anna Opland  
Thief River Falls, Minn.

The Lutheran Ambassador



# WOMEN *for Christ*

## GOD'S SUFFICIENT GRACE

Martha Kleppe, Thief River Falls,  
Minnesota

Bobby ran into the house and shouted, "There's been an accident!" After trying to calm the child, the mother called a neighbor to get the details. That led to a long conversation which later set Mrs. Brown thinking about the confused world in which she and Bobby were living. She saw poverty versus affluence; crime versus law and order; vice versus morality. She sensed that somehow she was part of this complex social structure. Then she recalled what she had read that morning about a man who had experienced untold blessings when he resolved to do everything as God would have him do—in family conversation, in driving the car, in working at the office. That led her to pray fervently, "Lord, give me grace to live in Thy will in this mixed-up world."

Mrs. Brown's world is our world, too. We see poverty and note how some react to it in bitterness, while others in prosperity become conceited, self-satisfied, and forget God. Of course, we rejoice at the many who are faithful to God no matter what their economic status may be. Statistics reveal that crime is increasing four times faster than the population is increasing. Many factors contribute to crime, but Scripture gives the basic one, "For as a man thinketh in his heart, so

is he." It is therefore imperative that children are helped to think rightly about law and its enforcement. Respect for law—God's law as well as civil law—is caught rather than taught. If adults disobey laws and ordinances, the seed of disrespect for authority is planted in the child's mind. Vice in many disguises subtly undermines morality and leads to compromise with sin. Sensitivity to sin is then lost and the devil gets a foothold.

Let us ask ourselves, "Are we excusing sin in our lives? Are we permitting thoughts of unkindness, envy, and jealousy to creep into our association with family and friends?" It takes the grace of God to face the reality of sin. In a hymn stanza Kaj Munk states wherein our trust must be.

Thou knowest, my soul, God's greatness,  
Thou knowest what power is His;  
But Satan, too, is mighty  
And fights in subtle ways.  
Take heart, my soul, and faint not  
Though oft thy faith be weak;  
'Tis true the foe is mighty  
But stronger still is God.

A new family moved into the community where the Blacks lived. Mr. Jones was a man of the world—entertaining, friendly, and jolly; but, sad to say, he often took God's name in vain. The Blacks knew this was sin, so they could not overlook nor condone it. But what should they do? They could pray and they did. They were confident

that "when God charts the course all will be well." They invited the Joneses to their home, and, as always, offered fervent prayers at mealtime. Mr. Jones sensed that cursing did not belong in his speech when he was with the Blacks. The next move by the Blacks was to invite the Joneses to worship services and evangelistic meetings. Several years passed before prayers were answered. Then it happened. Mr. Jones was converted. He saw he was a sinner, he repented, he confessed his sin, and accepted Jesus as his own Savior. He became a "new creature in Christ" and all his abilities, talents, and charm were directed to leading his family and many others to Christ, God's all-sufficient grace supplied him with power to live the new life.

The devil may try to cause misunderstandings and hatred among neighbors and friends—especially among Christians. A Christian woman of repute began to dislike and hate a co-worker who gossiped and told lies. In a conversation with a friend she was convicted of sin—the sin of hatred. She confessed it and sought God's forgiveness; and grace was given her to befriend her co-worker and lead her to Christ. When prayer and intercession proceed from hearts right with God, the blessings of God abound.

Let us, like Mrs. Brown, examine ourselves and ask, "Are we willing to stand up for God-given convictions in spite of the world's ridicule?" "Are we willing to follow as God leads even though we cannot see the whole journey?" Others have done so and they have always found God's grace sufficient—not only in the big crises of life but in the small daily problems of everyday living. God's promise to Paul in II Corinthians 12:9 is for us, too. "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

(Miss Kleppe will lead the Bible study at the WMF Convention in Fargo on Wed., June 14.)

## WMF CONVENTION NOTES

Time: June 14, 1967—9:30  
Place: Oak Grove Lutheran High School, Fargo, North Dakota  
Prayer Leader: Mrs. Jay Erickson  
Speakers: Miss Martha Kleppe, Mrs. Orville Olson  
Theme: Isaiah 54:2  
Theme Song: With God and His Mercy

Cost of Noon Meal: \$1.25

For lodging, write to:  
Miss Eula Mae Swenson  
1609 North Third Street  
Fargo, North Dakota

Registration: \$1.00

Everyone please bring cookies for coffee breaks.

Thursday, June 15, Fellowship Breakfast for National and District officers and pastors' wives, 7:00 a.m.

Mission Festival Speaker (Thursday evening): Rev. Herbert Franz

Music by Bible School Choir

## WMF WORKSHOP HELD AT NORMAN CHURCH

The Spring Workshop for the Western North Dakota—Eastern Montana District was held April 18, at the Norman Lutheran Church, rural Tioga.

The theme for the Workshop was based on Phil. 2:16, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

The program opened with the hymn, "Hark, the Voice of Jesus Calling." Mrs. Kenneth Nylander was the organist for the program.

The welcome was extended by Mrs. Bud Rice, president of the Norman Ladies Aid.

A Bible Study on Phil. 2:12-18 was presented by Mrs. Knute Jore, District vice president, from Culbertson, Mont. "We are to be obedient, witnessing Christians, holding forth the Word of Life to all the world."

A ladies' chorus from the Beaver Creek Ladies Aid sang, "Have Thine Own Way."

Mrs. Roy Syverson, District President, gave a report on the Bible Conference held in Dalton, Minn.

Mrs. Lester Lalim sang a solo, "Where He Leads Me, I Will Follow."

Mrs. Clare Munch, Culbertson, Mont., gave a chalk talk entitled, "The Bible Stands." She closed her chalk talk with a poem, "The Anvil."

A brief resume of the WMF projects was given by Mrs. Walter Enger, Tioga.

A skit on Junior Missions was given by ladies from the Zion Ladies Aid.

Mrs. Roy Syverson presided at the business meeting. The secretary's and treasurer's reports were read and approved. Mrs. Syverson encouraged the women to attend the Annual Conference in Fargo in June. She also reminded us to renew our *Ambassador* subscriptions.

The following committees were appointed. Nominating Committee: Mrs. Ingman Iverson, chairman, Mrs. Ted Blikre, Mrs. Donald Anderson and Mrs. Marvin Tande, hold-over member. Auditing Committee: Mrs. Lynn Hartsoch and Mrs. Fred Ferguson.

Mrs. Kenneth Nylander, president of the Zion Aid, invited the WMF to have the Fall Rally in the Zion Church.

"O God of Mercy, God of Might" was sung, followed by a closing prayer.

The offering was given to the AFLC Bible School. The lunch proceeds were sent to the WMF General Fund.

We wish to thank the Norman Ladies Aid for being the hostess for an inspiring afternoon centered around the Word of God.

Mrs. Ronald Gravgaard  
Secretary

## ABOUT OUR ANNUAL CONVENTION

Dear WMF Workers,

The National officers of our WMF have been making plans for our June conference for the last four months now, and we do hope and pray that many of you are making plans to come to Fargo for our big day. This year we wish it would be possible for at least five hundred women to be there. It is a day for you to enjoy and to help make decisions for the work in the year to come. You will be electing a president this year also.

It will not cost you so much if you get your reservation in early. You can stay right on the Oak Grove campus. How thankful we are that we can use these facilities.

It would be especially wonderful if we could have every district president as well as every aid president present. We are planning a breakfast on Thursday morning at 7:00 for national and district officers and pastors' wives. Perhaps each ladies aid in the District could contribute \$5.00 or more to help pay the expenses of your district president.

Please pray much for our WMF day, for Miss Martha Kleppe, Mrs. Orville Olson and also for Mission Festival service, with Rev. Herbert Franz as our speaker.

Pray now about the gift you will be giving to our Bible school and the Seminary and Bible School Library Fund. We hope that every aid will send their thank offering gift, so please fill in the blanks and send it with someone to our conference.

In Christ,  
Mrs. Herbert Presteng  
President, WMF

Gift of \$—— to Convention offering (Bible School) Wednesday  
Gift of \$—— to Mission Festival offering (Seminary and Bible School Library Fund)

Name \_\_\_\_\_

Address \_\_\_\_\_

Name of Congregation \_\_\_\_\_





## EDITORIALS

### MEMORIAL DAY

About a month ago we drove to a country church not far from here to attend the funeral service for a 20-year-old casualty of the Viet Nam war. As we approached the churchyard filled with cars, the whole conflict thousands of miles away was suddenly much, much closer than it had ever been before.

This young soldier lost his life just a week before but due to many technological advances his body could be brought "back home" so quickly to lie in a familiar place near the church of his childhood and youth. After a simple, quiet service the huge throng walked to the cemetery and braced against bitterly cold April winds as the final rites were conducted and two buglers played that most haunting sound of "Taps." A soldier brother stood with his family and saluted the two-man army escort as they presented the American flag to his mother. Two boyhood friends, just recently returned from Viet Nam, were among the casket bearers. Who can tell the thoughts that must have gone through their minds that day?

On Memorial Day we pay tribute to our war dead. We would not thereby glorify war, but we would recognize that in the kind of world we live in, some have given their lives that others might have freedom. And that should make us all very humble. And we have the profound conviction that those who make the supreme sacrifice in Viet Nam are doing that just as well as those who seemed to die a little more glamorously at the Marne or Leyte or Bunker Hill.

We have said before and say again, some day we would like to visit one of the great cemeteries of the American war dead overseas. God willing, that opportunity may come as soon as this summer.

On Memorial Day, especially, *let us remember.*

### FARGO BECKONS

A man who was there as a boy called our attention to the fact that the Lutheran Free Church held her annual conference at Oak Grove Seminary (as it was called then) in Fargo, N. Dak., in 1907, sixty years ago. Those who know their history will

recall that Oak Grove had been started the year previous and the LFC ten years before.

Well, this fact adds a bit of interest to the forthcoming annual conference of the Association of Free Lutheran Congregations to be held at the same location in June and we thank our informant, Mr. Joe Husfloen of Fargo, for the information.

Rev. C. J. Carlsen, in his book *The Years of Our Church*, states that shortly prior to that conference the young LFC had lost two leaders by death. They were Professor Georg Sverdrup, founder of the church, and Pastor Ole Paulson, "grandfather" of Augsburg Seminary. The report of the Board of Organization that year mentioned that spiritual awakenings had taken place during the year, but that evangelistic preaching was not enough; there was a need to work together. The report mentioned young people's rallies for the first time and there were rumblings of language difficulties in the church. Statistically, the LFC had approximately 28,000 members, an average of 242 to a call (parish).

So much for that. Much more recently, the Association held her first regular annual conference in Fargo four years ago. The business sessions were held at St. Paul's Lutheran Church, then newly acquired as a mission property. Even at that time it was well filled at times and today could not begin to accommodate the attendance expected in June.

At the 1963 conference there were a great many uncertainties. That gathering was the first regular one since the merger, as we said. At least 60 congregations or groups were felt to be a part of the Association, but not too much was known for sure. There was no seminary and hope had pretty well been given up for starting one that year. We had no mission fields, but the Rev. John Abel was giving leadership to the stimulation of mission interest.

The conference that year took some specific steps. It proposed that Brazil be considered for our first world mission field and it authorized the establishment of a theological seminary in 1964 at a place to be determined.

Two actions, at least, of that conference have not yet been carried out. One was the recommendation that the Youth Committee secure a part-time youth advisor for Luther League and Bible camp work. The other resolution suggested that a stewardship secretary be elected by the Stewardship Committee to oversee a stewardship program in the church. Lack of personnel has been a great hindrance to the implementation of these actions thus far.

Fargo, 1963, grappled willingly with the issues confronting it. The spirit was good and the fellowship pleasant. It was a crucial conference, but it proved to be a steady step forward for a fledgling organization.

The conference in Fargo this summer will be a historical one, too. Through it the Association will ordain her first pastors. This in itself will set the

conference apart. But there will be other important matters before the delegates, such as the building program for Association Lutheran Bible School in Minneapolis. Of these and other matters we shall try to speak more fully next time.

Fargo beckons us for 1967. This city had strong advocates in its behalf as headquarters of the Association and seat of the seminary and Bible school. Minneapolis was chosen instead, but it is always nice to come back to this gateway city which has so many memories connected with it in the establishing of the Association of Free Lutheran Congregations. If we have "holy ground" in the Association, none is more holy than that of Fargo.

Plan to be in Fargo for the Annual Conference, June 14-18. Pray for the conference.

### GRADUATION TIME

Throughout the land in the next several weeks high school graduates will march to the strains of Elgar's "Pomp and Circumstance" in a thousand auditoriums. They will hear addresses ranging from abominable to inspirational. And finally, before admiring and hopeful parents and family, and bursting flashbulbs, they will accept diplomas from nervous representatives of local school boards.

They will look handsome or beautiful in their caps and gowns and other finery. They will be the envy of many of their elders who wish they might go back and start at that point in life once more.

Some of these youth have found purpose and meaning in life through commitment to the Lord Jesus

Christ. They have discovered that the fear of the Lord is the beginning of wisdom. Typical of these are the young people who are currently writing the series on the Luther League Activities page of the *Ambassador*. Such youth have a goal in life and even though the world has many uncertainties, they are confident of victory in Christ.

Many other young people leaving high school this spring have no such sure anchor for their lives. No wonder some of them, lacking true purpose, will drift over the reefs of illicit sex, liquor and drugs and suffer shipwreck. Still others may pull themselves together and avoid becoming social catastrophes, but will never really discover meaning for life.

It is in Jesus Christ that true life is found. "I came that they may have life, and have it abundantly," Jesus said (John 10:10). How tragic it is today to see the aimlessness of thousands of American youth. Moral and social aberrations are divided among the poor and the affluent, and every stop in between. And it all goes to show that without Christ men are in the same predicament and need the same deliverance.

To the graduate of 1967, beautiful in promise, yet standing at the entrance of a really troubled world, we say, "Commit your life to Jesus Christ. You can do nothing greater, nothing more demanding. Certain it is that you need Him and He needs you and can give you tasks that will challenge all your capabilities. Do not ruin your life. Do not waste it. God has given it to you. Only as you hand it back to Him will you be what you are meant to be."

### ROOM RESERVATIONS FOR ANNUAL CONFERENCE

Names ..... No. of Adults .....  
 Address ..... Children under 12 .....

*Housing* (please check several in order of preference)

- Oak Grove (\$2.00 first night, \$1.00 each additional. Linen and towels furnished.)
- Moments of Meditation Camp, Lake Park (\$1.00 per night. Furnish own bedding and towels. Breakfast available.)
- Motel
- Private home (unable to obtain hotel reservations)

Indicate dates for which you need the above housing: June 13-\_\_\_\_\_, 14-\_\_\_\_\_, 15-\_\_\_\_\_,  
 16-\_\_\_\_\_, 17-\_\_\_\_\_

Please check if you plan to take most of your meals at Oak Grove: yes \_\_\_\_\_, no \_\_\_\_\_.

You will be notified by mail of your room placement. Mail the above form as soon as possible to:

Housing Committee  
 St. Paul's Lutheran Church  
 1603 North Fifth Street  
 Fargo, N. Dak. 58102

the knowledge of him" (II Pet. 1:3). "All things are yours" (I Cor. 3:21).

ALL! How much is that? It will take all eternity to find out how much that is. Who has given us all? God. How did He give us all? In Christ. All from God. All in Christ. Wisdom, righteousness, sanctification, redemption. Do you agree with God about this or are you searching for some of these things in your own bosom instead of in Christ?

The world did not know God in their wisdom so God sent Christ to be our wisdom. He is the complete revelation of God, and of sin and grace. This wisdom makes us wise unto salvation. In Christ "are hid all the treasures of wisdom and knowledge" (Col. 2:3). He is also our righteousness. "Ye in Christ Jesus" (verse 30). All God's people are in Christ. In Him we are right with God, and righteous before God. Paul says in Philippians 3:9, "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." Where does God find you? In the first Adam? Then you are still in your filthy rags and condemned. But "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). We in Christ—justification. Christ in us—sanctification. Our sanctification has two sides. One has to do with our position, the other with our daily walk. (Col. 3:12-14, and many others.) "Elect," "holy" and "beloved" has to do with our position, the rest has to do with the process of sanctification in our daily life.

And lastly, He is our redemption. That has to do with our home-going, the redemption of our body. The guarantee of our redemption is right within us. Paul says: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

So then God is using this method in order to convince us that we have nothing in ourselves, but all in Christ. And here is the third reason:

3. *That He may get all the glory.*

"That, according as it is written, He that glorieth, let him glory in the Lord" (verse 31). Also Jeremiah 9:23, 24.

In your opinion, how does this lesson relate to the life of the church today? .....



JUNE

Lesson VI

Read I Corinthians 1:26-31.

In verse 19 Paul is referring to an Old Testament scripture: "For it is written." It is Isaiah 29:13. We better read that. It is very significant that as the apostle continued to show the futility of earthly wisdom in verses 19 and 20 he is quoting this particular passage from Isaiah.

What was the matter with these people to whom Isaiah was writing? They had departed from God in their hearts, but still worshipped Him with their lips. But God is not satisfied with just lip service or lip worship. That is all in vain. He wants the heart. "God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

What does it mean to worship Him in "spirit and in truth"? .....

These people in Corinth were in the same danger. They were tempted to turn away from the real truth, the wisdom of God, to the thinking of men, to the philosophies of the hour.

Then, almost in satire, the apostle asked his questions: Where is the wise? In other words, what does their wisdom all amount to? Where is the scribe? That is the word for the Jewish attitude. Where is the disputer of this world? That is the Greek attitude. What does it all amount to when it pertains to salvation? Absolutely nothing.

The overruling God has made foolish the whole business. He has made all this wisdom silly and absurd. These people looked upon the marvelous work and wonders of God proclaimed through the word of the cross as silliness. But God proves by what He has done, and by the very word of the cross, the silliness and absurdity of all their thinking. In writing to the Romans Paul said: "Professing themselves to be wise, they became fools" (Rom. 1:22).

Then the apostle clinches his arguments by referring to the calling and election of God.

Whom has God called? "Behold your calling, brethren." Look at those in your congregation, those who constitute your fellowship. What kind of people do you find there? Not many wise, not many mighty, not many noble are found there. They are mostly common folks, aren't they?

We can examine church history, mission history, the Bible, and we have to agree with Paul who said, "not many." Three times over he repeats his phrase. Can you think of some examples from these three sources? .....

Lady Huntington, the friend of George Whitefield and the Wesleys, who took such an active part in the great revival movement of those wonderful days, used to say that she was only going to heaven by an "m." When someone asked her what she meant, she stated that she was so thankful that scripture did not say, "not any noble are called," but "not many noble." Therefore she got in by an "m."

So much about the calling. Then he speaks about the election. That

is just as much unlike anything in this world as the calling.

God in His marvelous grace selected, deliberately chose, what in the eyes of the world is foolish to put the wise to shame, and what the world calls weak to put the strong to shame. And God selected what in the world is low-born and insignificant, branded and treated with contempt, even things that are nothing, that He might depose and bring to nothing the things that are.

Think of Mary, the mother of Jesus. When the angel Gabriel was sent from God, he did not go to Jerusalem or to some other famous city. No, he came to a little town by the name of Nazareth. A place that was held in contempt because of its smallness and because of its corruptness. What was the common saying about Nazareth? (John 1:46)

Yes, God's very elect for the fulfillment of the tremendous office, the mother of Messiah, came from there.

In her famous hymn of praise, Mary says: "For he has regarded the low estate of his handmaiden. He hath put down the mighty and exalted them of low degree" (Luke 1:48, 52).

Yes, he chose some poor fishermen to be His apostles. He called a poor shoe clerk by the name of D. L. Moody; a Gypsy Smith; Sophie, the washer woman in New York City; and many others.

Why is God using a method so entirely contrary to the methods of this world in His calling and election? There are three reasons mentioned.

1. *That no flesh should glory in His presence, verse 29.*

In other words, to give our proud, sophisticated self a death blow. "For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3). My, isn't it hard for us to admit that we are nothing? That is about the last thing we are willing to admit, but only then can God use us.

2. *That we might have our all in Christ, verse 30.*

"God hath blessed us with all spiritual blessings in Christ" (Eph. 1:3). God has given us all things pertaining to life and godliness, through



## Luther League Activities

Edited by Jane Thompson

### NORTH CENTRAL DISTRICT LUTHER LEAGUE CONVENTION HELD IN CLOQUET

About 100 Northern Minnesota teens attended the North Central District Luther League Spring Convention held at St. Paul's Lutheran Church, Cloquet, April 1-2.

"The convention was very inspiring," said Jackie Dahl, a 15-year-old from Bagley. "It overflows you with joy when you know you can be with other Christian kids."

Pastor Herbert Franz, Cloquet, spoke at the Saturday morning Bible study and led the evening sing-spiration. Pastor Hubert DeBoer, Fosston, spoke at the Sunday morning worship service, and Gary Skramstad, student pastor of the Winger parish, spoke at the closing rally.

Billy Graham's film "Fast Way Nowhere" was shown at the evening service. "I thought the film and the Sunday morning sermon were especially good," said 14-year-old Judy Broden of Fertile.

At the Saturday business meeting Pastor BeBoer read the District Luther League Constitution. It was also decided to plan a fall convention over Labor Day weekend. This will be at Bethany Bible Camp near Bemidji.

"After so much planning I was glad to see that so many Christian kids came—especially the girls," said Dean Franz, District League president, Cloquet. He was in

charge of the Saturday business meeting and the closing rally.

Musical numbers consisted of a quartet from Bagley, the Maple Bay Girls Chorus, a quartet from McIntosh and a duet from Cloquet. "I liked all the singing because I just love to sing," said Elaine Peterson, a 15-year-old from Fertile.

The Cloquet High School gym and swimming pool were rented for Saturday afternoon recreation. Judging from their enthusiasm, the leaguers certainly enjoyed that part of the weekend.

The convention was certainly worthwhile, according to Philip Johnson, Cloquet's local league president. "Because of the prayers of so many of our Christian young people, souls were saved and Christians were grounded in their faith too," he said.

Perhaps Dean Franz summed it all up when he said, "It was precious the way God made everything work out so smoothly."

Peggy Soyering  
District Luther League Reporter



# *Kalispell, Montana in 1967*

## TRY YOURSELVES

**T**RY yourselves, whether ye be in the faith" (II Cor. 13:5).

A true child of God has received a holy suspicion of himself as a gift at birth. It is a mistrust of oneself. Therefore it fears that it will deceive itself. And it asks often and at many occasions: How can I be sure that I do not sin against grace?

There is also a dead faith. "The dead faith is a false imagination that the unconverted have of receiving the grace of God, even though they will not repent," says Pontoppidan. In other words, the dead faith also clings to grace, but has nevertheless no part in it. Therefore the honest soul asks: How can I be sure that I am not living in an imagined state of grace?

This kind of self-examination is right. The words of the apostle were, "Try yourself, whether ye be in the faith." And our faith-life would be more healthy and child-like if we undertook to make this examination regularly.

It is with the help of the Word we are to try ourselves. Let me now mention that Word in the Bible, the simplest and clearest answer to this question. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9). So long as you go to God and tell Him how it goes with you in your battle, you will have His complete and mild forgiveness for all your sins. And this regardless of how poorly you may fare in withstanding your sinful desires or habits. Here you have God's own Word to rest upon. And do not permit yourself to be moved from this firm footing, regardless of what defeat you may experience, or how worldly and lukewarm your heart may seem, or how helpless it may be in both your outer and inner life.

Confess it before God, and you have God's clear Word that all is forgiven you. And this regardless of how it may feel in your heart. Forgiveness takes place according to the Word of God and not ac-

ording to the changing feelings in your heart. It may be that you, like I, find it so easy to look at your fight against sin as that which determines your standing as a child of God. And then we lose our courage and become confused. No, our standing as a child of God does not depend on our fight against, and still less on, our victory over the flesh. Our right as a child of God has a firmer footing than that. "As many as received him [Jesus Christ], to them gave he the right to become the children of God."

What Jesus has given to me  
Makes me precious to God.

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### EASTERN NORTH DAKOTA DISTRICT ANNOUNCES CAMP PLANS

The Eastern North Dakota District, operating under the name Sheyenne Valley Lutheran Bible Camp Association, will sponsor its camp this year at the Cooperstown Bible Camp, Cooperstown, N. Dak. The dates of the camp are July 30-Aug. 5. Pastor Harold Schafer, DeKalb, Ill., will again be the evening speaker. We remember with joy the fine camp held last year and we anticipate a good camp again this year.

Pearl Aanstad  
Secretary

### PICKEREL LAKE BIBLE CAMP TO BE IN SESSION JUNE 26-JULY 2

The South Dakota District of the AFLC and several congregations of the American Lutheran Church will again sponsor a week of Bible camp at Pickerel Lake, Grenville, S. Dak. The dates are June 26-July 2.

The camp is for young people who have finished grade 6 or are at least 12 by the time camp opens. There is no upward limit. The registration cost is \$9.50 per camper.

Bible teacher will be Dr. Iver Olson, Minneapolis, Minn. Evening speaker will be Rev. Kenneth L. Anderson, Ashby, Minn.

The dean of the camp is Rev. Huglen, Roslyn, S. Dak.

## PERSONALITIES

Dr. Iver Olson, acting dean of Free Lutheran Seminary, upon invitation, attended the installation of Dr. Frederick K. Wentz as second president of Wittenberg University's Hamma School of Theology on April 25 in Springfield, Ohio.

## NOTICE OF ANNUAL MEETING

The annual meeting of the Mission Corporation will be held at the Gardner Hotel in Fargo, North Dakota, on Friday, June 16, 1967, at 7:00 a.m.

## NOTICE OF ANNUAL MEETING

The annual meeting of the Seminary Corporation will be held on Thursday, May 15, at 6:00 p.m., in Fargo, North Dakota, at a place to be announced.

## TABOR LUTHERAN CHURCH TO DEDICATE REMODELING, OBSERVE ANNIVERSARY

Dedication and 65th anniversary festivities will be held at Tabor Lutheran Church, rural Webster, S. Dak., June 3 and 4. Rev. John P. Strand, president of the Association of Free Lutheran Congregations, will officiate at the dedication on Sunday afternoon. The floor space of the church facilities has been doubled in the expansion project.

Former pastors E. S. Vik, Wauabay, S. Dak., who served the congregation for 35 years, and Trygve F. Dahle, Fargo, N. Dak., will speak at other sessions. In addition, a confirmation reunion will be held on Saturday and a service of music that evening.

The present pastor is Rev. Raynard Huglen, who lives in Roslyn.

# CHURCH-WORLD NEWS

## TEN HYMNS TO FEATURE REFORMATION FESTIVAL

Minneapolis (LC)—A hymn festival service has been prepared for use by individual congregations and in community observances to mark this year's 450th anniversary of the Reformation.

The program was designed by the Rev. Mandus A. Egge, executive director of the Commission on Worship and Church Music of the American Lutheran Church, and includes some of the best known hymn texts and musically great hymn tunes used in the Lutheran Church.

Pointing out that the Lutheran Church has been called "the singing Church," Mr. Egge said, "it is doubtful that Lutherans would make this boast, but it is nevertheless true that the singing of hymns and the use of the best of Christian hymnody has been emphasized in the Lutheran Church in all countries during the past 450 years."

"This obviously stems from the emphasis which Martin Luther gave to hymn singing and the importance he attached to the singing of hymns in worship," Mr. Egge added.

Hymns written by Luther are used for the first part of the service, including "Lord, Keep Us Steadfast in Thy Word," "From Heaven Above to Earth I Come," "All Praise to Thee, Eternal Lord," "Christ Jesus Lay in Death's Strong Bands," "A Mighty Fortress Is Our God," and "Come, Holy Spirit, God and Lord." The texts of all six hymns are by Luther and in some instances the tunes are also by Luther.

In the second part of the service, hymns typical of the Reformation Church are used. These include one hymn by Nikolaus Decius, "All Glory Be to God on High"; one by Philipp Nicolai, "Wake, Awake, for Night Is Flying"; and one by Paul Gerhardt, "O How Shall I Re-

ceive Thee." These three hymns are from Germany; one from the 16th century and two from the 17th century.

The service is concluded with a hymn from Scandinavia, indicative of the spread of the Reformation into other countries. This hymn, "Built on a Rock the Church Doth Stand," is by Nikolai Grundtvig of Denmark and is sung to the tune by Ludvig Lindeman of Norway. It comes from the 19th century.

To make the singing of the ten hymns interesting, considerable alternation has been suggested. For instance, in the hymn, "From Heaven Above to Earth I Come," it is suggested that the first two stanzas, which represent the angels' song, be sung by a children's choir. Succeeding stanzas are to be sung by an adult choir and the congregation. The final stanza, which is a doxology, is to be sung by the congregation and all choirs. In one hymn, two stanzas are to be sung as a canon (round). Suggestions are also given for the use of brass and reed instruments to accompany the singing in addition to the organ.

## NOTICE

Occasionally, through an error in mailing, you may miss an issue or two of the *Ambassador*. When you are certain that you have missed an issue and your subscription is still in force, please write our office for the missing number and it will be furnished free of charge.

Should you continue to miss copies of the *Ambassador*, write and ask that an inquiry be made as to the reason.

Address all inquiries and requests regarding subscriptions and mailing to:

**The Lutheran Ambassador**  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55427

## Revival and Awakening

[Continued from page 5]

All members of the family enjoy to see the baby, like to see the smile, like to hear the words, even if they are broken, and what a joy when baby is taking his first steps! This is natural, physical progress.

How is the spiritual condition in our churches? Do we have the interest and joy in the spiritual babe's development as a family has for the physical life of their babies?

How is the spiritual temperature in our churches? How much of love? How much of care when some of the spiritual babes start to say a word or a sentence or two? We must acknowledge that a few words from a new convert have more effect on a sinner than a longer well-formed prayer. A short testimony by a young girl or boy among playmates who are still living in sin, such a testimony is a great challenge to the ungodly. A prayer or a testimony in public by a new convert is to give an open clear proof that he has left the sinful company and has chosen the narrow way to the heavenly home! Read Psalm 8:2.

We take in as members into our churches ignorant, ungodly people. When we have special meetings for revival, some ask, "What is that for?" It is amazing how ignorant some people can be, even church folks. They have the idea that to go to church and hear the minister and give a contribution gives them some hope that they will go to heaven when they die!

Is there any danger that the churches in our Association are going into such a spiritual condition? Too many church members do not attend Bible study or prayer meeting, do not come to adult Bible study, do not come to special meetings for revival and awakening!

Is it not a reality that the majority of church members cannot be reached except Sunday forenoon?

Then they see nothing but the old custom of one man working. Oh, yes, he is paid for it, he must do it. Not long ago a couple came home from a meeting and I heard them say, "They have something that I do not have." They referred to someone who had taken part in the meeting. To some it was a sign of awakening to hear someone else than the minister say something about salvation. Anyway, the young couple with their children moved from what they called a dead Lutheran church, into a church where there was spiritual life, into a church where they made use of the spiritual gifts.

Do we understand that the church is an organization of workers? Workers for the kingdom of God? Here is Sverdrup's definition of a congregation at work: "First a well-organized and of-one-accord congregation well qualified for work. The organization is actually nothing but each man and each woman on their job and at work!"

It is our aim and goal to get all members to be workers? No, that is NOT our aim when we work and talk to ignorant and ungodly men and women to join the congregations. Some say they will not join the church because there are so many hypocrites there. Others say "we are good enough for the company. Carelessness and worldliness will lead us astray. It is preparing for another split, and it may lead us to Rome!"

Yes, of course, we like to see the church grow and increase in membership. But remember what the New Testament says: "The Lord added to their number day by day those who were being saved" (Acts 2:47). In Acts 5:13-14, we read, "None of the others dared to join them. But the people held them in high honor and more than ever BELIEVERS were added to the Lord, multitudes of both men and women." We need zeal and eagerness from the Holy Spirit to build living congregations.

5/66 W-1  
STANLEY HOLMAAS  
NEWFOLDEN MINN

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